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THE

Witness

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January 12, 1950

Series for Lent

THE WITNESS series for Lent will deal with current movements that are allies, competitors or both of Christianity. Movements to be dealt with are Nationalism; Alcoholics Anonymous; Peace of Mind Cult; Humanism-Secularism; Psychiatry; Communism; Peace Movement; the Church. A group of distinguished writers, to be announced next week, are to deal with these subjects. This is our preliminary announcement in order that clergy and others may plan now to use the series with discussion groups or otherwise distribute The Witness in their parishes during Lent. The first article of the series will be in our issue of February 16th. Order blanks will be sent to the clergy presently.

ARTICLE BY DEAN BROOKE MOSLEY

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In Leading Churches

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Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

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

The WITNESS
For Christ and His Church

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In Leading Churches

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Wednesday: 7 and 9:30.
Thursday: 9:30.
Holy Days: 9:30.

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Also, 7:30 Tuesdays; 11 Wednesdays.

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Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
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In Leading Churches

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Tues.-Fri. (October-May): 12:10 P.M.
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Meridan St. at 33rd St.
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Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

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RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

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STORY OF THE WEEK

Young Adults of California Organize for Action

Reports at Conference Reveal Their Interest In Various Phases of Church Work

★ "Young adults hold a crucial position in the Church as we prepare for a new curriculum," Canon Charles M. Guilbert told one hundred representatives of young adult groups from eighteen near-by parishes, after they had given three-minute reports at their first annual dinner in the old crypt of Grace Cathedral on Nob Hill, San Francisco. "You are providing already a good proportion of our church school teachers and also of parents in our parishes," he said, as their reports clearly showed that participation in church school work was a major concern.

Top place in activity projects, judging from the reports, was their functioning as "a service organization for the parish," doing painting and repair jobs on church buildings, parish houses, rectories and sundry equipment. Young women provided junior choir vestments, kept them in repair, helped at bazaars and sales of work. The second most frequently mentioned interest was dancing, parties, and other social functions. Third place goes to the church school, led by such statements as "We furnish all the instructors in our Sunday school"; "Young adults care for the junior division of the Church school," "We added four teachers and a secretary since September," while others told of plans for Christmas trees and pageants. One group sponsors a Saturday afternoon boys' club in a downtown parish. Another helps at a Friday evening teen canteen, which registered 355 members in four weeks. Another supports a representative on a community recreation council. Another collects clothing for boys in Ireland.

The nature and frequency of comments regarding study interests suggested the possibility that newly-formed groups of young adults need about two years' experience of fellowship in social activities and other projects before they are ready to plan together a well-balanced program which includes subjects for study and discussion, unless they began as a Sunday or weekday study or service group. The National Council's marriage course seemed to be the most popular. After the meeting, one interested rector said that he had been able to introduce at most meetings of his young adults a single reference to Church history or customs, to which his audience gave close attention.

One group gave details of its devotional emphases and of training received for a fuller participation in the worship of the Church and a clearer understanding of its doctrines. Another parish group reported "attending Sunday service in a body quarterly." Several help at "the coffee hour" after service. A downtown parish group asked for a monthly Sunday evening service, forms its choir, and serves coffee after. Of particular interest was the bold assertion of a young woman who said of her group, "Every member belongs to some other organization in the parish, and we all attend church services regularly." A young man, reporting for a group which has been active for three years, said with emphasis, "We are definitely encouraged to participate in other parish organizations." Another young man, later elected to office, sent regrets for his absence, "because he had to attend a vestry meeting." In telling of financial contributions, one group's spokesman said that its members gave three units ($30 annually for five years) to the Church Divinity School of the Pacific. Of particular interest were brief statements presented by representatives of groups from two Negro congregations, two Chinese missions and one Japanese. Several speakers, in reporting for their group, said they wanted ideas for their programs, which they probably got before the evening was over.

As one listened to these eighteen reports it appeared that most of the groups started informally, and a number have continued "as informal as possible." One grew out of a former Y. P. F. Most included married couples and single persons and meet monthly, a few twice a month, one three times each month. Those who meet weekly do so on Sunday evenings in connection with a service, or a larger youth program which

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includes a service at 5:30 p. m., a pot luck supper, discussion or a movie.

The whole body elected four of their number as president, secretary, treasurer, and program chairman of the diocesan young adults' committee for 1950. They had been selected by a nominating committee from four different areas in the northerly section of the diocese, nearest to the see city, suggesting that the time has come for more attention to be given to developing the work in other parts of the diocese, with possible plans for regional organization for young adult groups elsewhere.

Others who spoke during the evening were the Rev. Edward A. Wicher Jr., the Rev. Canon Charles M. Guilbert, the Rev. A. Ronald Merrix and Bishop Karl Morgan Block. The Bishop challenged the young adults to be ready to offer themselves as evangelists and teachers, to take the initiative in inviting others to church services and meetings, to visit homes in nearby areas on Saturday or Sunday afternoons, and help to start Sunday schools and youth groups in districts where the Church's ministrations were needed.

OBTAIN JOBS FOR HANDICAPPED

★ The Rev. George R. Selway, rector of St. Paul's, Lansing, Michigan, reporting for a commission for the employment of the handicapped, informed Governor Williams last week that at least 847 jobs were found during the campaign which was staged during a week in October. The commission is now continuing with the second objective of a long range study of the people who are unemployed because of physical handicaps. It will contain recommendations for improving their chances for work.

CONFERENCE FOR VERMONT CLERGY

★ Bishop Vedder Van Dyke of Vermont was the leader of the annual Advent clergy conference, held December 12-13 at Rock Point. One of the features of the program was an explanation of the national religious educational program, presented by the Rev. John Norris of Brattleboro.

YOU BETTER WATCH FOR THIS MAN

★ A man calling himself the Rev. James Manning, claiming to be of the diocese of Sacramento, has been making calls on the clergy. In Utica, N. Y., he attempted to take the Rev. Stanley P. Gasek for a touch. But when "Mr. Manning" was confronted with the evidence that he was not on the clergy lists he left town leaving behind a hotel bill. The Rev. Stanley P. Gasek, 1642 Sunset Ave., Utica 4, N. Y., can give you a detailed description if you think it might be handy.



Bishop and Mrs. Girault Jones of Louisiana, with daughters Elizabeth and Virginia.

UNITED EFFORT IN BOSTON

★ It is generally recognized that the Protestant Churches must work together to a much greater degree than in the past. In many cases, the churches in a community are working together but in far too many of these the cooperation is between the ministers or between small special committees. Instances where the cooperation reaches down to the roots—to all the parishioners—are far too few.

One place where a real effort is being made to bring together all the parishioners of all the parishes is in the old Back Bay area of Boston, Massachusetts—an area a little over a mile long and a third of a mile wide. The character of the Back Bay has changed materially in the past quarter century. Formerly, it was a district of separate homes, whose owners had lived there many years. The churches were true parish churches, with their memberships living close by. Now the Back Bay is "downtown." Much of it has gone over to business. The rest is increasingly an area of apartments (generally small), student quarters and lodging houses. The population is in a constant state of change, and while the bulk of the parishioners are still fairly near by, the membership is spread over the entire metropolitan area.

In this small area there are ten Protestant Churches — one Baptist, two Congregational, three Episcopal, one Methodist, one Presbyterian and two Unitarian.

Recognizing the need for closer cooperation by all the parishioners, and for greater knowledge of each others activities, problems and plans, the women's missionary groups of these ten churches have undertaken what, it is hoped, will be the first of a series of joint

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meetings, devoted at first to the mission field. If these work out as anticipated, it is expected that an informal council of the ten women's groups will be formed, to develop a joint program of activities and of study.

The first meeting was on January 4 at Emmanuel Church. At this meeting Mr. Paul Rusch spoke on "Can the Christian Church fill the spiritual vacuum in Asia?" He said that unless we move into that vacuum created by the war, we had better give up and let the other ideology move in.

Mr. Rusch is returning to Japan in the spring as executive vice president of the Brotherhood of St. Andrew in Japan—which, among other activities, is developing a rural Christian community patterned on a New England village, with church, health center, experimental farm and community center.

FACULTY CONFERENCE ANNOUNCED

★ "Christianity and the modern campus" will be the theme for the faculty conference in the second province, to be held at Bard College, Annandale-on-Hudson, N. Y., February 3-5, 1950. The conference is sponsored by the provincial committee on college work and the national association of faculty Episcopalians. Chairman of the conference, Prof. Virginia D. Harrington at Barnard College, New York, is national vice-chairman of the association of faculty Episcopalians.

The three major addresses will be given by President Edward C. Fuller of Bard College, Prof. Whitney J. Oates of Princeton, and the Rev. Robert N. Rodenmayer, rector of Saint John's Church, Northampton, Mass. Time will be allowed for group discussion concerning the responsibility of Christian professors on the modern campus.

It is hoped that the provincial association of faculty Episcopalians will be organized during the conference.

ISSUES WARNING ON MINISTRY

★ Bishop Stephen C. Neill, assistant to the Archbishop of Canterbury, told those attending an inter-seminary conference meeting at Rock Island, Ill., that nobody should enter the ministry because of home tradition, a desire to escape from the hardness of life, or because of personal ambition. He also suggested to the seminarians that they finish their seminary training "then go out and hold down a lay job for at least two years. If you can take it and, at the end of two years, still want to be a minister, then you will have proved to yourself that you are not seeking escape from life in the ministry."

PUERTO RICAN CHURCH CELEBRATES

★ The Church in Puerto Rico climaxed its celebration of the 400th anniversary of the Book of Common Prayer with a procession through the streets of Ponce, and a solemn Te Deum before an outdoor altar erected on the grounds of Holy Trinity Church. All parishes and missions sent delegations, and Bishop Charles B. Colmore, retired Bishop of Puerto Rico came from his home in Florida to attend the celebration and preach the sermon.

The procession feature was the religious liberty bell of Puerto Rico, which is owned by Holy Trinity Church. It belonged to the first Anglican church established in Puerto Rico in 1872, the parish being the first non-Roman congregation ever established in the Spanish colonial empire. Because of restrictions contained in the concordant between the English government and the government of Spain, the bell remained silent until July 25, 1898. Then it was rung for the first time, announcing the arrival of American troops and the coming of religious liberty to Puerto Rico and proclaiming the right to worship God according to the rites and ceremonies of the Church as contained in the Book of Common Prayer.

SUMMER CONFERENCE MOVES

★ The summer conference of the province of Washington, popularly known as the Sweet Briar conference, is to meet this year, June 11-17, at Hood College, Frederick, Md.



SALVAGING BRICKS for the new St. Andrew's, Panama City, Fla., which were purchased from wartime housing project nearby. The youngsters are Tom Sale, Lolete Falck and Martha Bill

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BISHOP GRAY LEADS CONFERENCE

★ Bishop Walter H. Gray was the leader at a conference on the ministry held Dec. 30 at Christ Church Cathedral, Hartford, attended by 75 students from schools and colleges. Other leaders were Dean Hirshson, the Rev. Howard F. Dunn and the Rev. Gerald B. O'Grady. Highlights of the affair were addresses by two seminary students, Brendan Griswold of Berkeley and John W. McCann of General.

NEW HEAD FOR PROMOTION

★ The diocese of Central New York has a many-sided department of promotion which includes press, radio and television. It also promotes the circulation of pamphlets and magazines. The Rev. G. Clayton Melling, rector of All Saints', Johnson City, has been placed in charge temporarily, succeeding the Rev. William Robbins who has left the diocese. The Rev. Robert Page, rector at Aurora, succeeds Mr. Melling as editor of the diocesan magazine.

HENRY DARLINGTON RESIGNS

★ The Rev. Henry Darlington, rector of the Church of the Heavenly Rest, New York, has resigned, effective March 1, 1950 which is the 28th anniversary of his rectorship. During this time the Heavenly Rest was consolidated with the Church of the Beloved Disciple. Also one of the most beautiful churches in the country was built, together with chapel and parish house, all completely paid for. The reason for the resignation, which has been reluctantly accepted by the vestry, is poor health. A committee consisting of the wardens, with power to increase the number to six, has been appointed to suggest a new rector, with Dr. Darlington having agreed to continue as minister of the parish if the new rector has not been found by March 1.



HENRY DARLINGTON

BISHOP GORDON VISITS IN OWN PLANE

★ Bishop Gordon of Alaska recently acquired a cruiser plane which he is now using on visitations. It will be a great time-saver. Thus to go from Fairbanks to Fort Yukon by boat requires 611 miles of travel. By plane, straight across the mountains, it is 150 miles.

Bishop Gordon commented that "one is called upon to learn a good many things when serving the Church in Alaska." When he came to Alaska six years ago he had never seen a dog team. Since then he has covered some 6,000 miles by dog sled, during five Arctic winters. He said too, that he found that to visit river missions it was necessary to use a launch, so he learned to operate the boat, "Godspeed," covering 3400 miles in visitations last summer.

WATERLOO RECTOR GETS MEN

★ The Rev. Herbert Lamb Jr., rector of St. Paul's Church, Waterloo, N. Y., a parish of 500, has rocked his flock with a greater dose of medicine than many of the new curative drug preparations, and the greatest disease of all, that of "Episcopal apathy" is getting the worst licking in Central New York Episcopal history.

Just 9 months ago, to bring about this drastic change, Mr. Lamb had to swallow his priestly pride and employ modern means to herd his men into church. The results of what has been accomplished follow: One year ago the average men's attendance was 15 on a Sunday, and today it is over 75. One year ago the every member canvass was made by 40 persons, 15 men and 25 women. This year it was handled by 40 men and no women.

This is the way it was done: Starting in February and going through May 1949, first, Mr. Lamb really wanted his men in church and prayed for God's help for this; second, each week he personally invited 10 men to pledge themselves to attend church for 4 consecutive Sundays. At the end of 15 weeks, 150 men had signed up. Third, the rector had the attendance roll kept, and checked all who missed. Fourth, as the four week pledge expired, a layman asked the men to renew the pledge for another four weeks. These were acknowledged by the rector in a note. Fifth, Mr. Lamb kept track and checked the absentees in these groups in person or by phone. The result was that average men's attendance for these four months was increased by 99. Sixth, after the summer vacation, all men received a general invitation to revive their pledges for four Sundays. In the first eight

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weeks, 77 men have been in church four times; 14 three times; 12 two times; and 49 once, a total of 152. Later figures indicate a steady increase. Seventh, the weekly parish bulletin sent to all families at their homes includes the attendance figures and arouses a great deal of interest.

Some of the results of this "Episcopal Churchmen's Association attendance campaign" are: Last May there were 120 men at the Men's corporate communion, and along with the men have come their wives, daughters and aunts; the entire parish spirit is full of renewed enthusiasm. Each organization has gained a new outlook on life, the Sunday school is increasing, the loose offering has tripled, pledges are better paid, and an increase of well over 10% in the total pledging has taken place. Most amazing of all is the fact that the men publicly admit that they don't find going to church so bad after all.

The entire program is a pilot run on increasing church attendance sponsored by the Episcopal Churchmen's association's local branch in Waterloo.

MARRIAGE INSTITUTE IN BOSTON

★ An institute on marriage and the home is being held on successive Friday evenings, January 6-February 17, at the Advent, Boston. The lecturers are all eminent doctors, psychiatrists and professors connected with various hospitals and colleges. The final lecture will be by the rector of the parish, the Rev. Whitney Hale, on building a successful home. The aim of the institute is to provide a community service on a professional level to young married people and those planning to be married. Following each talk there are discussion periods, with questions addressed to a panel consisting of the speaker, a clergyman and a third person informed in the field of marital counseling.

FORUM ON LABOR IN NEW HAVEN

★ An open forum on the relationship of the Church to organized labor was held at Trinity Church parish house, following the charge by labor leaders that some churches in New Haven were having work done by non-union men. There were about 75 present; ministers, vestrymen and trustees, and spokesmen for unions. Jerome Davis, lecturer and former professor at Yale Divinity School, urged that contracts for church work should go to union organizations whenever possible, saying that to do so was to carry out the implications of Christianity. Pastor James Lenhart of the United Church, in replying to the criticism of a union leader, stated that 90% of the city's Protestant church contracts went to union labor, but that if the building trades council chose to picket his church he would accept the challenge.

FREDERICK GRANT PREACHES

★ The Rev. Frederick C. Grant, professor at Union Seminary and a member of the editorial board of The Witness, was the preacher at a union service held recently at Trinity, New Haven. He declared that "Protestantism means freedom of the human spirit, the glorious freedom which can never be enslaved by dictated doctrines."

HAIL TO THE CHIEF

★ Bishop Gilbert of New York was made a full-fledged deputy fire chief on January 5. With the honor went two automobile medallions of blue and white which, presumably, means that he can whip through the streets of New York and also park without being tagged.

CONVENTION WEAKNESSES POINT OUT

★ The Rev. Theodore P. Ferris told the congregation of Trinity Church, Boston, that there were too many lawyers in the House of Deputies at General Convention. "One of the weaknesses of the Church which we felt at the convention," he said, "is that a great many of its people, for lack of something better to delight in, delight in the working of the machinery for the machinery's sake. That is a weakness."



MRS. WILLIAM H. BROWN JR. (center) with her six daughters. They are members of St. Andrew's, Lexington, Ky., where Mr. Brown is vicar

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DEFENDS RIGHT TO SMOKE

★ Rector Harold W. J. Urquhart of Trinity Church, Watertown, S. D., resigned from the ministerial association there after his fellow members, by formal motion, asked him not to smoke at a meeting. He said, "I object very strenuously to others trying to dictate what constitutes acceptable Christian behavior, and also doing it in a rude and unmannerly way. They could merely have asked me to stop smoking. I wish to be no longer associated with a group that has no manners." The motion had asked him to stop smoking "because it is un-Christian behavior," whereupon Mr. Urquhart left the meeting to eat by himself where he could smoke unmolested.

ATLANTA MISSION GROWS

★ In 1947 St. Timothy's Church, a mission in Atlanta, Ga., purchased an army chapel from an abandoned army camp near Moultrie, but the Moultrie authorities refused a permit for moving. The war assets administration insisted the chapel belonged to the church because it had been paid for, but they did nothing to protect workmen when they came to move it. This story was told in The Witness at the time.

Before they could secure their building and erect it, they had to disband one class of the Sunday school; two classes met outdoors until the end of November, while another class met in an automobile. The congregation has now been in the new building for a year, and the Sunday school has trebled, and new families have joined the church. The men have put in many hours designing and building class rooms. The budget for 1950 was presented on loyalty Sunday recently, after service, when 90% of the amount was pledged. The following Sunday it was over-subscribed. Preparation for loyalty Sunday was begun in September with weekly prayer meetings for missions, and with a quiet day on Armistice day. The rector of St. Timothy's is the Rev. C. B. Lucas.

MISSIONARY RETURNS TO LIBERIA

★ Fenton B. Sands, agricultural missionary in Liberia for the past three years, has returned to that country following a furlough in the U. S. He is a graduate of Cornell and did some graduate work there during his furlough. He writes the National Council: "I now have a reserve of ideas and proven plans that should be instrumental in making our work progress satisfactorily."

Bishop Harris is enthusiastic about the agricultural program in Liberia. He sees it as a means of raising standards of living and bringing better health to the whole area. He says: "This is a vital part of our whole educational program, designed to provide food and a balanced diet for the personnel in our institutions, which they have never had, and to teach modern agriculture to a limited number of young men."

CONFERENCE ON MINISTRY

★ Men considering the ministry as a vocation held a conference at Manlius, N. Y., December 28-30, sponsored by the diocese of Central New York. Leaders were Bishop Peabody, Bishop Higley, the Rev. Condit Eddy of Binghamton, the Rev. F. T. Henstrindge of Elmira, the Rev. J. C. Mason of Cortland, the Rev. Rugby Auer of Manlius, the Rev. R. J. Page of Aurora and the Rev. R. B. Stott, chaplain at Cornell.

MUSICAL PIECE BY RECTOR

★ The Rev. Van R. Gibson, rector of St. Mary's, Yonkers, N. Y., wrote a musical selection, "Shepherds Gazing at a Star" which was offered at the Christmas service. The music was by Robert H. Terry, organist at St. Andrew's, Yonkers. It is the second time they have teamed up for a Christmas carol.

SOUTHWESTERN VIRGINIA HAS GOOD REPORT

★ Following an optimistic report by the Rev. W. E. Roach, promotion chairman of the diocese of So. Western Virginia, the executive board adopted appropriations for 1950 which authorized the bishop to pledge $22,317 to the National Council, the amount of the full enlarged quota. The board also contributed to the cost of a parish house at St. John's, Waynesboro, and voted funds to develop work in the growing Williamson section of Roanoke.

ST. LUKE'S HOSPITAL HAS FIRE

★ St. Luke's Hospital, Church institution in Tokyo, now housed in a temporary building, suffered from a fire December 17. All of the patients, together with the staff, got out safely. The loss was at first estimated at $15,000 but is now thought to be greater.

BISHOP BENTLEY THE SPEAKER

★ Bishop Jno. B. Bentley, vice-president of the National Council, was the speaker at the meeting of the Newark Auxiliary on January 4th. He spoke on the program adopted at General Convention with Bishop Ludlow explaining what could be done about the budget to pay for it.

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EDITORIALS

Hollywood in New York

THE WITNESS was invited to send a reporter to a dinner, speeches, and a showing of a new film "Guilty of Treason." The buildup stated that the Overseas Press Club was devoting this whole affair at New York's Waldorf Astoria to the subject of "religious freedom." Press notices preceding the occasion headlined an oration to be given by Cardinal Spellman on the first anniversary of the arrest of Cardinal Mindszenty of Hungary, and listed among the distinguished guests to be present, Mrs. Roosevelt, Governor Dewey, Senator Lehman, Secretary Acheson, Dr. Bunche, David Sarnoff, Arthur Sulzberger, Mrs. Ogden Reid, William Randolph Hearst, Jr., Roy Howard, Kent Cooper, Claire Boothe Luce, and a host of others. It would surely be something to attend, and The Witness was happy to accept.

Our reporter presented himself at the grand ball room of the Waldorf, was shown the dining room and told to sit any place. Lobster newburgh was served, with all the trimmings, and the food was made even more delightful by the company at the table, newspaper men and women, among the most talkative H. V. Kaltenborn. Following the princely repast, we sauntered into the ball room, and had very choice seats right up in front. We watched the Cardinal arrive and then the Hollywood contingent. It was impossible to escape the artificiality of the actors as they moved into their reserve section, contrasted with the naturalness of the newspaper crowd. The president of the Overseas Club, Frank Kelly, opened the session somberly by saying that our minds go back "to a tragic event just a year ago. Cardinal Mindszenty was a prince of the Church, and we can agree with Secretary Acheson when he said he was sickened and horrified by what happened. There is little we can do to reverse that happening, but we can pay tribute to the Cardinal." He then introduced Cardinal Spellman by saying that his eminence would not speak because he had had a very busy Christmas season, and the Cardinal took a bow. Mr. Kelly then spoke of his regrets that so many who were expected to be present were not and called upon Claire Booth Luce to take a bow. Mr. Kelly then introduced another famous name, which had not been on the original list, the correspondent, Homer Bigart. That went awry because Bigart wasn't there. He thereupon gave up after allowing the star of the film, Bonita Granville, to utter a few words. The house lights were lowered, and we beheld the prevue of the screenplay by Emmet Lavery called "Guilty of Treason," sub-head "The story of the 'trial-behind-the-trial' of Cardinal Mindszenty."

★

"QUOTES"

I AM obliged to exercise unlimited forgiveness because, if I did not forgive, I should be untrue to myself, in that I should thus act as if I were not guilty in the same way as the other has been guilty with regard to me. I must forgive the lies directed against myself, because my own life has been so many times blotted by lies; I must forgive the lovelessness, the hatred, the slander, the fraud, the arrogance which I encounter, since I myself have so often lacked love, hated, slandered, defrauded, and been arrogant. I must forgive without noise or fuss. In general I do not forgive, I do not even get as far as being merely just.

—ALBERT SCHWEITZER

★

Movie criticism is beyond our reporter. But he felt right at home, being an addict of westerners. Charles Bickford as the Cardinal played pure grade-B-western-style-old-man that the bandits are torturing in order to get his treasure, accompanied by a similar stilted and soupy portrayal of a heroine on the part of Miss Granville. Richard Derr was as perfect as the dupe-of-the-gang-of-thieves ever is. The only one that didn't fit in was Paul Kelly as the newspaper correspondent. His acting was too good for the rest. All of the constabulary had pretty stars on them. There is a fair amount of shooting and torturing to please all western addicts, and the plot is plain black and white stuff, just good and evil, no mixture. The villains are very villainous and the virtuous are most virtuous.

It might be all right for the kiddies to see it at your local theater, though the torture scenes go beyond the ordinary in most westerns. Also the music is extremely moving, as it weaves in and out, and could give them bad dreams. But there is something else which might have a more insidious effect on the young, as well as adults. In the vital statistics handout given the audience there is this statement "Painstaking attention to

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accuracy unusual even to Hollywood's traditional sticklers for authenticity has been lavished on 'Guilty of Treason'." Our reporter was not convinced by that remark. Those present were being gently seduced to believe some things which were not necessarily true. You could read in a morning newspaper the next day that Cardinal Spellman spoke, and that many people were present who were not, because the press release given out at the affair said so. It was not possible to discover who paid the bill for a meal that fed three to five hundred persons, but it was said by a member that the Overseas Press Club doesn't have that kind of money.

Something was being pulled, and is being pulled, with this film. It certainly has a message. It shows the Roman Catholic Church as the sole protector of liberty in our day. Blatantly it equates Nazism and Communism, and declares that Roman Catholicism is the savior from all tyranny. It does it in a way which can make people forget that it was simple for the Pope to conclude concordats with Mussolini and Hitler, and that it is easy for him to be the friend of Franco and Peron. It mentions the fact that part of the trouble between Mindszenty and the government was over the schools, but it fails to say what was true, that the Cardinal violently protested the government's removal of compulsory religious education in Hungarian schools. It gives the impression that the sole matter of controversy in this area was government interference in parochial schools. It might be supposed that the American idea of liberty is better seen in the government's action than in the Cardinal's stand.

Probably unconsciously the author reveals his own troubled mind. Invariably the Communists are shown as never confused about what they should do, because the Kremlin tells them and they strictly follow the line. But the Cardinal also has no conflicts, for he does not have to choose between the Pope and anything else. Again he insists that the Pope prays for peace and works for it, and all we have to do is think of the many reports emanating from the Kremlin of avowals of peace. The growing similarity between Vatican and Kremlin disturbs freedom loving people who are not sure that liberty is going to come from either source, and prefer to find an allegiance in another form of government.

It may be ungrateful for a reporter to say that the hospitality he enjoyed had a dishonesty about it. But it must be done for this film must be branded everywhere as devilish.

Church Child Care Agencies

By REV. J. BROOKE MOSLEY
Dean of Cathedral Church of St. John, Wilmington, Del.

WE may profitably limit the topic to Church child care agencies and their relationship to the Church. I suggest this narrowing of the topic because I believe this is the proper understanding of the subject under discussion, since we are gathered together as representatives of Church child care agencies. My second point of clarification concerns my own perspective on these relationships. Here it should be understood that I am not an expert in child care nor in any other phase of social work, but am presenting this subject from the point of view of a parish minister with a concern for these things, who would like to have some answers to our common problems here, and who has tried at times to work out with others some of these problems in relationships between agencies and the Church and the community. The final point of clarification is a definition of what I mean, only for the purposes of this paper, by the word "Church." Here it will refer only to those visible and official parts of the faithful Christian fellowship that is seen in the structure of missions, parishes, and dioceses. And now, having narrowed down both the subject and myself to proper dimensions, we can go on.

Since the agencies under discussion are Church agencies, professedly growing out of the life and faith of the Church, it would seem at first glance that all parties concerned would certainly agree that the relationship between the agencies and the Church should be one that is very close, with mutual understanding and care and cooperation paramount in everyone's thoughts and evident in everyone's actions. But this is not always

An address given at the recent exploratory conference of Episcopal Child Care Agencies.

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what one finds. To be sure, both the agencies and the Church will usually pay lip service to the values of a close relationship, but often they will either differ on what this means in practice, or by sheer neglect, never get around even to discussing it, much less acting upon it. In such cases as these that I have seen there has also been observable in the relationship between the Church and the agencies at least a trace of paranoia, with both sides somewhat fearful of the other and each, not always explicitly, suspecting the other of being a usurper of the rights and privileges that both believe belong to him alone. I have experienced this as one of the paranoids. If this is not the picture of our relationships generally, and we do know of many exceptions, it is still characteristic of some. And wherever it does obtain, there is a feeling of mutual frustration in Church-agency relationships which has as its natural consequence the weakening of both, for the Church cannot be strong when withdrawn into cloisters and the agency cannot have good works without faith. I do not believe that this statement is debatable here. But how to establish better relationships certainly is debatable.

Nevertheless, better relationships can be established and it can be done even without our agreeing upon the same method. There are probably many methods. But all methods that are successful will sooner or later face the hard fact that both the Church and the agencies are creatures of rigid and very human habits, which we glorify by calling traditions. And these habits or traditions are often close to being immovable objects. In my small experience these immovable objects never yield to an irresistible force but only to an irresistible love.

I am thinking, for instance, of two agencies that were brought closer (it was thought) to the Church by an act of authority on the part of the Church. In these two cases pressure was applied by the diocese which was irresistible pressure, expressed in terms of U. S. currency; and in both cases the faulty and un-Christian tradition that had existed within the agencies and which the diocese was intent upon changing, was removed. And certainly in the case of the one in which I was involved we breathed easier and felt that a great Christian work had been done. But as you would expect from reading your own gospels as well as your own social work texts, the irresistible force that was applied only made the total object more immovable. And relationships between the agencies and the Church had changed from one of indifference, which was bad, to one of fear and distrust, which was worse.

On the other hand, I can think of another agency-Church relationship that was also, at first, based upon indifference by both sides. Both were completely independent of the other, except in one significant way: they both used the other's name whenever each was called upon to boast about himself, which as you know can be often. Using only this important fact, the Church having wakened to its responsibility set out to woo the agency. Because of its rigid traditions and its less than flexible board members this was interpreted by some board members as an encroachment upon their private preserves. These were intelligent and loyal people who had served the board for years with unselfish devotion, even as in some cases their parents and grandparents had done before them, and consequently they had natural and justifiable reasons to feel that this outside interference by the Church as an unwelcome intrusion. They simply were not prepared, nor despite their consecration to the task could they be expected to be prepared, for the task of relating this agency to the Church and to the community.

But within the board there was a small group of equally devoted and intelligent people who were willing to examine critically the agency's traditions. The Church turned to this small group exclusively and in time, with no irresistible pressures, and with their own invaluable help and willingness playing a main part, brought them into a new relationship. This conversion of a part of the board was in the long run (and I believe always is) contagious, so that in time the enthusiasm of these few leaders for new ideas of program that related the agency to both the Church and the community came to be shared by the board as a whole. The eventual consequence was a definite and extraordinarily apparent improvement of the relationships between the Church and the agency and the community. And finally, these new relationships marked their own splendid consequences in the agency's program. The methods used with the willing nucleus of board members were used for about one year and were confined to discussion groups and private interviews, all initiated by the Church which was working closely with and being helped immeasurably by the social relations leaders of the community. But it is important to note and to remember that all of this was pursued to natural conclusions by the board members themselves.

When Church Sits Back

WE have so far, however, confined ourselves to the methods used when the Church is the initiator. What can we do when the Church sits back and does little when the agency wishes to

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initiate better relationships? I believe the same principles hold true. For the agencies to attempt to prepare some irresistible force to make the Church pay attention to its duties is not usually within the agencies' power. They usually have no such power and, therefore, are not tempted to use it, except for the force of high pressure salesmanship and the force that comes from being the constant gadfly. As attractive as even these comparatively weak measures may sometimes seem whenever they are live choices for an agency, I should think they might be used sparingly and with caution. Instead, I should prefer a method somewhat similar to the one just described. The agency can woo the Church. And of course it is true, just as in the case recently described, that because of the Church's rigid traditions and its less than flexible clergy, this wooing by the agency will often be interpreted by them as an encroachment upon their private preserves. The clergy are often not prepared for this, and on occasion they can be immoderately coy when being wooed. But within their ranks and within the ranks of devout and active lay churchmen, there are people without fears of you and with concerns for you. They can be found and they can be won.

Most easily can bishops be found and with less difficulty than with other clergy than can be won. They can be shown, for instance, that any agency which calls itself "Episcopal," no matter how independent it may be financially or in any other way from the Church, has in itself a full claim upon his time and his interest. For if an institution should do no more than sell gasoline in a service station down the street but calls itself "Episcopal," it is within the bishop's province as the administrator and pastor of that diocese, and rightfully claims his attention. An astute and careful committee of the board can enjoy this match-making. One can disguise the committee, if need be. Call it anything as long as it is a full time committee in those places where the relationship requires it. And the committee can comfort itself with the fact that no new or good relationship exists anywhere unless someone initiates it. To bask in the frustration of a poor relationship, waiting for the other fellow to begin it, no matter how much you are convinced that it is really his duty and not yours to begin it, is not helpful. But it is helpful for the one who first sees the need to begin converting the other. And God works in ways so mysterious that we should be accustomed by now to having him show often the way first to laymen and second, through the laymen, to the ministers of the Apostolic Succession.

Precious Values

BUT whatever method is used for obtaining this close relationship between Church and agency and regardless of who initiates it, the close relationship itself will yield precious values to both. The consequences for the Church are significant in the whole area of what we might call, for our purposes here, "practical religion." For if this relationship is good, the agency becomes an extension of the present kingdom that the Church maintains already exists and gives expression to that faith which must produce good works. We know that a withdrawn and cloistered Church rears and harbors withdrawn and cloistered people; and we also know on the contrary that a Church that goes out in interested service, even if it does it through only one agency, will be helped to rear and nurture outgoing people whose religion as they grow in practical service becomes less pathological and anemic. And it is not forbidden knowledge today that our Church does have within it those whose religion is so strictly personal that it is entirely withdrawn, anemic, and pathological. An improved and a growing relationship between Church and agency can not fail to improve the Church and its people.

Likewise an improved relationship is a distinct asset to the agency. First of all, this is apparent in the mechanics of the agency's work. From this level alone it means new resources for personnel, new resources of interest, and new resources for all types of support for the agency's program. The latter is true even if the Church as an institution never reaches the point of giving the agency official financial support. But better still and on a higher level than these mechanical aids, as the improved relationships grow the agency will add to its program more and more the power of the gospel itself. It is my own belief that a Church agency which does not at least try to give this, has no excuse for its existence as a Church agency. I know some of the arguments against this: that the agency is supported by the community chest, or by a nondenominational group, or by some other broad community interests, and therefore, we must not dare to offend by teaching the Christian faith. But I reject this argument because I think it is valid only in those cases where we, being supported by the community, teach a rigid denominationalism. The "spiritual plus," which is what some Church agencies call this extra something that a Church agency should give, does not depend absolutely upon Anglicanism but certainly does depend absolutely upon basic Christian convictions which are lived by the agency and which

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are propagated by the explicit teachings of the agency. So I confess to an impatience with any Church agency that does not seek to deliver this "spiritual plus," or whatever one wishes to call it, by an explicit teaching of at least the basic principles and beliefs of the Christian faith, or at the most, in all those cases where the agency is not dependent upon community-wide support (or where that support will tolerate it), the same faith as received by the Anglican communion.

And let us try to understand that for an agency to preach the faith by its living and by its clear and unambiguous teaching does not imply that the by-laws of the agency must eliminate all board members who are not Episcopalians, or that only Episcopalians may be considered by the in-take committee, or that any other similar denominational legalism be created. But I would like to see us united in an understanding that it does mean that those who serve on staff or board should know and be prepared to work with the fact that this agency is a Church agency and that the Church and all its branches proclaims at least the basic elements of the Christian faith and doesn't soft pedal them simply because it happens to be doing, at the same time, a good work.

This approach is one which will be an asset to the agency itself, to the people that are in it, to the community, and to all the work it does. These practical consequences are real, yet even they do not provide the motive for our beginning or pursuing such a program. For the motive is the motive of Christ himself.

Rev. Samuel Entwhistle's Adventures

By THOMAS V. BARRETT
Chaplain at Kenyon College

THE LADIES

MR. ENTWHISTLE called, "Good afternoon, ladies," forcing his most care-free head tones against the braying of the pack. When he entered the guild room on Tuesday afternoon, he felt like a hunter sounding a view halloo. The hubbub sank rapidly to a momentary whimper that always sounded to Samuel like "Good-after-twistle-Entwhistle-noon-whistle," after which the whole pack was off with a clamor that rose to a babel of sound. When the voices reached and sustained an F above high C, the chairman, Mrs. Throckburton rapped for silence. When it finally arrived, Mr. Entwhistle had found a seat and Mrs. Throckburton was inquiring for the minutes of the last meeting. Mr. Entwhistle meditated during the reading of the minutes on the problem of how to make minutes interesting. Especially at women's meetings. "It would be better," he said smiling quietly at his own wit, "to read a passage from the White Plains telephone directory."

The report of the treasurer, Mrs. Isincollop, revealed the apparently alarming fact that there was a balance of only $2,678.59. "I cannot understand," Mr. Entwhistle brooded to himself, "why it is that women's organizations operate like trust companies. They have had a balance of over $2,000 since 1927. It must be covered with mold by this time. I wonder if I could get them to spend fifty dollars for . . ." The voice of Mrs. Throckburton exploded his reverie.

"The rummage sale next month ought to bring us back up to our previous balance . . . $2,930. I know we all hope so. And that reminds me . . . our chairman, Mrs. Shratnap, says that hats over two years old will not be acceptable for the sale . . ."

"Madame president, I don't see why not," Mrs. Settleback interrupted. "After all the styles today are no better than they were . . ."

Helmets," murmured Miss Van Horsten loudly. "Hideous helmets."

"What?"

"1927 hats . . . they come way down here." Miss Van Horsten pulled an invisible hat down to her lantern jaw bone.

"Grace, I think the rummage sale ought to be on a Saturday. More people can come and . . .

"Last year we had it on Tuesday. I remember because I was doing altar guild duty that week and it was so cold in the church."

"We ought to have a committee to mend some of the altar linens . . ."

"We really need new ones."

"I know but not as much as we need cassocks for the girls' choir . . . Now that the acolytes have those pretty ones we should do something for the

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junior girls. Sadie Gosned was saying only last night her daughters are just wandering around after school aimlessly and . . ."

"After all we do have Brownies . . ."

"It's not the juniors as much as the teen-agers. Judge Cornfield says this town really needs more adequate play facilities."

"Johnny works after school. We find it makes him self-reliant and . . ."

"Like those missionaries or whatever they are in that place out west somewhere, or was it over in Cuba?"

"Girls," Mrs. Throckburton remonstrated, "I think we'd better finish up our business meeting before we get onto missions. The rector is going to speak to us in a few minutes and we don't want to keep him waiting too long." The word "rector" caught up with Mr. Entwhistle's wandering



mind and brought him back from a day dream of New Year's Eve in Brooklyn in 1927. He couldn't remember why he'd been in Brooklyn.

"Not just yet," cooed the chairman waving her hand as Samuel started to get up for his talk. "We have just one more report from our educational secretary, Mrs. Schmink. Mrs. Schmink has just returned from the synod."

Mrs. Schmink spoke on the thrilling experience of meeting the women of the province and especially of the perfectly thrilling experience of listening to Mrs. Gnadenbutton of Minneapolis tell about her visit to an Indian reservation. Mrs. Schmink wasn't positive just which reservation it was but thought it was either the Navahos or the Pueblos or perhaps the Sioux. The Navahos, she said were the ones that made blankets and things and didn't have enough sheep or something. At that point Miss Van Horsten interrupted.

"They have too many sheep. For the land. It's poor."

"Oh is that it?" Mrs. Schmink's voice was distinctly cool. "Oh, I thought Mrs. Gradenbutton said they needed more sheep. I'm quite sure she did but of course . . ."

"I wonder if it was the Navahos," Mrs. Isincollop mused. "I think in the material from headquarters it was the Cherokees in Oklahoma . . ."

"This meeting was provincially planned," said Mrs. Schmink tartly. "It had nothing to do with headquarters and anyway it was the Sioux. I remember now. Mrs. Gnadenbutton spelled it on the board and told us not to pronounce it Siyux, (Mrs. Schmink giggled) and anyway told about the work and it was perfectly thrilling. It's too bad you couldn't all have been there."

Mrs. Schmink sat down amid a mild flutter of applause and Samuel Entwhistle reflected on the utter futility of trying to thrill people about a meeting none of them had attended.

At that point, Mrs. Throckburton called on the rector who made a fairly brief and moving address on "The Meaning of Epiphany" and suggested the guild consider some important questions facing the Church such as the Reunion of Christendom, or perhaps the problem of racial tensions in their own community, or maybe a study course in the Prayer Book. Mrs. Throckburton thanked him for his inspiring and instructive message and threw the meeting open to discussion.

"Of course," said Mrs. Isincollop immediately, "I would like to see us develop the workshop idea, like headquarters suggested. Perhaps on Education for Democracy."

"It seems to me," said Mrs. Duncan rising imperiously to her feet and glaring at the chairman, "we ought to be more practical. I suggest in view of the problem of juvenile delinquency we study the material of the Plan Your Child's Life Society, Incorporated. It seems to me . . ."

"I'm afraid I don't quite agree Madame Chairman," Mrs. Schmink cut in ruthlessly. "Our work among the Sioux for example . . ."

"Why not some Bible study," Miss Van Horsten demanded bluntly. Her question was followed by a brief period of silence while the ladies glanced

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toward Mr. Entwhistle to see how he took the suggestion. Mrs. Throckburton tittered.

"I know we should all read the Bible more than we do but for this study series I think some topic a little more timely might . . ."

"I think," Mrs. Gosnell said in her booming baritone, "with the world in such a state we should consider the political implications of Christianity. I suggest a series of discussions on how we can help the U. N. and the E. R. A."

"What is the E. R. A.? whispered Miss Twallen.

"Something like the C. I. O. I think," said Miss Strupe.

"I'm afraid we don't know enough about the U. N. to help much," Mrs. Duncan said humbly.

"How about some Bible study?" Miss Van Horsten repeated like a fog siren in a harbor filled with whistles.

"I should think we might consider family problems," Mrs. Duncan said. "The present rate of divorce . . ."

"Did you hear about Nellie and Henry Slack, Grace?"

Mr. Entwhistle looked at his watch. It occurred to him that it might be a smart move in the direction of solving family problems if the guild members were told to disband and go home until the June meeting for the election of officers. He let his mind ponder for some minutes the virtues of such a plan. Then he returned to the somewhat dismal situation at hand to discover action had been taken.

"Very well, then," Mrs. Throckburton was saying. "The majority has decided for a series of workshops on Bhuddism: Its Contribution to World Unity. Are there any other questions?"

Mr. Entwhistle wanted very much to ask how they had managed to get from the marital problems of Nellie and Henry Slack over to Bhuddism and World Unity, but held himself in check. He chided himself for idle day dreaming during which he had completely missed the denouement . . . in fact the culminating action of the whole afternoon. He felt a little depressed.

The meeting adjourned for what Isabel called "one-legged tea" with everybody trying to talk, smoke, eat sandwiches (which Samuel thought always had the taste of seaweed) and balance a tea cup at the same time while shifting the weight of the body from one leg to the other.

Mr. Entwhistle executed a cleverly conceived piece of broken field running around the room in an earnest effort to shake off the pursuit of Mrs. Isincollop who in addition to her job as treasurer of the guild, was president of the League of Women Home Builders, Secretary of the Down Town Shoppers Club and an ardent member of the Committee on Organized Leisure Time Activities for Labor. Mr. Entwhistle was of the opinion that this succession of honors had made Mrs. Isincollop power-mad. She was swiftly developing an obnoxious habit of giving him free and unsolicited information on how to run the Church of the Tribulation.

Mr. Entwhistle eluded a would-be tackler in the person of Miss Van Horsten, side-stepped Mrs. Gosnell without spilling his tea and unwisely loitered a second too long in putting his cup and napkin on the table. Mrs. Isincollop barred the door with a confident smile.

"I just wanted to say before you rush off, Reverend," she said tugging at his lapel, "I do wish you'd do something about selecting stronger men on your vestry. I know you don't mind my speaking quite frankly. Herbert and I were talking about it last night. We don't need to mention names but we all know there are some very weak men on the vestry. Men who have very little political influence in the community . . . if I can be so blunt . . . and Herbert and I know it's because you're so kind hearted and don't notice these worldly things that really are important. We thought perhaps the women could help by suggesting a slate of strong men before the next . . . why Archie, what are you doing here?"

Fortunately for Mr. Entwhistle, Mrs. Isincollop's twelve year old son had crashed the gate in time for tea. Mr. Entwhistle considered Archie a particularly repulsive specimen of his kind, with bad manners and an irreverent habit of poking people all during Sunday school. For once he rejoiced in Archie's timely arrival and in the moment of confusion, slid out of the building.

After supper that night he fell asleep in his chair and dreamed a lovely dream. It was a Tuesday afternoon and all the women of the guild were outside the parish house chattering gaily as they waited to board a bus marked 1927. A Bhuddist monk opened the door and Mrs. Throckburton and Mrs. Isincollop herded the ladies inside. Mrs. Isincollop sat down to show the bus driver the gear shift lever. The bus rolled away and all the ladies waved at Samuel saying "Good-after-twistle-Entwhistle-noon-whistle . . ."

For days Samuel waited outside the door. It wasn't clear to him whether he was waiting to make a speech, or just to greet the ladies on their return. They never did come back. After an infinite time of quiet the bus driver came back to collect a $2,000 fee.

"Where are they?" Samuel asked.

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"They've been scattered," said the bus driver morosely.

"O Joy," breathed Samuel. "To where?"

"I had to take them all to their homes. That's what they got for listening to that Bhuddist. He sent them home to meditate. They can't convene for five years . . . anywhere . . . except church."

"O Joy . . . O joy," shouted Samuel so loud Mrs. Entwhistle came rushing into the room.

"Samuel . . . what's the matter?"

"I was asleep," Samuel yawned, and added irrelevantly, "It would be worth $2,000."

Talking It Over

By W. B. SPOFFORD

IN an editorial called "The Other Side," the Southern Churchman implies that The Witness did not know what it was talking about when we reported the cancellation last fall of the Kenyon-Sewanee football game. The reason the game was cancelled, after all the verbiage from both sides is cleared away, was because there were two Negroes on the Kenyon team. We had telephone conversations with the heads of both colleges; we also had lengthy explanatory letters from both Dr. Chalmers and Dr. Green.

The Witness did not, and does not, attempt to fix blame for the cancellation on either institution, or on any individual connected with either college. We did state, and meant, that for two Christian colleges to cancel a football game because Negroes were on one of the teams, is—well, let's use a mild word—regrettable. It is also perfectly clear to us that the heads of both of these Church colleges think the action regrettable.

There is, we think, no "other side." There is one side: colleges, and particularly Christian colleges, should not cancel games for such an un-Christian reason.

Incidentally we notice that our contemporary, the Southern Churchman, does not capitalize the word "Negro" in its editorial. Does that carry with it the implication that Negroes are inferior?

Self Starter??

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

SOME such shout as "He started it." "She hit me first" is often the way we report a fight.

Why?

Because we know that the starter has the major share of responsibility.

When telling about our deepest experiences do we begin "The other day I . . ." or do we realize and report that "He started it"? For the truth is that God is the starter of everything. We are not self-starters but reactors.

But it takes two to make a fight. So though the starter bears the main responsibility, the taker-up is also vital. Therefore, though God is the first mover and loves us before we love him, seeks us before we turn toward or know anything about him, there has to be our response before life is made.

Until we turn, taking ourselves out of the way so that the light of God instead of the shadow of us lies upon the path ahead, the love of God cannot bring us into life. It takes two to make life.

What love beyond anything human it is that seeks out and supports both the responsive and the blind, that continually is given while we are yet lost in pre-occupation with ourselves, not waiting to be sought and kindled, but already longing over every one of us no matter what we do! Such is the love of God for us. Therein lies the hope of being rescued from self-indulgence and the justification for our moving toward God.



WILLIAM M. WEBER, a member of The Witness editorial board, is the rector of All Saints', Littleton, N. H. and on the faculty of the diocesan school, St. Mary's-in-the-Mountains. Since moving from the diocese of Newark he meets with the board less frequently than we wish for he is a young man of penetrating insight and unfailing good humor.

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EPISCOPAL CHURCH NEWS

LAYREADERS TAKE SERVICES

★ Licensed layreaders, 24 in number, are taking the services at All Saints, Syracuse, N. Y., over a five week period while Rector William Spicer is at the College of Preachers in Washington. Teams of five are taking the services and leading in Sunday school worship each week. All of these business men were adequately trained before being licensed.

BISHOP HARRIS VISITS ST. AUGUSTINE'S

★ Bishop Harris of Liberia visited St. Augustine's College, Raleigh, N. C. recently, thus returning to the institution from which he graduated in 1917. In discussing the importance of education in connection with the work of the Church in Liberia, he said that "any Church that cannot develop its own leadership has no future." He said further that "America is the only place in the world today where the masses of the people get enough to eat," and added that neither Christianity nor democracy can be built on poverty.

UNUSUAL GIFTS ANNOUNCED

★ The New Year's weekend brought two unexpected gifts for Central New York Episcopal churches. Before the start of the weekend, a young couple walked into the home of the Rev. Paul Miller, deacon in charge of St. Matthew's, Liverpool, and this mission's first full time clergyman, and handed him a check for $2,000. They explained that they had been so impressed by his hard work and the need of a properly sounding organ for the little mission, that they had decided to make a memorial for a loved one. The Rev. Mr. Miller said that the couple swore him to secrecy regarding their identity. The 32 year old deacon hopes to buy a new organ shortly after he is ordained to the priesthood this month.

In the closing day of the December surrogate session in Syracuse, the will of the late Miss Annie Kendall revealed that the long time employee of the Crown Woolin mills had carefully saved throughout her life to remember her church. St. John's Episcopal Church, Marcellus, received $500 and its former priest, the Rev. Warren Mace, received the same amount.

Theological Education Sunday

JANUARY 22, 1950

The future leadership of the Church is being trained in our theological schools. On these schools rests the very great responsibility of preparing men for the ministry.

We have splendid theological schools with strong faculties and fine student bodies. These institutions deserve our confidence and fullest support. If we support them, they will give us a well-trained corps of priests, pastors and preachers. If we neglect them, the Church will suffer.

Acting upon the recommendation and request of the Joint Commission on Theological Education, the Presiding Bishop has designated the Third Sunday after Epiphany, January 22, 1950, as Theological Education Sunday. It is hoped that on the Third Sunday after Epiphany addresses stressing the importance of the work of our theological seminaries will be made in every parish of the Church and that our people will be given an opportunity to contribute towards the support of our theological schools. I can think of no better investment than prayers and gifts which will contribute to the strengthening of our seminaries and the training of the Church's ministry.

I hope that Theological Education Sunday may bring a very generous support to our theological schools.

JNO. B. BENTLEY
Vice President
The National Council

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PEOPLE OF THE CHURCH

ORDINATIONS:

CHARLES H. HEIMSATH, professor at Trinity University, and MACK M. MORRIS, curate at St. Mark's, San Antonio, Texas, were ordained priests by Bishop Jones on Dec. 22 at St. Mark's.

WILSON ROWLAND was ordained priest on Dec. 23 at St. Stephen's, Goliad, Texas, by Bishop Jones.

PAUL MOSS was ordained deacon on Dec. 14 at Holy Trinity, Lincoln, Nebr., by Bishop Brinker. He serves churches at Ashland, Crete and Seward.

SAMUEL F. WILLIAMS was ordained priest by Bishop Hubbard on Dec. 17 at St. Cyprians, Detroit. He is in charge of St. Clement's, Inkster, Mich., and also engaged in Big Brother work at the juvenile court under direction of the Episcopal city mission society.

CARLETON J. SWEETSER was ordained priest on Nov. 26 by Bishop Walters of San Joaquin, Cal., at Christ Church, Poughkeepsie, N. Y., where he is assistant.

ROBERT G. ELLIOTT was ordained deacon on Dec. 16 at St. Paul's Memorial Church, Detroit, where he is assistant, by Bishop Emrich.

RAYMOND CUNNINGHAM JR., JOSEPH A. JOHNSON, ARTHUR J. MONK, EDWIN A. SKIPTON, EARL T. WILLIAMS were ordained priests on Dec. 20 at St. John's, West Hartford, Conn., by Bishop Budlong, assisted by Bishop Gray. Cunningham is vicar of St. Peter's, Plymouth, and St. Mark's, Terryville. Johnson is vicar of St. Paul's, Huntington. Monk is curate at All Saints, Meriden and vicar of St. John's, Yalesville. Skipton is curate at St. John's, West Hartford. Williams is vicar of St. John's, West Haven.

JOHN THOMAS was ordained priest on Dec. 16 by Bishop Dun. He is in charge of St. Andrew's, Leonardtown, and All Saints, Oakley, Md.

MALCOLM H. MINER was ordained deacon on Dec. 10 by Bishop Lawrence at St. Paul's, Holyoke, Mass. Formerly a Methodist, he is now in charge of Christ Mission, South Barre and Christ Church Mission, North Brookfield.

JOHN D. HUGHES was ordained priest on Dec. 16th by Bishop Tucker at St. James', Bucyrus, O., where he is rector.

FRANK W. HUTCHINGS was ordained priest on Dec. 21 by Bishop Burroughs at Christ Church, Huron, O., where he is rector.

EDWARD L. CARTER was ordained deacon at St. John's, Williamstown, Mass., on Dec. 21. Son of the late J. Franklin Carter, rector at Williamstown for 40 years, the newly ordained deacon is assistant at Christ Church, Fitchburg.

MORGAN D. SHELDON was ordained priest on Dec. 16 by Bishop Walters at St. John's, Stockton, Cal. He is in charge of St. Mark's, Tracy, Cal.

ROGER S. GREENE 2nd, curate at St. Paul's, Brockton; JOHN N. McLOUGHLIN, in charge of St. John's, Franklin; STANLEY B. SMITH, associate rector at Grace Church, Med-

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American Seminar

WHEN Dr. J. J. Mallon, the Warden of Toynbee Hall in London, proposed to Sherwood Eddy that the American Seminar, which had been interrupted for a decade by the war, should be resumed—if only for the sake of the relations of Britain and America—Dr. Eddy found all shipping space for 1950 already booked.

The good offices of the Board of Trade of the British Government, however, prevailed upon the Cunard Line to allot fifty berths (twenty-five cabin and twenty-five tourist) on the QUEEN MARY sailing from New York next June 23d and returning August 13th.

After two weeks in England, where Dr. Mallon's leadership will guarantee the same high standard of speakers from members of the Cabinet and House of Commons with side trips to Canterbury and Oxford, the party hopes to proceed to Amsterdam, the Hague, Berlin, Frankfort, Munich, Oberammergau, Venice, Florence, Geneva and Paris.

The cost of the tour is $1,370 with tourist class on Atlantic steamers and $1,505 with cabin class on the steamers.

The fifty educators, ministers and editors who can best interpret the needs of Europe to America upon their return will be accepted for the party.

Applications should be made immediately to Sherwood Eddy, 108 Finley Street, Jacksonville, Illinois, or P. O. Box 357 Grand Central Station, New York 17, N. Y., stating the applicant's probably opportunity for speaking upon his return.

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ford; HARRY E. TAYLOR, curate at Christ Church, Cambridge, were ordained priests on Dec. 10 by Bishop Nash at Grace Church, Medford, Mass.

ALFRED R. MALONE was ordained priest on Dec. 4 by Bishop Scarlett at St. James, Macon, Mo., where he is rector.

THOMAS B. TURNBULL was ordained priest on Dec. 14 by Bishop Walters at St. Matthias, Oakdale, Cal., where he is vicar.

ROBERT C GOULD was ordained priest on Dec. 17 by Bishop Walters at St. Philip's, Coalings, Cal., where he is in charge, together with St. Thomas', Avenal.

JOHN C. FRANCIS was ordained priest on Dec. 17 by Bishop Block at St. Matthew's, San Mateo, Cal., where he is curate.

JOHN G. MILLS JR. was ordained priest on Dec. 15 by Bishop Campbell of Los Angeles. He is curate of St. Mark's, Glendale.

CLAUDE F. DuTEIL was ordained priest on Dec. 10 by Bishop Kennedy at St. Stephen's, Wahiawa, Oahu, Honolulu, where he is vicar.

HARRY W. HENNING JR. was ordained priest on Dec. 20th by Bishop Tucker at St. Paul's, Conneaut, O., where he is in charge, as well as of Trinity, Jefferson.

WILFRED M. LAYTON, organist at St. Paul's, Flint, was ordained priest on Dec. 17 by Bishop Emrich.

CLERGY CHANGES:

GRIFFIN C. CALLAHAN, formerly in charge of the Greenbrier Churches, consisting of five missions in West Virginia, is now rector of St. Peter's, Huntington, W. Va.

CHARLES W. CARNAN JR., formerly canon at Grace Cathedral, San Francisco, and in charge of college work for the diocese of Cal., is now rector of the Ascension, Rockville Center, N. Y.

F. H. MEISEL has resigned as assistant at Calvary Church, New York, effective Jan. 15.

ROLLO RILLING, formerly of Christ Church, Tyler, Texas, is now rector of St. John's, McAllen, Texas.

DAN A. N. BACOT, formerly vicar of St. John's, Bandon, Oregon, is now rector of All Saints', Oxnard, Calif.

EDWARD S. GRAY, formerly of the diocese of Long Island, is now rector of St. Mary's, Cold Spring, N. Y.

ROBERT J. SUDLOW, formerly in charge of St. John's, Elmira Heights, N. Y. and St. Mark's, Millport, is now rector of St. Paul's, Watertown, N. Y.

MARK A. NOCERINO, formerly assistant at Grace Church, St. Louis, Mo., is now assistant at Grace Church, Manchester, N. H.

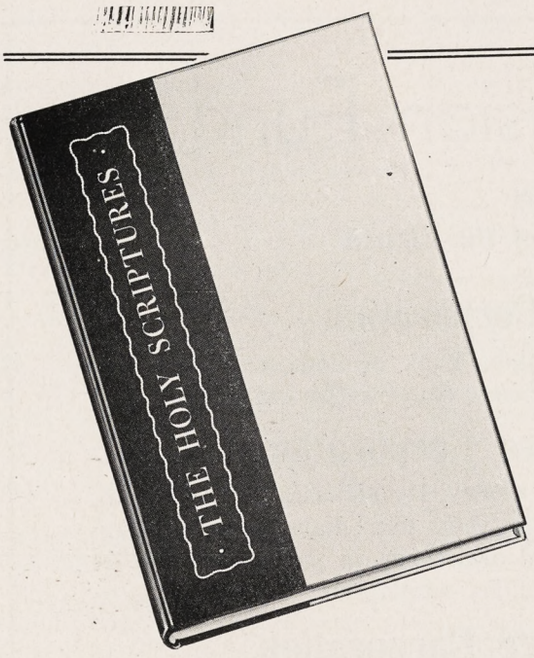
R. R. SPEARS JR., formerly canon of St. Paul's Cathedral, Buffalo, N. Y., is now rector of St. Peter's, Auburn, N. Y.

ROBERT L. MILLER, formerly assistant at Grace Church, Kirkwood, Mo., is now vicar of Trinity, Flushing, Mich.

DEATHS:

HENRY McF. B. OGILBY, 64, rector of Our Saviour, Brookline, Mass., died suddenly Dec. 22. He was deputy to 5 General Conventions, including the one in 1949; also president of the Mass. standing committee; member of the national liturgical commission, and for 17 years editor of the diocesan magazine.

MRS. JOHN HURD, 79, died at her home in Jamaica Plain, Mass., on Dec. 9 after a long illness. She was at one time the head of the Companions of the Holy Cross and was long active in the Church League for Industrial Democracy (now the Episcopal League for Social Action).)



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NEWS OF OTHER CHURCHES

CHALLENGES FEDERAL COUNCIL ANTI-SEGREGATION BRIEF

Price Daniel, attorney general of Texas, has charged that the Federal Council of Churches does not practice what it preaches in respect to racial segregation. The blast came when Episcopalian Charles H. Tuttle, attorney for the Council, asked permission to file a statement in the U. S. Supreme Court opposing the state of Texas in a case testing the rights of states to give Negroes equal but separate educational opportunities.

METHODIST STUDENTS HOLD CONFERENCE

Dean Liston Pope of the Yale Divinity School told those attending the national Methodist student conference, meeting at the University of Illinois, that the U. S. must use its great power humanely and justly for the benefit of all peoples. He warned that war between Russia and the U. S. might begin in "one year or ten" and that it is also "quite possible that we shall live for decades on the threshold of war between the two powers." Walter White, head of the National Association for the Advancement of Colored People, just home from a world tour, told the students that peoples of other nations "just don't believe us when we say we believe in human freedom. Any American, particularly if he is a Senator who blocks action to wipe out job discrimination, lynching, segregation, and disenfranchisement is a more dangerous enemy of democracy and Christianity than the eleven Communists recently convicted in New York. He is more dangerous because he has the power to manufacture evidence which will do our country more harm among the one billion non-white peoples of the earth than all of the propaganda out of Moscow."

GERMAN CHURCHMEN COOPERATING

Roman Catholics and Lutherans are cooperating against Communism in Germany, it was reported at the national conference of Catholic Charities, meeting at Atlantic City. "It is more than a relief job," said the Rev. Edward McSweeney, an officer of the organization, "since we are fighting to save Christianity and Germany is the last buffer against Communism." He said further that the billions poured into Germany for economic and social relief have "barely scratched the surface" and he said further that increasing unemployment is an alarming factor.

MANY WORKERS MUST HAVE SINNED

The Rev. M. A. Mechler and the Rev. A. E. Petralia, both of Orange, N. J. told their congregations that they must vote against the left-wing officials of the United Electrical Workers Union at a forthcoming election, "under pain of mortal sin." The workers however voted decisively in favor of officers who had been denounced by the priests as "Communists."

Following their defeat, one of the priests, Msgr. Mechler, following a conference with a parishioner who was one of the successful "left-wing" candidates, issued a statement in which he said that "further investigation seems to prove that there are no Communists or Communist-supporters in your union; therefore I feel that no grievous sin has been committed."

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NEWS OF CHURCHES OVERSEAS

BANGKOK CONFERENCE HITS COMMUNISM

The conference of East Asian Churches, meeting at Bangkok, Thailand, passed resolutions stating that Christianity and Communism are fundamentally incompatible. Dealing specifically with China, the resolution states that "the Churches' task in China may be specifically to seek to provide a moral and religious foundation for the new sense of social freedom and economic injustice among the people." Appointment of a representative to link the Churches of the East and the various Church Councils "in a living fellowship" was approved. He is to be an East Asian, with a recognized status in the World Council of Churches and the International Missionary Council, co-sponsors of the Bangkok meeting, which brought together about 100 delegates from 16 countries.

ANGLICAN EVANGELICAL GROUPS TO MERGE

Merger of the Church Association and the National Church League, evangelical societies of the Church of England, is expected soon. The purpose is to present a united front against Anglo-Catholicism.

NIEMOELLER URGES GERMAN UNITY

Martin Niemoeller has appealed to German Protestants to support efforts for the reunification of Germany, declaring that most of his countrymen prefer unity under the Communists to the present east-west split. "With the establishment of the Western German Federation, begot in Rome and born in Washington," he said, "Germany has lost her former position as the strongest Protestant power on the continent, for the Federation today is a Catholic state." He has been sharply criticized by fellow churchmen for his views.

CZECH BISHOPS URGE RESISTANCE

Roman Catholic bishops of Czechoslovakia have issued a pronouncement calling upon priests to resist every encroachment on Church rights, no matter what suffering they may have to bear. It states that any priest who collaborates with the Communist government in violation of his obedience to the Church would be unfrocked. They stipulated that priests must rigidly refuse to comply with any demands from the government which would invalidate the power of the bishops and reduce the Church to the status of an organization "directed by some laymen and apostate priests who have already separated themselves from the Church." The latter reference is to Catholic Action, an organization of Roman Catholics, including priests, which is cooperating with the government.

FORMER ANGLICAN BISHOPRICS DEPRIVED OF ENDOWMENT

Two former Anglican bishoprics in India which joined the United Church of South India have been deprived of their endowments through court action in England. One fund was set up in 1896 to endow the Bishopric of Tinnevelly and the other in 1913 to endow the Bishopric of Dornakal.

SEEK CANONIZATION OF EMPEROR

Vatican officials have disclosed that a process has been started for the canonization of Emperor Charles, last of the Hapsburg monarchs of Austria-Hungary, who died in exile in 1922. The officials pointed out however that such efforts sometimes take decades.

DIOCESAN CONFERENCE IN EGYPT

The Anglican Church Council for Egypt has announced plans for setting up a diocesan conference in its place, in order, according to Bishop Geoffrey Allen, to make the Church "more fully representative of the British and Egyptian branches of the Anglican communion."

MONASTERY DISCOVERED NEAR CAIRO

A 64-room Coptic Christian monastery of the Byzantine period has been discovered southeast of Cairo, by the Royal Excavation Society. Fragments of glass and pottery, as well as gold, silver and bronze coins found on the site show that the monastery was in use as early as the 8th century. In general the impression is of great architectural skill employed in building.

COMMEMORATIVE PAGEANT IN BELFAST

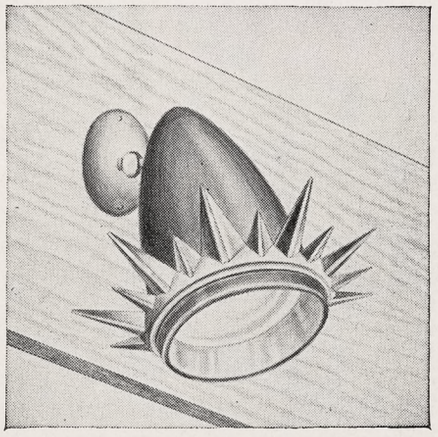
A pageant commemorating the 400th anniversary of the Prayer Book was held in the cathedral in Belfast, marking the first time the building has been used for such a purpose. Members of the religious drama society of Northern Ireland presented the play. There was a controversy over it, with some critics stating it was an act of "gross irreverance."



Trinity Methodist Church, Springfield, Mass.
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This church, which took the Christian Herald Prize in 1928, was equipped with very handsome wrought-iron chandeliers which undoubtedly gave enough light to satisfy the congregation of that day. Recently, however, a study was undertaken to find inexpensive means of providing more light on the pews—without spoiling the general effect. The choice was Rambusch MORELITE (illustrated below). Behind each truss there are four of these units installed. They are adjusted to throw their light in a slightly forward direction down over the pews, providing ample yet inconspicuous reading light. This is typical of many churches throughout the country where a marked improvement in lighting can be attained by simple and economical means. Why not let Rambusch solve your lighting problem? Send today for our Church Information Folder.



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BACKFIRE

JOHN E. HINES
Bishop Coadjutor of Texas

The sequel to your editorial, "Make Christmas Christian" (December 15, 1949), in which you comment upon your friend's making a gift to the Church as a thank-offering for the friendship of the people to whom, otherwise, she would have sent gifts, is this:

Because of her concern for the restoration of Christmas to its proper place—

a faithful clergyman received significant assistance for the education of his three children, who had reached college level at the same time. His salary—$3600.

a deserving layman's hospital bill was paid, and his recovery has brought new stability to his family.

a young woman from Mexico is having a chance at education in this country.

a nearly-abandoned mission Church was launched upon a campaign for renovation.

a West Indian Negro received financial encouragement for his education in this country.

Even your friend does not yet know these things, for her gift was made in a spirit of self-effacement which asked for nothing except an opportunity to serve.

ERNEST N. MAY
Layman of Wilmington, Delaware

Congratulations on your article in the December 8th issue entitled, "Church: No Appeal to Men." There is a tremendous amount of truth in what Professor Clark has to say. I would like to add two final sentences to his article: However, the Church will never get them unless and until it eliminates the tremendous amount of archaic language now saturating the Prayer Book and Hymnal. A generation taught to follow mere dots on paper (decimal points) and to weave its way in and out of written contracts in order to earn a daily living simply squirms if it thinks about what it is asked to say and sing in services.

VIRGINIA GILDERSLEEVE
Churchwoman of Albuquerque, N. M.

I feel compelled to comment on your editorial, "Advent Self-Criticism" (Dec. 1). It is not your self criticism in which I am interested, but that you have awakened to the crying need of humanity. You, as editors of a Christian publication, are in a position to do much toward directing those who are seeking God to the inner teach-

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ings of the Church, where they shall learn how to break through to the supernatural sphere and make use of their own God-given powers.

I know from experience that those in charge of parishes are more than eager to teach what they know of the art of prayer and meditation. By teaching they learn more and are thereby able to teach more; consequently we as individuals are not only robbing ourselves when we look too strongly on the social function of the Church, but are also robbing the Church itself.

You have planted a wonderful seed; nourish it, help it to grow, and it shall blossom into a beautiful flower whose beauty shall know no end. Keep up the good work and may God bless you and guide your every thought and action.

MISS LAURA SCAMMAN
Churchwoman of Boston

That fine editorial "Make Christmas Christian" (Dec. 15) calls for an immediate Backfire. The continuous stream of comments appearing in the papers, and uttered by many, criticising the control the shops, radio, etc. have over Christmas were particularly noticeable this year. Many of us say, "What can be done about it?" and so we scold but hardly do more, except as we, individually bury our pride (for that is what it amounts to sometimes) and keep out of the hands of the commercialists.

The Witness has made a good start, and I want to make the offering that is enclosed as a thanksgiving, urging you to go on by issuing a reprint of that editorial that people may distribute in various ways. A drive started now may help to make Christmas 1950 more Christian.

ANSWER: We will appreciate hearing from others about whether or not to reprint that editorial, together with the letter in this issue by Bishop Hines on what has so far been accomplished by one person's gift.

A. F. GILMAN
Layman of Chicago

It is good to know that the Rev. George L. Paine, after his trip to countries behind the iron curtain, thinks that something good may still come out of Russia (Witness, Nov. 24). After all God is working his purposes out. Henry VIII and Martin Luther weren't exactly saints but they did a lot to refine the Christian Church. Good finally emerged also from the French Revolution.

General Walter Bedell Smith, in recent magazine articles, says that the leaders of Soviet Russia do not believe that the people can govern themselves or regulate their own lives. It seems to me that the Church is rapidly falling into this same mistake for I hear on all sides how man cannot be good of himself but must fall back on God to save him and then the Church steps in and says to reach God he has to rely on its leaders.

If there is anything in Judaism and Christianity it seems to me that all down through the ages God has been trying to set man up on his own feet so that at least a few of us may be fit to associate with folks in the hereafter. He never set up an Inquisition or a Gestapo to force us to love our neighbors, but both Capitalism and Communism must fail until man learns to do just that.

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THE

Witness

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January 19, 1950

Subjects and Authors

THE WITNESS articles for Lent deal with current movements which are allies, competitors or both of Christianity.

NATIONALISM by CHAD WALSH, professor at Beloit, widely known as author and lecturer.

PSEUDO-SCIENTIFIC PSYCHIATRY by DR. HIRAM K. JOHNSON, acting clinical director of Rockland State Hospital, department of mental hygiene of New York State.

ALCOHOLICS ANONYMOUS by BISHOP EMRICH of Michigan.

PEACE MOVEMENT by MRS. HENRY HILL PIERCE of New York.

PEACE OF MIND CULT by DAVID R. HUNTER, head of Christian education in the diocese of Massachusetts.

COMMUNISM by JOHN C. BENNETT, professor at Union Seminary.

HUMANISM-SECULARISM by GEORGE THOMAS of the department of religion at Princeton University.

THE CHURCH by BERNARD IDDINGS BELL, consultant on education and religion for the diocese of Chicago.

☆

In addition a series of articles on
THE MEANING OF THE CREED
By
JOHN E. HINES
Bishop Coadjutor of Texas

The first of these articles will be in the issue of February 16. We urge their use in discussion groups or their distribution otherwise in parishes. An order form will be found on page eleven.

THE WITNESS HONOR ROLL FOR 1949

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STORY OF THE WEEK

Witness Presents Honor Roll For Unusual Service

Men and Women Are Nominated by Readers And Approved by Editorial Board

★ The Witness Honor Roll for 1949 consists of members of the Episcopal Church who, in the past year or over the years, have given outstanding service to the Church. In each instance the person selected has been nominated by one or more of our readers and then selected by the editorial board. We again remind our readers that the policy is not to list those who have been on previous rolls, which eliminated several who were again nominated.

PHILIP E ANTHES, rector of St. John's, East Boston, Mass., for an outstanding work in one of the depressed areas, and particularly for the spark-plug roll he played in the recent federation of St. John's with St. Paul's Methodist and an Italian Congregational Church.

COURTNEY BARBER, layman of Chicago, who over the years has been one of the outstanding Church and civic leaders in the country.

C. ALEXANDER CAPRON, warden of St. James', Upper Montclair, N. J., a teacher in the church school, a leader in the diocese, an outstanding lay delegate at the 1949 General Convention, an organizer of the Laymen's Movement for a Christian World which he has served as president.

CHARLES B. DUBELL, rector of St. Simeon's, Philadelphia, for his example of humble Christian living, ministering night and day to all sorts and conditions of men.

ELIZABETH FULLWOOD of Wymore, Nebraska, who is one of God's quiet saints, representative of the Church's real strength.

GEORGE H. GOODREID, archdeacon of Indian work of Minnesota, who is doing an outstanding job, not in the old paternalistic way, but in truly Christian fashion.

CHARLES F. HALL, Bishop of New Hampshire, who has demonstrated on numerous occasions his knowledge of the relationship between Christianity and democratic procedures.

J. E. KALB of Holbrook, Arizona, dentist, who, with his wife, are largely responsible for the revived vitality of the Church in that town. This follows similar accomplishments at St. Mark's, Altus, Oklahoma, their former residence.

JOHN T. KNIGHT, rector of St. Mark's, Waterville, Maine, who in two years made it a parish after being a mission for 75 years; who started a mission in Skowhegan, now housed in its own building; who is now busy in neighboring Pittsfield; and who, as Episcopal chaplain at Colby College, started the first Canterbury Club there.

ARTHUR W. MOULTON, retired Bishop of Utah, for his courageous stands for world peace and for social justice.

PAUL RUSCH, layman soon to return to Japan, a down-to-earth Christian whose record of performance in extending Christ's Kingdom over a period of more than 25 years has been outstanding.

ALFRED M. SMITH, chaplain to prisons and reform schools for 30 years for the City Mission of Philadelphia in a ministry devoted to making the "unfit" of the world fit for human fellowship and Christian discipleship.

FREDERICK SONTAG, layman of Syracuse, N. Y., who gives many hours each week to the diocese of Central New York as consultant for public relations and promotion. His work as a volunteer is largely responsible for the diocese having perhaps the best promotion department of the Church, with frequent use of radio and television as well as the press.

MIRIAM VAN WATERS, superintendent of the Massachusetts Reformatory for Women, one of the foremost social workers of the country, who refused to be deterred by corruption in high places. A bow goes to the bishop of the diocese and other clergy for the support given her.

As a group we included the thirteen clergymen of Peekskill, N. Y. and nearby communities, for promptly denouncing the infringement of civil liberties which resulted in mob violence last fall. Episcopalians in the group: Raymond M. O'Brien, Gerardus Beekman, Warren Densmore, Joseph L. Germeck, Frank Leeming.

While it has not been our custom to list Churchmen Over-

seas, we make an exception in this Honor Roll by naming:

T. C. CHAO, president of the Yenching School of Religion and one of the presidents of the World Council of Churches, who was one of the first to declare, with his reasons, (Witness, Jan. 27, 1949) that he was staying at his post in Peiping, China.

MICHAEL SCOTT, Anglican priest of South Africa, for his ceaseless efforts on behalf of the natives of that country, which he finally succeeded in bringing to the attention of the UN trusteeship committee (Witness, Dec. 22).

MRS. ELWOOD L. HAINES G. F. S. EXECUTIVE

★ The Girls' Friendly Society announces that Mrs. Elwood L. Haines becomes its national executive secretary on February 1. Mrs. Haines, wife of the late Bishop Haines of Iowa, has held many offices in the GFS and has a long list of successes within the organization. She has been vice president first in Province IV and for the last few years in Province VI. She is now national chairman of leadership training and the present GFS representative on the national Woman's Auxiliary board.

It is not only GFS experience that Mrs. Haines brings to her new position. She has a trained professional background that includes a M.A. in religious education from Columbia-Teachers' College, when she lived at Windham House.

CALVIN H. BARKOW DIES SUDDENLY

★ The Rev. Calvin H. Barkow, rector of St. Paul's, Oakland, Cal., died suddenly on January 7th. He came to the parish, one of the strongest in the country, in 1945 from the deanship of the cathedral at Boise, Idaho.

CONTROVERSIAL TOPICS CREATE LIFE

★ "Our club's success is due to the rector's influence and calling, and to the fact that our monthly programs consist chiefly of controversial issues. We aim to have enlightening, argumentative matters of current interest presented to us by speakers who know their subject. The group has become a fellowship with a common purpose to learn." The speaker was a young man who helped to launch the three-year-old organization of young adults in St. Paul's, The Dalles, Oregon, now called "St. Paul's Fellowship." One-half of its membership of more than forty are Episcopalians; the remainder attend other churches, or none, in this town of 7500 inhabitants.

Thirty-five were present at a recent meeting when they were invited to name questions, problems and issues of vital concern to themselves. Their list, as written on a blackboard, follows: the Columbia Valley project; how to combat juvenile delinquency; trends toward a welfare state; socialism; communism; recreation for all ages; "any teen-age problem"; financial structure of the country; reasons for the current crime wave among juveniles; making morality attractive to young people; the pros and cons of religion in public schools; adult education in religion; "how the Sermon on the Mount applies to our lives today."

After discussion there was general agreement with someone's comment that "we need a series of small books relating



THERE ARE ADVANTAGES in being an Archdeacon, judging by this picture of Archdeacon Benedict H. Hanson of the diocese of Lexington, surrounded by a charming portion of his flock

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Christian principles to business, law, medicine, and other fields." During the serving of refreshments a young couple remarked that they did not mention any particular topic of religious interest because they knew practically nothing of religion and wanted to know everything! Their Sunday School experiences had proved of little worth. They had learned most from two Mormon missionaries who called at their home weekly to explain the Book of Mormon in relation to the Bible. They lost interest when the Mormons insisted that theirs was the only true religion.

Another couple stated: "There was a lost generation as far as religion and the Church are concerned. It needs to be instilled gradually. It cannot be assimilated all at once." A young wife thought the group would gain a lot by discussing the pros and cons of "the accepted American standard of living in material things." "The problem is more than merely keeping up with the Joneses," she added. Another interesting sidelight was a young woman's comment: "This town has many clubs, and most of us belong to one or more. Our church group is appreciated because of its programs, and because it makes few demands on us for extra work."

When the group started in November, 1946, their purpose was "to create a bond of fellowship and mutual understanding among the young adults of the church and between the church and the young adults." The present organization is simple. A president is elected annually. The vice-president serves as program chairman. The secretary sends post-card notices of meetings to all members, and arranges for two hostesses who serve refreshments at the end of each meeting. Dues of fifty cents per couple were asked at first, the money being used to pay speakers, when necessary; while this fund has a substantial balance, no dues are collected. Gifts and grants to the local church have been made from time to time.

The rector, the Rev. E. Ernest Tayler, testifies: "I cannot tell how much this group has done for our parish. It has brought it to life. Congregations have increased; so have confirmation classes."

THE MEANING OF THE CREED

★ In addition to the series of articles on Current Movements and Christianity, allies, competitors or both, The Witness will feature a series of articles during Lent by Bishop John E.



Hines of Texas on "The Meaning of the Creed."

Bishop Hines is one of the younger bishops, being but 39. He was the rector of St. Paul's, Augusta, Ga., from 1937 to 1941, going from there to Christ Church, Houston. He was consecrated Bishop Coadjutor of Texas in 1945.

LAYMEN'S COMMITTEE TO MEET

★ The annual meeting of the Presiding Bishop's committee on laymen's work will be held at Seabury House, Greenwich, Conn., January 20-22. It is expected that there will be discussion and planning to carry on through the triennium, the program of evangelism. The committee will consider, in the light of seven years' experience, the undertaking of a study of the ground work upon which a permanent movement may be established. Panel discussions will, it is hoped, develop conclusions which will be referred to diocesan chairmen for laymen's work for further discussion, study and recommendations, all looking forward to the General Convention of 1952, when a program of organization will be decided upon.

There will be reports from the executive director and the associate director, and from representatives of each of the eight provinces. Reports will be received also from representatives of the various Church organizations for men, and a report will be made on the laymen's training program which has given intensive training to 1,150 laymen who are now engaged in telling about the Church's program to vestries and other lay groups all through the Church.

ELECTED BISHOP OF IOWA

★ The Rev. Gordon V. Smith, rector of St. Paul's, Des Moines, Iowa, was elected bishop of Iowa on the 2nd ballot at a special convention held January 10th. There were 175 lay delegates and 36 clergy present.

CLERGY STUDY RADIO

★ Four Central New York clergymen attended a religious radio school in New York last week. Rev. Stanley P. Gasek, rector of Grace Church, Utica; Rev. Paul B. Miller of St. Matthew's Church, Liverpool, for the Syracuse area; Rev. Robert J. Sudlow of Elmira Heights, rector-elect of St. Paul's Episcopal Church, Watertown; and Rev. A. Benjamin Narbeth, assistant rector of Trinity Church, Binghamton, are the clergymen being trained for religious radio work.

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EPISCOPAL CHURCH NEWS

ANNUAL MEETING OF ELSA

★ The annual meeting of the Episcopal League for Social Action will be held at St. Mary the Virgin, New York, February 20, opening in the afternoon with a symposium on "New Life in the Church." The project in Harlem, where six denominations are cooperating, will be described by the Rev. William Webber, one of the four ministers connected with it. The Rev. Warren McKenna of the Workers of the Common Life, Boston, will tell of that project; the Rev. Gibson Winter will speak on Parishfield, the conference center of the diocese of Michigan, and Presbyterian John O. Nelson will explain the program of the interdenominational center at Kirkridge.

Following supper and a short business meeting, there will be a report on the conference on the Church and economic life which is to be held in Detroit, February 16-19.

URGE IMPROVEMENTS IN JOURNALS

★ The urgent need for dioceses to change their diocesan journals from dry statistical records into attractive annual reports which will do a teaching job for the Church is being actively worked on by the department of promotion of Central New York.

Mr. Roy Martin, member of the diocesan council and department of promotion, a civic and business leader, piloted a resolution through the diocesan convention which set up a special task force to revamp the journal. The project which is expected to take 3 years, has already shown results in the 1949 journal just issued. Instead of an unattractive gray cover, a friendly red cover with the words "A report to the people of Central New York about the Church's work" greets the readers. Mr. Martin said that every effort would be made to make the diocesan journal as attractive as the annual reports of hospitals, the Red Cross and other non-profit organizations.

For the first time in the history of any Episcopal diocese, a copy of new diocesan journal has been brought to every daily newspaper and radio station news desk in Central New York. A department of promotion public information task force had revealed that editors had no reference books about the Episcopal Church and so were unable to obtain accurate information about the diocese.

BISHOP HALL URGES FAIR TRIAL

★ Bishop Hall of N. H. on January 9, in a prepared statement, called for a fair trial for Dr. Hermann Sander, Manchester physician, charged with first degree murder in the alleged "mercy killing" of a cancer patient. The bishop makes it clear that his convictions of the subject of enthanesia run counter to those of the doctor, then adds: "I sincerely trust that we will not be deprived of his services because of his decision and action. Whether we agree with him or not, we must know that he has fearlessly and unselfishly exposed a vital certainty in human relations that demands an uncompromising decision."

PARISH HOUSE AT MANLIUS

★ A new parish house for Christ Church, Manlius, has just been put into use. The oldest church in Onondaga county, founded in 1804, finally has obtained adequate quarters for its work, the Rev. Rugby Auer, rector, announced. Four years ago the LBA, a woman's organization, started a small building fund, and with the help of the St. Elizabeth's guild and the Manlius Episcopal churchman's association, the fund grew to $16,500 which enabled the church to build the new parish house.

P-L-E-A-S-E – Remember that all orders for Bundles for Lent must be received by us not later than February 6th.

THE WITNESS TUNKHANNOCK, PA.



CHILDREN ENJOY RECESS at the Vacation Church School, which is sponsored at St. Mary's, Los Angeles, by the diocesan department of Christian education

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EDITORIALS

"Whom the Gods Will Destroy"

THERE'S a lot of truth in the pagan proverb: "Whom the gods will destroy, they first make mad." The substantial truth in it ought to make Christian folk happier today than at any time in the past three years, for the sensational news about China and American policy toward her that have filled the press this past three weeks seems to give conclusive evidence that the gods have indeed made mad the military authorities of America and so given substantial hope that their hitherto dominant influence on United States foreign-policy may be destroyed.

The first public awareness of this military madness was the announcement that the joint chiefs of staff of army, navy and air-force had rescinded their former decision to advise no further bolstering of the Chinese Nationalists and that they were now inclined to surrender to the militant pressure of General MacArthur and to formulate plans for the defense of Formosa as the last bastion of Chiang Kai-Shek's utterly foul and vicious regime. This position was publicly supported by ex-President Hoover and Senator Knowland of California. The result of this announcement was immediate opposition to such a policy by influential persons and groups. Secretary of State Acheson, it was now revealed, had been and still was vigorously against such a policy. Within a week of the breaking of this sensational news, President Truman announced his decision that the Secretary of State would be supported and that there would be no support by this country of the beleaguered remnant of the Chinese Nationalists in Formosa. Great Britain announced her recognition of the Chinese People's Republic and American interventionists were left out on the end of a very shaky limb.

Realistic American lovers of peace and sanity have now breathed a sigh of relief that the danger of military madness and adventure is over. But it is not, unfortunately, as simple as that. Our military and Congressional interventionists are not going to take their present defeat lying down. There will be further excitement and propaganda. The indiscriminate haters of Communism will continue to capitalize on the widespread fears of red domination of America and the world. They will refuse to face the realities of a world desperately in need of peace and of international trade. They will attempt to delay the inevitable recognition of the Chinese Peoples Republic until, when it does come, it will appear to all the world as a diplomatic defeat of American policy. Our interventionists are evidently quite willing to see America even more thoroughly hated in Asia than she is already—which is saying a lot—and to take from the United Nations the last vestige of its international usefulness. The Rev. Henry Sloane Coffin, president-emeritus of Union Theological Seminary, declared three years ago (after returning from a seven months' tour of the Far East) that the prestige of the United States in that part of the world was so low that it "simply cannot go any lower." In spite of this left-handed optimism as to the possible nadir of American prestige, it will certainly drop even lower if our interventionists should have their way—or even argue for it much longer. Columnist Walter Lippmann, from his conservative point of view, sees all this very clearly and speaks out boldly against the madness of the militarists and interventionists.

But what, some of our readers may ask, has all this to do with ordinary Christian people, intent on their religious duties and on their privilege of good citizenship? Had we better not trust our national leaders and let them fight out matters of policy among themselves? The Witness thinks not. The United States is a democracy and quite a sizable proportion of its citizens are Christians. Our leaders, military and political, are our representatives and servants. When a

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"QUOTES"

SOMEHOW the Church lacks flexibility in its invitation to those without. Some attribute this to the fact that common men cannot accept this or that doctrine, but would come into the Church if the bars were let down in doctrinal requirements. Others think that the Church should come out more openly for law enforcement and civic interests. I do not think so. What is needed is to acquire more graciousness and less stiffness of manners; more fellowship and less of the exclusive caste; more human touch and less ecclesiastical manners; more kindliness and less self consciousness.

—BISHOP IRVING P. JOHNSON
Founder of The Witness

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course of action is proposed and, though defeated for the moment, will still be fought for in principle, which violates Christian ideals, international decency and even common-sense, it is our clear duty to speak out and to let our representatives know what we think of a policy that will destroy whatever elements of world fellowship still remain in a very sick world. Especially should we back our President and his Secretary of State in their decision and urge them to continue to stand fast against the mad militarists who have too long dominated our global policies—in China and elsewhere.

And so we urge our readers to write or telegraph the President and the Secretary of State, urging the immediate recognition of the Peoples Republic of China. If each of our readers will do this, there will be such an avalanche of letters and telegrams that cannot fail to help materially in turning the scales at this critical time toward peace.

"Whom the gods will destroy they first make mad." The gods have clearly made our militarists and interventionists mad, but they may require considerable help in destroying quickly their malign influence and power. It is up to us to give such help and to give it now.

As an appendix to this editorial, we suggest to those of our readers whose knowledge of China, past and present, may be confined to what they have read in the daily press and in American magazines, that they get hold of and read at once the recent book by Jack Belden: "China Shakes the World." There is nothing in print that gives such complete and authentic information about the Chinese people, the Kuomintang and the twenty years of revolution. And, if you care for background material furnished by one of the outstanding authorities on the Far East—himself an economic and social conservative—read Owen Lattimore's "Situation in Asia."

"Verbum sap"! Or, "a word to the wise is sufficient."

Suggested Method of Intinction

By BENJAMIN MINIFIE
Witness Editor and Rector of Grace Church, Orange, N. J.

INTINCTION is a growing custom in the Episcopal Church. Although General Convention did not officially recognize it until last year, it has been an accepted mode of administering the holy communion for a long time in some parishes. We know of one church where intinction was originally an emergency method introduced during the flu epidemic thirty years ago, but once the congregation became accustomed to the new way they insisted on continuing it—and have ever since.

Intinction seems to have arisen out of a generally-felt reservation concerning the common cup. Whatever the sacred meaning and association of the wine, its meaning to us as the sacrament of the outpoured blood of Christ, the fact remains that the common cup raises legitimate questions pertaining to the health of people. It is contrary to the law of most states. And arguments pro and con on the antiseptic properties of silver and alcohol do not convince many listeners. Furthermore to call it the "uncommon chalice" is simply a dodging of the problem. One is not necessarily a hypochrondriac or excessively worried about germs if he happens to question a practice, however hallowed, which finds scores and even hundreds of people putting their lips to the same chalice of a Sunday morning.

Many of us were glad over the action of General Convention, and wholeheartedly agree with the proviso that the chalice should not be withheld from any who do not approve of intinction. We believe that intinction is here to stay, but I for one am a little concerned about the utter lack of agreement on the score of "how" the elements are to be administered in this manner. There is nothing even resembling uniformity of custom at present. In preparing a confirmation class you scarcely know what to tell the candidates to expect when they worship in churches other than their own. They must be alerted to variety, although I suppose that is nothing new in this diverse fellowship.

Bad Methods

AGAIN I believe in intinction, but I submit that most of the present ways of doing it leave much to be desired. I remember a summer conference service where the young celebrant dogmatically announced that since the sacrament would be administered by intinction we should all receive on the tongue. Apparently this is

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being enforced in several places. It smacks of priestcraft to an evangelical mind, and suggests both superstition and a lack of trust. I have always liked the Anglican way, so like the original way, of taking the elements in your hand. I find it distasteful both from the standpoint of one who distributes the bread and wine as well as the communicant to stick out my tongue when I kneel at the Lord's table. Why must we imitate Rome's rejected methods in our Church?

I have also gone to churches where the priest, carrying both paten and chalice at the altar rail, dipped the bread generously in the wine and deposited a saturated wafer in the palm of my hand. Aesthetically this is messy. Devotionally it is distracting and disturbing. Theologically it is an abuse. I cannot believe that people receiving the holy communion in this way can escape from being very conscious of the awkward mechanics of the administration. It cannot make for a very reverent reception. Of course, many clergy using this very method of intinction also use restraint and common sense. They barely touch the wafer to the wine and the communicant does not receive the sacrament in soggy form.

Probably the most common method of intinction is where the communicant retains the bread in his hand until the chalice is presented, and then dips the bread into the wine himself. This method avoids the objections raised above, but even this is not altogether satisfactory. The majority of clergy will confess that there is an all too-frequent tendency to put fingers and all into the wine. People are nervous or some don't see well with results that are not very happy. Some clergy try to get around this by carrying two chalices, a large one for those who receive in the olden way, a small one with but little wine for those who receive by intinction. But having both hands occupied with chalices means that a purificator cannot be used, and this makes for further questions.

Recommended Method

I MUST confess that I find none of these methods of intinction altogether satisfactory, and believe that the clergy as a whole are troubled on the score. And certainly there is confusion if a layman goes from one parish to another. At the risk of further complicating the picture I want to offer still another possibility, one which seems to escape the objections hitherto raised. I can suggest this because it is certainly not original with me, and probably several parishes are already using it although I don't happen to know of any. It was introduced into the parish where I minister by my friend and predecessor, now Bishop Barton of Eastern Oregon. We use an oblong wafer twice as long as it is wide, or 1½ inches by ¾ inch. The people have been instructed to hold their hands in the traditional way, one palm resting on the other, and to take the wafer, one end of which has been gently dipped into the wine by the minister, between their index finger and thumb. The shape of the wafer makes it simple and convenient for the minister to give the communicant the dry end. In this way, the person receives the sacrament in two kinds simultaneously. There is no wet sop in the hand. There are no fingers in the wine. It is reverently and expediently done.

When the moment comes for the people to receive the holy communion the priest faces them holding up the paten. The large majority then comes forward pew by pew to receive by intinction. When all have so communicated then the priest holds up the chalice indicating that those who wish to receive directly from both paten and chalice will come to the altar rail. Thereby an opportunity is given to both groups which we find in the Episcopal Church, and to my best knowledge there is no conscious division in the congregation between those who receive in different ways. The law of charity seems to prevail because we make no issue about how people will receive except for a brief explanatory paragraph occasionally in the Sunday morning printed order of service.

It may seem lopsided for me to take all this space to comment on the pros and cons of varieties of intinction. Obviously there are more important subjects for these decisive days. But it would seem likely that eventually the Church will have to make up its mind on this lesser subject as well as the other more vital ones. At the moment we are all going our separate ways, and the present situation is a chaotic one. I for one would like to see more commonness in this Church of Common Prayer.

A Word With You

By HUGH D. McCANDLESS
Rector of the Epiphany, New York

Inscape

THIS is a word used by Gerard Manley Hopkins. In fact, he invented it. I find it much argued about by my literary betters, but it seems to me that it means the revelation of a big thing in a tiny individual thing.

It means that there is more of the mystery of life, of the complexity of vegetation, of the secrets

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of nature in one tiny bit of weed in a neglected flower pot than there is in all the seed catalogues and garden books in the world.

Thus one may ask which is more truly the Church militant — a much-arranged-for nation-wide holy communion, or a scrubbed young Willie Jones coming to the church and to the altar and to God. It all seems to me to depend on what your emphasis is. There is a great difference between desiring vast crowds in church and in desiring that as many people as possible may have as deep as possible an experience in church of coming to God. Some may say that those are just two ways of saying the same thing—they are not. The purposes are different; and the results are different, although outwardly they may seem the same.

The Church is souls and not statistics. It is myriads of individuals not just myriads.

If this is true, we must ask ourselves what is the idea of the Church to which we must be most loyal? Is it that which is represented by the General Convention? Or that which is symbolized and summed up in our diocesan bishop? Or that which is represented by our own parish church, or by the individual's own religious experience?

There is some division about this, and some tension, represented by a struggle between bureaucracy in the national Church, and the "states rights" bishop (in this case "states rights" is merely a polite way of expressing monarchial tendencies). At the parish level it is exemplified by parochialism or "prima donna rectors." At the individual level it shows itself in sentimental religion; in prayers that are all petition; in churches that are merely clubs of mutually acceptable people, who regard the rector as their private chaplain.

True Church loyalty must not consist of a blind, unbalanced devotion to the Church at any one of these levels.

Our Strength Lies in Children

By GRETCHEN LITTELL

Churchwoman of New York; daughter of the late Rev. John S. Littell, Church historian

IT is generally agreed that the Sunday school is no longer an adequate means of meeting the religious needs of our children. It was never meant to be more than a supplement to home instruction. But this problem will not be met by pleas from our pulpits for more consciousness on the part of parents concerning the religious welfare of their children. If we are to bridge the ever-widening gap between Church and home, the Church must not shift the responsibility that has always been hers—the training of the young—to parents who lack spiritual values of their own and therefore are not aware of the spiritual needs of their children. We have the right to expect decisive action on the part of our Church leaders to institute an effective program to bring Church and home into a close and permanent relationship. Daily contact between these two is the most vital need we have today; and this can come about only through action on the part of the Church to combine secular and religious education. This means the establishment of the free parochial school.

In the early years of our country, education was entirely under the control of the Churches, and religion played a most important part in all education. But as time went on, it was found to be inconvenient and impractical for the various religious sects to retain control over their individual schools, and thus we have the growth of the public school system. Public schools met a vital need and, in the decades that followed, served a most useful purpose. However, time has been the test of their eventual worth, and today we face a serious problem in the system which calls for a challenge from the Church. We find that the public schools, in the name of democracy, have moved steadily away from democracy by banning religious worship and Bible study in the classroom and substituting mere morality and ethics. It must be realized that religion taught or practiced on this merely ethical basis cannot endure in any system, and what is more important, cannot sustain the growing child or equip him for his uncertain adolescent years. Religion in action, or the love of God applied in everyday situations, is the saving grace every child needs for his emotional life. Children in our public schools have not actually been taught that religion is outworn and unnecessary; but, in its very

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absence, they have come to think of it as something not quite proper for the school—something to be hushed up. When these children approach adolescence, with their stored-up spiritual energies undeveloped, what is to keep them from embracing pseudo-religious ideologies such as communism, fascism, and fanaticism in its various forms?

One of the strongest bulwarks against these "isms" that lead toward disintegration of the country would be free—or practically free—everyday Church schools wherein would be undertaken the training of the whole child—physically, mentally, and spiritually. This is an absolute necessity in our time if our democratic principles are to survive. It is important that not only the development of the whole child be undertaken, but also that the Church recognize her responsibility in this matter — especially towards her underprivileged children. This can come about, of course, only when our clergy and our Church people recognize the necessity of establishing such schools where they are most needed: first, where the needs of families are the greatest and second, where public schools are weakest.

An Example

WE have a real need for such a school in New York. The crowded district of Chelsea is a vivid example. Public schools there are overcrowded to the point where often there are as many as forty children in a classroom. Parents cannot possibly find in these schools anything approximating the ideal situation for their children. A friend of mine who had her small boy in a paid Episcopal day school for a time, found it difficult and finally impossible to meet the cost of the child's tuition. A faithful and regular Church member, she was broken-hearted to have to take her boy from the school which had at least been giving him progressive education. To avoid the conditions of the public school in her locality, she decided to place him in a Roman Catholic day school where he would receive a certain amount of individual attention and would have at least some sort of religious instruction each day. But after one year of this, she realized that he had become very much confused on the points of religion. And so she decided on the public school for him as the lesser of the two evils.

This is but one example of what the parents of Chelsea are up against. There are many other families—some of them large—who live in small, unattractive flats. Just the bare necessities of life are theirs; and often to have these, means that both parents have to go to work. In such cases, children are left to shift for themselves when they return home after their few hours a day spent in crowded classrooms. They learn a certain kind of independence from this way of life—but obviously at too high a cost. Love and devotion and personal interest enter but little into their lives as they observe this hand-to-mouth existence around them.

Also in this same area there are any number of Puerto Ricans—many of whom are Episcopalians but who have not been assimilated by any church in Chelsea. I do not know what definite attempts—if any—have been made to give them a home church anywhere, but I do know that the proposed sort of school could not fail to do this. This would be a bit of good local missionary work, and definitely a start towards filling the churches we already have.

A free parochial school for these children would have many advantages over the paid parochial boarding or day school—which by its very nature cannot touch on the Church's greatest problem—her underprivileged children. It would mean the difference between living and existing for these children. Life could be so full of meaning for them if only the Church would give them the hope and joy they need so desperately. If the Church could only bring herself to feel this great need, and to recognize the great privilege that is hers she could—and would—find the way to meet this problem.

WITNESS ARTICLES FOR LENT

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NEWS OF OTHER CHURCHES

PITTSBURGH CLERGY REJECT POPE'S APPEAL

A large group of Pittsburgh clergymen issued a statement rejecting the Christmas appeal of the Pope for "Protestants to enter the Roman Catholic Church." They declared that Protestants "love unity but they love truth and freedom more." Also that they "want freedom of worship, freedom for both Church and state." Among those on a committee that drafted the statement were Bishop Austin Pardue, Methodist Bishop Lloyd C. Wicke and the Rev. Hugh Thomson Kerr, former moderator of the Presbyterian Church.

CHURCH WAKES UP THE SLEEPERS

Pastor W. L. McEver of the Westwood Christian Church, Kansas City, is up with a new one: anyone who wants to attend services can leave a request with the church office for a wake-up telephone call anytime between 7 and 9 a. m. on Sunday.

IMMUNITY FOR RELIGIOUS GROUPS DENIED

In a precedent-setting decision the supreme court of Vermont has ruled that a religious organization can be held liable for a personal injury. The ruling was on a suit filed for $7,000 against a Rutland church for injuries a woman claimed were the result of a fall which resulted from faulty drainage methods.

METHODIST BISHOPS STUDY COMMUNIST STRATEGY

Bishops of the Methodist Church spent four days in New York recently familiarizing themselves with Marxian theory, strategy and tactics. Msgr. Fulton J. Sheen was invited to be one of the speakers but was unable to be present. He, along with Walter Reuther and David Dubinsky, CIO leaders, have been asked to address a latter session. Speakers at this session were Arnold Wolfers of the National War College; Sydney Hook of N. Y. University; Louis Fischer, writer; Sherwood Eddy, evangelist; John C. Bennett of Union; Paul Anderson of the international YMCA; Matthew Spinka of Hartford Theological Seminary; Reinhold Niebuhr of Union; Norman Thomas, Socialist; Prof. P. A. Sorokin of Harvard; Max Lerner, journalist.

GREATER INTEREST IN RELIGION

There is greater interest in organized religion in St. Joseph, Mo., expressed through increased church attendance and more active participation in religious activities. The Rev. A. J. Moncrief, president of the Council of Churches, attributes it to a go-to-church campaign; an advertising campaign; increased efficiency of the Council as a result of the employment of a full time secretary; an awakened interest in religion as a result of the needs of people.

PRESBYTERIAN UNITY URGED BY LAYMEN

A renewed effort to bring together all branches of the Presbyterian Church was urged at a convention of men of that Church, meeting in Atlanta and attended by about 5,000 Southern laymen from 16 states.

LUTHERANS TO PRESENT UNITY PROPOSALS

A committee representing eight Lutheran denominations agreed to present to their national conventions this year two proposals furthering Lutheran unity. Under one proposal, the Church bodies will be asked whether they are willing at this time "to approve in principle" complete organic union of the eight member bodies of the National Lutheran Council. The groups will also be asked if they favor creating a joint ways and means committee "to formulate a plan and draw up a constitution for such a union."

The second proposal will ask if the Church bodies are agreeable to changing the National Lutheran Council from a common agency into a federation. Under this plan, the proposed federation would comprise the eight Church bodies now participating in the Council's cooperative activities and any other Lutheran Churches that may desire to become members.

ASKS CATHOLIC JUDGES TO STATE VIEWS

The Rev. Glenn L. Archer, secretary of the organization of Protestants working to maintain separation of Church and state, has advised judges who are Roman Catholics to resign their posts unless they can affirm they adhere to their oath of office in deciding cases, rather than obey the instructions of the Pope. The remark was prompted by a recent statement by the Pope in which he said that Roman Catholic judges throughout the world should beware of granting divorces which would break up marriages that were "valid before God and the Church."



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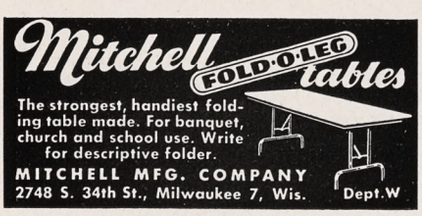
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NEWS OF CHURCHES OVERSEAS

CHINA COUNCIL ASKS AID FOR NEW ERA

The Church in China "must meet the demands and seize the opportunities" in this new era in the history of the country, according to a message of the National Christian Council to all Christians in China. It states that churches "must put themselves positively behind the movement for increased production; the raising of the people's standard of living, taking a deeper interest in the farmer, the laborer and those in society in special need—demonstrating within their own fellowship the spirit of Christian equality, love and mutual aid. As Christians we should give praise and glory to God for the awakening social conscience which we see spreading day-by-day under the New Democracy."

An office is about to be opened in Peking to serve the interests of Christian churches and organizations and to act as liaison agency between them and the new government. The government has already created a commission on religious affairs which is headed by a graduate of St. John's University, Episcopal institution in Shanghai.

FOOTBALL POOLS ARE BANNED

Pools on the scores of football games to raise funds for Roman Catholic schools and churches have been banned by the police of Lancashiere, Yorkshire and Cheshire, England, following protests by other churches against this form of gambling. In two cases police have taken legal action with priests and lay organizers fined for sponsoring such pools.

VIRGIN MARY STATUE IS REMOVED

Authorities of Budapest have ordered the removal of a statue of the Virgin Mary which stands on a 45 foot column in one of the city's busiest thoroughfares. They disclaim that it is the start of plans to remove all religious monuments, but merely that it was necessary to remedy a traffic bottleneck.

CRIPPS PREACHES AT ST. PAUL'S

Sir Stafford Cripps, chancellor of the exchequer, is the first layman ever to preach at St. Paul's Cathedral, London. There were 3,600 at the service, about three times the usual attendance at an evening service. He said that if national and world affairs could be conducted "in accordance with the teachings of Christ" it would be possible to build "a corporate Christian conscience which will give it the spiritual power to control the material forces that are at the surface."

PILGRIMS START ARRIVING

The first ten days of the holy year brought 30,000 pilgrims to Rome, including 100 non-Italian cardinals and bishops.

MISSIONARIES TO ASIA FROM CANADA

Plans to send new missionaries to Asiatic countries were announced on Jan. 9 by officers of the United Church of Canada. They are to go to Korea, Japan and China.

KAGAWA ARRIVES IN ENGLAND

Toyohiko Kagawa, Japanese Christian leader, has arrived in England for a six-month speaking tour, sponsored by the Bible Society and the Council of Religious Education. In his first address he paid tribute to General MacArthur, declaring that the Japanese people had "almost forgotten that MacArthur was an American and represented a conquering military force."

YOUTH LEADERS PLAN PROGRAM

Delegates of Christian youth organizations from nine countries of Europe met in November to plan evangelistic and other programs, especially among homeless youth, for 1950. Reports on conditions among refugees were presented, with stress laid on aid programs based on self-help.

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ORDINATIONS:

WILFRID HOLMES-WALKER, lay assistant at St. Matthias, Detroit, and on the staff of the city mission, was ordained deacon by Bishop Emrich on Jan. 1.

PAUL B. MILLER was ordained priest on Jan. 14 by Bishop Higley at St. Matthew's, Liverpool, N. Y., where he is in charge.

CLERGY CHANGES:

HAROLD NICKLE, formerly of the Church in Canada, is now in charge of the Annunciation, Luling, Texas.

ARTHUR GEESON, formerly of St. Paul's, St. Louis, Mo., is now rector of St. Stephen's, San Antonio, Texas.

DEATHS:

EDMUND G. MAPES, retired clergyman of Ohio, died on January 4. He is survived by his widow of Shaker Heights and by two sons.

LAY WORKERS:

MARY M. BRACE has been appointed acting executive secretary of the division of youth of the National Council's department of Christian education. She is the daughter of the Rev. Rodney Brace, rector of St. Luke's, Lebanon, Pa.

ERMIE C. NOBLE has resigned as organist of St. Michael and All Angels, Anniston, Ala., after serving in that capacity for 40 years.

ANNIVERSARY:

HOWARD R. BRINKER will observe the 10th anniversary of his consecration as Bishop of Nebraska on January 25th. The occasion will be marked with services, a luncheon for the clergy and their wives and a public reception and banquet.

HONORS:

EARL W. LAVER, for 50 years a member of the choir of Grace Church, Utica, N. Y., and crucifer for 47 years was recently presented with a gold cross in recognition of his services.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

SPENCER ERVIN
Layman of Philadelphia

Canon Theodore Wedel was recently correctly quoted in The Witness as having said on the floor of Convention:

" . . . the American Church is more conservative than the Church in England which has 73 women sitting in its Convocation."

But Dr. Wedel's statement is incorrect, and both this and the true facts were pointed out at Convention a few moments later by another speaker. Your reporter must have failed to catch, or else to credit, the statement in contradiction. Women do not sit in either the Convocation of Canterbury or the Convocation of York. Where they sit is in the House of Laity of the Church Assembly. The Assembly deals solely with business matters and never with doctrine, discipline or worship, if I am correctly informed.

In General Convention of 1946 the Deputies' committee on amendments to the constitution was requested "to prepare and present for the consideration of this House an amendment to the constitution which shall clarify the term 'layman' as it appears in the constitution and canons of the Church." The committee said, in reporting:

"We assume that this direction has particular reference to the use of that word in Sec. 4 of article I of the constitution concerning representation of the respective dioceses in this House. The meaning of the word 'laymen' as used in that section is quite clear to your committee. In our opinion, it means what it says. From time immemorial it has been construed to mean male communicants of the Church as distinguished from those under holy orders. So far as we have been able to discover not only has this construction never been questioned but has always been accepted by the Church."

The remainder of the report adduces provisions of other canons in support of its argument as to the meaning of section 4 of article I.

The election of women as deputies by some dioceses inevitably challenged the interpretation of the canon theretofore prevailing. If the point of eligibility had not been raised by a reference to the hitherto prevailing interpretation, a new interpretation would have been accomplished by indirection. It does not seem to me that this would be wise procedure.

When we come to the question of amending section 4 of article I to read "lay persons" instead of "laymen" a different question is presented: whether women should sit in an ecclesiastical synod or council. If General Convention were a secular legislative assembly no argument today against admission of women have much force, in view of the prevailing rule in the Parliament of Great Britain and in the Congress of the United States. But Convention is not a secular legislative assembly. It is a provincial synod or council, sitting for the government of the Church.

The Church inherits a Jewish tradition under which government of ecclesiastical affairs was confined to men. This tradition has only the weight which any tradition has: it may operate as a notice to consider whether any valid considerations underlie the tradition before we change it, but not further.

An argument can be made that our Lord intended to restrict the government of the Church to men. If this argument can be supported, it would seem conclusive. Certainly it is true that our Lord selected only men to be among the Apostles, although many devoted women were among his following.

I have endeavored to suggest above the considerations, or some of them, which should be before us on the question of the admission of women as deputies. It seems to me that nothing is gained by putting the debate on the plane evidenced by some utterances on the subject.

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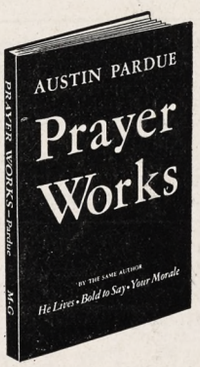
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Tues.-Fri. (October-May): 12:10 P.M.
The Cathedral is open daily

ST. PAUL'S CHURCH
Montecito & Bay Place, OAKLAND, CALIF.
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Meridan St. at 33rd St.
INDIANAPOLIS
The Rev. Laman H. Bruner, B.D., Rector

Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams

7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education

Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
SECOND STREET ABOVE MARKET
Cathedral of Democracy—Founded 1695

Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
Weekdays: Wednesday noon and 12:30.
Saints' Days: 12 noon.
This Church is open every day.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Richard J. Hardman.

Sunday: 8, 9:30, 11 and 8
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector

Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

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STORY OF THE WEEK

Christian Leaders of China Write Mission Boards

Foreign Missions Spokesman Describes It As Most Significant Statement

By Religious News Service

★ Nineteen Chinese Christian leaders have sent a 2,000-word letter to Protestant mission boards abroad urging the necessity of revamping policies in China to meet "the challenges and difficulties lying ahead." Among those to sign the statement is Lin Pu Chi of the central office of the General synod of the Episcopal Church in China.

The letter called primarily for turning all administrative responsibilities over to Chinese leadership and limiting the work of the mission boards "to special services." Financial support from abroad, the letter said, should be regarded as purely temporary, and the Chinese Church must build up its own support "as soon as circumstances permit."

Signers of the letter included two college presidents, and executives and officers of the YMCA, the YWCA, the National Christian Council, the Church of Christ in China, and other national organizations and institutions.

(A spokesman for the Foreign Missions Conference of North America said the letter was received at the organization's headquarters in New York and that copies had been sent to mission boards throughout the United States. The spokesman described the letter as "one of the most significant statements ever to come from the Chinese Church.")

The letter declared that "there is nothing in principle which makes the future position of the missionary untenable, or renders his service unnecessary." On the contrary, it asserted, "there is a definite challenge to work and serve under adverse circumstances, and to bear witness to the ecumenical fellowship."

However, the letter stressed, missionaries must make difficult adjustments, both physical and mental, to meet the new situation. It said that missionaries must have an open mind toward the political and social trends now operating in China and must be prepared to share in the general economic struggles of the people in an environment where austerity will be the rule rather than the exception for some time to come.

In regard to the Church itself, the letter noted that at present "there do exist scattered conditions where religious activities have apparently been interfered with." However, it stated that this has been due to lack of understanding on the part of the lower ranking political workers in regard to the government's policy toward religion. "We have the hope," the letter said, "that this wave of abnormalcy will soon pass, and proper conditions will be established in due time."

Recognizing that "there does exist some deep-rooted feeling on the part of the Communists that the Chinese Church has been intimately related to foreign imperialism and capitalism," the letter said the time has come for the establishment of "truly indigenous churches, controlled and administered by Chinese Christians."

"It is a fact," the letter stated, "that the Christian Church in China in the past has been entangled with the unequal treaties imposed upon China under duress, and did enjoy certain special privileges accruing from them. It is also a fact that the Churches in China have had close connections with the Churches in Britain and America in personnel and financial support . . . and, that church life and organization here in China has been modeled after the pattern in Britain and America." However, the letter said, although much of the Church administration is still in the hands of missionaries and in many instances policies are determined by mission boards abroad, "missionary work in China never had any direct relationship with governmental policies, and mission funds have always been contributed by the rank and file of the common ordinary Christians and church members."

The letter added that "many of our missionary friends and many of the leading members of mission boards have been aware of the unfortunate political involvements in the past and done what they could under the

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circumstances toward their correction."

The letter suggested that new methods and new channels of Christian work be developed. "If we have allowed our petty differences to divide us," it stated, "if we have been jealous of our own prerogatives, if we have clung too hard to our time-worn traditions, then let us take up the challenge to forget our differences, our spheres of influence, and to unite in truly creative work."

Declaring that the Chinese Church has been keeping aloof from "the political torrents that surged around it," the letter asserted that "the new philosophy considers that all phases of life must necessarily come under the influence of politics, in contradistinction to the traditional Protestant view of the separation between Church and state."

"In a world where political influences play such an important part, and affect our lives and work so extensively," the letter continued, "it is a challenge how the Church as an institution and Christians as citizens in society can perform their Christian functions and discharge their duties to society at the same time. In areas of social service and education, we shall have to accept the leadership of the government and conform with the general pattern of service, organization and administration. Just how these new adjustments are to be made is for the Chinese Churches to determine. We have our privileges as Christian believers. We also have our duties to perform as Chinese citizens and Chinese social organizations."

Regarding future financial support from abroad, the letter stated: "There is nothing in principle that prevents its continuance. It is understood that mission funds are still welcome provided no strings are attached. It is to be stressed, however, that such financial support should be regarded as temporary in nature, and it is the duty of the Chinese Church to build up its own support, as soon as circumstances permit. An understanding needs to be reached between the Chinese Church and the mission boards concerned, based upon the principle of self-support on the one hand, and a realistic evaluation of the problem on the other."

The letter concluded by declaring that "the Christian movement will have its due place in the future Chinese society and will have a genuine contribution to make," although "its future road will not be a bed of roses. To build a new nation on the ruins of the old will not be easy, neither will it be easy to build a genuinely Chinese Christian movement. Difficult as it is, the task will be easier if we can clear away some of the unnecessary obstacles in the way which we ourselves can remove. The Chinese Church will not emerge through this historical change unaffected. It will suffer a purge, and many of the withered branches will be amputated. But we believe it will emerge stronger and purer in quality, a more fitting witness to the gospel of Christ."

Signers of the letter were: Dr. Y. G. Chen, president, Nanking University; Dr. Tsu-Ying Hu, general secretary, Christian Literature Society; Z. T. Kiang, Methodist Bishop for North China; Lin Pu Chi, Central Office, General Synod of the Episcopal Church; Dr. J. Usang Ly, chairman of the boards of the Christian Literature Society and the National YMCA; Luther Shao, general secretary, Church of Christ, Disciples; Miss Tsai Kwei, general secretary, National YWCA; Dr. H. H. Tsui, general secretary, Church of Christ in China; Miss Wang Pei-Djen, board member, National YWCA; Dr. Wu Yi-fang, Ginling College; S. J. Chuan, vice-chairman of the National YMCA and member of the executive board, National Christian Council; Mason Lew, prominent Christian layman; H. C. Long, general secretary, Christian Publications Council; Chester S. Miao, religious education secretary, National Christian Council; J. H. Sun; Miss Lan-Tsung Tsu, board member, National YWCA; Dr. Y. C. Tu, general secretary, National YMCA; Dr. George K. T. Wu, general secretary, National Christian Council; and M. L. Young, Christian educator.



GROUND IS BROKEN for educational building at the Good Shepherd, Lake Charles, La., as Rector G. F. Wharton offers prayers

EPISCOPAL CHURCH NEWS

TAKING GOSPEL TO WORKERS

★ Two clergymen of Massachusetts, the Rev. Warren McKenna and the Rev. Robert M. Muir, have established the "Workers of the Common Life" at St. John's, Roxbury Crossing, Boston, in an effort to bring the gospel to the less privileged.

Roxbury is a large area which borders the city proper and extends several miles outward. It includes a Negro section at one end, and a predominantly Jewish area at the other. In between is one of the most depressed and blighted areas of urban America. The area surrounding St. John's contains both Negro and white, Roman Catholic and Protestant. The rate of juvenile delinquency is among the highest in the city, and housing conditions are among the worst.

"After several years in the ministry as parish priests, we now see our vocation as a cooperative venture," the two clergymen said. "Working alone and isolated we have realized two things: the extent to which the Church had failed to make an impact upon the community; and our need to 'lean on each other' in depressed areas."

The Christian Church is not effectively meeting human needs in industrial areas, the clergymen said, adding: "It has lost its appeal, its functional role." They are working toward "the total penetration of our total culture by the total gospel."

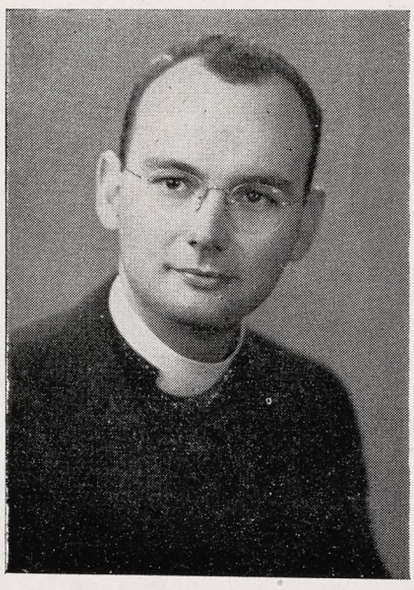
Mr. Muir resigned his parish at Somerville, Mass., to join Mr. McKenna in the project. It is hoped to recruit two other clergymen to work full-time in the movement. Only Mr. McKenna, as rector, receives a salary. The McKenna and Muir families share St. John's rectory.

Proposed steps in furthering the movement are the taking over of a building next to St. John's church to be used as a community center where recreational, discussion and study activities for all age groups can be carried on. The work will be interdenominational and activities at the center will be open to all Roxbury residents. An unusual feature will be a "Worry and Trouble Clinic."

A 152-acre farm in southern New Hampshire, 55 miles from Boston, will be used for work and recreational projects, and for summer camp and conference programs.

As part of a training and research program to aid students, a number of Harvard undergraduates have already indicated their desire to do volunteer work with the "Workers." Girls at Radcliffe, Simmons and Sargent have also shown interest.

The project will be supported entirely by voluntary contributions. "Pence cans" are being sent out in which those interested can deposit change for the benefit of the "Workers." Both clergymen are young, married, and have children.



ROBERT H. MANNING is chaplain to college students in the area of New Orleans.

BISHOP McKINSTRY BACKS JONES

★ The attempt of students of a fundamentalist seminary in Wilmington, Del., to bar the Rev. E. Stanley Jones, missionary, from speaking at high schools failed when many leading ministers went to bat for Jones. The students accused the missionary of Communist sympathies and affiliation with leftist organizations. Their protest went to the school authorities, which withheld comment, and Jones delivered his talks as scheduled.

With but few exceptions, all Protestant churches and clergymen of the city rallied to the support of Jones, with Bishop McKinstry about putting the clincher on the matter by declaring publicly that it was "a great honor for Wilmington to be host to this Godly man."

CITY CHURCH PROBLEMS DISCUSSED

★ Dean Sidney E. Sweet of Christ Church Cathedral, St. Louis, delivered the keynote address at a conference on city churches, meeting at Columbus, O., Jan. 23-24. Others on the program were the Rev. H. Paul Douglass, director of the committee for cooperative field research of the Federal Council, and Prof. Samuel C. Kinchelow of the Chicago Seminary.

First national and interdenominational Protestant gathering of its kind in 12 years, the meeting was sponsored by the International Council of Religious Education, the Home Missions Council and the Federal Council of Churches. Purpose of the convocation was to assist city church leaders to develop "a unified, dynamic strategy to deal with the complexities of modern city life."

Delegates representing more than 30 Protestant denomina-

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tions considered such problems as juvenile delinquency, crime and race relations in big cities. They also sought to define ways in which Protestantism may interest city and slum dwellers in religion.

Ten seminars featured the convocation. These covered such topics as the church's relation to social welfare institutions, urban church planning and group relations, the church's role in large-scale housing developments, urban neighborhoods, good residential areas, and in changing racial and population districts.

SERVICE LEAGUE MEETS

★ Bishop Hall of New Hampshire, the Rev. Frederick B. Kellogg, in charge of student work at Harvard, and the Rev. Alfred B. Starratt, rector of St. Paul's, Stockbridge, Mass., were the headliners at the annual meeting of the Service League of the diocese of Massachusetts, held at St. Paul's Cathedral, Boston, January 18.

NEW PARISH IN ROANOKE

★ A new parish is in the process of being established in the Williamson Road area of Roanoke, Va. An enthusiastic meeting was held on January 9th, with Bishop Henry D. Phillips presiding, at which a committee was appointed to conduct the affairs of the congregation pending formal organization. The Rev. Frederick Griffith of St. Paul's, Salem; the Rev. Richard R. Beasley of St. John's, and the Rev. Van Francis Garrett of Christ Church, Roanoke, have endorsed the project, and are to hold services each Sunday evening since it is unlikely that a clergyman can be secured before June. The first service was held January 22 in the educational building of the Methodist Church which is in that area of the city. The name for the new Episcopal Church has not yet been selected.

CHURCH OPPOSES SOCIAL ACTION

★ The Episcopal Church is today antagonistic to social action, declared the Rev. Andrew M. Van Dyke, executive secretary of the Episcopal League for Social Action, in preaching January 15th at Holy Trinity, Brooklyn. The trend, he said, is for people to insist that the clergy "go back to their altars" and steer clear of controversial issues. He paid tribute to the tradition of the parish as keeping in the forefront of the battle for justice.

Signatures are now being sought by a committee headed by the Rev. Joseph F. Fletcher of the Episcopal Theological School, Cambridge, for a brief that will be presented, amici curia, to the court. It states that the pastoral relationship should be maintained with Dr. Melish and his son, and that the court injunction which forbids either of them to take services at Holy Trinity should be lifted. The appeal of the parish and the rector and assistant is expected to be heard in court within a few weeks.

PRESIDING BISHOP IN FLORIDA

★ Presiding Bishop and Mrs. Sherrill are in Florida where the Bishop expects to complete his convalescence from his recent operation. He plans to return to his office in New York early in February.

BRITISHERS TO LEAD OHIO MISSIONS

★ As a part of the diamond jubilee celebration of the diocese of Southern Ohio, missions will be held in Columbus, Cincinnati and Dayton. The first will be in Christ Church, Dayton, January 25-29, and will be conducted by the Rev. Bryan Green of Birmingham, England, who recently concluded missions in New York and Washington. He will also be the missioner for the Columbus mission, held January 29-February 5, at Trinity Church. The final mission will be at the Taft Auditorium in Cincinnati, March 12-17, conducted by the Rev. Michael Coleman, formerly of England and more recently of British Columbia.

QUINCY PARISH HAS CHIMES

★ The Rev. Chester A. Porteus dedicated new chimes at Christ Church, Quincy, Mass., on January 15th. They are a memorial to William H. Sampson, for many years a member of the choir.

CHRISTMAS ORATORIO AT TRINITY

★ Bach's Christmas Oratorio was presented at Trinity Church, Boston, January 18th by the Cecilia Society, a chorus of 75 voices, assisted by well known soloists and an orchestra under the direction of Alfred Nash Patterson.

NEW WINDOW IS DEDICATED

★ A new stained glass window was dedicated recently at St. Bartholomew's, New York, by the rector, the Rev. Geo. Paull T. Sargent. He, with the vestry, have formulated a plan for a unified theme for the clerestory windows, which will symbolize man's aspiration as expressed in the canticles. The one just dedicated is the Gloria in Excelsis Deo window. Prof. Albert M. Friend Jr., an expert on Byzantine art, is the adviser; Hildreth Meiere designed the window, and it was executed by the Rambusch Decorating Company.

ENTHRONEMENT OF BISHOP BARRY

★ Bishop Barry was enthroned as bishop of Albany yesterday, January 25th, at the Cathedral of All Saints. Bishops attending were Scaife of Western New York; Peabody and Higley of Central New York;

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EDITORIALS

All Inclusive

THOSE who attended the General Convention in Cincinnati in 1937 will recall how the late Bishop Charles Fiske delighted the assembly by "proving" that Bishop Manning was a "communist." He used the method then being widely employed by reactionaries, known as the spider-web chart: brand some organization as "communist," then any person who is in any way associated with any person whose name appears on the letterhead of this "communist" outfit is also a "communist." At that time the Church League for Industrial Democracy was the one singled out for branding. Bishop Gilbert was then a vice-president, and since his name appeared, along with Bishop Manning's, on the letterhead of the diocese of New York, Bishop Fiske pointed out, "proved" that Bishop Manning was a "communist."

Mr. Verne P. Kaub, recently retired from the public relations staff of the Wisconsin Power and Light Co., is now devoting his leisure to saving us from the "communist" Federal Council of Churches. He lists forty-six organizations as "red." Since "hundreds of present and past officers, leaders and prominent members of the Federal Council have aided and abetted God-hating, un-American organizations" is his "proof" that the Council is a "communist" organization. This of course makes Mr. John Foster Dulles, recently the candidate of New York Republicans for the United States Senate, a "communist" since he has long held high office in the Federal Council.

Mr. Kaub is going to take care of this situation by persuading Christian Americans to "act vigorously and promptly" through the American Council of Christian Laymen. Of course he needs a few dollars for the cause, but apparently he has got off to a good start financially, judging by the two-color printing jobs that he is sending out widely. His advisors should suggest to him, however, that he would be wise to show greater discrimination in those he selects to "prove" his case.

Here are a few of his evil-doers: Henry A. Atkinson, director of the Church Peace Union; Prof. John Bennett of Union Seminary; George A. Buttrick, Presbyterian minister; Mark A. Dawber, head of the Home Missions Council; Harold E. Fey, associate editor of the Christian Century; Harry Emerson Fosdick (which, by his reasoning, makes those connected with Harpers, Macmillans, and other publishers of his books, also "communists"); Methodist Bishops, G. Bromley Oxnam, L. O. Hartman and Ivan Lee Holt; Edward DeWitt Jones, minister of Detroit; E. Stanley Jones, missionary; Henry Smith Leiper of the World Council of Churches; Prof. Halford E. Luccock of Yale; Henry Pitt Van Dusen, president of Union Seminary; Ralph W. Sockman, Methodist minister; Edward McNeill Poteat, president of Colgate-Rochester Divinity School; Robert W. Searle of the N. Y. Federation of Churches; Prof. Eduard C. Lindeman of Columbia, and naturally, Prof. Reinhold Niebuhr of Union, who is listed as being a member of fourteen "communist" outfits, which we imagine will come as something of a surprise to the State Department which he has represented in Europe on various occasions.

Singled out for special treatment through a separate press release are four men whose wickedness seems to know no bounds. Francis J. McConnell, retired Methodist Bishop, and Harry F. Ward, retired Union professor, are the 400 hitters in this League, each belonging to twenty-seven "communist" outfits; Jerome Davis, formerly a professor at Yale, is third with a good batting average of twenty-two, and we confess to a bit of pride in finding our managing editor fourth in such noble company, his average being just one under Davis—enough, we think, to justify him in asking the manager for a raise, come spring.

There are, of course, other Episcopalians on Mr. Kaub's list; Bishop Parsons, a member of

★

"QUOTES"

THE only power that can resist the power of fear is the power of love. It's a weak thing and a tender thing; men despise and deride it. But I look for the day when in South Africa we shall realize that the only lasting and worth-while solution of our grave and profound problems lies not in the use of power, but in that understanding and compassion without which human life is an intolerable bondage, condemning us all to an existence of violence and misery and fear.

—ALAN PATON
Author of
"Cry, the Beloved Country"

★

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eighteen; W. Russell Bowie, with fifteen; Guy Emery Shipler, twelve; J. Howard Melish, eight. Bishop Gilbert of New York and Bishop Scarlett of Missouri bring up the rear with five each, which means they will have to sharpen up their batting eye or be dropped down to the minors. Though at that they might stay up there ahead of Spofford, since we notice that he is listed as "retired," something we very much doubt.

Anyhow, you can take Mr. Kaub's word for it, if you are a "Christian American," believe in "Free Enterprise" and want to preserve "the faith of our fathers," you will "not give one dollar" to the Federal Council of Churches or allow your church to do so. "The Federal Council," Mr. Kaub says, just so you won't expect too much, "receives large sums from various Jewish and other non-Christian and anti-Christian groups, so while withdrawal of your church's support won't put them out of business, it will hurt them."

Then of course, if you follow Mr. Kaub's advice, you should join the American Council of Christian Laymen and thus "help remedy the situation."

Rev. Samuel Entwhistle's Adventures

By THOMAS V. BARRETT
Chaplain at Kenyon College

GREEN PASTURES

THE Rev. Mr. Entwhistle asked the world. "What will they think of next?" as he stared at the large neon-sign, which read, The Green Pasture Funeral Home . . . Stapleton and DeKalb, Directors. Mr. Entwhistle breathed deeply five times of the fresh winter air before entering the new building. A large glass-brick door swung noiselessly open as he approached. He braced his shoulders and entered into darkness.

After a few seconds, he found he could make out the shapes of people, sitting in a long dim parlor. Heavy curtains covered the windows prohibiting the garish light of day. For a moment Samuel had a grim premonition. Then his reason came to the rescue. "Nonsense," he told himself. "They don't sit up when they're dead."

At that moment a bulky figure loomed beside him. "Good day, Mr. Entwhistle. So good to see you. I'm Calvin Stapleton. Right this way please."

"Yes . . . yes. I should have recognized you. My eyes are not used to this . . . it's not very . . ." Samuel was startled at the roughness of his voice. He wondered how Stapleton got his voice to sound like maple syrup coming out of a gallon can.

Probably, he thought, there is a special speech course for undertakers . . . or rather funeral directors; or perhaps Isabel was right. She always claimed underta . . . sorry, funeral directors . . . were people who inherited black suits, gold watch chains and no hard palate.

"This is the first time you've been with us in our new home, isn't it?" Mr. Stapleton purred, ushering Samuel into a small room papered in old rose.

"Yes it is," Samuel hollered. He wondered what questions to ask. Discarding "Do you find this more efficient?" and "Business picking up?" as being too macabre, he finally yelled, "It seems like . . . quite a large . . . place."

"I'd be glad to show you around after the service," Mr. Stapleton murmured. "We find it much more convenient and suitable. He flicked a knob on the wall and immediately the room was saturated with throbbing tone. It sounded to Mr. Entwhistle as if some small boys blowing sweet potatoes were being smothered under sofa cushions. "Our new glamortone-electric," murmured Stapleton pushing another button. An anemic young man appeared in the doorway.

"Have you the vital statistics for Mr. Entwhistle? Thank you." The boy disappeared and Stapleton handed Samuel a spotless envelope embossed with flower garlands. Inside was a folder that said "In deep appreciation." Below that was the cheerful statement "They are not dead, they are just away." On the back was a poem about larks and forget-me-nots. Samuel stuffed it in his pocket.

"Would you like to see the family before the service?" intoned Mr. Stapleton.

"Why yes," agreed Samuel struggling into his cassock. "I gather they were not church members."

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"No . . . I think not. But we try to give people in such circumstances a church-like atmosphere. This way please."

Samuel wondered what church Mr. Stapleton had visited for atmosphere. The corridors of the Green Pasture Funeral Home as well as several parlors were carpeted in dark green with a two inch nap. The walls were also in green . . . slightly lighter in shade. Rosy light emanated with three candle-power intensity from undisclosed sources.

Another figure emerged from the gloom ahead which turned out to be Mr. DeKalb. "We have exactly three minutes," he announced in a voice



only a shade less velvety than his partner's. Mr. Entwhistle surmised that as head embalmer he didn't really need the nuance that was required of the senior partner.

In exactly three minutes the glamor tone-electric sounded a far off chime to the tune of Beulah Land and Mr. Entwhistle was ushered into the "chapel." He was almost overpowered by the sweetness of the floral display that rose rank on rank in back of the casket to the top of a Roman arch which was covered with figures of fat little cherubs holding garlands of rose-sized violets. Mr. Stapleton bowed toward what he termed the pulpit and what Samuel would have called a lectern . . . if that. Mr. Stapleton opened his lips for a last word of cheer.

"DeKalb did a good job on the body," he whispered with a quick nod toward the casket. Samuel frowned and marched into the gloom as triumphantly as possible. He stood as far from the flower garden as possible, raised his nose in distaste at the off-mauve color of the inside of the casket lid and facing the shadowy figures before him scraped his throat to get the harshness out of his voice. The glamor tone was dying down to a whisper on "O for the wings of a dove."

"It seems quite inappropriate," Mr. Entwhistle confided to his bolder self, "seeing that the deceased passed away of acute alcoholism." He squared his shoulders and began the service.

In the midst of it, Mr. Stapleton rolled obsequiously down the aisle to seat a late comer, and as soon as Mr. Entwhistle finished the blessing, the Director appeared magically from behind a palm and stepped in front of the pulpit. His voice soothed the mourners visibly.

"This concludes this portion of the service. Cars outside will be waiting for those desiring to go to Forest Park for the interment. Those wishing to view Mr. Donegal step this way please."

Mr. Entwhistle withdrew to the shades of the clerical rose-room. In the car outside he was unable to accustom his eyes to the glare of light on the cloudy February afternoon. He kept squinting all the way to Forest Park while Mr. Stapleton in dark glasses, kept the conversation at fever pitch. He had abandoned his Green Pasture voice for what Samuel would have called the voice of the windy hill top.

"This is the fourth one today," he shrieked driving the Cadillac at a stuttering pace of twelve miles an hour. Samuel calculated it would be forty minutes before they reached Forest Park.

"Two tomorrow. Our new home makes a lot of difference. People like the atmosphere. No extra charge either for all our services, including music, flower urns, condolence cards . . . and of course DeKalb is tops. Makes 'em look so natural. They just look like they're sleeping."

"That's what you think," Samuel yearned to say and didn't. The light of day refreshed him however, and stimulated his spirits like fine sherry. He let his self-confidence rise up from the bed of the River Styx.

"Stapleton," he interrupted. "Would you please tell me why you undert . . . ah . . . funeral directors drive so slow to cemeteries?"

Mr. Stapleton was taken completely off guard. "Why . . . slow? We consider this a dignified pace . . . our clients . . ."

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"It was dignified for a horse," said Samuel, pressing a momentary advantage. "But this is not a horse. You could drive thirty or forty without losing dignity. If you like a horse pace . . . why don't you buy a horse?"

He was astounded at his own peevishness. Mr. Stapleton urged the Cadillac to sixteen miles an hour, shut his jaw on a cigar and drove silently. Samuel stole a side glance at him and scolded himself for shaking an orthodox faith with words of heresy.

Stapleton recovered his surface composure and his Green Pasture voice by the time they reached Forest Park.

He handed Mr. Entwhistle a package of crushed carnation leaves.

"Do you prefer these or evergreen sprigs?" he asked.

"Earth," said Samuel trying to sound undemanding.

Mr. Stapleton's eyebrows reached for his receding hair line and got as far as the rim of his hat.

"Earth?" He made it sound like a new philosophical concept.

"Just a little . . ."

"It's hard this time of year . . . I don't know. Our customers seem to prefer flower petals. Most of the ministers . . ."

"If possible, I prefer earth."

"We used to carry a small flask of sea sand from Atlantic City . . . but since the ministers all seem to prefer flowers . . ."

"Maybe I can find some," Samuel comforted him.

"Do you wish me to . . . scatter . . ."

"No, I'll do it myself."

Stapleton marshaled the pallbearers and marched prominently with Entwhistle to the grave. "It's a wonder they don't serve Kleenex to the congregation," Samuel said bitterly to the dull sky.

On the way home Stapleton tried to tear off the gummed label on the windshield. Only half of it responded.

"Why don't you use flags?" asked Samuel, still moody.

"We find this more convenient and economical," Stapleton said.

"A friend of mine,"* Mr. Entwhistle taunted, "suggests neon lights placed over the windshield. They could be made to blink . . . "Funeral . . . funeral . . . funeral . . ." and on the way home . . . "All over . . . all over . . . all over."

Stapleton looked very confused. They reentered the Green Pastures and Samuel disrobed quickly in the rose room, holding his breath. The place smelled to him like a refrigerator defrosting after a vain effort to preserve some cauliflower and a corsage of gardenias. He hurried through the hushed gloom into the open air . . .

"Was it a nice funeral?" Isabel asked, after the manner of woman.

"Incredible," retorted Samuel shaking his overcoat out. "But I gained a new insight into the lesson from Corinthians."

"What was that?" asked Mrs. Entwhistle pouring a hot cup of coffee.

"You know where it says 'O death where is thy sting . . . O grave where is thy victory?' I found out where it is."

"Where what is?"

"The Sting of Death."

"Where is it?"

"At Stapleton and DeKalb," said Samuel throwing his best hat at the floor lamp.

*Author's note: Rev. Max Dowell, Ohio

One Foundation

By PHILIP H. STEINMETZ
Rector of the Ashfield Churches

EACH of the many Churches of Christ recognizes him as founder and foundation. It is not true that Robert Brown founded the Congregational Churches or Martin Luther the Lutheran Church or Henry VIII the Church of England or John Calvin the Presbyterian Church. Each of these men and many others have been used by God in the reformation and restoration of the Church, the body of Christ, to healthier life more fully under the direction of his will.

One of the facts of Christian life which we have been learning in Ashfield is that two Churches, widely different in faith and practice, do rest upon the same foundation and are moved by the same will. We find that we can trust, love and serve each other, maintaining a common pastor, one Sunday school, a united youth group, a single bulletin because we have a common foundation. We do not need to have agreement on all points of doctrine, discipline and worship in order to share one communion and fellowship.

It is a wonderfully joyful matter to live and serve God in the place to which he has called you. It is especially wonderful to see in daily practice his spirit at work in varied ways in our two congregations, each truly representing and serving him, each recognizing the validity of the other's witness. I know that beneath our differences and seeming contradiction there is a unity in truth which binds us and toward a full understanding of which we look with confidence.

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(Continued from Page Six)

Gilbert and Donegan of New York; DeWolfe of Long Island; Washburn and Ludlow of Newark; Gardner of New Jersey, who was the preacher. Attending the service was the Governor of New York and the Mayor of Albany.

BISHOP BARTON IN EAST

★ Bishop Lane W. Barton of Eastern Oregon and chairman of the Witness Advisory Board, is in the east addressing meetings on the program of the Church. He is to be at Christ Church, Quincy, Mass., next Sunday morning and at Christ Church, Cambridge, in the evening.

MIRIAM VAN WATERS IN NEWARK

★ Miss Miriam Van Waters, Churchwoman of Massachusetts who is the head of the Massachusetts Reformatory for Women, lead a conference of the Youth Consultation Service of the diocese of Newark on January 16th.

RUSSELL BOWIE GOES TO VIRGINIA

★ The Rev. W. Russell Bowie is to become a member of the faculty of the Virginia Seminary in September, following his retirement as a professor at Union Seminary in June, according to the established term of faculty tenure. Before going to Union in 1939 he was the rector of Grace Church, New York.

BI-RACIAL COMMITTEE HAS MEETING

★ The bi-racial committee of the division of domestic missions met at Seabury House, Greenwich, Conn., January 4-5, with the first afternoon devoted to a discussion of laymen's work among Negroes. Bishop Moore of Atlanta, chairman, presented a report which told of sporadic efforts, varying in degree according to the area. Mr. Lawrence Oxley, who is on the staff of the labor department of the federal government, confined his talk to objectives and intimated that Negro laymen had not been given a fair chance to participate in the program of the national committee on laymen's work. The Rev. Arnold M. Lewis, director of the committee, in reply said that his work was geared to the diocesan and parish levels, and told of a number of meetings where Negroes participated along with white laymen. Whenever called upon to participate in a particular program among Negro laymen he had accepted.

A report on the progress of the Church's work among Negroes and the activities of the secretary for Negro work was given by the Rev. Tollie L. Caution. Recent grants for building projects were enumerated. Over a million dollars worth of Church property comprising about 40 new Church buildings, rectories and parish halls have been acquired, primed largely through $200,000 from the Reconstruction and Advance Fund and approximately $100,000 from the Negro work item. Surveys were listed. Within the year there have been 27 Negro students scattered in six of our Church seminaries.

The Rev. John M. Burgess, chaplain at Howard University, asked that a memorandum be addressed to the overseas department to explore the work of the Church of England in the West Indies and West Africa with a view toward giving some kind of assistance to our sister communion in the present economic crisis.

NEW CHAPLAIN AT PENN

★ The Rev. Edward G. Harris of Southborough, Mass., was elected chaplain of the University of Pennsylvania by the trustees on January 16th. He was assistant at the Ascension, New York, before going to his present parish. He takes up his new work April 15th.

CHURCH PROMOTES BASKETBALL

★ The diocese of Michigan, through the Episcopal Games League, has organized 22 basketball teams, including four teams of girls. At the close of the present season it is expected that there will be play-offs with teams in the Lutheran League and the Catholic Youth organization. In addition the League has 39 bowling teams competing in three divisions.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Prayer Works. By Austin Pardue. Morehouse-Gorham. $2.00.

Very simple, straight-forward, utterly sincere radio addresses, which come straight from the living experience of the speaker. There isn't much theology or Biblical exposition, but the most direct and earnest kind of personal testimony. The book will be of great help to many persons.

Peace Is Possible. By Sydney Temple, Editor. The Episcopal Pacifist Fellowship. $1.50.

This little book is a rare tribute to a rare spirit. Thirteen members of the Protestant Episcopal Church have contributed essays dedicated to the memory of Adelaide T. Case, dealing with many facets of the problems of world peace. This was one of Dr. Case's deepest concerns and the editor has included one of her own articles on education for peace.

The first section of the book deals with the peacemaking responsibility of the Church, in studies beginning with the Old Testament and concluding with the ecumenical Church. A second section considers the possibilities and problems of peacemaking, as sincere individuals search for answers in practical situations.

The contributors include some of the ablest leaders of the Church, whose varied approaches are here brought together to provide a volume of unusual breadth and adequacy of treatment, combined with high quality in each of its parts.—Frank W. Herriott.

In the Beginning. By Solomon Goldman. Harper. $5.00.

This volume, the second of an ambitious work on the whole Bible, deals specifically with the book of Genesis. It contains selections of the most important passages rendered in a free translation, together with a discussion of the historical background, authorship, style, ideas (pp. 1-115), and a set of exegetical notes (pp. 731-828). Most of the book is devoted to a wealth of "echoes and allusions" (pp. 116-730) which will prove of help for those readers interested in literary illustrations. Dr. Goldman holds conservative views on the problems of composition and of the patriarchs' historicity. While the arguments he puts forth against the validity of the documentary hypothesis do not in themselves constitute a demonstration of Mosaic origin, his remarks should be taken seriously by biblical critics.

—SAMUEL L. TERRIEN

Canon Charles Kingsley. By Una Pope-Hennesy. Macmillan. $3.00.

A modern life of a romantic but efficient Socialist who after years of writing to meet his expenses died of pneumonia in the rectory he had struggled to remodel. It is appalling to discover that not one soul in his parish could read or write, and that Dr. Pusey prevented his receiving an LL.D. at Oxford on the nomination of the Prince of Wales because of the so-called immorality of "Hypatia!"

—HELEN M. GRANT

The Word was Made Flesh. By John S. Marshall. University Press, University of the South, Sewanee, Tenn. $3.50.

Prof. Marshall has followed up his admirable abridgement of Hooker with this precise and systematic statement of the theology of William Porcher

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DuBose. DuBose is still very much worth reading, and Dr. Marshall's outline of his theology will provide the present generation with a first-rate introduction. Those of us who were in seminary forty years ago recall the excitement in theological circles whenever a new book by Dr. DuBose was announced. In some courses in New Testament, every student was expected to read each of his books—to his very great and permanent profit. It is to be hoped that the new generation will benefit equally from the study of this great theologian and religious thinker.

How to Study and Use the Bible. By Park Hays Miller. Wilde Co. $1.75.

This small volume offers to the unexperienced readers valuable suggestions on the practical use of tools for Bible study (such as versions, concordances, commentaries, etc.) and an illustrative analysis of Amos and Philippians. Unfortunately, the chapter entitled "The Story The Bible Tells" merely sums up the contents of the biblical books without attempting to place Hebrew religion and primitive Christianity in their historical milieu. Is it possible in our time to hear "the Word of God" and to grasp the full impact of "the story of God's sovereign purpose in the world" without facing squarely the realities of ancient history?

—SAMUEL L. TERRIEN

Memoirs of Childhood and Youth. By Albert Schweitzer. Macmillan. $1.75.

Brief but fascinating sketches, including an account of his first bicycle, his music lessons, and the terrifying sacristan. Enthusiasts for Schweitzer must not miss this book.

English Prayer Books. By Stanley Morison. Cambridge University Press. $3.50.

This is the new third edition of a book published in 1943, greatly enlarged in size and replete with many fascinating illustrations. It is a book by a bookman, rather than by a liturgical or theological expert. Incidentally, moreover, the author is a Roman Catholic. He has given us a perfectly fascinating account of the Prayer Book through the centuries, beginning with Apostolic times and coming down through the Middle Ages and Reformation. The author even describes the "free church" adaptations of the English rite, and also deals with special services, e.g. for sailors and airmen. There are some mistakes here and there—as is inevitable in a book of this magnitude; but there is a vast amount of reliable information contained in it.

The Ministry. Ed. by J. Richard Spann. Abingdon-Cokesbury. $2.

Most books which are made up of the contributions of many authors are disappointing because of their unevenness. This is not. With the exception of the final chapter on the minister's compensations, which is unpleasantly egocentric in its style, the chapters maintain an extraordinarily high level of excellence. Five of them deal with "The Minister's Prerequisites," six of them with "The Minister's Work," and six with "The Minister's Personal Life." Men like Henry Sloane Coffin, Ralph W. Sockman, and D. Elton Trueblood are among the contributors. Altogether, it is a book which can be a help to all ministers, and of particular inspiration and enlightenment to young men who may be considering the ministry.

—W. R. BOWIE

The Gospel and Our World. By Georgia Harkness. Abingdon-Cokesbury. $1.50.

Miss Harkness, with her usual clarity of thought and style, develops the thesis that the ineffectiveness of the Church can largely be overcome by establishing a much closer connection between theology and evangelism. In fact, she deals chiefly with theology.

After a cursory diagnosis of the present "sickly state" of the Church, the author reaffirms man's need for those dependable sources of inner satisfaction found in the Gospel. She declares that "our preaching and all that goes with it ought at the same time to be more doctrinal, more Biblical, and more functional" and then has the remarkable courage to attempt in brief space to say what that doctrine should be as related to the problems of evil, sin, and death.

It is in the fifth chapter, "The Layman and the Gospel," that this reviewer found his chief delight. Taking over the really impossible task of telling ministers in a few thousand words just what they should preach about evil, sin, and death, Prof. Harkness indulges in a brilliant and sardonic analysis of "Mr. Brown," the average layman and his minister, "a man caught in a situation so different from the minister's that only by the most unusual discernment can he possibly look at the social scene from the minister's point of view," and who really doesn't know nor care what the minister is talking about. She concludes: "The way out lies along the channels of fellowship, study, action, prayer, and personal witness." The sixth and last chapter attempts to implement this through a renovated social gospel based on "three great doctrines of the Christian faith—creation, judgment, and redemption." And these also are expounded with a brevity which makes a seeming dogmatism inescapable. The book is both challenging and timely.

—ARTHUR L. SWIFT JR.

Giving a Reason for our Hope. By Carl F. H. Henry. Wilde. $1.50.

Jesus Christ is Alive. By Laurence W. Miller. Wilde. $1.50.

Both these books are by fundamentalists, who label all who are not fundamentalists as "modernists."

—A. C. L.

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PEOPLE

ORDINATIONS:

GORDON T. CHARLTON, assistant at St. James, Houston, Texas, and HORACE FAIRBROTHER, in charge of St. Philips, Hearne, Texas, were ordained priests by Bishop Quin on Jan. 6 at St. James.

FREDERICK J. SEDDON was ordained deacon on Jan. 10 by Bishop Stoney at St. Paul's, Hot Springs, N. M., where he is in charge.

DONALD R. RAISH was ordained deacon on Jan. 8 by Bishop Stoney at St. Clement's, El Paso, Texas, where he is assistant.

WALTER NELSON was ordained deacon by Bishop Barnwell on Dec. 30 at Christ Church, Savannah, Ga. He is a former vestryman and lay reader who remains in secular work but will perform a limited ministry as assistant to the rector of the parish.

ALBERT N. BARRENGER was ordained priest by Bishop Heistand on Dec. 14 at St. Stephen's, Mount Carmel, Pa., where he is vicar. He is also in charge of Holy Trinity, Centralia.

CLERGY CHANGES:

KENNETH J. HAFER, formerly vicar of St. John's, Westfield, Pa., and St. John's, Lawrenceville, is now rector of St. Luke's, Mechanicsburg, Pa.

RUSSELL D. SMITH, formerly with the Order of St. Francis, Little Portion, Mt. Sinai, N. Y., is now vicar of St. John's, Westfield, Pa.

MORRIS F. ARNOLD, rector of Grace Church and chaplain to Episcopal students at Tufts, becomes rector of Christ Church, Cincinnati, Feb. 15.

CHARLES R. STINNETTE JR., chaplain at the University of Rochester, will become rector of the Ascension, Rochester, at the end of the present academic year.

DANA F. KENNEDY, rector of St. Barnabas, Springfield, Mass., becomes rector of St. James, Woonsocket, R. I., Feb. 7.

LAY WORKERS:

MARGARET CULLEY, Ardmore, Pa., has been appointed consultant and field worker in Christian education for the diocese of Michigan.

DEPOSITION:

PAUL THOMSON, formerly rector of St. Stephen's, Providence, R. I., was deposed by Bishop Bennett on Dec. 16th at his own request and for reasons which do not affect his moral character.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

LELAND STARK
Rector of the Epiphany, Washington

I commend you most earnestly for the editorial "Make Christmas Christian" (Witness, Dec. 15). I should also like to suggest that it be considered for reprinting as a leaflet for parish-wide distribution for Christmas 1950. In our low moments, I suppose we all feel "Canute-like" against the rising tide of Christmas secularization, but stand we must and I for one would like to see this editorial reprinted and distributed widely.

ANSWER: The editorial "Make Christmas Christian" is now available as a leaflet, so printed that it may be inserted in ordinary envelopes, as well as otherwise distributed. The leaflet also contains the Sequel to the editorial in which Bishop Hines of Texas relates the accomplishments of one woman's gift. The leaflet is 5c for a single copy; $1 for 25; $1.50 for 50; $2 for 100. Cash with order please. We will pay postage.

LOUISE McC. PAULSON
Churchwoman of Los Angeles

It is 3:30 in the morning and I cannot sleep. Disturbing thoughts, otherwise put into the subconscious by daily chores, become alive and challenging in the middle of the night. Now all the emotions of fear, hate and anger meet in fiery head-on collision with faith, hope and love. I cannot but at this moment think of Dante's purgatory where swirling, seething allegorical figures struggle to gain the beauty and everlasting goodness of Paradise.

To put one's feelings into one simple sentence is a difficult thing to do. But, frankly, I am concerned for the Church. And, being an Episcopalian, I am concerned for the Episcopal Church. Ever since the General Convention, when women were refused seats, this thought has struck home. These are our leaders, chosen by parishes to represent them. Yet our deputies showed such immature, petty judgment in the matter. We fail to be realistic. Life is no more centered in the home as in the last century. Our living is becoming more and more a part of the community. The establishment of nursery and pre-schools, both public and private, often by mothers themselves, is a good example. The attitude nowadays points to the fact that women must be in outside activities to insure that satisfying feeling that they are accomplishing something in life. In local, state, national and world government, we have only to see the extent to which women are participating in activities outside the home. And yet the Church still refuses to recognize them in her legislative bodies. This not only shows lack of a realistic outlook, but it is also undemocratic, uncooperative and unsocial.

I am concerned too for courageous leadership among our laity and clergy. Political hob-knobbing, indecisive minds on important questions regarding race and other social questions, disturb me and many others I know. The world is swaying in the balance, its people poised to plunge into another catastrophic war or to grasp Christ's eternally outstretched hand. We must be unafraid and courageous in this situation. We must, each of us, take Christ's hand in all areas of living and follow his way.

The Witness is the most courageous periodical I read. The courage you show is especially needed when minds are perturbed and unsure as to what path to follow.

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These articles, the first of which will appear in February 16th number, are planned primarily for parish discussion groups. We urge however that rectors who are not planning discussion groups to otherwise distribute The Witness in the parish during Lent.

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February 2, 1950

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LEARNING TELEVISION

Welsh and Sontag of Central New York learn from Rudolf Bretz

NEEDED: A NEW APPROACH TO EDUCATION

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:30 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7, Morning Prayer; 5, Evening Prayer.
Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Sundays: 9 H. Comm.; 11 Sermon; 5 Vespers.
Weekdays: Tues.-Thurs., Prayers—12:30.
Thurs., and Holy Days, H.C.—11:45
Fri., Organ Recital—12:30.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D. D.
Sundays: Holy Communion, 8 and 10 a.m.; Morning Service and Sermon, 11 a.m.
Thursdays and Holy Days: Holy Commu nion, 11 a.m.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Recto
8 a. m. and 9 a. m., Holy Communion.
11 a.m., Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8 a.m.
Thursdays and Saints' Days at 10:30 a.m.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., NEW YORK
Rev. Arthur L. Kinsolving, D.D., Rector
Sunday: 8 a.m. Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer — 1st Sunday, Holy Communion.
Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

THE CHURCH OF THE ASCENSION
5th Ave. and 10th St., NEW YORK
Rev. Roscoe Thornton Foust, D.D., Rector
Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a.m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

ST. MARY THE VIRGIN
46th Street, East of Times Square
NEW YORK CITY
The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
The Rev. James A. Paul, Vicar
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS
For Christ and His Church

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SERVICES
In Leading Churches

CHRIST CHURCH
Grand at Utica St., WAUKEGAN, ILLINOIS
Rev. O. R. Littleford, Rector; Rev. David I. Horning, Rev. Walter K. Morley, Assoc.
Sunday: 8, 9:15, 11, 7:30.
Wednesday: 7 and 9:30.
Thursday: 9:30.
Holy Days: 9:30.

ST. JOHN'S CHURCH
Colonial Circle—Lafayette Av., Bidwell Pky.
BUFFALO, NEW YORK
Rev. Walter P. Plumley, Rev. Harry W. Vere
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
Tuesday, Holy Communion, 10:30.
Visit one of America's beautiful Churches.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
The Very Rev. Edward R. Welles, Dean
The Rev. Robert R. Spears, Jr., Canon
Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p.m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES
In Leading Churches

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

CHRIST CHURCH
CAMBRIDGE
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

TRINITY CATHEDRAL
NEWARK NEW JERSEY
The Very Rev. Frederick J. Warnecke, Dean
The Rev. Richard Aselford, Canon
The Rev. Benjamin F. Axleroad, Jr., Ass't.
The Rev. Edward W. Conklin, Assistant
Sundays: 8:30 A.M., 11 A.M., 4:30 P.M.
Tues.-Fri. (October-May): 12:10 P.M.
The Cathedral is open daily

ST. PAUL'S CHURCH
Montecito & Bay Place, OAKLAND, CALIF.
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Meridan St. at 33rd St.
INDIANAPOLIS
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
SECOND STREET ABOVE MARKET
Cathedral of Democracy—Founded 1695
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
Weekdays: Wednesday noon and 12:30.
Saints' Days: 12 noon.
This Church is open every day.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Richard J. Hardman.
Sunday: 8, 9:30, 11 and 8
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

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The WITNESS
FOR CHRIST AND HIS CHURCH

FEBRUARY 2, 1950

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STORY OF THE WEEK

Reports Protestant Membership Grows in the Cities

Dean Sidney Sweet of Saint Louis Says Church Must Squarely Face Social Issues

★ Membership in 4,621 Protestant churches in 19 representative cities increased an overall of about 15 per cent over a 15-year period, the national convocation of City Churches meeting in Columbus, O., was informed. Releasing statistics of a study by his agency, H. Paul Douglass of New York, director of the committee for cooperative field research, reported that some 60.8 per cent of the 4,621 churches showed membership increases; 23.4 had a membership decline, and the remaining 15.8 had either less than a 10 per cent gain or loss.

He told the opening session of the two-day convocation that 14 of the 19 cities surveyed reported membership increases, four cities had no gain and one — Jersey City, N. J. — had a membership loss of 45 per cent. San Diego, Cal., reported the largest gain, an increase of 64 per cent.

An overall loss of 18 per cent in Sunday school enrollment was reported for 18 cities which provided figures in this phase of the survey. Only four of the 18 cities showed an increase. Less than one-third of the individual churches in the 18 cities reported a growing Sunday school enrollment, while more than six out of 10 showed a declining membership.

Elaborating further on the church survey, Douglass reported that the typical city church has a congregation of about 40 per cent of its membership each Sunday and that the average Sunday congregation is 150.

A survey of 2,000 city ministers, he said, revealed that 90 per cent devote full-time to their pastoral duties; 25 per cent have been with their church 10 years or more; one-third of the 2,000 have been in their pastorate less than 2 years, and 45 per cent from two to 10 years.

To increase the effectiveness of city church work, Douglass recommended comprehensive church planning; development of adequately-sized churches; adjustment of church programs to special community situations, and intelligent churching of newly urbanized communities.

Dean Sweet Speaks

The Very Rev. Sidney E. Sweet, dean of Christ Episcopal Cathedral, St. Louis, keynote speaker, said the Church's responsibility in national injustices and prejudices is definite.

"No one should join a Christian church who is not willing to live beside people of other nations and races in the spirit of Christian brotherhood," he declared. Fundamental Christian principles must be upheld, Dean Sweet said, "even if it costs us popularity and income, and we have no right to dismiss these principles lightly with such a phrase as 'business is business'."

To better qualify future ministers, seminaries should give student city ministers an understanding of the problems of industry, he urged, and city clergymen should have a general knowledge of city government, political organizations, court procedure, social agencies and related organizations.

Dean Sweet said the largest missionary field in the United States is in the cities and suggested an examination of the methods of locating and relocating churches in urban areas.

He stressed the importance of Christian training to reduce juvenile delinquency and condemned as "wasteful of both funds and energy" the existence of "too many subsidized small churches with inadequate equipment and inefficient leadership."

The Rev. James W. Parrish, Negro minister of the Shiloh Baptist church, Columbus, addressing a seminar on group relations, said Protestants must face frankly the question of racial segregation in their churches and racial restrictions in church-supported schools.

He proposed that predominantly white denominations integrate their Negro constituents on a basis of equal consideration "into all levels of denominational life, but particularly as regards the policy-making bodies and denominational staff." He also suggested that interdenominational agencies follow suit.

Mr. Parrish said the segregated church was reflected in the segregated community and urged that churches also should actively encourage non-segregated residential living, schools and recreation and fair employment practices.

EPISCOPAL CHURCH NEWS

CONVENTION OF LOS ANGELES

★ The convention of Los Angeles was held at St. Paul's Cathedral, January 25-27, with the national church budget as well as the increased diocesan budget the chief matters considered. The diocese is seeking to raise $113,126 for the national budget this year, as against about half that sum in 1949. The diocese also will campaign for a capital fund of at least $750,000 to be used for a diocese house, to increase the facilities of our diocesan institutions, and to provide money for missionary expansion within the diocese.

TEACHER INSTITUTE IN MISSOURI

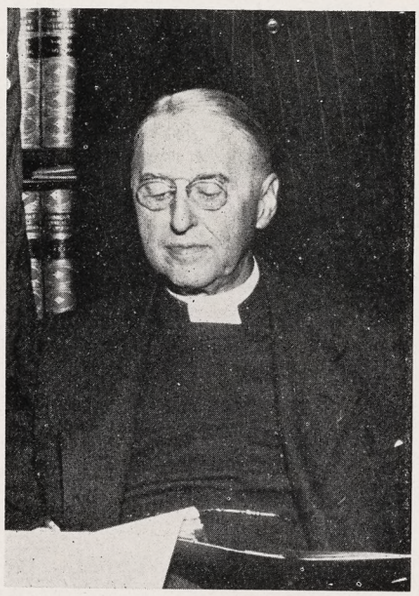
★ The diocese of Missouri and the Evangelical and Reformed Churches are jointly sponsoring a leadership training institute, meeting on Tuesdays, January 10-February 14. There is a different speaker at each meeting, all experts in youth work: the Rev. George Widdifield, in charge of education at St. Michael and St. George; Dr. George Saslow of the dept. of neuropsychiatry at Washington University; Leonard Haertter, director of the John Burroughs School; Mrs. Paul Rutledge of Kirkwood, a parent; Charles Brink, head of the family service society of St. Louis County, and the Rev. Kenneth Murphy, Congregationalist.

ANNUAL COUNCIL OF FLORIDA

★ The annual council of the diocese of Florida was held at St. John's, Tallahassee, January 25 — a streamlined affair that opened at 10:30 and closed at 3 the next afternoon. A feature was a dinner when the speaker was the Rev. Arnold Lewis of the staff at national headquarters, who spoke on the part laymen are playing in raising the 1950 budget.

PAULL SARGENT RESIGNS

★ The Rev. G. Paull T. Sargent announced his resignation as rector of St. Bartholomew's, New York, on January 22, effective November 1st, or at a subsequent date convenient to the vestry. He told the congregation, in an unexpected statement, that he believed the congregation's future should be entrusted to "new, strong, inspiring leadership." He has been the rector of the Park Avenue parish for seventeen years.



Judge Edward R. Finch, senior warden, read to the congregation a statement on behalf of the vestry, stating that the resignation has been accepted reluctantly and with regret after a week of deliberation.

Dr. Sargent's resignation is the second in January of rectors of mid-town churches, the resignation of the Rev. Henry Darlington from the Church of the Heavenly Rest having been previously announced.

BERKELEY HAS REUNION

★ The midwinter reunion of the alumni of the Berkeley Divinity School was held January 24, with a discussion of plans for a new chapel with the architect, Douglas W. Dorr, taking place in the morning. In the afternoon the speaker was W. Ted Gannaway who spoke on organizing laymen in a parish, and in the evening the speaker was Raymond E. Baldwin, former Senator from Conn., and a trustee of Berkeley.

FURNITURE EXCHANGE IN PENNSYLVANIA

★ A free furniture exchange is being operated by the diocese of Pennsylvania, and has resulted in a lively trade among the 204 parishes and missions. Items cleared out as excess or unusable by some parishes are quickly claimed by others. Among merchandise that has been taken are choir vestments, chairs, kneeling cushions, altar rails, Bibles, candelabra, fonts, hymn boards and books, organs, pianos, pulpit, sedalias, litany desks, and one 10-burner gas range.

VIRGINIA ALREADY OVER THE TOP

★ "Virginia accepts $60,700 expectation to be paid out of funds now pledged through fall campaign. All March 12 offering over and above this expectation."

So Bishop F. D. Goodwin of Virginia notified the National Council by wire that Virginia has not only accepted the increased 1950 budget, but has already completed raising it through the Every Member Canvass.

In addition, Virginia will go ahead with the educational campaign, One World in Christ, terminating with the Presiding

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Bishop's radio address to congregations in Church on March 12, and the offering received from Virginia parishes that day will be added to the new expectation.

Virginia's payment to the national Church program totaled $53,298.70 in 1949.

SCHOOL OF RELIGION IN WILMINGTON

★ A school of religion for New Castle County, Delaware, is being held on successive Tuesdays at Trinity, Wilmington, January 17-February 7. There are two sessions each week, with the Rev. James A. Pike, chaplain at Columbia University, the lecturer at the first. Four courses are offered at the session period: the Church school by Mrs. Harold Kelleran of Washington; the home by the Rev. John E. Large, rector of St. Andrew's, Wilmington; marriage by the Rev. William C. Munds of Christ Church, Christiana Hundred, and social questions by Dean Brooks Mosley of the cathedral, Wilmington.

BISHOP HUANG SAYS ALL IS WELL

★ A Chinese student at Yale recently received a letter from Mrs. Quentin K. Y. Huang, wife of the Bishop of Yunnan-Kweichow, stating that she had heard from the bishop and that he reported Yunkwei "safe and sound." The bishop said further that there is no direct connection between Hongkong and Kunming, but that there may be a good chance to reopen the airway after the recognition of the Communist government by the government of Britain.

AUXILIARY MEETS IN BUFFALO

★ Mrs. William R. Taliaferro, a former member of the national executive committee of the Woman's Auxiliary, was the speaker at a meeting of the Auxiliary of Western New York, held at St. Mary's, January 24.

BISHOP GILBERT URGES UNITY

★ Bishop Gilbert of New York, preaching January 22 at the Church of St. Matthew and St. Timothy, declared that "the very peace of the world depends on the willingness of the followers of Christ to stand together and work with those others who call themselves Christians." The Christian world, he said, is faced with tremendous competition for the faith of the people, with the world confronted with so many different issues that "we don't know what tomorrow will bring."

CANTERBURY CLUBS MEET IN DENVER

★ The Canterbury Clubs of Colorado are to hold their winter meeting this Saturday, February 4, with representatives of all the colleges in the state present. Plans were made for promoting the Evergreen conference and a program developed for reaching high school seniors who are to enter colleges in the fall.

LOUISIANA HAS CONVENTION

★ President Clark G. Kuebler of Ripon College was the speaker at the dinner held in connection with the convention of Louisiana, held in New Orleans, January 25. He spoke on the program of the national Church and the budget which must be raised to cover it.

BISHOP NASH SPEAKS AT EEF MEETING

★ Bishop Norman Nash of Massachusetts was the headliner at a supper meeting of the Episcopal Evangelical Fellowship, held January 31st in Boston.

SEVEN RECEIVED FROM ROME

★ Seven persons were recently received from the Roman Catholic Church at the Ascension, Pueblo, Colo., by Bishop Bowen of Colorado.

THE PICTURE ON THE COVER

★ The cover picture shows the Rev. Walter M. Welsh of Syracuse, a member of the editorial board of The Witness, and Layman Frederick H. Sontag (right), who is public relations consultant of the diocese of Central New York, learning how to operate a television camera from Rudolf Bretz, television consultant and producer of New York City.



DEAN EDWARD WELLES OF BUFFALO, center, is the newly elected Bishop of West Missouri. On his left is Bishop Scaife, with Archdeacon Baxter on his right and Layman George T. Ballachey standing

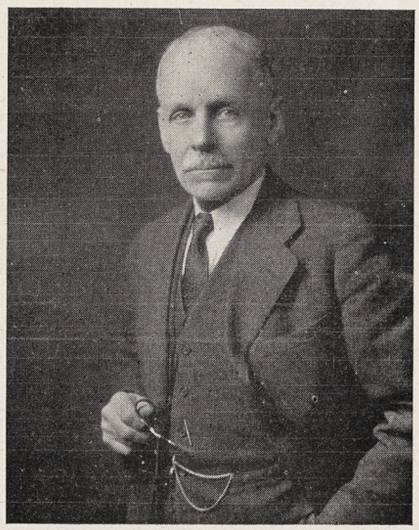
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EPISCOPAL CHURCH NEWS

ADMIRAL BELKNAP RETIRES

★ Rear Admiral Reginald R. Belknap, who has been treasurer, bursar and registrar of the General Seminary for twenty years, has retired. The trustees have accepted the resignation with great regret and with warm appreciation for his services.

Admiral Belknap lived at the seminary and added to his routine duties many others of great value. He drafted the succession of plans for Seabury Hall, the new building, which plans were passed on by the standing committee of the seminary before



being given to the architect. Seabury Hall is one of the most useful buildings in Chelsea Square, and one most admired by visitors.

The seminary has a valuable collection of portraits of distinguished Churchmen. Admiral Belknap had these examined and restored. He had the electric system, the water system, the lighting system, and the heating system renovated.

In quite a different field, Admiral Belknap did a signal service to the Seminary: publicity. He edited the Bulletin of the seminary, transforming it into a publication of great interest not only to alumni but also to Church people in general. Beginning at the General Convention of 1934, he has arranged seminary exhibits at every subsequent General Convention, except the two during the war and just after the war, which allowed no exhibits at all: 1943 and 1946. These exhibits won friends and contributors.

Besides his seminary position, Admiral Belknap, since his retirement from the navy, has held other important Church positions in New York. He has been a member of the vestry of Trinity since 1933 and junior warden since 1945. He was general manager of the General Convention of 1934, and a lay deputy from New York to the General Conventions since 1937. He is a member of the board of managers of the Seamen's Church Institute of New York.

DELAWARE GIVING INCREASED

★ A report from the diocese of Delaware notifies the National Council that the giving of the diocese for 1950 will be increased by 50%, congregation after congregation having completed their every member canvass, with complete acceptance of the increased 1950 budget. Many of the congregations wired the Presiding Bishop telling of acceptance of the quota and assuring him of their loyalty.

The Missionary District of Haiti sent greetings and announced "Enthusiastic acceptance of the quota for 1950."

WELLESLEY CONFERENCE REUNION

★ A Wellesley Conference reunion will be held in the crypt of St. Paul's Cathedral, Boston, on March 7th. The speaker will be the Rev. James A. Pike, chaplain at Columbia University.

ROLE OF CHURCH IN ECONOMICS

★ The roll of the Church in economic life was the subject of a panel discussion held at St. Paul's, Paterson, N. J. on January 23rd, under the auspices of the federation of churches. Charles T. Doubs, director of the national labor relations board in the New York area, gave the history of the labor movement, and stated that Churches should be interested in developing leaders for it. Most present leaders, he declared, are either Catholic or Jewish, even though the largest number of members are Protestant. He also said that Churches should send prospective ministers into the labor movement for a time in order to prepare them better for their jobs as ministers.

The Rev. Andrew Van Dyke, executive secretary of the Episcopal League for Social Action, said that the Church must give the moral undergirding to economic life, seeking justice and freedom for all concerned. He declared that the Soviet Union gives security but no political freedom, whereas the U. S. does just the opposite.

There were a number of speakers from the audience, among them the Rev. Harold Letts of the Lutheran social action commission who said that Churches should be concerned about economic problems.

The Rev. William L. Griffin Jr., rector of St. Paul's, presided at the meeting.

CONVENTION OF MICHIGAN

★ The convention of the diocese of Michigan is meeting this week, February 1-2, in Detroit, opening with the address by Bishop Emrich, immediately followed by one by Bishop Hubbard. One of the interesting matters

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to come before the convention is a recommended change in the canons to allow women to serve on vestries. The matter of an increased budget is, of course, the most important matter to be considered, with a total of $977,000 for national and diocesan work being requested. Bishop Hobson of Southern Ohio was the speaker at the dinner last evening when the campaign for funds was launched.

NATIONAL YOUTH COMMISSION

★ The national youth commission will hold its annual meeting at Racine, Wis., Feb. 4-9 to assist in planning the program and strategy of the United Movement of the Church's Youth. The commission is made up of three young people and one adult advisor from each province, and four members at large elected by the youth convention and the National Council's division of youth. The presiding officer will be John Booty of Detroit and the conference will be attended by Dean Richard S. Watson of Seattle.

CATHEDRAL CANONS APPOINTED

★ Bishop Barry of Albany, enthroned as the 4th bishop of Albany on January 25, has appointed a large number of honorary canons of the Cathedral of All Saints. They are the Rev. Messrs. E B. Mayard and L. N. Gavitt of Albany; P. A. Paris of Little Falls; G. E. DeMille of Ticonderoga; Irving Rouillard of Saratoga Springs; C. V. Kling of Troy; R. C. Joudry of Gouverneur; G. A. Palmer of Ogdensburg; N. B. Godfrey of Massena; F. D. Evenson of Gilbertsville. In addition the Rev. Charles E. Hill of Williamstown, Mass., who was appointed in 1945, remains an honorary canon. There are two resident canons, the Rev. G. H. Barrow and the Rev. M. R. Becker. The appointments were confirmed by the chapter of the cathedral.

MORE CONFERENCES ARE PLANNED

★ As a result of the discussion on summer conferences and institutes called by the Rev. Tollie L. Caution, secretary for Negro work, at Seabury House, Greenwich, Conn., January 3-4, a committee is to be appointed to evaluate the present work of the conference and institute program; to estimate the Christian education needs in the country and to set up standards and objectives for programs for all conferences. Besides setting up this committee it was considered advisable to recommend the setting up of two new conferences, one for young people at Voorhees School and Junior College, Denmark, S. C., and a general conference (clergy and lay people) at Okolona College, Okolona, Miss.

These results came into being after the presentations of the locations and age groupings of the present conferences. After a statement of what a conference does and might do by Mrs. Ethel L. Cooper of Philadelphia, reports of the conferences held at St. Paul's School and St. Augustine's College were given by the Rev. Cedric E. Mills and the Rev. John C. Davis respectively and Miss Ellen Gammack, personnel secretary of the Woman's Auxiliary, reported on the two types of life and work conferences held.

The need for new conferences were then presented. The Rev. J. W. Nicholson told of the need for a clergy conference in the Mid-West and West. Prof. Harold Taylor offered the use of Voorhees School and Junior College for a youth conference. The president of Okolona College, Mr. W. Milan Davis, offered the use of his college for a conference for clergy and lay people. Both of these reports and requests were warmly accepted.

A note of encouragement and appreciation was given by the Rev. John Heuss, director of the department of Christian education, on the thinking of this group on conference work and procedures. Mr. Heuss spoke of the hope of forming a committee on camps and conferences as part of the new Christian education program. This body's findings and that of the committee would be of great value to the thinking of this new committee, he said.

P-L-E-A-S-E – Remember that all orders for Bundles for Lent must be received by us not later than February 6th.
THE WITNESS TUNKHANNOCK, PA.



GUILD of the Christ Child, St. Paul's-by-the-Sea, Jacksonville, Fla., turns out in force for fruit luncheon. Two youngest (upper left) take their orange juice from a bottle

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EPISCOPAL CHURCH NEWS

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JOHN G. MARTIN RETIRES

★ The Rev. John G. Martin has resigned, effective March 1, as the administrator of the Hospital of Saint Barnabas and for Women and Children, Newark. He became the superintendent of St. Barnabas in 1923, and has held numerous positions with distinction, both within and outside the Church. When he received an honorary doctorate from General in 1944 the citation was as follows, which we quote as expressing the sentiments of The Witness;

"Most honored Dean, I present to you the Reverend John Goodridge Martin, an honored alumnus of this Seminary, Master of the Hospital of Saint Barnabas, in the City of Newark, a priest who has now been laboring in the Church of God for thirty years; an assiduous man, faithful and efficient, his good fame is witnessed to by fellow citizens within as without the Church.

"How splendid it is to be eminent among famous men; to succor the afflicted; to give health to the sick; to set men free from peril! This is the way of highest virtue; this the road that leads to Heaven.

"You see, Most Worthy Dean, the crown this splendid alumnus wears. I ask therefore that you, by the authority which this Seminary has committed to you, should here publicly decorate him with the degree of Doctor in Sacred Theology, honoris causa."

LIBERIA HAS NEW COLLEGE

★ The catalog of the newly-opened Cuttington College, Suakoko, Liberia, shows pictures of Principal S. C. Edwards, and of the new buildings, and outlines courses being taught, both academic and theological.

"The new Cuttington," the catalog says, "is an attempt on the part of the Church in the missionary district of Liberia, under the leadership of the bishop, the Rt. Rev. Bravid W. Harris, to provide a basically Christian education and to play its part in the preparation of Liberian youth for the new age. Cuttington will exist primarily to promote and foster under the highest Christian ideals, the educational and spiritual development of the youth of Liberia and of any other youths who may be attracted to its program."

In the new Cuttington organization Bishop Harris is president; Mr. Edwards, vice-president; the Hon. H. Lafayette Harmon, secretary; and other trustees include the Hon. C. L. Simpson, vice-president of Liberia, Bishop Willis J. King of the Methodist Church in Liberia, the Hon. J. W. Person, secretary of public instruction, Republic of Liberia, Senator J. A. H. Jones, Mr. J. E. Cess Pelham and the Ven. S. B. Yudusie.

DOM GREGORY DIX TO VISIT

★ Dom Gregory Dix, prior of Nashfom Abbey, Anglican Benedictines, is to conduct a mission next Fall at St. Ignatius', New York. It will open October 8th and run through the following Sunday. The missioner is the author of "The Shape of the Liturgy."

DEDICATES CHAPEL IN HONOLULU

★ Bishop Kennedy of Honolulu recently dedicated a chapel at the conference center at Mokuleia, with 175 persons present. He commended the diocesan laymen for the work that had gone into the making of the chapel, which was a project of their organization.

ARCHDEACON FOR MINNESOTA

★ The Rev. Vernon E. Johnson, rector of St. Paul's, Winona, Minn., has been appointed archdeacon for the diocese of Minnesota. In announcing the appointment on January 21 Bishop Keeler stated that he has decided that an archdeacon will give him the needed assistance in the missionary work of the diocese. Last September the Rev. James P. Clements of Tyler, Texas, was elected suffragan bishop but declined.

The appointment gives the diocese two archdeacons, the other being the Ven. George H. Goodreid of Park Rapids, in charge of Indian work, who was on the Witness Honor Roll for 1949.

SOUTHERN OHIO REPORTS

★ Southern Ohio has notified the National Council that its every member canvass is now complete, and that missionary giving in the diocese for 1950 will be 26% more than 1949. The diocese decided immediately after General Convention that it would present the increased 1950 budget in the regular fall Canvass, rather than divide it, principally because they have underway a large campaign for a college building fund.

The bishop and chapter has voted to set the diocesan expectation for the missionary budget of 1950 at $112,000, which is $25,089 more than the So. Ohio mathematical quota for 1950.

"This is pretty clear evidence that the new budget is not beyond reach of the Church, and that what one diocese did in a single campaign certainly ought to be accomplished by other dioceses in two campaigns," commented Bishop Henry W. Hobson, adding a warm commendation of the fine loyalty of the people of his diocese.

EDITORIALS

Christmas in Lent

IN our issue of December 15 we had an editorial which told the story of one woman's Christmas gift. She handed a check to her bishop as a thank offering for her friends and then wrote them notes informing them of her "gift to the Church as a thank offering for your friendship that the real meaning of Christmas, the coming of God's peace to a troubled world, may be more widely proclaimed."

Later we received a letter from Bishop Hines of Texas informing us that this gift had helped educate the children of a clergyman; pay the hospital bill of a deserving layman; give a girl from Mexico and a West Indian an opportunity for education in the United States.

Many letters have been received requesting that we reprint this editorial, several of which have appeared in Backfire. One of them was from the Rev. Leland Stark, rector of the Epiphany, Washington, in which he says: "I suppose we all feel 'Canute-like' against the rising tide of Christmas secularization, but stand we must and I for one would like to see this editorial reprinted and distributed widely."

It is therefore now available as a six-page leaflet of ordinary envelope size. The clergy do several mailings to their people during Lent. It is our belief that people will respond to the idea it contains—a gift to the Church, through the rector, to use at his discretion. Even the gift of one person will be significant. The letter from Bishop Hines setting forth the significant accomplishment of one woman's gift, also reprinted in the leaflet, testifies to that.

We all complain about the secularization of Christmas. Here is a chance to do something about it, not in the early days of December when it is too late, but now—a campaign in Lent to prepare for Christmas, 1950.

Single copies of the leaflet "Make Christmas Christian" are five cents; but of course if anything is to be accomplished it must be widely distributed. We will therefore send 25 copies for $1; 50 for $1.50; 100 for $2. Orders should be sent to The Witness, Tunkhannock, Penna., and we will appreciate payment with the order so that we may continue to keep the price at a minimum.

"QUOTES"

WE are a quantitative people. We love to have the biggest church, or theater, or population, or bank deposits of any city in the world. That completes our happiness. But I fancy God isn't interested in our bigness. It is not the bigness of the mountain but the purity of the gem which the mountain conceals that delights the Creator. Mere obesity isn't a virtue. Mere quantity of things cannot make a mean man anything but a mean man. If you really want to change the fraction, don't fuss about the numerator. That will remain about as it is. Seek a smaller denominator and you will have a much larger fraction. Better be numbered with the qualitative few than with the quantitative multitude.

—IRVING P. JOHNSON
Founder of The Witness

Stop This Now

THE tocsin should be sounded immediately now that our Secretary of State has announced that we—the U. S.—are prepared to do away with the three year old United Nations' diplomatic boycott of Franco's Spain. No one can doubt that this is the beginning of worse things to come—the camel's nose in the tent again. If this goes through, our whole-hearted government support, diplomatically, militarily and financially will be gradually thrown to a regime that has only brought fear, slavery and poverty to the Spanish nation. The reasons the Secretary gives are puerile. "First; there is no sign of an alternative government." We see what we want to see; he blandly ignores the reports of many visitors to Spain (such as Del Vayo) who tell us of a growing revolt that is not to be discounted. "Second; the internal position is strong." Page Dictator Peron of Argentina who is now demanding cash on the barrel from his former friend. "Third; Spain is a part of western Europe which should not be isolated from normal relations with that area."

So? Would he have said the same thing about Hitler, Franco's dearest pal? Of Hitler Franco has said again and again—and never retracted—that he was in complete sympathy with Der Fuerher's ideas and ideals. Lewis Carroll help us—we are about to become buddies (well, not right now—give us time) with the avowed Fascist government that sided during the war with our enemies; always. And was responsible, however indirectly, for the slaughter of countless numbers of our youth.

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What is behind this should be obvious to the casual reader. A sop to the hounds who are baying about our commendable refusal to be involved, after backings and fillings, in the Chinese fracas. Another sop to the Roman Church which has been constantly pleading for this. Did not Archbishop Spellman come back from Spain enchanted with meeting the bloody-handed Franco and call him "that great Christian gentleman"? A sop to those whose God is profit—and let the floods come.

Secretary Acheson unctuously stated that this decision "would in no sense signify approval of the Spanish regime." If that is so what, in his devious mind, did the UN disapproval signify? Was it just dishonest, double-tongued diplomacy? We doubt it. We hope our readers will write to the Secretary of State immediately and let him know—what he apparently is jauntily ignorant of—that the American public is not so easily fooled.

Man of the Half Century

MANY people are playing a game of picking their own candidates for man of the half century. One of the more popular news commentators said the other night that he was convinced that the greatest spiritual leaders, and hence the men of the half century, were the present Pope and Gandhi, in that order. He brushed aside the suggestion that the late Archbishop Temple might rate in there even ahead of the Pope, because of his spiritual fathering of the ecumenical movement, Christian unity and his social vision generally, by saying "never heard of him."

It was something like that nineteen hundred years ago. The great historian of the age, Josephus, mentions Jesus once, or, maybe, twice. Outside of the Christian literature, with the possible exception of a reference to him in the Talmud, Jesus is not found in the written remnants that we have of the first half century. Something of the Christian movement had come to the ears of the Roman Governor Pliny about 112 A.D., and secular letters do have definite mention of Jesus then. Pliny must have set up a kind of un-Roman activities committee, and sent an anonymous agent to spy on the Christians. The unknown investigator's report, which was transmitted to the emperor is extant, and it tells about this group which sings a hymn "to Christ, a God." The pundits never heard of Jesus, probably not until after even a century.

Our knowledge is too meager, even with the great development of communications, for us to go out on a limb and say who has been top man in the last fifty years. We'll leave it to other periodicals and persons to be shown fools by the years.

Needed: A New Approach to Education

By EMMA LOUISE BENIGNUS
Professor of Religion, Randolph-Macon Woman's College

WERE the question asked "What is the state of adult religious education in the Episcopal church?," the answer would be terse—"almost non-existent." Yet constantly we lament the condition of our children's Christian nurture. Funds are spent on more literature, more visual aids, more equipment; research is done on the minutiae of child psychology, ad infinitum. But the primary source of any child's education, the adults in his environment, receives the barest attention.

In the summary report of the plans by the national Christian education department, adult education is last on the list of "four new directions." According to the report "at present it (adult education) remains a division in little more than name. No money is provided for it in the budget, and it has no personnel." But it is the intention of the department to "ask the National Council to consider where funds can be found now if possible to make a real adult education program possible." Such request deserves to be accepted as an imperative appeal and merits the hearty cooperation not only of the National Council but of the entire Church.

A public health nurse, who sponsored dental hygiene among school children in a city neighborhood populated with foreign-born, reported that "we quickly saw how futile it was to tell children about the importance of brushing their teeth so long as the parents remained indifferent to this health measure. We took the hygiene program

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into the homes, taught the mothers, and got results at once." The lesson here is so simple, it would be presented with apologies were it not apparent that in the Church's educational program adequate attention is not paid to the taut interrelation between child and adult education. Experience in both secondary schools and colleges affords ample testimony that success in education hinges on personnel rather than on equipment. If funds are scarce and a choice must be made, it will pay dividends in the long run to invest in parents rather than in added pamphlets, in teachers rather than in more technical supplies. Religiously literate adults can manage to cope with second-rate textbooks, or no books at all, but the potential value of the best of lesson plans is squandered in the hands of indifferent and ignorant "faculty."

In recent years there has been available for Church school use and adult consumption more attractive and informative religious literature, from a variety of sources, than usually is realized, yet religious literacy has not increased proportionately. It is time now to ask the reason for this lag, and to ask, also, if the problem of Christian nurture is going to be answered simply by the purification and improvement of the methods heretofore pursued, or if perhaps a radical change of approach is necessary. If neglected Point Four, adult education, of the national program, received the attention and appropriations it deserves, some unknown success in child nurture conceivably might result. Surely the wisdom of the Church can equal the perspicacity of the health nurse who discerned that Mama commanding a toothbrush has more effect on sonny's dental hygiene than the most clever movie of a corroding molar!

Want to Teach

COUPLED with the question of should adults and parents become more prominent objects of the Christian nurture program, there is the further question of what they shall be taught. Most of the laity is uninformed about everything that really matters religiously. The nature of Christ, God as creator and redeemer, the nature of man, how to pray, what Christian living and love are, the meaning of the eucharist, Old and New Testament theology and history, Church history, doctrine,polity—all contributory to a rich and intelligent Christian life — are unexplored fields to the vast majority of churchmen. What little adult education is promoted in the Church today is an important, but nonetheless, on peripheral rather than pivotal subjects. Certainly the Lenten study programs of the Woman's Auxiliary have been among the best concerted efforts within the Church to teach adults, and are deserving of commendation, especially such series as that of last year on the prophets. On the other hand, one cannot but question the wisdom of concentrating, as intended for this Lent, on a study of Japan, when so much that is basic to a Christian relationship with not only the Japanese but with any people remains untaught. A course in Christian anthropology would make us simultaneously more understandingly sympathetic of the Japanese, the Africans, and the Mexicans as well! One of the great flaws of both secular and religious education is that we tend to ride on the rim of the wheel rather than at the hub.

Leadership Needed

A THIRD matter for consideration is the kind of teaching necessary in the Church. There is need for the most skilled teaching leadership possible, by persons for whom pedagogy is an art and a passion, who have the Christian commitment, the religious knowledge, and the personal sensitivity to make Christian learning the thrilling and exciting experience which it can be. Those who formulate the adult program ought to be persons of reputation in college and adult education. No university would summon a secondary school teacher without experience in adult instruction and commission him to formulate a curriculum for older students. The Church for the most part has not expended such practical care and the price has been failure to do justice to the spiritual and intellectual potential within its ranks. In the first place it is an educational fallacy to suppose that one nation-wide study program for adults can be of significant value for all. The recent Christian marriage pamphlets proved provocative for some persons with whom the author used them, but for a second group accustomed to reading meaty books the pamphlets were disappointingly superficial. We err seriously when we lump either our children or our adult public into one intellectual bracket and attempt to produce one book, one series of pamphlets, one set of lesson plans universally applicable. It would be impractical for the Church to try to provide a sufficient variety of suitable study materials, but that fact simply substantiates the need for trained teachers who have enough breadth and depth of religious education to overcome the deficiencies in the materials which are bound to exist. It is not printed matter we lack so much as teaching personnel—clergy, parents, teachers, religious education directors, and just plain teachers at work in the Church, who are devoted and sufficiently informed, flexible, imaginative, and penetrating in their under-

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standing of God and man and their interrelationship to make Christianity a vital factor for parents in the Church. The kind of teaching we need is as yet almost unknown among Episcopalians, but in the isolated instances where it does exist, the results are conspicuous and convincing. An example of the fruitfulness of carefully and adequately prepared teaching, coupled with serious study by the members of the group, can be seen in Washington, D. C., where the Rev. Albert Mollegen of the Virginia Episcopal Seminary is rousing an ever-increasing group of laymen with his bold and daring and demanding weekly instruction of the basic Christian questions.

A Suggested Plan

THIS raises the fourth point. It is not likely that national headquarters will have the appropriations in the near future needed to finance the type of adult education program called for. But neither would it be necessary for the National Council to underwrite an extremely expensive program if skill were expended in using the means for adult education already at hand. One top-notch teacher of religion (clergy or lay, man or woman, and good enough to command professorial status in the secular field) serving in each diocese, or shared jointly by the churches of a large community, could promote the following means of adult instruction at minimum cost to the Church:

One, he could lead cell prayer and study groups, or assist clergy, r. e. directors and laymen if qualified, to do this in every parish in the diocese.

Two, offer lecture and discussion courses to the laity, or help the clergy and competent laity to do so. In a southern city a college religion teacher offered a year of Old Testament theology and a year of New Testament theology to women in the community who met twice weekly, paid $15, bought and read the required books, wrote papers or passed exams, and enrolled for more the next year! In another city a clergyman and a layman ran a layman's school of religion for six weeks during the summer, with people attending daily.

Three, the laity can be encouraged to use whatever advantageous study facilities are available in the community. A young mother interested in religion in art took a course at a local college in the history of art, and received help from the instructor in preparing a series of illustrated lectures in religious art for the people of the parish. The college and the national art museums supplied the lantern and the slides. Or again, we know a music teacher who used the city public library record department to supply recordings for a set of illustrated talks in the history of Church music. There is the English professor who keeps Lent every year with his students by reading religious poetry with them at a weekly open house. The evenings inevitably end with a theological discussion of some sort, and with family prayers. He would be amenable to offering the same opportunity to the men of his parish, but his clergyman has never gotten around to fitting him into the parish life.

The contribution of none of these three people is costly to the Church. To be sure, these are not subjects of the most importance but they have far better quality than what is offered in most of our educational programs, and they have the further advantage of incorporating laymen into the Church's teaching enterprise. There is no reason why these need be isolated examples. Almost every community harbors numerous overlooked resources for the instruction of the public which lie fallow in our midst. We have need of leaders, clergy and lay, who have teaching on the brain, educated enough, creative enough, responsible enough to dig out the talent which exists dormant at our feet and put it to work. Specialists at headquarters, writing literature, doing research, field secretaries, all have their contribution to make, but what is needed most and could be had cheapest in the long run is a battery of talented teachers at work among the people.

Four, in cities where there are colleges, good prep schools, night schools and university extension divisions, arrangements often can be made for adults to take courses in the school's religion department and/or in child psychology, ethics, history or in any of the useful cognate fields offering material of advantage to parents and youth leaders, etc. Many colleges give summer school courses in religion now which are worth anyone's while. In adult classes in Old and New Testament taught in recent years at a large university there was a total absence of Episcopalians, yet there were enrolled laymen and women of six other denominations, Sunday school teachers, superintendents, program leaders, and interested parents, who came at their own expense or were financed by their congregation, to gain information for use among those for whom they assumed responsibility. If there were in each diocese or city someone concerned especially with getting the laity to appropriate the community's educational offerings surprisingly much could be gained at minimum cost to the Church. For example, a Baptist church concerned with the ineffectual worship leadership among the ladies' circles, enrolled two women in a local college course on public worship. They, in turn, with the help of the professor and the college library, formulated a

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shorter series of instructions for their own women.

Summer Conferences

THE long-established summer conferences are deserving of greater support. Some few of the conferences are famous for their commendable work, but the number who do a superior teaching job among either children or adults is all too small. Surprisingly much can be learned in a week's session, and if the experience is of the right sort it can be the introduction to and the springboard for the laity's interest in continued qualified instruction during the winter months. It seems a pity also that so many of our skilled members year after year go unincorporated in the faculties of the summer conferences. Their mere presence in a place of leadership would be a source of encouragement to their fellow parents and citizens.

The author has had occasion recently to visit seminaries and women's training schools of other denominations, and has noted in several instances that some local mothers were auditing courses. One such mother frankly attributed her reconversion to a classroom lecture on agape and eros which, she said, was "the opening door to an entirely new understanding of love and sacrifice." Episcopal seminaries and women's training schools, of course, are few and widely scattered, and currently the seminaries are swamped with students, but in days when there was ample room there was little conception of the seminary as a means for increased lay education, yet there is no reason why it can not and should not, within limits, make such contribution.

It seems extremely necessary that one of the seminaries centrally located become headquarters for a laymen's summer school. This would be staffed by seminary and college professors, and others highly skilled in their fields who also know how to teach adults. Courses should be four to six weeks of concentrated study on topics fundamental to Christian living, and in addition, the parents and adults who attend should be given an opportunity to experience what meaningful prayer, worship, and Christian fellowship really are. If every diocese sent two well-chosen persons to such a summer school per year there would be a steadily growing number of parents and leaders more fit to participate significantly in the Church's life and the nurture of the young.

A program such as herein suggested would be financed and formulated primarily on a diocesan, or even more localized basis, with the expense and responsibility of it dispersed throughout the community as much as possible. The chief expenditure would be for ingenious teachers whose reason d'etre in the community would be the alerting of parents and would-be parents and all who touch the young, to the meaning of Christianity and to the contribution which they can and must make to the nurture of our children. Such, of course, is the function of the clergy and the women workers, but not all clergy are teachers, and unfortunately many of the women who could do better teaching in their jobs labor under much too inadequate learning. Certainly erudition is no guarantee of Christian love and living, but when we rouse our people to belief we have the joint obligation of helping them comprehend what they believe. God, after all, endowed man not only with heart and will but also with mind and they work together with mutual benefit. The Church needs not so much pamphlets and research, (let skilled child psychologists do the research) but teachers, scores of teachers who will constitute a peripatetic school of religion circulating among the people, who will concentrate especially on mothers and fathers to help them teach their young. Teachers—men and women, clergy and lay—who teach because they are full to overflowing and desire to share what they know of the wisdom of the ages about God and man. Such persons are not unknown in our society. Perhaps they could be enlisted if anyone would think to call.

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For Men Only

By HAROLD E. SAWYER
The Bishop of Erie

LAST week I made two male converts to the Church, one of whom had no previous contacts whatsoever with a Christian Church. I was reminded of the old French Abbe who at eighty years of age confessed that his ministry of fifty-five years had been most fruitful for he had once converted one man to Christianity. One convert in anyone's life, priest or layman, is a magnificent thing and can label that life "successful" though he may do little else.

For the question is "Where are the men?"

We are told by anthropologists that nature has been amazingly considerate in balancing the proportion of the two sexes. There are slight deviations to be sure, but generally speaking, there is born male and female in equal numbers. In our public schools there are boys and girls in equal proportions. In our theatres, at concerts, at social activities, at lectures, there is quite sure to be men and women in proper ratio.

But in church—how different! The one place on earth where men and women should be side by side in the worship of their Creator and Redeemer, the men simply aren't! Surely men realize their responsibility in sharing with their women in the procreation and nurture of their children. Surely they must realize the church is the one place where their children are being cared for and treated well in the best ways of life. One would expect men to be in church for their children's sake if not for their own, by their wife's side.

Surely men must acknowledge that, despite her numerous faults, the Church is the one stable influence which can preserve the "Good Life" and the benefits of civilization as we know it today.

Yet the first thing a stranger would see upon visiting one of our churches would be the lack of men present. There are heartening exceptions but the preponderance of women over men is evident everywhere. Now I try to make a certain allowance for many years of experience has taught me always to look for allowances. I firmly believe women are created more intensely religious than men. God and nature have given them this great quality—they are mothers—they are to be centers of spiritual life in their families—they have been given a peculiar deep intuition somewhat different from that of men.

Don't misunderstand me—I believe men, all men, are deeply religious but women feel it in a different way and express it differently. So, I make allowance to a certain extent for the feminine majority in our churches. But still, I must ask, "Where are the men?" Moreover, don't misunderstand me or think I am depreciating the presence of women—they are performing the duty of which men are neglectful.

Moreover this is not alone true in church attendance. When I was a parish priest, making parish calls—saved only by sense of humor—I was in nine times out of ten treated as if I had come only to see the distaff side of the family. If perchance I caught a man at the door, he would invariably say, "Come in, you want to see Mrs. Jones and the girls." And if I would let him do it, he would excuse himself at once. Usually I would say "No, I came to see you, Mr. Jones, and the boys." I would never let him feel he was out of place in my parish visitation. Incidentally, matters were never helped by the wife saying, "I am glad you caught my husband at home. I want you to talk to him about going to church, or being confirmed." This is almost fatal in dealing with men.

Effeminate Church

ALL this adds up to far more than the fact that men are absent from the worship of Almighty God. The minister who expects mostly women in his congregation is bound to develop a system of preaching peculiarly feminine. I quote from an English editorial—"The worship and whole ethos of the Church are in danger of becoming intellectually, emotionally and practically lopsided. It is this lack of balance which we are concerned to emphasize." There is a distinct danger of the Church becoming effeminate in its outlook. I do not disparage the need of feminine qualities in religion, but these must be balanced by masculine, virile power—the same as in all other departments of life. Too often, indeed, do men get the false idea that priests are kindly, well-meaning individuals whose job is not of the hard-fisted kind but rather of the soft, pleasing nature associated with women's societies and social trivialities.

The Christian religion was from its founder's time a strong, tough work to do in a stubborn world. It took a pretty hard personality to

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weather the early years of the Church. It was a man's Church, although there were "of devout women, not a few." The struggle through the ages against overwhelming forces has been violent and severe. Today its job is vigorous and strenuous.

We want doctors in the Church—we want lawyers and carpenters — we want "hard-boiled" swarthy men to work, pray and give of themselves by the side of the devout, understanding, holy women—for the Christian religion can be itself only as it is composed of such.

To the men! Men—this whole business of the Church really does make all the difference in the world to every man born into it. "If you will not recognize Almighty God by public worship; if you will not receive instruction; if you will not be confirmed; if you will not accept our Lord's own invitation to living fellowship with himself, then you must take the eternal consequences." Your profession (doctor, lawyer, merchant or what you are) will not be as fine as it would be, your family-life will not be as virtuous as it could be, your children suffer, your social life will not be what it might and you are stymying the whole progress of the best things in life.

We do not speak of the future. But every man must some time meet his God. What have you got to take with you? What have you to present to him when he calls your name?

That is the hard word of the gospel. It alone is a word worthy of the attention of free men.

Retreat to Advance

By W. ROBERT HAMPSHIRE
Rector of St. Thomas', Farmingdale, N. Y.

IT is probably characteristic of our day that a workable, scriptural, rewarding device for reviving the life of the Church should be looked upon with suspicion by many members of the Episcopal Church. At a recent diocesan conference, in which the bishop was outlining plans for the future, a layman present objected vociferously to the idea of using certain property for retreats. His objection was based on the groundless fear that the retreat movement is part of a plot to introduce benediction of the Blessed Virgin, and Creeping to the Lavabo. While it is true that Anglo-Catholics generally have fostered the growth of the retreat movement in this country it is far from being another party badge.

At a conference held in an Episcopal Franciscan Friary a few months ago there were happily present at least one gray-suited moustached clergyman, and one collar-and-tie bishop. The conference was held under the auspices of the retreat committee of the American Church Union. Most of those present were Anglo-Catholic secular priests, or monks from various orders in their religious habits. There was a unity hard to find in other such mixed groups in the Church. The reason? All were convinced of the validity of the retreat idea. All were interested in propagating the practice of retreat for clergy (including bishops) and laity.

Some of the problems standing in the way of the growth of the retreat movement are the indifference of the clergy, lack of proper retreat houses, lack of skilled retreat conductors, and the failure to think of a retreat as a normal part of gospel Christianity.

It should be necessary only to point out the frequent withdrawals and quiet-times of Jesus to indicate that making a retreat is a spiritual necessity and not a devotional luxury. Going into the silence, the quiet waiting upon God, the listening for the still small voice—these are a part of real religion in any age. Group participation in such exercises over the period of a weekend can make a big difference in our feelings toward one another in the Church. There can be more truth in posters announcing The Church Is One if and when high, low, broad, liberal, and catholic join together in such spiritual work under competent human leadership—but primarily under the direction of God the Holy Ghost.

The Conductor

OFTEN the wrong kind of clergy accept responsibility for giving such retreats as are now held. The pious voice delivering mush to the faithful is not what is called for. On the other hand a series of strong sermons given sitting down is not the answer either. The retreat conductor must be a man of prayer, familiar with the language and customs of the Kingdom of God, not so intent upon being fascinating that he is willing to be fallacious, and he must be a man

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who believes in retreats and makes at least one a year himself. His place is to draw the retreatants not to himself but to God. He is a guide pointing out important things as he goes with the people into the presence of God. They must look at the pictures he points out. They must do the praying. They must be the ones to promise to conform to Christ's will in particular ways affecting them. Training in what not to do, as well as what to do, should be included in seminary training. But most of all what is needed is good men who are good priests who make retreats themselves.

If there is an awakening desire to resort to this Jesus way of growing in faith and unity retreat houses will be found and purchased or given. At present we need to demonstrate the need by using what we have. There are many religious houses and conference centers to be utilized for this purpose. There are many Church schools, colleges, seminaries and other centers which could be used out of term time. The immediate reaction in certain quarters—"We have no retreat house"—can be met in most dioceses with a possible if not perfect answer among existing physical plants. There is also the wide-spread feeling that there is something unworthy and useless about small beginnings. After all Jesus felt that "two or three" were just the right number.

To attempt to regiment the clergy of a diocese into making an annual retreat would probably prove a tremendous flop. Some clergy would be present because they knew the archdeacon or diocesan was taking attendance. Some would stay away "just because." The ideal seems to be that of many English dioceses where an experienced and gifted retreat conductor is secured; proper arrangements are made for housing the clergy in private rooms or cubicles; an adequate chapel is available; and good food is provided. When all is arranged the clergy are invited to attend, knowing in advance that the bishop will be present. He will be there as a priest among priests, not leading the retreat but leading his own clergy into retreat. With the clergy convinced from actual practice many "insuperable" barriers to the movement will disappear.

Our day is one in which people do not turn naturally to a retreat as a method for re-charging spiritual batteries, or reorienting frustrated lives. The very fact that it has ceased to be a natural part of Christian living makes it all the more necessary. Jesus did not consider his forty day retreat at the beginning of his ministry time wasted. He knew it was essential. He knows what is in man. He still invites us to come apart with him and rest awhile.

After a surfeit of new methods, new campaigns, new slogans, new posters many who are convinced of the necessity for retreats wish to commend the use by the whole Church. The effect will be, in short, to turn the Church over to Christ and let him run it.

A Word With You

By HUGH D. McCANDLESS
Rector of the Epiphany, New York

Instress

THIS is another word of Hopkins'. I have had it explained to me so much and so beautifully that I am now quite bewildered about its meaning, but I still have a hunch that it means an effort to seek reality in small things, in near things.

Such an effort must be made by every bishop, priest, and layman in the Church, but I wonder if the trend today is not all against it. It is true that modern man is too individualistic, but it is also true that our modern political and commercial life show a decided tendency to crush out all personal individuality.

If you go into the vestibule of your parish church you will find beautifully decorated posters telling you when the canvass will be held, when the Presiding Bishop will speak, urging you to go to the children's offering, or the women's offering, or to join the Red Cross, and so on and so forth. Or, you may find a sign crudely printed on wrapping paper indicating at what hour some special services are to be. It would seem to the complete outsider that certain offerings were of much greater importance than services. If you pick up a leaflet, and if it is a beautiful piece of printing, on fine paper, it is very likely to be an appeal for the support of something or other outside the parish. If it is a somewhat mediocre piece of mimeographing, it is more apt to tell you when you can come and say your prayers with the rest of the people.

Some printer or commercial artist who entered a typical church vestibule, would be very likely to assume that where our treasure is there our hearts are also, and that we were much less interested in the individual than we were in the mass effect on the general public of our combined charitable efforts.

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NEWS OF OTHER CHURCHES

CATHOLIC PRESS MONTH IN FEBRUARY

This month has been designated Catholic press month, with the slogan "The Catholic press in the service of truth, justice and peace." The same slogan will serve as the theme of the international convention of the Roman Catholic press which will bring together representatives of their papers from all parts of the world in Rome, Feb. 16-18. During the month posters and special displays will be shown, not only in churches, but in schools and colleges, and efforts will be made to have at least one Catholic newspaper in every home.

CLARENCE PICKETT RESIGNS

Clarence E. Pickett has resigned as executive secretary of the American Friends Service Committee, a post he had held with great distinction for over 20 years. He is to be succeeded on April 1 by Lewis Hoskins, at present director of personnel. Though but 33, he was assigned to the difficult China field in 1946, remaining there until November, 1948, part of the time in the Communist areas where he negotiated with officials about Quaker work.

BAPTISTS HAVE LARGE MISSION WORK

Southern Baptists now carry on foreign mission work in 120 centers in 24 nations. The work is staffed by 712 missionaries and plans are under way to increase the number to 1,750, to be supported by a budget of $10,000,000.

EVANGELIST CHARGES FLOGGING

An evangelist told newsmen at Atlanta that a group of masked men dragged him from the pulpit of a church in Cairo, Ga., and flogged him for half an hour. The victim was Michael A. Pacardi of Columbus, Ohio, who identified himself as an ordained minister of the Pentecostal Church. The church where he was preaching is for Negroes. He said the masked men were in street clothes, with their faces covered, and that they were armed with shotguns and pistols. They dragged him, he claims, into an automobile where they asked: "What do you preach to those Negroes, Communism? Why don't you preach in a white man's church? We don't mix with Colored people down here." He was later beaten and flogged, then driven back to Cairo and told to "get out of town in 30 minutes." The evangelist said he drove to Thomasville, Ga., where he reported the incident to the police. He left his car there and came to Atlanta by bus when the police told him it was a case for the FBI. Agents of FBI refused comment on the case.

MARK ANNIVERSARY OF SCOTTISH PSALTER

The 300th anniversary of the publication of the Scottish Psalter is being observed this year by the Presbyterian Church. It is regarded as standing with the King James Bible and the Book of Common Prayer as a great religious classic. The Rev. Henry Sloane Coffin will be the preacher at a celebration to be held May 1, in New York, the actual date of the publication of the Psalter.

MARRIAGE COUNCIL IN PHOENIX

Five clergymen drawn from Protestant, Roman Catholic and Jewish faiths comprise a marriage council

The Church Pension Fund

and its subsidiaries

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The Church Hymnal Corporation

Publishers of The Hymnal; Hymnal 1940 Companion; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices; Stowe's Clerical Director.

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The Church Fire Insurance Corporation

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Further information available by addressing any of the above at

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appointed in Phoenix by a superior court judge. They will attempt to check the divorce rate and try to effect reconciliations where divorce impends. Council members will also alternate as speakers at public meetings to be held each Tuesday evening in the courthouse.

MISSIONS CONFERENCE HOLD MEETING

Vigorous support of President Truman's program to aid economically backward areas was voted at the annual session of the Foreign Missions Conference, meeting at Buck Hill Falls, Pa. The conference is made up of 108 mission boards and agencies of 58 major Protestant denominations in the U. S. and Canada. The conference also urged that surplus food in this country be made available for overseas relief.

OPPOSE RECOGNITION OF FRANCO

Secretary of State Dean Acheson has been notified by the National Association of Evangelicals that the organization is opposed to the recognition of Spain "as long as personal freedoms are restricted" in that country.

MACKAY URGES RECOGNITION OF COMMUNIST CHINA

President John A. MacKay of Princeton Theological Seminary and president of the International Missionary Council, has urged that the U. S. recognize the Communist government in China. Addressing 200 Church leaders in New York, he warned that failure to do so "might alienate the people of China forever." Having just returned from a nine weeks' tour of East Asia, he gave the following reasons for his opinion: the excellent behavior of the Communist armies in their conquest of the China mainland; the fact that missionary activities has not been disrupted; the widespread view that China's Communism will take a "different expression" than in Russia and Eastern Europe; the overwhelming support of the people for the new regime.

The Friends, through their executive board, likewise have urged recognition. In support of their recommendation the Quakers state that their workers in China note "a marked enthusiasm for the new regime"; that the success of the Communists "cannot be attributed to the Russians," that the Chinese people have turned against America because of "the large-scale American military intervention during 1947 and 1948."

"No Friends workers," the letter to the President continued, "have ever seen any Russian military equipment or Russian military advisors in China" and they deny that Russia has imposed "a puppet regime" on China. About 400 workers of the Quaker relief agency have been at work in various parts of China during the past eight years.

CLERGYMEN DENOUNCE THE VATICAN

Clergymen of the Churches of Christ in Dallas, Texas, recently delivered sermons denouncing Vatican charges that their mission in Italy had disseminated Communist ideas. The charges have been contained in the Vatican newspaper. The Texas protest, which also went to President Truman and the state department, resulted from complaints by a group of Churches of Christ evangelists that they had been subjected to violence in four towns around Rome.

RECORD NUMBER VISIT MORMON TABERNACLE

Visitors to the Mormon Tabernacle in Salt Lake City totaled 1,046,000 last year—a record high.



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By DAVID K. MONTGOMERY
Dean, St. Paul's Cathedral, Springfield, Ill.

"Among the fairest things that grow
Upon the Tree we find
The seven holy Sacraments
God's gift to all mankind."
—Gabriel Gillett

The title of this book was suggested by the above poem from a collection called **A Garden of Song.** The analogy originates in the Book of Revelation, where the Cross is described as the Tree whose leaves are for the healing of nations. Dean Montgomery believes that until we understand why He gave us the whole sacramental system of the Church, God cannot do much "healing of nations."

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NEWS OF CHURCHES OVERSEAS

FAVORABLE REPORT ON CAMPS

A report which depicted favorably the conditions at three concentration camps in the Russian zone of Germany was defended in Boon by Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany. The report said that it would be "intolerably wrong to compare these modern camps with concentration camps run during the Nazi regime." The Bishop declared that churchmen must have the courage to report what they see, regardless of political considerations. "What is being said for the sake of truth and love," he said, "may be disagreeable from political viewpoints." He also declared that Protestants have no reason to complain about the situation of the Church in the Soviet zone since Russian officials were "striving loyally" to stick by agreements reached with the Church concerning religious education in the East zone schools.

Bishop Dibelius also supported Martin Niemoeller who had previously stated that German unity under Communism was preferable to the west-east split. (Witness, Jan. 12).

EXTENSION DEPARTMENT FOR SEMINARY

The Theological College of the diocese of Montreal has established an extension department for the training of the public. It is open to laymen and women of all denominations and now has an enrollment of 321, about a quarter of whom are studying for a diploma or degree. Courses range from theology to audio-visual aids but the most popular are the courses in Old and New Testament. Classes are held each weekday evening.

PEACE CONVENTION IN LONDON

Religious leaders of all faiths, from all parts of the world, are to attend a peace convention in London, August 18-24. One purpose is to bring together representatives of different churches and societies to discuss "all possible means of a combined effort for a friendly reconciliation of the conflicting ideologies of the modern world." It will consider ways and means of organizing constructive peace activities throughout the world and of abolishing all forms of warfare "in order to save civilization from disintegration." Philosophers, scientists, artists, economists and politicians will attend in addition to religious leaders. No official representatives of the Churches of England are among the sponsors but among the messages of support are those from the Dean of Canterbury, Corder Catchpool of the Quakers, and Rabbi A. E. Silverstone, of London.

AFRICAN NATIVES ASK CHURCH SUPPORT

Support of all South African churches in a fight for religious freedom was urged at a convention held in Cape Town of organizations composed of native Africans. They blamed white "extremists" for the deterioration of race relations in South Africa and urged repeal of the recent mixed marriages legislation. G. J. Golding, a former member of the Colored Advisory Council, urged an end to the idea of white guardianship of non-whites in the country, and said that the natives are qualified to take their place along side all civilized men.

ANGLICANS APPROVE FAMILY PRAYERS

Approval was given by the upper house of the convocation of Canterbury, meeting in London, to a proposal that prayers for the family be inserted in the Prayer Book. The proposal was submitted by Bishop Wand of London who recommended that the Archbishop "be respectfully requested to initiate such steps as may be necessary to repair the omission of prayers for the family from the Book of Common Prayer." He also urged the designation of a special Sunday in the year as "home and family Sunday."

PASTORAL LETTER ON CAPITALISM

Henri Brault, Roman Catholic bishop of St. Die, France, recently ordered a pastoral letter read in all churches setting forth the Church's attitude toward materialism, Communism and capitalism. It stated that "capitalism is a fact, a system, not a philosophy or a theory. In addition capitalists have not declared themselves openly anti-Christian. However if the Church has not officially condemned capitalism, she has not waited until today to reprove an economic system which has plunged thousands of human beings into acute poverty and immorality and made virtually impossible the exercise of a real Christian way of life." The pastoral letter stated that the Church has condemned Communism by a papal decree because it is avowedly materialistic and anti-Christian.

CZECH PRIESTS TAKE LOYALTY OATH

The government of Czechoslovakia announced January 23 that a majority of Roman Catholic priests had taken an oath of loyalty. The number was not revealed, though it did list the names of some. Since November 1 clergymen of all denominations have been receiving their salaries from the state, as provided in new laws. The announcement claimed that a number of Catholic priests, including Msgr. Vincenz Stetina, Episcopal vicar in Dubice, has stated that the oath contained nothing to which a priest could not subscribe.

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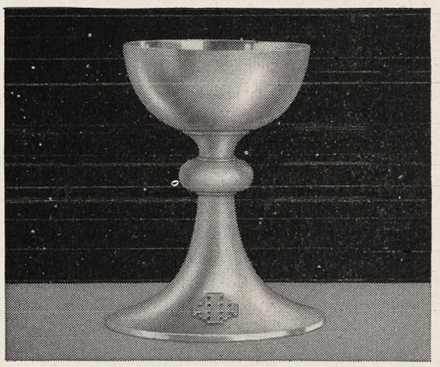
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THE RELIGIOUS PRESS

Selected by GEORGE MACMURRAY

SPEED ON SUNDAY: Even the Roman Catholics are discovering that loose concepts concerning the Lord's day are harmful to the welfare of their Church. One thousand priests, nuns, and laymen gathered in St. Louis University gymnasium recently to hear Rev. Daniel Cantwell, president of the Chicago Catholic Labor Alliance, declare that Sunday "has become dark and meaningless for thousands of people. Sunday has become a day of restlessness, with quiz programs to keep our minds busy and unnecessary physical labor to keep our bodies on the go." The speaker deplored the "haste of hurried masses where priest and congregation have their eyes cocked upon the clock." This is not peculiar to the Roman Catholic churches. Such indifference to the real character of the Lord's day is so permeating Protestantism that even those who attend services want them so rushed and the sermons so abbreviated that they can speedily get home for an early Sunday dinner in order to go touring the countryside or attend sports or engage in worldly amusements. It should be obvious that Christian churches of any denomination cannot thrive if the Lord's day is lost entirely—Watchman Examiner (Bapt.).

NOT FROM THE GREAT: Most of the great evangelistic and revival movements have started, not from the council of the great leaders of the Church, but from the pressure of the spirit of God on obscure and humble men and women. It is only rarely that such new beginnings have been acclaimed and welcomed by the Church. Much more often the pioneers have been despised, persecuted, and cast out. Only when the verdict of history has declared them to be in the succession of the apostles, only after the success of their work has become unmistakable, has the Church set itself piously to build their sepulchers. There is never a time when this warning is not needed. Only if the Church is prepared in every part to learn a new humility and a new sensitivity to the voice of God, can it be safe from the danger of falling again into this oft-repeated error. —Stephen C. Neill, Anglican Bishop quoted in Christian Evangelist (Disc.).

PERILOUS LIFE: It is perilous to be a Christian today—exceedingly perilous. It is much simpler and vastly easier to crawl into a parochial or denominational, a ritualistic or theological cave and do the accepted thing, but it will not save the world nor save a soul.—Robert W. Searle in Protestant Church Life.

OF PRIMARY IMPORTANCE: Most of us who have had extended experience in the pastorate have come to feel a greater concern over what we were doing with and for the people we had already recruited than in adding to the number of recruits. Denominational promotion or desire to make a statistical showing brings strong pressure to bear upon active Church workers and there is danger of falling into the false notion that recruiting members rather than making disciples in the mission of the Church. Inducing people to profess their faith in Christ is important but it is even more important and difficult to make disciples of them. To overlook the all-important business of making disciples is a tragedy. —United Presbyterian

THERE IS HOPE: The only antidote for the moral pessimism and utter despair into which many are falling as they look out upon the sin and misery of our time lies in the Christian doctrine of hope. Hope begins in God not in sin. It is only from him that one may get it. Almighty God believes human nature can be redeemed and that it is worth redeeming. If not, then the coming of the Lord Jesus was to no avail and his cross the utter foolishness some have declared it to be. The nations, if we be in deadly earnest about it, can be organized for peace even as they have been organized for war, for construction as well as for destruction, for brotherhood as for enmity, for order and unity as for nihilism and chaos. There is hope for human nature. The morning cometh.—Church News (Diocese of W. Virginia)

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Son of God Among the Sons of Men. By Everett F. Harrison W. A. Wilde. $2.50.

This book by Professor Harrison of the Fuller Theological Seminary pictures Christ in seventeen different personal relationships as described in St. John's gospel. The author tries to understand Johannine Christology by looking closely at what took place as Christ met one person after another during his earthly life. He states in his introduction that whereas some scholars have sought to understand the fourth gospel by studying its "key-words," e.g. life, light, love, truth, glory, and other scholars have sought the same end by considering chiefly the signs by which Jesus' divinity is disclosed, he is trying a new approach. "Not so much attention has been given," he writes, "to the individuals who crossed his path, men and women whose lives on this account could never be the same again, whether they responded to him or not. The personal dealings of the Lord with individuals, as recorded in this gospel, constitute a worthy study in themselves."

The author then proceeds to narrate the stories of Jesus' meetings with John the Baptist, Andrew, Nicodemus, the woman of Samaria, Mary, Martha, Pilate, Thomas, etc., each chapter describing one such meeting. Some of them are beautifully written, especially the ones on Mary and Martha, and strike the reviewer as being more akin to sermons than to historical discussions. Indeed, the best ones are those that come closest to being sermons.

As historical studies, however, they are comparatively valueless sketches, for the information vouchsafed us in the gospel of John is continually being augmented by the records of the other gospels. The author seems to proceed on the presupposition that the four gospels contain or picture one Christology, not four; therefore to get at this Christology one must glean from all four gospels, augmenting each from all, and so arrive at a complete picture. But you do not get one Christology by combining the four gospels; nor do you have one-fourth of a Christology in the gospel of John. If Professor Harrison had limited himself to the fourth gospel, his book would have been both more interesting and more valuable; for to add to the gospel is to take away from it. —B. H. T. Jr.

When the Doctor Says It's Nerves. By Henry Jerome Simpson. Morehouse-Gorham. $1.25.

This useful booklet is from the pen of an Episcopal clergyman and experienced pastor known for his previous work, "The Pastoral Care of Nervous People."

Its purpose is to give understanding and help to those who suffer from emotional difficulties. Mr. Simpson writes simply and clearly of the origin of psychoneuroses and of the methods and attitudes which can effect cure. The religious and spiritual sources are stressed and the book concludes with suggestions, quotations, and prayers.

No single book can take the place of sound psychotherapy or the effective practice of religion in curing nervous disorders but this little volume should bring understanding, comfort and hope to many who are struggling with emotional inefficiency and conflict. —OTIS R. RICE.

"I enclose herewith a check....."

The returns from Theological Education Sunday are coming in. Offerings for the support of Theological Education are on the way to our Seminaries from many parishes and missions.

How about your parish?

If your offering has been sent — thank you!

If you are to have an offering sometime in 1950 — fine!

But do see that your parish makes a contribution this year. It is your support that we need.

* * * * * *

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, California; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South; Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

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PEOPLE

ELECTED BISHOP:

DUDLEY S. STARK of Chicago, Ill., was elected Bishop of Rochester, N. Y., Jan. 26.

CLERGY CHANGES

DELBERT W. TILDESLEY, formerly curate at the Ascension and Holy Trinity, Denver, is now chaplain-administrator of Parkview Episcopal Hospital, Denver.

JOHN A. FURLONG, formerly rector of St. John the Evangelist, San Francisco, is now rector of Christ Church, Hornell, N. Y.

FRANCIS K. McNAUL JR., formerly rector of Christ Church, Stevensville, Md., is now assistant at the Church of the Advent of Christ the King, San Francisco.

SAMUEL N. McCAIN JR., for two years on the staff of the National Town and Country Church Institute, is to be diocesan missioner in Kansas and in charge of the Federated Church at Burlingame, Kansas.

GORDON C. GRAHAM, formerly social service secretary of the diocese of Long Island, has been licensed to officiate at St. Paul's, Eastchester, N. Y.

ORDINATIONS:

DAVID DOUGHTON, in charge of St. Mark's, Dunmore, Pa. and Trinity, East Mountain, was recently ordained deacon by Bishop Sterrett. Before being licensed as a layreader he was for 30 years an employee of a coal company of Scranton.

GEORGE L. PACKARD was recently ordained deacon by Bishop Scaife at Christ Church, Rochester, N. Y. Following seminary graduation in June he will be superintendent of the mission to the Navajoes at Farmington, N. M.

DEATHS:

H. C. GOODMAN, 93, retired clergyman of the diocese of Washington, died Dec. 22. He was rector of several parishes in the diocese before retirement, previously having served in the midwest.

ROBERT SHORES, 69, former assistant at St. Margaret's, Washington, D. C., died Jan. 5 after a long illness.

JOSEPH FORT NEWTON, 73, rector of St. Luke and the Epiphany, Philadelphia, died Jan. 24. Originally a Baptist minister, he was ordained a clergyman of the Episcopal Church in 1926. He was distinguished as an author and preacher.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

A. RONALD MERRIX
National Council Officer

I am compiling information of types of organization and program now being followed by groups of young adults in parishes throughout the country, and shall be grateful for aid from any readers. For two years I have had the privilege of working with a number of young adult groups in the eighth province. Often I am asked to tell what other groups are doing, how they are organized, and what programs have proved successful.

One group of a dozen young adults from six parishes is acting as an advisory council, to prepare program material for their own use and that of others similarly concerned. For their sake, and for the greater progress of our Church through utilizing to the full the active cooperation of this strategically important age group, may I ask parish priests, lay leaders and any others in contact with such groups, to send me what information they think will be helpful to this advisory council and the work as a whole? It would be of interest to know how many young adult groups are now functioning. All communications sent to me at 83 McAllister Street (Room 418), San Francisco 2, California, will be acknowledged, and a summary report of their content made to the national and provincial departments at their next meetings. I thank each reader for his cooperation.

A CHURCHWOMAN
of New York State

I must discontinue taking The Witness. I have enjoyed it very much and think that it is very up-to-date in Church matters. The reason of my giving it up is that my sister and I are retired teachers from England who came to the U. S. to spend the last part of our lives with our brother and his family. The British government arranged with the British ministry of pensions in Canada to give us our pensions. Now, as you know, the pound sterling has gone down in value so that my sister and I have lost two-fifths of our pensions and we have to be careful. I am sure you will understand.

ANSWER: We hope that some reader will contribute $4 to our Subscription Fund so that this subscriber, and others who often write us similar letters, may be continued. Contributions, sent to The Witness, Tunkhannock, Pa., will be acknowledged in our columns by printing merely the initials of the donors.

V. L. LIVINGSTON
Rector at Astoria, Oregon

I am beginning to understand why Episcopal parsons are such timid critters. They (the crowd) scare them to death at the Christmas and Easter services. I consider myself a fair preacher at the usual Sunday service, I can stomp and move my arms about with the best of them, but let the crowd appear and then I develop a dry mouth and become as meek as a baby seal. I am going to get out my little hammer and beat it upon the church door and proclaim a most solemn holy year of old fashioned church going. I want to get over the fear of that twice a year crowd.

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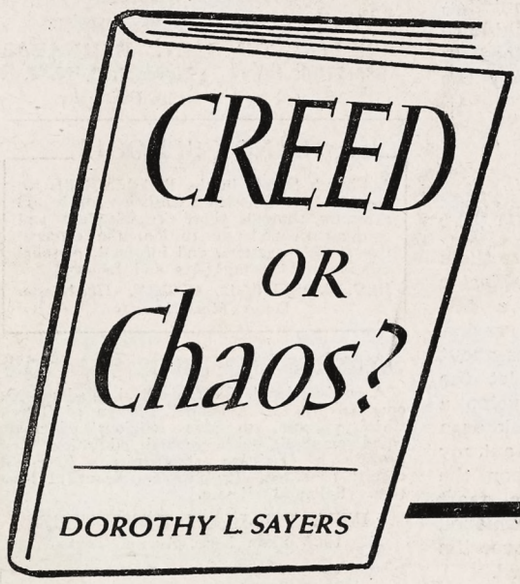
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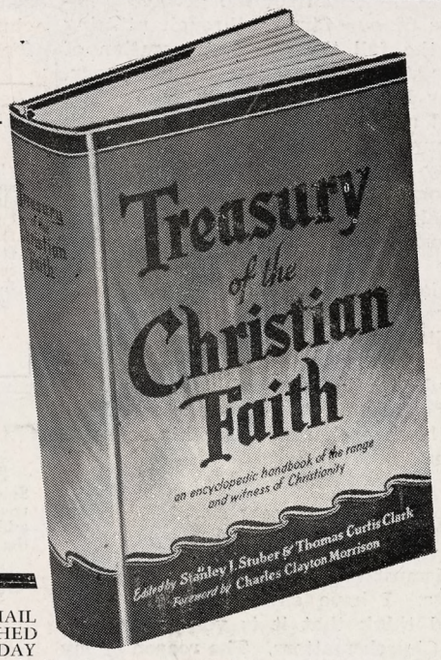
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THE
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February 9, 1950



NURSERY CLASS MEETS IN THE KITCHEN

(Story on page five)

THE RELIGION OF ABRAHAM LINCOLN

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STORY OF THE WEEK

Home Missions Congress Urges Progressive Action

Delegates Deal with Vital Social Issues At Four Day Session at Columbus

By BILL CLEMES

★ A call on the Churches to unite behind a broad program aimed to insure human rights for minority groups, to combat the growing secularization of both the Church and society, and to put an end to competing Church interests and rivalries was sounded by the Home Missions Congress at the final day of its four-day sessions at Columbus, O., Jan. 24-27. Attended by more than 1,000 delegates, representing the bulk of American Protestantism, the Congress set forth in carefully defined terms a blue-print for the application of Christian principles to practically every phase of national life.

Noting the denial of human rights to vast segments of the population, the delegates called on Congress for "speedy" adoption of the Fair Employment Practices Commission Act and urged every member of the home missions gathering to send telegrams to Speaker Sam Rayburn to have the bill brought before the House for a vote.

Other measures recommended by the Church and mission leaders to bring about greater justice in American life included "adequate and unsegregated" housing for all people; greater equalization of educational opportunities and support of government and private measures to provide better health facilities.

Turning to the Churches themselves, the delegates recommended that the segregation and discrimination now practiced by some Churches and Church-supported institutions be brought to an end as rapidly as possible.

They asked Churches to examine their hiring policies and their institutional entrance requirements to make sure of non-discriminatory practices, adding that where such discrimination appeared, Churches should take "immediate and practical" steps to come into line with Christian concepts of human rights.

Detailed recommendations to achieve a better break for such special groups as agricultural migratory workers, American Indians, rural Negro sharecroppers and Jews were also adopted by the congress. Taking particular note of the more than 40 per cent increase in the number of migratory workers since 1940, the delegates asked Church groups to press for prompt enactment of legislative measures to improve the living and working conditions of the nation's estimated two million migrants. These included the passage of child labor laws to protect migrant children against employment which might interfere with their schooling; the extension of social security and old age benefits to agricultural workers and provisions for better housing facilities by state and local authorities.

Because of the present oversupply of agricultural workers, the delegates urged an end to the importation of foreign nationals into this country as agricultural workers. At the same time, they emphasized that this recommendation was not to be interpreted as opposition to the entrance of displaced persons.

Race Relations

For the rural Negro, especially the sharecroppers, the delegates emphasized the need for the Church to take an active hand in helping to raise his living and educational standards, as a vital step in Christianizing rural life.

Noting that the rural Negro was beset by over-crowded living conditions and a life expectancy shorter than the national average, and was excluded from community affairs, the congress recommendations called for both white and Negro ministers to join forces to bring about a wider community acceptance of the Negro and a deeper understanding of his problems.

On the Churches' dealing with the Jews, the congress appealed for action on the recommendations of the World Council's Amsterdam Assembly, which urged better community relations with the Jewish people and a recognition that anti-Semitism "no matter what its origin, is absolutely irreconcilable with the profession of the Christian faith."

Measures to remove the American Indian from his present wardship status, closer co-

operation between white and Indian Churches, the establishment of community centers for off-reservation Indians, and the appointment of Indian Church workers in other than exclusively Indian projects, were also recommended.

In a bold attempt to meet the problem, delegates realistically admitted that the racial practices of the Church, coupled with the "irreligion" of both the public schools and Church-related colleges, constituted a stumbling block to the Church's task. While delegates recommended no specific plan to introduce religious instruction into the public schools, they recorded the view that "to keep religion out of the public schools entirely, in accord with the American tradition of separation of Church and state, is to limit the average child's appreciation of the inter-relation of religion with life."

Of equal concern to the delegates was the neglect of religious interests by Church-related colleges. The employment of faculty members with no special religious interests, the drive for larger college enrollments to supplement depleted funds and the failure to orient students to Church life were cited as evidence by the delegates of a growing secularism in these schools.

To offset this trend, the congress suggested increased financial support of Church colleges by Christian groups, the employment of professors who are sincerely Christian as well as competent teachers, the full time services of campus chaplains and the training of skilled youth and student advisors by the theological seminaries.

The most alarming symptoms of secularism as seen by delegates lay in the Church's failure to practice what it preached, especially in the field of race relations. "So long as many Churches display more unbrotherly racial attitudes than many trade unions, the Church can criticize secularism in general only after deep soul-searching and regeneration," the delegates said. "Class and caste, the whole disintegrated structure of society, are set up where they have no right to be, in the Temple of God." Time after time, delegates in the ten seminars of the congress recognized the weakness of the Church in fighting the evils of secularism when its own institutions displayed class and racial distinction. The scores of recommendations dealing with this subject all pointed up the urgent necessity of clearing every aspect of the Church's life of the unChristian practice of discrimination because of race or class.

Competition

Elimination of "hurtful competition" and "denominational rivalries" through increased cooperation at every level of community, state and national life was vigorously urged in several recommendations. Stressing the importance of interdenominational efforts in the home mission field, the delegates requested denominations to set aside a separate part of their budget for interdenominational projects on the local level.

An interdenominational approach by the Churches to residents of new housing developments was also recommended, for "the honor and prestige of Protestantism," with the additional suggestion that Christian work in low-cost housing projects be conducted and financed interdenominationally at first, "with the understanding that if a church is to be developed, it ought ordinarily to seek affiliation with some denomination."

Housing needs should be met for all people, on a non-segregated basis, the delegates noted, stating that if adequate housing for all families in the nation cannot be provided by private resources, it becomes the responsibility of federal, state and local governments to provide such housing.

The importance of a new approach to slum dwellers, industrial workers and low-income groups in America's cities was stressed by the delegates, who urged that denominational support be provided for local, interdenominational missionary work to congested slum areas.

Other recommendations in urban Church work included suggestions that Church members be urged to accept responsibility in community organizations; that Church councils cooperate with other community agencies in meeting critical community needs and that "the Church, as a prophetic institution, make a courageous stand against injustice, wherever it occurs" and "engage in realistic social action, as well as ministering to the victims of urban living conditions."

In the rural field, the dele-







CHURCHMEN IN THE NEWS: Bishop Barton of Eastern Oregon and chairman of The Witness Advisory Board is speaking throughout the Church on behalf of the advance program; The Rev. Dudley Stark, rector of St. Chrysostom's, Chicago, who was elected Bishop of Rochester on January 26 (Witness Feb. 2); Dean Sidney Sweet of St. Louis, was the keynote speaker at the Home Missions Congress (pages 3-4)

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gates stressed the need for "sub-marginal churches" to band together for the development of community-wide programs such as social service, recreation, pastoral counseling and church education.

They asked every rural church to organize a "land and home" committee to help young families to settle in the community, make farm loans and be alert to opportunities for small business interests.

The delegates also made a strong plea for the consolidation of all appeals for overseas farm relief; asked that both Hawaii and Alaska be admitted to statehood; and urged the appropriation of a special fund by the Congress for a religious census in 1956.

PADDOCK LECTURES AT GENERAL

★ The Rev. Edward Rochie Hardy Jr., professor at Berkeley Divinity School, is delivering the Paddock Lectures at the General Seminary this month, his subjest being "the Patriarchate of Alexandria: A study in National Christianity." The first three lectures are this week; the other three are on the 13th, 15th and 17th.

BISHOP WARNS CHURCH ON COMMUNISM

★ Bishop Carpenter in addressing the convention of Alabama, January 30, warned against under-estimating the power of Marxian Communism. "Christians must show by their lives and words the external value of God's way as opposed to Marxian Communism's exaltation of atheism and emphasis upon material progress."

There were about 200 delegates at the convention, including seven Negroes. No segragation was practiced at any services or meetings.

PAN-ANGLICAN CONGRESS COMMITTEE

★ The following officers have been elected for the joint committee to arrange the Pan-Anglican Congress which will be held in 1953: Bishop Gray of Connecticut, chairman; the Rev. Frederic S. Fleming, vice-chairman; Mr. Robert T. McCracken, secretary. The commission is reviewing possible places for holding the Congress, tentatively scheduled for June, 1953.

THE PICTURE ON THE COVER

★ One of the projects carried on by the students of Bexley Hall, seminary of Kenyon College, is ministering to the people in the surrounding rural areas. They conduct services, run church schools and carry on the various activities of normal parish life. But the equipment is often lacking, as the cover picture indicates. It shows Mrs. Charles Priebe, wife of a Bexley student, teaching her class in the kitchen of a farmhouse.

URGE MISSION TO STALIN

★ The Episcopal clergy of the Denver area have sent the following communication to President Truman:

"Mr. Lilienthal's offer to go to Moscow in case of your inability to go, to seek agreement with Premier Stalin on international control of atomic and hydrogen bombs seems to us to be a great opportunity which should be accepted. We are confident that it would have an influence world-wide in its result. There is first the possibility of success which would perhaps save mankind from the devastating effect of atomic warfare. We would show the world that we are anxious for peace and that is important. We would be taking a position of moral leadership in this confused and tragic age. We would perhaps set in motion a great wave of faith and hope to offset some of the fear and suspicion that are so dominant and so dangerous today.

"We hope that you will take this step to show everyone the good faith and eager desire of America for a peaceful solution of our differences."

FORMER MISSIONARY IN HOSPITAL

★ Mr. M. P. Walker, who was treasurer of the missionary district of Shanghai from 1902 until his retirement in April, 1942, is in a Poughkeepsie, N. Y., hospital, recovering slowly from a serious illness, and is under the care of a heart specialist. His last months in Shanghai were spent as an internee in the Pootung Camp, where lack of proper nourishment had a tendency to undermine health.



GLENN ADKINS, layman of the diocese of Lexington, is one of the hardest working laymen of the Church. He is in charge of the youth and conference center of the diocese and the director of the summer camps help there on the Cathedral Domain

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NICHOLSON & GALLOWAY A UNIQUE FIRM

★ A century of service in the restoration and maintenance of church structures, during which it has "doctored" more than 300 churches of all denominations in the New York metropolitan area, was completed recently by the newest member of the Hundred Year Association of New York—the firm of Nicholson & Galloway, Inc.

Reputed to be one of the oldest firms of its kind in the United States, its long history is largely the story of Manhattan's soaring spires and ecclesiastical edifices. Many churches along New York's Fifth Avenue still proudly wear an original N. & G. roof. Nearly every one of them has been shrouded in scaffolding at one time or another, during a Nicholson & Galloway stone preservation job. And downtown, Old Trinity Church overlooking Wall Street still wears the copper roof installed by Founder Nicholson in 1874.

It was in January, 1849, that John Nicholson hung out his shingle over the door of 644 Hudson Street a few weeks after coming here from his native Glasgow, Scotland. There the firm (of which the late Charles T. Galloway was a partner until his death in 1912) did business for eighty-nine years, when it moved to its present location at 426-28 East 110th Street. On its 100th birthday the firm finds itself still in the management hands of the same family, John E. Nicholson, grandson of the founder, now is president and the fourth generation is represented in the business by his sons, John Perry and William Adams Nicholson.

"N. & G." has not confined its "church doctoring," however, to the New York City line. It now has a branch office and plant in Brookville, Long Island, and a subsidiary, the All States Building and Maintenance Corporation in Lexington, Kentucky, to service churches on the island and in the Blue Grass country.

The story of the firm's achievements, not only here but beyond Manhattan, is told in a handsome 100th anniversary brochure being distributed by Mr. Nicholson to friends of the company, among whom many churchmen are numbered. In addition it tells of service to numerous public monuments, including the Statue of Liberty, well known office buildings, famous private estates, hospitals and schools.

One of the early church roofing commissions found in the company's old records refers to the "installation of slate roofing, copper chestings, etc." on Garden City's beautiful Gothic Cathedral. This was donated in memory of Alexander T. Stewart, a close business friend of Founder Nicholson. The roof is still there after seventy-five years of service.

As an example of diversified exterior maintenance, the brochure cites the old First Presbyterian Church, 12th Street and Fifth Avenue. This was roofed with Grandfather Nicholson's Welsh tin, imported by him by shipload from Cardiff, Wales, in the 1850's. To end the cost and nuisance of frequently repainting this large area of tin roofing, it was covered with an insul-mastic preparation overlaid with grey-green slate granules.

The same treatment was given to Trinity, Saint Paul's Chapel, St. Luke's Chapel, Saint Peter's-Chelsea, the Chapel of the Intercession, and Grace Church, all of New York.

First Presbyterian Church, by the way, was given a special stone preservation job a few years ago and periodically is examined and treated. Only recently an extensive program of exterior repairs, involving repointing of the grown sandstone exterior from the top of the spire to grades on all elevations, coating of all roofs with a chemical preparation, gold-leafing the Cross and Clock faces. A few years ago Mr. Nicholson personally supervised the application of a chemical preservative to the walls of St. Patrick's Cathedral.

The Brookville office has supervised work on the roofs and walls of two of the three churches in Roslyn, Long Island, during the past few years. No repairs were found necessary to the third Roslyn church, Saint Mary's Catholic. An old ledger entry, dated 1873, reads: "To installing slate roof, copper work, etc., St. Mary's Catholic Church, as agreed—$500." The first John Nicholson did the original roofing job.

Other church and ecclesiastical edifices serviced by the firm have included St. John's, Staten Island, All Souls, New York, the Fifth Avenue Presbyterian, the General Theological Seminary on 20th Street at Ninth Avenue, Church of St. Mary the Virgin, St. Michael's Church in Litchfield, St. Mary's-in-the-Field, Valhalla, N. Y., St. Bartholomew's, the Holy Trinity Catholic Church in West 82nd Street.

CIVIL LIBERTIES AND PEACE

★ Mr. Clifford J. Durr, churchman of Washington, D. C. and the president of the Lawyers Guild, is the author of articles on "Civil Liberties and World Peace," the first of which will appear in The Witness for February 16th. Mr. Durr is widely known throughout the country as a former member of the Federal Communications Commission. The challenging articles, which were giver originally at a seminar of the Episcopal League for Social Action in San Francisco at the last General Convention, will be in two successive numbers. We think this contribution is an added reason for introducing The Witness in parishes during Lent through the Bundle Plan.

CONFERENCE ON WAR AND THE CHURCH

★ A number of Episcopalians are among the 111 leaders of 16 denominations to issue a call for a conference on the Church and war which will be held in Detroit, May 8-11. The call states that there are "millions outside the Church and inside it who are looking for a clear contemporary statement of what Christian peace action is." It also cites the deep cleavages of official Church opinion evident in the 1937 Oxford Conference and the Amsterdam Conference of 1948, and expresses the hope that conference study papers, now being prepared, will newly explore and define the recognized Christian position of refusal to participate in modern war. It is expected that 500 delegates, members of Church peace groups, will attend and have votes, but the call stresses that "an unrestricted number of observers and visitors" will be welcome.

Episcopalians who signed the call, released January 23, are Bishop Lawrence of Western Mass.; Dean John Day of Topeka; Prof. J. F. Fletcher of the Episcopal Theological School; Laymen George H. Hogle and William R. Huntington of New York; Rev. William H. Marmion of Birmingham, Ala.; Mrs. John F. Moors of Brookline, Mass.; Rev. George L. Paine of Boston; Mrs. Henry Hill Pierce of New York; Rev. William K. Russell of Brooklyn; Mrs. Arthur M. Sherman of New York and Rev. C. Lawson Willard Jr. of New Haven.

KING OF SWEDEN MAKES ALTAR CLOTH

★ Old Swedes, Wilmington, Del., was presented with a red altar cloth embroidered by King Gustav of Sweden, at a special service held January 22. The presentation was made by the Swedish ambassador, Erik Bokeman, before a congregation of 600 persons, with an estimated 300 turned away. The gift was received by Bishop McKinstry.

One of the interesting bits about the event was that the president of one of the U. S. airlines had colored movies taken and also had the service wire-recorded. The next day both the movie and the recording were flown to the Swedish king as a gift from Old Swedes.

SCHOOL OF RELIGION AT BURLINGTON

★ A school of religion on four successive Tuesday evenings opened at St. Paul's, Burlington, Vt., January 24. Seminars opened each session led by the Rev. Karl Sayres, assistant at St. Paul's; Prof. J. E. Pooley of the University of Vermont; the Rev. George Smith of St. Albans; the Rev. John Midworth, rector. These were followed by lectures on "Christianity and our frame of mind" by the Rev. Robert Hatch of Waterbury, Conn.; "Christianity and our jobs" by the Rev. H. H. Walsh of McGill University; "Christianity and our social living" by Bishop Hall of New Hampshire; "Christianity and our children" by the Rev. Vincent Bennett of Fitchburg, Mass. The school is sponsored by the men's club of the parish.

MARYLAND HAS CONVENTION

★ Bishop Bentley, vice-president of the National Council, was the speaker at the convention of Maryland, January 24-25, speaking to a joint session on the work of the Church in Japan. The budgets of the national Church and for the work of the diocese was explained by the Rev. Harry Lee Doll, rector of St. Paul's, Baltimore, who was on the budget committee at General Convention.

The convention started action looking toward equal rights for women by directing the committee on canons to outline steps to that end at next year's convention.

WEST TEXAS HAS COUNCIL

★ The annual council of West Texas was held January 22-24 at St. James, Del Rio, with three guest speakers featured; the Rev. John Huess of the National Council, Dr. Mary Cruise, missionary from the Philippines, Dr. Wendell Kline, new vice-president of the University of the South. Bishop Jones in his address stressed growth of the Church in West Texas all along the line.



ST. PAUL'S, BAKERFIELD, California, is proud of its boys' choir. None is more proud than their rector, the Rev. Ralph H. Cox

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BISHOP W. A. BROWN RESIGNS

★ Bishop William A. Brown of Southern Virginia, having reached the canonical age of retirement, has sent his resignation to the Presiding Bishop, as provided by the new canon. The action becomes effective April 3 on which date Bishop George P. Gunn, present coadjutor, becomes diocesan.

BISHOP HARRIS BACKS THE PRESIDENT

★ Bishop Harris of Liberia, preaching at Grace Church, New York, said that Liberia and the rest of Africa should not be neglected in President Truman's program for the development of backward areas of the world. He said that "American capital for assisting redevelopment will find a ready welcome in Liberia, which has already enjoyed a traditional friendship with this country."

Bishop Harris returned to Liberia on February 2nd.

TEXAS CONVENTION AT WACO

★ The convention of the diocese of Texas was held January 22-24 at St. Paul's, Waco, with Bishop Quin and Bishop Hines reporting continued growth throughout the diocese. Confirmations reached the all time high of 2,100; there are more candidates and postulants for the ministry; six missions have been established within the year; one mission, St. Peter's, Pasadena, has become a parish; sixteen churches have erected new churches or parish houses in the year. Mrs. H. W. Whinfield of Sheboygan, Wis., a member of the national executive committee of the Auxiliary, addressed about 1,000 women at the meeting of the associated women of the diocese; W. Ted Gannaway of the National Council staff addressed a joint meeting on the forthcoming effort to raise the 1950 budget in March; Bishop Kinsolving of Arizona was the headliner at the banquet, saying among other things that "the fact that the Episcopal Church has been known as a fashionable Church is the greatest curse of all time."

BISHOP MANNING SHRINE AT CATHEDRAL

★ Bishop Gilbert, at a memorial service for Bishop Manning held at the Cathedral of St. John the Divine on January 29th, announced that a tomb for his ashes would be placed in the cathedral. A rough sketch of the proposed shrine was printed in the program for the service, and Bishop Gilbert announced that several gifts had already been received for the tomb's erection. He added that he was confident people throughout the diocese would want to share in the cost of the undertaking "as an expression of their love for our great bishop and in appreciation of all that his life and service have meant to us."

POLITICAL CANDIDATES ARE RATED

★ Dean Philip H. McNairy of St. Paul, Minn., presented the system for rating political candidates, invented by Dean Higgins of St. Mark's, Grand Rapids, Michigan, to the St. Paul clericus recently. Factors taken into consideration by the system are local residence, economic data, such as occupational record, education, social data, church record, personality factors, special qualifications. The system was given a test at an election in Grand Rapids when the five candidates who had received preferred ratings were elected. None of the candidates who received "no comment" ratings won.

PRESENT ADVANCE PROGRAM

★ St. Mary's, Manhattanville, New York City, where the Rev. Charles B. Ackley is rector, is devoting Wednesday evenings in Lent to presentations of the advance program of the National Council. The speakers are Laymen (Keymen) Walter Potts and Kenneth Knowles; Archdeacon Bratt; the Rev. H. R. Bell of the city missions; the Rev. E. M. Turner of the overseas department and Bishop Gilbert. There is also to be a missionary mass meeting on Feb. 24th with Bishop Stephen Neil of England as the speaker.

WRITES FROM MANILA

★ Writing to friends in Michigan, Miss Bernice K. Jansen told of the many activities at St. Stephen's School, Manila, which now enrolls 1,155 children and has a faculty of fifty-five. "Sunday is an international day for me," Miss Jansen said: "At eight o'clock I go to Chinese Sunday School, at 9:30 to Holy Trinity across town where I teach American, English and Spanish children and then back to Magdalena Street to St. Luke's Chapel for our Filipino Church service and Sunday school."

In closing Miss Jansen called attention to a matter that has been noted previously in the Church papers, but which bears repetition. "One item of expense I have is paying duty on some of your boxes. Please do not send anything by freight or American Express. I have to pay a broker to get packages off the ships when they would have come through free of charge by parcel post. Please do not put a value on secondhand things—just mark it 'old, no value.' Packages valued under

(Continued on Page Seventeen)

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EDITORIALS

The Distaff Side

IN one of his pithy sentences, G. K. Chesterton once remarked, "Nothing is real until it is local." Certainly that applies to this subject of women deputies to General Convention which made for such embarrassment headlines out of San Francisco last autumn. Until the issue is settled at the grass roots level and women given representation on parish vestries more generally, we cannot hope for much progress in the national body. We shall continue to have the mediaeval situation of men refusing to grant equality to women, and General Convention saying in effect, "Women are excluded from the final governing body of the Protestant Episcopal Church!"

It is right at the local level that we are still very timid and fearful of admitting women to our vestries. And it is largely fear and our native conservatism that keep the average rector and warden from breaking up the all-male exclusiveness of Episcopal vestries. We are afraid lest women will take over the Church, already too feminine; lest the men will lose interest. That is the practical reason often given in defense of our present policy. Actually, this suspicion is a wholly imaginary one! There is no movement on the part of women to usurp the place of men in the Church or anywhere else! And if the men of your parish church so easily lose interest that a woman or two on the Vestry will drive them all away, then it is indeed a sad day for the Church. Men of true conviction and devotion will not quit the Cause because we apply the democratic idea and permit women to have a voice and a vote in the councils of the Church. To fear otherwise is to have underestimated the quality of our lay leadership. It is really to be rationalizing in defense of our prejudices.

It is often maintained that the work of a Vestryman is primarily a man's job because it is so largely of a business and financial nature. Vestries are charged with the money and property matters of a Church, and men know more about such things. This might be difficult to prove, but certainly the province of a Vestry is not narrowly limited to dollars and cents and the repair of buildings. The Vestry is actually the Rector's cabinet, his co-workers in the whole ministry of the Church. A wise Rector will take his Vestry into his confidence, and look to its members for counsel and leadership not only in things financial but also in things pertaining to worship, education, missionary work, etc. And who is to say that a woman's point of view on any of these would not be a healthy and wholesome addition to the average Vestry's deliberations? Why should it be imagined that only men are fit for the work of such an office? Certainly with women in business and government, there is no question of ability.

We expect to see men continuing to serve on our Vestries and in our Diocesan and General Conventions. We need them there, but neither in theory nor in practice should there be any bar to the election of well-qualified women to sit and speak in the councils of this Church in the twentieth century. We need to make a beginning in our parish churches, to put away our fear of anything new and elect a woman or two to our local Vestries. Only thereby shall we finally shake General Convention out of its antique attitude!

★

"QUOTES"

THE first thing to do is to pray sensibly and deeply, not for material victory over a material foe, but for spiritual victory over a spiritual foe; that this nation and all nations may become worthy of the extended life they crave; that the diabolic spirit of war, whether it manifests itself in the ghastly convulsion of shot and shell, or whether, vampire-like, it slowly drains the life-blood of a nation by its bitter class jealousy, its materialism, its mammon-worship, may be forever banished from our lives.

—E. M. VENABLES

★

There Is Still Time

ASH WEDNESDAY is February 22, and, from past experience, there are those responsible for parish programs who think that material can be ordered about the 20th and arrive in time. The Witness series on "Current Movements and Christianity" consists of eight articles, the first of which will appear next week since there are rectors who wish to distribute copies on Sunday the 19th in preparation for group meetings that week. Printing costs being what they are these

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days prevents us from having too great an overrun. However, anticipating orders that will arrive after we go to press, we are going to run extra copies to take care of late orders. We will put these in the mail, as orders are received, as long as the supply lasts. If your order arrives too late to receive the February 16th number, we will then start your bundle with the issue of the 23rd, and continue through Easter, billing you proportionately Easter week. So if you have not already placed the order please send the form found on page thirteen at once.

The authors are to discuss wherein current movements are allies, competitors or both, of Christianity. Professor Chad Walsh deals with Nationalism; Mrs. Henry Hill Pierce writes on the Peace Movement; Bishop Emrich with Alcoholics Anonymous; Professor George F. Thomas presents Humanism-Secularism; Professor John C. Bennett deals with Communism; the Rev. David R. Hunter writes on the Peace of Mind Cult; Dr. Hiram K. Johnson with Pseudo-Scientific Psychiatry, and Canon Bernard Idding Bell with the Church. It is a series, we believe, that ought to make for interesting and lively discussion.

In addition to this series there will be a series on the Meaning of the Creed by Bishop Hines of Texas. All of which adds up, we hope you agree, to excellent material for Lent.

The Religion of Abraham Lincoln

By GEORGE H. MacMURRAY
Rector of St. Philip's, Brooklyn and a Witness Editor

THERE were all the elements of drama in the life of Abraham Lincoln. He was born in a log cabin, and ascended to the presidency. He led the country through one of its greatest crises, and on the eve of victory was assassinated by a fanatic. He was shot on Good Friday, and on what would have been the glorious Easter of 1865, with Union victory assured and with the Easter message ringing in the hearts of the people, Abraham Lincoln lay dead in the White House. Tragedy stalked his private life; his love for Ann Rutledge, and her untimely death; his marriage, although a moot point, contained an element of tragedy. Two of his children died in their youth, one during the most trying periods of the war.

Tragedy, indeed, stalked the life of this man who wrote the deathless prose of Gettysburg. We are familiar with the words "that this nation under God shall have a new birth of freedom; and that this government of the people, by the people, for the people, shall not perish from the earth." We are familiar with his words on democracy: "As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy."

Lincoln was indeed one of America's great. To us as Christians he is particularly interesting—what was this man's religion? Many denominations have claimed him. The atheists have also claimed him. But Lincoln was not an atheist, nor was he a churchman. The words of Mrs. Lincoln are clear. "He never joined a church; but still, as I believe, he was a religious man by nature. He first seemed to talk about the subject when our boy Willie died, and then more than ever about the time he went to Gettysburg. But it (religion) was a kind of poetry in his nature, and he was never a technical Christian." Lincoln was never a "technical Christian" but he was a man of God, a man of faith, and a man of prayer.

Religious Background

THROUGHOUT his life Lincoln had contacts with the Church and with the clergy. Although there was no service held at the time of the death of his mother a service was held some time later. It was conducted by a Baptist circuit rider, the Rev. David Elkins. No one could possibly say what effect this had on the boy but it is reasonable to assume that it had some effect, for Abraham Lincoln was nine.

Still another contact Lincoln had with the Church was in his days at Pigeon Creek, Indiana. There was a Baptist Church there which Thomas Lincoln helped to build and which Abraham Lincoln attended. It was said of him that he would go to service, listen to the sermon, come home and preach the sermon better than the preacher. This may be an exaggeration but if we consider the type of preaching he heard it must have made

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a deep impression. One authority, Edgar DeWitt Jones, in "Lincoln and The Preachers" said: "No one can evaluate adequately the influence of these sermons on slavery, temperance, and doctrinal subjects which Lincoln not only heard, but often repeated." It is reasonable to assume that they did make a deep impression for we know his stand on slavery and that he was an abstainer. Another contact he had with the Church was in his New Salem days, where he was a storekeeper with William Berry. Berry's father was a preacher and conducted services at the Concord Church where Lincoln attended. In Springfield, Illinois, Mr. Lincoln had further contacts with the clergy and the Church. He was an intimate friend of the Rev. Josephus Hewett of the Disciples of Christ. It was in Springfield that Mr. Lincoln met the Episcopalians. Mary Todd had been a Presbyterian who became an Episcopalian, and she and Lincoln were married by an Episcopal clergyman in November 1842. The home in which the Lincolns lived in Springfield was purchased from the clergyman who married them, the Rev. Charles Dresser. Mr. Lincoln at least talked business with the Episcopalians.

During the years in Washington he had further contact with the Church and with the clergy. In the course of his life, there were some thirty men of religion whom Lincoln knew. These included Baptists, Congregationalists, Disciples of Christ, Methodists, Presbyterians, one Roman Catholic at least, and of course the Episcopalians. He spent many hours in private consultation with men of religion, but he could not accept any religion formally. He never became a "technical Christian." Nevertheless, Mr. Lincoln was a man of God, a man of faith, and a man of prayer.

As a Man of God

ABRAHAM LINCOLN was a man of God. From childhood he was a constant reader of God's word as contained in the Holy Scriptures. He used scripture in his public addresses and in his private speech. There was always a Bible on his desk in the White House. His secretary, John G. Nicolay, says he was a constant Bible reader. One of Mr. Lincoln's bodyguards makes an interesting observation: "The daily life of Mr. and Mrs. Lincoln usually commenced at eight o'clock, and immediately upon dressing the President would go into the library, where he would sit in his favorite chair in the middle of the room and read a chapter or two of his Bible. I think I am safe in saying that this was President Lincoln's invariable custom, at least it was such during the time I was on duty with him."

In his writings there are 77 references to Holy Scripture. Of the 66 Books in the Bible, Lincoln quoted from 22 of them. In his House Divided Speech Lincoln said: "'A house divided against itself cannot stand'. I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided." The reference is to the words of Jesus. Lincoln used them purposely. He said to a friend in discussing the speech: "I want to use some universally known figure expressed in simple language as universally well known, that may strike home to the minds of men in order to raise them up to the perils of the times."

Mr. Lincoln used scripture frequently in conversation. A humorous one occurred during a cabinet meeting. The Union was having financial difficulties. Gold and silver were exhausted and the cabinet was discussing the advisability of printing green backs which would not be backed by gold or silver. Consideration was being given to some appropriate quotation from scripture, similar to "In God We Trust." Mr. Lincoln made the suggestion that the new green backs have the words of Peter to the blind beggar: "Silver and gold have I none; but such as I have I give thee." He knew his scripture, used it in his conversation and in his public addresses. Lincoln through his daily contact with scripture was a man of God, a conscientous and intelligent reader of God's word.

A Man of Faith

ALTHOUGH subject to periods of depression, Abraham Lincoln was a man of faith. He believed in God's purpose in history and in God's purpose for him. A quotation illustrates the point. During the presidential campaign of 1860 the old smear technique was used. Lincoln's opposition tried to smear him as a pagan and a man of no religion. In reply he said: "I do not understand it at all. I know there is a God, and that he hates injustice and slavery. I see the storm coming and I know that his hand is in it. If he has a place and work for me, and I think he has, I believe I am ready. I am nothing, but truth is everything. I know that I am right because I know that liberty is right, for Christ teaches it and Christ is God. I have told them that a house divided against itself cannot stand and Christ and reason say the same, and they will find it so."

The same thought of God's purpose for him and in history is shown again in a letter to a friend: "The purposes of the Almighty are perfect and must prevail, though we erring mortals may fail to accurately perceive them in advance. We hoped for a happy termination of this terrible

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war long before this. But God knows best and has ruled otherwise. We shall acknowledge his wisdom and our own error therein. Meanwhile, we must work earnestly in the best light he gives us, trusting that so working still conduces to the great ends he ordains. Surely he intends some great good to follow this mighty convulsion, which no mortal could make, and no mortal could stay." Abraham Lincoln was a man of God and a man of faith. He believed in God's purpose for him and in God's purpose in history.

A Man of Prayer

MR. LINCOLN was a man of prayer. There are many evidences of it. On February 11, 1861, he left Springfield to journey to Washington for the inaugural. In the rain he spoke his farewell. He said he did not know whether or not he would return. He likened his task to that of Washington. Then he continued: "Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To his care commending you, as I hope in your prayers, you will commend me, I bid you an affectionate farewell."

Let it be remembered that it was Lincoln who first set aside a national day of Thanksgiving urging the people of the land to give thanks, not only for Union victory, but to give thanks for all God's blessing on the land. Let it be remembered that Lincoln's last public utterance was in part one of thanksgiving. Two days before his death, to a crowd outside the White House he said: "In the midst of this, (victory) however, he from whom all blessings flow must not be forgotten. A call for a national thanksgiving is being prepared, and will be duly promulgated."

Abraham Lincoln was a man of God, he was a man of faith, he was a man of prayer. Although he was never a technical Christian, he was a man in whom religion was a kind of poetry in his soul.

How One Church Educates

By LOUISE S. EDWARDS
Churchwoman of New York

MY husband's decision to enter the ministry was my reason for becoming a teacher of religion. During the time that he served as vicar in a small mission and I taught in the church school, I came to the realization that a church school teacher had to be equipped with more than a love for children and a knowledge of the Bible. I therefore attended Union Theological Seminary and registered for the courses in religious education. These courses were a great help, but I realized that they did not qualify me to become an effective teacher of religion. I felt it necessary to obtain an understanding of secular education in the training of children to meet the needs of religious education.

In attending Teachers College and working toward the bachelor's degree, I attained the fulfillment of my needs. These courses in the field of secular education gave me a clearer understanding of how to help a child find spiritual values in religious education. In one course on literature for children we were required to do research on books suitable for children. I applied the general principles laid down in this course to the selection of a list of books suitable for a church school library. This course aided us in establishing a small but well selected bookshelf for the younger children in our church school. Another course was on understanding the young child in relation to his school environment. In this course, we were asked to make an over-all picture of a specific room for a kindergarten group. Furnishings, equipment and lay-out were thoroughly investigated and a list of books as well as of manufacturers of equipment was compiled. This helped to guide us in the furnishings and equipment, on a limited budget, for the lower hall of the mission. For the social studies course at Teachers College I kept a diary of the events which took place in our "released time" work at the church. The teacher in charge of social studies carefully went over this diary with me and helped in judging the needs of the church school children and in guiding them to proper group relationships. In most of the classes which I attended at Teachers College the instructor asked: "What is your need in this class?" The teachers were developing in the class rooms the same attitudes and the same guidance which we as school teachers were expected to develop within our own class rooms.

Secular education emphasizes the need of first

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developing an underlying philosophy of childhood development. With deep forethought and much perseverence we thought through a philosophy of education for our church school children. What better philosophy for spiritual education could we find than the words of Jesus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and thy neighbor as thyself . ."? To love with all one's heart expresses the theological attitude of religion or the relation of man to God; to love with all one's soul deals with the ethical or the relation of man to man; to love with all one's mind is concerned with the intellectual or the relation of man to himself.

We formed a committee on religious education which included the vicar, myself as director of education, the chairman of both the upper and lower elementary church schools, and teachers who were interested in meeting with us. We hoped in this way to introduce the techniques of secular education in the church school through discussion and by sharing one another's experiences. We recruited three young adults to act as teachers-in-training for the three upper grades. The teachers in the lower elementary grades were not happy with assistants, and we therefore did not press them to conform.

From our teen-agers we recruited leaders for the church school worship service. We set up a system whereby on each Sunday one class in the upper school was responsible for conducting the worship service. This class had charge of reading the lesson, the psalm, collecting the money, and choosing the hymns. The leader, dressed in his cassock, took his place before the prayer desk. One of the teen-agers played the organ. This sharing made the children a part of the worship service. It also required research on their part in finding the day in the church calendar, the color for that day, the season and other pertinent facts which had meaning for them, at the same time teaching them about the church ritual and liturgy.

We recruited our acolytes and choir from the youth group. The day on which these children were to serve at the adult worship service, they were excused from church school and counted as present. If our elementary school girls and boys wished to become members of the choir, they too were excused from church school with the provision that they be present for choir and for "released time." We felt that these provisions were just, since we devoted our Sunday work in church school entirely to worship. Our acolytes and choir members were deriving a sense of growth in worship experience through contact with adults in the grown-ups worship service. This was our man to God relationship.

Beyond Parish Bounds

RELEASED time work was based on the second half of our philosophy "Love thy neighbor as thyself." It was our aim to have the children understand something about their community and its people. We then tried to reach outside the community and finally into the world. Our first lessons were developed through a study of the map of our own hamlet. We discovered how large our community really was and how far away our homes or how close to our homes some of these children lived.

"I never knew our town was so big."

"Gosh, does Jane live so far away?"

We later found our hamlet recognized on a map of Westchester County but here we were just a dot on the map. Within the United States we were not even listed. When we looked at the world we were insignificant. This was a lesson in trying to discover a sense of space and perspective.

Our next lesson introduced the various nationalities of our parents and grandparents. On the map of the world we found the country from which the forebears of each child came. Some of the children spoke the language which their family used at home. We sang folk songs which some of the children knew. We tried to see that

WITNESS ARTICLES FOR LENT

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all people are essentially much alike in nature.

For our Christmas program we gave the children in the fourth and fifth grades, cards illustrating the celebration of Christmas in different nations. The children looked over the cards and began to choose the nation which they felt suited them best. They read over the statement on the card and rewrote the story in their own words. They also planned their own costumes. Meanwhile the children in the sixth and seventh grades were given an opportunity to think about a Christmas program, but they dismissed the whole idea saying that there was too much work to be done and such a program would interfere with class work. The following week one of these boys was asked to take a message to the teacher downstairs who was preparing her Christmas program. He came upstairs in a hurry and quite excited.

"Mrs. S. is planning a Christmas program, how about us?"

"Didn't you say last week it would interfere with our class work?"

"Yeah, but I didn't know it was going to be so good."

"All right, ask Mrs. S. if she needs any help. If she does perhaps we can join her program, or perhaps we can plan our own which ever way we choose." (Mrs. S. and I had already discussed the possibility of a joint program. It was better to have come through the children than to have forced it).

A few minutes later the boy rushed into the room.

"Come on, all of you, Mrs. S. says she needs a lot more kids for her program."



CHAPLAIN RAYMOND H. CLARK, wife and daughter, Sandy, join in the fun at the Canterbury Club at the University of Wyoming

The pageant, as it turned out to be, was given to a crowded church of parents and friends, everyone happy that each child had a part to play in the program.

This was a child's program, given by children. Each child shared in the preparation of the work without teacher domination. The lines the child spoke were prepared by himself. There was no verbatim learning. The costuming was created by the child himself from the picture or from the teacher or parent help. We learned how much alike people really are. The children also learned that Christmas is not merely a matter of receiving gifts, of tinselled trees, of white Christmases; nor did all countries celebrate Christmas on December 25th. The one thing which every country did, however, was to celebrate the birthday of the King of Kings with a midnight service on the designated Christmas Eve. The pageant is an example of introducing social studies in the work of the church school, while at the same time bringing in ethical values or the man to man relationship.

An Example

RAY had been a member of our church school for a few months before anyone took notice of him. He did not come to released time and he was very shy and backward. Upon inquiry we were told that he was a dull child, that had stayed behind in public school class on two occasions and was therefore older for his grade group than most of the children. He was not permitted to come to released time because the public school used that time for make-up work which he particularly needed. While shopping in the village I met his mother and asked her to let Ray come to released time. After listening to her story, I suggested that he might feel more comfortable and get more out of the hour with a few children than with a large group and that a change in subject matter might be more interesting to him.

Within a few weeks Ray was a member of our released time. He began to speak up in church school classes, and people began to take notice of him. He was always early on Sunday morning just in case he could help with some chores around the church. While the Christmas program was being organized the other children had all chosen a card except Ray. His teacher looked at him and said:

"Ray, what will you do?"

"I'm going to be an American and play Santa Claus."

Not even the teacher had thought of that, with the excitement of other countries around her.

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"What will you say?"

"I'll write it out and show it to you."

Here was the first spark of an awakening personality. Ray was beginning to find that he had a place in the work of the church and that the boys and girls around him cared if he made good. When the pageant was given his father and mother came to the church for the first time since they sent Ray to church school. Everyone was astounded at the way he carried out his part and at his self-assurance. His parents were very proud of him.

A few weeks later he came to church school and asked the vicar if he might read a psalm, which he had chosen and rehearsed for the worship service. The leader was informed that there would be an extra psalm read in the service. The announcement was made that Ray would read the psalm and the children accepted it with no question. Here was the man to self relationship. From this experience Ray began to feel that people really cared what he did and how he did it. It made him feel he was an individual. This is an example of self-development through man to man relationship.

Throughout the church school year we were trying to train our children in spiritual education as it related to the church school. This was done through tested methods developed in the field of secular education and founded on the philosophy based on the words of Jesus, in the two great commandments, to develop their spiritual education. It was indeed a big order and rested in the hands of a few intelligent leaders in the parish. In the four years of our work in the mission, we only scratched the surface but we were beginning to see the heart, the soul and the mind of the child.

All Things Are Possible

By PHILIP STEINMETZ

Rector of the Ashfield Parishes

WITH God all things are possible. That is, all things consistent with his nature. Obviously it is impossible for God to hate a sinner, refuse to forgive, or misjudge an event.

Yet though we know his power, we set limits to what we expect of him. We say, "That person is hopeless," or "What do you expect of a Communist?" or "I can't bear the thought of my wife's death," or "It is impossible to forgive such a wrong." Such statements imply that there is a limit to the power of good over evil, to what God can do.

As you look back over the past and think of your attitudes consider where you are setting limits to what you think possible with God. Then notice that it is when you are with God, in line with his working that there is no limit to what may happen. It is not a matter of God working your will but of your giving in to his.

However much we may have missed, we each have at least another day to live with God. Live it remembering that no matter what the evils you face, God has met and overcome them and calls upon you to throw in your lot with him and discover at least in part the possibilities of love.

With God all things are possible. But to what extent are you with God in thought and deed each day you live?

The Church of St. Jonah-in-the-Whale

Uppercruste Avenue and Grundy Boulevard
Ossapelion, New Babylonia

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Bishop of the Diocese

The Rev. Seth Wordsworth Little, D.D., S.T.D. ..... Rector
The Rev. Justin Case, M.A. ..... Associate
The Rev. Ernest Butt Young, B.D. ..... Curate
Deaconess Predella Vestal ..... Parish Visitor
Miss Eva Willing ..... Parish Secretary
The Hon. O. Howe Noble, L.L.D., Senior Warden
Mr. Lowe Small Powers, 2nd ..... Junior Warden
Mr. M. T. Perse ..... Treasurer
Mr. I. Dooley Wright ..... Clerk of the Vestry
Wilder Foote-Weaver, Mus.Doc., Choirmaster and Organist

Soloists:—
Miss Ida-Dora Clapp ..... Soprano
Mrs. Fairlee Bellowes ..... Contralto
Mr. Lowder N. Fowler ..... Baritone
Mr. Canby Hurd Myles ..... Basso

Miss Patience Fayles ..... Choir Mother
Mr. C. Christians Standing ..... Head Usher
Mr. Grandin Swete ..... Church School Supt.
Miss Maida Pepper ..... Educational Sec'y.
Mrs. Fillmore Bowles ..... Altar Guild President
Miss Constance C. De Pendible Pres. Woman's Auxiliary
Mrs. Burnham Brown, Mrs. Baker Beane ..... Catering Committee
Mr. Gene E. L. Hart ..... Pres. of Men's Club
Mr. Gust O. Breesey ..... Pres. of Y.P.F.
Mr. Doolittle Dustin ..... Verger
Mr. E. Pulham Bell ..... Sexton
Mr. Chuckerton Cole ..... Janitor

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Anniversaries

By WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln, Nebraska

WE have all noted with what eagerness a child looks forward to his birthday, and what an occasion it is when it comes! For that day he is the center of the stage. He receives gifts from his proud family and perhaps has a party. He has reached a definite milestone in his life, and is happy about it.

Adults do not react to anniversaries in just the same way, but there is something deep-rooted in our nature which makes us prone to keep anniversaries. The very season of the year itself brings to our minds events that happened at the same season in previous years. So a couple happily married in the springtime are reminded each returning spring of those first days of marital bliss and deep joy. So, too, those who have laid to rest the mortal remains of a loved one in the autumn are reminded as that season comes year after year of that solemn occasion.

It is well to keep these things in remembrance, for all too often in our busy life we are apt to forget. For the Christian these anniversaries should be kept in a Christian way. As the Church's year reminds us always of Christ, so that every day, in one way or another, keeps him before our minds, so should every part of the Christian's life be under his influence.

The Prayer Book has various prayers for various anniversaries. We can say these prayers privately on the anniversaries. It is also well to ask the rector to say a prayer publicly in honor of the anniversary. Near the back of the Prayer Book there is a lovely birthday prayer. On the same page there is a prayer for one departed this life. On page 267 there is the marriage collect which may be adapted for use on marriage anniversaries. Other anniversaries which we may well keep are the anniversaries of our baptism, for that event was our spiritual birth into the Church; and of our confirmation. The clergy celebrate the anniversary of their ordinations.

It is a beautiful custom to make a special point of receiving holy communion on the nearest Sunday to an anniversary which you are keeping as an act of special thanksgiving. You may give memorial flowers for the altar as an act of thanksgiving. I once heard of a man who gave several sets of vestments to a church as a thanksgiving for twenty-five years of happy married life.

God is the giver of all good gifts and our times are in his hand. He should be considered on our anniversaries.

A Word With You

By HUGH D. McCANDLESS

Rector of the Epiphany, New York

Liturgical

THE word Liturgical is a useful word when it refers to a type of thing. For example, one of the best Church advertisements in the New York papers offers to the public "Catholic worship—Liturgical music—Gospel preaching." In this case you know very well that if you go to that church you will hear, or participate in a great deal of plain chant.

Recently however, the word "liturgical" has begun to be used as a kind of mock-modest way of saying "correct." Perhaps you know what I mean—"our services are very liturgical here." This is supposed to mean that nothing could be more perfect than whatever it is that is described in this way.

Actually, this is not the case. There is no such thing—in this world—as a perfect service of worship. But people who are sure that their services are perfect are rather like people who are sure their children are perfect—it is almost a guarantee that they are not!

There are still very basic considerations about worship services that are not agreed upon by the most ardent and honest scholars. For example, is the perfect service a dialogue between priest and people, or is it a three-way effort between priest, choir, and congregation? There are very good authorities for either point of view. If the service is a dialogue, then a gallery choir, or one behind the altar is proper. If it is a three-way thing, and the choir are called upon to represent the people and to do some of the singing for them, then the choir before the altar is proper.

One of the most difficult groups of people for any one to deal with are those who know just a little, and who know that little too well. I have known several altar guilds who were convinced that the sacrament was invalid unless the vases on the altar were brass, or unless the altar had a retable on it, or unless certain candles were lit, and so forth and so on.

When we make laws out of our own traditions and prejudices; when we make rules out of what we heard as a child, or out of the latest book we have read, we forget one basic teaching of our Christianity, and that is this: The only perfectly liturgical worship is that which takes place in heaven. Using the word "liturgical" to indicate what we consider correct, merely results in our blinding ourselves to this fact and assists us in our ever-present tendency to become proud of ourselves and uncharitable towards others.

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EPISCOPAL CHURCH NEWS

(Continued from Page Eight)

$15 now come in without duty. Books are also free. I no longer need Sunday school materials, but good scissors, cheap manila drawing paper and Bible story books are in much demand. Little gold crosses make good awards for little children. We still appreciate books of fiction as well as non-fiction, and of course, we like any kind of candy which comes through fine if packed in a tin can or box."

BI-RACIAL COMMITTEE APPOINTED

★ The following were appointed to the bi-racial committee of the National Council at the conclusion of the conference at Seabury House (Witness, Jan. 26): The executive committee, six year term: Bishop Walker of Atlanta; the Rev. Richard B. Martin, Norfolk, Va.; the Rev. Arthur Hargate, Toledo, O. Three year term: The Rev. Kenneth DeP. Hughes, Cambridge, Mass.; President Kenneth C. M. Sills of Bowdoin College; Dr. H. Horne Huggins, Baton Rouge, La. Two year term: Mr. William C. Turpin, Macon, Ga.; Mrs. Edward K. Copper, Philadelphia, Pa.; the Rev. B. Comer Lile, Alexandria, Va. One year term: The Rev. George Plaskett, Orange, N. J.; the Rev. John M. Burgess, Howard University, Washington, D. C.; Mrs. W. L. Torrance, Detroit, Mich. Ex-officio members: executive secretary, home department; secretary for Negro work; executive secretary for rural work; assistant secretary for rural work; executive secretary, Woman's Auxiliary, director, department of Christian education; director, department of Christian social relations; personnel secretary, woman's auxiliary; executive secretary for college work; secretary, American Church Institute for Negroes.

WELLESLEY CONFERENCE SETS DATES

★ The Wellesley Conference will be held June 25-July 1, with the Rev. James A. Pike, chaplain of Columbia, the keynote lecturer on "Christianity and the crisis of our age." There were 325 attending last year, the largest in many years, and it is expected to pass that figure this year. Of last year's enrollment 68 were college students.

CHRISTIAN CHURCH PAYS A TRIBUTE

★ Members of the recently $1,000,000 Central Christian Church, San Antonio, held a reception last week for the members of Temple Beth El, where the Christian congregation has worshipped for 19 months while their church was being built. During the week-long celebration of the opening, there were services at which Christian ministers of various Churches preached, including the Rev. Harold Gosnell, rector of St. Mark's.

RETREAT CENTER FOR DALLAS

★ The diocese of Dallas will take possession of a large estate consisting of 92 acres adjacent to Texarkana, Texas, on February 1. It will be known as the Episcopal Church Center and plans are being made to develop it as a retreat and conference center. It will also provide a site for St. James' Day School of Texarkana which is outgrowing the facilities of the parish house of St. James' Church. The center will be operated and governed by a board of nine trustees to be elected by the diocesan convention.

On the property at present is a two story, colonial manor house; a one story house; a large cabin; a stable and a $30,000 swimming pool. These buildings situated in the center of the estate are surrounded by beautiful landscaping and grounds and also natural growths of native pines and oaks. Plans will be undertaken in the near future under competent architectural advice for the renovation of the present buildings to make them usable for the proposed purposes and also for the erection of further buildings.

The acquisition of this property, valued at $75,000, was made possible by the donation of a large anonymous gift by an interested person in the diocese and by the efforts of St. James' Church, Texarkana, under the leadership of the Rev. Thomas H. Carson. St. James' Church voted to turn over $15,000 which had been set up in a reserve for a new parish house and raised an additional $10,000 in two weeks during December to enable the diocese to acquire this property.



Baptismal Bowl

This graceful Bowl is in the finest tradition, of sterling silver with engraved cross, priced at $23.50 in the 5" diameter.

This same Bowl is available in several larger sizes; and other designs are available from $17.50 up.

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WRITE FOR ILLUSTRATED ECCLESIASTICAL BROCHURE GIVING PRICES

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PROVIDENCE 7, RHODE ISLAND

AMERICA'S LEADING SILVERSMITHS SINCE 1831

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ST. JAMES, NEW YORK CELEBRATES

★ Dean John M. Krumm of St. Paul's Cathedral, Los Angeles, was the preacher on January 29th at St. James', New York, which marked the 140th anniversary of the laying of the cornerstone of the first church. At that time mid-Manhattan was a farm area and the church was a country chapel. Members of Holy Trinity, a chapel of the parish, joined in the service, with Vicar James A. Paul assisting Rector Arthur L. Kinsolving in conducting the service.

Dean Krumm took issue with critics who say that religion is old-fashioned and fails to meet the issues of the day. The Church sticks to the same truths because nothing can happen that will make them out of date. The only change, the dean said, is in man's understanding and application of these truths.

FOREIGN STUDENTS WELCOMED

★ Herbert N. Morford, superintendent of the hospital of the Good Shepherd, Syracuse, N. Y., and superintendent of the Saint Albans Sunday school, recently volunteered to head a community committee to offer hospitality to foreign students at Syracuse University. The several hundred students from overseas were experiencing considerable adjustment troubles when the Episcopal layman decided that friendly homes open to the students during their hour of trial would be a great help.

BISHOP BENTLEY VISITS BRAZIL

★ Bishop John B. Bentley, vice-president of the National Council and director of the overseas department, will visit Brazil in the near future, participating in the consecration of Bishop-elect Egmont Machado Krischke on March 8, at Bage. He will leave New York by air on March 2, and will stop off for 24 hours in San Juan, Puerto Rico, arriving in Rio de Janeiro Sunday morning, March 5. Following the consecration the Bishop will visit the Church's work throughout Southern Brazil, returning to New York late in March or in early April.

BISHOP GILBERT HONORED

★ Bishop Gilbert was the honored guest of the Church Club of New York at its annual dinner on February 6. Also speaking was Layman John Nicholas Brown of Providence, formerly assistant secretary of the navy for the air force.

GRIBBON TO ENGLAND AS EXCHANGE

★ The Rev. Robert B. Gribbon and family are to leave for England on March 11th where he will be in charge of St. Nicholas, Warwick, England, for six months. This is an exchange with the vicar of Warwick, Canon Henry A. Hayden, who will sail from England on March 3rd to take charge of Gribbon's parish, Church of the Holy Cross, North Plainfield, N. J. The whole thing came about as a result of letters appearing in The Witness and other papers advocating such exchanges of parishes.

LOUISIANA BISHOP URGES EXPANSION

★ An expanding home missions program was urged by Bishop Jones in addressing his first convention as Bishop of Louisiana. He said that large congregations must supplement the salaries and some of the expenses of small churches. He also stressed the need of more schools in the diocese and the improvement of existing ones. He likewise said the diocese needs a public relations program.

The convention, attended by about 200 delegates from 81 parishes, approved a full-time director of religious education.

WE ARE SORRY DEPARTMENT

★ When the Rev. Wilburn C. Campbell, rector of the Ascension, Pittsburgh, was elected Bishop Coadjutor of West Virginia we wrongly reported the salary to be $10,500 a year. The salary is $5,000 a year.

RICKSFORD MEYERS HAS ANNIVERSARY

★ The tenth anniversary of the rectorship of the Rev. F. Ricksford Meyers at St. Matthew's, Detroit, was celebrated the last week in January. The

The Prayer Book

It's History and Purpose

By IRVING PEAKE JOHNSON

Late Bishop of Colorado and Founder of THE WITNESS

Its Origon; Its Career; Its Purpose; Its Contents; the Holy Communion; Morning and Evening Prayer; the Sacramental Offices; and a final chapter on being a Sportsman on the matter of Churchmanship.

•

Scores of rectors have written that they found nothing better on the Prayer Book for wide distribution.

25c a copy

10 copies for $2

Cash with Order

THE WITNESS

Tunkhannock Pennsylvania

closing service was on January 29th at which Bishop Emrich dedicated new pews, pulpit, lectern, altar rail, flooring and other memorials. St. Matthew's is one of the strongest parishes in Detroit, with the credit for its growth belonging largely to the rector.

SEABURY HOUSE IS POPULAR

★ Seabury House is an increasingly popular conference center, not only for the Episcopal Church, but for groups from other Churches. To date 36 conferences and meetings of various sorts are scheduled for 1950. In addition to meetings of the National Council, the national executive board of the Woman's Auxiliary, and other Episcopal Church gatherings, the 1950 schedule includes the National Association of Principals of Girls' Schools, Chinese Christian Youth Conference, Foreign Missions Conference, International Missionary Council, Federal Council of the Churches, and other denominational and interdenominational groups. The Seabury House board recently succeeded in clearing up the small indebtedness, so that everything is now entirely paid for, and the board intends to work toward setting up an endowment fund for maintenance.

ECUMENICAL IDEA SPREADING

★ Bishop Karl M. Block of California was reelected president of the Northern California-Western Nevada Council of Churches at a dinner in Oakland which marked the 6th anniversary of the organization. The Rev. J. Quinter Miller of New York, a Federal Council executive, told the 900 attending that "the ecumenical idea is sweeping the nation. The Protestant Churches are becoming united, yet remain true to their distinctive features."

GUILD OF ORGANISTS IN NEW HAMPSHIRE

★ The first service sponsored by the New Hampshire chapter of the American Guild of Organists took place at the Good Shepherd, Nashua, January 30. The Rev. Robert H. Dunn, rector of St. John's, Portsmouth, officiated at the service, the Rev. Elsom Eldridge, rector at Nashua, preached, and there was an organ recital by James A. Wood, organist and choirmaster at the Good Shepherd.

SEWANEE PROFESSOR IN ARKANSAS

★ Prof. Charles T. Harrison of the University of the South was the headliner at the convention of Arkansas, meeting January 24 at St. Luke's, Hot Springs, Arkansas. Besides addressing the convention he was the speaker at the laymen's dinner, speaking on the work of laymen and particularly about the work of Christian education. Bishop Bland Mitchell delivered his convention address at a service the evening of the 25th.

SOUTHERN OHIO AIDS INDIA

★ In addition to overpaying its quota to the National Council (Witness, Feb. 2) the diocese of Southern Ohio is donating over $7,000 to the Church of South India which has been seriously threatened through the loss of funds from missionary societies of the Church of England.

RACIAL BIGOTRY IS HIT

★ A plea to voters to spurn the racial bigotry injected into the mayoralty primary in New Orleans has been issued by a number of clergymen, including Episcopalians William S. Turner and Charles L. McGavern.

Make Christmas Christian

AN EDITORIAL ABOUT THE GIFT OF A CHURCHWOMAN, TOGETHER WITH A REPORT OF THE RESULTS WRITTED BY BISHOP HINES OF TEXAS.

Writes the Rev. Leland Stark
Rector of the Epiphany, Washington, D. C.

"I suppose we all feel 'Canute-like' against the rising tide of Christmas secularization, but stand we must and I for one would like to see this editorial reprinted and distributed widely."

— ★ —

A leaflet, suitable for mailing in ordinary envelopes, is now available. We suggest that clergymen and others, NOW and not merely before next Christmas, have a supply on hand for their parish mailing and to enclose in letters generally.

Single copy: 5c **50 copies for $1.50**
25 copies for $1.00 **100 copies for $2.00**

Cash with Order Please

THE WITNESS

TUNKHANNOCK **PENNSYLVANIA**

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Landmarks in the Story of Christianity. By H. A. Guy. Macmillan. $1.25.

A well-written, beautifully printed outline of church history for use in secondary schools. The personal element is emphasized and the point of view is that of the missionary expansion of the church—the author is much indebted to Professor Latourette's seven volumes. The first two chapters (on Our Lord) are not adequate, but the rest of the book ought to be drawn to the attention of everyone interested in religious education.

Saints are Not Sad. Forty Biographical Portraits. Assembled by F. J. Sheed. Sheed and Ward. $3.75.

This is an anthology of lives of saints, by such writers as G. K. Chesterton, Archbishop Goodier, C. C. Martindale, Father McNabb, Hilaire Belloc, and others. The forty lives stretch across the centuries from St. Paul to St. Teresa of Lisieux.

Religious Teaching for Schools. Cambridge University Press. $1.75.

This is a new and thoroughly revised edition of the 1924 Cambridge Syllabus, and reflects a post-war point of view. The Syllabus begins with children under five, and ends with the Sixth Form. The content is strongly Biblical, though doctrine, church history, and personal religions training all have their place. There are 20 pages of additional notes on the use of the book, on The Language of the Bible, on Making the Bible Familiar to Children, on History, Legend and Myth, on Miracles in the New Testament, and on The Artist and the Christian Faith. These little essays will be extremely suggestive to the teacher. At the end there is a list of books for reference—26 pages of annotated bibliography.

The book is a joint product of fifty Anglican and Free Church scholars and teachers. The quality of the book is superb, and it is to be hoped that it will be widely known in this country, as well as in England. The experts now engaged upon our new curriculum and every rector and teacher throughout the church should be urged to make the acquaintance of this excellent book. Here is a combination of modern thought with positive religious belief that is needed throughout the church.

The Prophetic Faith. By Martin Buber. Translated from the Hebrew by Carlyle Witton Davies. Macmillan. $3.75.

It is no small part of the merit of this new book by Martin Buber that it never loses its grasp of the central reality which dominates the religious faith of the Old Testament. Buber attempts to discern this reality by an examination of the literary traditions before the prophets. He begins with a brief but fascinating account of the Song of Deborah, then proceeds to the Shechem assembly of Josh. 24, and finally focuses upon the covenant event at Sinai. In the Elohistic decalog of Exodus 20, he finds himself on solid historical ground. Here the basic elements are God's "accompanying leadership," Israel's loving devotion, and the zealous demand for decision. But the true beginnings of Israel's life lie deep within the heart of the patriarchal tradition. With this substructure established, Buber studies Hebrew prophecy under such topics as the holy event, the great tensions, and the God of the sufferers. The fresh and vivid emphasis upon events, upon the unique relation between the people and its covenant—God, upon the orientation of prophetic faith towards the future, upon suffering, and upon the reality of revelation make this an exciting and deeply rewarding book.

Everywhere Buber writes as a master of the biblical text. He has made it so much his own and has acquired such an interior insight into its meaning that he is not inhibited by modern critical views. He is probably the most stimulating and profound interpreter of the Old Testament in our generation. Many will deny this because they will feel that his interpretation is insecurely grounded. There is some force in this criticism, but it must not blind us to the greatness of Buber's current contribution to our understanding of the living sources and vitalities of Scripture. We are in a much better position today to view the origins of Israel's life than our predecessors were. Our view of the literary sources is not nearly so dogmatic and fixed. We have a more reliable apprehension of the "primitive" mind. Buber is not a conventional scholar. He is constantly going his own way. If anyone is under the impression that he knows the Old Testament or understands the prophets, let him read Buber. He has much to say that is of central importance to Jews and Christians alike. It would mean something of a revolution if modern students would sit at his feet to learn what he has to say about the Bible.

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NEWS OF CHURCHES OVERSEAS

LUTHERANS WEED OUT REACTIONARIES

Proposals aimed at weeding out all reactionaries from local administrative bodies were approved in Budapest by the national board of elders of the Lutheran Church in Hungary. The meeting took place shortly after leaders of the Church had signed a renewal of their allegiance to the government.

MINIMUM MARRIAGE AGE FOR ISRAEL

A bill is before the Israeli parliament making it illegal to contract marriage before the age of 17. Ada Maimon, Labor party representative, in the debate said the age should be 18, except in exceptional cases. She is the sister of Rabbi Judah Maimon, minister of religion in the Israeli cabinet.

ATTACKS ON CHURCH IN POLAND

A new wave of attacks on the R. C. Church in Poland indicates a breakdown in the negotiations started six months ago for an agreement between the Church and the government. The featured stories allege abuses by Caritas, the national Catholic welfare agency; newspapers also are playing up the trial of several monks charged with degenerate treatment of children under their care.

NATIVE APPOINTED HEAD OF P. R. METHODISTS

For the first time in the history of the Methodist Church in Puerto Rico, a native has been appointed superintendent of the annual conference. He is the Rev. Tomas Rico Soltero, trained in the U. S.

CANADIANS PRAY FOR SNOW

Roman Catholic residents all over the Laurentien skiing area are praying for snow. Hills are green or covered with ice from unseasonal rains. Everyone of the 70 ski tows are at a standstill. So the people, at the request of their priests, flocked to their churches to pray for two feet of snow. The federal tourist director has estimated that ski resort proprietors have already lost $2,000,000 this year.

VATICAN-EGYPT PLANNING ANTI-COMMUNIST PACT

Negotiations are taking place between representatives of the Vatican and the Egyptian government, aiming at a Christian-Moslem front against Communism. The move was denounced by newspapers in Czechoslovakia, with Catholic News, a government sponsored paper, stating that "in this matter the Vatican was not moved by religious tolerance but by hatred of Communists."

PROPOSES REVIVAL OF SANHEDRIN

Revival of the Sanhedrin, supreme judicial body of the ancient Jewish state, was urged by Israeli minister of religion, Judah L. Maimon, at a meeting of rabbis at Tiberias, northern Israel. He said that the new body might be empowered to deal with proposed changes in Jewish law and also exercise other types of authority.

SOUTH INDIA ORDINATIONS ARE RECOGNIZED

Official recognition of the validity of ordinations in the Church of South India was given by the general council of the Church of India, Burma and Ceylon, meeting in January at New Delhi. This conforms with the position of the Lambeth Conference of 1948 which urged that Anglican Churches recognize the bishops, presbyters and deacons of the South India Church as "acceptable throughout the Anglican communion, subject to local provincial regulations."

ITALIAN PROTESTANTS SEEK FREEDOM

Italian Protestant leaders, meeting in Naples, called upon American Protestants to press for enforcement of the religious freedom clause of the Italian peace treaty. They also called upon the Italian people "to see to it that the rights and duties of citizens as provided by the constitution of the Italian Republic" are respected.

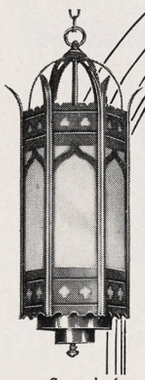
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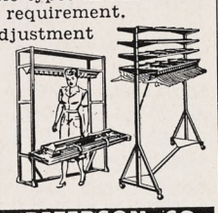
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CLERGY CHANGES:

ERNEST A. de BORDENAVE of Richmond, Va., becomes rector of Christ Church, Philadelphia, April 1.

W. B. SPOFFORD JR. has resigned as of Feb. 1 as rector of St. Thomas', Detroit, in order to complete his studies in social work at the University of Michigan.

WILLIAM T. REEVES JR., formerly rector of St. Paul's, Muskegon, Mich., is now rector of St. Mark's, Evanston, Ill.

JOHN H. PACE, formerly curate at St. Paul's, Augusta, Ga., is now vicar of Christ Church, Dublin, Ga.

EARL M. HONAMAN, rector of St. John's, Carlisle, Pa., becomes rector of St. John's, York, Pa., March 1.

BRADFORD W. KETCHUM, rector of St. John's, Cornwall, N. Y., becomes rector of St. John's, Pleasantville, N. Y., Feb. 14.

GORDON W. WEEMAN, formerly curate at St. Paul's Chapel, New York, is now rector of Our Saviour, Plainville, Conn.

ORDINATIONS:

JOHN N. McCORMICK 2nd was ordained deacon on Jan. 29 by Bishop Clingman at St. Andrew's, Louisville, Ky. He is to have charge of Emmanuel, Louisville, after seminary graduation in June.

DAVID R. MATLACK was ordained priest Jan. 25 by Bishop Armstrong at St. James, Green Ridge, Pa., where he is vicar.

ROBERT B. HALL, missionary in the Ozark region of Ark., was ordained priest on Jan. 24 by Bishop Mitchell at St. Luke's, Hot Springs, in connection with the diocesan convention.

J. ROSS WELLWOOD was ordained priest on Jan. 28 by Bishop Emrich at St. Paul's, Brighton, Mich., where he is in charge. He is also rector of St. Stephen's, Hamburg.

PERRY M. BLANKENSHIP was ordained priest on Jan. 27 by Bishop Tucker at Trinity, Fostoria, O., where he is now rector.

HERMAN K. LUTGE was ordained on Jan. 13 by Bishop Robt. E. Campbell, acting for the Bishop of W. Mass., at the Ascension and St. Agnes, Washington, D. C., where he is assistant.

DEATHS:

D. CHARLES WHITE, rector emeritus of Calvert, Utica, N. Y., died Jan. 18th at Pleasantville, N. Y.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MRS. JOHN H. MOORE
Churchwoman of San Antonio, Texas

Now that the Prayer Book year has closed, and we have given thanks for it and rejoiced in the consideration of its history, its beauty, its extended influence in the life of Christians everywhere, perhaps it would be well to consider a neglected phase—the disuse of many of its parts. Are we losing something beautiful from our worship? Are many of the services interesting merely as history? Have they lost their flavor? Are certain prayers no longer helpful?

As I belong to the older generation I grieve that the Te Deum, the Litany, the "Christ our Passover," the exhortation in the Communion Service (Dearly Beloved), and the Prayer for Congress have fallen into disuse. The Te Deum is the greatest loss. Church people used to feel the joy of each festival as this great hymn was sung. White hangings always called for it. Now many of those confirmed in the last fifteen years, including many teachers in the church schools have never heard it. When the "Benedictus es Domine" was inserted in the Prayer Book at the last revision it rang the death knell for the Te Deum. Even at the opening service of the General Convention, when surely the great hymn of praise would have been expected, we find that the short one from the Apocrypha, not the Christian Te Deum was used. The clergy themselves, the younger ones, have never learned to love this hymn—and no wonder. One told me that they never used it in the seminary as time had to be conserved! Only those who have used it often can appreciate it and love it and not begrudge the time used. The only way to restore it to the affection of the congregation is to use it often.

The Litany is now seldom used. Advent and Lent used to call it forth. Now Ash Wednesday will find it in use for some small service because the "important" services now seem to be preaching at noon-day. These noon-day preaching services on Wednesdays of course give opportunity to men to be present but the short half-hour does not seem an adequate substitute for less hurried worship. The Litany in its petitions challenges the thoughts of the worshipper to consider avenues of service to meet the needs of "all sorts and conditions of men."

The beautiful "Christ our Passover" for Easter has vanished almost entirely from use. Of course all the services on Easter Day are those of Holy Communion and rightly so, but once in a while a priest will begin these with the sentences of this anthem, and sometimes it is used for the offertory anthem of the day. There is none more appropriate. Furthermore—why is it not used on Low Sunday? The rubric reads "throughout the Octave." One minister once told me he had never heard it or even read it and he had been many years in the ministry.

Well can I recall as a child the thrill with which all the congregation rose when the minister began the exhortation with the words, "Dearly beloved, on Sunday next I purpose, through God's assistance to administer to all such as shall be religiously and devoutly disposed, the most comfortable sacrament of the body and blood of Christ to be by them received —etc." Now even the notices of services and holy days as required by the rubric have been omitted in the interest of shortness—but time is given to notices of bazaars, luncheons, square dances, etc. These not only absorb time but detract from the spirit of worship.

With all of the criticism of the 80th Congress, and now of the 81st, not once have I heard used the Prayer for Congress from the Prayer Book. It is a fine prayer and makes one wish to do one's utmost for the representatives of our country who are making such important decisions for us. If congregations heard this occasionally they might be moved to use the prayer in their private devotions.

There is a beautiful prayer "for those advanced in years" which appears occasionally in the Forward booklets. I use it daily and I am mindful of the petition, "keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others"; and I try to be reconciled to the loss of many beauties in our services but with the hope that the "Prayer Book year" with all its study may restore some of them to us.

Lest any should thing that I am writing from limited experience I would say that I have passed my—three-score-years and ten—that I have been active in Church work more than fifty of those years; that I have lived in three dioceses and in four parishes; that I have done both professional and volunteer work over many areas.

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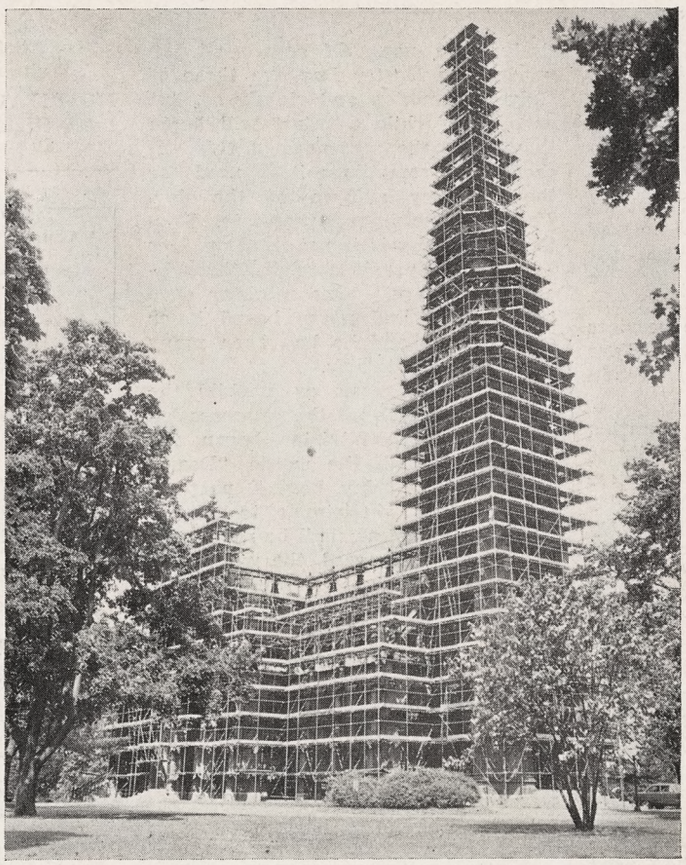
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KATHARINE C. PIERCE
Writes on the Church and the Peace Movement

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CHRIST CHURCH
Grand at Utica St., WAUKEGAN, ILLINOIS
Rev. O. R. Littleford, Rector; Rev. David I. Horning, Rev. Walter K. Morley, Assoc.
Sunday: 8, 9:15, 11, 7:30.
Wednesday: 7 and 9:30.
Thursday: 9:30.
Holy Days: 9:30.

ST. JOHN'S CHURCH
Colonial Circle—Lafayette Av., Bidwell Pky.
BUFFALO, NEW YORK
Rev. Walter P. Plumley, Rev. Harry W. Vere
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
Tuesday, Holy Communion, 10:30.
Visit one of America's beautiful Churches.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
The Very Rev. Edward R. Welles, Dean
The Rev. Robert R. Spears, Jr., Canon
Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p.m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES
In Leading Churches

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

CHRIST CHURCH
CAMBRIDGE
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

TRINITY CATHEDRAL
NEWARK NEW JERSEY
The Very Rev. Frederick J. Warnecke, Dean
The Rev. Richard Aselford, Canon
The Rev. Benjamin F. Axleroad, Jr., Ass't.
The Rev. Edward W. Conklin, Assistant
Sundays: 8:30 A.M., 11 A.M., 4:30 P.M.
Tues.-Fri. (October-May): 12:10 P.M.
The Cathedral is open daily

ST. PAUL'S CHURCH
Montecito & Bay Place, OAKLAND, CALIF.
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Meridan St. at 33rd St.
INDIANAPOLIS
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
SECOND STREET ABOVE MARKET
Cathedral of Democracy—Founded 1695
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
Weekdays: Wednesday noon and 12:30.
Saints' Days: 12 noon.
This Church is open every day.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Richard J. Hardman.
Sunday: 8, 9:30, 11 and 8
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

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STORY OF THE WEEK

Church Pension Fund Gives Report to the Church

An Increase of Nearly a Million Dollars A Year in Pensions Now Being Paid

★ General Convention in October authorized an increase in pension assessment rate for the purpose of increasing smaller pensions by incorporating new higher minimum pensions. The double step became effective January 1, 1950.

As a result the pensions of 2,508 retired and disabled clergy and widows and orphans have now been increased by 77 per cent, on the average. This large group had been receiving $1,295,992 a year. Now they are receiving $2,283,155 a year, an increase of $987,163 a year. The pensions of nineteen out of every twenty individuals on the full beneficiary roll have, thus, been increased.

The comparison of the old and the new annual pensions of the entire 2,670 beneficiaries, including the 162 individuals whose pensions are not affected by the forward step, is given below.

Those whose pensions as originally granted are above the new minimum figures are not being increased. In addition there are a few pensions which have been below the new minimums that are not increased as a part of this forward step. These are pensions in late ordinations or reception cases which were increased at the time they were originally granted to levels higher than called for by the present step, and a few pensions in cases of unpaid assessments which would be above the new minimums had the assessments been fully paid.

The clergy retirement and disability pensions are now, except in special cases, $1,500 a year or greater and the widows' pensions $750 or greater. Hitherto, the minimum retirement and disability pensions had been $600 a year and the minimum widow's pension $300.

The allowances for minor orphan children are now, except in special cases, $300 a year up to age seven, $400 from age seven to fourteen, and $500 from age fourteen during dependence to twenty-one. These figures are $200 a year higher than the respective figures hitherto in force.

What are the special cases where the full new minimum figures do not apply? These are cases of (1) exceptionally low salaries, (2) late ordination or reception and (3) assessment arrears.

	Number	Total Old Basis	Total New Basis	Average Old Basis	Average New Basis
Age Allowances	832	$ 773,411	$1,162,616	$929	$1,397
Disability Allowances	116	98,565	166,671	849	1,436
Widows' Allowances	1,532	563,737	1,058,302	368	690
Orphans' Allowances	190	42,566	77,852	224	410
	2,670	$1,478,279	$2,465,441		

Exceptionally Low Salaries

When the salaries on the basis of which assessments have been payable for a clergyman have averaged less than $1,500 a year, his pension is increased to the equivalent of the average salary, and his widow's pension to one-half of the average salary. A pension of one hundred percent of a man's average salary is a rarely liberal provision among pension systems. Yet for clergy with low stipends in their active ministry it is justified.

Salaries which have averaged under $1,500 a year are in two main groups. The first group includes the native missionaries in the foreign field and in some of our western states. Such salaries have often in the past ranged down as low as $300 or $400 a year. There are many native missionaries now active whose compensation is in the $500-$1,200 a year range.

The second group are clergy who have had shorter or longer periods when they were not engaged in the active ministry in the Church. For such periods a hypothetical salary of $1,200 a year has in the past been used for pension and assessment purposes. Their smaller pensions are therefore accountable to a partly inactive ministry.

Then there are cases of clergy whose main employment over periods has been secular but who have exercised a part-time ministry, naturally at smaller compensations than normal.

The cases of clergy other than native missionaries who have had normal length full time continuous ministry but whose sti-

pends have averaged under $1,500 a year are rare. Salary figures used for years of ministry before the Fund started in 1917 in arriving at the averages, in all cases of normal ministry, are higher than $1,500. Consequently that earlier ministry of this group of clergy has not prevented the full $1,500 pension from applying.

Late Ordination or Reception

The full new minimums do not apply to clergy taking up the ministry in this Church after reaching age forty unless their active ministry, including any period after reaching age sixty-eight, has covered a span of twenty-eight years or more. The adjustment downward in the minimum in such cases is a proportionate one. As an example, if a clergyman is ordained at forty-four he will have had twenty-four years of ministry to age sixty-eight, and the pension then will be 24/28ths of $1,500, namely $1,285.71 a year. If this clergyman continues active to age seventy-two he will have had a ministry of the full twenty-eight years and the full minimum of $1,500 a year applies as the pension.

The same principle determines the widow's pension. Thus if the clergyman referred to above dies at any time up to age sixty-eight the widow's pension will be 24/28ths of $750, namely $642.85 a year. If he remains active to seventy-two the eventual widow's pension will be $750.

Assessment Arrears

Assessment arrears existing at the time a pension is called for has always meant a reduced pension. If the assessment schedule is for example ninety percent paid then the pension is ninety percent of what would be granted had all assessments been paid. This principle is used in adjusting the new minimum pensions. Incomplete assessment schedules have resulted mainly from periods when clergymen are not exercising their ministry and they have chosen not to exercise their right to maintain full standing. The payment of assessments by clergy who are not active is a voluntary matter with them. Assessments left unpaid by parishes have been rare over the years.

Deposition and Reinstatement

There are a half dozen clergy and widows receiving pensions for whom there was a period of deposition, with later reinstatement. This circumstance results in an adjustment in the minimum pension figure for them, taking into account the shorter ministry.

Orphans' Allowances

The allowances for minor orphan children are likewise subject to the same types of adjustment in cases of late ordination or reception and incomplete assessments. The allowances for the children are also adjusted so that the total of the widow's pension figure and the children's allowances in any one family shall not be greater than what the father's average annual salary has been.

Pension Assessments

These increases in pensions now in force and increases according to the same principles in pensions to be granted in the future are supported by the increase in assessment rate from ten percent to fifteen percent of clergy stipends. The continuance of the pension increase will therefore depend on the continued whole-hearted cooperation of the parishes and other units in the payment of the assessments and on there being no material decline in the level of clergy stipends on which the assessments are based.

The whole Church has in the past given virtually unanimous support to its clergy pension system, for the benefit of retired clergy and their surviving widows and minor children. The present increase in pension levels, involving the assumption by the Church of the higher assessment rate, is a step both bold and realistic. The demand from all parts of the Church was insistent and General Convention heeded it by unanimous affirmative action in both Houses. Under these circumstances, the basing of increases in pensions on the continued full support of the assessment paying units is a wise step for the Church to have taken.

EXPECTATIONS ARE OVERPAID

★ Total expectations from dioceses for 1949 totaled $2,667,702. The treasurer of the National Council, Russell E. Dill, reported on January 30 that the sum of $2,701,732 had been received. Five dioceses failed to meet their pledged amount, but there were generous overpayments on the part of some others.



RUSSELL E. DILL

HOLY TRINITY PREACHER

★ The managing editor of The Witness was the preacher at the services at Holy Trinity, Brooklyn, February 12th. In addition to the regular services there was a communion service for the "silent congregation" in the afternoon, with an interpreter signing the service and the brief sermon to the deaf-mutes.

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EPISCOPAL CHURCH NEWS

HYDROGEN BOMB PROTEST

★ Prof. Joseph F. Fletcher of the Episcopal Theological School is one of thirty religious leaders to protest against the manufacture of the hydrogen bomb. Asserting that the country's moral prestige suffered greatly when the decision was made to launch atomic warfare on Hiroshima and Nagasaki, the group warned against an action which, they said, would mean further loss of moral prestige at this time.

"We are convinced," the statement said, "that the moral standing of our country, especially among the masses of Asia and Africa, will be undermined almost beyond repair if we now proceed by another unilateral decision to launch the terror of hydrogen bombs on the world. At the same time, it is now clear that the idea that defense and security can be gained through atomic armament is a delusion. The atomic bomb did not bring safety. If we now proceed by another unilateral decision to engage in a super-atomic bomb race and then in a race of still deadlier weapons, this can only represent further investment in insecurity.

"For Christians and the Christian Church the issue posed anew by the proposal to manufacture hydrogen bombs is not primarily whether the United States can afford to run the physical risk of being subjected to atomic warfare, but whether it can afford the spiritual risk of slaughtering other peoples in atomic warfare, of losing its soul in the hope—probably vain—of saving its skin. It is not a question of what is expedient but what is right; not a question of what man's wisdom concludes but of what the will of God as seen in Christ reveals."

In releasing the statement the signers declared: "That the President should have made this fateful decision before there could be any adequate discussion of this life and death issue by the people of even by Congress raises the question whether any claim that we still have a responsible and democratic government is not a mockery."

Other signers were Clarence Pickett, retiring secretary of the American Friends Service Committee; Prof. Kenneth S. Latourette of Yale; Prof. Henry J. Cadbury of Harvard; Prof. Arthur L. Swift Jr., Union Theological Seminary; Prof. Purd Dietz, Eden Theological Seminary; Prof. Walter S. Davison, Auburn Theological Seminary.

LAYMAN LEARNS AND GIVES

★ For some months, the Rev. Louis Perkins of St. John's Church, Auburn, N. Y. has been ministering to a family where the head of the house did not come to church or believe in what the Episcopal Church was doing. After visiting the church one Sunday some weeks ago, and after having seen Mr. Perkins ministering to a sick member of his family, the man called in the rector and said, "I am very impressed with what you are doing, and I have never done anything to help this church, so after an inspection, I find that you badly need new hassocks. Here is $1,200, which will help you buy 400 of them." He left the Auburn rector only after swearing him to secrecy regarding his identity.

CONFERENCES ON HEALING

★ Eight clergymen, equally divided between Presbyterians and Episcopalians, have been meeting once a week for several months in Syracuse to discuss spiritual healing. They have been sharing their experiences on personal pastoral problems and case studies.

WOMEN LOSE AGAIN

★ In sessions where the discussion ranged from slapstick comedy to serious consideration, the diocese of Michigan, meeting in convention, rejected for the fourth consecutive time the proposed amendment to the constitution which would permit women to serve on vestries. The delegates adopted resolutions deploring the "softening" of words of hymns in recent editions of the hymnal; condemned the destruction of food in order to create scarcity and thus maintain prices. The convention also set in motion the set-up for a campaign for $977,000 for future work in the diocese and for the national work of the Church.

Bishop Emrich in his address warned against "vague goodwill, easy tolerance and indifference," and said that "the safe days are gone, and that is good for our souls. The future of our



BISHOP SCARLETT, who has strongly supported Senator McMahon's proposals for peace (see Talking Is Over) recently photographed with another distinguished American

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world lies with a military group, and a militant cruelty, selfishness and godlessness will always defeat a vague good-will."

There were 700 members of the convention and the convention of women at the dinner when Bishop Hobson of Southern Ohio launched the campaign for funds.

INDUSTRIALISTS HEAD CAMPAIGN

★ Henry Kaiser Jr., son of the automobile manufacturer, and Robert E. Gross, president of an aircraft concern, are to head the drive for a minimum of $750,000 for the diocese of Los Angeles. The fund will be used largely for the expansion of mission work in the diocese.

LEARNING FROM OTHERS

★ The Auxiliary of the diocese of Newark held a symposium at Trinity Cathedral House on February 1 on "how Christian women work." There were four speakers, an Episcopalian, a Baptist, a Presbyterian and a Lutheran.

BISHOP GILBERT FEARS ARMED PEACE

★ Bishop Gilbert of New York, addressing the annual dinner of the Church Club, deplored that men think the peace and security of the world can be maintained by "armed might and the use of newly developed devices which might bring the destruction of the whole race." He said that churchmen are today faced with a challenge such as "the followers of Christ have never been called upon to face before" and then added that while men pray that God's will be done, he has little place in their thinking. In resorting to armed might, he said, we are utterly disregarding the lessons of two world wars.

WESTERN MICHIGAN CONVENTION

★ Bishop Harris of Liberia was the headliner at the convention of Western Michigan, held at St. Mark's Cathedral, Grand Rapids. Bishop Whittemore, in his address at this diamond jubilee affair, stressed religious education and the need for maintaining the building fund if the diocese is to continue progressing. He also proposed a survey to determine possible lines of growth.

BISHOP EVERETT JONES IN HAWAII

★ Bishop Everett H. Jones of West Texas was the headliner at the convention of Honolulu, held February 10-15. He arrived with Mrs. Jones on February 1 for a brief vacation before the convention.

BISHOP COLMORE IS ILL

★ National Council has learned that Bishop Charles B. Colmore, retired Bishop of Puerto Rico, suffered a stroke recently at his home in Winter Park, Fla. The Bishop is reported to be improving slowly, and has regained the ability to speak, and at the time the report was sent, it was expected that he would sit in a chair in the very near future. Full recovery will be slow, but confidence is expressed that it seems certain.

PAROCHIAL SCHOOL CONFERENCE

★ A conference on parochial schools was held at the Good Shepherd, Augusta, Ga., for the province of Sewanee. Clergy, teachers and just interested individuals from several southern dioceses attended.

LAYMEN SPONSOR SERVICES

★ Laymen of Charleston, S. C. are again sponsoring noonday services in Lent at St. Philip's. The preachers also are holding forth each Wednesday evening, the services rotating among the Episcopal churches of the city. The preachers are Bishop Carruthers of South Carolina; Bishop Nash of Mass.; Bishop Keeler of Minnesota; Bishop Juhan of Florida; Bishop Dandridge of Tenn.; the Rev. James W. Kennedy of Lexington, Ky. and the Rev. Ray Holden of Raleigh.



TOWN AND COUNTRY CHURCHES get a lot of attention these days. Attending a recent conference were Bishop Horstick of Eau Claire; Bishop Hubbard of Michigan; Bishop Kirchhoffer of Indianapolis; Bishop Page of Northern Michigan; the Rev. Samuel N. Keys of Waynesville, Ohio, and the Rev. C. D. Braidwood of Lapeer, Michigan, where this particular meeting was held

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EPISCOPAL CHURCH NEWS

TOWN AND COUNTRY CONFERENCE

★ Town and Country churches was the theme of the mid-winter alumni meeting on January 30 at Seabury-Western Seminary. The speakers were the Rev. Clifford Samuelson of the National Council; Prof. E. Dargon Butt of the seminary faculty; Archdeacon Norman L. Foote of Montana; Prof. Rockwell Smith of Garrett Bible Institute, and student Donald A. Stivers, who attended one of the rural work projects last summer.

JUDGE ADDRESSES YOUNG PEOPLE

★ Judge Harry W. Lindeman of the juvenile and public relations courts of Essex County, New Jersey, was the speaker at the meeting of young people of Grace Church, Orange, N. J., January 29. Parents attended as guests.

CONFERENCE OF STUDENTS

★ Students of colleges in New Mexico and Southwest Texas, organized as Canterbury Clubs, held a conference at St. Mark's-on-the-Mesa, Albuquerque, with 50 present. Speakers were the Rev. Gray M. Blandy, professor of Bible at the University of Texas; Bishop James M. Stoney; Miss Johanna Mott of St. Clements', El Paso, and the Rev. Bancroft P. Smith of St. Andrew's, Las Cruces.

BISHOP SUFFRAGAN FOR CALIFORNIA

★ Unanimous consent for a suffragan bishop, requested by Bishop Block, was voted at the convention of California, held at Grace Cathedral, January 31 and February 1. Bishop Walters of San Joaquin was the speaker at a missionary mass meeting, and there were a number of speakers at a dinner which marked the 100th anniversary of the diocese. Another highlight was the sermon of Bishop Parsons, retired, at the opening service in which he reviewed the history of the diocese.

CLERGY CONFERENCE AT SYRACUSE

★ The clergy of Central New York held a clergy conference February 6-7 at St. Paul's, Syracuse. The speaker was the Rev. Garfield Williams, retired dean of the cathedral at Manchester, England, who is now locum tenens at Lowville, N. Y.

BRYAN GREEN IN BOSTON

★ The Rev. Byran Green, missioner from England, was the speaker at a service held at Trinity, Boston, February 9th. It was in preparation for a preaching mission that he will conduct in the diocese of Massachusetts next fall.



THE REV. W. JEFFREY ALFRIEND and the **REV. G. PAUL REEVES,** both of Tallahassee, Florida, are real sky pilots and take to the air when they have travelling to do

CHINESE MISSION CONSECRATED

★ The climax of a dramatic program of church development came on January 29th with the consecration of the chapel and the dedication of the vicarage at True Sunshine Chinese Mission in Oakland, Cal. The event is of more than local significance inasmuch as both the National board of the Woman's Auxiliary and the department of home missions of the National Council have contributed large sums of money to the construction of the plant, and the parish hall is named in honor of the former executive secretary of the Woman's Auxiliary, Miss Grace Lindley.

Over 300 persons taxed the capacity of the new chapel as Bishop Block knocked for admission and proceeded to the sanctuary. Bishop Block was attended by the Rev. Daniel G. C. Wu, retired, former vicar of the mission; the Rev. Joseph K. Tsukamoto, vicar of Christ Church, San Francisco; the Rev. Clarence Lee, vicar of True Sunshine, San Francisco; the Rev. Stephen S. H. Ko, vicar of True Sunshine, Oakland; and the Rev. Henry T. Praed, dean of the convocation of Oakland. The worship of the congregation was led by the combined choirs of the two Chinese Missions.

In his address Bishop Block traced the history of the Mission from the time of its founding by Deaconess Drant, who gathered together the nucleus of the congregation and brought a young Chinese, Daniel G. C. Wu, from Honolulu, to assist her in the work. The Bishop then went on to speak of the thirty years of service rendered by the Rev. Mr. Wu, in whose honor the new chapel was dedicated. He spoke feelingly of the appreciation of the diocese to the countless friends of Mr. Wu who had made the buildings possible. The Rev.

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Mr. Wu responded to the Bishop's address, speaking in English and in Chinese, and expressing his thankfulness and his happiness at the evidences of the sound foundation and flourishing condition of the work.

At the close of the service, the Bishop announced that, by the desire of the congregation and with the permission of the standing committee of the diocese, the mission would be known henceforth as the Mission Church of Our Saviour.

BISHOP REPORTED ARRESTED

★ A news bulletin broadcast by a New York station stated that Bishop Ronald O. Hall of Hongkong said that he was appealing for the release of Bishop Quentin K. Y. Huang, who, he said, was arrested in Kunming by the Communists for political reasons. The National Council has no information to explain or supplement the radio statement.

LOUIS PITT MARKS ANNIVERSARY

★ The Rev. Louis W. Pitt celebrated the tenth anniversary of his rectorship of Grace Church, New York, on February 5th and told the large congregation that "during the decade I have at no time been fundamentally discouraged. I have not experienced frustration and defeat in this catastrophic era, characterized as it has been by a second world war and by extraordinary social and political readjustments." He said that he hoped to pass on to his successor, when the time comes, "a strong, vigorous, united parish to accomplish in the future the sort of work that has characterized the parish for many years."

He urged wholehearted support of Bishop Donegan who is to succeed Bishop Gilbert at diocesan next January. Bishop Donegan visited Grace Church the following Sunday, February 12th, for a confirmation service.

ECUMENICAL RELATIONS COMMISSION

★ Bishop Angus Dun of Washington was elected chairman of the joint commission on ecumenical relations at a meeting held at Seabury House, February 1-2. The vice-chairman is Dean Lawrence Rose of the General Seminary and the secretary is the Rev. Floyd W. Tomkins. The conference was convened by Bishop Sterrett of Bethlehem.

Since this commission was appointed to take the place of the old faith and order commission it was charged by General Convention with the responsibility of the faith and order movement and for all cooperative action between the World Council of Churches and the Federal Council of Churches. It was charged by General Convention with full responsibility for "all matters of an ecumenical nature, especially to those referred from the first assembly of the World Council of Churches, for which we have joint responsibility," and the commission was further instructed "to see that the Church is kept informed as to progress in this field of ecumenical relations, especially at the grass roots level, and that it be held responsible for maintaining and furthering the close fellowship and cooperation of the Episcopal Church with the World Council of Churches and the Federal Council."

A considerable amount of time was given to the representation of the Episcopal Church on the various committees and commissions on faith and order, the World Council and the Federal Council. A special nominating committee is to nominate 27 representatives for the next biennial meeting of the Federal Council and the representatives from the Episcopal Church to the faith and order conference of 1952 in Lund, Sweden. This commission is to nominate to the Presiding Bishop the names of those who will represent our Church in all official capacities, save where the World Council or Federal Council has elected members to committees or commissions from our official delegates. Mr. Charles P. Taft and Bishop Dun are on the central committee of the World Council.

In setting up a tentative budget for the work of the commission, the meetings to be held during the triennium were considered and sums allocated for delegations, including meetings of the executive committee and central committee, the executive committee of the Federal Council, executive committee on faith and order and the biennial meetings of the Federal Council.

In discussing the whole relationship of our Church to the Federal Council it was discovered that the policy of the Federal Council in effect was made at the biennial meetings, where all Churches were fully represented and that even on the executive committee which handled interim matters the membership was still a proportionate representation from the Communions themselves so at all times matters of policy are under the scrutiny of all participating groups.

Bishop Sterrett, chairman of our delegation to the Federal Council and the member of its executive committee for ten years, declared that it was possible to register a vote in the negative whenever any denomination could not fully subscribe to the matter voted on. He also made it clear that General Convention and its actions guided the Episcopal delegation in its decisions. One of the great problems of the ecumenical movement is the general lack of information of the participating members.

NORTHERN MICHIGAN CONVENTION

★ Northern Michigan has ceased to be an aided diocese by voting at the convention held at Marquette, January 25-26, to relinquish the grant it has been receiving from the Council.

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EDITORIALS

The Atoning Life

SOME weeks ago The Witness ventured to express the belief that one of the needs in religious thought and life was a clear and simple definition or interpretation of the common theological words and phrases, so that they might make sense to the average layman and thus become for him really creative and enlightening in his daily life and thought. We gave samples of such phrases and, as evidence of what we meant, tried our hand at a simple interpretation of "The Sacramental Life." We then urged our readers to try their hands at a similar re-interpretation of other common theological terms and to submit them to us. So far, our suggestion has not borne fruit. So, we are going to try again with our own definition of another common theological term.

"Atonement" is a word in the Christian vocabulary not so often heard and seen as it was two generations ago. It remains, however, the expression of one of the most profound and most practical truths of Christian thought and life. It ought to be a light and a stimulus to every Christian wayfarer in a confused and violent world today. Its essential, inner meaning is clear and constitutes a revolutionary challenge to men's present habits of thought and action.

In the history of Christian theology, "Atonement" has had many interpretations, varying in accordance with the cultural level of the age. Underneath them all have been these basic facts: Man has sinned by flouting the will of God. Man is too weak and ignorant to make himself over. God therefore enters into mankind in Christ and gives humanity the power he lacked to transform its character. That these are the basic facts assumed by all interpretations of the doctrine of the Atonement would probably be agreed to by Christian theologians. The perennial problem however, always remains: How shall the renewing power of Christ actually become operative in humanity as a whole or in individual characters?

We believe that the first step toward answering this question is a recognition that the principle of the divine Atonement is a living fact as between man and man; that what our Lord did for sinful humanity we ordinary mortals are, or may be, doing in our relations with one another. Christian theology declares that the divine suffering of Christ brought new life to mankind because he had completely identified himself with humanity. No one who has had intimate experience with gross sin in the persons of stubborn sinners can possibly doubt that the principle of the divine Atonement can effectively work its renewing miracles as between man and man. John Doe and James Roe are intimate friends. They live together and have mutual interests. John falls deeper and deeper into gross sin. His new interests are revolting to James; they threaten to break the long friendship. But James, having in him the spirit of Christ, refuses to let the fellowship lapse. He continues to live with his friend, to go with him into places and atmospheres which nauseate him. He refrains from preaching or expostulation. He simply stands by, day after day and month after month. He suffers acutely through all this sad experience. But he maintains through it all his own ideals. John at last, like the Prodigal in our Lord's parable, comes to his senses and returns to his old interests and to the never-changing fellowship of his friend James. It is James' suffering and steadfastness that works the miracle of renewal. Not a rare instance this. It is duplicated over and over in families, in friendships, in prisons and hospitals. Something like it is taking place on a large scale in the work of "Alcoholics Anonymous." The eternal principle of the redemptive power of suffering, as between man and man, is in action all around us, had we eyes to see and courage to test. And the more clearly we do see it and the oftener we are brave to test it in our own relationships, the

★

"QUOTES"

THANKS to Jesus, the Kingdom of God is not up in the clouds. It is as real as politics and trade. In the strength of His life we ask ourselves, Who is my neighbor? And of ourselves, inspired by Him we answer, It is the man and the woman farthest away from us, between whom and ourselves yawns the deepest gulf of prejudice and tradition. We make ourselves morally responsible for our world. With our life's blood we sign an immense bond. We will carry the law of human fellowship into every part of human experience.

—By HENRY S. NASH
The Atoning Life

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sooner will we realize that the divine Atonement of our Lord is being implemented by him in a thousand human fellowships. The Apostle Paul was driving at the same truth when he said, "Ye suffer fools gladly, seeing ye yourselves are wise."

We believe that it is also pertinent to point out that in all the international problems of today the only possible solution is in the application of this same principle of the atoning life. Fulminating against the dreadful sins of Russia, of Spain, of Nazism gets us nowhere but onto the horror-go-round of futile recrimination and worse-than-useless threats of military force. Only a willingness to suffer humiliation if need be and to re-create fellowship with sinners at any cost will ever get this poor world off the dead-centre of self-defeating greed and violence. Some nation or people has got to take the initiative and break the vicious circle of competitive self-righteousness and take the glorious risk of surrendering righteous claims and armed menacings for the sake of new fellowship, at any price of suffering for itself. Could any nation be better cast for that role of the atoning life than America?

Current Movements and Christianity

PEACE MOVEMENT: Ally, Competitor or Both?

By KATHARINE C. PIERCE

THE peace movement is not only an ally of Christianity but an integral part of it. It is a well established fact that for the first three centuries of our era Christians were pacifists by definition.* It is not, however, the purpose of this paper to trace the history of pacifism but to approach the subject from a contemporary point of view.

Twenty years ago the Lambeth Conference said "War, as a method of settling international disputes, is incompatible with the teaching and example of our Lord, Jesus Christ. We believe that as Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the fatherhood of God and the brotherhood of all mankind." The following year General Convention incorporated this statement in a general resolution on world peace and went on to urge that the naturalization laws be modified to admit conscientious objectors to citizenship provided they would be willing to serve as non-combatants. The pastoral letters for years reiterated this condemnation of war. As late as 1939 the Bishops said "War as an instrument of national policy is a hideous denial of God and his condemnation rests upon it. It is rationally unjustifiable, morally indefensible, and religiously irreconcilable with the love of God and our neighbor. And it is wholly incompatible with the teaching and example of our Lord Jesus Christ." Though at that time the war in Europe had started the pastoral goes on to say "We recognize, however, that there are times when peaceful expedients having failed, men are inescapably involved in war, and we sympathize with all those whose conscience then impels them to participate in armed conflict. God does not will war. The vast majority of mankind of every nation do not will it, but man's refusal to accept God's will brings upon the human race this accursed thing. He has shown us the way, and said 'Walk you in it,' but we have refused."

This seems to put the burden of proof on those who participate in armed conflict and not on those who for conscience sake cannot do so. Two years earlier the Oxford Conference had condemned war as "a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and him crucified." It then stated three positions that Christians hold in regard to war, some take the pacifist position, some would participate only in just wars and some believe that the state is "the agent divinely appointed" to preserve a nation and therefore can require any service of its citizens.

Delaware Statement

THERE were several conferences before the United States entered World War II that anlyzed the situation from the Christian point of view, among them an international one in

*Historical Continuity of Christian Pacifism by John Yungblut in "Peace is Possible."

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Geneva in July 1939 said that "War is an evil and non-Christian method." The Federal Council's commission on a just and durable peace was appointed about this time. Its meeting in Delaware, Ohio, in March 1942, put forth certain guiding principles among them the statement that "moral law undergirds the world;" another that "means must be found to effect peaceful change" because "the prestige of Christianity has been gravely impaired by the frequency with which so-called Christian nations have used violence as a method of international change." This commission has now become the Church commission on international affairs with officers and members from nineteen different countries.

The Lambeth Conference had been unable to meet between 1930 and 1948 because of the war. When it did meet two years ago it reaffirmed its resolution of the previous conference. The Assembly of the World Council of Churches followed immediately after Lambeth. It stated that "War as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ. The part which war plays in our present international life is a sin against God and a degradation of man." In carefully chosen words it described the three positions taken by Christians as "1. There are those who hold that, even though entering a war may be a Christian's duty in particular circumstances, modern warfare, with its mass destruction, can never be an act of justice. 2. In the absence of impartial supranational institutions, there are those who hold that military action is the ultimate sanction of the rule of law, and that citizens must be distinctly taught that it is their duty to defend the law by force if necessary. 3. Others, again, refuse military service of all kinds, convinced that an absolute witness against war and for peace is for them the will of God and they desire that the Church should speak to the same effect."

It will be noted that the Amsterdam assembly did not say anything about the state being a "divinely" appointed agent as Oxford had. There was a debate about the first position, some of the leaders, notably the Bishop of Chichester though not himself a pacifist, maintained that with obliteration bombing and atomic weapons no war can be called "just." Lambeth, General Convention, the House of Bishops, the Federal Council and the World Council of Churches are agreed that war is incompatible with the way of Christ. It is therefore evident that the leaders of the Churches think of the peace movement as not only a legitimate activity but a real part of the Churches business.

Episcopal Action

THE attitude of the Episcopal Church toward pacifists has changed since the first World War. There were rectors then who were deprived of their parishes and in one case, Bishop Paul Jones, of his missionary district. He was never fully reinstated and never had another diocese. There is no doubt that the Church has a deep sense of regret if not of shame for this treatment of a great spiritual leader. It may be that this incident had a bearing on the treatment of rectors and bishops during the last war. No rector lost his parish and no bishop lost his diocese. On the other hand seven bishops who are members of the Episcopal Pacifist Fellowship have been elected and consecrated since the United States went into the war. The largest pacifist organization that is based on religious conviction is the Fellowship of Reconciliation founded at the beginning of World War I. Eleven years ago the E. P. F. was started as an affiliate of it, the first of the denominational fellowships of which there are now nine. We believed that through our churches we could reach many people hitherto unconnected with any peace group. There are two types of membership: regular membership, "In loyalty to the person, spirit and teachings of Jesus Christ, my conscience commits me to his way of redemptive love and compels me to refuse to participate in or give moral support to any war"; associate membership, "I agree that war is monstrous evil and confess the sin, personal and social, which leads to involvement in it; and dedicate myself to the establishment and maintenance of a true peace, advocating such social, economic and international readjustment at whatever cost to class privilege and to nationalistic prestige and self-interest as may be necessary to remove the causes for war and to abolish it as a fact." The growth of the organization is slow but steady. The membership is now about 950. The Fellowship is not officially recognized by the Episcopal Church but it is generally regarded as the peace organization of the Church.

Canon Raven wrote one of the preliminary papers for the Oxford Conference in which he said that just as slavery had been the great evil in the last century so war is the great evil of this and that it is right that all of our energies should be concentrated on ending it. Surely the people most concerned and also most able to do this are those who call their Saviour the "Prince of Peace."

QUESTIONS FOR DISCUSSION

1. Discuss, pro and con, the statements of Lambeth, General Convention, Pastoral Letters, to determine whether or not the group agrees with them.

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2. What is an absolute Pacifist required to do: in peace; in time of war?
3. What is meant by a "just" war? Do you think that any recent wars, international or civil, have been "just"?
4. What position was taken by the Amsterdam Conference on the question of war?
5. Do you think that the state is "the agent divinely appointed" and therefore may require any service of citizens?
6. What alternative does a pacifist have under U. S. law in wartime?
7. What was the record of the Episcopal Church in world war one? in world war two?
8. Discuss the difference between the two types of membership in the Episcopal Pacifist Fellowship.

The Meaning of the Creed

The First of a Series for Lent

By JOHN E. HINES
The Bishop Coadjutor of Texas

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WHATEVER else one may say of the Christian religion, one is compelled to say that it is rooted in history. It took its rise, as D. W. Forrest reminds us, "not in an abstract conception of what might be, but in recognition of what had been." ("The Christ of History and Experience," p. 5). It revealed itself, from the beginning not as a speculative theory, but as a loyal response to a fact. That is the bond that unites the entire New Testament. That is the nucleus about which Christian doctrine and Christian exhortation revolve.

It was the "Good News" about Jesus that the first Christian preacher proclaimed. As we all can understand, the Jewish Sanhedrin would not have complained that Peter and John had preached about God. They could have spoken to the full of the kingdom and of Messiah. But to escape the wrath of the Sanhedrin, it was the name Jesus that they would have had to omit. Bravely, they replied: "We cannot but speak the things which we have seen and heard."

It was the same with St. Paul. He went storming up the road to Damascus, breathing fire and slaughter, but it was not against a principle that he was to fight, it was against a person. It was Jesus whom he persecuted. And, later, it was this same Jesus for whom he was ready to be bound and to die.

What St. Paul testified to at Corinth was that the Christ was Jesus and not the far-less pointed and less accurate testimony that Jesus was Christ. For, this latter, rather fashionable doctrine of the finite, limited, struggling, crucified God, with whom we cooperate as comrades and fellow-soldiers in the fight against evil, is a travesty on the New Testament. It seems to some of us that it is this that lies at the base of the despair and cynicism that threatens to take our earth. For, anyone who thinks about it more than superficially, can readily understand that the idea of God and ourselves, joined together in a partnership of crusade and good-comradeship, lacks that flame which empowered Christian men in innumerable crises, when they have worshipped the God who is saviour and victor . . . the God who gave his Son to triumph over the forces of evil on his cross; the God through whom—in the greatness of his love and mercy—we are not merely anxious spectators in an undecided warfare, but are already "more than conquerors."

I have used these introductory paragraphs in an attempt to place the emphasis where it belongs in such a treatment as this of the creed. For, frankly, the creed is a battleground between the Church and the men and women to whom the Church would minister. If you should challenge the mythical average business man today, as to what he felt the creed of Christendom to be, he would probably reply that it is a document of "philosophical or theological opinions" which Tom, Dick, and Harry do not understand, but to which the Church asks them to subscribe as the price on their entrance into the kingdom. Yet, this is precisely where this man would be confused about the Christian gospel, and its meaning. For, it is here that there is a remarkable distinguishing element in Christianity, which sets it apart. For the philosophical patterns of the Platonists, the Stoics, the mystical religions of the East, all drew their powers elsewhere than from the actual world of fact and history. To them, the world was something from which to escape, something to transcend, rather than the earthen vessel for God's self-revelation. But, a Christian, when he wishes to feed his faith in the living God, "turns his eye upon history, and upon a history; upon a life and a passion; and upon a life after a passion."

To put it another way, from Canon Wedel's little pamphlet, "Just What Is The Creed?", the creed contains no noun clause. It does not say, "I believe that." A philosophical belief, or a purely theological one, would begin, "I believe that." The creed instead says, "I believe in." And that

which is believed in, is not an opinion about God, or an opinion about a man called Jesus. The Creed says, "I believe in God"; "I believe in Jesus Christ." The significance of the little word "in" is profound, for it expresses an act of allegiance. It is an expression of trust in a name, a Father who has made heaven and earth: His Son, our Lord, who was conceived, born and died.

Actually, adds Canon Wedel, if we return to the question, "Just What Is The Creed?", we have the answer in the word, "gospel." For a gospel is "Good News." News is always about action! There it is about the God-man: "was conceived," "born," "suffered," "was crucified," "buried," "descended," "rose again," "ascended." That, if you please, rather startingly describes and identifies the Creed. Not a summary of a law, not a demand, not an ideal, not even a description of a program for the improvement of the human race. But, rather the declaration of what has been done, on the stage of history, and of eternity, by God, for men, his sons.

The Development of the Creed

A QUESTION which we frequently hear is; "When was the Creed written?" It is a reflection of the kind of world in which we live. To us, writing, printing, publishing, is an accepted fact, a necessity. This book was published in 1800, another in 1614, another in 1949. But it was not so in the world of the Apostles. Just as the mission of the Apostles was first to proclaim the faith orally, so the composition of the sacred writings was an after-thought. The creed was, at first, orally, taught to the catechumens (candidates for the faith), and formally professed by them at their baptism. For a long time, the rule of faith was considered to be a secret and was withheld, even from the catechumens, until the last stages of their instruction. This helps to explain the fact that only fragmentary evidences of the creed are found in sub-Apostolic writings. Even as late as St. Augustine (4th century), we find him seemingly articulating a principle: "No one writes down the creed that it may be read."

Historically, creeds may be divided into two broad classes: baptismal and declaratory. A very simple confession, corresponding to the Trinitarian formula, and into which believers were baptized, formed the earliest type of the baptismal creed. G. F. Maclear tells us that a few days before baptism, the creed was delivered to the candidates, accompanied by a sermon explaining it. Thus the Apostolic constitutions describe the catechumen as declaring, at the time of his baptism:

"I believe in the only true God, the Father, the Almighty.
And in His only begotten Son, Jesus Christ, our Lord and Saviour,
And in the Holy Ghost, the Life-giver."

But as early as Tertullian, who lived in Carthage, about 200 A.D., the confession carried more than was mentioned above, and included, besides belief in the three persons in the Trinity, repentance, remission of sins, and the Church.

Now, the declaratory creeds, are those which, instead of being recited at the time of baptism, were repeated in the public offices of worship of the Church, particularly at the time of the celebration of the holy communion. Gradually, the custom spread from the east to the west, especially to the churches of France and Spain. However, there is little written evidence of any formal creed, until we come to the time of Irenaeus who, as Bishop of Lyons, in 177 A.D. left written evidence of a confessional creed which includes the majority of the articles now present in the Apostles creed, meaning:

Belief in:
One God, the Father Almighty
The Maker of all things in heaven and earth,
One Lord, Jesus Christ, the Son of God,
In His incarnation, and his birth of the virgin
His passion
His resurrection of all men at the last day.

At the end of such a confession, Irenaeus says:

"No otherwise have the Churches in Germany believed, and delivered, nor those in Spain, nor the Celts, nor those in the east, nor in Egypt, nor in Libya, nor those established in the central parts of the earth. But as the sun, the creature of God, is one and the same throughout the whole world, so also the preaching of the truth shineth everywhere, and lighteneth all men who wish to come to a perfect knowledge of the truth."

It is unlikely that a reliable writer, such as Irenaeus, could, or would have written thusly, if he had not known that the creed had wide acceptance. Incidentally, such unity, as he describes, was about to be broken, for it was not long before the breath of heresy began to blow such a storm, that even the Council of Nicea could not quiet it.

Creed Is Limited

BEFORE launching into any of the specific statements of the creed, I would like to take this opportunity to offer a warning, this: The creed is limited. The life of the Church, its outreach, its comprehension, its intellectual and spiritual vitality, are not exhausted by the act of confessing its faith. Karl Barth is insistent in saying that even the proper proclamation of the

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Church's faith has two inevitable frontiers (to paraphrase him):

The first of these is sacrament, through which the Church is reminded that all of its words, even those blessed by God's word and spirit, can do no more than aim at the event itself, in which God has to do with man. While both baptism and holy communion are channels for the increased revelation of the nature of God to man; they are also, and importantly, the revealers of the boundaries of what can be said, and understood, and, to that extent, comprehended of God by man. The reality that is God is always beyond sacrament, however much it is in sacrament.

The second frontier, which the creed faces, in its proclamation, is that of human life itself, its weaknesses, its confusion, its sinfulness, its tenuous quality. When St. Paul says, "For now we see through a glass darkly, but then, face to face," or, "Now I know in part; but then shall I know even as I am known," he is underscoring, for all men, the limitless quality of the coming kingdom, as contrasted with the limitations of this present age. But he is also underscoring for men, whose tendency is to exhalt their own knowledge, their own comprehension, their own perception beyond their proper bounds, the bluntness, the dullness of the implements upon which they are forced to depend for their comprehension of God and truth.

QUESTIONS FOR DISCUSSION

1. What does the author mean when he says that the creed is rooted in history?
2. What facts caused the persecution of the Apostles?
3. What is the difference between saying that "Christ was Jesus" and "Jesus was Christ"?
4. Discuss the difference between saying "I believe that" and "I believe in."
5. What creed did catechumens recite at their baptism?
6. What creed was recorded by Irenaeus?
7. What does the author mean when he says that the creed is limited?

Civil Liberties and World Peace

By CLIFFORD J. DURR
Former Member of Federal Communications Commission
President of the Lawyers Guild

FOR several weeks I collected notes for this paper. Most of them were made obsolete by a newspaper headline a little later: "Truman Reports Atomic Blast in Russia." Such is the rate of obsolescence in our modern scientific age.

The issue of our time is life or death for the human race. The scientific genius which split the atom has not yet devised a photo-electric cell for sorting out those to be saved from those to be destroyed by the force it has unleashed, nor will it do so. That force is wholly impersonal and impartial and will continue to be.

If there ever was a time in which all nations and all people are "members one of another," that time is now. We shall be members together in life or in death. We can decide together which it shall be, but some of us cannot make a decision for the others opposite to that which we want for ourselves.

I believe most of us glimpsed this quite clearly in the first flash of the bomb exploded over Hiroshima. But that was four and a half years ago. The flash passed quickly and the radio-active clouds soon floated away and were dissipated high above the earth. The two hundred thousand or more men, women and children who died at Hiroshima, in time, became statistics in our thinking, to be added to the casualty estimates of a pre-modern age world war. Percentage-wise they did not affect the total very much.

In time, also, our glimpse of understanding of our now unseverable ties with mankind was likewise forgotten.

We now seek our safety in a supremacy in atomic weapons and in the planes and missiles necessary to carry them to their appointed targets. We shall not find safety in such a supremacy, however overwhelming it may seem to be.

I do not say this because of official reports of an atomic explosion in Russia. Our ablest scientists have been telling us for a long time that there can be no such thing as a monopoly of scientific knowledge. Einstein warned that nature plays no favorites in the bestowal of her secrets; that what she tells to one, she will, in time, tell to any diligent and persistent enough in asking. We now seem shocked by the demonstration that the men who made the bomb knew what they were talking about. Russia, somehow, seems guilty of exceptionally sinister behavior in appearing to have done in four years what our scientists estimated might require as much as five years. An editorial from one of our Washington newspapers offers consolation that somehow does not console:

Speech before the Episcopal League for Social Action, San Francisco, California.

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"The mere fact of the explosion," it says, "does not necessarily mean that the Russians have the capacity to make bombs in quantity." "No one knows for sure," it continues, "but it is unlikely that Russia has yet developed a method similar to our gaseous diffusion process for quantity production of fissionable material."

The lethal efficiency of our present bombs has, of course, made obsolete the very primitive type that was exploded at Hiroshima. Perhaps Russia's bomb, if she has it, is no more efficient than our Hiroshima model. If so, we still have a four year lead in the power to kill. But what does one do with that kind of time?

The Ideal Weapon

WHILE the atom occupies the headlines, we read less conspicuous stories, from time to time, about studies of the mysterious cosmic rays of the sun and of shock waves somehow related to the pulsation of the stars. Now, Dr. Brock Chisholm, director general of the world health organization, tells us that even our most modern atomic weapon is already outmoded as an efficient lethal instrument. A newly developed bacteria, he says, is the "ideal weapon, militarily speaking." It is simple, light in weight, easily prepared and can be produced at a cost that is within the reach of the budget of the smallest nation. Above all, it is efficient. Seven ounces, he estimates, if spread wide enough, can wipe out all mankind. He roughly estimates the casualties of another world war at nine-tenths of the human race.

I do not believe that the way to peace lies in frenzied preparation for death.

I do not believe that men or nations can be frightened by other men or nations into a state of sweet reasonableness. On the contrary, I believe that frightened nations, like frightened men, are likely to be not only unreasonable, but dangerous.

I believe that if the present tensions and the present armament race between east and west are continued much longer, the resulting accumulation of fear and hatred will destroy all that makes human life meaningful, if not all of human life.

I do not believe that personal or national prestige is of much account when weighed on the scales against survival. I think there are occasions when nations, like individuals, must swallow their pride in order to save their deeper self respect.

At this moment of history, I would rather gamble my future on a belief in the basic decency, as well as the desire for life, of men everywhere than upon a preponderance of atomic weapons.

We are alarmed by the report of one atomic blast in Russia. Is it not reasonable to assume that the people living behind the iron curtain are not basically very different from ourselves and that they have been even more alarmed by continuous reports of our growing stockpile of increasingly efficient atomic weapons, and that fear is an important, if not the most important motive, behind their behavior which frightens and angers us?

I would like to see this country launch an all-out world war against fear.

In our international relations, I would like to see us first remove all obstructions from our own eyes, whether they be mote or beam, in order that we may better see to remove similar obstructions from the eye of our neighbor.

I am neither a scientist nor a military expert. I may be entirely mistaken in my fears. It may be that Dr. Chisholm is mistaken in his appraisal of the lethal efficiency of the new biologic agent. It may be that, with the tremendous wealth it has, this country can continue indefinitely such a military ascendancy that no other nation will dare attack us, and that we shall have the self-restraint never to unloose our own destructive power. But shall we then have the peace we want?

Through economic and military assistance to the nations of Western Europe we seek to establish an "equilibrium" in order that time may be afforded for tensions to relax and problems somehow to solve themselves. If such an "equilibrium" is established can it be more than a delicate balance of mutual fears? Will one fear destroy the other or will both continue to grow as they feed on each other? Is an "equilibrium" enough to offer people who have twice known the devastation of war in the space of one quarter of a century? In what direction lie their hopes? What destiny challenges their efforts? Even survival can lose meaning when hope is absent.

Is our best legacy to our children and their children to be military and economic dominance in a world stalked by war?

Suppose war should come while we are strong and ready and that we so completely destroy all rival military power—active and potential—that it is no longer necessary to maintain our own. Can we then live in peace with ourselves as we contemplate the fruits of our victory?

Today we have such power as we never dreamed of before, but it does not reassure us. We are afraid and we are not even certain of the source of our fear. We say it is Soviet Russia and Communism but we suspect that it may lie in our own distrust of ourselves. In our fear, we turn to the worship of power as the god of our salvation. We make to it burnt offering of our most

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precious possessions—the freedom of our minds and souls—and demand that all others conform with the pattern of our worship, lest the god be offended. But we know in our hearts that the god is false. We know that power is not enough, that essential ingredients are missing from our formula for peace. We must seek those ingredients with all our hearts and minds.

But the god of power is a jealous god who does not readily share his sovereignty. Will he let us pursue our search so long as we worship at his altar?

That freedom of conscience, freedom of speech, discussion and of association, guaranteed to us by the first amendment to our Constitution, are essential to our search. They are our avenues to the future, but notwithstanding such guarantee, our avenues are rapidly being closed before us by barriers of fear and suspicion.

A Loyalty Case

RECENTLY I received an irate letter from a college professor for whom I have a high regard. He was taking exception to a statement I made before a committee of the United States Senate in opposition to the Atlantic Pact. He said my discussion of the issues of international law involved was wholly unsound. He may have been right and I may have been wrong. The professor has the advantage over me. He has taught international law and I have only studied it—years ago as a student in law school.

I studied international law at a time and place when the League of Nations was a vital issue—in England in the immediate aftermath of World War I. I remember the depression and despondency that came over my English friends with the announcement that the United States would not enter the League. They said that the League could not be successful if any major nation stayed out of it. They feared that another world war might soon be in the making, though they could not then foresee the source. I have talked to many scientists, I have seen the ruins of Warsaw and the rubble heap that was the Ghetto. I have even talked to Dr. Chisholm. I feared that the formation of rigid power blocks within the United Nations might destroy it just as the League of Nations was destroyed. Perhaps these things affected my legal judgment. But the professor would have been more helpful in saving me from future mistakes if he had been more specific about the errors of law involved. He made his point by characterizing my argument as typical of the Communists position.

Recently I represented a government employee in a "loyalty" case. The charge against him was disloyalty to his country. There was no accusation of any illegal act, nor of any impropriety or lack of diligence in the performance of his duties. On the contrary, there was no blemish of any kind on an employment record of eleven years. His immediate supervisor and the head of his branch both testified to his ability and reliability as an employee and his loyalty to his job. His military record was outstanding. It included a promotion for valor in combat, a silver star for bravery and two wounds, one resulting in a permanent, though partial disability. But he was a sort of idealist. Before the attack on Pearl Harbor he had been something of a pacifist in his leanings and had opposed peace-time military conscription. He had, prior to the war, held a brief and casual membership in two organizations, "respectable" in the political climate of that time but subsequently declared "subversive" by decree of the Attorney General. Though a Southerner, he did not believe in racial segregation. A few of his associates were listed as subversive in the secret dossiers of the Federal Bureau of Investigation, though he was never able to ascertain the nature of their subversiveness. The loyalty board of his department found that "on all the evidence" reasonable grounds existed for the belief that he was disloyal to his government, but it refused to state which particular evidence led it to its conclusion. The cabinet officer who heads his department sustained the judgment below. On the final appeal to the loyalty review board he was given an opportunity to demonstrate his loyalty affirmatively. He was asked about his views on the Atlantic Pact.

His answer was not the best for winning his case. His first-hand experience with war had not convinced him that force was a desirable means of settling international differences and he said so. But for reasons unstated, he was finally cleared. Perhaps his military record had something to do with it. His ordeal, from the time he was first served with "interrogatories" until his final clearance, lasted about a year.

But can a man ever be completely cleared of the suspicion of disloyalty placed upon him by his own government? Can the toll upon his emotions, taken by a year of worry about joblessness and the support of a wife and two children ever be replaced? Is there a cure for the hurt of being shunned by his fellowmen, lest the taint of his guilt be attached to them by association?

I have read of a somewhat related trial of a beloved officer of the Episcopal League for Social Action. I know nothing of canon law. Perhaps the proceedings and judgment in his case were

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in strict compliance with established law. But it disturbs me, as a layman, that a Christian minister, should lose his church for seeking peace through promoting friendship, or even for associating with "sinners" and "publicans," if such was in fact the nature of his associates.

(To Be Concluded Next Week)

Talking It Over

By W. B. SPOFFORD

SENATOR Brian McMahon's proposal that the U. S. spend fifty billion to help the people of the world, instead of spending a comparable sum on H-bombs and rockets has stirred up a lot of favorable comment. Newspapers everywhere gave the speech full coverage and the New York papers, and I presume others, have encouraged discussion of the proposal in their correspondents columns.

One of those to endorse the Senator's ideas is our own Bishop Scarlett of Missouri, who is the chairman of our commission on social reconstruction and is also chairman of the Federal Council's department of international justice and goodwill. So it is nice to report that he, in a telegram to the Senator that was made public by the Council, called the plan a "bold, imaginative and constructive approach to the problems of delivering the people from the nightmare of atomic warfare. To harness the creative energies of men and the God-given energies of nature in the struggle against poverty, ignorance, disease and despair offers our best hope of fellowship, the one sure preventive of war. I am sure that the people of our Churches will respond warmly to the spirit and purpose of your proposals."

Who knows, maybe with a few more fears aroused by the Hell-bomb, and a bit of a rise in the number of unemployed from the present official figure of 4,480,000, we may muster up enough courage to give belated recognition to a fellow Episcopalian, who said nearly three years ago the very things the Senator is now saying. Henry A. Wallace, in an address to the members of the French Chamber of Deputies on April 23, 1947, advocated that fifty billions be made available through UN to help devastated and backward areas. He said also, in that same speech, that it would be cheaper for the world to finance this kind of program than to finance such huge expenditures on instruments of worldwide death.

I am sure we are all delighted that Mr. Wallace's sane proposals have again been brought forward by Senator McMahon. It is gratifying also to learn that Bishop Scarlett supports these proposals, as other churchmen in great numbers undoubtedly will. And in doing so I think it would be nice to give a pat-on-the-back to a Christian statesman who has been taking a considerable kicking around for having the courage to lead the procession.

They Won't Grow in the Sack

By WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln, Nebraska

ONETIME in the spring when I was a boy, my venerable grandfather, who had given us some seeds which he himself had raised, asked if I had planted them. Upon my saying that I had not yet done so, he replied "They won't grow in the sack!" I have thought since how applicable this remark is to a good many situations in life. Abilities are of little use unless we put them to work.

Some of the most precious gifts which a confirmed Christian has are the gifts of the Holy Spirit which he received at his confirmation namely; wisdom, understanding, counsel, ghostly strength, knowledge, godliness, and holy fear. These are the gifts for which the bishop prays right before the laying on of hands. They are wonderful gifts, but as Christians we need to stir them up and make use of them. They need to be applied to the situations of life in which we find ourselves. From time to time we ought to remind ourselves that we do have these gifts, and can walk in the strength of them. Too often we act as though we had never heard of such qualities as wisdom or ghostly strength, or other like qualities.

Then we have special abilities which can be used for Christ and his Church. Some people have never taught a church school class but have the ability to do so very creditably, if they would just put the ability to work. Some have a gift for human sympathy and for helping others over the rough places of life. How much this help is needed in the present day! This ability ought to be used, and it will grow with the using.

Most of us have some special traits of personality which may show up just occasionally, but they are there and, if developed by practice would make a great difference in our lives and in the lives of others who know us. Maybe it is a sense of humor, the ability to say a helpful word at the right moment, or an insight into the good potentialities of others. Whatever it may be, put it to work. And it will grow, but it "won't grow in the sack."

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NEWS OF CHURCHES OVERSEAS

NIEMOELLER DEFENDS HIS STATEMENTS

Martin Niemoeller, who recently brought the wrath of fellow-churchmen upon himself for saying that German unity under Communist control was better than east-west division, defended his statements in a sermon preached in the American zone. He said "there are no Germans in Berlin any longer, only Americans and Russians. World War 3 has been under way long since on German soil." Referring to the criticism, he said that "the Church has a duty to serve the cause of peace, and I do not care about the criticism of politically-minded pastors. After all a pastor can give advice to politicians. It would be difficult to find people who have done a worse job than the politicians between the years 1945 to 1949."

Later Niemoeller caused further surprise by saying in a speech that "if Communism should come, the German people will have to put up with it as with Nazism in 1933." He said that the claim that the Church would perish under Communism is "erroneous." "The Church would have to live differently, but live it would." He said that both "western liberty" and "eastern social justice" need to be examined; also that the Evangelical Church, of which he is president, "should take care not to wake up one morning in the Roman Catholic Church's lap." In the original statement which caused wide protest, Niemoeller has stated that the western republic of Germany was "begotten in the Vatican and born in Washington."

RELIGIOUS SECT SPREADS IN CHINA

A sect called "Jesus' Family" is spreading "like wildfire" in China according to Dr. D. V. Rees, British medical missionary, reporting in Hong Kong. He said that the sect, founded in 1921, now has 300 colonies scattered through northern provinces. It flourishes in civil war days since Communists could find no fault with the community, every member of which surrenders all possessions when he joins and thereafter shares everything in common with other members. Dr. Rees described the sect as being "more Communist than the Communists." They grew rapidly at a time when other religious groups were fleeing before the approaching Communist armies. Dr. Rees reported from first hand information since he has been working for two years in one of the hospitals at a "Jesus Family" colony.

PRESBYTERIANS CONTINUE IN CHINA

The Presbyterian board of foreign missions have issued a statement that "it is the earnest desire of the Presbyterian Church, in full cooperation with the Church in China, to continue its Christian service under the Communist regime." The statement says further that missionaries are remaining at their posts and others are preparing for the China field.

PROTESTANTS PROTEST IN ULSTER

A campaign has been launched in Northern Ireland by Protestants against the alleged curtailment of their activities in hospitals. Under the present state set-up, the only Protestant Churches allowed to appoint chaplains are the Presbyterians, Church of Ireland (Anglican) and Methodists.

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NEWS OF OTHER CHURCHES

UNITY MOVEMENT THREATENED

A source close to the general council of the Congregational Christian Churches has stated that a Brooklyn supreme court decision might constitute a serious threat to the whole Church unity movement.

The decision, rendered by Justice Meier Steinbrink, enjoined the council of the Congregational Christian Churches from acting on a proposed merger with the Evangelical and Reformed Church. Set for next June, the merger would have resulted in the formation of a United Church with nearly 2,000,000 members.

The informant indicated that if the decision remains unchanged when the declaratory judgment is entered, the General Council would appeal "to the limit." This means the case might be taken to the U. S. Supreme Court, if necessary.

"If the judgment blocks the merger," he said, "it will be the first time in the history of the country that a denomination has been restrained by a civil court from getting together with another denomination. Such a ruling would affect the whole Christian world and we would be compelled to appeal to the limits of our ability."

The civil suit which began in November of last year was filed by the Cadman Memorial Congregational Society and the Cadman Memorial Church of Brooklyn which oppose the merger.

SYNAGOGUE MEMBERS TO WORSHIP AT CHURCH

For the first time in the history of Quincy, Mass., members of a Jewish synagogue will attend Sunday morning services at a Protestant church. The Rev. William H. Duvall of the Atlantic Methodist Church has invited the congregation of Beth Israel Synagogue to his church Feb. 26, "Interfaith Sunday" for joint services. Rabbi David Alpert, Jewish hospital chaplain for the Greater Boston area, will be guest speaker. Rabbi Jacob Mann, spiritual leader of the synagogue, accepted the invitation of the Methodist minister and will also participate in the service.

URGE OUTLAWING OF LIQUOR ADS

Clergymen appearing before a Senate committee urged Congress to outlaw the interstate transmission of alcoholic beverage advertising by enacting the Langer bill, which would forbid such ads in magazines that cross state lines. One of the speakers was Samuel M. Cavert, head of the Federal Council of Churches, who charged that "The terrific pressure of social custom and publicity has induced young people everywhere to assume that intoxicants, like ice cream and tea, are a matter of course and somehow connected with social distinction." He said that the Council has not committed itself to any specific bill, but added; "It does insist however that the present flood of liquor advertising presents a social problem which legislators ought not to evade."

LUTHERAN CHURCHES REACH AGREEMENT

Agreement on a common confession of faith has been reached by unity committee of the American Lutheran Church and the Lutheran Church-Missouri Synod. The document stresses the authority of the Bible as the only source of Christian teaching.

PRESBYTERIANS STUDY DIVORCE RULES

A commission of lay and clerical members are studying rules of the Presbyterian Church on marriage and divorce, looking toward clarification legislation by the General Assembly.

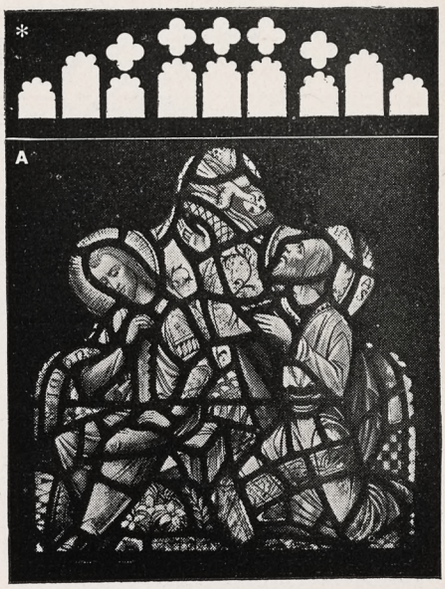
One question to be considered by the commission relates to the assumption that the judgment of the civil court is to be binding on the Church regarding "innocent" and "guilty" parties in a divorce.

Many Presbyterian pastors were said to have objected that the truly innocent party is often the one against whom the civil court has granted the divorce. Still another question is raised as to the acceptance of the canon of another denomination as binding Presbyterian ministers.

Part of the commission's work, it was announced, will be to study the problem of mixed marriages with Roman Catholics. Requests for statements on the Presbyterian position with regard to mixed marriages with Catholics have come "regularly" to the General Council of the denomination in recent years.

DR. SANDER BACKED BY UNITARIANS

Twenty-three Unitarian ministers of New Hampshire praised Dr. Hermann N. Sander's "humanitarian action" in the alleged mercy-killing of a woman cancer patient. They expressed agreement with the action "in view of the fact that Mrs. Borroto was dying from cancer in irremediable pain." The doctor goes on trial Feb. 20 for first degree murder.



(A, B) Details from Over-the-Entrance* Window at All Saints Church, Atlanta, Ga.
The Rev. Matthew A. Warren, Rector

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The complete window (made up of fourteen main sections arranged in a horizontal row and showing Christ the King, The Trinity, The Evangelists, The Apostles and two Memorial Panels) is designed to admit light into the Narthex. The judicious use of colored glass has produced a mellow, tapestry-like effect. Delicate color, interesting texturing, fine scale, abundance of symbolism and careful draftsmanship are coordinated to achieve an intimately beautiful ensemble. A copy of "Stained Glass", a reprint from the Encyclopedia Americana, complete with illustrations in black and white and color, is yours for asking.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Ancestry of Our English Bible. By Ira M. Price. New edition, by William A. Irwin and Allen P. Wikgren. Harpers. $3.75.

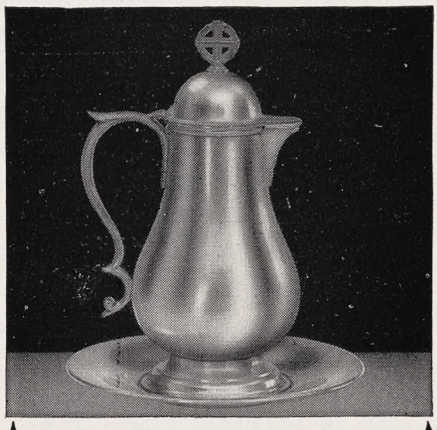
For over forty years, Dr. Price's book has been one of the leading textbooks in this field, and has been familiar to thousands of students. The new edition brings it up to date, taking account of the most recent discoveries—the new Jerusalem Scroll of Isaiah provides the frontispiece. Everyone who is interested in the story of the Bible, from the beginning down to the latest revision (the last chapter is on the RSV), should make the acquaintance of this book.

The Church's Ministry. By T. W. Manson. Westminster. $2.00.

In these four lucid chapters Dr. Manson seeks to reply to the Catholic view of apostolic succession, as advanced by Dr. Kirk and other scholars in The Apostolic Ministry. Dr. Manson's main point is that the Church herself, and not an order of the ministry, succeeded to whatever is apostolic and at the same time capable of succession. The ministry is a function and an organ of the Church, while the special status of the Twelve was "a personal thing and inalienable" (pp. 55-6, 107-8). What validates a ministry, furthermore, is the call of Christ, the gift of the Spirit, and the "signs of an apostle." It is the part of ecclesiastical authority to recognize and accept this gift of Christ to the Church.

From these premises, Dr. Manson urges the immediate recognition of Free Church ministries. "We must go on insisting," he writes, "that nothing less than full and frank recognition will meet the case" (103).

While there is much in this little book which is learned and incisive (notably its correction, pp. 38ff., of the loose and misleading use of the



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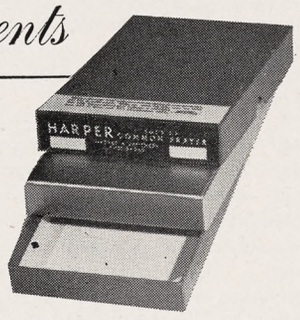
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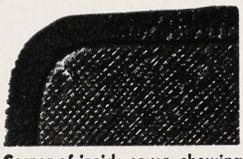
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term shaliach in The Apostolic Ministry), it is to be regretted that Dr. Manson's leading theme advances us no further on the road to reunion. What he states with such clarity is a familiar thesis which assumes that all ministries are in essence identical. Not only is this obviously not the case (are there not basic differences between the "Catholic" priest, the "Protestant" minister, and the "Pentecostal" charismatic?), but it is only by grasping the nature of these differences that we can proceed to some genuine Church unity. Our several ministries may have their roots in the New Testament, but they do not have the same roots. Nothing but confusion can arise from saying we are really all the same, while in actual fact we do different things from different points of view and with different results

—C. C. RICHARDSON

A Philosophy of Religion. By Edgar S. Brightman. Prentice-Hall. $5.

This is a new issue of one of the best textbooks in the subject. Dr. Brightman writes out of the great tradition of philosophy—he does not try to write philosophy from the standpoint of a purely scientific view of the world. He is himself a philosopher. A great many persons besides those technically involved in the study or teaching of philosophy or theology will find this book of interest. The great subjects of belief in God and Immortality, and the postulates of ethics (why right is right, and wrong is wrong)—these are questions that concern us all, and here is a book which is clearly and plainly written so that the ordinary person can understand it. It is a book for students—but fortunately, there are lots of students outside of college and seminary these days.

Women in the Old Testament. Twenty Psychological Portraits. By Norah Lofts. $2.50.

A collection of entertaining and often perspicacious biographies in miniature comes from the pen of a well-known English novelist. The author has conscientiously studied the biblical text, but her psychological imagination has not been hampered by undue respect for modern historico-literary criticism. In the words of her publishers, these "romantic lives read like fiction."

—SAMUEL L. TERRIEN

New Carols and Songs for Children. By William Grime. Illustrated by Don Kelly. Pulpit Press. $1.50.

It is not easy to toss off carols—the great carols are the results of generations of Christian singing. One wonders why these carols should be substituted for the traditional ones which have been sifted out over the centuries.

Forgotten Religions. Edited by Vergilius Ferm. Philosophical Library. $7.50.

A fascinating survey of up to date information on various ancient religions. Dr. S.A.B. Mercer has the interesting chapter on The Religion of Ancient Egypt, for example. The Religion of the Canaanites, Prehistoric Greece, The Mystery Religions, Mithraism—and the Religion of the Eskimos, the Navajos and Hopis—all are here. The book contains an enormous amount of information difficult for the ordinary person to get hold of.

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PEOPLE

CLERGY CHANGES:

SIDNEY W. GOLDSMITH JR., assistant at St. John's, Williamstown, Mass., will become rector of Shattuck School, Faribault, Minn., July 1st.

C. O'FERRALL THOMPSON, formerly rector of St. Paul's, Summerville, S. C., was instituted rector of the Mediator, Allentown, Pa. by Bishop Sterrett on Feb. 8.

HERBERT H. GRIFFIN, formerly assistant at the Cathedral of the Nativity, Bethlehem, Pa., is now in charge of the Ascension, Atlantic City, N. J.

CHRISTOPHER MORLEY JR. is no longer on the staff of St. Mark's-in-the-Bouwerie, New York.

L. A. EDELBLUTE, recently resigned as rector of Holy Apostles, New York, is to continue there for the present as locum tenens.

ARTHUR B. COPE, formerly in charge of churches at Greenville, Farrell and Mercer, Pa., is now rector of St. Luke's, Smethport, Pa.

H. KILWORTH MAYBURY, formerly curate at St. Paul's, San Diego, Calif., is now on the staff of St. Mary the Virgin, New York.

GEORGE C. ANDERSON, rector of Trinity, Swarthmore, Pa., becomes rector of St. Luke's, Mountain Brook, Ala., a suburb of Birmingham, March 19th.

J. FRANCIS FOLEY, formerly vicar of Trinity, Three Rivers, Mich., is now rector of Grace, Traverse City, and vicar of St. Paul's, Elk Rapids, Mich.

ORDINATIONS:

HAROLD A. PELLETT was ordained deacon on Feb. 2 by Bishop Whittemore at St. Mark's Cathedral, Grand Rapids, Mich. He is in charge of St. John's, Grand Haven, Mich.

DEATHS:

WALTER F. HOFFMAN, 58, rector of St. Luke's, Haverstraw, N. Y., died Feb. 5 of a heart attack.

FREDERICK O. MUSSER, rector of Trinity, Easton, Pa., died suddenly Jan. 20 as he was leaving the rectory to attend a meeting.

WILLIAM GIBBONS, 77, retired clergyman, former of Skaneateles, N. Y., died Feb. 4 at his home in Auburn, N. Y.

FRANKLIN C. SMITH, 76, canon of St. Mark's Cathedral, Grand Rapids, Mich., died on Feb. 2 following a long illness.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

De WOLF PERRY
Rector, St. Michael's, Charleston, S. C.

We have just been observing "Theological Education Sunday," a day designated by the Presiding Bishop to raise additional funds for the seminaries of the Church and to bring the work of the seminaries before our people at the same time. This was started over a decade ago as an emergency measure, but like so many emergencies it has become a permanent fixture. The seminaries are vital to the Church, they have a splendid record of achievement over nearly a century and a half, and need to be given a central place in our thinking and planning in years to come. Let us be frank about it, however. This is no way to do the job. The seminaries are struggling, they each have their own appeal for funds among their alumni and friends, they have their regular sources of income, which are never sufficient, and this special Sunday offering is just an extra, reaching almost the point of being a nuisance and although it is helpful and perhaps indispensable, yet is still not enough. This is no way to treat our seminaries, and no way for the seminaries to treat the Church. The work is too important to be carried on in such a haphazard manner, and even putting the seminaries in the budgets of the parishes and dioceses would in no way meet the real needs. Incidentally, it is hard to understand why a fifth day should be designated for concern for candidates for the ministry when the Prayer Book already includes four seasons, Ember Days.

What can be done, therefore? One of our seminaries is supported directly by the Church through General Convention, others supported by various dioceses, while the rest are more or less private institutions, seeking their own funds and endowments, which in these days are, to say the least, insufficient. Has not the time come for the Church to consider taking over the seminaries officially as is done with General Seminary, and planning carefully and thoroughly the whole function and support of the seminaries in the life of the Church?

Such a suggestion will not be welcomed by those who look to one seminary or another as a stronghold of partisanship, an aspect of seminary achievement that is no longer considered creditable by a Church that is at last seeking its own unity within itself. But such a suggestion will be welcomed by those who are eager to see seminaries meet in the best possible way the new conditions and problems presented today. Each seminary would of course keep its own identity and individuality, and the special emphasis that belongs to its heritage: missionary, academic, devotional, clinical, or whatever. The ever-present danger of "bureaucracy," "regimentation" and "politics" would be avoided through wise and statesmanlike administration.

Can we not, therefore, have done with this extra appeal which this year especially conflicts sharply with the preparation for the "One World in Christ" campaign this spring? It is time for the Church to face the importance of her seminaries and to undertake full responsibility for their maintenance and support.

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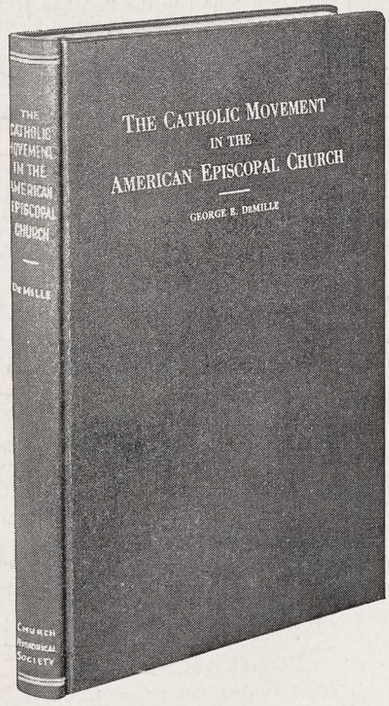
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STORY OF THE WEEK

Balancing of Council Budget Put Over Until April

Hopeful that Full Budget Will Be Raised Through Presiding Bishop's Plea

By ANDREW M. VAN DYKE

★ National Council meeting at Seabury House, Feb. 15-16, found the Presiding Bishop back in the chair, looking fit and in good humor, following his recent operation. He stressed his hope that the Church was going to accomplish the task which was set at General Convention.

The financial reports for 1949 gave reason for being cheerful. The committee on trust funds announced that there had been a net of 4.7% on the book value of securities for the year, and that $45,653 was added to the principal of funds, and two new funds established for a total of $51,071. Treasurer Russell Dill, in a preliminary report of income and expenditures for 1949, showed that there would be an estimated surplus of $69,545. An overpayment by dioceses on their expectations, as reported in last week's Witness, of about $34,000 helped to contribute to this.

Speaking of 1950 expectations, Mr. Dill pointed out that towards the needed $4,932,000, there is about $3,225,000 promised, with over $848,000 more being sought in the campaign on March 12th, and further indefinite amounts hoped for by other dioceses. It was also remarked that what a half dozen dioceses in the second and fifth provinces did would determine whether or not the full budget will be raised. The work was continued under the 1949 budget until the April meeting, when the one passed by General Convention will be reviewed in relation to pledges.

At its December meeting the Council voted that the Presiding Bishop appoint a committee to study methods of coordinating the educational and promotional activities of the departments, and that this be on the agenda for this meeting. Clark Kuebler, mover of the December motion, at this meeting moved that the action be rescinded. No explanation was made, but it was said in some quarters that this was an administrative matter which could be better dealt with by the departments.

Bishop Bland Mitchell reported for the overseas department which consisted largely of the Council acting on a number of resignations and setting retirement allowances. The Council also voted, on the recommendation of the department, to shorten the term of service for missionaries in China and Japan from five to four years. It re-elected as representatives on the St. John's University committee of the united board for Christian colleges in China for a three year term, Bishops Ludlow and Block, the Rev. A. C. Lichtenberger, Mrs. Beverley D. Causey Jr. and Mrs. Henry Hill Pierce. A sum of $650 received as interest and dividends on a loan to the interdenominational mission service in Japan, which Bishop Mitchell described as m a n n a, was designated for building repairs in Japan.

Lay Leadership

The original sixteen laymen trained as keymen under the direction of W. Ted Gannaway in O c t o b e r, instructed and equipped over 1130 other men from 64 dioceses, who in turn have spoken before 35,000 or 40,000 vestrymen. The pressure of time, getting this all done before March, had made for weakness, but even these were said to be instructive for future work.

Bishop Hobson, chairman of the department of promotion, displayed a m o s t privately printed book, compiled just for members of the department, and called "Facts." It is to keep these persons informed about the work of the department. At the last Council meeting it was decided that the laymen's training program would be taken over by promotion, and Bishop Hobson is of the opinion that the continuance of this in the next three years will be the best method of insuring that the giving of the Church for missions will be kept on a high level. "These various campaigns that we have had over the years have only been shots in the arm." If we are to keep the Church really converted, he insisted, it will only be as we have laymen going about telling others. This will be the main focal point of the department of Promotion, and it will endeavor to expand the numbers reached in

(*Continued on Page Seven*)

EPISCOPAL CHURCH NEWS

DEUTSCH ADDRESSES AUXILIARY

★ "Free and equal in dignity and rights" was the title of an address given members of the Woman's Auxiliary of California, at a session held in conjunction with the 100th convention of the diocese. The title was chosen by Dr. Monroe E. Deutsch, vice president and provost emeritus of the University of California, from the universal declaration of human rights approved and adopted by the General Assembly of the UN. Article I reads, "All human beings are born free and equal in rights and dignity. They are endowed with reason and conscience and should act towards each other in a spirit of brotherhood."

Dr. Deutsch declared that the only thing that matters is "the whiteness of the soul." Those who can see through the external differences among human beings are described as being "blessed" by the speaker, who further urged that we put forth every effort to batter down the discriminations that mankind has created as a result of its blindness.

"Democracy cannot be built upon discrimination. Its very essence is equality of treatment for all, equality of opportunity to all. It will crumble and come to an end unless the barriers of discrimination are destroyed. All too often it is forgotten that our enemies are not merely external, or the Communists within our midst, but the distressing conditions under which so many of our people live. Slums certainly do not breed loyalty. Unemployment is not the soil in which to rear devotion to our nation. Discrimination in housing, employment, education, social relations, inevitably creates resentment and opens the door for the entry of those who would overthrow our form of government," stated the speaker.

"When I think of Dr. Ralph Bunche and his services to our nation and mankind, while doors are closed to him and the members of his family, my admiration for him grows all the greater. But not every Negro or member of other so-called minority groups has the magnificent spirit that he has shown. Listen to his words in World War II: 'There should be no illusions about the nature of this struggle—the fight now is not to save democracy, for that which does not exist cannot be saved. But the fight is to maintain those conditions under which the people may continue to strive for the realization of the democratic ideals. This is the inexorable logic of the nation's position as dictated by the world anti-democratic revolution and Hitler's projected new world order.' How true and how noble those words!" added the university leader.

"Character is a revelation of the human soul—its reliability, its honesty, its intrinsic goodness," continued Dr. Deutsch, citing the example of Socrates, who was an ugly man, but of whom Plato said, "Of all the men of his time whom I have known, he was the wisest and justest and best."



BISHOP HENRY H. DANIELS of Montana recently confirmed his daughter, Anne

The speaker then cited the example of Abraham Lincoln, also described as an ugly man, until one saw the spirit shining through those features of his. When the committee left his house after informing him of his nomination to the presidency, one of its members said, "Well, we might have chosen a handsomer article!" However, he took the sting of his words away by adding, "But I doubt whether a better."

The doctrine of democracy clasps hands with that of Christianity when it emphasizes the dignity of man, according to Deutsch, who reminded his hearers that in the eyes of the deity we worship, there is no black, no white, no yellow. We stand alike and equal before God, all human souls. He further stressed the fact that all mankind is involved — Asia alone, with its dense population, was cited as containing almost exactly half the world's people, and added to them, the inhabitants of Africa and others who are black or brown or yellow, gives as the remainder of the world's population only one-third who are white.

He cautioned his hearers not to become complacent about our own sins of omission and commission, and listed the articles to which we fail to live up in our own country, mentioning such sins as lynchings, our treatment of the Nisei and Japanese here during the war, the continuance of the poll tax, discrimination in the employment of racial minorities, or certain religious groups, the existence of slums in our big cities, our lack of adequate public health and educational facilities for all, and other phases of our failure

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to apply our highest principles. He quoted a remark of Robert Louis Stevenson, "There is but one person I have to make good —myself." Dr. Deutsch closed his address with an appeal to members of the Auxiliary to apply his words in their own organizations and groups where they circulate.

AUGUSTA CHURCH CELEBRATES

★ St. Paul's Church, Augusta, Ga., began the celebration of its bicentenary in January. In 1750 the English settlers built a church within the fort and sought help from the S. P. G. The next year the first missionary arrived. During these two hundred years many notable meetings have been held in the church. The present building is the fourth on the original site.

The Bishop of Nassau, the Rt. Rev. Spence Burton, S.S.J.E., was the preacher at a service of commemoration and thanksgiving. During Lent former rectors and "sons" of the parish will preach on Wednesday nights. When the convention of Georgia meets in the church April 18th Bishop Hines of Texas will preach. The convention will conclude the anniversary celebration. The Rev. Charles F. Schilling is rector.

ADOPT WITNESS SLOGAN

★ For several years, in circulation promotion, The Witness used the slogan, "An Informed Church is a Live Church." The National Council has the same slogan—or nearly the same—"An Informed Church is a Strong Church."

ROGER BLANCHARD VISITS BOSTON

★ The Rev. Roger W. Blanchard, new director of college work for the National Council, was the preacher at a service held at Trinity, Boston, February 19th, attended by members of Canterbury Clubs and of the Church's youth organization.

SEND BOOKS TO JAPAN

★ The library of the Central Theological College in Ikebukuro, Tokyo, will be the recipient of a gift of $6,000 from the Church Periodical Club, it was announced at the February board meeting. This sum, which will be used to purchase textbooks for the training of young Japanese theological students, was raised by the CPC as its special project for the triennium just past, but final results of the drive, for which the original goal was $5,000, have just been announced by Mr. Harry L. Dietz, treasurer. Mrs. Alexander McKechnie, chairman of the Tokyo project, spoke of the work that is being done to rebuild the Nippon Sei Ko Kwai under the leadership of the Presiding Bishop, the Rt. Rev. Michael Hinsuke Yashiro, and of the importance of replacing the volumes lost when the library of the theological college was destroyed in the war. The fund will be expended as lists of needed books are received.

At the same meeting, the CPC board members were urged to direct their efforts with equal success towards promoting the special project for this triennium. This centers about the books fund, which grants requests of the clergy, mission workers, schools and hospitals, for books necessary in their work and not otherwise available. In the general work of the books fund, such volumes are sent to all countries where the Church is established, as well as to all parts of the U. S. Mrs. William Johnson of Pittsburgh, first vice-president, who presided at the meeting in place of President Carolyn Punderson of St. Paul, who is ill, announced that the books committee hopes to grant a greatly increased number of requests for books during each year of this triennium.

RADIO BROADCASTS IN MISSISSIPPI

★ "Christ for the World" is the subject of radio broadcasts each Sunday in Lent, conducted by the Rev. Charles G. Hamilton of Aberdeen, Miss., which are widely heard in that section of the country. He is speaking on the influence and status of Christianity in China, Japan, Spain, Britain, Russia, the United States and in Mississippi.



CHARLES BROWN, artist, a member of the Church of Our Saviour, Mandarin, Florida, recently exhibited twenty-eight of his paintings in the home of one of the other members of the mission, with proceeds going to the church

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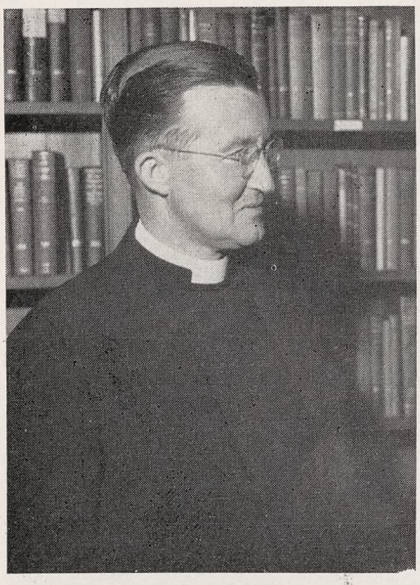
EPISCOPAL CHURCH NEWS

BISHOP MALLETT ON MISSIONS

★ Bishop Reginald Mallett of Northern Indiana, preaching at St. Ignatius, New York, told the congregation that the job of the Church was one, whether it is in Siberia, Alaska, Northern Indiana or New York. He congratulated the congregation on its achievements and urged it to continue its work with courage. He reminded them also of their missionary responsibilities.

BISHOP DONEGAN VISITS GRACE CHURCH

★ Bishop Horace W. B. Donegan, coadjutor of New York, visited Grace Church on February 12 and said that he found the visit a "great personal source of joy." He was inspired, he explained, by the manner in which the parish has been meeting the changing problems of the day "with vision and courage"; also he was particularly happy to visit the church of an old friend, Rector Louis W. Pitt.



ERNEST VICTOR KENNAN, 49, rector of Emmanuel Church, Baltimore, died suddenly February 1. He was rector of St. Paul's, Des Moines, before coming to Emmanuel, and was elected Bishop of Iowa but declined.

Bishop Donegan suggested three ways which might help people to progress past a plodding, uninspired acceptance of basic Christian principles and move on to a "personal and intimate" relationship with Jesus Christ.

First, he said, a better understanding of Christ's life can be obtained through continued study of the Gospels. Secondly, the inspired Christian must believe with an unwavering faith.

Finally, said the bishop, the Christian must develop a burning inner compulsion to communicate his faith to others. By strengthening this personal relationship with Christ, he said, "we may live so in harmony with Christ that something of him may live in us, his followers."

GRACE LINDLEY PENSION FUND

★ The newly established pension fund for native women workers of the Church is to be known as the Grace Lindley Pension Fund. This was voted at the meeting of the national board, held at Seabury House, February 10-13. Miss Lindley was on the staff of the Auxiliary from 1908 until her retirement in 1940, and was executive secretary for 25 years. The small beginning of the fund is a $50,000 item in the UTO budget.

Appropriations made at this meeting of the board include aid to the committee on friendly relations among foreign students; aid to four vocational conferences for women; three scholarships for women preparing for Church work; repairs and equipment in mission fields.

The Rev. and Mrs. W. E. Kan of Tokyo spoke on conditions in Japan; Miss Maude Cutler of the Philadelphia Divinity School led a discussion on the training of women for work in the Church; Bishop Sherrill, welomed back after his illness, addressed the group and emphasized the need for world-wide vision.

Dorothy Stabler, secretary of supply work, reported that the value of new goods and money gifts for 1949 was $133,825, about equal to 1948. The slight decrease was accounted for by the fact that several dioceses, Minnesota, Southern Virginia and North Carolina, have assumed responsibility for their own missions, thus releasing more of the national work to meet overseas needs.

FELLOWSHIP SERVICE AT CATHEDRAL

★ Bishop William J. Walls of the African Methodist Episcopal Zion Church, and a member of the central committee of the World Council of Churches, was the preacher at a fellowship service held February 12th at the Cathedral of St. John the Divine. Bishop Gilbert, who has invited the Interracial Fellowship to hold this service at the cathedral for the past five years, presided at the service which was attended by about 5,000 persons.

Bishop Walls told the congregation: "The human race is a social solidarity wherein every man is part of all and all are brothers, one of another. The Christian Church was commissioned by its Founder to make a new man. By letting itself become the agent of separation and aloofness, it has failed so far.

"Our corrupted message fails to arrest the heedless, downward rush of nations.

"Democracy emphasizes freedom, and communism emphasizes justice. Both are false promises if not fulfilled by brotherly love. Trapped with barriers of race, class, sectarianism and obstructions, economic

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COUNCIL MEETING—

(Continued from Page Three)

the fall Every Member Canvass by appearing before whole parishes. The department estimates that the cost will be about $50,000 a year. One of the requests made by the laymen has been for more effective visual aids, and so the department proposes to produce a short, dramatic, documentary film of some area of the Church's mission. Bishop Hobson said that with the previous films produced beyond the appropriation made for them, there was deficit financing. At the present time, rentals from these films bring revenue of about $550 a month, and the deficit financing now shows a balance of $5000. In connection with the One World for Christ campaign on March 12th, he reported that about 3000 parishes have sent for the material. Over 600 radio stations will carry the broadcast of the Presiding Bishop, and transcriptions will be available.

Money for Radio

The Protestant radio committee has asked the Episcopal Church to share in its annual expenditure of $256,000 to the extent of $12,000 a year. It was moved that this be done, and that it be financed from the item for interdenominational agencies in the budget. Bishop Hobson pointed out that someone has to experiment with radio as a means of communicating religious faith and knowledge, and that we can not do it alone, but must do it in cooperation with others.

There was considerable discussion about the possibility of raising the complete budget on March 12. Bishop Nash of Mass. said that it had been suggested to him that parishes might raise more if they were given a particular object to stress, like world relief. The Presiding Bishop retorted that it was always easy to dramatize some aspect, but the Church had to be interested in the whole. There are too many people, he said "Who would like to give a memorial stained-glass window, but nobody wants to give a memorial furnace." It was difficult for Bishop Sherrill to divorce world relief needs from such specific missionary projects as Japan, China, Arizona, and others.

Survey Urged

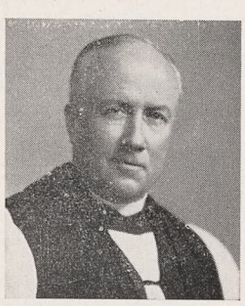
The Rev. George Wieland of the Home Mission Department affirmed that there were two things that he hoped the new budget would accomplish in this field. The first was that domestic missionaries are now in the situation where the district pays only 35% of their travel expenses, and the individuals pay the other 65% out of very small salaries. The second matter was that of making realistic surveys of the work of the Episcopal Church in various dioceses. Up to the present, the Department has pointed out the faults and the opportunities existing in the dioceses of Eau Claire, Georgia, Kentucky and the districts of Montana and Idaho. The most ambitious survey of all is now being conducted in the diocese of Virginia. Other places that have requested these are Louisiana, Maine, Fond Du Lac, Nebraska, and all missionary districts. The need is for the personnel that will set up the already planned unit of research and field survey. It would be best to establish this section immediately, Wieland pointed out, while those who are wanted to man the staff are available. The Council voted that Bishop Sherrill be empowered to allot monies out of the new budget for such projects.

Religious Education

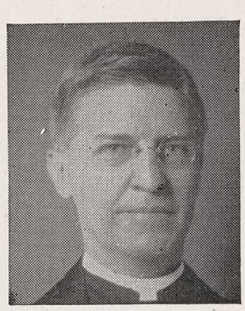
The Rev. John Heuss was enthusiastic about the reception given the book published by the department of Christian education, "The Holy Scriptures." The first printing was sold out in four weeks, the second sold before it could be delivered, and the third printing, which is mostly already sold, will not be ready for another few weeks. He read several letters received commenting on the volume. One woman objected that the statement was made that American history began at Plymouth rock. She said that she had lost confidence in the Presiding Bishop, the National Council and the department because they stated this about the non-conformist Puritans, when real churchmen preceded them in Virginia.

Mr. Heuss said that he had written her that it would be corrected in later editions, which prompted the anonymous comment, "Now we are to have a southern edition." Another letter from outside the Episcopal family expressed such interest that Bishop Sherrill thought it might be from the Pope. Heuss did not think that he should expect that until the next book in the series appears in May "The Church's History." In a more serious vein he reported the effectiveness of the

(Continued on Page Nineteen)







NATIONAL COUNCIL MEETING: **Bishop Keeler** of Minnesota made chairman of social service department; the **Rev. Theodore P. Ferris'** addresses at General Convention distributed; **Bishop Ludlow** of Newark appointed to a committee on colleges in China

EPISCOPAL CHURCH NEWS

PROGRAM OUTLINED FOR YOUTH

★ "He in us and we in him." This phrase, from a sentence in the prayer of humble access in the communion service, will be the theme for the program and emphases of the united movement of the Church's youth for 1950-51. John Booty, retiring chairman of the national youth commission announced the theme at DeKoven Foundation, Racine, Wisc., where the commission has just completed its annual planning session. Chosen by young people representing all eight provinces of the Episcopal Church in the United States, the theme will stress both the personal and corporate aspects of participation in the life of the Church, and will serve as the underlying note of the UMCY program for the coming year.

Four points of major emphasis for all youth groups as well as a study program will be based upon the theme. Majors for the coming year are: 1) The observance of youth Sunday in every parish on the third Sunday in October, and the gathering of a united youth offering. The offering will be given to Christ Church Academy, Colon, Panama. 2) The corporate communion of the united movement of the Church's youth on the third Sunday after Easter. 3) "My Bounden Duty," a rule of life for young people. 4) A combination study-action major on the missionary work of the Episcopal Church.

The first three majors remain unchanged over previous years with the exception of the object for the united youth offering. The fourth major will serve to unite the youth of the Episcopal Church with the general Church program of missionary education. Lindley Hartwell of Burlington, Vt., was elected chairman of the commission. He will not only direct the meetings of the commission, but is also a member ex-officio of the division of youth of the National Council, and will be called upon to represent Episcopal youth in many official capacities. Mr. Hartwell is 18 years old and is a junior at the University of Vermont, where he is a pre-theological student. He has served in youth work of the diocese of Vermont and of the first province, as well as in the fellowship of St. Paul's Church, Burlington, his home parish. He has been a member of the commission for the past two years, and attended the national youth convention in Oakland, Calif., in 1949.

Elected to succeed herself as secretary of the commission was Miss Nancy Miller of Dover, N. H. Miss Miller is a freshman at the University of New Hampshire and is preparing to become a medical missionary. She was formerly president of the diocesan youth commission of New Hampshire, and served on the provincial youth commission of the first province. Miss Miller has been a member of the national youth commission for the past three years, and also attended the youth convention in California.

SOUTHERN OHIO HAS YOUTH RALLIES

★ Regional rallies for the youth of the diocese of Southern Ohio are being held in several centers this Lent. World relief will be the chief topic, with stress on aid to Korea.

HEADS CONVENTION COMMITTEE

★ The Rev. Gardiner M. Day, rector of Christ Church, Cambridge, has been appointed chairman of the committee on arrangements for the General Convention which will meet in Boston in 1952.

CLERGY MEET IN ALASKA

★ Bishop William J. Gordon Jr. of Alaska has informed the National Council that for the first time since the missionary district was organized in 1895, the clergy of the District met for a conference in Fairbanks, February 14-16. There have been small gatherings of the clergy at ordinations, but no more than half of the clergy of the district have been together. Most of the men never see a fellow clergyman.

Said Bishop Gordon, "The thirteen men who came to Fairbanks traveled 14,620 miles on the journey from and to their stations. Most of the travel was by plane with the exception of three men located along the Alaska railroad. One feature of the conference was the ordination to the diaconate of Mr. John Martin, who has been serving as a candidate for orders at St. James' Mission, Tanana."

OREGON CITY CHURCH DEDICATED

★ With a capacity congregation present, the new St. Paul's, Oregon City, was dedicated by Bishop Dagwell. A number of clergy assisted in the service, including the rector, the Rev. Hal R. Gross.

SCHOOL OF RELIGION IN CHICAGO

★ A school of religion on Tuesday evenings in Lent starts February 28 at the Redeemer, Chicago. The theme will be "the spiritual life in the 20th century" and the lecturer is Chaplain Alan W. Watts of Northwestern University. The meetings are sponsored jointly by the Episcopal Church council of the University of Chicago, the Canterbury Club of the university and the Church of the Redeemer.

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EDITORIALS

You Too Must Act

THERE have been a number of excellent statements deploring the President's order to go ahead with the H-bomb, and there will be many more as it gradually sinks into the minds of people what this horrible instrument actually means. To deplore can be effective providing the statements reach those who can do something about it. We are glad therefore to learn that over a hundred religious leaders and educators on February 9th sent the following letter to President Truman, and especially so since it not only deplores but offers positive proposals to meet the crisis that confronts the entire world:

"The decision to manufacture the hydrogen bomb has thrown a shadow of horror across the homes and minds of all Americans.

"After the revelation that the Soviet Union had produced an atomic explosion, the people expected our nation to move toward an international agreement through the United Nations renouncing the use of atomic weapons of warfare. This hope remained high even after the United Nations General Assembly last fall because the voices of so many of the smaller nations had been lifted in the General Assembly appealing for an international convention against atomic weapons. We have all been disappointed.

"In the full belief that we speak for millions of ordinary men and women throughout our country and the world over whom this horror hangs, we insist that there can and must be an alternative path which leads to peace, rather than the path to certain global catastrophe imminent in an H-bomb race.

"We urge, Mr. President, that you immediately instruct the American delegation to the United Nations to present positive proposals through appropriate channels for an agreement whereby the use of atomic weapons, whether A-bombs, H-bombs, or other machines of mass destruction, will be banned.

"In agreement with the report of the American Friends Service Committee and the statements of other religious groups in our country, we believe that the United States and the Soviet Union can live in peace and that the threat of atomic war can be resolved through the settlement of differences between these two great powers.

"In the light of your expressed anxiety for international atomic control, Mr. President, we further urge that you immediately take steps to initiate direct negotiations to this end between our country and the Soviet Union on the highest level so that the threat of atomic catastrophe can be lifted from the peoples of the world."

To secure signatures quickly for such a letter is no easy task, and the message of course had to be placed before Mr. Truman promptly to have the full effect it deserves. The 133 people whose names are attached to the letter are all men and women of distinction, among them a considerable number of Episcopalians we are glad to say. They claim to "speak for millions of ordinary men and women" and it is our conviction that they do. There is one way for you to help prove them correct in this: write Mr. Truman today.

NOTE: We have since learned that 150 were invited to sign, that 133 responded is phenomenal.

★

"QUOTES"

LENT is a season in which we break up the hard soil by penitence, and so let the word of God be sown in our hearts that our lives may be fruitful. And the fruits of the Spirit are love, joy, peace. Just now the world is reaping its harvest of selfishness, hate and recklessness, and if experience is worth anything, men should have learned that we cannot have love, joy and peace unless we are willing to undergo the discipline of the Christian life. For there is no harder or more stubborn soil than these hearts of ours, and they will never bring forth good fruit unless we are willing to till the soil.

—IRVING P. JOHNSON
Founder of The Witness

★

Good as Well as Bad

THIS has been a revolutionary century in every respect, but in none more decisively than the ordering of our society economically and politically. This has been the major concern of our generation. It is the thing that we talk and read about every day: the rise of labor unions, socialism and communism; the appearance of the so-called welfare state; the struggle between big business and big government.

In this area of human life we have lived through

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a period of revolution not only in Europe but also here in America. With some truth this has been called the century of the common man. Certainly we have witnessed the rising up of the masses of the people demanding a place in the sun and rebelling against peasant status. They look to the state to guarantee economic justice and security not only in Russia and England, but even here in America, the last bulwark of the idea of as little government as possible and free enterprise.

This is the great struggle and conflict of our time, and the large majority of our Church people look upon it with grave concern. They see danger and catastrophe before us if security is to be valued higher than freedom, if initiative and hard work disappear from our common life, if bureaucracy and tyranny increase from above. Certainly the majority of our friends in the business and financial world tend to regard the economic and political trend of this century with complete misgivings.

But have we tried to see all this, as Christians should try, from the perspective of the moral law and the working out of God's purpose in history? We see violence and war, yes. We see the tyrannies of wicked men. We see the swinging of the pendulum wildly from left to right. But back of this do we not see a great struggle for justice going on even in the most unlikely places? Men throwing off ancient wrongs? Do we not see a vast effort to work out the democratic idea on the level of economics?

We of the Church dare not refuse to grant some merit and sympathy to what is really the working class movement, a new phenomenon peculiar to the twentieth century. We dare not for strategic reasons and for moral reasons! Conservative as our membership is, we must discern in the agony and travail of social change mankind's attempt to work out a truer kind of justice and brotherhood for all the children of God. It has been attended by many evils as are all the works of man. It has often been led by those who scorned the Church as they knew it. It might well go too far in procuring justice at the expense of freedom. But let us be sure that we are not blind to the virtue in this revolutionary epoch in which we live out our days, that we see the good as well as the evil!

Current Movements and Christianity

NATIONALISM: Ally, Competitor or Both?

By CHAD WALSH
Professor at Beloit College

IN post-war Paris, with its violently conflicting intellectual currents, a wise-crack went the rounds of the cafes: "There are three prophets in France today: Karl Marx, Jean-Paul Sartre, and Jesus Christ—and in the order named."

If we look at the world as a whole, the bon mot must undergo a slight modification. At the midpoint of the twentieth century, there are three loyalties that grip the hearts of men in the mass: nationalism, ideology, and religion—and in the order named.

On a superficial level it might be argued that ideology is the most powerful of the three. A certain amount of evidence can be adduced. During World War II there was a Nazi fifth column in every allied country, and we had the spectacle of Russian soldiers deserting to the German colors to fight against their native land; on a smaller scale, there were examples in all the anti-Nazi nations of individuals who gave their first loyalty to the tenets of fascism. In like manner, Germany suffered defections to the cause of democracy or communism. The large number of German troops who joined the "Free German" forces in Russia balanced the Russians who signed up with the German Nazis.

Ideology, therefore, is very powerful indeed, and in many cases can result in individual decisions that go counter to national patriotism. But the brute fact remains that the great mass of people in every warring country remained loyal to their government—or at least went through the motions of loyalty—and that as World War II dragged along in its bloody course, the spell-binders and propagandists of every nation played all the changes on national sentiment and piped down on pure ideology. The ancient czars of Russia were trotted out of the

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showcase, given a dusting, and glorified as builders of Russian greatness. In America, many of the literary critics began wearing patriotic glasses, and judged modern novelists and poets by their faith in the American Century. Evidently "My country right or wrong" still rings more bells in the average heart than does any ideological slogan.

It should, of course, be added that nationalism usually contains a greater or less flavoring of ideology. German nationalism was strongly spiked with the doctrines of Nazism; Russian nationalism, despite its increasing glorification of such unproletarian apostles as Ivan the Terrible, is still seasoned with a great deal of Marxist sauce. As for America, our own rather hazy but persistent nationalism is usually associated in the minds of Fourth of July speakers with the free-enterprise system. But in every instance, nationalism is the basic ingredient.

Rival Religions

THIS being the case, what is the actual relation, in the year A.D. 1950, between nationalism and Christianity? They are rival religions.

Nationalism offers its followers an object of ultimate loyalty, the nation, which is mystically more than the sum total of its citizens. To this mystical entity the worshiper sacrifices his all—his own life, the lives of his sons, and in extreme cases the powers of his own mind. In return he receives a sense of belonging—salvation by union with the mystical whole.

Nationalism is entirely this-worldly; it has no answer to what the meaning of life will be after the sun has grown cold and all life—even the life of chosen nations and races—has come to an end on the earth. Christianity, as one of its many paradoxes, is stubbornly this-worldly and other-worldly at the same time. It can never forget (or forgets at its peril) that all nations are transient things, and that during their brief existence they stand under the constant judgment of God, who is not concerned with Americanism or other national isms, but with such platitudinous things as justice and love.

It must be emphasized that nationalism has not always existed in its present overdeveloped form. During the so-called Dark Ages and early Middle Ages, the nation as such hardly existed. A man's loyalty was to his religious faith and its Church, and to his local lord. There was the sense, if not the reality, of unity among the people of western Europe. But with the break-up of feudalism and the disruption of Church unity, national patriotism quickly developed as a primary loyalty, and since about the time of Napoleon it has been the main loyalty to most people.

What should be the attitude of the convinced Christian as he faces the challenge of the two religions? In the first place, love of one's country is not an evil per se; it becomes an evil only when it leads to injustice toward other nations, or when it demands primary loyalty of the individual. We are to render unto Caesar what is Caesar's; government is necessary, even if always mixed with evil. Therefore, the Christian is not justified in total repudiation of all national loyalties.

But the problem is much less simple than that. Nationalism, in its modern overdeveloped and cancerous form, is a rival religion. The Churches everywhere are in mortal danger of becoming like the Orthodox Church in Russia—the kept woman and propagandist of the state. In America, if such a situation comes about, it will be in a more muddled fashion, with a smoke screen of sweetness and light. Church people will be gradually led to equate Christianity with the "American Way of Life"; the feeling will be built up that America is so virtuous a nation, and so solidly founded on Christian principles, that any extension of America's power and influence is automatically an extension of Christianity and the Kingdom of God. This danger is especially acute in countries like America and England, where many national attitudes—belief in democracy, regard for civil rights, etc.—are ultimately Christian in their origin. If the siren-singers of nationalism are shrewd enough they may be able to persuade many Christians that the American Way is "Christianity in action," and that to oppose any of America's national policies is to oppose Christ.

Understand the Faith

IT seems to me that the duty of the American Christian is first of all to understand his own Christian faith as fully and deeply as possible, and to reckon with the possibility that an ultimate conflict of loyalties may some day come about. In that case, Christ must come before nation, regardless of the most to the individual. In the second place, the individual and the Churches should constantly try to discriminate: to decide, in the light of Christianity, what features of American life are roughly in accordance with Christianity, and which are opposed. In other words, this is the ancient prophetic function—and it should always begin at home; after America has been subjected to Christian evaluation, it is time to give other nations a going-over. In the third place, the individual Christian and the Churches can support all movements — secular

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and otherwise—that offer any real hope of moderating the fury of nationalism and providing a new and better loyalty for the world's two billion inhabitants. It seems pretty obvious that the only cure for nationalism, on the political level, is the growth of a world federation or world state. It may be that such an organization cannot be created in one fell stroke; probably it cannot. But any move in that direction should be examined by Christians with the peculiar blend of idealism and psychological realism that is one of the gifts of Christian faith—and where there seems any reasonable hope of progress, the Christians should be in the struggle, pushing for all they are worth.

As I understand the purpose of this series of articles, they are intended to analyze various movements that are "allies, competitors, or both" of Christianity. I have sent my mind through a number of gymnastics and failed to find any way that modern nationalism is a genuine ally of Christianity. All along the line it is a competitor, and a deadly one. But Christianity, with its one foot in the other world, is able to see the present world turmoil in some perspective. To the Christian believer and the Church is given the stupendous task of steering the emotional violence of nationalism into less pagan channels. To some extent this can be done by making world loyalty primary, and national or tribal loyalty secondary, just as the average Georgian or Vermonter, no matter what their state pride may be, still feel that their first obligation is toward the United States as a whole. But the only real cure of nationalism is Christianity itself. The more it grips the minds and hearts of people everywhere, the less need they will have to find an ersatz religion in the worship of such frail, man-created, and passing realities as the nation.

QUESTIONS FOR DISCUSSION

1. What is meant by the word "ideology"; have each member briefly present his own.
2. What is meant by the American Century?
3. Discuss, pro and con, the author's statement that Christianity and nationalism are rival religions?
4. Discuss his statement that the nation is mystically more than the sum total of its citizens.
5. What is one of the fundamental differences between Christianity and nationalism?
6. Does the group think that the American way is "Christianity in action"?
7. What is the obligation of Christians in the event of a conflict of loyalties?
8. Should Christians work for world federation or a world state? What recent hearings in Washington have brought discussion on this subject to our attention?
9. Do you agree that world loyalty is primary for a Christian?

The Meaning of the Creed

The Second of a Series for Lent

By JOHN E. HINES
The Bishop Coadjutor of Texas

"I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH"

The man who is willing to admit this has made an irrevocable decision. He has set his feet upon a path from which there is no turning back. All sorts of possibilities flow from this one statement, the implications of which men and women will still be discovering when the mighty drama of human history closes.

One implication of this confession is that it sets a man over against a "No-God" view of the world and history! It sets him in harmony with a world-view to which there is personal responsibility attached. That much, we can say, flows from the confession, "I believe in God." However, the immediate argument does not have to do with the Christian idea of God, but simply with a world-view which admits of a God!

Occasionally, on the college campus, I run into young men who say that they are atheists. In my experience, this is one of the few times in a man's life when he can afford to be an atheist, holding a world-view which is "godless"! For, as this young man progresses, the latitude which he has for a materialistic, spirit-less view of the universe decreases.

He meets the girl of his choice, and the profound experience of love illuminates areas of his philosophy of life about which he has previously thought little. They are married—this pair—and begin to found a home in which countless things occur which are impossible to explain solely by using the thought-pattern of materialism. This young man enters into business and, immediately, he encounters the "problem of values"; standards of honesty, practices of dishonesty, discriminations, "easy or sharp" business practices, the question of "business ethics,"

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successes, failures. Children are born to this couple, who in the twinkling of an eye can ask questions which batter even the best-knit argument for a "no-god" theory of existence. Life moves on—sometimes to moments of unusual joy; other times to moments of perplexity and pain. Mystery after mystery will not yield to the "open sesame" which this young man adopted in his academic years. He may be driven from atheism to agnosticism to the comfortless position of stoical head-shaking, and the baffling, "I do not know"! But his atheism is gone. It was enmity against God and, is not tenable in the world God has made.

Divided Personalities

ONE of the remarkable characteristics of most so-called "atheists" is that, with few exceptions, they behave like "theists." Their general behavior does not reflect a god-less, value-less world. They are divided personalities in that their atheism is largely intellectual, but practically they are people with the heritage of a consciousness of God. In almost every case, their behavior reflects a world in which there is law and judgment, plan and purpose, origin and destiny. If there is any consistency in their make-up they are forced eventually to the conclusion that even in the midst of its chaos (or precisely in the midst of it) this world makes sense only on the basis of belief in God!

It is not impossible but that the next great world conflict, if it comes, will be fought over this differentiation in belief! Apparently, it has been shaping up for a period of years, retarded or accelerated according to the groundswell of material prosperity. This conflict, whether overt or underground, is the result of two radically differing world-views, contradictory in their essence and revolutionary in their energies. What one world view has found good: Man's spiritual antecedents, with their call to repentance, forgiveness and justice—the other thinks is evil! What one deems to be the very essence of evil: deceit, coercion, self-elevation—is exhalted by the other into the highest good. When Nicholas Berdaev recognized the conflict in its incipient stage, he struck this prophetic note:

"The hour has struck when, after terrible struggle, after an unprecedented de-Christianization of the world—and its passage through all the results of that process — Christianity will again be revealed in its pure form. Then it will be clear what Christianity stands for and what it stands against. Christianity will again become the one and final refuge of man. When this purifying process is finished, it will be seen that Christianity stands for Man . . . and for Humanity; for the value and dignity of personality, for freedom, for social justice, for the brotherhood of men and nations, for enlightenment and truth, for the creation of a new and better life. And it will be clear that only Christianity stands for these things."

Now the qualifications of the word God, in the Creed, namely, that he is "father," "almighty," "maker of heaven and earth," are the result of God's self-revelation. It is not enough to say, "I believe in God." That is not Christian and certainly not gospel! It is enough only when the object of that belief is the "one true God," whose light "lighteth every man that cometh into the world."

Not for nothing does the decalogue begin, "Thou shalt have none other gods before me." Following that admonition with another, "Thou shalt not make to thyself any graven image." For, unequivocally, the structure of a man's development is determined by that which he worships. That which he worships—and to which he subordinates every other allegiance—is his God! That is why idolatry, not adultery, not thievery, is the most pernicious sin in the whole range of both the Old and New Testaments. That is why the prophets were so disturbed when their people went "awhoring after false gods." That is why G. K. Chesterton's little verse is such a penetrating observation:

> "He made the sign of the Cross of God
> He knew the Roman prayer.
> But there dwelt unreason in his heart
> Because of the gods that were there!"

That is why Old Testament warfare was usually conducted as much against the gods of an enemy, as against the enemy himself. For, to discredit the object of a man's ultimate allegiance is, in the long run, to defeat the man. It is still so today! Nazi Germany employed this technique effectively. Hence, one cannot in honesty, discount "Creeds." They are basic!

God as Father

IT is true (as Dr. Paul Tillich reminds us) that the Fatherhood of God, which is both the greatest and most incredible concept of the Christian faith, has become one of the most commonplace and insignificant phases of our daily life. Perhaps this is due to the fact that there is no living prototype of fatherhood to which people may repair for definition and reassurance. Perhaps it is due to the fact that fatherhood is the easy victim of a sentimentality which tends to gloss over responsibility and avoid judgment. What-

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ever the cause, the Creed catches us with its paradoxical interpretation of God as Father, for it is a virtual impossibility for men, honestly, to call God . . . Father! That is against "human nature." Actually, we are not by nature, "children" as much as we are by nature "rebels"—"enemies" of him who has made us! It is only by the "power of the spirit"—a spirit not our own—that we are able to cry, "Abba, Father."

It is in Dr. Tillich's disturbing little book, "The Shaking of the Foundations" that he points out that in family life, the father is the object of the child's unconscious hatred! Why? Because the father is the representative of law, of discipline, of order, which stands against the child's naturally unordered, unrestricted desires. It is a law which the child, in his immaturity and primitive individualism cannot meet. Yet, from it he cannot turn away! Hence, the split which tortures the child's "peace of mind," results in this unconscious hatred, which echoes—on its own level—St. Paul's cry, "Who shall deliver me from this body of death."

However, as the child matures, learning the lessons of life, so too does his understanding of his father mature. And, in that moment which Dr. Tillich calls "a moment of grace," the child suddenly does the good freely—without command and more than is commanded! Bondage and death have no more power over him. Obedience has ceased to be obedience, and has become the response of gratitude. In a very real sense the child is born or, perhaps re-born, of the spirit and is therefore not "under the law."

Such is the situation of man before his Father, God! The "natural" man, the unregenerate man, hates God, looks upon him as an enemy, because he represents a law which man cannot achieve, but from which he cannot escape. It is only in his "moment of grace"—only in penitent self-surrender—that the dilemma is resolved, and men can honestly pray, "Our Father."

QUESTIONS FOR DISCUSSION

1. What brings young people, who say they are atheists, to a belief in God?
2. What is the difference between atheism and agnosticism?
3. What, according to Berdaev, does Christianity stand for?
4. What is the most pernicious sin?
5. What are the qualifications of the word God?
6. Why is a father the object of a child's unconscious hate?
7. What does this teach us about God?
8. What happens in "a moment of grace"?

Civil Liberties and World Peace

By CLIFFORD J. DURR
Former Member of Federal Communications Commission
President of the Lawyers Guild

(Concluded From Last Week)

INDEED the god of power has strong weapons with which to protect his sovereign rule!

Our god of power has confused our symbols and knocked askew our guide posts of the past. Our tongues are confused and our words have lost their meaning.

We boast of the supremacy of our democratic system, but shudder in fear lest it be challenged in the arena of ideas.

We proclaim, as international principles, the basic human rights of all men, and deny these same rights at home.

We are called to a holy crusade in defense of Christianity and given hate as our weapon.

In our cold war against Russia we adopt a scorched earth policy with respect to our own civil liberties and imitate the very practices of the Russian system which we profess to abhor.

"Loyalty" and "Americanism" are the watchwords of the day, and by our actions we give them strange and fearful meanings.

In the name of freedom, conformity is demanded and protest silenced.

To protect our "democratic processes" government employees are officially empowered and directed, by executive order of the President, to sit in secret judgment upon the minds and emotions of their fellow employees, to deny them the right to confront their accusers, to try them on the unsworn testimony of unknown witnesses, and to convict them on speculations as to their state of mind.

In the name of security, the Attorney General of the United States is authorized, by ex parte and unreviewable decree to prescribe what organizations we may join; our secret police are given surveillance over our beliefs and associations; agents and informers are sent forth to take

Speech before the Episcopal League for Social Action, San Francisco, California.

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down our words and make note of our comings and goings; neighbors are encouraged to spy upon neighbors and tattlers and gossips are officially raised to a new level of dignity and power.

Without due process of law, men and women are deprived of their jobs and branded as enemies of their country for exercising the very rights which our Constitution guarantees to them. It is denied that they are punished merely because they are not sent to prison or the gallows.

Legislative committees, federal and state, vie with each other in prescribing new standards of Americanism and new methods for enforcing them. Reputations are lynched, with committee reports and newspaper headlines, substituted for the rope or the torch as the tool of the lynchers.

What is this "loyalty" that is being so harshly commanded? Loyalty to what? Is it really loyalty to our form of government and the basic principles upon which it rests, or is loyalty to something quite different?

A Justice of our United States Supreme Court has made an observation of which we might well take note. As I do not have the official report of his opinion before me, I shall have to paraphrase his remarks. Freedom of speech, he said, is to our form of government what the heart is to the human body. If the heart be impaired, the body is debilitated; if it be stilled, the body dies.

A year or more ago the "Americanism" committee of the United States Chamber of Commerce prepared and published a program for thought control on a community basis. No legislative committee on un-American activities charged that this was a "subversive" or "un-American" scheme. The chairman of the committee is now secretary of our navy.

On last May first, the marshal of New York's loyalty day parade made a speech belittling academic freedom—our "much advertised" academic freedom, he called it. He retains his position as Secretary of Labor and has not been called before any loyalty board to account for his views.

On the same day the new president of a university that prides itself on the number of young men it trains for our diplomatic service, made an inaugural address in which he deplored the emphasis placed by our universities on freedom of opinion. "Liberty" (in quotes) he said, "is today's major plague."

"It is not surprising to note," he continued, "that states have found it necessary to control opinion exactly as they found it necessary to control economics. The state's thinking in this matter is much sounder than that of the resentful individual whose opinion is controlled. Despite the dramatic but puerile dictum of Helvetius there is nothing essentially sacred about an opinion. In fact, in the field of religion, where God has been merciful enough to reveal the truth to mankind, opinion can be blasphemous. At best, opinions are blind gropings for the truth; at worst, they are the stubborn vaporings of ignorance. Actually, an opinion is grounded on nothing but the limited experience and personal interests of the individual. It is not supported by a universal, eternal, immutable law as is truth. The state's opinion, then, is just as good, just as sacred, and just as accurate as the individual citizen's opinion or the majority opinion of all the citizens . . . With man's normal aspirations reduced by university training from a thirst for truth to the spawning of opinions, there is every reason to expect that the state for its own preservation will be forced to establish an opinion-control bureau. There are definite forewarnings of such necessity."

No Committee of Congress has called for an investigation. Instead the entire address was placed in the Congressional Record by a United States Senator who referred to it as a "masterful inaugural address" and "worthy of the attention of scholars throughout the world." The Senator is now Attorney General.

The Scribes and Pharisees again sit on Moses' seat. We may safely observe their nobler words, but if we look to their works as the pattern of our behavior, we may be confused, "for they say, and do not."

Fear Dominates

I DO not believe that the danger to our constitutional form of government lies in the threat that seventy or eighty thousand Communists will overthrow it by force and violence. Nor do I believe that many Americans sincerely believe that such is our danger. But many are afraid not to seem to believe it. They fear for their jobs, they fear for their reputations, they fear the loneliness that is the price of non-conformity.

For fifteen years I was an employee or official of our Federal Government, and I say in all sincerity that the level of traditional honesty among government employees and officials is extremely high. There are few incidents of venality. But the corrosion of fear can be far more corrupting than greed. I have seen it at work and the sight is not pretty. I have seen decent men silent, when they wanted to say "This is wrong and I will have no part of it," and I have seen the resulting tortures of their own minds and souls.

Their predicament is not new. An item from the report of a tragic incident of nineteen centuries ago, comes constantly to mind, "Neverthe-

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less even of the rulers many believed in him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogues; for they loved the praise of men more than the praise of God."

Formula for Peace

THE question of loyalty is not a simple one. Loyalty arises out of man's deepest and finest emotions. It is therefore not to be dealt with lightly. It should not, and cannot be demanded. Those seeking to earn it for themselves or their beliefs or principles should approach their tasks with the deepest sense of responsibility and of humility. I believe the records of history will show that man's misplaced loyalties have been a far greater source of cruelty and wrong than his innate wickedness. The betrayal or prostitution of loyalty is the betrayal of the best that is in man, if not of God himself.

Loyalties can be attached to little things or magnificent things. There may be smaller loyalties supplementing greater loyalties, or petty loyalties in conflict with the greater, but somewhere there must be a greater loyalty over-riding all others or man is lost.

When we ask, "To what is man loyal?", are we not necessarily asking, "What does man worship?"

I believe that this was what our founding fathers had in mind when they set up a form of government which does not and cannot demand the absolute and unconditional loyalty of its citizens. This I believe was the thought behind the first amendment to our Constitution, with its guarantees of religious freedom and freedom of speech, press and assembly. It seems to me that this amendment says: "Here is an area that must be set aside to be governed by a higher power than government, the area of the human mind and spirit."

But to return to the missing ingredients in our formula for peace. I suggest a few. They are obvious, but the obvious things are the most easily overlooked.

As I have said, our formula contains power in abundance. But does it contain faith? Does it contain hope? Does it contain the greatest of these, love?

How strong is our faith in that democracy and freedom which we seek to protect and extend abroad by our economic and military might? Have we faith in our professed belief that men everywhere are equal in the sight of God, or do we believe that this applies only to certain groups determined by the geographical location of their countries, or only to those whose social or economic status or systems, or whose race, religion or ideology conform with a fixed and divinely prescribed standard? What is the measure of our faith that man is truly created in the image of his maker and is not a vile creature, irrevocably doomed to self destruction by his innate and ineradicable evil?

Do we have firm hope of a day in which science and technology shall have been turned entirely away from destructive ends and shall be devoted to promoting the welfare of all people everywhere? Do we hope, with all our being, for a world in which all nations shall have bound themselves together in a pact of friendship with each other, but of eternal warfare against their common enemies, hunger, disease, ignorance, prejudices, insecurity, fear and hate? Do we believe that a kingdom of God on earth is a realizable goal, or do we believe that its promise was a cruel hoax?

What measure of love is contained in our formula for peace? Is love a word we have surrendered to the writers of cosmetic advertisements and sexy stories, or does it still have meaning for us? Have we become ashamed to use the word, or will we make it once more a word of power and challenge, expressing that constructive emotional force in which there is no fear? Do we have that love of our brother, the lack of which makes a lie of the profession of a love of God? In our scale of values, how does our love of mankind weigh against our love of security, or economic or social position, or even our petty claims to respectability?

It has been tragically demonstrated that fear and hate are contagious. If we but use them with confidence and courage, do we not have at our disposal even more contagious forces, capable in time, of sweeping fear and hate from the world?

Liberty and Peace

OUR civil liberties and world peace are inseparably tied together. We cannot keep them indefinitely in the face of impending war, but if we lose them, I do not see how we can find our way to peace.

Freedom of the human mind and spirit is not a luxury today, if it ever was. That freedom is a necessity, not only for man's growth and development, but for his survival.

Man's deepest faith is in constant conflict with his desire for visible and tangible certainty. His instinct for worship is strong, but the concept of an infinite God is a tremendous one. It is therefore natural that throughout history men have sought to whittle down that concept or confine it within the bounds of their own limited understanding. Things seen are real; things unseen

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require a strong exercise of faith. Men begin to seek the eternal verities in their immediate physical environment and in the temporal institutions and way of life with which they are familiar, and these in time become for them the eternal verities. They tend to attach to them a religious significance and make them the focal point of their worship—the sum total of all truth; and—too often with success—to impose their concept of eternal truth upon their religious institutions. Those who seek to widen man's vision of the physical universe, therefore, become the enemies of religion and are to be resisted; those who inquire into his temporal institutions with the view of adjusting them to the expanding knowledge of the physical universe "would change the customs which Moses delivered unto us" and are to be destroyed.

From the small spot on which he stood, man at one time saw the earth as a flat surface rimmed around by the horizon and roofed by a dome of blue across which the sun moved in its appointed course from east to west. This became for him religious truth and his religion barely survived the theories of Copernicus and the demonstrations of those theories by Gallileo. He found truth in an existing form of government, and the divine right of kings became a religious concept. As a result, the rising spirit of democracy strained his religious faith and split asunder his religious institutions.

In our own country, the institution of slavery, because it existed, was given religious justification. It was abolished only after a bitter civil war in which each side invoked the name of God in support of its cause. Even now, our religious thinking is confused because of the expanding knowledge of the processes of biology. Unable to grasp fully the concept of an infinite God, it is not easy for men to see that the magnificence of God is not diminished nor the dignity of man lessened by scientific evidence that man arrived at his present state through a process of growth and development.

Man's divine curiosity about the universe in which he lives will not be denied. He will continue to probe into its secrets. His discoveries may bless or curse mankind, depending upon the uses made of them. The outcome hinges upon the diligence and the freedom of his inquiry into his social, economic, and political institutions and his willingness to adjust them to his expanded knowledge of the physical universe—upon that and his faithful adherence to the basic religious principle that man, being created in the image of God, are equal in his sight and so must be in the sight of each other.

This, it seems to me, is the challenge of our time. To meet that challenge, the minds of men must be free to explore, to inquire, and to test. They must be subject only to "the perfect law, the law of liberty." Without freedom of mind, there can be no freedom of religion. Unless man is free to develop and adjust his social ideas and institutions to meet the challenge of science, there may in time be no religion at all, because there may be no man.

We Need a Saviour

By WILLIAM P. BARNDS
Rector of St. Matthew's, Lincoln, Nebraska

WE frequently refer to Jesus Christ as our Saviour. We say that he saves us from sin. But all too often we do not stop to think what is really meant. In fact, often we do not like to think of ourselves as sinners. True, we say the general confession, but it really costs little to say that with our lips along with others. But in ordinary living some people dislike to admit to sin. Some even hate to own up to a mistake! There is always the tendency to justify or excuse our mistakes, and to rationalize our positions. We often tend to blame environment. The last place we want to put responsibility is upon the individual himself.

The reason we need a Saviour is because in the life of every one of us there is an unruly area of terrible selfishness, that may show itself in hatred, lack of discipline, ungoverned passion, or callous indifference to life's best values. People who think they do not have such an area in their lives are greatly deceived and are in greater spiritual need than those who know they have it in their lives.

This area in one's life is not improved by increased learning, or more culture. Money, social position, nice clothes, fine homes, do not correct it. This is where we need a better ruler than ourselves. We need a Saviour to soften our sinful emotions, and to turn our ingrown attitudes outward to him.

It is easy to demonstrate the truth of the need for a Saviour. Try this test. Think of the most shameful moment in your life—one you would not want the light of day to shine upon. Isn't that argument enough? Can Christ save and help? Think of the greatest religious moment in your life. Isn't that a foretaste of what Christ can do for us?

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EPISCOPAL NEWS

(Continued from Page Six)

and political, that estrange and infuriate, we must either shatter or surmount them.

"Segregation will be destroyed by active brotherhood. The church will free its soul and hands only if it removes from itself the stigma that it is the most segregated institution in the United States, and in the world at large ceases its hand-washing in such baleful persecutions as those in South Africa and Spain."

THE PICTURE ON THE COVER

★ Chad Walsh is a professor at Beloit College and a priest of the Episcopal Church. He is the author of several books, including "Stop Looking and Listen" and "C. S. Lewis: Apostle to the Skeptics." More recently he has revealed himself to be a thoroughly modern poet who combines the technical resources of contemporary verse with the deep insight of orthodox Christianity. These poems are contained in his latest book, "The Factual Dark" published at $2 by the Decker Press, Prairie City, Illinois. Here is a sample:

The Devil sports no scarlet
shorts today,
No suavely curving horns. His
feet are normal,
His suit well-pressed, a
modest banker gray.

Or this modern lullaby as he rocks his daughter to sleep:

Sleep on sleep on
While the gray caps rock
The boat at the dock
And the hand of the clock
goes round and round.

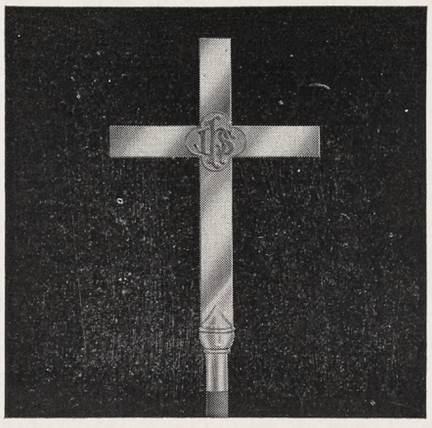
At a different lake, successful
with vetoes,
The mazdas burn hot and
give no light;
In the wider world of the
widening night
The darkness is deeper with
Francos and Titos.

RECTOR MARKS HIS ANNIVERSARY

★ The Rev. John A. F. Maynard celebrated the 25th anniversary of his rectorship of the French Church of the Holy Spirit, New York, on February 12th. There were greetings from Bishop Gilbert and Governor Dewey.

AMERICANISM CALLED A DANGER

★ Chaplain James A. Pike of Columbia University apparently agrees with the point of view presented in this number by Chad Walsh. Speaking at a meeting of Congregationalists in Springfield, Mass., the Episcopal clergyman said the Americanism cult's creed is "Jew, Catholic, Protestant—that does not matter. We're all Americans and that's the unifying integrating principle." But the trouble with this over-glorification of the American way of life, he said, is that it forgets religion and theology, and in the resulting confusion "people accept the fruit rather than the root."



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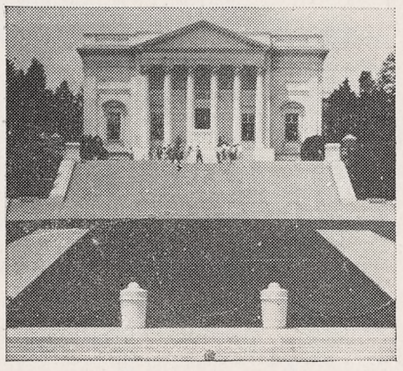
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COUNCIL MEETING—

(*Continued from Page Seven*)

sessions at the College of Preachers, and that this faculty was being taken into the west for conferences in June for the clergy at Los Angeles, Lake Tahoe, Sale Lake City and Takoma.

College Work

Bishop Nash as chairman of the college work division brought recommendations for the integration of the college work of the Church which suggests the setting up of a Commission for College Work. The Rev. Roger Blanshard, new executive secretary of the division, told of the request of the Society for College Work that the division take over the establishment of the national association of Canterbury Clubs, which had been accepted.

Auxiliary Report

The work of the Woman's Auxiliary was presented by Mrs. Margaret Sherman. She gave to all the members copies of the most recent publications, addresses made at San Francisco, "Christian Advance" by Bishop Neil and Leila Anderson, and "His Holy Fellowship" by the Rev. Theodore Ferris. The board of the Auxiliary set up policy at its meeting to give an equipment fund to each of their workers, except those connected with institutions, of $100 a year, asking them to send in an annual report of its expenditure. Previously the equipment fund had been allotted only upon individual requests, certified by the bishop or one in charge. They also have made it an experimental policy to provide $700 for workers to buy a new car, when they have the assurance that the missionary district is giving a maintenance account of 6c a mile.

Missionary policy in China was discussed in executive session. Since nothing came to the floor, it is reasonable to assume that the Episcopal Church and its work there will remain on the same basis, "wait and see."

Theology Today

Volume VI **John A. Mackay, Editor** **Number 4**

WINTER NUMBER

Editorial:
East Asia under God
The Sense of Beyondness

Let Us Worship God	Hugh Thomson Kerr
The Church of the Reformation Faces Today's Challenges	Joseph L. Hromadka
Frontiers of Logic	Emile Cailliet
Eschatology and Worship	Max Warren
The Liturgical Revival	Howard G. Hageman
The Meaning of Time in Christian Thought	Clement de Haas
Christianity and the Arts	Chad Walsh
The Genius of Charles Haddon Spurgeon	John Pitts
Theological Table-Talk	Hugh T. Kerr, Jr.
The Church in the World	Elmer G. Homrighausen

Book Reviews by D. M. Baillie, Lefferts A. Loetscher, Lucetta Mowry, George A. Barrois, John Wm. Wevers, James Muilenburg, Walter Lowrie, T. S. K. Scott-Craig, F. Ernest Johnson, Bruce M. Metzger, Edwin Lewis, H. Paul Douglass, Otto A. Piper, and Norman Victor Hope.

Theology Today has now entered its sixth year of publication. Begun during the War, it has been dedicated to a presentation of the insights derived from God's revelation of Himself in the Bible and in Jesus Christ in close relation to the issues of contemporary thought and life. Committed to a robust and intelligent evangelicalism, **Theology Today** has become the indispensable theological quarterly for a multitude of readers in all the States of the Union and in most countries of the world.

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THE PRESS

Selected by
GEORGE MacMURRAY

HIGH PURPOSE: Alger Hiss appears to have been a man of high purpose. He has held many positions requiring character, ability and idealism. He was found guilty of perjury, but there was no evidence of moral turpitude introduced into his trial. The government had no case other than the charges offered by Mr. Chambers, whose record was revealed as quite the antithesis of that of the man he accused. Both Mr. and Mrs. Hiss are members of the Society of Friends. They bore themselves with restraint and frankness throughout the trial. Can it be that juries, in the hysteria of this postwar era, may be in the wrong? At any rate, an appeal from the verdict may be expected. It is our American tradition to suspend final judgment until due process of law is completed. Until then, a mystery remains. Perhaps someday it will be unraveled. — Watchman Examiner (Baptist).

FREE PULPIT: One of the greatest contributions the Church can make to our modern world is to set up a pulpit in the midst of its errors and self-deception and charge the minister with the grave responsibility of proclaiming from a courageous and sincere heart the unadulterated truth as he sees it, and to dare any man to forbid the freedom of his utterances. —There is nothing so impotent as a muzzled pulpit fawning at the feet of a cowardly congregation.—Christian-Evangelist (Disciples).

RETURN TO MADRID?: Is it too much to expect of the state department still another turnabout on a question which they consider to be of minor importance? Possibly. But if, between now and the next meeting of the General Assembly, the department learns that American public opinion is adverse (to sending an ambassador to Franco Spain), our delegates may not actually press for a UN action which will only perpetuate the dictatorship which has been fastened on the impoverished Spanish people.—Commonweal (R.C.)

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Christ's Victory and Ours. By Frederick C. Grant. Macmillan. $2.00.

This is a notable new book, primarily intended for reading and meditation in Lent, but on a theme so deep and wide that it has no seasonal limitations. Dr. Grant deals particularly—as many books before have done—with the crucifixion and the words of Jesus on the cross. Many such books have been sentimental and rhetorical, but this one emphatically is not so. It has the astringent quality of a man who is not only a devout Christian but at the same time a profound and intellectually disciplined scholar. The particular words on the cross become a gateway into large vistas of theological understanding. The reader will be grateful also that after the chapters which center upon the crucifixion the final one, "The Gospel of the Resurrection," brings its climactic message of Christ's everlasting victory over sin and death.

—W. RUSSELL BOWIE

The Apostolic Fathers: An American Translation. By Edgar J. Goodspeed. Harper. $3.75.

Professor Goodspeed's translation of the New Testament, of which the 25th anniversary was recently celebrated, is one of the best-known modern translations. It is an "American" translation, i. e. in the American language. His translation of the Apocrypha is one of the most attractive and most scholarly versions of those books ever made. His new volume is also an "American" translation, and gives us the Apostolic Fathers in the language of today. Each book has a brief Introduction giving just the information the reader needs for proper orientation. The book opens with a translation of Doctrina Apostolorum, the little book which Dr. Goodspeed believes lay behind the Didache, a "counter-blast" to the collection of Paul's letters.

The Atoning Life. By Henry Sylvester Nash. Harper. $1.00.

This is a reprint of a work first published in 1908 by the father of the present Bishop of Massachusetts, and is the Presiding Bishop's Book for Lent.

It provokes a strongly mixed reaction. On the one hand, it is a moving book that calls for admiration not unmixed with amazement. It anticipates in striking and lucid passages the religious and theological concerns brought to the fore in our own day by the revival of the great theological traditions. There is a religious vitality about it, and flashes of psychological insight coupled with a refreshing breadth of vision. Much of what is said bears no indication of date, particularly in the sphere of personal faith and life.

On the other hand, one could scarcely defend it theologically. It is held that man is perfectible; that we can build the Kingdom of God by moralizing our society. Mystery is simply the wonder of meaningfulness; sins there are, but Original Sin there is not. In short, and despite the frequent orthodoxy of the language, this book is a fine example of the long-lived Pelagian heresy.

The style and language are magnificent, the insights are stimulating, and the soaring optimism has a pleasant if somewhat ethereal taste in these troubled times. Let us say—useful for edification, read critically, but let it not be applied to establish doctrine!—HOLT GRAHAM.

The Presiding Bishop's Book for Lent 1950

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PEOPLE

ORDINATIONS:

CYLDE W. EVERTON was ordained deacon in January by Bishop Dagwell at St. Mary's, Eugene, Oregon. He is vicar of St. John's, Bandon.

BRUCE H. COOKE was ordained priest by Bishop Emrich on Feb. 4 at Christ Church, Detroit, where he is assistant.

CLERGY CHANGES:

CHARLES O. BROWN, rector of St. Peter's, Springfield, Mass., becomes rector of St. John's, Delhi, N. Y., Feb. 28.

PHILIP S. HARRIS, rector of St. Anne's, Lynwood, Calif., becomes rector of St. Martin's, Omaha, Nebr., March 1.

HENRY C. FOX, rector of Christ Church, Clarksburg, Va., becomes rector of St. Luke's, Hot Springs, Va., March 1.

HENRY C. FOX, rector of Christ Church, Clarksburg, Va., becomes rector of St. Luke's, Hot Springs, Va. on March 1.

ANDREW B. JONES, formerly rector of St. Mark's, Brunswick, Md., is now rector of the Epiphany, Govans, Md.

FREDERICK B. WOLF, formerly rector of Holy Trinity, Belvidere, Ill., is now rector of St. Christopher's, Oak Park, Ill.

FRANK ROBERT, formerly vicar of St. Andrew's, San Mateo, Calif., is now priest-in-charge of St. Timothy's, Chicago and director of Randall House.

PAUL B. MILLER, formerly in charge of St. Matthew's, Liverpool, N. Y. is now in charge of services held in the basement of the postoffice in North Syracuse. It is expected to develop into a parish.

EUGENE M. CHAPMAN, rector of St. John's, Decatur, Ala., becomes senior associate at Calvary, Pittsburgh, Pa., in April.

ALBERT F. GREENE, rector of St. John's, Wilkinsonville, Mass., becomes rector of St. Barnabas, Springfield, Mass., April 1.

PAUL K. ABEL, formerly rector of St. Peter's, Waterford, Pa., is now rector of St. Peter's, Sycamore, Ill.

DEATHS:

LUCIEN A. DAVISON, 80, retired priest of Central N. Y., died Feb. 5 at Miami, Fla.

GEORGE G. GUINNESS, 58, retired because of illness from St. James, West Hartford, Conn., died Feb. 13.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

VIDA D. SCUDDER
Churchwoman of Wellesley, Mass.

May I suggest that people interested in China should add to the valuable works mentioned in your Book Notes the volume "The Chinese Conquer China" by Anna Louise Strong? I wish all readers of The Witness might have been present to hear the author as she spoke in my living room to an audience gathered by Miss Emily Balch. I think they would have been impressed, as all present were, by Miss Strong's sanity, dignity, and trustworthy reports of experiences. The occasion was a moving one for me, for she had spoken in the same room twenty-odd years ago. Through what drama she has lived. Don't miss her book.

With appreciation of the fearless and well-balanced treatment of our many problems in The Witness.

ANDREW M. VAN DKYE
Member, Witness Editorial Board

As the reporter for Deputies when the debate on the seating of women was conducted at General Convention, I want to say that Spencer Ervin is correct in faulting us for failing to contradict Canon Wedel's statement (Witness, Jan. 19). I was unaware, until his letter appeared, that the correction has not been made. The distinction between the Assembly and the Convocations in the Church of England was clarified for me by the Rev. Bradford Young of N. H., who had lately been an exchange rector in England.

I do think however that there is a fallacy in Mr. Ervin's argument. The subject before the Deputies was admitting women as lay deputies. His suggestion that none of the apostles were women has nothing to do with the case, since apostolic succession has to do with bishops.

MRS. WILLIS H. ATWELL
Churchwoman of Grand Rapids, Mich.

You will probably be deluged with replies to the letter of Mrs. John H. Moore, (Witness Feb. 9) but perhaps she will be pleased. I could comment on every paragraph, but for the sake of brevity, I shall not. While I cannot claim to know the Te Deum word for word, I can sing it along with only an occasional look at my Prayer Book. We also use the Benedicite, which would surely fall into disuse if conservation of time were important! The phrases of the Litany are very familiar to me and many others of my generation. The prayer for the Congress is used at the opening of every session and whenever any important issue is before the Congress. It is used regardless as of whether the Congress is Republican or Democratic, and was used before a member of our parish was a Representative in Congress. I am sure that at least some use it in their private devotions.

My experience is very limited, and while I was confirmed more than fifteen years ago (Mrs. Moore refers to those confirmed fifteen years ago) none of my children are old enough to be confirmed, but I feel sure they will grow up being familiar with the very things in the Prayer Book that Mrs. Moore feels are falling into disuse.

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THE Witness

March 2, 1950



JOHN C. BENNETT
WRITES ON CHRISTIANITY AND COMMUNISM

DESTINY OF CHINA BY BISHOP HALL

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Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Meridan St. at 33rd St.
INDIANAPOLIS
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
SECOND STREET ABOVE MARKET
Cathedral of Democracy—Founded 1695
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
Weekdays: Wednesday noon and 12:30.
Saints' Days: 12 noon.
This Church is open every day.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Richard J. Hardman.
Sunday: 8, 9:30, 11 and 8
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

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The WITNESS
FOR CHRIST AND HIS CHURCH

MARCH 2, 1950

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STORY OF THE WEEK

Action to Stop Armament Race Demanded by Conference

The Delegates at Detroit Meeting Grapple With National and World Issues

By W. B. SPOFFORD JR.

★ After four days of intense discussion on economic morality from the Christian point-of-view, the thought, which had been haunting the minds of the 450 delegates to the Federal Council's second study conference on the Church and Economic Life, held in Detroit, February 16-19, was brought out in the open.

In the conference's final session, Episcopalian Jerry Voorhis, executive secretary of the Cooperative League of America and former Congressman, moved that the Federal Council, through its appropriate agencies, immediately make comprehensive studies of the moral implications of the hydrogen and atomic bombs and provide some vigorous leadership to the Churches, and the nations and peoples of the world, in attempts to achieve immediate peaceful solutions to problems which have been intensified by the development of new suicidal weapons. The resolution was passed without dissenting vote.

Farmer Speaks Up

Then the conference, which earlier had approved the statement that "war is not inevitable," overwhelmingly passed a resolution, submitted by farmer Joseph Fichter of the Methodist Church, that the United States government should, immediately, begin "talks" with other nations, including the Soviet Union, on means of controlling the super-bombs. In discussing the motion, several delegates emphasized that, if the conference could not take affirmative action on some such proposition, the delegates would be morally culpable, in light of the Christian ethic, and the conference would be worthless. In the voting there was but several dissenting votes to the motion.

In the straight economic realm, the conference stated that Christian economic morality is to be found neither in Adam Smith nor Karl Marx, but in the Gospels and the Acts of the Apostles. "The Church has a unique opportunity and obligation to become a force for reconciliation without becoming a chaplain to the status quo," said a conference statement drawn up by a committee headed by Bishop G. Bromley Oxnam.

Episcopal Leaders

The real work of the conference was done in group sessions, dealing with a) the individual, conflicting motives and claims; b) freedom of enterprise and social controls; c) the American economy in relation to world needs and resources and d) the Churches' program in relation to economic life.

Episcopalians who were officially on the program as speakers, consultants or leaders of group sessions, besides Mr. Voorhis, were Madame Frances Perkins of the civil service commission; the Very Rev. Ralph Higgins, Grand Rapids, Mich.; Charles Taft, past-president of the Federal Council; Edward Cushman of the Wayne University Institute on Industrial Relations; Bishop Ludlow, suffragan of Newark; Noel Sargent, executive secretary of the National Association of Manufacturers and Mrs. Theodore Wedel, representing the united council of church women.

In the report on motives, the conference said: "For the Christian, responsibility for the welfare and freedom of others takes priority over his desire, however worthy, for his own individual freedom." Emphasizing the doctrine of stewardship, the conference statement reads: "Working in cooperation with others rather than against them is in accordance with Christian motivation. If by competition is meant the motive whereby one vies with others in serving mankind, then competition is an essential factor in a good society. If, however, competition in economic life leads men to compete in the acquisition of wealth for its own sake or in the use of power over one's fellows or to gain special privilege which bars others from the goods of life, then the competition must be judged un-Christian."

In respect to freedom of enterprise and social control, the statement, after saying that Christians are concerned to build a society which achieves such basic values as freedom,

order, justice and fraternity, said:

"Our Christian responsibilities must be discharged both on the level of self-restrained individual action and also on the level of developing institutions, groups, and an economic system which will give the individual the greatest opportunity to serve these values."

This report, after going on record in favor of federal aid to education and urging all possible measures to assure all citizens full access to expanded, adequate, modern medical and health services, favored the convening of a voluntary national congress of individuals, drawn from the ranks of business, agriculture, labor, the professions, technical areas and the general public, to discuss and establish a sound national policy in respect to economic life. The idea for such a conference was first broached by Walter Reuther, president of the U. A. W.-C. I. O., in his speech at the opening luncheon of the conference.

The World Scene

In respect to the American economy's role in the world scene, the conference said: "The moral responsibilities of the nation, holding such a degree of power, are tremendous. It must be the purpose of the Christian Church to help our nation to accept these responsibilities in humility and faith. One of the consequences of this position is that economic readjustments or business recessions in America have serious consequences in other countries and are felt throughout the world."

This nation has three basic economic responsibilities in this area, the report said: 1) to use its economic strength in such a way as to contribute to a just and durable peace; 2) to assist other countries to attain basic self-support and a decent standard of living and 3) to safeguard and promote the social and economic welfare in the United States. In this connection, the report said, "The United Nations and its specialized agencies should receive increasing moral and financial support. The program of technical assistance and other governmental programs involving widespread international cooperation should be organized through the United Nations whenever practicable in order to strengthen the United Nations, to draw the contributions of other countries into the program, and to reduce the temptation to put special United States interests affected by them ahead of larger long-run interests."

In conclusion, this report said that it believed that war was not inevitable and that, while the delegates recognized the existing necessity for military defense against totalitarianism,



ERIC JOHNSTON, one of twenty-five Episcopal delegates at Conference

they held that a moral political and economic program is the primary essential for the positive achievement of an enduring peace. The most vigorous debate of the conference, perhaps, centered on this point.

The final section, dealing with what the Church's task should be, emphasized the need for more Church research in this whole area, more comprehensive Christian education on the moral implications of economic systems; the setting of better examples in this field by the Churches, including just and adequate salaries for all church employees and the elimination of "class churches," and the application of Christian principles to concrete economic situations.

It should be emphasized that, while the delegates to the conference were appointed by their respective denominational heads, they were not speaking for their denominations but only for themselves. Also, the final reports, accepted by the conference, represented compromises between many different positions in all areas.

Middle Way Stressed

Throughout the conference, the words "the middle way" were used often and, in the results, the delegates seemed to wish to develop an economic life between capitalism and communism. As the conference statement said:

"Christians are opposed to all who would rule God out of the universe or out of the practices of the economic life. Atheism is un-Christian, whether it be affirmed by a philosopher or expressed in practices that disregard God's will. The Church must attack the atheism of orthodox communism in which faith in God is called superstition and also such practical atheism as is present in contemporary capitalism in which God's will is regarded as irrelevant to the economic process, whenever or wherever it appears in the professions, in labor leadership, in farm organizations, in industrial ownership and management. Any order too largely driven by the acquisitive spirit, organized upon autocratic principles and grounded in materialism, must be changed to the end that the motive of service, the methods of mutual aid, the principles of democracy, and a philosophy that stresses the supremacy of personality shall be dominant."

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EPISCOPAL CHURCH NEWS

OREGON PLANS NEW WORK

★ Plans for the expenditure of more than $100,000 for new work in the diocese were approved at the annual council of the diocese of Oregon. Most of the money will be used to assist local groups to acquire new sites for church plants. The National Council also will assist in the program. Bishop Dagwell has already stated that during 1950 the work of the Church will be expanded in Multnomah, Cottage Grove, Springfield, Waldport, Powers, Forest Grove, Lebanon, Delake, Reedsport, North Bend, Brookings, Beaverton, Sylvan and Oakridge.

DEPARTMENT OF SPORTS

★ We have never been able to gather enough sports news to have a sports page—something we would very much like. But we do run into a news item occasionally. Thus the annual diocesan track meet was held in Boston on February 18. If any records were broken we hope our correspondent there will let us know.

BISHOP DAGWELL HITS H-BOMB

★ Bishop Dagwell was one of the speakers at a public meeting held in Portland, Ore., to protest against the manufacture of the hydrogen bomb. The well-attended meeting overwhelmingly approved a letter to President Truman which offered the following alternatives; a world disarmament conference; strengthening of the UN; a call to Congress to declare World War II officially over; "an attitude of friendliness toward all other peoples and the relief of suffering overseas by the use of U. S. food surpluses."

Bishop Dagwell said the decision to make the H-bomb was "contrary to everything we cherish as children of God. You do not make peace by engaging in armament races. 'Those who take the sword shall perish by the sword."

Another speaker, Prof. L. Edward Shunk of Lewis and Clark College, told the audience: "I think it's time to stand up and object to decisions taken with no effort to apprise the people."



BISHOP DAGWELL

NEW CHURCH AT OXFORD

★ Ground was broken recently for a new church at Oxford, Ohio. There were addresses by Bishop Hobson, President Ernest H. Hahne of Miami University, Mrs. Philip Henderson, wife of the president of Western College, and Mayor Edwin Morgan of Oxford. A vigorous work with college students will be carried on in the new plant.

CLERGY RETREAT IN CHICAGO

★ The Rev. Edward T. Taggard, rector of St. Luke's, Evanston, conducted a retreat for the clergy of the diocese of Chicago at Sycamore, Illinois, February 13-15.

SEES REDS LOSING TO CHURCH

★ Bishop Blair Larned, in charge of Episcopal Churches in Europe, addressing church groups throughout the east, likens the cooperation of western governments and of Churches in the struggle against Communism to "a rainbow after the world's worst storm."

The former suffragan bishop of Long Island affirmed his faith in eventual world peace through Christian and governmental unity as exemplified in the World Council of Churches.

Europe today is seeing the Communists pushed back through the world-wide uprising of all Christians, Bishop Larned said, adding that "Christ must rejoice to see the coming together of the Western World."

Bishop Larned reported on Protestant mission work among displaced persons and refugees in Europe. He said "rich dividends" could be expected from the two-million-dollar increase in the Protestant Episcopal budget in 1950, most of which is earmarked for missions. He appealed for support of this increase.

It is the refugees who need attention most, Bishop Larned said, adding that 15,000,000 people, who had fled or been expelled from Communist countries in Eastern Europe, were swarming over Germany and Austria, with 1,500 more joining daily.

The blame for this situation must rest as much with the allied powers as with Communist ideology and practice, the Bishop asserted. He deplored allied concessions under Article 13 of the Pottsdam agreement, which, he said, permits expulsion of all persons of German national origin from European countries now Communist-dominated.

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EPISCOPAL CHURCH NEWS

PRESIDING BISHOP'S BROADCAST

★ Practically every broadcasting station in the country will carry the Presiding Bishop's address on March 12, from 11:30 to 11:45 at its own local time. The promotion department stresses that if the station in your locality does not come in clearly, then order from them a transcription or phonograph record immediately—281 Fourth Avenue, New York 10, N. Y.

YOUTH MEETING IN MICHIGAN

★ The largest number ever to gather for a youth meeting in Michigan, 750, met at Christ Church, Cranbrook, February 12, with the addresses given entirely by young people. The offering was sufficiently large to provide ten partial scholarships for members to attend the diocesan youth conference in June.

JAPANESE STUDENT SUPPORTED

★ Iwao Iowasaki, a student from the University of Tokyo, arrived in Minneapolis, February 3, to study at the University of Minnesota in the School of Mines. He was brought here through the efforts of the Rev. Daisuke Kitagawa of the Japanese American Community Episcopal Church and Mr. and Mrs. Elmer Norrbom whose son, Lowell, was killed in an automobile accident. Lowell, while studying Oriental language at Harvard, corresponded with Iwao, and his parents have brought Iwao here to study in memory of their son.

As a foreign student of a military occupation country, Iwao could not buy his passage in Japanese money. Canterbury Club at the University of Minnesota has shared in raising money for Iwao's transportation. In addition to individual contributions, students volunteered to do jobs in their spare time, and contribute the money earned to this fund. These jobs included typing, mimeographing, running odd errands, baby sitting, and cleaning. One student spent many hours vacuuming floors, furniture and walls with his vacuum cleaner.

BISHOP STEPHEN NEILL THE PREACHER

★ Bishop Stephen C. Neill assistant to the Archbishop of Canterbury and a general secretary of the World Council of



BISHOP NEILL

Churches, was the preacher at a missionary mass meeting held February 24 at the Cathedral of St. John the Divine, New York. Before the service he led a conference of the clergy of the diocese.

CHURCHES UNITE FOR SERVICE

★ Members of twenty-five churches in the lower part of New York City had a union service on Ash Wednesday at Grace Church. Other Episcopal churches taking part were St. George's, St. Mark's, the Holy Communion, Calvary, Ascension.

OVER-PAYMENTS FROM OVERSEAS FIELDS

★ Through study of the expectation report, National Council vice-president, Bishop John B. Bentley, has found that every overseas mission field accepted its assigned quota; every overseas field paid its expectation in full; nine overseas fields overpaid their expectation; and payments on the part of overseas fields of the Church amounted to 102½% of their assigned quotas.

Bishop Bentley has written to the overseas bishops, sending congratulations to them, their staffs and their people, "While striving towards a larger measure of self-support, they have had the privilege and joy of sharing in all the Church is doing around the world."

NEW HAMPSHIRE HAD NEW CENTER

★ One year ago last month a family arrived in Plainfield, N. H., seeking a home they could call their own—for a lifetime. Through the best part of a year this father and mother and their three children had traveled more than 25,000 miles in thirty-three states to find their American destination. New Hampshire was not on their itinerary and quite by chance (or was it by Cause?) they came as far as Plainfield. That was the end of their quest. They found their house and named it "Journey's End."

Briefly, that is not only an introduction to the Dexter Stephens family of Plainfield; it is also a preface to the establishment of an adult conference center in this Diocese. This story would be incomplete without a description of the house called "Journey's End." In present appearance as well as in its future nature it resembles Seabury House, the National Con-

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ference Center of the Episcopal Church in Greenwich, Connecticut. Many of you will identify it as the residence of the author Winston Churchill. He lived there for eight years and during this time wrote "The Inside of the Cup."

Some thirty acres of pleasant fields and woods surround the house. There are living quarters for twenty people in the house during the colder seasons of the year. In the summer it will be possible to accommodate as many as sixty persons at one time. Even at this early date a Book Store has been established by Mr. and Mrs. Stephens. Those of us who have seen it testify that it is well stocked with all current material published for the use of the Episcopal Church.

Through the generosity of Mr. and Mrs. Stephens the splendid facilities of this estate have been offered for the use of N. H. Diocese as an Educational Conference Center. They will continue here in residence and serve as directors of the Center.

COUNCIL URGES AGREEMENTS

★ The National Council, at its February meeting, issues a call to all Christians to labor and pray for peace, stating that "total war" may endanger mankind to the point of "total destruction." The statement called upon the president and other political leaders "to continue to seek international agreements for the limitation and supervision of weapons and armed forces, and for the peaceful uses of this scientific knowledge and technical skill to advance human welfare."

CONSECRATION IN BRAZIL

★ The Rev. Egmont M. Krischke is to be consecrated at the Church of the Crucified, Bage, Brazil, March 12th, with Bishop Melcher the consecrator and Bishop Bentley and Bishop Pithan the co-consecrators.

BISHOPS PREACH IN HOUSTON

★ Bishops predominate at the mid-day daily services held this Lent at Christ Church Cathedral, Houston, Texas. They are Bishop Hines of Texas; Bishop Block of California; Bishop Carruthers of South Carolina; Bishop Pardue of Pittsburgh; Bishop Quin of Texas. Others to get in the select circle are Dean High Moor of Pittsburgh and the Rev. John S. Higgins of Providence.

FORWARD MOVEMENT EDITOR

★ The Rev. Francis J. Moore took office as editor of the Forward Movement on February 20. He is anxious that people who write to the Forward Movement shall note the change, and make sure that mail is addressed to him instead of to his predecessor, the Rev. Canon Gilbert P. Symons, who has now retired from the post he has filled since 1935.

Moore is rector of the Church of the Advent, Cincinnati. His appointment with the Forward Movement was made by the Presiding Bishop. He has been actively interested in the Forward Movement since its beginning, having assisted Canon Symons in the writing of the first number of Forward Day by Day in 1935, and having written several numbers since. He came to Cincinnati from Toronto, Canada, in 1931 and after five years with the Student Christian Movement, assisting the Rev. Frank Nelson at Christ Church, and having charge of the congregation at Indian Hill from 1933. He became rector of the Church of the Advent in 1938.

BISHOP CLARK IS ILL

★ Bishop Stephen Clark of Utah is in a hospital in San Francisco, suffering from a slight stroke. He and Mrs. Clark had gone there several weeks ago for a short vacation, and the stroke took place following a confirmation service which he had taken for Bishop Block. He is reported to be improving rapidly, and is now sitting up, but will need extended rest before he can resume his work in Utah.

ERIE COUNCIL HIT FLYNN BOOK

★ The Erie, Pa., Council of Churches issued a statement February 15th expressing regret and concern over the "erroneous view" of the Federal Council of Churches presented in John T. Flynn's book "The

(Continued on Page Eighteen)



STUART HALL, diocesan girls school located at Staunton, Va., has fine buildings and a beautiful campus

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EDITORIALS

Christianity and Communism

ACCORDING to the long-established policy of The Witness, we publish as signed articles a good many statements with which, editorially, we do not agree. Sometimes, when we think the matter is sufficiently important, we print our view of things. So we shall exercise this privilege now, in commenting on the article in this issue by Professor John C. Bennett of Union Theological Seminary, entitled Communism: Ally, Competitor or Both.

We find ourselves in hearty agreement with much that Professor Bennett says. Christians must, first of all, have a clear understanding of Communism, both as an economic system and as a world political force. This is a much-needed challenge, if we may judge from the many irresponsible and hate-filled litanies chanted by representative Christian leaders. Secondly, the ideology of Communism is neither more nor less anti-Christian than the principles of Naturalism and Positivism which are freely taught in many American universities. Thirdly, there is a serious inherent danger in any and all forms of dictatorship. The late Lord Acton's famous dictum: "Absolute power tends to corrupt absolutely" is terribly true. Fourthly, Communism is not primarily military. Its immense spread in the past thirty years has been due to economic appeal and political action. Professor Bennett's illustration of China is pertinent, of which he says that American military support of Chiang Kai-Chek "would destroy the possibility of any constructive American influence on Communist China." All these are wise and timely analyses and warnings, with which we are in complete agreement.

We must, however, part company with Professor Bennett when he declares that it is necessary for Christians to "say 'no' to Communism as an ideological and political force." Surely, this is—as the German epigram has it—"to pour out the baby with the bath." A Christian may well believe, if he thinks that he finds the evidence in history, that Capitalism in its developed modern form is decadent and rotten at the heart and no longer capable of creative action for the benefit of mankind as a whole. And he may believe, on the other hand, that the economic principles of Communism are sound and that it has done and is doing an infinitely valuable work in regenerating the economic and cultural life of a very large proportion of the world's peoples. Our Lord's declared aim of the more abundant life for all men is certainly being implemented in much of Communism's accomplishments.

There is no need for Christians to stand aghast at the words "dialectical materialism," as if they denoted a veritable "sin against the Holy Ghost." Dialectical materialism, as far as it goes, is a true enough conception for the interpretation of history. The rise and fall of civilizations and cultures have had their quite impersonal causes in the economic and geographical facts of their time, as Chad Walsh pointed out in his article on Nationalism last week. They are plainly to be seen, for instance, in such a phenomenon as the decay of Feudalism and the birth and growth of modern Capitalism. If similar material factors are now operating to bring a Communist culture into the life of the planet, it cannot be other than absurd for a Christian to deny it. What the intelligent Christian should do is to point out the supreme fact that back of and working in these material forces of history is Almighty God who, through the Incarnate Son, in the Holy Spirit, has given new life and light to individuals and to groups, like the Hebrew prophets and the Christian saints and their fellowship, and through them has more than once turned the world upside down. So, dialectical materialism is true enough, but it is not the primary truth. And it should not be forgotten that there is another aspect of this primary truth and that is the "Scourge of God"

★

"QUOTES"

And will ye sit in sackcloth?
And will ye weep and pray?
And will ye bow your ashy heads
That broken-bulrush way?

What sins be these ye flee from?
What wrong do ye repent?
Now think ye if ye cry, Lord, Lord,
That ye have kept His Lent?

Ah, choose to feed the hungry!
Last night ye stole his bread;
Ah, choose to set the bondman free,
His price is on your head.

Ah, choose to lift the burden
Your brother still must bear,
Undo the cords, lift off the load
'Tis yours, ye laid it there.

—FLORENCE CONVERSE

★

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principle. As the Hebrew prophets so eloquently pointed out, God again and again uses relentlessly men and peoples who scorn and deny him to bring some other portions of the world more nearly into conformity with his will. Those Christian folk who can see in Communism nothing but unmitigated evil might well consider carefully this aspect of God's dealing with his world. Bishop Hall of Hong Kong, in his brilliant article in this issue, is of course saying just that.

We Share the Guilt

WE especially regret that Professor Bennett in his article neglects entirely to mention what has been and is one of the most potent causes of Communist dictatorship, namely, the thirty years' militant opposition to and ostracism of Soviet Russia, beginning with military intervention when she was weak and beset by desperate problems not of her own making, but stemming from corrupt Czarism and the First World War. Had the nominally Christian, but actually greedy and money-worshipping western policy-makers, acted with some measure of international decency when the infant Soviets were struggling to build a new culture on the ruins of the old, the "dictatorship of the proletariat" might well have developed into quite another form than the totalitarian regime we know. The iron curtain of today, with iron dictatorship behind it, is to a very great extent a defense mechanism against the bitter hatred of western capitalism. But apparently American economic and political leaders are incapable of learning from past mistakes and sins. Our foreign-policy today is nothing more than a greatly intensified repetition of the old cordon sanitaire failure. "Containment" of Communism, with the preposterous armaments race, as a policy is both vicious and futile. Vicious, because it has meant supporting corrupt and reactionary regimes all around the globe; futile, because it has alienated the common people everywhere and so played into the hands of militant Communism. China, of course, is the large-scale proof of it and the same policy in Europe will bring inevitably a similar result. The Truman Doctrine is bankrupt and to talk of one's Christian duty to support the Marshall Plan which is its economic implement is today simply absurd. The ablest minds among conservatives today realize the fiasco. The wealthy Will Clayton, former Assistant Secretary of State, told the House foreign affairs committee only last month that "Stalin is winning the cold war" and if this continues, the year 1955 "will probably find the western hemisphere surrounded by Communism." Columnist Walter Lippmann, high-priest of American conservatism, has insisted from the first that the "containment" policy makes no sense and he now summons the policy-makers to count their losses and make a new start.

Our First Duty

IT is our belief that a Christian's first political duty today is to oppose with all his might the present armaments race, which has never in all history led to anything but war, and to advocate, in the name of religion and common-sense, the immediate recognition of the Chinese Peoples Republic and the opening of trade here and with every country in eastern Europe; for it will be through trade, rather than through armaments and fear of alien ideas, that a beginning of understanding will come. The notable plan for reconciliation and peace put forth by the American Quakers deserves the active and hearty support of every Christian citizen. And there is at least an encouraging ray of light on the political horizon, with the announcement of Senator Brien MacMahon's proposal calling for the substitution of global relief administered by the United Nations for the Marshall Plan. One of the strongest features of this proposal is that it insists on a prior agreement for universal atomic disarmament.

In Professor Bennett's article, we feel that the underlying assumption that Christianity and Capitalism, reformed or otherwise, somehow belong together is a false and dangerous position. Basic Christian doctrine is not reformist, but essentially revolutionary. The Crucifixion was the first proof of this character and through the ages since then it has been true that where Christianity was at its creative best it was the enemy of the status quo. Innocent, Hildebrand, Stephen Langton, Francis of Assizi, Wesley, Wilberforce were, all of them in their day, Christian revolutionaries whose leadership and influence served to transform the political, as well as the religious, life and institutions of the eras in which they lived. They were all in the true revolutionary line of our Lord and the apostolic early Church. And we Christians of today may, if we have the vision and the courage to do so, follow in their train and play our part in the creating of new institutions for the culture of the one world which is travailing to be born.

STILL AVAILABLE

WITNESS of February 16, containing the article by Mrs. Pierce on the Peace Movement; the first of the series by Bishop Hines; first of two on Civil Liberties by Clifford Durr.

WITNESS of February 23, containing the article by Chad Walsh on Nationalism; the second article by Bishop Hines, and the concluding article by Clifford Durr.

10c for single copy *7c a copy for 10 or more*

THE WITNESS
Tunkhannock, Penna.

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Current Movements and Christianity

COMMUNISM: Ally, Competitor or Both?

By JOHN C. BENNETT
Professor at Union Seminary

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THE first task of Christians in relation to Communism is to understand it, and above all, to understand why so many millions of people in the world regard it as their chief hope. We make a fateful mistake when we dismiss Communism with a swear word or a slogan and then assume that all that remains to be done is to have sufficient military force to stop the Russians and the Communists from extending their power. This way of dealing with Communism, which has become almost conventional in America, obscures the necessity of discovering a constructive alternative to Communism; it cuts us off from whole peoples, including now the people of China, which accept Communism because it is the only movement that seems radical enough to give them a new start; it prevents us as Christians from taking seriously the fact that the spread of Communism is a sign of the failure of Christians to be true to the revolutionary demands of their own faith.

Christians must say "no" to Communism as an ideological and political force but they must not allow that "no" to cancel a "yes" to the strivings of people for deliverance from poverty and racial discrimination which make them open to the appeal of Communism. It is tragic that, while for a time it brings them that deliverance, Communism usually fastens upon them a kind of oppression that is more efficient, more destructive of cultural and spiritual freedom and more difficult to shake off, than any that they have ever known.

Why should this come about? Why should a movement that was born of moral indignation against what mid-nineteenth century Capitalism was doing to people, that has ever since offered men the promise of an ideal society that will be free from all exploitation and conflict, that today, especially in Asia, commands the complete dedication of a great many of the most intelligent and generous youth—why should such a movement become an instrument of oppression?

Part of the answer may be seen in the fact that Communism gained its power first in a nation that was accustomed to despotism. Moreover, in the expansion of Communism in the world, it is always difficult to distinguish between the interests of the Soviet Union as a great power and the purposes of Communism as a world movement. In its own defense the Soviet Union, where it can do so, insists on conformity to doctrine and policy conceived in Moscow in other Communist controlled countries.

But there is a much deeper cause of this tragic contradiction in Communism. Communism is an absolute system of thought and life which is held together by the faith that its program will bring complete redemption to society. Its philosophy of dialectical materialism, which as an academic philosophy is no more in conflict with Christianity than forms of naturalism and positivism that flourish in American universities, makes it natural to subordinate the whole life of the person to the demands of the party, or of a Communist society. Its atheism prevents Communism from allowing for any transcendent divine judgment upon itself and it also fails to satisfy the religious needs of men. As a result Communism comes to occupy the place in the lives of its supporters that religion should occupy and it becomes in itself a form of idolatry in the sense that the Communist program is given the absolute position in a man's life which belongs only to God.

Freedom is Frail

IT is not strange that people who are controlled by this Communist view of life and this Communist faith and purpose come to believe that all the ruthlessness and terror of the revolutionary period, of the dictatorship of the proletariat, are a small price to pay for the new order that will follow, an order that is expected to end most of the evils from which men suffer. The most serious miscalculation that Commuists make, I believe in good faith, is their assumption that the dictatorship which they set up as a temporary expedient will wither away and that freedom will develop naturally as soon as Capitalism is completely overcome. They do not understand how frail a plant freedom is, how it can grow only in soils that are carefully prepared for it; and there seems to be among them no recognition of the sad logic of dictatorship according to which fear of

actual and, then, of possible opponents leads to a tightening of controls over society until the preservation of the dictatorship becomes the chief objective of those in power. Thus what begins as a great crusade for justice may become a meaningless reign of terror designed to preserve a new status quo.

I do not say that when Communism spreads to such a nation as China, it must inevitably follow this course to the end. There may be antidotes in Chinese culture that will make possible a new kind of Communism in the future. But those who now are impressed by the many favorable accounts of what is happening in China under Communist "liberation" should at least remember what has happened elsewhere when Communist power has become firmly established.

Several Proposals

WHAT should Christians do in response to Communism? The following are suggestions toward an answer to that question.

One, Christians in America should support policies that will help to prevent the extension of Russian and Communist power wherever there is a viable alternative. This means support of the Marshall Plan and, though this is more controversial, I believe that it means support of the Atlantic Pact and of sufficient military preparations to make it clear to Russia that use of military force to extend the area of her power would be too costly. Military measures alone would be futile because Communism is not primarily military in its power and so, where there is no viable alternative, as in China in 1950, military support of a discredited anti-Communist regime in Formosa would not stop Communism, but it would destroy the possibility of any constructive American influence on Communist China.

Two, Christians in Communist controlled countries cannot be expected to resist Communism on the political level. They may, indeed, be right in believing in some situations that Communism represents the least evil political alternative open to them. They should still resist Communism as an ideology and they should avoid following what may be the line of least resistance—the forming of a combination of Christian and Communist teaching that distorts both. But on the basis of Christian faith they should show as great concern for social justice as the Communists do at their best. Their role will be a very difficult one and American Christians should be slow to criticize them when they seem to go too far in cooperation with the Communists.

Three, Christians in all countries should seek to preserve contact with the people to whom Communism makes a strong appeal. It should be remembered that most of the people who support Communism do so, not because they are convinced Marxists, but because of long standing privations and grievances from which Communism offers them deliverance. To ostracize these people because they seem too friendly to Communism is foolish policy as well as an offense against charity. The mission boards of many of our American denominations in their insistence in continuing missionary work in China have seen this clearly and they deserve generous support.

In this country there is a widespread tendency to insist that any deviations from "the American way of life" are marks of perversity. There are many Americans who are in this respect as narrow as the Communists. Within the Church it should be possible to expect imaginative understanding of the people who live under conditions that are in the sharpest contrast to American prosperity. It is not strange that nations in which the majority live near the edge of starvation, in which the advantages of middle-class civilization are known only to a few, in which there has been very little experience of civil liberties, have a different view of what is socially important than we have in America. We should maintain faith in everything that is good in our own heritage without losing the capacity to see the world from the point of view of people whose experience has been so different.

Four, Christians in all countries should realize that the only answer to Communism is to be found in constructive policies that deal rigorously with the same problems that Communists promise to solve. Negative and repressive methods of dealing with Communism are self-defeating. In this country it is far more important to prevent a major economic depression than it is to track down Communist teachers in the schools. I have indicated that there is a military factor in the resistance to the extension of Russian power but this is only of secondary importance. Military preparations may give western Europe security that will enable it to develop a healthy social life which will make it immune to Communism but it is the healthy social life and not the military force that creates the immunity.

Need of Evangelism

FIVE, the Christian responsibility on the deepest level is the task of evangelism. It will have to be the kind of evangelism that conveys the meaning of the Christian gospel for society as well as for the depths of personality. It must be controlled, not by the desire to find spiritual support for political resistance to Communism,

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but by loyalty to the claim of the gospel upon all men.

We shall find that there are many people, especially among students and intellectuals in Asia, who have in all of their lives never encountered a view of life that has made as much sense to them as Communism. A missionary in China has recently written about the younger intellectuals in that country that, among them, Communism has practically no competitor, that they know "no other integrated philosophy of life and society in the field around which a man can integrate his thoughts." They and countless others have never had a good chance to learn that Christianity, instead of being an outmoded superstition that is useful chiefly to prop up an old social order in the west, is an ever new gospel which is God's truth for them. They may not be open to this truth until moments of disillusionment come, but these are sure to come. Communism's weakest point is its failure to understand the perennial human problems that emerge in every social system and it has not prepared its adherents for the new forms of sin and frustration and tragedy that follow the revolution. In Christ there will be both judgment and new life for men who find themselves caught in the evil which Communism does not expect and for which it knows no redemption.

QUESTIONS FOR DISCUSSION

1. Discuss the meaning of Communism both in theory and practice.
2. Prof. John Macmurray of England once said that Christians are disposed to discuss Christianity in theory with Communism in practice, whereas we should compare like with like: i.e.; in practice or in theory. Have the group make comparisons along the lines he suggests.
3. What is the basis of the strength of Communism?
4. What are some of the evils it proposes to end?
5. Do you think there is a difference between Soviet Communism and Chinese Communism?
6. What are the purposes of the Marshall Plan and the Atlantic Pact? Discuss their merits, pro and con.
7. What does the author consider the most serious miscalculation of Communists?
8. Discuss each of the author's recommendations for Christian action.
9. Is there evidence that Christianity is being used "to prop up an old order in the west"?

The Meaning of the Creed

The Third of a Series for Lent

By JOHN E. HINES
The Bishop Coadjutor of Texas

"AND IN JESUS CHRIST, OUR LORD"

IF men have lost their capacity to wonder, then they have lost their capacity to understand and appreciate the creed of Christendom! For the creeds of Christendom, even as is the gospel itself, are the "snare" of logicians and rationalists. They do not scorn reason, but they escape that which is only reason. They do not disparage logic, but they will never yield to that which is only logic. For faith is always beyond reason and beyond logic.

When we say, "I believe in Jesus Christ, His only Son, Our Lord," we step into the great center of the creed. Perhaps it might he said that the Christian creeds ought to begin with this article rather than with the article, "I believe in God," for our understanding of this second article of the creed determines our understanding of the first article. Perhaps, as Christians, the sequence of statements ought to be rearranged. For example, St. Paul, in his Second Corinthians 13, gives forth with a more historic sequence, when he says, "The grace of our Lord, Jesus Christ, the love of God, and the communion of the Holy Spirit." For that is nearer the natural progression of a Christian's faith.

This second article begins by naming, as the object of belief, a man, Jesus, and, at once, identifies this man by naming him Christ, which means the "prophet," "priest," and "king" of the last days, expected by the people of Israel. Then, in pointed fashion, further classifies this man, this "Christ," by placing him in such proximity to God that there is nothing other than unity, itself, that can exist between them—"His Only Son, Our Lord." Surely, this is the area for man's wonder. This is full of mystery and of significance. For, immediately, the questions fight for recognition: "What does this Jesus signify" . . . as the Messiah of Israel? As the only begotten of the Father? As Lord?

It is worth noting, I think, to say that within my life-time, and certainly within the life-time of many of you, the Church has had to grapple with at least two radically differing interpretations of the nature of Jesus Christ. These two, the clergy particularly will recall, are the Jesus of history, and, for want of better terminology,

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the Jesus of higher criticism. Frankly, they are not one and the same. They have much in common, but they also differ widely, and radically. Some believe that this is but a period of transition in theological development, and that there will be a definite fusion of these two Jesuses.

I hope not to confuse you, but the first Jesus I met was the Jesus of history. For, it was my lot, together with many others, to have our seminary training at the very height of so-called religious liberalism. This liberalism did not have anything to do with "social issues," whether you were a radical or a conservative in such views. It had to do more with the ancient battle between the "Fundamentalists" and the "Modernists," between an interpretation of the scriptures, with modern science excommunicated, and an interpretation with modern science being the arbiter. It was a re-discovery of the "human Jesus," "Jesus, the man," and the era was marked by dozens of biographies of the man, Jesus. This was the Jesus, who worked miracles, that, in the final analysis, were not miracles. They were just oriental imagery. The "liberal" theologians were falling all over themselves trying to make Jesus of Nazareth "theologically acceptable" to the scientists, who seemed to be about to usher in the new kingdom. When Jesus did anything extraordinary, such as restoring the demonic to sanity, or being transfigured, or stilling the waves, these things had to be reduced to the ordinary, so that the scientific process could be propitiated, and faith would not suffer.

Step by step, these men cut God down to their own size, and then to the dimensions of their own intellect, doing precisely that about which St. Paul warned men nineteen centuries ago, "The changing of the uncorruptible God into the image of corruptible man." For, certainly, this treatment of the Jesus of history did not do justice to the spiritual magnitude of the Christ.

Form Criticism

THE factor which introduced a reaction against the kind of Christology, about which I have just been talking, was the introduction of "form criticism" in relation to the study of the gospels. This was not just a new method of criticism, meaning examination, of the gospels. This was an entirely new approach to the whole historical problem of the gospels. D. M. Baillie describes "form criticism" as "a movement which studies the gospels historically not by analyzing them into their various source-documents, in the way with which we have become so familiar, but by distinguishing the various 'forms', the various types of anecdotes, parables, wonder-stories, homiletical reminiscences, that were used in the preaching of the early Church about Jesus, and grew into the gospel tradition, in order to assess the age and significance of the individual fragments that make up our gospels."

In this process, form criticism often seems to throw more light upon such questions as "What was the early Christian preaching and message like?," than on the question, "What did Jesus actually say and do and mean?"

And, if the results lend little to our knowledge of the life of our Lord, the exponents of this process reply that "the gospels neither can nor should be used by theologians in an endeavor to get behind the 'apostolic witness', the primitive Christian 'message', to the historical Jesus."

It was against this critical background that a new treatment of Jesus was born. It took its rise on the continent of Europe, but its effect has now become world-wide. That does not mean that you will hear about it from your pulpits next Sunday, or in the Sundays after, but it does mean that your clergyman cannot pursue his studies of the gospels, without running into this new Christology. For this new estimate of Jesus has arisen from a new treatment of the gospels, a treatment which believes that the gospels were not written for either biographical or historical purposes, but rather in the interest of Christian faith.

The prime apologists for this new understanding of Jesus, have been Karl Barth and Emile Brunner, although the two would not see eye to eye by a good bit. Karl Barth holds that the New Testament has little or no interest in the personality of Jesus, nor in any personality, for that matter, for the very term, "personality," indicates an attitude and out-look alien to Christianity. To approach an understanding of Jesus Christ through such an avenue only leads (in Barth's mind) to a "Jesus cult," which is a kind of profound "hero-worship," but is also a substitute for the Christian faith. To Barth, there is nothing remarkable to be found in the life, character, and teachings of Jesus. The human life of Jesus is not a revelation of God as much as it is a concealment of God. As a matter of fact, says this scholar, "the disciples did not know who Jesus was, in the days of his earthly ministry!" It was only in the light of his death, and resurrection, and the experience of the great forty days, that it began to dawn upon them that this man was the Lord of life, the Messiah of God, the author of the new age! So that for him, for Barth, the gospels were written, not as a play-by-play description of what Jesus did and said while here on this earth so that men would be convinced that he was Saviour and Lord, they were written as

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an "after thought." They were written with the eye of faith, an eye which could only have been developed after the testimonial of the resurrection.

I am calling these two factors in theological thinking to your minds, not because I believe you are a group of theologians and certainly not with the express intention of adding to your confusion, or to my own, but rather to emphasize the tremendous importance of this second article of the creed. Whatever the disagreements among theologians, we cannot do without a doctrine of Jesus Christ. As a matter of fact, if we have no Christology, we cannot have a sound theology, nor can we have a sound understanding of the nature or meaning of history. So that whatever other allegiance you may profess in the recitation of the creed, the content of your belief in Jesus Christ is decisive.

God is Like Jesus

WHAT, then, do the Christian creeds request of believers when they say: "I believe in Jesus Christ, His Only Son, Our Lord." Why, they request—yea, demand—that Christians believe in a God who is at least like Jesus Christ. He may be more and, if the Incarnation is to mean anything, he is more—is this God. But he is at least to be measured by Jesus Christ.

I am not sure that men and women are willing to grapple with the proposition of what they mean by the word "God." After all, thinking about God is not very easy for the limited human mind. It is not easy for theologians, by their own admission. It certainly is no easier for us, who are laymen in theology; yet, it is also true, it seems to me, that even though we profess to be Christians, and attempt to understand the mystery of God "tabernacling with men," we start with misconceptions picked up we know not where.

When we say "God," as we have said in the first article of the creed, do we mean the "maker of all things"? Yes, we have admitted to that. But, as Dr. Baillie points out, "If we can say no more than that about God, that he is maker, we could not even say that in its truest sense. For all that we would get would be a kind of first cause, or great artificer, neither of which is what is really meant by the word God. It is true that the Christian faith does designate God as the creator of all things, but the arguments for such a God, from nature, do not tell us what Christianity means by God."

When we say "God," we do not even simply mean the source and guardian of the moral law, however important that may be. For any religion which stems from a conception of God, merely as the source of moral order, would be bound to end up with disciples whose highest allegiance, and whose bounded duty, would be summed up in morality. I am afraid that it is precisely this kind of God that rules the thinking of many, many people today. Their conclusion is that, "It doesn't matter what you believe, as long as you live a good life," but their equation of the "good life" is not with Christian adoration, and Christian penitence, and Christian self-surrender, as much as it is with the "do-good-ism" of ethical acts. Their creed is summed up in an expression by one of my financially well-off acquaintances, who frankly said, "My religion is to do good for other people," and a high enough conception on the purely ethical level, but without appreciation of the disturbing fact that no one of us, without the self-revelation of God which comes through worship and prophecy and sacrament, has either the right or the capacity to set up an unassailable standard of "what is good." Such a man does not remember that Christianity has exposed the paradox of morality, revealing that the attempt to be moral often defeats itself, resulting in the Phariseeism, which, God, because it is not a real goodness, must always reject.

No, Christians mean more, when they say "God" than is indicated by creation and moral order. Christians actually mean more than the limits of the creed will allow words to say. Once again, it is in the form of paradox, whereby seeming irreconciliables are held in uneasy harmony.

It means (to quote Dr. Baillie again), "One who, at the same time, makes absolute demands upon us, and offers to give us, freely, all that he demands."

It means the one who demands of us unlimited obedience, and then supplies that obedience himself. It means the one who calls on us to work out our own salvation on the ground that it is he, himself, who works both the willing and the working in our hearts and lives.

It is not that God is the God who bestows his favor and grace upon those who render obedience to his commands, for, under those circumstances, it is doubtful whether God could ever confer his grace so rebellious, so disobedient, is man, but the Christian, even when he has given his freest obedience as he sees it, knows that somehow it was all of God, and he says: "It was not I, but the grace of God that was with me."

This is the Creator-God, who has made us to be free personalities, but it is the experience of Christians to understand that we are both most free and most personal when God is in possession of us. For, it is God's very nature to give himself in that way: to dwell in us, in such a way, that

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we, by our own will choosing to do God's will, are still led to confess that it is not ourselves, but God.

QUESTIONS FOR DISCUSSION

1. What are the two radically differing interpretations of the nature of Jesus Christ?
2. What is a fundamentalist? a modernist?
3. What is form criticism?
4. What does Barth teach about Christ?
5. What must Christians believe about Jesus?
6. Have the members present their conception of God.
7. What is free will in the Christian sense?

Destiny of the Chinese Church

By RONALD O. HALL
The Bishop of Hong Kong

"THE Kingdom of heaven is like a grain of mustard seed. It is like a grain of mustard seed which a man took and sowed in his field. The mustard seed is the least of all seeds. But when it is grown it becometh a tree, so that the birds of the air come and lodge in the branches of it." Jesus spoke these words to a very small company of men and women in Galilee. Jesus is not dead; he is risen. He is speaking these words again to us tonight. We also are a small company. In China only one man in two hundred is a Christian. We are also a small company but we have an advantage over those who first heard him speak. We know that the seed of the kingdom which Jesus sowed in Galilee has become a great tree. It has spread all over the world. This knowledge strengthens our faith today in China.

He also said "I will utter things which have been kept secret from the foundation of the world." (St. Matt. 13, v. 35). The kingdom of Christ fulfilled all the hidden working of God since the foundation of the world. Jesus is called the "Christ" because he is the fulfilment of all God's preparation of the Jews. But God is the God of the whole earth. He had therefore also prepared the Roman people, who had conquered the Jews and were occupying their country, for the coming of his kingdom. When St. Paul traveled preaching the gospel he traveled in the Roman Empire. And many other Christians also spread over the Roman Empire preaching the gospel. In the lands where there was Roman rule the mustard seed grew into a great tree. In the lands where there was no Roman rule it became a sickly plant. God then used the law and order of the Roman Empire to enable the seed to grow into a great tree. The Roman Empire ruled with much cruelty. We know that they crucified bandits. But they built great roads and also made the highways of the sea safe from pirates. In the Roman Empire there was an orderly government. This orderly government made it possible for the seed to grow into a great tree.

Communist rule has a similar place in God's plan. God is the God of all the nations of the world. He prepared the Jews and the Romans for the coming of his kingdom. He has also prepared China for the coming of his kingdom. As he said to the Jews that he would "utter secret things hidden from the foundation of the world" so today he is saying he will make plain secret things about China's past. We will make plain to us that for 6,000 years he has been preparing China for this hour. And why do I say for this hour? Because at this hour the Chinese Church is facing a new world power very like the Roman Empire was 2,000 years ago.

Good and Evil

AS God has prepared the Roman Empire for the coming of his kingdom, so I believe he has prepared the Communist Empire for the coming of that kingdom. As under the protection of Roman law the mustard seed grew to be a great tree, so under Communist rule I believe the seed will grow into a great tree. I have said that the Communist Empire is like the Roman Empire. It is like it in being a mixture of good and evil. Jesus said the kingdom of heaven was like a field of good seed in which an enemy had sown weeds among the rice. But when they asked "Must we not pull up the weeds?" He said "No! let both grow together." Many Christians today are spending too much time deploring the weeds in Communism. They are preparing themselves to go and pull them up. Jesus says to us "Let both grow together, until the harvest." Jesus also told a story of a man who offered to get the dust out of his neighbor's eye. Then his neighbor and all the onlookers laughed because the man had a

Sermon preached at the Centenary Synod in St. John's Cathedral, Hong Kong.

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roof-beam in his own eye. This beam was so long he couldn't get near his neighbor's eye to help him. We Chinese Christians must see to the beam in our own eye first.

One of the good things in Rome was the spirit of obedience to law. You remember the Roman centurian asked Jesus to heal his son. He said to Jesus, "As a Roman soldier I know what obedience is. If you command the evil spirit to leave my boy, I know it will." Jesus answered "I have not seen so great faith, no, not in Israel."

In Peking Christians are saying that today about the Communists.

But there were two evil things in the Roman Empire, one was the possession of slaves and the other was the permission given to individuals to accumulate as much property and money as they could, as long as they did not break the law. The Christian Church has been able to abolish slavery but it has not been strong enough to abolish the evil of great accumulations of private property. So perhaps God has raised up Communism to destroy the evil of accumulated private property just as he raised up the Roman Empire to destroy the evil of lawlessness and banditry in Europe. The prophet Isaiah says "Woe unto them that join house to house and add field to field." You will find the book of Deuteronomy and the other prophets also condemn the accumulation of private property. The accumulation of private property has always increased poverty. It was the cause of the Taiping rebellion. It has been the cause of the downfall of the Kuomintang.

God's Preparation

WHEN Jesus sowed the mustard seed first in Galilee, it was able to grow into a strong tree because God had prepared the Roman Empire to receive this seed. I believe the tree will grow more strongly in the Communist Empire even than it did in the Roman Empire. I believe it will take time to grow. You know that all trees that are long lived are slow growing. So I believe the tree of the kingdom will not grow any faster in the Communist Empire: but I believe it will grow bigger and stronger. I believe God has prepared China to convert the Communist Empire as he had prepared the Jews to convert the Roman Empire. In my chapel above the altar are the four characters "Dao Shing Yuk San" (The Word was made flesh). They are printed in triumphant gold on red ground. Why such triumphant gladness? It means that the Dao which has always been the creative heart of Chinese life and culture, reveals himself in Jesus Christ. This revelation unfolds the purpose of God for China which has been kept secret since the foundation of the world. God had prepared the Jews for their place in his kingdom by teaching and suffering. The teaching of the prophets and the suffering of the nation had taught them there is only one God and he is God of all the earth. Chinese Christians have learned that from the Jews. The Old Testament is for us as well as for them. But God is the God and Father of all nations. Jesus Christ is the word of God "by whom all things are made." Chinese civilization has been made by the word of God, whose heart and purpose is revealed to us in the face of Jesus Christ. We are in Christ's presence. That means not only in presence of Jesus the carpenter of Nazareth who died on the cross and rose again on Easter Day. We are also in the presence of the eternal word of God who down the centuries has made and sustained all that is good and great and true in Chinese civilization. God has been preparing China to sow the seed in the Empire of Communism, just as he had prepared the Jews for that first sowing in the Empire of Rome. A great destiny and a great responsibility awaits us.

Understand Personality

CHINA'S understanding of personality is not individualistic. God has prepared China for this hour in more ways than I have time to tell. You have had great teachers and great sufferings. I will mention one of the lessons of this experience of great teachings and great suffering. It is the lesson that a man is only a man when he is in relation to another man. The Confucian system has made this into a fixed framework: ruler and ruled, father and son, husband and wife, elder brother and younger brother, friend and friend. My first great Christian friend was a Chinese. He brought me to China. His name was Koo Tz Yan (Dr. T. Z. Koo). The 'Yan' character expressed all that I mean. You know it is made up of the character for 'man' and the numeral '2!*

We do not so think of man in Europe. Perhaps it is because we do not so think of man that the world is torn between the individualism of the west and the new Communism of Russia, and of those now joined with her in the new Communist Empire. I have read many times in English writings that China's "rugged individualism" will finally modify Communism. I regard that as a superficial statement. You and I know that God has given China an understanding of personality which is not individualistic. Much of the moral weakness of government in China has been

*Note for western readers. Tz-yan equals "Son of Love"; 'Yan' in the Confucian system has a similar place to 'love' in the New Testament; but it has only horizontal, no vertical reference.

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due to this virtue in China. Because in Chinese thought a man is always related to another man, Chinese officials have often put their family before the state. That is the source of official corruption.

But the great Jewish understanding of God's unity and God's holiness was also the cause of the Jewish weakness. They were proud and exclusive. Jesus is quite merciless in denouncing the Pharisees just because they were corrupting the sacred understanding of God given to them in trust for others.

To the Chinese has been given to understand the true nature of man. You can put it like this. To the Jews was given to understand the true nature of God. But it needed Jesus to complete this understanding. To the Chinese has been given to understand the true nature of man. But this also needs Jesus to fulfill it. Chinese Churches have then a great responsibility to teach the world the true nature of man. It may be that only through the growth of the Christian Church in China can the division between western nations and the Communist Empire be resolved.

Words Not Enough

THIS then is a great hour of destiny for us. Jesus speaks to us as he spoke to his first hearers in Galilee. They were a small company. We are a small company. But Jesus says "Be not afraid—the mustard seed will grow into a great tree."

We have one advantage over his first hearers. We know that the seed did grow in Europe. Our faith is strengthened by this knowledge. We have one advantage, but we also have one disadvantage. The first Christians who spread over the Roman Empire preaching the kingdom of God had no New Testament. We have the New Testament. You are puzzled. Surely to have the New Testament is an advantage and not a disadvantage? No, it is a disadvantage. I will tell you why. With the New Testament in our hands people think we come with a new teaching. They think we bring wise words spoken a long time ago—by a great man who is dead. Christians must not preach words. They must preach a Person. It was not the New Testament that converted the Roman Empire. It was the lives of the Christians. The lives of the Christians were able to convert the Roman Empire, because they lived in the faith that Christ was risen. They knew their lives "were hid with Christ in God." They could "do every thing through Christ who strengthened them." They knew that words are not powerful enough to destroy evil. The great act of God, the death of Christ upon the cross and his rising again—that great act of God for our salvation—was their message and their life. This redemption of Christ is more than words. It is like the fire of coals burning before the altar of God in heaven. We stand here before the throne of God as Isaiah stood in the temple. He cried out "Woe is me for I am undone. I am a man of unclean lips and I dwell in the midst of a people of unclean lips." Let us be ready for the angel to come with the coal of fire, and burn our lips. It will be pain and anguish, for it will reveal to us the misery of our sinfulness. But it will be healing pain. God is saying "Whom shall we send and who will go for us?" Dear, dear friends, we must all be ready to answer "Here am I; send me."

The Divine Service

THE Divine Service (Morning and Evening Prayer) has retained its hold upon the affections of the people, as it has done in no other part of the Catholic Church. Indeed, it is often said that Mattins and Evensong are too popular, because so many people come to them on Sunday instead of to the Holy Communion. We must not put Mattins into a corner because of this, but must do what we can to make the Holy Communion better understood and loved by eschewing both defect and excess of ceremonial. In the Middle Ages there was hardly any communion, since people only communicated once a year, but many kept the Lord's Day holy by attending 'Mattins, Mass, and Evensong'.

It is rather misleading to speak of 'the Lord's own Service', or 'the Lord's Service', as if the phrase excluded Mattins or Evensong; for the worship in which our Lord took part and at which he preached was the Divine Service of the Synagogue, an order of psalms, lessons and prayers which was the pattern upon which the Divine Service of the Christian Church was formed.

Our two services contribute an invaluable part of the Christian life, a great safeguard against distorted ideas and weak-minded devotions, a great instrument of sobriety, peace, intelligence, and depth in religion. The Divine Service is a service of quiet and thoughtful worship, of meditation, of learning, remembering, and reflection. There is much rest in it, much time to ponder, and pray, and to relax in God from the strain of mundane life, spreading our souls out in the sunshine of heaven, strengthening our inner life by the fellowship of the Common Prayer, and lifting up tranquil hearts in piety, thankfulness, and resolution to the God of our fathers.

—Percy Dearmer

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EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

Read Ahead." Chapter 10 of the book, sub-titled "The Kingdom of God," is particularly objectionable, the statement said, as "it contains untruths and misrepresentations about Protestantism, a field of interest in which the author, not a Protestant, is evidently unacquainted."

"The unfortunate fact," the statement continued, "is that Mr. Flynn's information was derived largely from the writings of Carl McIntire.

"Carl McIntire was formerly a Presbyterian USA minister, but for several reasons was defrocked in 1936. Since that time, he has carried on a relentless and violent attack upon the Federal Council and the World Council of Churches."

The Erie council directors said Flynn's attacks reflect upon the practices and leadership of the 27 denominations which comprise the Federal Council, and their 27,000,000 members.

COLLEGE WOMEN TO MEET

★ A conference for college women on vocational opportunities in the Episcopal Church will be held at Lenox School, Lenox, Mass., March 17-19. Students will attend from the various colleges in New England.

GIVE VIEWS ON FILM STARS

★ Clergymen in Hollywood generally agree that publicity given to "unfortunate incidents" involving actors and actresses unfairly blacken the reputation of the whole movie industry. One of these to comment was the Rev. J. Herbert Smith, rector of All Saints, Beverly Hills who said that "it makes no more sense to judge the entire film colony by the failures and indiscretions of one person than it does to judge a race or a nation by the inadequacies and deficiencies of an individual member of that race or nation. Yet that is what many are doing today to the moving picture industry, because one star made the front pages of the world's press with the story of her frustrated love life."

WASHINGTON CATHEDRAL DEALS WITH BOMB

★ The theme of the Ash Wednesday services at Washington Cathedral was one of the nation's moral responsibility in relation to the hydrogen bomb. Speakers at the services were Bishop Dun, Senator Lodge of Mass., Newsman Marquis Childs, Senator Humphrey of Minn., and the Rev. C. W. Cranford, Baptist pastor.

Bishop Dun's address on "God, Man and the H-bomb" will be in The Witness for next week.

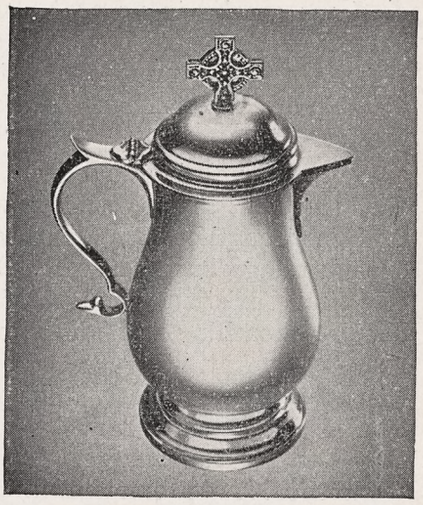
WOMEN ARE BARRED FROM KITCHEN

★ There is discrimination at Holy Trinity, Brooklyn, presided over by the Melishes, father and son. At least when the turkey dinner was held there last week by the newly organized men's club, women were not allowed to step inside the kitchen. Some of the wives and sweethearts of the men stated that they would pay a premium for their meal if they could stand in the kitchen and watch the men prepare the meal. The offer was rejected.

MARRIAGE COMMISSION CONVENES

★ The commission on holy matrimony, authorized "to report to the next General Convention their recommendations as to amendments of canons on Holy Matrimony," held its initial meeting in February at General Seminary. Bishop Washburn of Newark was made chairman; Editor Francis J. Moore of the Forward Movement, vice-chairman; the Rev. Gregory Mabry of Brooklyn, secretary-treasurer.

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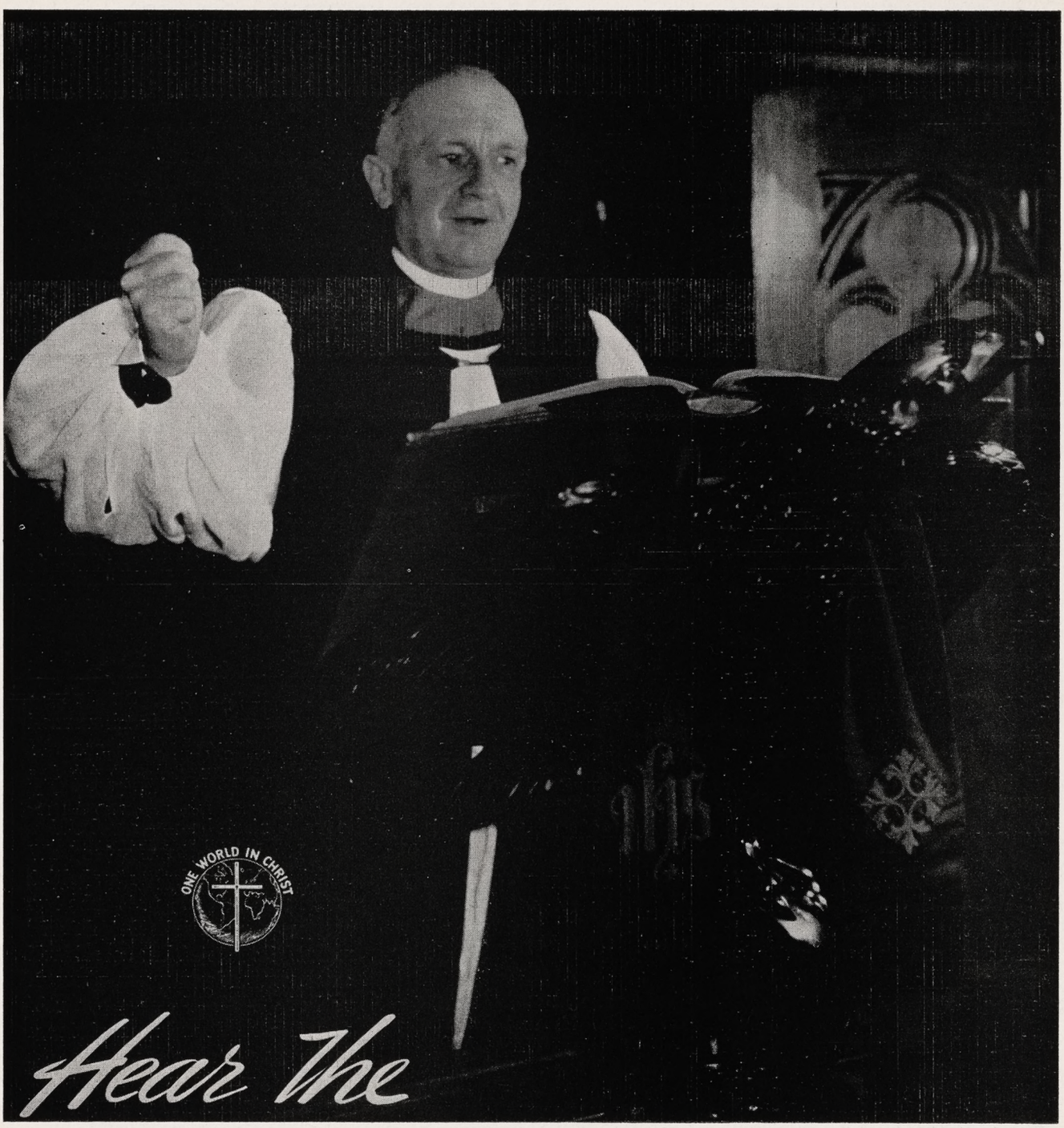


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Sunday, March 12

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OVERSEAS NEWS

SCOTT WARNS OF VIOLENCE

South Africa's present danger is not Communism but race hatred and violenge, said the Rev. Michael Scott, Johannesburg Anglican clergyman, at a press conference in New York. Scott, who recently went before the UN trusteeship committee to condemn racial discrimination in Africa, was on The Witness 1949 honor roll. The clergyman pointed out that one reaction to the government's exploitation of the natives was the election of the first Communist's representative—a native—to the South African parliament. He minimized the threat of Communism, however, pointing out that it would be more likely to thrive in a country where there was greater industrialization and more highly developed political forms.

"Our danger," he said, "is that of degenerating into racial hatred and primitive forms of terrorism."

He cited the reversion to paganism and ritual murder in parts of Basutoland, and riots by African students which had destroyed six mission schools in the last two years. Mr. Scott ascribed the riots to "despair and frustration" on the part of students because they were educated and then not allowed to use the skills they had learned.

As regards Church action on South Africa's race problem, Mr. Scott pointed out that the National Christian Council had protected the government's Apartheid (segregation) policy as un-Christian. The Dutch Reformed Church has officially recognized the segregation policy, he said, but differences are beginning to appear among its congregations, not all of which approve of Apartheid.

Meanwhile word has arrived from South Africa indicating that Mr. Scott has been punished by his Church for his position. Officials of the Church in Johannesburg have stated that he no longer has any connection with the Church of England's Johannesburg diocese. "Should he return to the Transvaal," the officials declared, "it would be open to him to apply for a fresh license, and if there were a suitable vacancy he might be appointed to it."

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A permanent organization to coordinate the work of R. C. newspapers throughout the world was organized in Rome last week. More than 300 delegates from 20 countries attending the conference.

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Wed. in Lent: Vicar's Evening, 8

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Thursday: H.C., 11 a.m.—Lenten noonday services, Mon. thru Fri., 12:10 p.m.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Addressed to Christians: Isolationism vs. World Community. By Floyd H. Ross. Harper. $2.00.

A sharp indictment of historic ecclesiastical Christianity, from St. Paul to the Barthians, for its spirit of exclusiveness, setting up barriers of creed and code against people of other faiths. An unashamed liberal "seeker" and a teacher of the history of "world religious," Dr. Ross rejects every claim to givenness, uniqueness, and chosenness in respect to the Christian revelation. He is as scornful of Protestant confessionalism as of medieval scholasticism. The only one of the Reformers of whom he finds anything good to say is Zwingli; and his favorite Christian seems to be Meister Eckhart. Now it is a simple matter to draw upon the seamy side of Church history to implement the charge of intolerance. But Ross' brushing aside of the claims of Christianity seems quixotic and shallow indeed. Certainly, such nebulosity will produce no martyrs!

—P. V. NORWOOD

The Lambeth Conferences (1867-1948). Macmillan. $3.50.

This is a most useful, and in fact, indispensable volume for anyone interested in the Lambeth Conferences, since it contains the agenda and reports of the first five Conferences (pages 1-333), and then the full reports, resolutions, and encyclical letter of the 1948 Conference (pp. 1-120).

Christianity after Freud. By B. G. Sanders. Macmillan. $1.75.

This book is addressed to those who may have been influenced by Freud and his disciples and who have thereby rejected religion and belief in God. The author is an orthodox Christian who is persuaded of the validity of the psycho-analytic method of Freud and believes that "Freud's view of religion depends solely upon the pre-supposition that God does not exist." If one begins with the pre-supposition that God does exist, one can interpret Christian experience in the light of psycho-analytic theory without sacrificing any essential Christian truth. Mr. Sanders attempts to do this and describes the Sacraments as "symptoms of the transference disorder" and designates Christ as "the Divine Psychiatrist." But since the whole point of the book is to persuade Freudians that it is Freud's pre-supposition (and presumably theirs) which determine the conclusions of his arguments on the nature of belief in God, what will the argument accomplish? If Freudians who read the book agree with its thesis, they will still have their pre-supposition and will still reject belief in God.—A. C. L.

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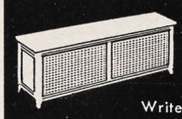
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PEOPLE

ELECTED BISHOP:

ROBIN CHEN, assistant bishop of Wan-gan, Wuhu, China, was elected first diocesan bishop of Anking at the synod of the Chinese Church meeting in Shanghai, Feb. 17.

ORDINATIONS:

WILLIAM R. N. HAIRE was ordained priest by Bishop Heistand on Feb. 2 at St. Luke's, Altoona, Pa., where he is curate.

CLERGY CHANGES:

ERNEST J. FITZPATRICK has resigned as rector of St. Paul's, Plymouth, Wis., to retire from the active ministry.

F. SLADE DANZOLL, formerly assistant at St. Michael's, New York, is new rector of St. Paul's, Jersey City.

CLIFFORD S. LAUDER of the diocese of Jamaica will become rector of All Souls', New York, May 1.

FREDERICK H. MEISEL, formerly at St. Mark's, New York, is now rector of the Atonement, New York.

PERCY L. URBAN JR., assistant at Christ Church Cathedral, Hartford, Conn., becomes curate of St. Peter's, New York, July 1.

GEORGE KEITH has resigned as rector of All Saints', Harrison, N. Y., effective June 30.

HERBERT S. BROWN, rector of Trinity, Cliffside Park, N. J., becomes rector of Grace Church, Newark, N. J., May 1.

LAY WORKERS:

HAROLD R. POOLE, insurance man of Syracuse, N. Y., has been placed in charge of Trinity, Constantia, N. Y.

ROBERT BRANNAN, business man of Binghamton, N. Y., has been placed in charge of All Angels, West Endicott, N. Y.

RESTORATIONS:

ALFRED EDWARD NORMAN has been restored to the priesthood by Bishop Bloy of Los Angeles who remitted the deposition of December, 1947.

DEPOSITIONS:

RICHARD S. ZEISLER has been deposed by Bishop Hobson of Southern Ohio for causes which do not affect his moral character.

FREDERICK H. BURGEVIN has been deposed by Bishop Gilbert of New York for causes which do not affect his moral character.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

HERMAN R. PAGE
Bishop of Northern Michigan

I ask your help in straightening out a matter which has caused some embarrassment. The Witness (Feb. 16) carried a statement to the effect that Northern Michigan had dropped all aid as of now. The actual facts are these: at our Convention we voted to ask the Bishop to negotiate with New York to see whether we could drop aid as of 1st of January, 1951. Consequently I wrote New York but had not received any word which indicated we could take such a step. Imagine my surprise when a telegram and several letters of congratulations arrived because of your news item. We do want to drop aid but cannot do it this year.

H. J. MAINWARING
Layman of Wollaston, Mass.

Bishop Mitchell recently said that Bishop Hall of Vermont "believed firmly in obedience to canons and rubrics" and that Bishop Hall told the Vermont convention of 1928 or '29 "that reservation was unlawful . . . if any were practicing that custom, they were to cease."

But Bishop Mitchell admits that Bishop Hall said "he would be willing to authorize that the sacrament be carried to the sick for a service of holy communion . . ."—a form of reservation.

Reservation prevailed in the Church in the very earliest times, with the force of canon law, before canon law dealt with it. The original purpose was not for the sick, but for those who had been absent from the eucharist. The first canons on reservation were not to forbid but to reinforce a custom already universal.

There were frequent canons in the English Church, not giving permission to reserve the blessed sacrament, but dealing with neglect so to do. When the Reformation set in, every parish priest in England was bound by canon law to maintain constant reservation. These canons were never repealed, never superseded by contrary canons.

Learned canonists like Bishop Hopkins of Vermont, Judge Hoffman, Dr. Vinton, Bishop White, Dr. Hawks, Hugh D. Evans, and others, are of the opinion that this Church is bound by English canon law, except where our own canon law has altered it.

Neglect to reserve does not empty the canons of their binding force. Bishop Hopkins, perhaps the most learned ecclesiastical lawyer America has ever produced, declared: "It needs the authority of the legislature itself to alter what the legislature has established . . . The neglect to obey it cannot alter the law . . . No law can be deprived of its binding obligation until some other law is passed which of necessity does it away."

Among the Cowley Fathers, reservation has been a long-established custom.

Hundreds of American bishops have acted on the ground that the Church's law authorized them to give formal permission to reserve, or that the responsibility belongs to the parish priest, who, according to the Prayer Book, is "possessed of full power to perform every act of sacerdotal function among the people."

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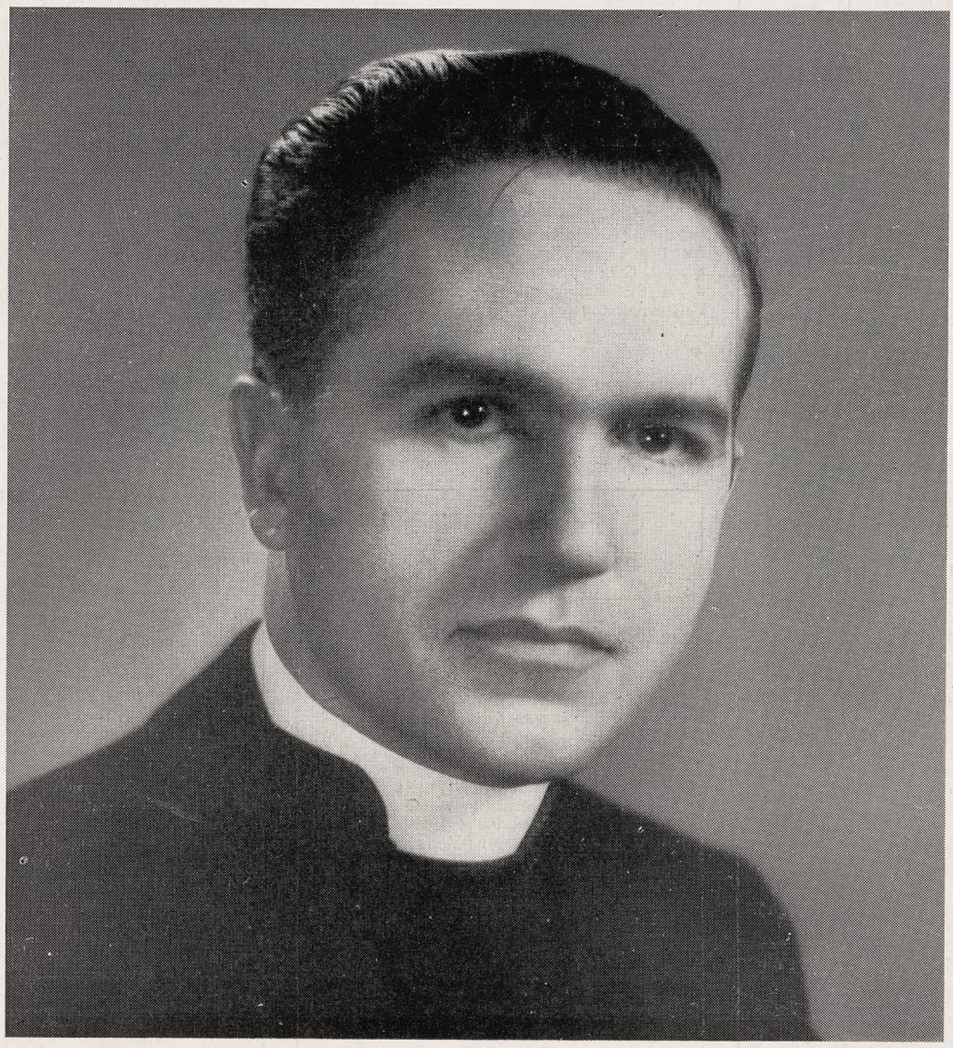
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March 9, 1950

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DAVID R. HUNTER
Writes on Christianity and Peace Cults

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★

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Melish Case Petition Signed By Over Eleven Hundred

Episcopal Clergy Throughout Nation See Case As Threat to Freedom of Pulpit

★ Eight bishops and 1,123 clergymen of the Episcopal Church on February 27 asked permission to file a brief as friends of the court in support of the appeal of the Rev. John Howard Melish, and the congregation of the Church of the Holy Trinity, Brooklyn, New York. The legal motion was made by Samuel Thorne, attorney, before the Appellate Division of the Supreme Court of New York, second department, in Brooklyn. He acted on behalf of the Rev. Joseph F. Fletcher, professor of practical theology and social studies at the Episcopal Theological School, Cambridge, who stated in an affidavit filed with the court that he had been authorized in writing to speak for the eight bishops and more than eleven hundred clergymen. The ministers joining in this move come from every domestic diocese in the Episcopal Church and such overseas missionary districts as Alaska, Haiti, Hawaii, Mexico and the Panama Canal Zone. There are currently 6,547 clergy of the Episcopal Church.

"We believe," declared Fletcher in his affidavit, "that the issues of law involved in this case not only affect the rights of the parties to this appeal, but also affect the rights of all the clergy of the Episcopal Church and the rights of all congregations of such Church throughout the United States."

"The two issues with which we are concerned," he continued, "are the freedom of the priestly and prophetic function of the ministry, and the security of tenure of the minister against dissolution of his pastoral relationship contrary to the expressed wishes of a majority of his congregation."

The statement concluded, "We believe the construction placed upon the canons of our Church by the trial judge in this case to be erroneous. Should that construction be upheld, it will adversely affect the relationship of every member of our clergy to his parish. For centuries the Protestant Episcopal Church in the United States and the whole Anglican Communion, of which it is a part, have considered the pastoral relationship permanent in character and have designedly hedged it about with special protections against dissolution. The dissolution of the pastoral relationship on the initiative of a vestry, contrary to the express will of a majority of the parish, does violence to this traditional concept. Such arbitrary dissolution presents a serious threat to the clergy in the exercise of their priestly and prophetic office."

Attached to the affidavit filed in the court were the names of the eight bishops and 1,072 other clergymen. Mr. Thorne indicated that since the affidavit was drawn up, fifty additional clergymen had asked to join the friends of the court, and that the entire list of 1,131 bishops and clergy would be filed with the court, if permission for such a brief were granted.

Mr. Samuel Thorne, who acted as attorney for the eight bishops and more than eleven hundred clergymen, is a lavman long identified with the life of the Church in the diocese of New York. He has represented the diocese at a number of General Conventions, and is a trustee of the Cathedral of St. John the Divine. He was for a number of years the chairman of The Witness Advisory Board, a position now held by Bishop Barton of Eastern Oregon, one of the eight bishops to sign the brief.

Background

The pastoral relation between Dr. Melish and the Church of the Holy Trinity, Brooklyn, was dissolved on March 4, 1949, by Bishop DeWolfe, of Long Island, on the application of nine of the eleven vestrymen of the church, who alleged dissension in the parish because the rector of more than forty-five years' service had refused to dismiss his son and associate, the Rev. William H. Melish. This action of the nine vestrymen was repudiated by more than 70% of the voting members of the congregation. The Bishop's decree of dissolution was subsequently enforced on April 25, 1949, by a civil court injunction after a trial before Supreme Court Justice Meyer Steinbrink. It is this lower court decision that is being appealed by Dr. Melish and the Holy Trinity congregation in the Appellate Division. The case is expected to be heard on the April calendar.

EPISCOPAL CHURCH NEWS

SPENCER MILLER HITS BOMB

★ Spencer Miller Jr., Episcopal layman who is commissioner of highways for New Jersey, in a Lent address at Holy Trinity, Brooklyn, stated that "the hydrogen bomb represents mankind's final suicidal triumph—the harnessing of the inmost secrets of creation for purposes of unimaginable destruction—a menace to the very order of nature. It brings into absolute focus the failure of our philosophy of a materialistic civilization which has sought to organize its life apart from God. The suicide of our civilization is in progress. The cult of so many of our leaders is that only the strong shall be secure. By every reliance we place on our armed might alone, we turn our back on the deepest Christian insights and the very fundamentals of our faith. Let me assert that the days of any civilization that places its security in any type of armed weapon, are numbered. The greatest moral tragedy in our history as a nation was the dropping of the A-bomb on Hiroshima in 1945. That bomb fell on America!"

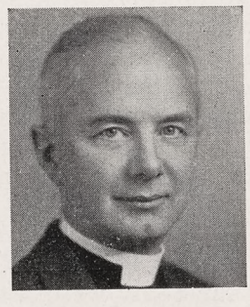
"Today," continued Miller, "we are faced with the most terrifying of all facts, that the power to unleash primeval force sufficient to vaporize the human race is lodged in the hands of a few, without benefit of any adequate public information and no opportunity for public participation in decisions. The Christian Church cannot accept in silence this prospect of mass slaughter. It cannot be callous to the claims of its own gospel message of compassion. It must not stand before the world paralyzed and submissive before the seeming probability of widespread annihilation. It must testify to the essential one-ness of humanity. It must warn that the United States cannot afford the moral and spiritual risk of waging atomic warfare. This is not a question of expediency but essential right. This is a question of what is the will of God in Christ."

"Some of us," Miller went on to say, "have learned from long experience in arbitration in industrial disputes that bargaining begins only when equality exists between the bargaining parties. It may well prove that the possession of the A-bomb by the Soviet Union will now create that element of equality that will make the possibility of successful bargaining more hopeful. Also, the sense of impending disaster facing all people, and leading to such outspoken utterances as those of Senator MacMahon, Senator Tidings and Winston Churchill, may well be God's way of stimulating us to face our mutual need of a true world community."

"Lent this year," he concluded, "is not so much a time for personal repentance as for a concrete change in foreign policy. A policy based on one lethal weapon is not enough. We have to rely upon our true power as a nation—our trust in Almighty God, and in the conviction that love in action can create a power that cannot be resisted. No stone must be left unturned in the search for points of accommodation between ourselves and the Soviet Union. If ever the spirit of Christianity on our part was needed, this is the time and here is the place."







CHURCHMEN IN THE NEWS: John H. Johnson presents a record class for confirmation at St. Martin's; Spencer Miller Jr., layman of Newark, warns of the H-bomb; Dean John W. Suter writes a Prayer for These Times, found on page seventeen

CHURCH LEADERS DISCUSS BOMB

★ Four American Church leaders are now in Geneva, Switzerland, to discuss under the auspices of the World Council of Churches the theological and moral questions involved in the hydrogen bomb. The four, all members of the 14-member executive committee of the Council, are Bishop Oxnam, Methodist; the Rev. Franklin C. Fry, Lutheran; Charles Taft, Episcopalian; Mrs. Leslie E. Swain, Baptist, and only woman on the committee. Their cabled statement is featured on page eight as an editorial.

CHARLES MARTIN LEADS CLERGY CONFERENCE

★ The Rev. Charles Martin, headmaster of St. Alban's School, Washington, D. C., led a conference of the clergy of Michigan the week before Lent, at Ann Arbor. The general theme was various practical aspects of the ministry. Bishop Emrich also gave an address each morning.

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EPISCOPAL LEAGUE HAS MEETING

★ The H-bomb, the new China and the Melish case were highlighted through resolutions at the annual meeting of the Episcopal League for Social Action, meeting in New York February 20. Two were addressed to President Truman, one calling for "immediate diplomatic recognition of the new People's Government of China and the establishment of trade relations with this same government." It also requested that no further "financial or military assistance be extended to the Koumingtang." The other addressed to the President stated that his decision to proceed with the manufacture of the hydrogen bomb was viewed with "horror and shame, for this latest step in the gigantic armaments race is a denial of Christian morality and ignores the consensus of scientific opinion that any war waged with such weapons would be a war of annihilation which no nation could win," and the statement then went on to urge the President "to initiate new proposals for atomic control through the United Nations and to call for an immediate conference of the heads of state of the Soviet Union and the United States for the purpose of reaching mutual agreement on outlawing atomic warfare." The other resolution called upon the League "to give full and unqualified moral support to the stand taken by the clergy and majority of the laity of Holy Trinity Church in Brooklyn to protect the rights of the clergy and congregation."

The first session of the meeting was a symposium at which the heads of various religious communities told of their work, described by Mrs. Mary Simkhovitch, chairman of the meeting, as representing "green shoots in the present life of the Church." The Rev. Francis Ayres spoke of the Parishfield Community in Michigan; the Rev. John Nelson on the Kirkridge Retreat House; the Rev. William Webber on the East Harlem Project; the Rev. Warren McKenna on the Workers of the Common Life, a newly founded center in Boston; the Rev. Paul Moore told of the work carried on at Grace Church, Jersey City.

At the evening meeting the Rev. Cameron Hall of the Federal Council of Churches reported on the conference on the Church and economic life (see Witness, March 2).

NEWARK PARISH ACTS ON H-BOMB

★ At least one parish has acted on the H-bomb — St. John's, Newark, N. J. On February 12 Rector J. Fred Hamblin and the vestry and associate vestry of the parish sent a resolution to President Truman urging him to "initiate immediately conferences between the great powers of the world, through the United Nations, with the objective of coming to an understanding between men and nations as to the desire to ban forever these new weapons of destruction; and further that the President of the United States of America initiate a movement for the consideration of a program of outlawing war as an instrument of settling international disputes."

In a covering letter to the President Mr. Hamblin also informed him that the resolution was signed by some members of the parish in addition to the wardens and vestrymen.

HEAVENLY REST CALLS JOHN E. LARGE

★ The Rev. John Ellis Large, 44 year old rector of St. Andrew's, Wilmington, Del., has been elected rector of the Church of the Heavenly Rest, New York City, effective June 1. He succeeds the Rev. Henry Darlington, rector for twenty-eight years, who recently resigned because of ill health.

OUR MISTAKE DEPARTMENT

★ We are informed by the director of publicity of the diocese of Los Angeles, John B. Lockerby, that no persons have yet been named to head the drive for funds, and that we were wrong in stating that Henry Kaiser Jr. and Robert Gross have been named.



RECTOR of St. John's, Buffalo, the Rev. Walter P. Plumley (right), gives certificates of appreciation and extends public thanks to representatives of Museums of Science, Elmwood-Franklin School, Courier-Express, Buffalo Seminary, and State Teachers College

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EPISCOPAL CHURCH NEWS

COMPLETE RADIO COVERAGE

★ When Presiding Bishop Sherrill speaks into a microphone on Sunday morning, March 12, at precisely 11:30 a. m., he will be using one of the largest and far-reaching radio networks ever arranged. Six hundred and seventeen stations will carry his message to the whole Episcopal Church, with his appeal for full support of the new, increased program of missions at home and overseas, of relief for needy in war-devastated countries, for the new program of Christian education, and for cooperation in the inter-Church appeal for world relief.

Three radio stations in Alaska will carry the program, and WAPA in San Juan will take the message to Puerto Rican Church people. The Bishop will be heard in the Hawaiian Islands through five radio stations, two in Honolulu, others in Hilo, Lihue and Wailuku.

EDITOR'S NOTE: You of course will be in your parish church for this all-important broadcast. Urge others to be also.

GENERAL SOMERVELL IN PITTSBURGH

★ General Brehon Somervell was the speaker at the annual corporate communion of men in the diocese of Pittsburgh, attended by 1400 representatives from 70 churches. The General, now the president of an industrial concern, admonished those present of the peril of Communism. "Some of the clergy," he stated, "think well of socialism; some are prominent pinks. They have sold their souls to the state. The process from this point is the same as that of the drug addict who requires larger and larger doses of his drug to keep him going until he is a slave to it. There is no difference between a pink and a red, except in the amount of his zeal. Socialism is the blood brother of Communism, make no mistake about it." He concluded by urging that the Church "become the militant, virile and victorious force" to combat Communism.

RECORD CLASS AT ST. MARTIN'S

★ St. Martin, New York, observed its 22nd anniversary on February 19th by presenting to Bishop Gilbert a class of 147 candidates for confirmation. The service was attended by about 2,000. The rector of the parish is the Rev. John H. Johnson. The preacher at the morning service at St. Martin's on March 19 will be the Rev. W. B. Spofford, managing editor of The Witness.

ARCHBISHOPS PLEAD FOR CONFERENCE

★ The Archbishop of York, Cyril F. Garbett, on February 28 pleaded for an immediate attempt "on the highest level" to reach agreement on abolition of the iranium and hydrogen bombs. "Negotiations should be started at once," he said, "since there is no time for delay."

His statement followed a similar one by the Archbishop of Canterbury and other leaders of the Church of England.

CONCORD CONFERENCE ANNOUNCEMENT

★ The Concord Conference for young people between 18-25 will meet again at St. Paul's School, the dates this year being June 18-25. The faculty includes Bishop Hall of New Hampshire, Chaplain James A. Pike of Columbia University, the Rev. Roger W. Blanchard, head of college work of the National Council, Helen Turnbull of Windham House. The Rev. John R. Wyatt will be chaplain and the Rev. F. H. Arterton the director.

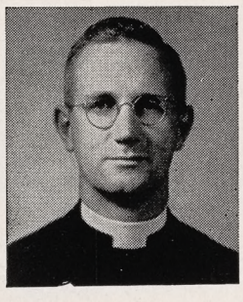
CONGREGATIONALIST GIVES LECTURES

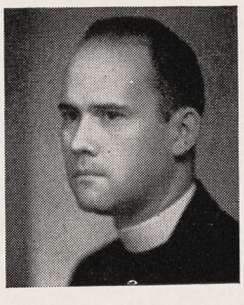
★ The Rev. Walton E. Cole, Congregational minister of Detroit, is giving a series of lectures at St. Paul's Cathedral each afternoon in Lent on "secrets of effective living." A buffet supper is served after each lecture, followed by an informal discussion.

DEAN AND CHOIR ON AIR

★ Dean John M. Krumm of St. Paul's Cathedral, Los Angeles, and the choir of the cathedral, will be heard on Columbia's church of the air at 7:30 a. m., Pacific time, on March 19th. Most Columbia stations will carry the program.







CHURCHMEN IN THE NEWS: Joseph F. Fletcher of Cambridge Seminary petitions the court on the Melish Case; Francis Ayres tells the Episcopal League for Social Action meeting about Parishfield; Robert C. Dentan of Berkeley Divinity School whose book "The Holy Scriptures" is now in its third printing

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PLANS FOR CHRISTIAN EDUCATION

By JOHN HEUSS
Director of Christian Education

★ This month the Church is asked to study its work of Christian education. This is the last of three great fields of labor to be studied in preparation for the One World in Christ campaign which will culminate on Sunday, March 12. On that day the members of each parish and mission will be asked to give generously for the advance program adopted at General Convention. The share of that advance to be used for better Christian education is to be $341,500 each year of this triennium. This is an increase of some 200%. It is an evidence that the Episcopal Church at last has realized, what other communions have known for a long time, that the education of its people cannot be neglected any longer. It will still be much less than the Presbyterians, Methodists, Baptists, Lutherans and Congregationalists each invest in education, but it will be a step in the right direction.

What will this money be used for? It will be used to create a department of Christian Education capable of giving the Episcopal Church the kind of educational help it sorely needs and so long has deserved to have. Such a department would be organized to give service in seven different ways.

One, to produce the teaching materials needed for the Sunday schools. This includes children's courses, teachers' manuals, parent-home materials and leadership training courses. This production is the work of the editorial division.

Two, to provide advice by correspondence and consultation to the Church in weekday religious education, summer vacation schools, special study courses and projects. This is the task of the children's division.

Three, to develop plans for effective youth work. This includes guidance to the united movement of the Church's youth, promotion of the national youth commission and youth convention, the development of practical materials for youth activities and learning. This is the job of the youth division.

Four, to produce a much needed curriculum of adult study courses and promote the training of lay men and women capable of leading widespread adult education activities on a large scale. This is the work of the adult education division.

Five, to produce the audio-visual aids needed to implement all education projects of the Church and to train the leadership of the Church in their use. This is the work of the audio-visual education division.

Six, to guide the growing camps and conference movement in the Church and provide training for leaders in this increasingly important educational work of the Church. This is the work of the division of camps and conferences.

Seven, to develop for Episcopal preparatory schools and parish day schools a more effective program of Christian education. This is the work of the division of private schools.

In addition to these large areas in which leadership for better education must be given, the national department of Christian Education must also do three other vital things:

Train the clergy of the Church for use of the new curriculum. This has already begun at the College of Preachers.

Assist the seminaries to improve their work in Christian education, by providing scholarships for selected clergy and lay leaders to study for advanced training in education; and to give grants-in-aid for full time salaries of those competent to teach Christian education in the seminaries.

To provide widespread field training in diocesan and area conferences to clergy and lay people for better education.

For this large job the national department needs a staff of twenty-five members. At present we are attempting to get along with nine. Curriculum development is slowed down. Clergy and lay training is having to be done by staff members who were hired to write courses. No real educational work can be done until we are able to have the kind of educational department we need.

Therefore, the One World in Christ campaign must succeed. The strength and life of the Episcopal Church depends on what happens on Sunday, March 12. You are asked to give generously.

NOTABLE SPEAKERS AT ORANGE

★ Bishop-designate Matthew Simon of the Syrian Orthodox Church of Malabar, South India, was the first of six speakers from other countries to preach at the morning service on successive Sundays in Lent

(*Continued on Page Eighteen*)



MRS. FRANCIS M. COOPER is the wife of the Archdeacon of the Ohio River Valley, who resides in Ashland, Kentucky. The rectory is described as a charming home, full of warm friendliness, and spiced with the happiness of children

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EDITORIALS

Christianity and the Hydrogen Bomb

The statement on the hydrogen bomb was passed unanimously by the executive committee of the World Council of Churches, meeting February 21-23 in Geneva, Switzerland. The Witness editorial board, meeting February 27, voted unanimously to print it as our editorial for this week. In doing so we urge every reader to write President Truman, Secretary of State Dean Acheson and your Senators and Representative demanding "negotiations—to bring the present tragic deadlock to an end."

THE HYDROGEN BOMB is the latest and most terrible step in the crescendo of warfare which has changed war from a fight between men and nations to a mass murder of human life. Man's rebellion against his Creator has reached such a point that, unless stayed, it will bring self-destruction upon him. All this is a perversion; it is against the moral order by which man is bound; it is sin against God.

All men have responsibilities before God as they face the grave issues raised by the hydrogen bomb and other weapons of modern war. Let each ponder in his conscience, be he statesman or scientist or ordinary citizen, how far his own action or attitude contributes to the danger of world suicide; and what he must do to prevent it, and to bring the nations to understand and serve one another.

The governments of the nations have an inescapable responsibility at this hour. The world is divided into hostile camps through suspicion and distrust, and through the failure of the nations to bring their mutual relations within an agreed system of justice and order. As representatives of Christian Churches we appeal for a gigantic new effort for peace. We know how strenuously the governments have discussed peace in the past. But sharp political conflicts continue and the atomic danger develops uncontrolled. We urge the governments to enter into negotiations once again, and to do everything in their power to bring the present tragic deadlock to an end.

This is the hour to listen afresh to the word of the God who is the Lord of history. And this is the hour for earnest prayer to him. For the fate of mankind is in his hands. Those who trust him do not need to fear, whatever comes. He is the God and Father of our Lord Jesus Christ. All are to appear before his judgment seat, and to give an account of what they have done, or have refused to do, for their fellow men.

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Editorials

Peace, It's Wonderful!

IT is no accident that our "opinion industry" presents us with two opposite attitudes on the subject of peace. On the one hand we are being whipped into a state of hostility by the propaganda of the cold war and the militant doings on the labor front and, on the other, we are being urged to seek the solace of "spiritual peace" offered by religion and psychiatry. While the article in this issue on "The Peace of Mind Cult" does expose the theological fallacies of this latter fad it is to be regretted that it does not go more fully into the connection between the two sides of this contradiction. Nothing, in other words, is said about "Peace on earth, good will toward men."

While it is true that in times of outer confusion people tend to seek inner peace as a way of escape, it is impossible, also, we suspect, to cultivate deliberately an emphasis on religious and psychological exercises as devices to prevent them from dealing effectively with the causes that work against their true peace. All sorts of organizations, such as the N. A. M., have been "getting religion" lately—not for themselves particularly but for the masses of the people. They want religion dispensed as a psychological opiate or narcotic to keep the people in their place.

Christianity is a great deal more than just religion. It is God coming into all of life and entering into its creation and redemption. In the Incarnation he touches the three levels of human relationships—nature, the realm of production, economics; society, the realm of distribution, politics; and religion, the realm of worship and spirituality. This whole activity in which man is called to share is marked by sacrifice and struggle. Peace, as Mr. Hunter states, is merely a by-product and to seek it primarily is the surest way of not finding it. Inner peace can only come by fighting for external peace in the world, not by trying to extricate ourselves from the problems and difficulties of life.

These peace cults, furthermore, are bad psychology, based on the popularizing of amateur psychiatrists. The reputable psychiatrist or psychoanalyst does not profess to free his patient of all inner conflicts and tensions but rather to enable him to understand and get along with himself. These cults do a disservice to psychiatry as well as religion because they seek a peace which is an empty negation with the result that the "last state of that man is worse than the first." It will usually be found that when psychiatrists are interested in religion it is not this kind of subjective escapism but rather is directed towards the betterment of the economic, social, and cultural patterns of the kind of world which produces their patients, particularly in these days of frustration.

After demolishing "peace of mind," and cautioning against "peace of soul," Mr. Hunter comes up with "peace of God." But this does not get us far enough away from the perils inherent in all kinds of peace cults for God, too, can be mocked. Our Lord said "I bring not peace but a sword" and "in the world ye shall have tribulation, but be of good cheer I have overcome the world." Christianity does not promise peace. It proclaims victory.

★

"QUOTES"

OURS is the sin of a Christendom which confesses Christ but will not have him reign; which has limited his authority to private occasions, and has excluded it in public and social affairs; a Christendom which has told Christ to mind his own business, which is the saving of souls, and to let society and the world alone. Germany perfected that sin; are we clear of it?

—H. J. WOTHERSPOON

★

No Maniesto

WE have learned from our underground network of secret agents that the New York Catholic Club, known correctly as the Society for the Maintenance and Defense of Catholic Principles, had a bit of discussion lately on the "joint statement in defense of the traditional pastoral relation" which has been circulated among, and signed by, a large number of the clergy. The contention of this document is that the grounds of the judgment in the so-called Melish Case violate the traditional prerogatives of the parish

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priest in relation to his congregation.

At a recent meeting of the above organization the matter was brought up for some sort of counteraction, apparently by those whose partisan zeal blocked any awareness or recognition that Catholic principles were involved. What would be their attitude if the mitre were on the other head, so to speak, (or rather not there at all) and such a bishop ruled against an Anglo-Catholic rector on the ground that he refused to fire his curate because he was too much involved with Alcoholics Anonymous (the complaint would presumably have been made by the liquor interests on the vestry) and was filling the church with rummies and drunks? We can't see any basic difference here except that AA's are popular now and CP's are not. If, of course, the clergy under question had been brought to trial in the traditional manner and convicted (ex hypothesi) of heresy and/or immorality then the judgment would be on historic, Catholic grounds.

This way of firing rectors, as brought out by this unhappy case, and of hiring them too, presents an issue which is peculiar in the Anglican Communion to the Episcopal Church in the United States of America. Churchmen who believe in the supernatural source of the authority of both the priestly and prophetic aspects of the ministry have a common ground, which is both evangelical and catholic, for the protection of the pastoral prerogatives of the parish priest against discriminatory oppression by either bishops or laymen, or both in collusion.

As a good omen for Evangelicals to contemplate we are glad to report that at the meeting above the opinions of the more theologically minded prevailed and the Catholic Club is not going to issue a Protestant Manifesto!

Current Movements and Christianity

PEACE CULTS: Ally, Competitor or Both?

By DAVID R. HUNTER
Director of Education, Diocese of Massachusetts

"MEN of America, I perceive that in every way you are very religious." One might expect such an observation if a Paul of our day were to come to our land a stranger and examine the weekly lists of non-fiction best sellers. No longer is it thought an accident if a religious book is included on this dollar producing honor roll. For many months over a quarter of those which have made the grade have been religious books of one type or another. Some of these have remained on the list for a year or more, establishing records that most authors scarcely dream of achieving. All of which seems to point to the presence of a deeply felt need and a renewed interest in some kind of religion. The need cannot be disputed but the quarter to which people are turning for relief should give reason for pause. There is more than a little indication that the religion in question is not the religion of Jesus Christ, but rather Christ's age old rival, the worship of self in modern sophisticated guise.

Return to Religion

THIS modern book selling phenomenon began in the mid-thirties with the publication of Henry C. Link's "The Return to Religion," a book widely quoted and heralded by many a religious leader but which Halford Luccock of Yale Divinity School rightly described as containing "elements of corruption and perversion of Christian truth." It held up to men the lure of returning to religion for what they could get out of it, whereas the heart of the Christian ethic is a seeking after the will of God in love. "Whosoever would save his life will lose it" has been forgotten by most writers who would lure us back to God on the pretext of self gain.

One who has known and admired Joshua Loth Liebman finds it difficult to categorize his world famous book in this way. Unquestionably it contains many helpful insights presented with the same lucidity and flaming appeal that characterized Liebman's pulpit oratory. Furthermore, "Peace of Mind's" interpretation of the findings of modern psychiatry (not all of which are accepted by the profession) and their correlations in certain ways with both Jewish and Christian ethics constitutes a unique contribution to the field of religious literature for general consumption. But basically these are not the tests by which to measure a book of this nature. "Peace of Mind" is a work pertaining to the subject of

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salvation, and as such, its soundness will depend primarily on Liebman's conception of value and his doctrine of man. His advice is a godsend and desperately needed, or it is misleading and dangerous, depending upon his understanding of these two basic areas of experience. The same is true of every other publication and movement that constitute the peace of mind cult of our day.

Liebman's Highest Good

TO pursue Liebman's work further as an example, the first two pages make crystal clear the fact that peace of mind was Liebman's conception of the highest good. The "gift of the untroubled mind" is the gift par excellence, and this gift is attained or earned by man within himself. Liebman quotes approvingly a modern master of this school of thought, Matthew Arnold:

> We would have inward peace
> But will not look within . . .

Here we have both value judgment and doctrine of man in the opening half dozen pages. Personal peace is our highest value, and in man is to be found the power that will obtain it. These contentions are maintained throughout the book until Rabbi Liebman closes with a series of commandments of a "new morality" which depend entirely upon man's ability to keep them for their effectiveness. There is mention of God, to be sure. Liebman was a teacher and leader of Israel, but Liebman's philosophy was not dependent on God, nor did it seek to convince us of man's dependence on God. Man is dependent on himself, and the peace of God comes finally to him who wrestles with this self dependence and realizes his own innate goodness.

However appealing such a philosophy may be to a people like ourselves who have been reared in the midst of a generation of achievement at the hands of "self made" men, a people who in any generation would find it pleasing to imagine ourselves self reliant, it is none the less a philosophy diametrically the opposite of our Christian heritage. Our Lord did not hold up peace of any kind as the supreme objective of life. He made a practice of promising neither peace of mind, nor of family, nor peace among nations to those who would follow him. "My food is to do the will of him who sent me and to accomplish his work" would seem to have been his way of putting it, and his life was the incarnation of this philosophy. Man's highest good in the Christian understanding of reality is to seek after and accomplish the will of God. This may or may not bring peace, the likelihood being great that it will not. Yet to the Christian in the midst of such tension, the presence of God is of greater moment than the absence of peace.

The scarcity of peace in our time and the unlikelihood that the Christian pilgrimage will bring peace in this life are direct results of the nature of our being—from which the Christian doctrine of man proceeds. Just as two men can look at a human event and gain two completely different images, so do we differ in our analysis of human nature, but the main stream of Christian experience on this matter has been very clear and completely consonant with the revelation received through Jesus Christ. Man is a part of the vast creation of God who apart from God is at the mercy of himself. Apart from God man is at the mercy of selfishness however disguised that selfishness may be. Our liturgy has preserved this basic understanding of ourselves in a hundred different ways which fuse to provide us with our primary means of regaining our relationship to God. Week after week through the collects we acknowledge our natural being to God in prayer: "Almighty God, who seest that we have no power of ourselves to help ourselves . . .," "who alone canst order the unruly wills and affections of sinful men . . .," "without whom nothing is strong, nothing is holy . . .," "grant to us the spirit to think and do always such things as are right; that we, who cannot do anything that is good without thee, may by thee be enabled to live according to thy will . . ."

If anyone should think that the world has changed and man has grown since first these liturgical forms were uttered, let him observe that the Lambeth Conference of 1948 was still of the same mind when it declared that "man is a being created by God and is under his sovereignty, and . . . apart from God, he can neither master his nature nor find his true self."

We are fools, therefore, if we continue to be lured by one panacea after another that would bring us inner peace—fools because we were not made to seek after ease of self and even greater fools because no such peace of any duration is attainable in a world where "the rulers of the darkness of this world" are pitted against the Christ.

Peace of Soul

IN surveying the literature that is commonly thought of as characterizing this cult, an exception needs to be made in relation to Fulton J. Sheen's "Peace of Soul." Whatever we may think of Monsignor Sheen's communion, his sentimental utterances on the radio, and his often naive or bizarre interpretations of psychiatry, his conception of value and his doctrine of man are thoroughly in keeping with Christian tradition. He

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can perhaps be excused for succumbing to the pressure of high powered book selling in his choice of a title. The book itself does not offer peace of soul as bait to draw people into the net of religion, although it does not deny that soul peace will come as a result of subjecting "the whole personality to the will of God." It is true that Monsignor Sheen never quite comes to grips with the factor of motivation, but the implication of the entire book is quite clear. The object of all of our living is not peace of mind or soul—the object is God. In the closing sentences of the book one finds this in so many words—"There is one simple way of beginning a conversion: cease asking what God will give you if you come to him, and begin to ask what you will give God." If all of the health promising, peace promoting, conscience relieving movements of our day that lay claim to the power of the spirit could let such a statement be a part of the philosophical foundation of their ministry, they would then have the moral right to speak as Monsignor Sheen does in his very last sentence, when he says, "It is not the sacrifice it sounds, for, in having him, you will have everything besides." The latter quotation has no meaning without the former.

The strength and the danger of "Peace of Soul" are to be seen not in its acknowledged value judgments but in one glaring omission. Monsignor Sheen never protests, as his particular communion claims, that only through the Church of Rome can these things come to pass. In carefully refraining from making this admission, he has produced a book with ecumenical value which can speak in many respects for the great central stream of Christendom, but he has also provided what can become a trap for the unsuspecting. A prospective servant of the Master who has arrived at a willingness to give himself to God soon finds himself being led by a seemingly rational and irresistable process into giving himself to the most arrogant and authoritarian of all forms of ecclesiasticism. It is not the whole truth to say, as Monsignor Sheen does, that any man is free to refuse if he chooses, for the Monsignor's communion offers him no choice. It is a matter of salvation with arrogance and loss of liberty or no salvation at all. But there is scarcely a hint of this in "Peace of Soul."

Jeremy Taylor

WITH all due respect to the current literary output, however, we would do well to sit at the feet of some of our forebears who without knowing the unique hurly burly of our century knew all of its turmoil and tensions and also knew God. Exactly three hundred years ago there was published by Jeremy Taylor a book that will some day be newly edited and republished to become the antidote for the peace of mind literature of our day. Taylor's "Rules for Exercises of Holy Living" has brought many a man a deep sense of peace, but the rules were written to bring man to God with scarcely a promise of peace. They begin: "It is necessary that every man should consider that, since God hath given him an excellent nature, wisdom and choice, an understanding soul and an immortal spirit . . . he both also appointed for him a work and service great enough to employ those abilities . . . And therefore, as every man is wholly God's own portion by the title of creation, so all our labors and care, all our powers and faculties, must be wholly employed in the service of God, and even all the days of our life." This is both the milk and the meat which we need.

Peace of God

BUT does some one say, what about the blessing with which we are regularly dismissed following the holy communion—"The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God . . ."? Is it not proper to pray for God's peace? On occasions it certainly is, but the first thing to note about the above blessing is that it is not a petition for God to send peace to us. It is rather an invoking of God's peace to keep us in rightful holy relationship with God. The peace is not a state of mind, it is a manifestation of God's power. The effect of God's power and the object of all our living is that this holiest of all relationships may be established and re-established.

Something of the subtlety of our being is to be seen in Jeremy Taylor's description of a man truly at peace: "Here, therefore, is the wisdom of the contented man, to let God choose for him; for when we have given up our wills to him, and stand in that station of the battle where our great General hath placed us, our spirits must needs rest while our conditions have for their security the power, the wisdom and the charity of God."

So long as we live, the desire for peace will be a part of us, but let us not sanctify it by making it the central core of a religion which was founded on much higher and more realistic levels. Not that we should have peace, but that God should manifest the works of peace through us.

"The God of peace . . . make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever."

QUESTIONS FOR DISCUSSION

1. What is the heart of the Christian religion?
2. What are the two basic areas of experience? Discuss them.
3. Are we able to obtain peace of mind by ourselves?
4. What did Jesus say about the supreme objective of life?
5. Do you think that seeking after and accomplishing the will of God will bring peace?
6. What is the Christian doctrine of man?
7. What is the glaring omission in Fulton Sheen's book?
8. What is the meaning of the blessing that closes the Holy Communion service?

The Meaning of the Creed

The Fourth of a Series for Lent

By JOHN E. HINES
The Bishop Coadjutor of Texas

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"I BELIEVE IN JESUS CHRIST, HIS ONLY SON . . . LORD"

TO call this Jesus . . . this Christ . . . Lord is a commitment to which no man, or woman, should subscribe without the most careful consideration of what is involved. For we live in an age which is inclined to take the term "Your Lordship" with more levity than seriousness. To us, "Lordship" represents a tradition, and a system, from which our forefathers contrived to escape. However, this should not dull our appreciation of what it meant in Jesus' day, for expressions are luminous only when they are understood in their context and special surroundings.

In Jesus' day, "Lordship" meant the authority and power an owner had over his servants. They had no rights of their own. They were not independent persons over against him. They acted not on their own responsibility, but strictly under his. As a matter of human interest, each master branded his servants, marked them with his initials, or with his sign, to indicate (1) that they belonged to him, and (2) that they were delivered from servitude to any other master. So they were his property, were these people, and their preservation was the Lord's concern.

By so much does an understanding of Jesus' Lordship move on the plane of his contemporary culture. Yet, Jesus was not content that such an understanding of "Lordships" should limit the relationship between his disciples and himself. For he knew that all human lordship has a term. Furthermore, that such human lordship was derivative. It came into being at a point in history and its validity ceased at another definite point, for even the sternest master could not bridge over the gulf of death. Yet, Jesus, whose Lordship is that of the Creator of our life, is not limited to this world only. He is also the owner of our new life, as the life of those who, in him, have been freed from sin and death. Therefore, whether we admit it or not, it is a Lordship which affects our very existence, for it is a lordship from which there is no appeal to a higher court and without it, we would cease to exist, or, if we did exist, we would be lost.

Paradox of Bondage

HOW beautifully Jesus, himself, keeps this Lordship, which we own of him, from degenerating into the serfdom which was the curse of the social order, of which he was then a part. With what content did he fill the role of servant so that the bondage which held his disciples to him was not a tyranny, but a release. How clearly does he reveal himself both as the source of all man's highest aspiration and the guarantor of their realization. With what graciousness does he reveal to men the paradox of their bondage, whereby the closer they cleave to him, the more spacious is their freedom of thought and motion. Until, in reality, he can crystallize their real station in life, and eternity by saying, "No longer do I call you servants, but friends."

Such, then, is the light cast upon the whole idea of God for Christians, by their confidence in Christ, and by their confession of his "One-ness with God," and his Lordship over their life. But, even that does not exhaust what we feel when we say, "I believe in Jesus Christ," for it is the saving power of this Jesus that really brings a man to his feet, or to his knees, in adoration and thanksgiving. Not for nothing did prophecy direct Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins."

Perhaps the dominant characteristic of our age is its disinclination to feel the need for redemption, which means, its lack of a consciousness of "sin." I suppose that, during the rise of the same so-called liberalism about which I spoke earlier, there was no doctrine so completely rejected, so often sneered at, so frequently joked about, as the doctrine of "original sin." The modern world

came to look upon it as a relic of an "age of unenlightenment," a statement of the superstitious. After all, that generation belonged to a race which was conquering space, abolishing slums, banishing disease, perhaps even banishing poverty. In need of redemption, this creature! Pure nonsense! Or so . . . too many thought!

But, now, there are some second thoughts on the matter. Two great world wars have shattered the illusion that man, knowing the right, will do the right. These two wars, and their aftermath, indicate, in their own terrible manner, just how forbidden is the fruit of the tree of knowledge of good and evil, for man. For the basic sin of all mankind is the attempt to usurp God's right of sovereignty over this world. Modern man's sin, like that of the first man in his Garden of Eden, was to pretend to be that which he had no right to be, that which, by nature he most decidedly was not, namely, "Lord of his destiny, and master of his universe." Yes, man's greatest sin is pride, it is self-will. As Dr. Davies put it, "It is not so much crime, an infringement against stipulated law, it is treason. For in the affirmation of his own will over against the will of God, man challenges the very foundation of existence and being."

So we see that it was to win man back to sonship, a position which man forfeited in his rebellion that God sent his only begotten Son upon the earth. It was not just a sudden decision, a snap judgment, an experiment, in the mind of God. It was as someone has well put it, that "through all the earlier ages of mankind, God was preparing for the Incarnation and paving the way for it in the world . . . 'paving the way of faith for us, that we might more easily believe that the Son of God had descended into the world.' It was to this end that the Son of God condescended to converse with men, from Adam down to the patriarchs and the prophets, and then when man was ready to receive it, the full revelation came."

Purpose of History

SURELY the restoration of man to his original relation to God is the supreme purpose of history. To bring men and women to repentance, to initiate them into a new life, to start them on a new career in which selflessness shall replace selfishness, is the end toward which history is working. This is what Christ means for history. And, this is what history means for Christians. The Scripture puts it simply, but profoundly, "In the fullness of time, God sent his Son."

Now, may I add that it is important for Christians that they know how to appropriate and benefit by this self-giving of God. Perhaps, even in this late day, we can take a leaf from the experience of St. Paul, for St. Paul came very near the heart of the secret in his search for salvation. He had, as you will remember, all his life been trying to save himself. He had spent his earlier days trying to win God's favor by keeping the law, and by being a good man. Yet, even as he tried, he knew that he was failing, and that his life was a field of unresolved conflicts. Then, in his conversion, he began to see that he had been making a mistake. He had been viewing reconciliation with God from the wrong end. He discovered a secret that is easy for modern men to overlook, namely, God's love for us does not depend upon our being worthy of it. Frankly, we could not possibly win that love by our own efforts to earn it, by good thought, by good deeds, even by a good life. For such an attempt at earning God's favor only leads to a snare. Self-righteousness, for even after we have done all these things (in the light of God's mercy) we are still unprofitable servants.

But, if we read the New Testament aright, we will know that we do not need to earn God's love. He loves us "while we are yet sinners." And he has sent his Son with a gift, which we can neither earn nor deserve. Further, that the whole of the initiative lies, not with us, but with God and that "We love him, because he first loved us."

Is there any wonder then that St. Paul could conclude that he was, himself, the least of all the Apostles. Is there any wonder that he saw all of his labors as not actually being his own. Is there any wonder that he describes the initiative of God in terms which the world can never forget, saying, "By the grace of God, I am what I am." Is it any wonder that, through the ages, the saints have learned the same secret, and have shared the same new life, and have learned to call the same benefactor, Lord.

An Important Word

I CANNOT leave this article of the Creed without calling your attention to the special significance of the possessive pronoun "Our" when saying, "I believe in Jesus Christ, Our Lord." Frankly, it is only recently that I have come to an increasing consciousness of the value of each seemingly small word in the Creed. Sometimes, it is the very small words that mean the most. A less sensitive mind might pass over the little word "in," in the very opening statement, and so miss the whole of the Christian position of faith in God. Another might go on saying, "Our Lord," as if reading familiar sign posts on a well traveled highway, conscious that they are there, but with-

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out discovering whither they lead. This word is important. Yea, one of the most significant of Christian sign posts. For the word "our" tells us that this lordship of Christ is no private intercourse between Christ and individual believers, but rather is it the rule of Christ in his Church. Now that is worth thinking about in an age which is dedicated, too much, to fragmentizing and individualizing almost every human experience. It is startling to realize that Christ becomes the Lord of my whole life, never simply individually. I cannot ever possess this Lordship alone. It is precisely within the congregation of those who are called to this Christian faith, hence the term Ekklesia, that Christ is both acknowledged and honored as Lord. "No man calleth Jesus Lord, save by the Holy Spirit." For, to put it baldly, I do not have the gospel alone. I do not have the law alone. To be alone is to be without this saving Christ, whose body the Church, perpetuates a grace. Furthermore, I cannot overcome faith's great temptations, alone. It is only within the group, only in the midst of those constituted my brothers and sisters by virtue of their having heard and witnessed God's saving word. It is only within the group that I receive power of deliverance from temptations. If this is true, and I believe it profoundly, the Church assumes new proportions, and new significance. No longer can we avoid assessing its spiritual resources. Central, must we place it in the operation of God's plan for all of history. It will not stand with good grace the characterization of being optional. For it is only along with and in responsibility to my neighbor that I can present myself before God, or commend myself to his mercy. It is only in the company within the fellowship that I can validly pray, "Thy Kingdom Come."

QUESTIONS FOR DISCUSSION

1. What did "Lordship" mean in Jesus' day?
2. What is one of the most important things that distinguishes the Lordship of Jesus?
3. What does Bishop Hines mean by "the paradox of freedom"? Give instances where it is expressed in the Prayer Book.
4. What is meant by redemption?
5. What is meant by original sin? Discuss.
6. What is the basic sin of all mankind?
7. What is the supreme purpose of history?
8. What was St. Paul's great discovery?
9. Why is "Our" important in the Creed?

God, Man, and the H-Bomb

By ANGUS DUN
The Bishop of Washington

WE have taken as a kind of watch-word for today this sentence: "Under the judgment of God we seek light in our darkness and freedom from ignoble fears."

None will deny the darkness. It is the darkness of fear. We face an ugly, unclean thing called the hydrogen bomb. For all I know, it may be only a very bad dream. Whether it be a bad dream or early possibility or a present actuality does not greatly matter. It is simply the latest version of the terrible powers of destruction we Americans possess and the Russian people possess. To look upon it with open eyes is to be afraid. It means death; not only personal death, which we all face in any case, but death to the beauty and decency and good life we seek to build together. It is ugly and unclean, as a massive gallows, a massive unredeemed cross held up before man. To look upon it is to be afraid. Yet we know we can find no wisdom in fear and no worthy life when possessed by fear.

The darkness we face is the darkness of perplexity. It is the darkness of men who are lost and see no road that leads to life. Our leaders, who bear heavy responsibilities on behalf of us all, tell us in effect that they can see no way save the broad way that leadeth to destruction. For there is one who speaks in this place, saying: "They that take the sword shall perish with the sword." "They that take the bomb shall perish with the bomb." Surely the way of desperately matching destructive power with destructive power is the way to destruction. The most that can be said of it is that it might buy a little time in which another and a better way could be found.

Some say we must straightway have world government. To which the answer is made that we do not possess the community of life and the slowly-built sense of belonging together on which alone government must rest.

Some say we must buy peace at a great price, but a price far less than the price of war. To which the answer is made, we cannot buy peace.

An address in Washington Cathedral on Ash Wednesday

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Some say we must talk again with those who fear us and whom we fear. To which the answer is made, "Of what use is it to talk with those whose talk is double talk?"

There are even Satanic voices which whisper, "We're already at war. Let's have it over." To which the only decent reply it, "Get behind us, Satan."

We walk in the darkness of perplexity and do not find the narrow way that could lead to life.

Walls of Dynamite

ALL honor to them that seek and seek, for only to them that seek will a way be opened. God have mercy on us if in irresponsible faithlessness we do not seek. For if it must needs be that offenses come, woe to that man by whom the offense cometh.

We know that the hydrogen bomb is not at the heart of our trouble, nor the bomb that fell on Hiroshima nor the unrelenting fire we can rain on our enemies and they can rain on us. It is man who is the problem. It is we men who are the problem to ourselves and even to God. As someone said not long ago, mankind is like a family living in a house whose walls are built of dynamite. But it is man who put the dynamite in the walls.

Or should we say that Russian men are the heart of our trouble? It was German men a little while ago. Perhaps it will be some other kind of men in days to come. But today it is Russian men.

If the one who speaks to us in this place says to us Americans, "Thou hypocrites, first cast out the beam out of your own eyes; and then shall you see clearly to cast out the mote out of your brothers' eyes," we are disposed to say, "Good Lord, your extravagant language needs correction. We admit that we have a few specks in our eyes. Everything is not perfect among us. But surely the beams are in the Russian eyes."

Yet wisdom shall not be found in self-righteousness. It is the humble who are guided in judgment and light riseth up in darkness for the godly.

Even if in the sight of God himself our rightness is as far superior to the Russians' wrongness as we think it is, we are not good enough to harbor complacency. In the trials of our time every American who lives irresponsibly, who seeks his own gain without counting the cost to others; every politician who plays recklessly for partisan advantage or his own advancement; every injustice in our common life, every hypocrisy in our democratic professions, weakens us and makes us less ready to lead the world out of darkness into light.

We have gathered here today, not in the fear of men, but in the fear of God. That does not mean in fright before God. It means in the reverent awareness of his judgment. We believe truly—God helping our unbelief—that in the fear of God—in that sense—is the beginning of wisdom. We have listened to the testimony of men and are grateful for it. But most of all we would hear God speaking to us and to the people of this whole land, if by any means our ears might be opened.

What is he trying to say to us? Surely he is trying to say what he has said to men in other times of darkness and fear and perplexity.

Seek God's Will

SURELY he is seeking to say to us as he has said to men in other times, "Do not expect of me some easy miracle or sign that shall cost you nothing in self-scrutiny or sacrifice or repentance. There is no way to peace save the way of righteousness. I have in times past used a godless people as the scourge of them that thought themselves godly. Do not talk too glibly of how good it would be if only others would live by my Son's Sermon on the Mount. Do you walk by that difficult and narrow way? This kind of Devil with which you are harassed cometh out only by prayer. Have you Americans tried much prayer, you churchmen, you statesmen, you congressmen? By prayer I do not mean a kind of frightened mass-pressure on deity to get you out of your hole. I mean the disposition of the spirit my Son tried to teach you when he gave you his prayer. I mean the disposition of the heart and will which can truly say, 'Our Father—Father of us all—thy will be done—not ours.' Then you will be able to go on, 'Give us—all of us—our daily bread.' For you will know that to Me the daily bread and the security and the freedom of all those others are as important as the daily bread and the security and the freedom of you Americans. You might even be able to go on to 'Forgive us as we forgive.' It is to that disposition of the heart that I promise a good answer."

Surely the God whose speaking we would hear is trying to say to us, "Though you should by your cleverness gain some temporary security in the world, what will it profit you if you lose your souls? You are made to walk in the light of open dealings and mutual trust and good personal relationships. Beware lest in your anxious search for security you move into a life of spreading secrecy and distrust and darkness."

I am trying to hear God's speaking. Do you

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try, too, and share with your neighbors what you hear?

It is not given to us men to know the future with all certainty or to build that which is forever and forever. It is our part to live in the days and the years that are granted us in the quiet strength of those who know that though the storms of our troubled world rage horribly, yet the Lord who dwelleth on high is mightier.

We shall pray that America may be strong, strong in arm and strong in courage, resolved to make no final peace with oppression. Let us pray still more that America may enter into the blessedness of the peace-makers. That can be only if we are delivered from our infantile egotism, our delusions of superiority, from the love of ease and softness and surrendered to the creative purpose of him who came among us to bring peace.

We live in a dark time, but not as men without hope. "Earth might be fair," yes, even now it might be fair.

In our darkness we turn to him who bore the human name of Jesus and in whom faith has seen the wisdom of God. And we see that the loveliest life, the fairest life, the life that did most to make the earth fair, was a brief and broken one lived with a deep sense of earthly insecurity. And we are strengthened.

Fine Vines

By PHILIP H. STEINMETZ
Rector of the Ashfield Churches

IN Lent we think about pruning poor practices and promoting proper ones. There is much to be learned by observing methods of making grape or even tomato vines more fruitful. Not only must external pests be killed, but shoots must be pruned. That is, part of the plant and a very beautiful and luxuriant part must be sacrificed in the interest of greater growth of fruit.

The same goes for many of our possessions and habits. They are not all evil. They are often beautiful and good. But if they conflict with the growth of the fruits of the spirit, love, joy and peace, longsuffering, gentleness and the like, we are wise to discard them.

But in the process of pruning we remember the important fact that the life is in the vine. We may think that our will power in pruning is the source of growth and the important part of the matter. But the fact is that life comes whether we will it or not. God is the well-spring, we are the rivulets.

Therefore there is great joy in Lent, arising from a realization of the wonderful gifts God pours upon us as we make way for his working. We think of the things to be abandoned, but we think far more of the power and glory of the life which is freed for further flowering by their loss and give thanks for what God works through us.

Prayer for These Times

By DEAN JOHN W. SUTER
of Washington Cathedral

ALMIGHTY God, Maker of the universe, Governor of nations, Father of all: We stand before thee in this time of peril and perplexity, our hearts failing us for fear, our minds groping in darkness. Out of the deep we call unto thee, O Lord hear our voice.

Thou hast given us power of brain and craft of hand to cleave the very core of earth, O Thou who didst make the round world so fast that it cannot be moved. Shall Man, thy child, unlock what thou hast wrought? Before this awe-ful gift we are ashamed. Yet Thou, O Lord, gavest us this knowledge, and thou art Holy, thou art faithful, of purer eyes than to behold iniquity, and in thee is no variableness.

Look with pity, we pray thee, upon the sin of the whole world.

Lead us, Eternal One, into thy meaning for us and our world; open to us the secret place of thy heart, that we may learn the truth.

Guide our leaders; purify their motives and their aims, that they may be led of thee. Guide our people; speak thy Word to every heart and mind and will, that, so led and so purified, our Nation may rise to achieve thy victory, not ours, and the Nations we fear may win not their victory but thine; for in thy will is our peace, even as in thy Fatherhood all are embraced whom thou hast made, O Lord Most Holy, O Lord Most High. Amen.

WITNESS FOR LENT AVAILABLE

There are still copies of The Witness for February 16, 23 and March 2 available. These contain the first three articles of the series:

CURRENT MOVEMENTS AND CHRISTIANITY
and
THE MEANING OF THE CREED

10c for single copies **7c a copy for 10 or more**

THE WITNESS
Tunkhannock **Pennsylvania**

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EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

at the Epiphany, Orange, N. J. He is a native of India and a disciple of Mahatma Gandhi. Others on the program are Enkichi Kam, Japan; Amiya Chakravarty, England; Charles Long, China; Amughe Shodekeh, South Africa.

TOWN AND COUNTRY CONFERENCE

★ A conference on town and country churches was held in February at Mt. Vernon, Ill., for leaders in the midwest province. The Rev. Dargen Butt of Chicago gave five lectures on practical theology, and Bishop Page of Northern Michigan and Bishop Clough of Springfield (Ill.) took turns at presiding at panel discussions. One of the highlights was a presentation of the work done at the associate mission in Waukesha County, Wis., by the Rev. Victor Bolle who is in charge of it. Dean Edward J. Bubb of Quincy, Ill., summed up the conference at the closing session.

AUXILIARY HEARS ABOUT JAPAN

★ Hikaru Yanagihara, son and grandson of former bishops of Osaka, Japan, was the speaker at the meeting of the Newark Auxiliary on March 1. At one time a soldier in the Japanese army, he is now a student at the Episcopal Theological School.

SCHOOL HEADS HAVE CONFERENCE

★ A conference for the heads of Church schools for girls was held February 26-28 at Seabury House. The speakers were the Rev. John Heuss, Canon Wedel

The Bishop of London's Lent Book for 1950

THE EIGHT DEADLIER SINS

By H. C. Libbey

A LIVELY and original examination of eight sins which the author treats as more deadly than the famous seven because they are more respectable and because of the unpleasant characteristics that follow in their wake. These eight sins are — Blindness of Heart, Pride, Vain-Glory, Hypocrisy, Envy, Hatred, Malice, All Uncharitableness. $1.00

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of Washington, Mrs. Dora Chaplin, assistant of the department of education of the National Council. There were twenty-five present. Miss Florence L. Newbold of St. Mary's Hall, Burlington, N. J., was chairman of the committee on arrangements.

PRINCETON CONFERENCE HEARS NEILL

★ A five-day conference on "Christianity in our critical age" was opened at Princeton University with Bishop Stephen C. Neill of England preaching the opening sermon before a congregation of 2,000 students. Prof. Eduard Heimann of the New School, New York, also an Episcopalian, told the students that "the position of western society with its competitive individualism is essentially anti-Christian." Laymen prominent in science, history, public affairs and social science stressed the role of Christianity in these fields.

SHORT HILLS CHURCH EXPANDS

★ Christ Church, Short Hills, N. J., sent out a large committee of men and women on February 26 to seek $300,000 from its 1000 members for an expanded parish program. During the past twenty years the church school has grown from 175 to 1015, and attendance at services over the same period had tripled. The rector is the Rev. Herbert H. Cooper.

CORPORATE COMMUNION FOR MEN AND BOYS

★ President Clark Kuebler of Ripon College was the speaker at a breakfast which followed the annual corporate communion for men and boys of the diocese of Western New York. The service, held at St. Paul's Cathedral, Buffalo, on February 25, was conducted by Bishop Scaife, assisted by Dean Welles, the Rev. Charles Broughton and the Rev. Thomas Heath.

MICHIGAN SEEKS A MILLION

★ Officials of the diocese of Michigan announced on March 1 the inauguration of a campaign for nearly a million dollars for various diocesan projects and for its share in the national budget. It is to be launched next Sunday with the Presiding Bishop's broadcast and will continue through March. The canvass will be begun by 4,500 canvassers supervised by 130 parish chairmen.

ROCHESTER CLERGY HIT STROMBOLI

★ Eleven clergymen of Rochester, N. Y., have petitioned a movie theatre of that city to cancel the showing of Stromboli, starring Ingrid Bergman. She lived in the city for several months when her husband, Dr. Peter Lindstrom, was a student at the University of Rochester. Attempts to circulate similar petitions in other cities of the diocese were not successful.

Sold Out Before Delivery . . . .

But Now Again Available

We were not prepared for the enthusiastic demand that greeted the publication of THE HOLY SCRIPTURES by Robert C. Dentan. The first edition, rather a large one for books of this kind, was sold out in less than six weeks. A second printing, twice the size of the first, was rushed through the presses and bindery but before it came from the printer it was completely sold. A third large printing is now on the press and will be available in early March. If you have not been able to secure your copy of THE HOLY SCRIPTURES we crave your indulgence and assure you that copies will soon be available, and all orders will receive prompt attention.

COMING MAY 15 • **Chapters in Church History** by Powel M. Dawley, the second volume in The Church's Teaching Series. Order now to insure prompt delivery. Price $1.50.

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NEWS OF OTHER CHURCHES

HYDROGEN BOMB CONFERENCE

An interfaith conference on the hydrogen bomb has been proposed by the International Council of Religious Education. The proposal originated with the Council's President, Harold E. Stassen, who said that such a meeting should be held within the next few months.

MAN BITES DOG DEPARTMENT

About 100 teen-agers stayed away from a high school basketball game at Pekin, Ill., in order to go to a revival meeting where they could "cheer for the Lord instead."

CLERGY WANT SEGREGATION ENFORCED

Clergy of churches in South Dallas, Texas, want the city to enforce segregation, declaring that there is "a serious and tense situation" in the area over the Negro housing question. Led by Baptist John G. Moore, eight ministers called upon the city manager to ask help in stopping "unscrupulous real estate men" from selling homes to Negroes in white areas. "We're not against the Negroes," Moore declared, "but we are for segregation. And God is, too, if you stop to think about it." There was no Episcopal minister in the delegation.

ANTI-MERGER DECISION TO BE APPEALED

The Congregational Christian Churches is to appeal the Brooklyn Supreme Court decision barring merger with the Evangelical Reformed Church.

SCIENTIST TURNS TO PRAYER

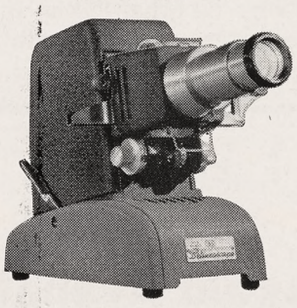
Harold C. Urey, one of the leading nuclear physicists, said at Columbus on Feb. 28, that he sometimes feels prayer is the only solution of the east-west difficulties. "Frankly, I'm scared to death. I wish I had a direct line to the Almighty to ask him for guidance." As for the H-bomb he said that no one will know its effectiveness until one actually is set off. "As for myself, I hope it doesn't work."

ALARM EXPRESSED OVER BOMB

Profound concern "over the accelerated atomic weapon race" was expressed in a resolution passed by the United Synagogue Council of Essex County, N. J., and President Truman was urged to "initiate new attempts for understanding." The Council comprises 22 synagogues, both conservative and reformed.

BISHOP OXNAM WARNS OF REACTION

Reactionary forces are seeking to intimidate this country's clergymen, according to Methodist Bishop G. Bromley Oxnam of New York. He said that these forces were seeking to "restrict the preaching of the gospel to those platitudes that forever



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School: 9:30 and 11; E.P. 8
Weekday: H.C. 7 and 10; E.P. 5:30
Wed. in Lent: Vicar's Evening, 8

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H.C.: Tues. 7:45, Thurs. 10

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Rev. D. C. Patrick,
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preaching Service—Wednesday 8 p.m.

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The Rev. Clarence H. Horner, D.D., Rector
Sunday: H.C. 8 and 9 a.m.; Church School, 9:30 and 11; Morning Prayer and Sermon (H.C. first Sunday) 11; Y.P.F., 5 p.m.; Evening Prayer and Sermon, 7:30 p.m.
Thursday: H.C., 11 a.m.—Lenten noonday services, Mon. thru Fri., 12:10 p.m.

WASHINGTON, D. C. –
ST. JOHN'S CHURCH
Lafayette Square
The Rev. C. Leslie Glenn, Rector
The Rev. Frank R. Wilson, Ass't
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Daily, 12
Wed., Fri., 7:30; Holy Days, 7:30 and 12

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The Rev. Warren Mace, Assoc. Rector
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Mon. through Fri., 12-12:30 p.m. Noonday preaching services
Wed., 5:30 p.m., Preaching service
Thurs., H.C. 10:30 a.m. and 12:30 p.m.

LOS ANGELES, CALIF. –
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615 S. Figueroa St.
Very Rev. John M. Krumm, Ph.D., Rector
Sunday: H.C. 8 and 9; 11 Morning Prayer and Sermon; 7:15 Evening Prayer
Tues. and Thurs., H.C. 10 Daily, 12:05

SOUTH ORANGE, N. J. –
ST. ANDREW'S CHURCH
The Rev. H. Ross Greer, Rector
Sunday: H.C., 8; Service, 11
Lent: Tues. H.C. 10 a. m.; Wed. 8:15 p.m.

AUSTIN, TEXAS –
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The Rev. Joseph Harte, Rector
The Rev. Gray Blandy, the Rev. Keith Bardin, Lucy Phillips
Sundays: 8, 9:30, 11 & 6
Daily: 7 & 5:30; Wed. 10

CHICAGO –
THE ATONEMENT
5749 Kenmore Avenue
The Rev. James Murchison Duncan, Rector
Sundays: 8, 9:15; 11 H.C.
Daily: 7:30 H.C.

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evade the fundamental issues of justice. Reactionary forces strive to discredit our ministers by labeling them 'communists,' and revolutionists that seek to destroy our conservatives by labeling them 'fascists'." In the address before the St. Louis Federation of Churches he said that "Protestants are resolved to resist all attempts to limit the freedom of the pulpit." He began his address by taking a crack at John T. Flynn's "The Road Ahead" which he declared was full of falsehoods.

CODE ADOPTED BY PHOTOGRAPHERS

A code of church conduct has been drawn up by the Professional Photographers' Association of Greater St. Louis. It incorporates the following rules:

"We will contact officiating clergymen before the wedding ceremony and make inquiries as to their regulations with reference to taking photographs of the ceremony or other special occasions;

"We further agree to abide by the rules of each particular church;

"We will make no unnecessary disturbances, and will work as quietly as possible at our duties at all times;

"We will at no time leave used flash bulbs, empty cartons, or film-pack tabs, or any other miscellaneous wrappings on church property."

OPPOSITION TO H-BOMB DEVELOPS

Protests are beginning to be heard about the decision to go ahead with the H-Bomb. The Indiana Council of Churches said that instead of developing super-bombs the U. S. should "use its good offices to promote peace in the world." A large number of churchmen in New York heard A. J. Muste, Presbyterian minister, say that if the American people sanction the bomb "they vote for war" and apparently went along with him when he said that manufacture of the H-bomb made total resistance and civil disobedience to the war-making powers of governments both necessary and imperative.

UNIQUE SERVICE IN PRISON

Members of the Free Methodist Church and the Church of the Nazarene at Battle Creek, Mich., changed places with thirteen prisoners during a religious service held in the county jail. When the church people were met by the sheriff and promptly locked in the bull pen along with about 25 prisoners, they were surely surprised. The churchmen were more surprised when, looking out through the bars, they saw thirteen prisoners occupying the chairs normally reserved for them.

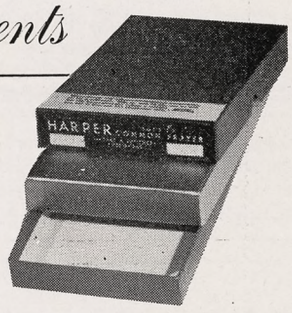
But when one of the prisoners arose and said, "We've got something for you preachin' fellows; I guess you'd call it a sort of present," the churchmen began to relax. Then the prisoners presented an hour's program of prayer and hymns featuring a quartet and a chorus. A student of theology, who admitted that he had done some preaching before he strayed from the path, delivered the sermon, which he titled, "I Jumped Before I Looked." He described himself and fellow prisoners as careless fellows, who were in jail because they had not looked into the future before they leaped.

H-BOMB MAY NULLIFY WORK OF CHURCH

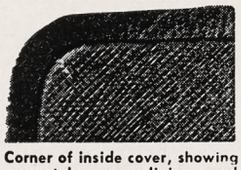
The H-bomb could nullify in an instant all the work of the Church, according to Baptist George D. Heaton of Charlotte, N. C., in an address before the annual meeting of the International Council of Religious Education. Modern civilization, he said, stands "at a point in history where we no longer have any margin for error, and where a single mistake might be unremedial."

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PEOPLE

ELECTED DIOCESAN:

KWH-TSOONG MAO, assistant bishop of Shanghai, was elected diocesan bishop at the synod on Feb. 24. He will succeed Bishop W. P. Roberts, bishop since 1937.

CLERGY CHANGES:

CHARLES O. BROWN, formerly rector of St. Peter's, Springfield, Mass., is now rector of St. John's, Delhi, N. Y.

CHARLES M. CARLTON, retired navy chaplain, is assistant at All Saints', Fort Lauderdale, Fla.

M. O. GRUBER, formerly chaplain at St. John's Military Academy, is now in charge of churches at Lancaster and Prairie du Chien, Wis.

WILLIAM J. GOOD, formerly on the staff of Trinity, New York, is now rector of Christ Church, Biddeford, Maine.

FREDERIC J. EASTMAN, formerly rector of St. Peter's, Westfield, N.Y., is now rector of St. Paul's Windham, Conn., and chaplain to Episcopal students at the University of Connecticut.

GEORGE DUTTON, formerly rector of Trinity, Fredonia, N. Y., is now rector of St. Luke's, Fall River, Mass.

CORNELIUS C. TARPLEE, rector of Zion Church, Charles Town, W. Va., will become rector of St. Paul's, Lynchburg, Va., June 1.

JOSEPH E. MacGINNIS, formerly a student at the Episcopal Theological School, is now vicar of All Soul's, Garfield, Utah, and All Saints', Salt Lake City.

EDMUND R. F. PENN, of China, formerly a student at Bexley Hall, is now making a study of the administration of the diocese of Central New York, with headquarters in Syracuse.

DEATHS:

MALCOLM S. TAYLOR, 76, retired clergyman of the diocese of Maryland, died at Daytona Beach, Fla., Feb. 25.

CHARLES RANN KENNEDY, 79, Episcopalian and author of "The Servant in the House" and "The Terrible Meek", died in Los Angeles on Feb. 14. He was for a number of years a weekly contributor to The Witness.

ORDINATIONS:

JOHN M. GALLOP was recently ordained priest by Bishop Block at the Good Shepherd, Berkeley, Cal., where he is vicar.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MRS. GEORGE W. MORSE
Churchwoman of New York

I have no doubt you were represented at the conference on the Church and economic life, held in Detroit and sponsored by the Federal Council of Churches. (Ed. Note: Conference was reported in The Witness, March 2). Do I exaggerate its significance when I call it a high point in the expression of a growing sense of responsibility that Christians are feeling toward all the problems of a bewildered world? The appeal by Walter Reuther to "bring Christianity down to earth," with a proposal that labor, management and agricultural leaders meet voluntarily to consider major economic problems, is an S.O.S. and finds response in the hearts of Church people who feel that the Church in its corporate capacity has failed to give the help that is so desperately needed.

As one of your subscribers in sympathy with the high aims and purposes of The Witness, it seems natural to turn to you with the hope that you may appeal to Christians to answer this challenge with courage and wisdom.

MR. F. M. JUDGE
Churchman of Boston

I have just read my Witness for March 2 and I want to congratulate you for running the article by Dr. Bennett, in which he deals with a most difficult subject exceedingly skillfully. Likewise I was impressed by the very fine editorial on the same subject. The two articles ought to provoke a good deal of worthwhile discussion in these trying days when we are seeking answers—or should be to the many baffling problems that confront us.

FRED W. BURGESS
Lay Reader at Villas, New Jersey

As an octogenarian, who has resided in three countries and four dioceses I wish to add my endorsement to the expressions of Mrs. John H. Moore of San Antonio, Texas, regarding the omission of the Te Deum and other parts of the Prayer Book, so that many attending the Episcopal Churches of today know little or nothing of the beauties of the authorized Morning Prayer Service of our Church.

Having started life over again at 80 as a Licensed Lay Reader to conduct the Mission of St. Barnabas-by-Bay, it is my duty and pleasure to conduct the services in accordance with the full intent of the Prayer Book an opportunity denied to many who attend Episcopal Churches today.

MRS. C. E. ROBERTS
Churchwoman of Dallas, Texas

May I commend you for printing the letter of Mrs. John H. Moore (Witness, Feb. 9) which very beautifully expresses my sentiments. I have missed the Te Deum, exhortation, etc. And I Agree there is no more appropriate anthem for Easter than "Christ our Passover", which should be repeated the following Sunday. How much finer were the "alleluia" anthems than the minor pentential strains of "Joseph's Garden". and in the same vein why not scriptural anthems like "Glory to God in the highest" at Christmas instead of blossoms and roses. Well we can hope the costly effort at "education" can accomplish more than just study about the Prayer Book and its history, and result in study of the book itself, and use of it.

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March 16 1950



BERNARD IDDINGS BELL
Writes on the Church and Christianity

MR. ENTWHISTLE HAS A WEDDING

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Churches In 50 Nations Called To Support H-Bomb Control

Churches Commission In Geneva Urges Petitions To All Governments For Negotiations

★ The commission of the Churches on international affairs has asked key Protestant and Orthodox church bodies in over fifty countries—seven in the Soviet sphere of influence—to press their national governments for "effective multilateral control of armaments" including atomic and hydrogen weapons.

Acting at the request of the World Council's executive committee, the commission, an agency of the World Council of Churches and the International Missionary Council, put forth for consideration four principles. Described as "guides for national policy" and as a measuring rod to judge the action of the respective governments, these principles included the willingness of each government not only to enter disarmament talks, but to "manifestly take the initiative in pressing for such consultations."

The commission also asked its constituency to encourage government actions aiding underdeveloped regions, diverting military expenditures to constructive uses, and intensifying the development of cultural relations.

The commission's action was taken following a statement by the World Council's executive committee declaring that the governments of all nations have "inescapable responsibility at this hour . . . to do everything in their power to bring the present tragic (East-West) deadlock to an end." The statement was featured in The Witness last week.

Text of Communication

We urge that our people in their respective countries convene conferences of representative leaders to press for steps which must be immediately launched in the direction of international control of destructive forces and international cooperation for constructive ends. In such conferences, we suggest consideration of the following proposition both as guides for national policy and as criteria for exercising moral judgment upon governments:

1) That governments not only indicate readiness to enter into international consultations for the international control of armaments but that they manifestly take the initiative in pressing for such consultations.

2) That governments announce a policy of willingness to make a fresh start in these consultations and give tangible evidence of their desire to proceed in a spirit of cooperation and goodwill.

3) That governments, in preparation for and in the process of consultation, repudiate the policy of seeking national advantage to the disadvantage of other nations and, if need be, take reasonable risks to secure international agreement.

4) That governments, by the exercise of their sovereign power, show their intent to delegate such authority to international agencies as may be necessary for effective multilateral control of armaments.

Equally important for consideration by the churches, we are convinced, are the measures by which international cooperation for constructive purposes may be promoted. We suggest particularly that attention be given to:

1) The part of national governments in the United Nations program for assistance to underdeveloped areas.

2) The extent to which government funds now assigned to military preparations can be diverted to measures for promoting comity through mutual assistance on a world scale.

3) The ways in which people and governments, particularly in lands between which serious tensions now exist, can develop harmonious relations through cultural, professional, social and religious cooperation.

CANON HODGSON A VISITOR

★ Canon Leonard Hodgson, professor at Oxford University, arrived in New York on March 8 for a seven-week stay. He preached at the Cathedral of St. John the Divine last Sunday, March 12, and March 14-18, delivered a series of lectures at the University of the South. Other engagements are at Princeton, the U. S. conference of the World Council of Churches at Buck Hill Falls, Pa., Columbia University, Harvard, St. Mark's Cathedral, Seattle, a series of lectures at Seabury-Western.

EPISCOPAL CHURCH NEWS

FACTS ABOUT SUPPORT OF THE GENERAL

★ There appeared in Backfire, February 16th a letter by the Rev. DeWolf Perry of Charleston, S. C., appealing for support for theological seminaries in which he stated that the General Seminary was supported by the general Church. The fact is that the Church, either through General Convention or National Council, has never appropriated a cent to the General Seminary or any other seminary. A considerable proportion of the budget of General comes from the Theological Education appeal, personal gifts and grants from various Church organizations. Any misconception that may have been created by Mr. Perry's letter to The Witness and other Church papers is a serious one if it should result in stifling the flow of gifts or in any way undermine the Seminary's appeal to Church people for financial backing.

BISHOPS MEET IN 1951

★ A meeting of the House of Bishops will be held January 9-12, 1951 at El Paso, Texas, with Bishop Stoney of New Mexico and Southwest Texas the host.

DEAN EDWARD WELLES CONSECRATION

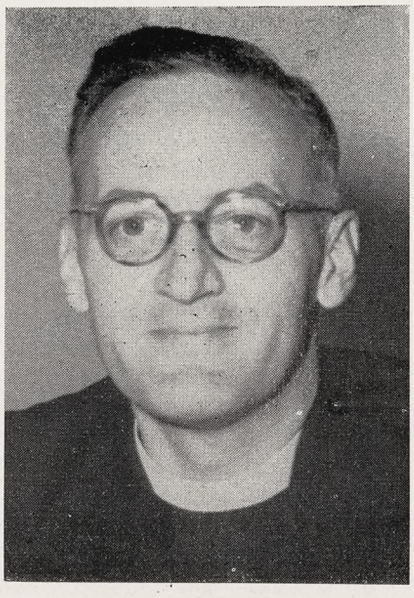
★ Dean Edward Welles of St. Paul's Cathedral, Buffalo, will be consecrated bishop of West Missouri on April 19 at Grace and Holy Trinity Cathedral, Kansas City. The Presiding Bishop will be the consecrator, with Bishop Spencer, retired bishop of the diocese, and Bishop Powell of Maryland as the co-consecrators. Bishop Ives of Milwaukee and Bishop Lewis of Nevada are to be the presentors, with Dean Sprouse of Kansas City and the Rev. Sewall Emerson of Norwalk, Conn., the attending presbyters. The sermon will be preached by Bishop Bayne of Olympia.

BIG CONGREGATIONS FOR MISSION

★ Overflow congregations attended the regional missions held in Dayton, Columbus and Cincinnati, conducted by the Rev. Bryan Green of England. In Dayton the missioner instructed the congregation to pick up their chairs and go to a Presbyterian Church nearby, which has a greater seating capacity than Christ Church, where the mission began.

BISHOP COLMORE RECOVERS

★ Bishop Colmore, retired bishop of Puerto Rico, who recently suffered a stroke, is making a splendid recovery and his physicians believe that there will be no permanent effects.



BISHOP STEPHEN F. BAYNE of Olympia is to be one of the speakers when the Canterbury Province of New Zealand celebrates its centenary May 16-21 with a Church of England congress at Christchurch

THE WAY GOD WANTS IT

★ Chaplain James Edden of Camp Leroy Johnson, New Orleans, reports the baptism of a child whose mother is a Japanese from Honolulu, the father a white Louisianian, the officient a Negro priest, the proxy godparents all southerners. "All throughout the service," said Chaplain Edden, himself a Negro, "I had a feeling that this is the way God would like for us to live."

CHURCH LEADERS WRITE MURRAY

★ A number of Episcopalians are among the 26 Bostonians to write the president of the CIO, Philip Murray, urging him to stop "star chamber investigations and expulsions." The letter follows:

"It has always been our belief that a service to the millions of American working men and women was a basic service to America itself. The CIO has been in the forefront of the fight to protect the economic security, civil liberties and democratic progress of the American people. The great achievements, of which it is so justly proud, have been won as a militant, democratically-run, forward-looking Congress of free labor organizations. In your own words, 'I recognize, as do all officials of the National CIO, the rights of all individual members of the CIO as private citizens to vote and speak as they please on political questions, and similarly the autonomous rights enjoyed by international unions.'

"We who sign this letter feel deep concern over the recent departure by the CIO from this policy, feel it as a threat to the economic and democratic security of all America. When CIO centralized authority, assumes the right to dictate political

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policies and political opinions to its autonomous affiliates, overriding the democratic rights of their members to determine those policies; when the CIO undertakes to enforce political conformity by star chamber investigations and expulsions, the whole fabric of American democracy and American freedom has been undermined.

"This policy of CIO civil war is a suicidal one, which can result only in destroying the strength of the CIO. Only two groups can gain from it: first, the reactionary employers who will take advantage of a weakened CIO to break down the living standards of millions of helpless working men and women, a course which threatens the collapse of our economy; and secondly, the fascist, KKK, and allied elements who are already making powerful attacks against minorities, against labor, against freedom of speech, thought and political action.

"For the sake of the entire nation we urge you to return to the basic policy of respect for the autonomous political rights of all organizations and individuals, under which the mighty CIO was one of the greatest strongholds and defenses of American democracy."

The Episcopalians who signed were the Rev. Warren McKenna, the Rev. Kenneth de P. Hughes, the Rev. E. Hastings Smyth, Mrs. John F. Moors, Prof. John Wild of Harvard, the Rev. Robert Muir.

UNEXPECTED GIFT RECEIVED

★ Bishop Barry of Albany received from a total stranger, living in another state, a check for $1,000 with a letter saying that he had heard of the increased budget for the national Church and that he wanted the money used "for your own bread and butter in the diocese." He also received $500 from a member of the Auxiliary, and a double pledge from the Auxiliary itself.

OSMOND H. BROWN MADE CANON

★ The Rev. Osmond H. Brown, rector of St. Philip's, Buffalo, N. Y., has been made an honorary canon of St. Paul's Cathedral, the first Negro to be so honored in the history of the diocese of Western New York. Bishop Scaife in making the announcement said that the appointment was in recognition of his "great contributions to the life of the Church and the community."

PEACE PRAYERS OFFERED

★ Trinity Church, Elmont, L. I., N. Y., was among the Protestant and Roman Catholic Churches to have programs of prayer and meditation for world peace March 10-21. Participating also was the one synagogue in the town.

DEAN FOSBROKE AT SEABURY

★ Dean Hughell E. Fosbroke, retired dean of General Seminary, delivered the third annual Winslow lecture at Seabury-Western Seminary on March 6th. His subject was "The transcendence of God in the Old Testament."

OAKLAND ARGUES BIRTH CONTROL

★ The community chest of Oakland, Cal., was threatened with a serious split or even collapse as the result of a dispute over birth control. Four Roman Catholic agencies walked out of the Council of Social Agencies, a chest supported group, after the Council voted 15-4 to admit to membership the Planned Parenthood League. Later the Catholic agencies said they would be forced to withdraw from the chest drive if funds continue to be granted to the Council, which indirectly aids the birth control agency.

PREACHING MISSION IN QUINCY

★ The Rev. Whitney Hale, rector of the Advent, Boston, is to conduct a preaching mission, March 19-24 at Christ Church, Quincy, Mass.



WHEN THE COUNCIL of the diocese of Florida met at St. John's, Tallahassee, in January, these people saw to it that things ran smoothly: front, Mrs. John E. Perkins Jr., Mrs. Eugene Page, Mrs. Mabel S. Farnsworth, Mrs. Ben A. Meginnis, Mrs. A. J. Henry, parish secretary; back, Arthur Platt, Ben A. Meginnis, Will Marshall Jr., the Rev. Jeffrey Alfriend

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EPISCOPAL CHURCH NEWS

A NEW CHURCH COLLEGE

★ Daniel Baker College, Brownwood, Texas, became the first Episcopal Church college in the southwest when the property was accepted on March 7 by Bishop C. Avery Mason of Dallas. Properties of the college, appraised at $750,000, will be turned over to the diocese when Southwestern University ends its sponsorship of Baker at the close of the present semester in June. Officials said the college would offer a four-year course in arts and sciences "in the light of the Christian gospel."

MRS. WEDEL ON A COMMISSION

★ Mrs. Theodore Wedell of Washington is one of the delegates of the commission on the life and work of women in the Church which is now in session at the ecumenical institute at Bossey, Switzerland. There are delegates present from nine countries to plan a comprehensive survey of the life and work of women in the churches throughout the world. The commission was created at the Assembly of the World Council that met in Amsterdam in 1948.



ST. PAUL'S CENTER in New Orleans offers children activities ranging from painting classes to motion pictures

COLLEGE WORK CONFERENCE

★ College work in the northwest province was the discussion subject at a college clergy conference at Ames, Iowa, for four days in February. The Rev. LeRoy S. Burroughs, rector of St. John's, Ames, is the provincial secretary for college work and was the convener of the meeting.

Fifteen college clergy and one woman worker came from several states to meet with the Rev. Roger W. Blanchard, National Council college work secretary. The college workers represented a cross-section of collegiate institutions as they represented work being done by our Church at state universities, teachers' colleges and private colleges. Mr. Blanchard discussed programs and methods. Besides being able to answer many questions in the workers' minds, the national secretary was able to sample opinions and ideas on the local campus situation.

The Rev. Charles R. Davies, chaplain to Episcopalians at Kansas State College, Manhattan, Kan., led a discussion period. Under the title "expanding program," Mr. Davies suggested ways in which the worship experience of churchmen reaches into the academic and recreational life of students and faculties.

The Rev. Gordon V. Smith, Bishop-elect of Iowa, concluded one evening's study with a meditation on "the priestly life." Each evening one of the faculty members of Iowa State College presented a paper on his field of study and the relation of the Church's program to it.

UNION SERVICE OF YOUTH

★ The young people of Trinity Church, Pine Bluff, Ark., invited the youth organizations of ten Protestant Churches in the city to unite with them on race relations Sunday. The result was described by a local Presbyterian minister as "the most successful meeting ever held in Pine Bluffs." A hymn-sing followed the supper, after which Walter Trulock, an ex-navy officer, told of his visit to Europe last summer. He based his remarks on the sermon on the mount, and tied in race relations by referring to the movie "Pinky," then showing in a local theatre. "Any superiority of one person over another is because that person has done more with what the Lord gave him," summed up Mr. Trulock.

PETITION ACCEPTED ON MELISH CASE

★ The Appellate division of the New York Supreme Court last week granted permission to file a brief as a "friend of the court" in support of the Rev. John Howard Melish (see Witness, March 9). The appeal on the case is expected to be heard in April.

PROVINCIAL MEETING OF YOUTH

★ Youth of the third province held a conference last month at St. Thomas', Whitemarsh, Pa., with about sixty present. The Rev. J. H. Treder of Hershey, Pa., advisor to the group, spoke on what the Church has to offer youth, and Captain Fred Nussbaum of the Church Army led a discussion on whether or not young people are capable of conducting their own program. A highlight was an address by Bishop Remington on the place young people should have in the life of the Church.

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NEW PRESIDENT FOR ST. PAUL'S

★ Mr. Earl H. McClenney Sr. has been named president of St. Paul's Polytechnic Institute, Lawrenceville, Va. He is at present the head of Voorhees College, Denmark, S. C., and takes up his new post April 1. He is a graduate of Talladega College, Greensboro, N. C., holds a masters degree from Cornell and is now a candidate for a doctorate at Penn State. He is a member of various organizations related to college work, including the American Association of University Professors. He succeeds the Rev. J. Alvin Russell, who recently retired because of illness, after serving the institution for many years. St. Paul's was founded by Dr. Russell's father, and has grown under the direction of these two clergymen into what is generally recognized as one of the finest Negro colleges in the country.

BURTON SCOTT EASTON IS DEAD

★ Prof. Burton Scott Easton, 72, for many years professor of New Testament at the General Seminary, died on March 7 of a combination of chronic diseases. He began his work at General in 1919 and continued until his retirement last year. He was recognized as one of the outstanding scholars of the Church and was the author of numerous books on religious subjects.

OLD FOREIGNER STILL THERE

★ A letter received by the National Council from the veteran China missionary, the Rev. Robert E. Wood, tells that St. Michael's Mission, Wuchang, has had "a record year." Baptisms for 1949 numbered 112. At Christmas 186 communions were made at two services, which is "more than we ever had in any past year."

Wood added a postscript to his letter saying, "Believe it or not, in these days when church property is taxed so heavily, St. Michael's is exempt. The reason is that our local government thinks our parish day school is such a good school. The government has sent us an official statement of this exemption."

From another source came the report that when the Chinese priest from St. Michael's went to the government office to confer about school affairs, an official there asked him, "Is that old foreigner still at St. Michael's, and does he still love children?"

KIMBER DEN ELECTED BISHOP

★ The Rev. Kimber H. K. Den has been elected bishop of the diocese of Chekiang, China, succeeding the English bishop, the Rt. Rev. John Curtis. Mr. Den, connected with St. Matthew's, Nanchang, in the diocese of Anking since his ordination in 1920, has been outstanding in social work. He has organized and run schools, rural centers, a leper colony, and more recently a home for the blind. In this work he has received a good deal of support from the U. S., with considerable sums raised through The Witness.



His diocese, on the eastern seacoast south of Shanghai, has 37,000 square miles and an estimated population of 22,000,000.

CLASS GRADUATED IN CHINA

★ Bishop William P. Roberts, writing from Shanghai to the National Council, says that a class of six men have just graduated from the Central Theological School. Two were ordained deacons on January 25 for the diocese of Shanghai and another was ordained for voluntary ministry.

PANAMA CANAL ZONE CELEBRATES

★ The district of Panama Canal Zone celebrated its 30th anniversary at the convocation held last month at Ancon, with clergy and laymen present from Nicaragua, Costa Rica, Panama, Canal Zone and Colombia. People think generally of the district as a tiny one, as it formerly was with 7 clergy, 13 missions and an area of 500 square miles. Today it is a thousand times greater in area and has 23 clergy and 59 missions.

Bishop R. Heber Gooden presided over the convocation and in his address pointed out the real strides made toward self support, and the completion of another church at La Boca, Canal Zone.

UNIQUE CHURCH SERVICE

★ About one thousand people —the biggest congregation there during the past twenty-five years — packed Eastwood Church, Notts, England, for a special "Transport Service," and nearly two hundred had to be turned away.

For the occasion, the church was decorated with a radiator of a double-decker bus, conductors' cash bags and ticket punches.

Nottingham City transport band accompanied the choir of thirty in the hymns, and bus drivers and conductors from Nottingham and district were present in force.

Following the service, the rector, the Rev. Peter Caporn,

(*Continued on Page Eighteen*)

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YOUNG ADULTS MEET IN LOS ANGELES

★ Fifty delegates from 18 young adult groups in 17 parishes attended a five-hour conference on the organization and program of young adult groups, held at All Saints', Pasadena, Calif., with the Rev. F. C. Benson Belliss presiding. The conference, conducted by the Rev. A. Ronald Merrix, dealt with these questions: (1) What are the chief interests and needs of young adults in the Church and community? (2) What programs have been found successful by groups represented at the conference? (3) What older adults in the Church owe to young adults. (4) What is required to ensure a sustained growth and healthy development of this young adult movement in the Church?

As the conference proceeded it appeared that many were interested in the religious training of children and youth. They wanted to know how to arouse a greater concern for Christian education on the part of vestrymen, the adult membership of the Church, and non-church-going parents. They voiced a need for more knowledge of the Bible, the Prayer Book, church ways and ritual; for warm, genuine fellowship in congregations and parishes; and acknowledged that they should seek to win others to active membership in the Church.

Reports of group programs showed a wide variety of activities, including parties, discussions, work projects, dramatic productions, pageants, a vacation school, packing clothing and food parcels for Europe, corporate communion services, and assisting in parish visitation.

Leading a discussion on what older adult churchmen owed to young adults, Mr. Merrix said that the state of the world and the Church during the past forty years indicated that attitudes of penitence and repentance would be wholesome. The reality of God's forgiveness should be seen in newly-effective Christian living. Older adults could point to the continuing extension of the Church's world mission and the ecumenical movement. There was evidence of a growing interest in Christian education and evangelism. Further progress along these lines, he thought, would come as small groups of persons voluntarily committed themselves to live as full-time Christians, whatever their occupation, accepted the demands of decisive conversion and consecrated churchmanship, issuing in "a life of holy communion with God and with one's fellowmen in God."

In the concluding session, a lively discussion resulted in a proposal for "an organization of some sort to tie parish groups together, arrange meetings for an exchange of opinions on group programs, and how problems had been met and solved." The time had come, it was felt, for the preparation of a manual telling the experiences of others in the organization and program development of young adult groups.



HAROLD BASSAGE is now rector at Columbia, Missouri, and in charge of student work at the three colleges there

INTERRACIAL SERVICE AT ASCENSION

★ The first of two interracial fellowship services was held at the Church of the Ascension, New York, February 26. The parishes of the New York and New Jersey deanery of the Polish National Catholic Church united with the Ascension for a service consisting of vespers and benediction of the blessed sacrament in Polish, and prayers and hymns in English.

A united Polish choir of ninety voices occupied the gallery of the church and sang the liturgical music. The Ascension choir was in the chancel and sang the processional, recessional, and Balfour Gardiner's setting of the compline hymn, "Before the closing of the day."

The Very Rev. R. E. Zawistowski of Brooklyn, dean of the district, was officient, assisted by the Rev. Joseph Kardas of S. S. Peter and Paul Church, Passaic, and the Rev. Rudolph Zabek, of Holy Cross Church, New York. The Rev. Roscoe Thornton Foust, rector of the Ascension, presided and gave an address of welcome.

The sermon was preached by the Rev. Eugene W. Magyar, rector of the Church of the Holy Name of Jesus (Slovak Old Catholic) in Passaic, N. J. It was an eloquent exposition of the oneness of the two communions.

Other Polish National clergy present included the pastors of churches in Newark, Long Island, Bayonne and Paterson. After the service, the young people's fellowship and the fellowship forum of the church were hosts at a reception in the parish house.

BISHOP CLARK ON LEAVE

★ The Presiding Bishop has granted a six months leave of absence to Bishop Clark of Utah, who recently had a slight stroke while visiting in San Francisco. Bishop Lewis of Nevada is in charge during the period.

EDITORIALS

One World in Christ

"CHRIST for the world we sing" and "Rise up, O men of God" rang out in parish churches all over the land last Sunday morning. That third week of Lent came in with a missionary note as the Presiding Bishop spoke to congregations from coast to coast. They were listening in Maine, in California, in great city churches and in tiny rural ones, and places overseas — the blessed company of faithful people. The Church was really one, like a mighty army, united in one great hour of sharing. What the response was will not be known for a week or so, but it is our earnest hope that it will be more than sufficient for the Church's need in the nation and in the world.

Surely there is a connection between our observance of Lent and our offering for One World in Christ. What does Lent mean but the putting away of some of our inveterate selfishness through individual acts of sacrifice and discipline? Our growing up more and more in the stature of the fullness of Christ in whom self-interest became self-giving? Our renewed zeal and concern for the Kingdom of God in this world, that Kingdom once personified so perfectly in one who was wholly obedient to the righteous love of God even to the cross? If we are having a meaningful Lent, then the call of the Presiding Bishop to give and to sacrifice for the Christian Cause the world over came as a great opportunity. We can and we must deny ourselves that this generation have the word of God preached and taught and practiced more effectively.

Suffice it to say that the membership of this Church has the financial resources to do what is asked of us, but do we have the moral resources? Let's not feel sorry for ourselves on this score of giving, saying, "There are so many appeals." Very few of us have hurt ourselves financially for the sake of the faith we profess. We are far and away from the Biblical standard of a tithe for the Lord. Were we willing even to go half way, to give five per cent to God and his Church, and the other five per cent to the community chest, our school or college, etc.—we would at least double our local and national budgets! This is no longer a time to play with religion and with the Church. The day of decision — are we with Christ or against him—may be nearer than we think.

Rise up, O men of God!
Have done with lesser things,
Give heart, and soul, and mind, and strength
To serve the King of kings.

"QUOTES"

THE character of Christ did not merely consist in the absence of wicked things; it consisted essentially in the daily sacrifices and continual services rendered to God and man; it consisted also in the absence of bitterness and the refusal to take revenge against those who constantly maligned him; it consisted also in his comprehensive mission in which he bore the iniquities of us all. It is not merely because Christ kept the ten commandments that he convinces us of sin; it is because Christ entered fully into the needs of human life; the cry of human misery; the victims of human injustice, and gave himself for them, that causes us to realize that when we have done all, we are unprofitable servants.

—IRVING P. JOHNSON
Founder of The Witness

Help Wanted

GOD needs our help just as we need his. God's need of help is implied in the gospel for the Fourth Sunday in Lent. The gospel tells the story of the feeding of the five thousand. We are told that Jesus had compassion on the multitude and fed them. Because of the gospel, this mid-Lent Sunday is known as refreshment Sunday. It is unfortunate that this comforting concept of refreshment dulls the call of God for help.

Four thousand were fed with five barley loaves and two small fishes. In addition to compassion, Jesus had power, the power to provide; but he made the provision available to the multitude through the disciples. It was the disciples who made the multitude sit down. It was the disciples who distributed the bread. It was the disciples who distributed the fishes. It was the disciples who gathered up the fragments. Christ had compassion. He had the power to provide, but he used the disciples to make his provision available to the multitude.

The lesson should be clear. God through Christ has the power to provide. Certainly he has compassion for the tense and fear ridden multitudes of today. Certainly he has the power to provide release from fear and tension. Certainly he has the power to provide peace both for

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men and nations. But the provisions of this bounty, then as now, must be brought to the multitudes through the means of devoted and consecrated men. God needs help. It was true in the feeding of the multitude under the shadow of the mountain side. It is equally true today in the shadow of the H-Bomb. The compassion is his. The power to provide is his. But he needs help! The help you are withholding is the help he needs.

Current Movements and Christianity

THE CHURCH: Ally, Competitor or Both?

By BERNARD IDDINGS BELL
Canon of Christian Education, Diocese of Chicago

CHRISTIANITY consists in knowing and serving God as supremely self-revealed in Jesus the Lord; in being loved by him and loving him; in facing life with and for him bravely and honestly and simply; in rising, by his free gift of help, above life's terrifying brevity and its tragic difficulties; in at least an attempt to obey him and, for his sake, to love the brethren; in being saved by him from self-regard, self-indulgence, self-damnation.

The Church has a place, an important place, in Christianity. The God-appointed function of the Church is to bring human beings to the living and divine Christ and him to them. To this end it has doctrines, ways of thinking about the living and divine Christ; and prayers, ways of conversing with the living and divine Christ, individual prayers and common prayers; and sacraments, ways of being touched by the living and divine Christ; and worship, ways of humbly adoring the living and divine Christ; and activities, ways of bringing the living and divine Christ to bear upon a world spiritually blind and self-malformed. The Church also has, properly, organization and continuity. Christ founded his Church that through it these things, necessary for man's salvation, might be preserved and used for him, by him. The Church is Christ's body, that is to say the instrument he uses wherewith to do his work with men, for men.

The Church is a divinely ordained means toward a divinely purposed end. It is a human brotherhood, to be sure; but it is a fraternity meaningless unless it be given to the Lord for the fulfilment of his redemptive design. In the Church man's desires matter only secondarily. The Church exists to know and do his will, not ours. As his instrument it has significance, dignity, beauty; as anything except his instrument, it is futile, absurd, ugly, and this no matter how wealthy it may be or how fashionable, no matter how beautiful its buildings, how sweet its music, how urbane its eccleciastics, how eloquent its preachers, how well financed its labors, how complacent its membership, how jolly the fellowship.

Means Not An End

THERE has always been, and still is, a tendency on the part of Christian people to forget that the Church is only a means and to exalt it as an end, to make of it a covert in which to hide from Christ, the Hound of Heaven, whose love is so vast in its demands. If one may borrow a figure of speech from Kierkegaard—he employs it in another connection—there is temptation to use the Church prudentially, much as a small boy, when about to be spanked puts napkins in the seat of his trousers lest he face a too direct impact. Or, to change the comparison, we may seek to be inoculated against Christianity with a churchly solution of one part Christianity to ninety-nine parts respectability and good-fellowship. Good-fellowship and respectability are not poison; but they can, and frequently do, so dilute the grace of God as to render it almost powerless.

To the extent that this happens, the Church becomes a substitute for Christianity. A deadly substitution it turns out to be, both for humanity, which needs redemption and finds it not, and also for the Church itself, which is soon, and more and more, regarded by people generally with polite indifference, or even with the kind of contempt expressed in T. S. Eliot's "Hippopotamus." In this poem that sound Christian, Mr. Eliot, is not attacking the Church as the body of Christ, only the Church which has forgotten its purpose and made itself into a false God. That is the sort of

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Church which "sleeps and feeds at once" and is "wrapt in the old miasmal mist."

The Episcopal Church, by and large, has tended too much to exalt itself and minimize God. This is why it has far less dynamic than one would suppose from observing its statistical strength and its appealing liturgy and its clear and sure theology. Some day it may have a better repute than now it has, when it looks on Christ less timorously and takes itself per se less seriously than is the case at present. The disease of over self-esteem we partly took over from our American founding fathers. In Virginia and environs, in the Colonial period, the Church was scarcely more than a conventional meeting-place of the better-off land-owners; and in the other colonies too it was almost always oppressively respectable. This self-regard grew no less as the non-English immigrants poured in during the 19th century. Episcopalians for the most part came to regard themselves as patricians—middle-class patricians, it is true, but still patricians. It has been hard for us to jump the hurdle of the 18th and 19th centuries and to recover the Christ-centered Anglicanism of an earlier day. We are doing better at it nowadays; but one still finds much too many parishes like the one about which Annette has just written me.

Letter from Annette

Annette is a musician, an actress, a gay and brilliant person, respectable too but happily unaware of it. She came from religious indifference and found Christ three years ago in the Episcopal Church, came to love the Church not for its own sake but for Christ's sake. She married last year and moved to a certain nameless city and to a parish called, let us say, St. Wilfrid's. She wrote me today: "The Church here has everything, from an exquisite chapel to a gymnasium and a manual-training shop for young Episcopalians to enjoy themselves in. There is money all over the place. One feels a bit shabby at worship with neither mink nor Persian lamb. Nothing worth mentioning is done for outsiders. Everyone is as cordial as a glacier, especially toward the working classes and odd ducks like me. It is impressive, all right; but is this the Church? It seems more like a social club. It makes me feel a little sick. Its people love the parish hugely and boast about it; but what it is really for, they seem never to think about."

We all know those parishes. Sometimes, it is true, the gilt is now become a bit tarnished, the whole place redolent of very genteel mothballs, a little musty; but the people love it, gaudy or dingy, much more than they love God. In these all too typical parishes, rich or once rich or wishing to be rich, the Church has become a substitute for Christianity. In such parishes, too, because Christ is "kept in his place," revered but not much listened to, his mystical and revolutionary utterances do not sound too disturbing. If truly heard, they would shock and offend. "It is only Communists and fellow-travelers, surely, who would turn the world upside down." The vulgarity of the gospels is concealed by the quaintness of the King James version; the dynamite of the eucharist is replaced by the easier formalities of morning prayer; the sermons are not disturbing of complacency—the vestries see to that—and few are the clergy who even wish to rebel; the benevolences are sent to remedial rather than reformative good works.

The result is the sort of pseudo-piety vigorously described some years ago by Vida Scudder of Wellesley College: "A Church pleasant-voiced; endangering nothing in particular; an ornament of the Sunday pew; devoted to good causes in proportion to their remoteness; ignorant alike of the ardors of the mystic or the heroisms of the reformer; cheerfully assured that whatever is innocently agreeable is religious; a domestic religion, calculated to make life pleasant in the family circle; curiously at ease in Zion." What happens when the Church substitutes itself for Christ is that the Church becomes a bore or a laughing-stock or both.

I cannot refrain from adding that it seems to me that while the Episcopal Church is now recovering—or we may hope and pray so—from this deadly mistake, the new "ecumenical movement" is plainly being tempted to go in for it in a large way.

Ecumenical Movement

THERE is a tendency in "ecumenical" circles to assume that it does not matter overmuch what people think of Christ, whether he is God redeeming the world or only a super-fine moral leader or even perhaps a neurotic with messianic illusions of grandeur who nevertheless said some right good things. The thing to do is to get everybody into "one big united Church"; that Church will save the world. One catches this note in much of the "ecumenical" promotion, especially in America. One hears it, for example, quiet but really there, in the speeches of Mr. Taft, and militantly in the allocutions of Bishop Oxnam. It appeared also in Dr. Henry Van Dusen's article in "This Week" a short time ago. We need not hesitate, Dr. Van Dusen seemed to be saying, to unite the churches without concern over agreement in doctrine, and this for two reasons. First,

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the constituent bodies are most of them already interiorly divided on doctrinal matters (as though an evil is made less an evil by magnifying its scope). Second, there are almost no differences among Christians today on really basic matters. It may be that Dr. Van Dusen, sheltered in the Union Theological Seminary, an excellent institution but a-typical in the American religious scene, does not realize that the differences are in fact wide and radical, about such fundamental matters as the deity of Jesus, the essential sinfulness of man and the necessity of man's redemption, the possibility of social peace without divine grace. Just a few little things like these! One is driven to the conclusion that the "ecumenical movement" is in considerable danger of substituting the Church for Christianity, that many of its American leaders have indeed done the substituting already. This seems too bad. It can denature and stultify the most encouraging religious development of this century.

To understand the nature of the substitution of "the community of Christians" for the Lord of all Christians, is to see the folly of it, indeed its blasphemy. "Ecumenicals" are urged to be on guard against it, even if to be Christ-centered slows up "reunion" for a while, maybe for a long while. We of the Episcopal Church should make it plain that we shall be party to no such going off the rails by the "ecumenical" brethren, no matter how much Dr. Van Dusen upbraids us. And we must continue the evangelistic recall of our own communion from a complacent Churchianity to a dependence on and devotion to the living Christ. The world, now hurtling on toward political, economic, moral catastrophe, is going to be saved, if it is to be saved at all, not by the multitude of an uncommitted host nor by the charm of Episcopalians nor by any human device. In that salvation, or maybe in a rebuilding after debacle, the Church can play a mighty part, but only if it stops admiring itself and starts to adore and to obey the most high God.

QUESTIONS FOR DISCUSSION

1. What does the group think of Dr. Bell's description of Christianity contained in his first paragraph?
2. What is meant by "the Church is Christ's body"?
3. Discuss life in your own parish in the light of the author's paragraph beginning: "The Church is a divinely ordained means--"
4. Would Annette's criticism apply to your own parish: discuss Dr. Bell's statements that follow the letter.
5. What is the ecumenical movement?
6. Do you think the author's opinions of it are sound?
7. Are there differences among Christians on basic matters?
8. In the light of Dr. Bell's last paragraph, discuss the purpose and function of the Church.

The Meaning of the Creed

The Fifth of a Series for Lent

By JOHN E. HINES
The Bishop Coadjutor of Texas

"WHO WAS CONCEIVED BY THE HOLY GHOST, AND BORN OF THE VIRGIN MARY"

THE next fragment of the Apostles Creed has been a veritable bone of contention for more than a generation for, in it, the modern, western mind is confronted with a decision. It is called upon to confess that when the word became flesh, it became flesh in a supernatural or, at least, out-of-the-ordinary way. For this confession holds that Jesus Christ was "conceived by the Holy Ghost, and born of the Virgin Mary."

Frankly, it has been a long time since the western, modern mind has had to consider judgments in the light of the possibilities of the supernatural. Twenty years ago, men were refusing to do that. At that time, "neo-rationalism," the belief that the human mind possessed all the necessary endowments for the solution of any and all problems, was more than just current, it was totalitarian. At the same time, and as an inevitable corollary, humanism was the accepted religion of the academic world: a creed which was, in reality, creed-less, except that its convictions both started and ended with the inexhaustible quality of the spirit of man. That this might be the kind of universe in which both the unpredictable and the unexpected might happen, was a thesis which men refused to consider as being of acceptable origin. That the seeming invincibility of man's spirit might possibly be due to the mightiness and reality of supernatural antecedents, was a suggestion which was dismissed as unworthy of deliberation. The men, who championed such a conception of man and history, humanistic, seemed totally unconscious that, with it, and if unrelieved, they could con-

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ceivably bring their world to the very brink of spiritual bankruptcy, and social confusion. Like the Grand Inquisitor in Brother Kavanaugh, they did not alter their opinion, or change their practice.

Now, men are beginning to see the world with other than the eye of mathematics, and the exact sciences. Great exhibitions of man's own irrationality, have led them to re-examine their thesis of the impregnability of the human mind and the human spirit or of inevitable progress. Once more, men are wondering, because the precision of yesterday has been shattered, perhaps permanently. They no longer live in one world, these men, but in two: the world of the natural, and the world of the super-natural. And they are beginning to understand that man, by definition, is a creature who is both condemned and empowered to live in both of these worlds at once.

The Incarnation

IT is Karl Barth, who points out that when we come to this expression of the Creed, we run straight into something with a double meaning. Not that it is meant to confuse, but that it is of such a constituency that it can be dealt with only by resort to double meaning. For these words point directly to the event of "the Incarnation," but the thing concerning which these words speak is the great mystery itself, that Jesus Christ is the true God and true man. This second fact of the free gift of God's grace is self-revelation: "the word became flesh." The first is the form and manner peculiar to this revelation.

Now, it seems to me that we cannot rightly view particlar events concerning Jesus Christ apart from our whole estimate of him. And, this whole estimate must be formed from all that we can gather that he showed himself to be. It is in this relationship that we must weigh the Virgin Birth of Christ. For we must see it not simply as another birth, but as the historic entrance in time of that which was timeless, and of him who is eternal.

The statement "Conceived by the Holy Ghost" says frankly that the human existence of Jesus as distinguished from all other creatures, had its origin in God, and was, therefore, God's own existence. He was "begotten," not "made."

The words, "born of the Virgin Mary" says that God's own existence in Christ (without compromising that fact that here was the Creator of the heavens and the earth) also has a human-creaturely existence. And the two of them conspire to say, not merely that God and man are near, but that God and man became one, in order that forever man and God can be one, in him, who was so conceived and born. This, is seems to me, is in the nature of "good news." This is the gospel in miniature.

Now, it has often been asserted that the revelation of God, the Incarnation, the unity of Christ being as God and man, can be both represented and believed without recourse to the Virgin Birth. Though not a theologian and certainly not posing as one in this series of articles, I feel called upon to confirm that thesis. The story of God's redemption of fallen man does not depend, for its authenticity, for its validity, upon the historicity of the Virgin Birth. The vital story can be told without it, but it is also a well-established fact that it was not told without it. It is true that the gospel evidences are not overwhelmingly in favor of the Virgin Birth. Neither are they significantly against the holding of it. But, the more one comes to grips with the meaning of the Incarnation, and the significance of Jesus Christ, the more probable, indeed, appropriate, does this method of his entrance into the world become.

Karl Barth makes the point and a good one, namely, that in the story of Jesus' forgiving the sins of the man sick with palsy, and his subsequent command to him to take up his bed and walk, surely the power of forgiveness pronounced by Jesus could hardly be based upon the miracle of healing. Yet, this story cannot be read and adequately understood without this miracle. For the text goes on to say: "That ye may know that the Son of Man hath power on earth to forgive sins," the healing is wrought.

That is likely the relationship of the Virgin Birth to the mystery of the Incarnation. It advertises, dramatically, that which takes place. To quote Barth: "As miracle in general, and now as this special miracle, it is the watch before the door, drawing our attention to the fact that we are here concerned with the mystery, with God's free grace."

Scripture Teaching

IT is important to note that this scriptural passage, the passage concerning the Virgin Birth, did not say anything about a marriage between God and a woman. The expression "conceived by the Holy Ghost" is a statement that, as regards his human existence, Jesus had no father. It speaks, these passages, not about marriage, but rather about creation. It is precisely this creation that takes places in Mary. This is a reflection of God's grace, and freedom. Grace, in the fact that the miracle takes place in Mary; freedom in the fact that it is creation. So, God actually became what we are in order to exist

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with us, and for us. Not, however, to do what we being human do, but, precisely, to do what we fail to do, namely, his own will, and thus, in our place, in our situation, to be the new man. Before such miracle, a man of faith can only stand in reverence and awe. Skeptics will want to argue, but the man of faith will only say: "I saw a new heaven and new earth; for the first heaven and the first earth were passed away" (Rev. 21:1).

Indeed, how else could it be so clearly expressed?

QUESTIONS FOR DISCUSSION

1. What is neo-rationalism?
2. What are some of the "great exhibitions of man's own irrationality"?
3. What is meant by the Incarnation?
4. Do you think the doctrine of the Incarnation can be believed without belief in the Virgin Birth?
5. What does Bishop Hines call "the gospel in miniature"?
6. What does the Bible teach us about the Virgin Birth?

Rev. Samuel Entwhistle's Adventures

By THOMAS V. BARRETT
Chaplain at Kenyon College

"HERE COMES THE BRIDE'S MOTHER"

ISABEL ENTWHISTLE volunteered cheerfully as she stood with Samuel at the vestry-room window. "The wedding rehearsal will be a shambles. After all, Elspeth is a nice girl but her mother runs the garden club with a rod of indignation."

"I wish, my dear," said Samuel from the doorway, "that you would sometimes look on the sunny side of the street. I am sure I shall have no difficulty with Mrs. Hennery Hyphen Hatch."

"You will if you call her Mrs. Hennery Hyphen Hatch the way you always speak of her." Isabel smiled grimly. "Besides it's raining. There is no sunny side."

Dr. Gluck was nibbling on his moustache like a hungry rabbit on a wisp of carrot top.

"This person, Mrs. Hennery Hyphen What's-her-name," he spluttered with imploring eyes, "she would like 'O Promise Me,' 'Ave Maria,' and 'Moonshine and Roses'—on the organ! For a prelude! She told me over the phone."

"Can't you just humor her a little?" asked Samuel. "I think the best approach might be one of - of - discard one and draw one - ha -- ha."

"I would like to discard the whole pack," Dr. Gluck muttered gloweringly. "This soloist they have brought. She has a voice box that is filled with a gravel-like quality."

"Maybe she caught this bug that's going around," Isabel said helpfully.

"It is too rattling for a bug," Dr. Gluck snorted. "Moonshine and Roses!"

"That isn't as bad as the 'Sweetheart of Sigma Chi," Isabel soothed. "Irma Spink wanted that at her wedding."

"I will play only Bach," sniffed Dr. Gluck.

"I really just stopped by for the car, Samuel," Isabel purred. "You won't be using it during the rehearsal will you?"

"No!" Samuel said reluctantly. "But remember, wedding rehearsals do not take very long."

He went into the church to greet the Hennery Hyphen Hatch party. There were eighteen in all not counting Mr. Hennery Hyphen Hatch who didn't count very much anyway.

"Good afternoon, Mrs. Hennery Hy . . . Hatch," Samuel stuttered as Elspeth's mother advanced menacingly down the middle aisle toward him.

"Good afternoon, Mr. Entwhistle," Mrs. Hennery-Hatch boomed. "I wonder if we could move that pulpit thing out of the way for the wedding. You can't see a thing from that side."

Samuel gulped twice and finished with a brave smile. "I'm very sorry, but it's immovable. It's made of solid oak."

"What a pity," Mrs. Hennery-Hatch grieved momentarily at the idea of a solid oak pulpit. Then her large face brightened. "Perhaps a carpenter . . ."

"The pulpit," Samuel said shutting his jaws, "is not supposed to be moved."

"Oh." Mrs. H. Hyphen meditated a moment and veered off in another direction. "We shall want more candles; Some ribbon . . . There isn't much room for palms in there . . . You'd think when they build a church . . ." She wandered off toward the chancel and Samuel made a hasty retreat to the rear of the church.

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He introduced himself to the rest of the wedding party which consisted of two lugubrious principals, a covey of bridesmaids, four boisterous ushers, three maiden aunts, a two year old flower girl and Mr. Hennery Hyphen Hatch who reminded Mr. Entwhistle of the flower girl, except that he was a little taller. There was, in addition, a manly female who turned out to be the bridal secretary from Starbird's Department Store.

"We have the music and the order of procession all planned," she announced. "And I do think it's a lovely church for a wedding."

Samuel Entwhistle called on all his resources of dignity. "We have a fairly clear form for all services established by tradition and the Book of Common Prayer," he announced in his preaching voice.

The Bridal Secretary looked confused. "Yes, of course," she agreed. "Now if you'll just step forward, girls and boys . . . no not you Susie . . . you come later. Pair off. And this is the way we walk." She modeled a forward movement up the aisle that reminded Mr. Entwhistle of a movie in which a sinister character with housemaid's knee was always creeping around a castle. The progress of the Bridal Secretary during the next ten seconds was imperceptible.



"I might suggest," Samuel said graciously, "the pace is a bit too slow. We don't want it—funereal do we?" He turned on his after-church-smile. Secretly he thought the Bridal Secretary belonged at Stapleton and DeKalb.

"Oh no, indeed; but solemn and majestic," the Bridal Secretary responded, lunging forward another three and a half inches.

"It's too slow," Mrs. H. H. H. hollered from the chancel steps, "and jiggly."

"I can't go that slow without teetering," said the bestman.

"You come in with me from over there," Samuel reassured him.

"It's too much knee action for me," said an usher. "My knee caps don't work right."

"I think it's lovely," the maid of honor added swooningly.

"Ah, friends, please," Mr. Entwhistle pleaded. "If you'd just line up and quicken the pace I'm sure it will work out very smoothly."

Fifteen minutes later the Bridal Secretary had been outvoted ten to one and had retired to the rear pew to sulk. Samuel wiggled a finger at Dr. Gluck, and the procession began.

On the first try they made the tenth pew from the front before they discovered that Susie had gone into overdrive and pulled up into second place. The effort proved to be too much for she stumbled on the heels of the first usher and bumped her nose on the carpet. After the wailing ceased, a second try came to grief halfway to the transept. Mrs. H. H. H. suddenly discovered that Elspeth was rehearsing her own part.

"Oh no! Oh my, no! Elspeth, dear, it's bad luck. You must just watch." Dr. Gluck kicked the Bourdon viciously and muttered impatiently until mother could persuade a tittering second cousin to walk with father. By that time one usher had disappeared, and Susie was half way up the rood screen. When the cast was reassembled, Mr. Entwhistle gave a brief resume of the procedure, and Dr. Gluck began again. From his place on the chancel steps, Mr. Entwhistle thought the procession resembled a serpent weaving slowly up a forest path. Samuel lifted his eyes to heaven.

"It is too slow," he suggested.

"It looks simply beautiful from here," Mrs. H. H. H. countermanded.

"You'll have to move over this way," Samuel pleaded with the third bridesmaid, "you don't leave any room for the maid of honor."

"If she moves, she's behind a pillar," the second bridesmaid put in.

"Papa you're on the wrong side," Mama shrieked.

"And do try to keep in step, Daddy," Elspeth quivered.

"If I move over here," complained usher num-

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ber four, "I bump my head on this eagle. Can't we put him in some other nest?"

"That," Samuel interjected, "is the lectern. It would be easier to move you to some other—er—place. Once more please. And quicker."

"It was lovely as it was, I thought." Mrs. H. Hyphen spoke not only to Mr. Entwhistle and the other humans but included all angels, archangels and cherubim.

"Where is Susie?" Elspeth said.

"She's over by the white thing."

"The font," Mr. Entwhistle corrected. "Come back, my child."

At that point, the bestman was sent again on an expedition to retrieve the nomadic usher who was discovered in the basement having a "quick one" with Nelson. Mr. Entwhistle stole a peek at his watch, prayed for patience, wisdom and discretion, and allowed the fourth attempt to stand, even though Papa seemed incapable of handing over the second cousin to the groom without getting his hand caught in the groom's elbow. The whole sequence, Samuel decided, looked like an elementary demonstration of jiu-jitsu.

Since it was then almost six o'clock, Samuel was for terminating the ordeal, but Mrs. H. Hyphen insisted on practicing her own entrance three times to "get the feel of the aisle." After that the soprano with the gravel in her voice box was allowed to run over "O Perfect Love."

Samuel crawled home despondent. But on the morrow the sun was shining and he cheered himself with a verse from a psalm, "Blessed is he who going through the Vale of Baca makes of it a well."

He was horrified however on arriving at the church to find that the Bridal Secretary was in the sanctuary banking potted palms in front of the altar, and that four photographers were setting up equipment all around the pulpit.

After a courteous but, he felt, firm statement on the policy of the church in such matters, the shrubbery was lugged away from the altar, and the photographers agreed to retreat to a second line of defense and take pictures only after the service. Susie was found in the locker room of the gymnasium just soon enough to have her face washed for the sixth time and precisely at high noon the ceremony got under way. Samuel breathed a sigh of relief. The church did look beautiful. Too late, however, he discovered he had missed the photographer from the Beacon who had commandeered the Bishop's chair for his tripod and was waiting eagerly for news, crouched like a panther just in back of the altar rail. Samuel gasped; signaled but to no avail. Then bedlam set in to stay. The other photographers emboldened by their colleague's zeal began to encircle the congregation. The Chronicle man took possession of the font, the Tribune man lay down on the left side of the chancel steps, the Gazette news hawk followed closely on the heels of the bride, and the boy from the Examiner appeared on top of the organ pipes. To make matters still more horrendous Susie loitered on the way, and dropped ten paces to the rear of the procession. Mr. Entwhistle was finished with the betrothal before she came in a bad last. This so unnerved the best man that he dropped both rings, whereupon the whole wedding party bent down in unison as if by prearranged signal. The crack of skull against skull, Isabel Entwhistle said later, was a stunning and comic relief in the midst of an epic of tragic proportions. The ceremony wound up in a fine display of flash bulbs and clicking graflexes which quite obliterated Mr. Entwhistle's benign blessing, and furnished a fitting background to the Hollywood embrace of Elspeth and her supposedly timid spouse. Then Susie fell flat on her little face while trying to climb up the end of a choir pew and Mr. Entwhistle fled to the vestry room.

At the reception afterward, however, he put on his best after-church smile and even wished the bride and groom godspeed, though secretly he doubted whether any marriage so inauspiciously begun could come to any good end.

"It wasn't your fault really," Isabel said on the way home, "but it was the most repulsive ceremony I've ever witnessed. What are you smiling about?"

"Nothing," Samuel answered.

"You're grinning from ear to ear."

"I can't help it," Samuel replied petulantly.

"You look like Martha Raye. Close your mouth."

"It won't close—it's frozen that way. I've been smiling for two hours."

They drove on for a while in silence. "It must be heavenly in heaven," Samuel said smiling happily, "where they neither marry nor are given in marriage."

"You don't have to grin so idiotically about it," Isabel pouted.

Samuel kept grinning. "I think my dear, I am on the verge of an occupational disease. I am not only grinning, my face is twitching."

"Oh Samuel, you darling," Isabel breathed happily. "Let's go to Florida for your needed rest."

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Eight Deadlier Sins. By Hubert C. Libbey. Longmans, Green. $1.

A very direct little book on the Prayer Book sins: Blindness of Heart, Pride, Vain-Glory, Hypocrisy, Envy, Hatred, Malice, All Uncharitableness. These are framed between two excellent sermons on The Joy of God and The God of Hope. This is the Bishop of London's book for Lent.

Introduction to the Devout Life. By St. Francis De Sales. Translated and edited by John K. Ryan. Harper. $3.00.

This is a beautifully printed new translation of one of the classics of devotion (first published in 1609). The old translation, edited by Archdeacon Hutchings, has apparently been out of print for some time. Presumably the new translation is somewhat more literal—the old one was a little more Victorian, and it was even paraphrastic and abridged (e.g., the chapter on marriage was cut down considerably). This volume is a welcome addition to the collection of devotional classics which Harper and Bros. are publishing—though not, apparently, making a series of them.

Thirty Minutes to Raise the Dead. By D. R. Davies. Macmillan. $1.75.

Dr. Davies has taken his title from John Ruskin's challenging definition of preaching. These are B.B.C. sermons. The author's position lies somewhere between Niebuhr and Barth, and if one were to criticize anything about the book, it would be that so much time is spent (even the 30 minutes) in raising the dead, that there is no time left to tell the resurrectees what to do next.

Best Sermons, 1949-50 edition. Ed. by G. Paul Butler. Harper. $3.00.

This is a book of valuable content, marred by what seems to this reviewer a vainglorious and presumptuous title. It includes sermons by many men whose names will immediately be recognized as among the notable preachers of our age, and sermons by others less well known in many instances have an equally authentic message. But note how the sermons were selected. The editor sent out thousands of letters to preachers inviting each one to submit his "best" sermon. There are preachers who would not—and obviously some who did not—answer this sort of invitation. It is not the preacher himself who knows what a "best" sermon is. It is only God, who is interested less in the preacher's opinion than in what actually may have happened in the minds and the hearts of humble folk, to whom the real help may come—not from the sermon that was plumed as "best."—W. RUSSELL BOWIE.

The Best of John A. Hutton. Edited by Edgar DeWitt Jones. Harper. $2.00.

The Rev. John Hutton (1868-1947) was one of the great preachers of the Scottish church. This beautiful anthology (176 pages) contains much of his best writing—including several pages from his very important book, The Proposal of Jesus. This is a volume that will interest preachers, but it also ought to appeal to laymen who like good preaching, and also good exposition of the Bible.

Difficulties. Morehouse-Gorham. $1.40.

This book, subtitled "Questions on Religion with Answers by Prominent Churchmen," was published for the Mission to London, held in May 1949. Thirty-five real and searching questions on the Christian faith are posed, but the answers are pathetic. With almost negligible exceptions they are doctrinaire, dogmatic, and obscure; more serious, they fail entirely to either comprehend or meet the lay mind. A sad commentary on the Anglican Church, it is difficult to imagine a weaker presentation of Christianity to men and women seeking a solution of their spiritual problems. As a healthy antidote we suggest a similar book, "Something to Stand On," by Lewis L. Dunnington, published by Macmillan.—J.T.

Signs of Hope in a Century of Despair. By Elton Trueblood. Harper. $1.00.

In the fourth of his "little books," Dr. Trueblood has sought to show that the realistic appraisal of our contemporary situation which he gave in his now famous "Predicament of Modern Man" does not preclude the recognition that there are indeed "signs of hope" which foreshadow the possibility of a new age, in which Christian faith will once again have its place and part. The signs are four: the ecumenical movement, by virtue of which Christians of all varieties recognize that they are part of a single enterprise which is world-wide in its sweep; the emergence of a new theology, in which a realistic view of man's lot is coupled with a profound trust in the righteousness and love of God; the increasing participation of the laity in the life and thought of the denominations; and the development of "cells" or small societies of "redemptive life" in all countries and amongst all groups. Anglicans may be grateful that William Temple plays a large part in Dr. Trueblood's revaluation. This is a book which clergy and laity alike should read and ponder.—W. NORMAN PITTENGER

China Shakes the World. By Jack Belden. Harper. $5.00.

The author of **Retreat with Stillwell** has written an exceedingly interesting and convincing account of what has happened in China since 1946. Mr. Belden dates the Chinese Civil War as beginning in 1946, but this is much too late and is only a minor example of one evident weakness of the book: the issues involved in the struggle for China are oversimplified. But even so, the author knows what the issues are and he presents them in a lively fashion. One wishes that this book might be circulated among certain members of the U. S. Senate. It might divert their attention from Formosa to a more realistic view of the China situation.—A. C. L.

Call to Christian Action: By D. R. Sharpe. Harper. $1.50.

It was H. G. Wells who once wrote, "Imagine what it would be to live in a world gone suddenly sane." The reviewer thought as he read this book, sanity is sometimes restored by shock treatment. This is a deliberately shocking book, with sanity as its objective. It can only come as the Church re-adopts Jesus' answer to life—from which it has gone far astray. So the author implies, and to say that he "minces no words" is to put it mildly. In very few words, and in clear and unmistakable English, he sets forth what many have been thinking. His diagnosis of our civilization is sympathetic but as clean and relentless as that of a surgeon confronting a diseased body. The subjects of his chapters give clue to his thought: "Why does Protestantism hesitate; the Church must understand the social and economic causes of sin and misery; must bring the judgment of conscience upon society; must establish friendship for labor; must establish a world Protestant union."

To attempt to disparage his tenacious emphasis on the primacy of the social implications of Christianity today would be sorry quibbling. None can refute his main thesis that the "Kingdom of God is the most revolutionary concept of history." The product of a troubled but mature, devout and confident mind it should be read—and heeded.—J. T.

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EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

said: "This is not a 'stunt' service at all. It is merely an attempt to bring to urban areas what rural areas have always had in their harvest festivals. We have already had a 'harvest of the mines' service, and the next one, to be held in April, will be an industrial service, when I will try to decorate the church with appliances used in industry."

A few days before the Transport Service, the rector received a vote of confidence from his parishioners after twenty-eight members of his church council, who did not approve of special services, had resigned in protest.

EDWIN S. CARSON HAS FALL

★ The Rev. Edwin S. Carson, vicar of the Epiphany, Allendale, N. J., slipped on an icy sidewalk on March 2 and fractured his arm. This is the second accident in less than a year since last Easter he fell in his church and broke his hip.

CHRISTIAN FUND AT LEHIGH

★ Episcopalian William P. Starkey of Buck Hill Falls, Pa., has established a foundation at Lehigh University, the income to be used to bring to the university chapel outstanding ministers, preferably Episcopalians, and for support of a department of religion and chapel services.

ALL BUILDING FUNDS ALLOCATED

★ The permanent building fund of the Church Building Fund Commission, now $1,016,000, is now entirely allocated to church loans and commitments for promised loans. Mr. Richard P. Kent Jr., secretary, stated at the recent annual meeting that therefore no new requests can be considered at this time.

ANOTHER EXCHANGE OF RECTORS

★ The Rev. Blake B. Hammond, rector of St. Peter's, Niagara Falls, N. Y., sails for England in April for a month exchange with the Rev. James Duncan, rector of St. Mary's, Easington, Durham County, England. Mr. Hammond will remain in England through June and July, visiting and sightseeing with his wife and four daughters.

CHURCH RECEIVES BEQUEST

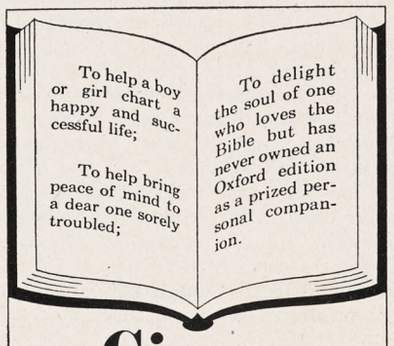
★ The Church of the Advent, Devils Lake, N. D., has received $5,000 by the will of the late Blanding Fisher, who during his life was a generous supporter of the parish. There are no restrictions attached to the gift but there is an informal expression indicating his desire to have the money used and not made an endowment.

UNIQUE ORDINATION IN VERMONT

★ John M. Thomas, who has been the president of four colleges, an officer of an insurance company, an author, and pastor of a Presbyterian Church, is to be ordained deacon in the diocese of Vermont on April 23. What makes it unique is that the candidate is 80 years old. He has been president of Middlebury, Penn State, Rutgers and Norwich. He says that he is becoming an Episcopal parson because there are no Presbyterian churches in the Rutland area of the state.

A TRUST FUND FOR MUSIC

★ A $50,000 trust fund with income to be used exclusively for music has been established at the Church of the Saviour, Syracuse, N. Y., by the will of Mrs. Elizabeth G. Schwartz, widow of a former rector, the Rev. Karl Schwartz. The Schwartz mansion was also left to the parish for a rectory.



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A Short Guide to

CHRISTIAN SEX EDUCATION

Introduction by Canon Leonard Hodgson, Christ Church, Oxford

For parents, teachers, and youth leaders, this guide to sex education founded on Christian principles, offers concrete outlines adaptable to home or lecture courses. The three syllabuses are entitled: **The Christian Tradition, To Members of the Church Approaching Marriage, and Four Lectures for Youth Clubs.** Published by A. R. Mowbray.

Price, 45 cents

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what a gap there is between the working people and the churches," said the speaker. "Last summer the Foundation sent 17 people to Europe to gauge sentiment toward the churches. Workers said they thought churches were a kind of museum and certainly not interested in their struggle."

CRIMINAL ACTION THREATENED

A recommendation that criminal action be taken against the treasurer of Logan County, Colo., for refusing to pay the salaries of two Roman Catholic nuns teaching in the public schools at Fleming, has been made by the attorney general of the state. The treasurer, W. F. Alexander, has refused to honor vouchers to pay the nuns, pending the outcome of a suit by a taxpayer who claims that persons in religious garb should not be allowed to teach in the public schools.

URGES TRAINING FOR POLITICS

Church colleges must train students for political leadership as well as for Christian service in other areas of life, Governor Youngdahl told a conference meeting in Columbus, Ohio.

PRESBYTERIAN GROUP HITS ECONOMIC STATEMENTS

Twenty-two board members of 2nd Presbyterian Church, Knoxville, Tenn., have rebuked the Federal Council of Churches for a stand taken by a Council group on social controls. Clifford E. Barbour, moderator of the Presbyterian Church in the U. S. A., is pastor of the parish.

Specific target is a report recently adopted by the Council's second national study conference on the Church and economic life held in Detroit (Witness Mar. 2). The material in the report which is objectionable to the 2nd Presbyterian officers reads in part:

"We seek the use of a price system which has been strengthened in its operation and corrected in its abuses through various social controls. Some of the most crucial controls are in the area of stabilizing incomes through regulation of the volume of money in the economy and regulation of government's taxes and expenditures . . . We cannot, for example, talk realistically in terms of restoring an unregulated, competitive price system in America."

Also criticized by the Presbyterian group was this portion of the report: "We recognize that the extensive use of taxation to reduce inequalities that now exist is a desirable procedure from an economic and Christian perspective."

CATHOLICS START COOP HOUSING

A cooperative housing project that will make homes possible for 250 lower-income families has been started by the people of St. Mary's, Roman Catholic parish of Bloomington, Ill. Members will achieve ownership by a down payment of $300 and $50 a month for 25 years.

OPPOSE ENVOY TO VATICAN

About 400 Methodist ministers and laymen took time out at a retreat at Hattiesburg, Miss., to send a telegram to the Secretary of State requesting that "no ambassador be appointed to the Vatican or to any other Church."

SENSATIONAL PROPOSALS STIR METHODISTS

George Stanley, prominent Methodist layman of New York, and the author of books on how to run churches, was the headliner at a dinner in honor of Pastor James L. Robertson of Richmond's Highland Park Methodist Church. He said that men and women should be segregated during services; that ministers should be paid piece-work, i.e., according to the number of people in the congregation. He also recommended symphony orchestras in place of choirs, and the ringing of the churchbell at regular intervals during services to attract late-comers. Services on Sunday, he said, should be from 11:30 to 3, and board members for churches should be elected every two months. He warned against eye strain from light reflected from the domes of bald-headed preachers, whereupon he presented Pastor Robertson with a toupee. At this point he pulled a pair of scissors from his pocket and cut the pastor's tie in two. At that point a white-coated "keeper" came rushing in and carried Mr. Stanley off.

A gag of course, with "Mr. Stanley of New York" actually K. V. Hoffman, associate editor of the Richmond Times-Dispatch.



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PEOPLE

HONORS:

PERCY L. URBAN, dean of the Berkeley Divinity School, and RALPH D. READ, executive secretary of the diocese of Conn., have been made honorary canons of Christ Church Cathedral, Hartford.

CLERGY CHANGES:

HAROLD BASSAGE, formerly rector of St. Stephen's, Ferguson, Mo., is now rector of Calvary, Columbia, Mo., and in charge of student work at the University of Missouri, Missouri Christian College and Stephens College.

VERNON E. JOHNSON, formerly rector of St. Paul's, Winona, Minn., is now archdeacon for the diocese of Minnesota.

ROMAN L. HARDING, rector of St. James, Farmington, Conn., has been appointed archdeacon of the Hartford archdeaconry.

HUGH L. S. THOMPSON, formerly vicar of St. John's, Eleele, Kauai, H. I., is now in charge of St. John's, Kula, Maui, H. I.

ARTHUR B. GEESON, formerly rector of St. Paul's, St. Louis, Mo., is now rector of St. Stephen's, San Antonio, Texas.

LAY PEOPLE:

MORTON O. NACE, executive secretary and director of youth work at St. Andrew's, Tampa, Fla., has resigned as of May 1, to become general secretary of the Brotherhood of St. Andrew.

EDWARD C. FULLER has resigned as president of Bard College, effective June 30, in order to return to science teaching.

DEATHS:

ROBERT T. McCUTCHEON, 69, chaplain of the state tuberculosis sanatorium, South Mountain, Pa., died Feb. 21. He served churches in Wis., overseas, Texas and Miss., and Trinity, Shamokin, Pa., 1929-36. He was also archdeacon of the archdeaconry of Harrisburg for ten years.

ARTHUR O. STEIDEMANN, 67, died Feb. 27 after an illness of several months. He served St. Thomas', a mission for the deaf in St. Louis, first as layreader and then as minister, for a period of 48 years. He was also on the faculty of Gallaudet School.

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Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

VIDA D. SCUDDER
Churchwoman of Wellesley, Mass.

Congratulations on your March 2 number. I think it is one of the best examples of religious journalism that I ever saw. Some people may find it partisan but I don't think any clergy serving in China will do so, and I agree with you in the adjective "brilliant" for the article by Bishop Hall of Hong Kong. My Chinese correspondents among missionaries are perforce reticent but I think they are all excited and happy and relieved by the change from the old regime.

W. J. BARNDS
Layman of Lincoln, Nebraska

Since Lent 1948 I have been collecting pictures of bishops of the Church. I now have pictures of the 494 bishops consecrated since Bishop Seabury except:

R. W. Barnwell, Alabama, 1900-1902; F. T. Taylor, Quincy, 1901-1903; B. D. Tucker, South Virginia, 1906-1930; E. J. Knight, Western Colorado, 1909-1916, Maine, 1916-1940; W. C. Brown, Virginia, 1914-1927; W. T. Summer, Oregon, 1915-1935; F. T. Touret, Western Colorado, 1917-1919 Idaho, 1919-1924.

If any of your readers could give me pictures of these Bishops for my collection, I would appreciate receiving them at 2325 South 24th St., Lincoln 2, Nebr.

GEORGE TUNKS
Layman of Philadelphia

The February 16 number of The Witness was the best I have ever seen and I have been a subscriber for a good many years. I want to congratulate you for every article in it: the editorial on the Atoning Life; and the contributions of Mrs. Pierce, Bishop Hines and Clifford Durr.

MARY K. SIMKHOVITCH
Churchwoman of New York

The review appearing in The Living Church of February 12th of Professor Nash's great book "The Atoning Life", the Presiding Bishop's choice for Lenten reading, will be challenged by all those who knew Dr. Nash and who learned from him the basic law of love in every relationship, a law which alone meets the needs of the individual soul and all the exigencies of history. His vast learning, his ascetic personal life, his great gifts as teacher and preacher, his profound reverence, made a dent upon those who shared his friendship (and they were many) and gave them a sense of direction, a strengthening of purpose and an indelible and growing faith.

The controversies of the period in which this book was written (1908) were not the controversies of 1950. History has moved swiftly. Archbishop Temple would have understood Professor Nash's book. Would that these two great men were here now in our time of crises and judgement.

M. R. E. JONES
Layman of New York

If the other writers come up to the standard set by Mrs. Pierce in her article on the Peace Movement, your series this Lent will be very fine indeed. I have never considered myself a Pacifist, nor do I now, since I can think of occasions when I would go to war. I believe Fascism had to be crushed. Also were I a Chinese I would be on the side of the People's Government. But in spite of this, I think the world situation today, with its armament race which many mean the end of everything living, may very well compel all of us to be absolute Pacifists.

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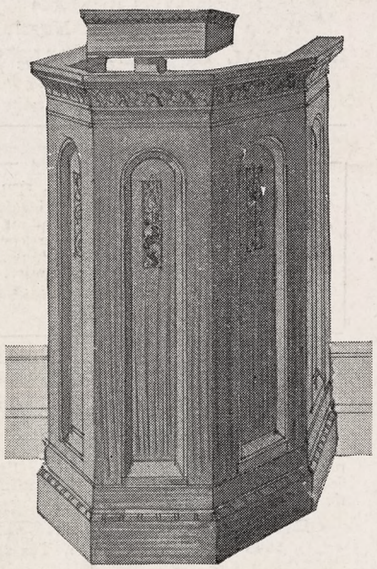
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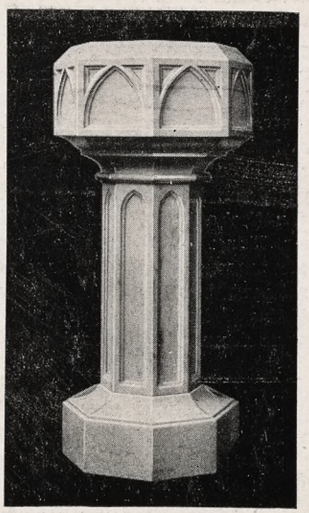
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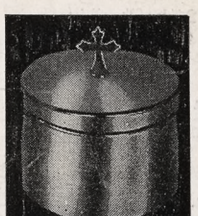
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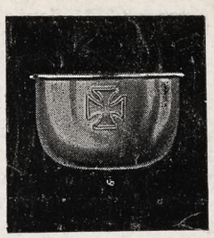
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Dr. Hiram Johnson is in center with hands folded

(see Editorial)

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TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

TRINITY CATHEDRAL
NEWARK NEW JERSEY
The Very Rev. Frederick J. Warnecke, Dean
The Rev. Richard Aselford, Canon
The Rev. Benjamin F. Axleroad, Jr., Ass't.
The Rev. Edward W. Conklin, Assistant
Sundays: 8:30 A.M., 11 A.M., 4:30 P.M.
Tues.-Fri. (October-May): 12:10 P.M.
The Cathedral is open daily

ST. PAUL'S CHURCH
Montecito & Bay Place, OAKLAND, CALIF.
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Meridan St. at 33rd St.
INDIANAPOLIS
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
SECOND STREET ABOVE MARKET
Cathedral of Democracy—Founded 1695
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
Weekdays: Wednesday noon and 12:30.
Saints' Days: 12 noon.
This Church is open every day.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Richard J. Hardman.
Sunday: 8, 9:30, 11 and 8
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

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STORY OF THE WEEK

Providence Counciling Center Fills a Great Need

Grace Church Now Ministers to People Troubled in Various Ways

By CHARLES F. BROOKS
Assistant at Grace Church

★ The counseling center of Grace Church, Providence, has served several hundred people since it opened a year and a half ago. People have come with their difficulties from all over Rhode Island from Episcopal parishes and other denominations. Many have had no religious affiliation at all. Individual ministers have come to talk over problems of pastoral counseling. Ministerial groups have held conferences with the director, and the Rhode Island Council of Churches is considering methods to provide pastoral counseling.

Problems concerning marriage and divorce head the list. A national weekly, in a current series of articles investigating this subject, has startled itself, and its readers, with its findings. The underlying causes of divorce brought out in these articles are familiar to any counselor. The counseling center is concerned with root causes, hoping in individual cases, that the parties concerned can face them, and make a fresh start towards happiness.

Growing out of marital unhappiness, there is an ever increasing amount of children's problems. Tension and friction between parents causes anxiety and unhappiness in the child. Divorce divides the loyalty of the child and prevents him from developing a well integrated, confident personality.

Cultural Problem

In an industrial area such as Rhode Island, differences in cultural background often contribute to children's problems. It was found during the war that men from certain racial backgrounds could not face the gruelling requirements of war. Their parents coming here from Europe, beginning in poverty, tried to give their sons every cultural advantage. In so doing they often overprotected their children from the rigors of daily living. As these children reached maturity it sometimes prevented them from being able to assume their proper role in family life. In some cases the parent being used to the cultural patterns of Europe resisted the efforts of their children to assume American habits. The result often was the alienation and estrangement of parent and child.

In a community such as Rhode Island with its old tradition of Protestantism, and its present strong Roman Catholic population, religious differences seriously affect marriage. Even in homes where parents are happy problems concerning children arise. Our modern world is muddled and confused and its morals are lax. Parents desiring to do a good job with their children find influences outside the home difficult to contend with.

Because of the central location of Grace Church many people have read the signs outside the church inviting anyone to use the counseling center. They have brought in people with serious problems who have not known where to go, or to whom to turn. People considering suicide have been helped, and directed to channels which have reoriented their lives.

Unmarried Adults

The young unmarried adult runs into many difficulties. By talking with someone who is friendly and understanding he usually manages to make a good adjustment. All these problems are only a part of what comes regularly to the counseling center.

We could be asked what is it a church counseling center does which other agencies do not do. The reply is found in the pages of the New Testament. Jesus said, "Be of good cheer, I have overcome the world": and St. Paul says, "My grace is sufficient for you." These words were translated into action in the lives of the apostles. By the power of God, they threw off the shackles which seem to chain us. In the midst of trials and tribulations, as great as any we face, they lived lives free from guilt and anxiety, fear and worry. They triumphed over spiritual and physical difficulties.

It is not our purpose to "preach religion" to those who come to us. We take men as we find them. We hope that the final result of our efforts may be for the individual a greater awareness of the healing, forgiving, cleansing, life-giving power of God.

EPISCOPAL CHURCH NEWS

FLETCHER PREACHES AT HOLY TRINITY

★ The Rev. Joseph F. Fletcher, professor at the Episcopal Theological School, is giving a series of sermon-lectures at Holy Trinity, Brooklyn, on religion and civil liberties. The first was last Sunday when he spoke on Roman Catholic and Protestant opinions, next Sunday it will be on the orthodox view; truth rather than freedom, and the final lecture on April 2 will be on the liberal view that freedom leads to truth.

EVENING SERVICES BY LAYMEN

★ The men's club of Grace Church, Chadron, Nebr., is sponsoring the Sunday evening prayer services. The series "Current Movements and Christianity" is being used for the lecture each week, followed by discussion.

WINDHAM HOUSE EXPANDS

★ Windham House, graduate training center for women preparing for professional Church work, located up-town New York City, will be able to increase its program through the acquisition of the building next door, so that a new chapel, additional bedrooms and other needed facilities are provided. The Presiding Bishop dedicated the new building and the chapel on March 22. Mrs. Sherrill poured tea at a reception following the dedication service, and Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, and Miss Mary E. Ladd, former director of Windham House, attended.

The additional building was made possible by a $90,000 grant to Windham House from the United Thank Offering. The House is supported by the National Council. At present there are 21 graduate students and a staff of three at the House. Students are from Vermont to the Philippines, Florida to India, all of them college graduates aged 21 to 41. Windham House has more than 300 alumnae serving the Church in various parts of the country and overseas. Windham House was established in 1928 by the women of the Church as a special thank offering in memory of the late Presiding Bishop Daniel Sylvester Tuttle.

MEET TO CONSIDER THE MINISTRY

★ A conference on the ministry was held at the Episcopal Theological School, Cambridge, Mass., March 10-12, with the chaplain at Harvard, the Rev. Frederic B. Kellogg, the secretary and John Poulos, Yale, as student chairman.







CHURCHMEN IN THE NEWS: Bishop Scarlett will celebrate the 20th anniversary of his consecration in May; Brooks Stabler has resigned as headmaster of Cranbrook School; Robert Gribbon sails for England to be an exchange rector

BISHOP SCARLETT TO BE HONORED

★ The convention of the diocese of Missouri, meeting at St. Louis, May 2-3, will honor Bishop William Scarlett by marking the twentieth anniversary of his consecration. The featured speaker will be Reinhold Niebuhr of Union Seminary, a close friend of the bishop.

REV. JOHN PAUL JONES URGES TOLERANCE

★ "Do we really believe we can lessen the danger of subversive ideas by refusing employment to people who hold them, or putting people in prison?" asked the Rev. John Paul Jones, pastor of the Presbyterian Church of Bay Ridge and president of the Brooklyn division of the Protestant Council, in a sermon at a community Lenten service in the Church of the Holy Trinity, Brooklyn. "Do we realize the danger caused by making people timid about all ideas and their discussion? Would it really be a wholesome atmosphere for a democracy to prevent people from knowing or studying ideas, customs or political institutions that happen to be disapproved by a majority at a given moment?"

Citing an earlier period in American history when extreme intolerance flared out against the Mormons, Jones said, "Now we look back with shame on an episode when public opinion lost all perspective and indulged in brutal actions out of all proportion to the ideas held by those attacked."

"Many people find it easy and patriotic today to indulge in being simply anti-communist," continued Dr. Jones. "When you ask them the things they are for, you find them at a loss. They don't know. In the final analysis it may well prove, when we all come before the judge of

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all the earth, that a communist, who may even be declared wrong in all his opinions, will nevertheless receive God's mercy because he felt indignation against injustice and cared passionately enough to try to do something about it. Too many Christians seem to expect to escape divine condemnation for what they have done simply because they have done nothing. Our real condemnation as Christians may well prove to be that we have been luke-warm about little."

"People of good will today must substitute something more vital for the present blind opposition and reliance on armed might. We are in a time of profound change, much of which is inevitable and cannot be reversed or checked. Change breeds fear and fear breeds resistance. The defense of the American way of life cannot be merely blind resistance to change. It requires a more adequate demonstration of our true strength that will make our good side more attractive to others. We must so live that other nations will trust us, admire us, and want to copy our ways."

LEADERSHIP COURSES IN MICHIGAN

★ Leadership courses were offered members of the Girls' Friendly Society of Michigan at a school held at the Cathedral, Detroit, March 6 and 14. On the 7th members of the Auxiliary held a quiet day at Christ Church, Grosse Point, with the Rev. Gibson Winter, one of the directors of the Parishfield community, the leader.

BUFFALO LAYMAN IS HONORED

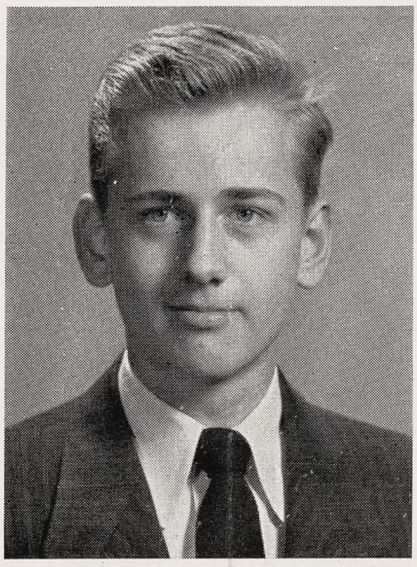
★ George T. Ballachey was recently presented a testimonial scroll, signed by the clergy and lay officials of the diocese of Western New York in recognition of his diocesan and civic achievements. The luncheon, given by Bishop Scaife, marked Mr. Ballachey's seventy-fifth birthday.

FORUM MEETINGS AT ST. MARTIN'S

★ A series of open forums will be held at St. Martin's, Harlem, New York City, starting Sunday evening, April 2, and meeting fortnightly through May. The rector, the Rev. John H. Johnson, has asked the Rev. W. B. Spofford Sr., managing editor of The Witness, to direct them. He is assisted by a committee of the parish. The speakers will be announced presently.

MASSACHUSETTS HEARS MISSIONARIES

★ Mrs. David W. Clark was a speaker at various churches in the diocese of Massachusetts, March 4-13, speaking on the work she does with her husband, who is in charge of the Good Shepherd, Forth Defiance, Arizona, with the Navajo Indians. Another missionary will visit the diocese May 3-13 when Mrs. Edward O. Moore of the Rosebud Mission, South Dakota, will tell of the work done with the Sioux Indians, and particularly of the work done at St. Mary's School for Indian girls. Mrs. Moore, with an infant daughter of her own, also has an adopted Indian daughter, age seven, and gives a home to another little Indian girl, age five.



WILLIAM C. HONEY of Grace Church, Kirkwood, Missouri, now a student at the University of the South, is one of the active leaders of the Church's youth

BISHOPS PREACH AT JACKSONVILLE

★ Bishops are being featured at the services this Lent at the Good Shepherd, Jacksonville, Fla. The services are being held each Tuesday, with the preachers as follows: Bishop Goodwin of Virginia; Bishop Gilbert of New York; the Rev. William W. Way, formerly rector of Grace Church, Charleston, N. C.; Bishop Walker of Atlanta; Layman George W. Gray, a member of the staff of the Rockefeller Foundation; Bishop Juhan of Florida in Holy Week.

GEORGE TROWBRIDGE GETS AWARD

★ The Rev. George A. Trowbridge, rector of St. Paul's, Chestnut Hill, Pa., has been awarded the annual inter-faith award of B'nai B'rith, a Jewish organization. Honored for his leadership in the fellowship commission of Philadelphia, Mr. Trowbridge, retiring as president, said he would turn the $500 award over to the commission. In his address of thanks he said that "modern society needs a more spiritual outlook, with Jews and Christians both more aware of their heritage. In the work of the fellowship commission there is a spiritual motivation, which is implied in the spirit in which persons of all races and faiths cooperate."

SEMINAR ON INDUSTRY

★ A seminar on better cooperation between labor, management and the Church is being planned in Oswego, N. Y. with Rector David Jones of the Church of the Evangelist a member of the planning committee. It is the first time that any clergyman, other than Roman Catholics, has been asked to serve on the committee.

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EPISCOPAL CHURCH NEWS

DUDLEY S. STARK CONSECRATION

★ Dudley S. Stark will be consecrated bishop of Rochester tomorrow, March 24, at Christ Church in that city. The Presiding Bishop is the consecrator, and Bishop Hobson of Southern Ohio and Bishop Keeler of Minnesota the co-consecrators. The presentors are Bishop Conklin and Bishop Randall, both of Chicago. The sermon will be preached by Bishop Nash of Massachusetts.

BISHOP MANNING ESTATE

★ Bishop Manning, late Bishop of New York, left a gross estate of $71,777, and a net of $67,441, it was disclosed in a tax appraisal filed March 16 in New York. It was left to his widow and two daughters.

FOURTH COURSE IS READY

The fourth course in the family study series issued by the National Council's department of Christian education is now off the press. It is "Consider the Bible," and is designed to stimulate personal and family use of the Bible as part of Christian living, in addition to giving the members of a family or group more factual information about the Bible.

The course provides for six discussion group meetings. Seven pamphlets are provided, and the course is a popular presentation of the material in "the Holy Scriptures," by Robert C. Dentan. The pamphlets are titled, God in the Bible, the make up of the Bible, the Ministry of Christ, the prophets still speak, Christ in the Bible, the beginnings of the Church, and a leader's guide.

Previously issued courses of the family study series were Successful Marriage and the Christian Family, The Prayer Book Speaks in Our Uncertain Age, and Creative Choices in Life.

SUFFRAGAN ASKED FOR ALBANY

★ Bishop Barry of Albany has asked for the election of a suffragan bishop, to be elected at the annual convention of the diocese which meet in May at Lake Placid. He states that the "new suffragan will live in the northern part of the diocese and have charge of missionary work in that section." The standing committee, of which the Rev. Irving Rouillard of Saratoga Springs is president, has been appointed by the bishop to receive nominations.

FLORIDA MAKES SURVEYS

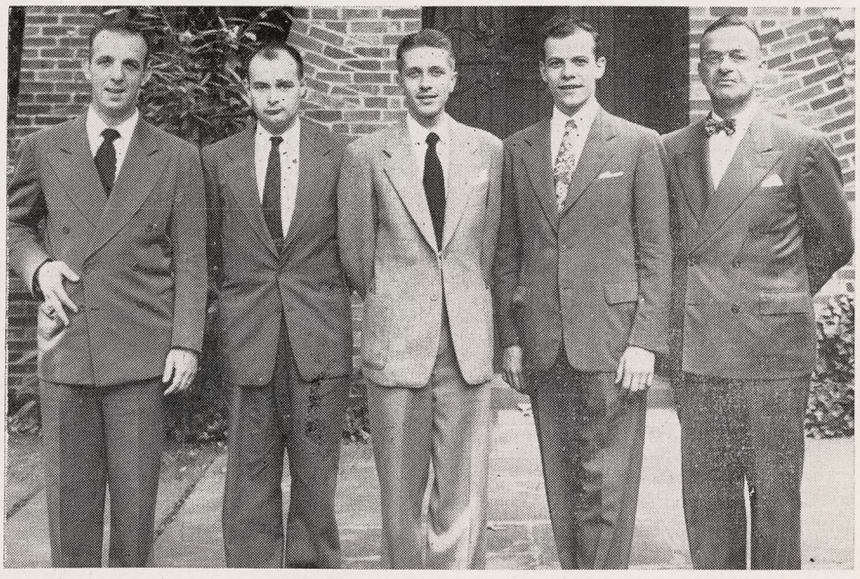
★ The Rev. Alvin S. Bullen of Jacksonville, Fla., is the chairman of a committee to make a survey to determine strategic openings for new mission work in the diocese of Florida.

TOM MATTHEWS AT KENYON

★ T. S. Matthews, editor of Time magazine, is to be the speaker at the commencement at Kenyon College, June 10-12. He is the son of the retired bishop of New Jersey, Paul Matthews. The baccalaureate will be preached by the Rev. William C. Munds, rector of Christ Church, Christiana Hundred, Greenville, Delaware.

BISHOP ANGUS DUN A SPEAKER

★ Bishop Angus Dun of Washington is one of three to give addresses at a conference of U. S. member Churches of the World Council of Churches, meeting March 22-23, at Buck Hills Falls, Pa. Others are Canon Leonard Hodgson of the Church of England, and President John A. Mackay of Princeton Theological Seminary, a recent visitor of the Far East. The conference is being attended by over 100 Protestant and Orthodox Church leaders from 19 states. Representing the



H. Wiley Ralph, Erik H. Allen, Victor Kusik, Jack H. Smith and Ralph N. Parkhill, postulants of Delaware, following a meeting with Bishop McKinstry

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Episcopal Church as delegates, in addition to Bishop Dun, are Bishop Sterrett of Bethlehem and Dean Lawrence Rose of the General Seminary. Attending as consultants are Bishop Oldham, retired bishop of Albany, Canon Theodore Wedel of Washington, Mrs. Henry Hill Pierce of New York, and Mrs. Edwin A. Stebbins of Rochester, N. Y.

KIMBER DEN'S WORK GOES ON

★ A communication has been received from the Rev. Kimber Den, just elected a bishop, informing us that his work with orphans, refugees, lepers and the blind will continue, regardless of his new responsibilities. He presents us with a budget for the Christian Rural Service Union, broken down under the following heads: medicine, $1,000; agriculture, $1,000; education, $720; social welfare, $1,080; evangelism, $360; administration, $1,000 (with no wage whatever for himself included); production, which means handicraft and shop work, $1,080, and $760 for emergencies. Thus he offers the very moderate budget of $7,000 for a phenomenal and many-sided work, covering a year's time.

The bishop-elect informs us that he is receiving generous support from people of other Churches, notably the Church of the Brethren, but that since the end of war-days, with its emotional appeal, contributions by Episcopalians have come to a virtual standstill.

"We need your continuous interest and guidance," he writes, "in this worthy cause."

If there are those among our readers who care to contribute to Kimber Den's work, please make the check payable to The Witness, writing "Kimber Den fund" in the lower left hand corner. Donations should be sent to The Witness, Tunkhannock, Pa. As soon as a sufficient amount has been received we will forward it to him, either airmail or cable.

DISCUSSION GROUP AT VILLAS, N. J.

★ Sometimes a layreader can give pointers to the clergy. Fred W. Burgess has been layreader at St. Barnabas by-the-Sea at Villas, N. J. for a number of years. Each Wednesday during Lent he is having meetings to discuss the articles on Christianity and Current Movements, being featured in The Witness. What is more, he sends a release each week to three newspapers in the locality, announcing the subject for the following meeting and urging people to attend and to take part in the discussion. All of them have printed the release each week under a good sized head.

MEMORIAL FUND FOR MINISTRY

★ A memorial fund to the late Bishop Maxon of Tennessee has been set up in that diocese to aid in the education of men for the ministry. At the recent convention it was announced that there is at present $12,000 in the fund.

BISHOP CRAIGHILL TAKES PARISH

★ Bishop Lloyd Craighill, bishop of Anking, China, from 1940 until his retirement at the recent General Convention has become rector of St. James, Anne Arundel County, Maryland, which includes St. James Church, Herring Creek and St. Mark's Chapel, Tracey's Landing. Bishop and Mrs. Craighill will occupy the commodious rectory of the parish and may be addressed at Lothian, Md.

St. James is a beautiful surviving Colonial parish church of a group founded in Maryland by legislative action in 1692 and supported at that time by a head tax throughout the community of 40 pounds of tobacco annually. Bishop Thomas Claggett, first bishop of Maryland was rector of St. James when, in 1792, he was elected bishop and was consecrated in Trinity Church, New York, becoming the fifth in the American episcopate.

Bishop Craighill, a native of Lynchburg, Va., was a missionary in China for 25 years. Mrs. Craighill, the former Miss Marion Gardner, was also a China missionary of the Presbyterian Church.

RABBI ISSERMAN AT CATHEDRAL

★ Rabbi Ferdinand Isserman of Temple Israel, St. Louis, was the speaker at a recent service at Christ Church Cathedral in that City. Rabbi Isserman is a brother of Abraham Isserman, one of the lawyers who recently defended the Communists in the New York trial. With other defense lawyers, he is himself now under indictment, charged with contempt for the way the trial was conducted.

LEADERS CONFERENCE IN FLORIDA

★ Bishop Louttit of South Florida will be the chaplain of a leaders conference to be held at Camp Weed, June 11-18. The director will be the Rev. Edward Harrison, chairman of the department of education of the diocese of Florida.

COMMENT PROMPTED BY HUNTER ARTICLE

★ The article on Peace Cults by Dave Hunter (Witness, March 9) prompted a Chicago subscriber to send in a clipping from a local paper. It seems that the book by Gretta Palmer, "God's Underground" is often called "God's Underworld" by confused book buyers. Which reminded her of this classic in confusion: a customer went to a Boston bookshop and asked for "A Piece of My Mind" by Rabbi Sheen, confusing the book by the noted Roman Catholic priest, with the book by the late Rabbi Joshua Liebman, "Peace of Mind," whereupon the clerk inquired, "Do you want the Catholic or the Jewish version?"

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FORUMS ON MISSIONS IN CAMBRIDGE

★ Christ Church, Cambridge, Mass., is having a series of forums on missions on Sunday evenings this month. The Rev. Alfred B. Starratt, recently returned from China, spoke on March 5; the Rev. Henry Mattocks, recently home from Manila, Zamboanga and the islands in the Sulu Sea, was the speaker March 12. Last Sunday the Rev. Joshua R. Chandran of Bangalore told of the United Church of South India, with the Rev. Paul M. Suzuke of Japan the speaker next Sunday.

METHODISTS DONATE A CHURCH

★ A good example of Christian brotherhood in actual operation has intrigued a number of Detroiters in the Joy Road-Southfield area lately. This section of the city is not a new mushroom growth, but it is only comparatively recently that intensive development has taken place. Some time ago, St. Bartholomew's Church, a parochial mission of St. Matthias', was established and eventually settled down to having services in a rented store building. The services were mostly conducted by lay readers, the most recent being Mr. Walter Keip, an able and experienced layman who has served in many diocesan missions.

Not long ago, St. Andrew's Methodist Church, in the same neighborhood, completed a fine new brick edifice next door to its former quarters, a small frame chapel. They had noticed the small store down the road where the people of St. Bartholomew's were worshipping until they could build their own church. So when St. Andrew's moved into the new building, the Rev. William D. Mercer of St. Andrew's offered the vacant chapel to St. Bartholomew's. The offer was quickly accepted, and nowadays at 11 A. M. on Sundays, both congregations hold services in buildings side by side, in perfect harmony, each group having accommodations adequate to its present needs.

BASKETBALL LEAGUE IN ST. LOUIS

★ Parishes in St. Louis have featured a basketball league among their activities this winter, with games played in the gym of the Church of the Ascension. There are two Ascension teams, and one each from the Cathedral, St. Michael and St. George, Grace Church, and from outside the city, Grace Church, Kirkwood, St. Paul's, Overland, Emmanuel, Webster Groves.

MINISTRY TO CROP WORKERS

★ The district of San Joaquin is now carrying on a work for agricultural workers at Emmanuel Chapel, Terminous, Calif. Bishop Walters states that there is a revival of interest on the part of the people, after a period of no visible concern. The people in the congregation include American Indians, Hindus, Hawaiians, Mexicans and others.



COL. PAUL RUSCH, formerly of the U. S. army in Japan, to return to that country to carry forward the work of the Church

CANADIAN LEADER OF PARISH MISSIONS

★ Canon J. Douglas Paterson, director of evangelistic work for the Church in Canada, conducted a preaching mission at St. Paul's, Brockton, Mass., March 12-19. This was followed by one at Christ Church, Waltham, which began the evening of the 19th and runs through this week.

SOUTH CAROLINA HAS SIX CAMPS

★ Bishop Carruthers of South Carolina has announced that the diocese will have six camps this summer at the new site at Seabrooks Beach, opening with a clergy retreat, June 1-2. This will be followed by a work camp for youth, June 5-10. Four sessions for boys and girls, 9 to 20, will be held from June 12 to August 5, with the directors, the Rev. Messrs. G. E. Hayneworth, John Q. Beckwith, Thomas S. Tisdale and Henry Powers.

Last year the diocese erected new buildings and renovated old ones, with road improvement and still more construction now under way. Funds are being raised by the youth of the diocese and by the Auxiliary.

MASSACHUSETTS PARISHES ARE MERGED

★ St. John's, Lawrence, Mass., has been closed and the congregation merged with All Saints, Methuen. The name of the new parish is St. Andrew's.

HOSPITAL RECEIVES BULL MOOSE

★ The larder of the Hudson Stuck Hospital at Fort Yukon, Alaska, now has in it the 800 pound carcass of a bull moose. Walter H. Pearce of the University of Alaska was hunting caribou, which was in season, when he was suddenly charged by the moose and he shot in self defense. He reported the illegal killing to the marshal who ordered the carcass sent to the hospital.

EDITORIALS

Real Partnership

ONE of the happier turns of thought in the field of psychiatry in the last few years has been the discovery that in the service of humanity the Church is not the mere handmaid of psychiatry, but a partner, and an experienced one. The eager intellectual humility of hundreds and hundreds of seminary students visiting and studying at mental hospitals scotched the idea that religion was harmful to mental health; and psychiatrists began to admit that it very possibly could be helpful; many have gone beyond that point of thought now and consider it essential.

A leader in this point of view is Dr. Hiram K. Johnson, of the Rockland State Hospital, New York. Some years ago he began to call in a group of the local clergy for consultations; and in him they met, to their surprise, a devoted churchman and an ardent student of liturgics. Among other surprising things they observed were the fact that most religious maniacs have had almost no religious training at all; and that some of the most anti-religious doctors were the most anxious to talk about it. Certainly one thing the doctors learned was that the clergy are not easily shocked.

As Dr. Johnson points out, the Church has a role to play which is of basic importance, and it should stick to it. While doctors and clergy should mutually encourage and instruct each other, what normal Church people need in the pulpits is not amateur psychologists, but professional theologians.

An example of the closer relationship of psychiatrists and clergymen is shown by the picture on the cover this week. It is a group picture taken at Rockland after a meeting in which representatives of both groups took part. Dr. Johnson is in the center with his hands crossed. Beside him, holding a book, is the Rev. Ernest Churchill, the rector at Pearl River, N. Y., who is now also Protestant chaplain at the hospital.

Also those who saw the prize-winning movie, The Snake Pit, will be interested to know that Juniper Hill of the motion picture is Rockland State Hospital where Dr. Johnson is acting clinical director.

★

"QUOTES"

THERE are many who possess farms and fields, but all their anxiety is to make a bathhouse to their mansions, to build entrance courts and servants' offices: but how the souls of their dependents are cultivated they care not. If you see thorns in a field, you cut them down and burn them; but when you see the souls of your laborers beset with thorns and cut them not down, tell me, do you not fear when you reflect on the account which will be exacted from you for these things?

—ST. CHRYSOSTOM

★

Maybe You Agree

A FRIEND of The Witness has written to suggest an article on evangelism through Church periodicals placed in public libraries. What's more, he acts on his own suggestion by placing a subscription for his local library.

Naturally we like the idea, for getting people to read any Church magazine is an exceedingly tough job. So we suggest not only libraries but other places where people gather for relaxation and reading. One of our editors stayed over a week-end recently at a YMCA. The magazine table at this Christian institution was covered with magazines of all sorts, except there was not a single religious journal in the lot. This is equally true generally of clubs, doctors' offices and other places where people wait their turn to see the man behind the closed door.

So we hope many of you will act on the suggestion of our friend; send us $4 for a subscription for your public library, the YM or YW in your community, or any other place where you think it would do a job of evangelism. Or if a place does not come to mind, we will select one for you if you will send the check to The Witness, Tunkhannock, Pa.

281 & Urban Churches

WE note with satisfaction the definite attention which the National Council is now giving to the planning of thorough surveys of the conditions and needs for the Church's work in specific areas, as recommended by George Wieland of the home mission department. There is particular and pressing need for such surveys in the depressed areas of our large cities—as we noted and

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illustrated at length in an editorial a few weeks ago.

This work which the Church does—or, more often, fails to do—in the depressed areas (slums to you) of our cities is a work that can reveal to us more clearly, and even spectacularly, than anything else in the Church's ministry just what the real job of the Christian Church is. We can perceive here more simply than anywhere else what are the social implications of the gospel and get glimpses, close at hand, of the real enemies of Christianity, naked and unashamed. The heart and the method of our Lord's gospel is summed up in his parable of the sheep and the goats. "When saw we thee an hungered or naked or sick or in prison and ministered unto thee?" This is his picture of the nature of the Incarnation; to carry on where physical evolution seems to leave off—to make the unfit fit. The old Hebrew prophet's rhetorical question, "Can the Ethiopian change his skin or the leopard his spots; then may ye do good that are accustomed to do evil," becomes no longer rhetorical to those who have seen with their own eyes the unfit become fit and have had the great good luck to be among God's instruments in the performing of this miracle—as has every devoted worker among the folk of our urban slums.

Of course the average nominal Christian in today's world takes no stock at all in the notion that the eternal ever makes direct entrance into individual or community life—any more than did the frank, forthright theories of Karl Marx. Long forgotten by him are the authentic histories gathered by Harold Begbie a quarter-of-a-century ago in his "Twice-Born Men." Such a forgetting is, of course, inevitable in a world that has cut itself off from any vital connection with the spirit of the eternal and has ceased to measure its civilization by the standards of Christ; that has given greed a free hand in economic and industrial life and is still worshipping brute force as the arbiter of men's destinies. Such a world could not be expected to believe that God would be concerned with the direct re-making of men's lives, either spiritually or economically, for it is this very world and generation of ours that has filled our great cities with human wreckage beyond anything that the Christian West has ever known before. However—thanks be to God—there are genuine Christians and other men of vision and faith who still live in today's world of force and timid sophistication. And the Christian Church is still, in some measures, a going concern, bearing witness to the all-but-forgotten realities of the Spirit.

We conceive it to be the first duty of the Christian Church to salvage and redeem this wreckage of the bodies and souls of our Lord's children and to put the weight of her influence into every movement for economic reconstruction based on the Master's principle of the more abundant life for all classes and races without respect of persons or properties.

In all the great cities of the world today we see posed for us the central problem of the gospel in our generation—the insistent demand that the unfit shall be made fit to survive in this world and in the family our Lord lived and died to create. The human tragedies of our cities—which call out to the Church to do something about them—constitute the same problem that we see also in every suburban parish and rural area. But in the cities they are intense and concentrated and the picture they make is more vivid than it is in any other milieu of the world today. If we can realize just what is at stake, spiritually, in the lives of the underprivileged of our great cities and towns and see clearly what our Lord Christ would have us do about it, we shall the more certainly recognize our need to put first things first also in our parishes and in our scattered rural missions. There will then be less machinery and more evangelism; less temporizing and more moral courage; less concern with numbers and more intensive pastoral care and gospel teaching, to guide the souls and bodies of our people into a genuine fellowship with all nations and races and with our Lord in his Church.

Prepared for a Journey

By JOHN ELLIS LARGE
Rector of St. Andrew's, Wilmington

I DON'T know what paper it was scissored out of, because only the main paragraph of the whole clipping was mailed to me. But it was obviously part of a "funeral parlor" ad. (How I yearn for the old days when an undertaker was an undertaker and not a mortician possessed of slumber chambers!)

It was the following two sentences which made me feel a bit queasy. It is the kind of sentiment which will yet give me ulcers. Here we go: "We feel that we are preparing the loved one for a journey. Rely on us then, to do all that is humanly possible for the peace and comfort of the voyager."

If the dead friend was a Christian, then the "journey" is one for which he was preparing throughout his earthly life. The embalmer can clearly have no part in it at any point what-

soever. His part can go no farther than the physical care of the empty shell from whose tired confines the eternal spirit has already departed on the real journey. We can prepare the tenantless body for the trip from the Church to the graveside. The desire to do that is perfectly normal and understandable. And in that preparation, the funeral director can be of aid and comfort.

But his concerns and his powers end there. And as far as the mere body is concerned, our Christian concerns and powers end there also. To glorify the empty shell is sheer paganism. It's like wasting time glorifying the old house from which our beloved neighbor has already moved. True, the now-empty house has its lovely memories, but if the lovely friendship is to continue, our attention must be focused on the neighbor's new dwelling! And the contractor re-painting the exterior of the old house has no connection with your friend's present home. Neither, it follows, does the embalmer have anything to do with the heroic journey now being undertaken by the soul of your deceased friend—nor with the dwelling-place where that gallant soul shall be renewed and reclothed in a spiritual body!

At least, I'm glad that the undertaker in the ad can be relied on to do all that's humanly possible for the "voyager." The human things are blessedly gracious at any time. But at a Christian burial, our chief concern is for the divine possibilities. We believe that "with God all things are possible." That's why traditional Christianity has always had prayer for the dead. We love and care for the living and the dying at all times, but our chief concern at a funeral is to pray for the friend embarking on a divine journey as compassionately as we always used to pray for him back in the days when he embarked on human journeys. That's why the creed talks of "the communion of saints"—as well as of saints-in-the-making.

Funeral directors are a valid part of modern life. So are clergymen, I trust. But, just as I wouldn't presume to embalm a body, so do I wish that some of them would stop their pious uttering of presumptious nonsense about how they can prepare deceased "voyagers" for spirited "journeys"!

Current Movements and Christianity

PSEUDO-SCIENTIFIC PSYCHIATRY: Ally, Competitor or Both?

By HIRAM K. JOHNSON, M.D.
Acting Clinical Director of Rockland State Hospital, Department of Mental Hygiene, State of New York

IT is frequently alleged that psychiatry is invading the field of religion and is attempting to take over some of its customary activities.

First of all it must be granted that this charge can never be brought against the psychiatrist when he is functioning as a purely medical specialist and where using rigorously scientific methods he has worked out such medical triumphs as the malarial treatment for paresis and the various shock treatments. But psychiatry is a broad term and also embraces the many psychoanalytic methods which have become so important since the age of Freud.

In defense of psychoanalysts collectively, one must face the fact of a weakness of the influence of the Church in certain areas during the past half century. This has produced a sort of vacuum into which a skilled and scientifically oriented counselor was bound to step, to diagnose, treat and if possible to heal the conflicts and despairs that dog mankind at every age. It is only by accident that many of his aims chanced to be good and that most of the symptoms he has attempted to treat; despairs, anxiety, apathy, hostility, vagaries within the sexual sphere, have since time immemorial been classified as bad and were the normal province of the religionist.

Again in defense of the psychoanalyst it must be affirmed that he has always at least tried to be scientific and has jealously guarded his scientific status.

The scientific method is concerned with the systematic observation of facts and the assimilation of these facts into flexible explanatory and working hypotheses. Value judgments and such terms as "good" or "bad," strictly speaking, should have no place in the vocabulary of scientific disciplines. The complication has arisen

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from the fact that the psychoanalyst is primarily a healer and therefore must consider neurosis bad and recovery good, and depending largely on his school of thought and training, will set up goals of the normal which he hopes his patients will achieve.

One feature of almost all schools of psychoanalysis, arising possibly from the circumstances of its origin, is the stressed importance of interpersonal relations, how the individual acts with people, how people, notably parents and key personal contacts during the formative period, have helped to shape him into what he is. When the psychoanalyst judges such personality traits as seclusiveness, suspiciousness and shut-in tendencies as bad and their opposites as good, he feels that such judgments are completely exhausted by interpersonal considerations which he regards as final facts not subject to further analysis.

Now it should take little effort to convince the thoughtful student of philosophy and religion that interpersonal attitudes, our attitudes towards people and the effect they have upon us, are not final facts but the resultant or at least the reflection of basic religious and philosophical attitudes. People and events are not ends in themselves but symbols of problems which are far deeper and fundamental, such problems as the meaning of life and the significance of man and his place in the cosmos. To be sure the exploration of such problems is not in the spirit of the age, and has little attraction for the average psychoanalyst who, like the patient he treats, is the product of his age. And yet such gropings will be present as long as man remains a human being, although in an unreflecting age they may be inchoate and even repressed.

Systematic Expression

SUCH problems, however, are important and inescapable and not mere philosophical bagatelles. No one is completely sound until such problems are ventilated and clarified in some sort of systematic expression. But should the psychoanalyst enter the arena of pure values, his status as a scientist becomes a transparent fiction. Today there are increasing evidences of philosophical refinement in psychoanalytic theory. It would seem that by clinical trial and error, by experiment and growth, psychoanalytic theory in the very near future will face these problems of value and Weltanschauung and at this point will breach the wall which leads to the proper area of religion. For higher religion is not only interested in the intellectual exploration of values, but incorporates them as living experience. Towards this end it has developed its own peculiar enterprises; prayer, sacrifice, meditation and other spiritual activities which are nuclear to the personality and which are traditionally its own and will always remain so. It is here that psychoanalytic practice will find itself in a methodological cul-de-sac which will ultimately limit its healing efficiency.

The truth of the matter is that psychoanalytic techniques today leave considerable room for improvement. Not infrequently they fail with the more severe neuroses especially in the older age groups. Schizophrenia, which fills more hospital beds than any other disease in the country, is notoriously refractory. Because of the limits of its applicability it would seem perhaps not unkind to say that present day psychoanalysis is prescientific rather than scientific and to place it at about the same level of development as chemistry during the eighteenth century when the latter was still encumbered with phlogiston and other theoretical impedimenta. The final test of scientific theory is whether it works or not. If theory is true it works, if it does not work failure must be faced and fundamental concepts must be overhauled and scrutinized. Psychoanalytic theory of course can be used to "explain" everything. But so could the phlogiston theory be employed today in chemical equations, or the peculiar motion of Uranus be described in Ptolmaic language by "explaining" that its epicycle moved in the wrong direction.

With these facts in mind there should be very little incentive for the Church to dilute its spiritual gifts or for its members to try to become analysts and to advance further in a secular direction. But rather than resent the psychoanalyst as a rival it would seem to be much more reasonable to try to understand his methods and goals sympathetically yet critically. From Freudian theory, for example, he will ascertain the solidly established fact that the core of personality is formed in childhood and that traumas or arrested emotional development during this period may lead to eventual trouble.

A Place of Religion

WHILE there are many other psychoanalytic approaches which have much to offer, none of them has more direct bearing than the concepts and method of Carl Jung who describes the religious instincts as "authentic functions of the unconscious mind." From his own clinical explorations, confirmed by the findings of anthropology and comparative religion, he has developed his extremely valuable concept of archetypes. These can be described as transcultural motifs, inherent patterns, latent but ready to spring into action, ineradicable impulses which continually

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strive for expression and normally find it in the religious practices of the culture. Frustration in their expression leads to neurosis or to some lay expression outside of the framework of the religion. Thus as archetypal in origin Jung explains such universal practices and beliefs as ritual washing, anointing, birth, death and puberty rites, purification rites, the concepts of the holy and the tabu, the pilgrimage, the sacred meal and countless others which enrich all grades of religion at every stage of development and form, as it were, its own peculiar poetry. It must be admitted that Jungian psychology provides effective scientific argument for the present day liturgical revival, for archetypal themes unquestionably underlie many of the sacraments and sacramentals of the Church. Here it will be recalled that the Church at the time of its triumph in Nicene times was very rich in this respect. Also from Jungian psychology comes the warning that the sacraments and sacramentals should be real living experiences and not quaint survivals. But archetypal themes, although universally used as vehicles of religious expression, give no clue as to the grade of the religion; whether low or high, primitive or advanced, savage or civilized.

Several times in the past few paragraphs the terms "high" and "low," "primitive" and "advanced" have been applied to various grades of religion. What is the purport of this in a scientific essay? It is realized that these terms are used, possibly somewhat presumptuously, in a rather special psychiatric sense and hence are in need of clarification.

This arises from some very curious questions raised in the nature of schizophrenia, the most baffling, the most resistant to cure and yet the most common of the functional insanities. Although there are many in between stages, the fully developed schizophrenic picture is seen as an ugly travesty of some sort of religion with a senseless mosaic of archetypes all centered in megalomania and a lifeless retreat from the outside world. The outstanding symptoms of this disease are megalomania and emotional rigidity, or the inability to feel with people. Now the exact opposite are the Christian concepts of humility and selfless love. As a matter of fact, if one were to write down the outstanding symptoms of schizophrenia in one column and in the other column write the exact opposite so as to obtain the converse, or as it were, the mirror image of the disease, one would end up with something that in many fundamental ways was curiously like Christianity. For not only does the Christian experience contain the exact opposite, the antidote as it were, to megalomania and absence of empathy, but also the rest of the disease syndrome. Thus one can contrast the disorganized schizophrenic expression of archetypes with the Christian organizedness around a Trinitarian frame of reference; schizophrenic dereism with controlled spiritual activity; the characteristically weak will with a scheme for the hierarchical control of instinct and flexible devices for the handling of frustration; emotional insecurity with faith; chronic anxiety and despair with hope; the feeling of the loss of vitality with infused grace; paranoid symptoms with theological simplicity; animism and a chaotic awareness of demonic and numenous influences with an organized awareness of a God-creature relationship; depersonalization, or the feeling that the personality is being lost or is fragmenting with a sense of having found the real self.

This comparative study is interesting but very puzzling. Possibly relevant is Tertullian's phrase uttered many years ago, "omnis anima naturaliter Christiana."

Church Resources

IN conclusion it must be emphasized that in dealing with mental illness of all grades of severity, although it may profitably learn from outside sources, the Church has resources which are uniquely its own and for which there can be no substitute. The early Church regularly and apparently successfully treated mental disorders. A prayer for the energumens is found in the anaphora of the Clementine liturgy and it is believed that this was normal for the liturgical worship of the period and was a carry over from Apostolic times. The mentally ill, or energumens, were worked with by specialists in minor orders, lists of recoveries were kept, and the patients were not admitted to the sacraments until their recovery was certified. The perusal of early Patristic literature gives one the impression that mental illness was indeed rife amongst the pagan populations of the period. Reference to energumens may be found as late as the Council of Elvira.

In dealing with the neurotic, the emphasis should not be on externals but on an organic assimilation into the life of grace. In the words of that great Anglican, Father Frost, "The Christian life is not a human imitation of a life external to itself, but a participation in that divine life upon which human perfection depends and in which it rests." All this of course centers around the mystery of the Incarnation, the heart of the Christian religion. Or as St. Augustine put it; "Factus est homo ut homo fieret Deus."

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In such matters as in all others what is desperately needed is a return to the full practice and tradition of the Nicene Church, the vernacular Church of the early Patristic period, a full and literal acceptance of the Nicene Church which it would seem at the present time has been weakened by humanism, secularism, and the lifeless projections of neurotic personalities and wide departures from primitive doctrine and practice.

QUESTIONS FOR DISCUSSION

1. Discuss the author's statement that the Church has been weak in certain areas during the past half century.
2. What is the scientific method?
3. What method is used by psychiatrists?
4. What are some of the failures of psychoanalytic techniques?
5. What is schizophrenia?
6. Discuss Christianity as an antidote for schizophrenia.
7. What is the final test of scientific theory?
8. Discuss the findings of Carl Jung.

The Meaning of the Creed

The Sixth of a Series for Lent

By JOHN E. HINES
The Bishop Coadjutor of Texas

"SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD AND BURIED"

THE story of Jesus—apart from the fact of the resurrection—is not a story of success. It is not the kind of story that the average author would write in his effort to portray the righteous deserts of heroism and greatness. You see, expecting the Messiah of God, men saw instead an imposter who could not even justify his own claims. He does not conquer, he is defeated. He has no success, or, indeed, such as he has melts quickly under the intense heat of critical pressures. He did not achieve any aims. Indeed, he does not appear to have striven for definite aims. Even at the height of his activity, he was not spared the cruelest of experiences, in that the crowd which one day hailed him with "hallelujahs," cried out the more, the next day: "crucify him!" Even his closest disciples deserted him, in his most critical hour, leaving him to bear the burden of ridicule and malevolence alone. In the most ingenious manner, his prophecy relative to himself, makes its appearance upon the stage of history, "The Son of man must suffer many things, and be rejected, and killed!"

That is the fact, the very disturbing fact, which this article of the creed recalls, when it says, "suffered under Pontius Pilate." For that was the business of his life. It is not an accident, this suffering. It is not an extraneous element introduced from we know not where. Rather is it (this suffering) the consummation of the meaning of his existence on this earth, bringing to the light of day, that which Jesus could so well see for himself as a true and present reality.

Contrary to some popular belief, the Christian creed does not single out Pontius Pilate simply as a man who was guilty of the horrible crime of putting our Lord to death. That does not read history aright. He is not the "scape-goat" which the generations since his day have seized upon as a means of minimizing their own guilt. Rather is Pilate a symbol, and a symbol of something mightily important in historic Christianity: it is the element of time. It is the claim of the Christian faith to the temporal revelation of God for all humankind. This is Christianity's way of proclaiming that what happened to Jesus Christ happened at a definite and assignable time and that it is connected with time which is ours, too. It was into this era that God sent his Son to suffer for the sins of men. For, such an age had nothing else to say to the "only begotten of the Father," other than suffering and death. It had no other sentence that it could pass. Suffering, not because he was impure, but because he was too pure. Death, not in spite of his innocence, but because of it, because he was the only "innocent one of his age and of the ages to come."

Meaning of His Death

DEATH is always a great instigator of questions on the part of mankind. Job, inquiring, "If a man die, shall he live again?" is but one of the innumerable inquiries inaugurated by the fact of death. But the death of the Lord of life who, as men sometimes assume, ought rightly to be above death, brings even more important questions to our lips. When St. Paul writes in one of his letters that "While we were yet sinners, Christ died for us," it must mean nothing or else it means everything. It cannot be of casual

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important that the "king of life" dies. It must be ultimately decisive. When St. Paul says, "Christ died for us," what does the word "for" mean? Christianity certainly has said that it means "for man's advantage," this death; but did it also mean "in the place of men"? Was Christ's death a substitute for the death that all men expect to face? If, in his death, he made an atonement, of what did the atonement consist? Did the Lord Jesus offer to God some satisfaction which the sin of man made necessary? Or, did the atonement consist merely of showing sinful man how much God cared for him, loved him, so that, as a result of the demonstration of this love on the cross man would thus be aroused and repentant and would, in response, cleanse his own life of its sinfulness, and so be at one again with his Father.

Let me say that Christian theology struggled for centuries with these same questions. All of the so-called theories of the atonement start from one inquiry as to the meaning of Christ's death. I shall not undertake to try to interpret them here. As a matter of historical perspective, the Church has not given a hard and fast answer to these questions. I venture to say that no doctrine has given rise to a wider range of opinion than the doctrine of the atonement. And, there is none on which the Church has been slower to condemn opinions as being heretical than this same one. As a real measure of truth, someone has suggested that "It is the fact of the atonement that saves us, not the holding of this or that opinion about it." But, it also follows that if "Christ died for men," it ought to mean a great deal for Christians and, it will mean very little unless the Christian has some idea as to what is implied in those words.

In attempting to gather more understanding for ourselves as to the meaning of Christ's death, we must revert to those two strategic experiences of human life: sin and suffering. Now, suffering is not always the end result of sin, but it so nearly is that it is virtually a safe assumption upon which to go, provided we are aware that such suffering is not always the result of the sin of the individual sufferer. Again, it is well for us to remember that suffering, or the punishment which involves suffering, is the just consequence of sin. Recall the words of the penitent thief, "We indeed justly are in the same condemnation for we receive the due reward of our deeds."

The Value of Suffering

YET, suffering is precisely the profound catharsis, or can be, of all of man's experience. It possesses powerful purifying graces, in that that person who accepts punishment for sin in the right spirit, finds that the suffering has a real power over his sin. By such an experience, the human conscience is purged, and the power to resist temptation is strengthened. Further, when it is voluntarily accepted, suffering has real suasion. We look upon the spirit of self-sacrifice as being something particularly noble, like Shakespeare's "quality of mercy," blessing both him that gives and him that sees. So that these forces operate in the death of Jesus, bringing to our consciousness that which the old hymn more adequately portrays: "When I survey the wondrous cross, on which the Prince of Glory died, my richest gains, I count but lost, and pour contempt on all my prides."

To that extent, the view of the broken man on the cross works in sensitive men its alchemy of redemption. But there is much more to the picture of God and man than that. Beyond all this, there is still the need that man should be set right with God, that something should be done to set right forever all the harm which has been done the relationship between God and man. For, it is not merely our individual sins that alienate us from God, it is the sin of man, it is the mass guilt of all human beings under God's sun. It is the deeper guilt of the whole human race, which weighs like the horrible burden it is upon the life of man. It is here that some great satisfaction must be made. It is here that man is most helpless. It is here that Christ gave to men the supreme assistance that they need.

It will not do for men, of this modern day, to recoil from the idea of a settlement with the justice of God in this world. It is pure sentimental fiction to attempt to face the crucifixion other than on the basis that forgiveness is costly. When man sinned, someone paid. It was ever thus. It is so, even today. The price of reconciliation between rebellious man and his Father, God, is an awesome price, so awesome, indeed, that man cannot possibly pay it. It is paid by God, himself, this price, even as the price of reconciliation between prodigals on the earthly level and fathers on the earthly level, is always paid, not by the prodigals but by the fathers.

Nothing, it seems to me, is more important than to take the New Testament teaching on the matter as a whole and whole includes at least these elements:

Sin, always calls down the wrath of a holy God, and deserves punishment.

There was need for some great act of satisfaction to God made by man, some act or reparation, something that would show man, not only as peni-

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tent, but as willing to suffer the penalties which past sins deserve.

God's wish was not to destroy the sinners, but to forgive and save them, while revealing himself as a God who cannot treat sin as though it were anything but the worst of all evils.

So God gives his Son to become incarnate to be the life of perfect obedience to God's will, to submit to that which is not his due, to endure willingly the death of the cross which is the symbol of the due reward of sin and thereby show God's wrath against sin, to stand where sinners should stand, doing for man and as man, that which man has lost the power to do for himself.

Now, the way is clear for God to give man that which will not destroy God's holiness and will not compromise his justice.

Now, we, man, can plead a reparation, an atonement, which, in his sickness, man could not manifest.

Now, the "old Adam's curse" is destroyed by the intervention of the new and perfect Adam.

Now, the words of another hymn become powerfully symbolic:

> "Look Father, look on his anointed face,
> And only look on us as found in him;
> Look not on our misusings of thy grace,
> Our prayer so languid, and our faith so dim,
> For lo! between our sins and their reward
> We set the passion of thy son, our Lord."

QUESTIONS FOR DISCUSSION

1. Was Jesus accepted in his day as a great hero?
2. What does Pontius Pilate symbolize?
3. Why was Jesus crucified?
4. What is meant by the word "atonement"?
5. Discuss Bishop Hines' statement that suffering possesses powerful purifying graces.
6. What is the relationship between sin and suffering?
7. What does the author mean when he says that the death of Jesus does for man what man has lost the power to do for himself?

Talking It Over

By W. B. SPOFFORD

IT is strange how uncritically excited some people get over events in eastern Europe. At the moment it is the new textbooks used in the public schools of Hungary which are said to interpret Christianity from the viewpoint of Marxian materialism. Thus a book for high school freshmen calls Christianity "the greatest and most important socio-religious movement of late antiquity, which grew steadily as the Roman Empire declined." It says that the roots of Christianity went back to the Messianic faith of the Jewish people, according to which God intended to establish a kingdom on earth in which there would be no rich or poor, but in which everyone would be blessed in equal degree. Jesus is presented as one who preached the good news to the poor and oppressed and "turned to the poor with passionate love and threatened the rich with inexorable wrath."

Wealthier classes joined the Church later, since in the beginning the Christian way of life with its primitive Communism had brought members into conflict with the ruling class and so with the state. When it eventually became evident that all attempts to prop up the old religion and the old order of society were in vain, "the number of Christians increased year after year, and new believers were recruited not only among the slaves and the poor, but among members of the middle class as well. However when members of the wealthier classes penetrated into the ranks of Christian congregations, not only their way of life had changed, but Christian doctrines as well. Wealthy Christians had become convinced more and more that they must respect the state and cease to fight against the prevailing, though unjust, social order. Rich people began to use peace-mindedness and long-suffering, preached by Christians, in their own interest." Finally, the textbook says, the emperors of the declining Roman Empire began to see an associate, rather than an enemy, in Christianity. Gradually, Christianity as an organized Church "became a faithful supporter of the oppressing organization of the ruling class for many centuries."

It seems to me that what these critics of the Hungarian school books need to decide is not whether they are based on Marxian materialism, but whether they are true. Our experts in seminaries and at Greenwich, Conn., might be assigned this task and, if they discover what I suspect they will, permission might be obtained from the government of Hungary to translate these books for use in our church schools.

In any case, as near as I can judge from the news reports of the text books, it is Church history as I was taught it years ago at Berkeley Divinity School by the late Billy Ladd.

WITNESS FOR LENT AVAILABLE

There are still copies of The Witness for February 16, 23 and March 2, 9 and 16 available. These contain the first five articles of the series:

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THE WITNESS
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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Great Redemption. By Chester Warren Quimby. Macmillan Company. $2.50.

The able writer of several useful books—one of them a life of Paul—gives us here an expository commentary on the Epistle to the Romans. Although the book shows acquaintance with the best writing on the epistle, the writer does not attempt to make a contribution to scholarship, but rather tries to make the great religious messages of Romans more intelligible and available to the contemporary general reader. He has already demonstrated distinguished gifts for this sort of work, and the present book is another example of his skill. It will be helpful to many readers.

—JOHN KNOX

Let's Read the Bible. By Kenneth Clinton. Macmillan. $2.00.

In an age when general knowledge of the Bible can no longer be taken for granted and Bible-reading is something of a lost art, any book which suggests interesting and attractive methods of scripture-study is to be welcomed. The present book is no exception. It provides an itinerary which leads the reader through "beauty spots," through typical life-situations with which the Bible deals, through the great questions it answers, and the great characters who appear on its pages. It would be easy to adopt a superior attitude and criticize this book for the breeziness of its style (suggested by the title), its constant use of popular homiletical cliches, and its failure to come to grips with the real world-view of the Bible, which is so startlingly different from that of our modern world. And yet surely the great problem is just to get people to read the Bible. If that can be done, the word of God can be depended upon to speak for itself. Such a book as this will undoubtedly help many to discover the pleasure and stimulation of Bible reading.

—ROBERT S. DENTAN

On Being Your Best. By G. Curtis Jones. Macmillan. $2.00.

This brief collection of radio addresses has been given a wonderful send-off in the foreword of Edgar DeWitt Jones. The essays are simple and practical and short. Some of the illustrations and stories are very good, but it seems to me there are far too many quotations and illustrations and not quite enough of the author's own thinking to tie them together. It reminds me very much of a fruitcake with all fruit and nuts and no cake. In spite of the author's cleverness and his flare for antithesis, the layman should find most of these essays to his taste. The content of the book is not heavy and makes no pretence of being. It is for quick reading and temporary inspiration.

—JAMES W. KENNEDY

A Firm Faith for Today. By Harold A. Bosley. Harper. $3.00.

The dean of the divinity school at Duke University, soon to occupy the Methodist pulpit in Evanston, Illinois, made famous by Ernest Fremont Tittle, gives us in his new book a reworking of sermons and addresses delivered during the past ten years. This might imply a certain disunity, but on the contrary the book is a closely knit study of the major beliefs of the Christian Church, interpreted through the eyes of one who announces himself a "liberal." They are marked by Dr. Bosley's usual felicity of utterance, wide reading, and penetrating insight.

It is, of course, a question which the reader must answer, whether "liberalism" in Dr. Bosley's sense, can really deliver the goods. One notes a considerable strengthening, on the author's part, of his Christian convictions; in earlier volumes he was sometimes more tentative, more hesitant, than in this work. Perhaps the explanation is in his foreword, where he acknowledges that he is much more of "a churchman" than he was ten years ago. In any event, the discussions of belief in God, Christ, the Holy Spirit, the Church, the Bible, man, forgiveness of sins, the Kingdom of God, immortality, etc., are always interesting and illuminating. This reviewer would say, however, that it is not at all necessary to subscribe to the "neo-orthodoxy" that Dr. Bosley so much dislikes to feel that classical Christian faith has more to say, and sometimes something else to say. We can profit from this book without feeling that it tells the Christian story in the way in which, say, our Prayer Book presents the gospel of Christ and life in his Church.

—W. NORMAN PITTENGER

The Origins of Modern Science. By Herbert Butterfield. Macmillan. $2.50.

These brilliant lectures represent the beginning of the new course on the history of science at Cambridge University—an attempt to bring science into closer relation with the humanities. One almost wonders, these days, why anyone should be interested in science—which has been prostituted by promoters on one hand and by militarists on the other, and now threatens to destroy all life on the planet. Little half-men have got hold of the ultimate secret of matter and their proposed hydrogen bomb is too diabolical a weapon to contemplate without stark horror. But the prostitution of science by others is no reason for blaming science itself, and it is possible that it may be redeemed. The way forward may be via the past. And this fascinating book deals only with the origins of science in the modern world (1300-1800 A.D.), not its present state. The author is professor of modern history at Cambridge.

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NEWS OF CHURCHES OVERSEAS

HUNGARIAN LUTHERANS DECLINE RESISTANCE

Eight top-ranking leaders of the Lutheran Church in Hungary have sent a message to "our Lutheran brethren in the west" declaring that they "cannot take responsibility for starting a so-called Church resistance" in the country. Inspired by charges of Lutheran leaders in the U. S. and elsewhere that the Hungarian Church has failed to take a strong stand against the state, the message declares that the Church should not start a "political struggle in this country" and it challenges the belief that there "cannot be true Christianity in the eastern hemisphere." The Church in Hungary, they state, is growing in its spiritual work and influence.

NEW PRIMATE IN SWEDEN

Yngve Torgny Brilioth, former bishop of Vaxjo, has been named archbishop of Upsala and primate of the Swedish Lutheran State Church by the king. He has been chairman of the faith and order commission of the World Council of Churches since the assembly in 1948. He is to visit America this summer when he comes to attend a meeting of the Council's central committee to be held in Toronto, July 8-15.

BISHOP RELEASED IN POLAND

Bishop Kazimierz Kowalski, R. C. bishop of Chelmno, was released on March 5 from house arrest, but tension between the Polish government and the hierarchy is said to continue. He had been ordered confined to his episcopal residence on February 14 while state officials investigated charges that he had illegally attempted to remove a priest from his parish for supporting the government. He was also accused of terrorizing other priests who supported the government.

POPE URGES PRAYERS FOR NEW ORDER

The Pope has called upon R. C. bishops throughout the world to start a crusade of prayer for a new order based on "truth, justice and charity." He also urged priests and laity to join in combatting anti-religious forces which are "working very hard to destroy the very basis of the Catholic religion and the Christian worship." Obviously referring to the iron curtain countries, he spoke of "sacred ministers, even though bearing high rank," who are "either removed from their seats, exiled or jailed, or so hindered that they cannot exercise their sacred ministry in elementary and university teaching as well as in publications."

MORMON MISSION HEAD ORDERED TO LEAVE

Government authorities in Czechoslovakia ordered Wallace Toronto, head of the American Mormon mission in that country, to leave by March 18. He is the last Mormon missionary in the country. The work has been turned over to some of the country's 250 Mormons.

ARCHBISHOP GARBETT URGES LESS CONTROL

The Archbishop of York, Cyril F. Garbett, on March 9th urged a loosening of control of the Church of England by Parliament. He held that the only alternative is a complete break between Church and state. He did however state in his new book titled "Church and State in England" that he was opposed to disestablishment since he thinks this would be considered by other nations as "a national repudiation of Christianity."

ADVENTUROUS RELIGION IN BRITAIN

Religion in Britain has become much more "adventurous" during recent years in its effort to meet modern social needs. This is the conclusion reached through a survey conducted among Methodist pastors. The report indicates however that there are many things on the minus side; smaller congregations; less Bible reading; smaller proportion of men and young people at services; parents are careless about their children's religious life. Reasons given for the trend away from the church were a growing secularization of life, more attention to radio, movies, television and the auto, than to the church.

CATHOLIC GROUP LAUNCHES PRO-RUSSIAN MOVEMENT

A pro-Russian movement, described as a positive approach to world communism, has been launched in Ottawa by the Catholic center of the University of Ottawa. The purpose of the movement is to foster friendship for the Christian people of the USSR.

AUSTRALIA CULTURE DECLARED LOW

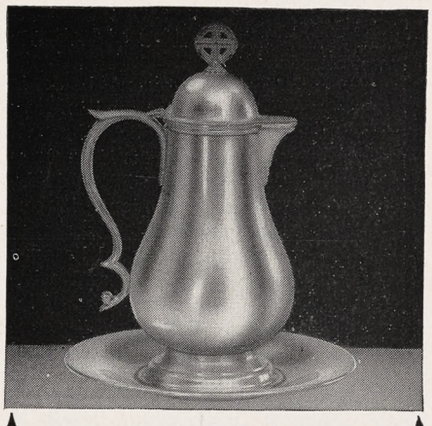
Many Australians follow a peculiar "religion" which has a horse for a sacred image and the form guide for a sacred book, the Rev. W. J. Robbin told a Methodist conference in Sydney. "Australian culture is at a very low ebb," he declared. "Last year Australians spent 13 pounds a head on liquor and threepence on music. In



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New South Wales the people drank 40 million pounds worth of liquor, but spent only 400,000 pounds on state homes and hospitals.

PROTESTANT EVANGELISM IN FRANCE

A growing number of your Protestants are banding together in France to "bring Christ to the workers" through new tactics. They live in communities in poor parishes and work in factories. Those who do not work in shops look after the sick, organize nurseries and visit those in difficulties.

CHURCH SHOWDOWN LIKELY IN CZECHOSLOVAKIA

Two new attacks on the hierarchy of Czechoslovakia by minister of justice Alexej Cepicka intimates that a showdown is approaching between the bishops and the government. Speaking at a press conference the minister stated that a "last warning" had been issued to the bishops to renounce their obedience to the Vatican and to reach an agreement with the government. Later the minister sent an open letter to Archbishop Joseph Beran of Prague accusing him of "working for a long time to spread disruption and incitement." The letter also charged that the Church's hostility to the government was demonstrated by "illegal circulars and pastoral letters."

CZECH CHURCH BACKS STATE PROGRAM

The Church of the Czech Brethren, meeting in synod in Prague, pledged support to the social reconstruction program of the government. It is the largest Protestant Church in the country.

NORWAY HAS SURPLUS OF PARSONS

The Norwegian Lutheran Church has 1,496 ordained clergymen, but only 893 are actually serving as pastors. Despite the surplus, there is no unemployment since those not pastors are on the staffs of Church organizations, teach, or are otherwise engaged.

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Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, California; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South; Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

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OTHER CHURCHES

PROFESSOR GIVES ADVICE ABOUT TEACHERS

"Get rid of the screwball Sunday school teachers," Wayne Oates of Louisville Baptist Theological Seminary urged clergymen attending the institute on pastoral counselling of the Church Federation of Indianapolis.

"I've found all kinds of fouled up pathology among screwball Sunday school teachers," he said. "At the most crucial period of children's growth, we often leave their religious education to the least professional and least competent. What we need is mentally healthy Sunday school teachers." Prof. Oates cited a church in which he found a junior department headed by a paranoid with strong delusions of persecution, and a class of boys taught by a manic depressive. "I'm not giving you my diagnoses," he said. "I'm giving you the diagnoses of their doctors."

As for the ministers themselves, Oates said they must learn better how to mix with people and to use the professional skills of others if they are to be successful in meeting the needs of their communities.

"To reach the unchurched," he said, "the pastor must convince a person he's not trying to twist their arm or put them on the spot. It is wise to create a man-to-man relationship of friendship first. We must have faith in the unchurched person. Perhaps we'll be surprised at how much he knows about religion."

LUTHERAN DPs DEDICATE THEIR OWN CHURCH

DPs from Latvia dedicated a new church March 10 at Senatobia, Miss. It is believed to be the first church owned by DPs in the U. S. It was built from a former church, with the congregation contributing 2,000 man hours of labor and $3,500 in cash. There are 406 men and women who are members, scattered over an area of 1,000 square miles. High Lutheran officials and Latvian diplomats attended the dedication.

MENTAL ILL NEED HELP ON DISCHARGE

Clergymen of St. Joseph, Mo., were asked recently to spearhead a movement to educate the public in its obligation to re-accept persons released as cured from mental hospitals. The request came from officials of a state hospital who said "society is out of step with science in the problem of treating and reclaiming the mentally ill." Doctors of the hospital said im-

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proved methods of treating mentally ill patients and boosting the number of those cured must receive the cooperation of churches, families and other groups in order that permanent cures may be effected. The clergy promised their cooperation.

CHURCH MERGER UNLIKELY

Voting in the United Presbyterian Church and the Reformed Church indicates that the merger of the two churches is unlikely at this time. The plan for union was approved in 1949 by the assembly of each denomination, but with a three-fourths vote favorable by the presbyteries and the corresponding groups in the Reformed Church required. The vote at present is running under the required 75 per cent.

DISARMAMENT CONFERENCE URGED BY CLERGY

A committee of the Protestant clergy of St. Paul, Minn., has urged President Truman and other government officials to call a world-wide conference to seek "universal world disarmament on land, sea and air." The statement was passed unanimously at a meeting March 13 of the social study and action committee of the ministers' association.

NIEBUHR TO ADDRESS GERMAN SYNOD

Reinhold Niebuhr, professor at Union Seminary, New York, is to speak at the second general synod of the Evangelical Church in Germany, scheduled to be held in East Berlin, April 22-27. Main topic of the synod will be "what contribution can the Church make toward peace?"

MINNESOTA PROTESTANTS FAVOR SINGLE CHURCH

A majority of Protestants in Minnesota favor a move to merge all Protestant Churches in the U. S. into a single Church, according to a survey made by the Minneapolis Tribune, and released March 13.

WORLD COUNCIL ASSEMBLY SCHEDULED FOR U. S.

The second assembly of the World Council of Churches, will meet in 1953 in the U. S., it was announced at Council headquarters in Geneva, Switzerland.

FOREIGN MISSIONARIES ORDERED HOME

All American missionaries in Czechoslovakia are to be ordered to leave the country, according to a notification received at the American embassy in Prague. It is thought that similar action will be taken in the case of missionaries from other nations.

BAPTIST KEEP HAMMERING ON AN ISSUE

If persistance can do the trick the U. S. "embassy" at the Vatican will be closed and no further diplomatic representative sent there. There is hardly a day that The Witness does not receive information about some group of the Baptist Church making such a demand of the Secretary of State. The most recent was issued by the executive committee of the Georgia Baptist convention.

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PEOPLE

ORDINATIONS:

WILLIAM J. HASS was ordained deacon by Bishop Tucker on March 11 at St. Luke's, Cleveland, where he is in charge.

CHARLES SCHREINER is to be ordained deacon in June and will join the staff of the Cathedral Church of St. John, Wilmington, Del.

RUFUS STEWART, vicar of Grace Church, Orange Park, Fla., and JOHN HARRISON, vicar of St. Stephen's, Jacksonville, were ordained priests by Bishop Juhan on March 5 at St. John's, Jacksonville.

WILLIAM R. INSKO was ordained deacon in February by Bishop Moody at St. Peter's, Parish, Ky. He is assistant at Christ Church, Lexington.

JOHN M. TAYLOR JR., was ordained priest on March 4 by Bishop Powell at Emmanuel, Baltimore, where he is in charge pending the calling of a new rector.

CLERGY CHANGES:

G. M. CUTTING is now in charge of St. Dunstan's, San Diego State College, Cal.

LEWIS B. SHEEN, curate at St. Andrew's Cathedral, Honolulu, is to become an army chaplain this month.

DEATHS:

RICHARD B. KIMBALL, 75, died in February after an extended illness. He was rector of the Church of the Holy Spirit, Orleans, Mass. He brought fame to the little church while, according to the Church Militant, "he literally created from spindrift and salt sea air, as it were, aided by the generous ardor and creative skill of friends, resident and migratory."

HENRY L. McCLELLAN, one time rector of Calvary, Sandusky, Ohio, died on March 2.

BERTRAM W. PULLINGER, 77, retired clergyman of Michigan, died in Detroit on March 7. He was the first rector of the present Grace Church, Detroit, where he served for 33 years. He retired last year.

CHARLES TOWNSEND, 68, died in Morristown, N. J. on March 11. He was rector of St. Stephen's, Providence, R. I., 1930-45, and of St. James, Winsted, Conn., 45-48 and was in charge of St. Paul's, Morris Plains, N. J., at the time of his death.

MRS. JOHN FEARNLEY died in New York on March 13. She was first a member of the faculty of St. Mary's Hall, Burlington, N. J. and then the wife of the head of the school, Dr. John Fearnley.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

A. G. BUGBEE
Layman of Montrose, Cal.

I have read the March 2 issue, with Bennett's article on Communism, your editorial comment, and Bishop Hines on the creed. Will you please tell us untutored laymen just what is the meaning of "dialectical materialism" and broadly what you mean by Christianity. Also must we "fellow travelers" accept the two historic creeds even including quibbling interpretations about their eastern phraseology?

ANSWER: We are also untutored, but we think dialectical materialism means progress through the meeting of opposing forces. The first paragraph of the article by Bernard Iddings Bell in The Witness for March 16 we think is an excellent definition of Christianity. To live up to that definition would entitle a man to call himself a Christian, quite apart from his opinion about the creeds.

ELDRED JOHNSTON
Ass't at Christ Church, Dayton

A year and a half ago I came into the Episcopal Church and during that time I have come to regard The Witness as a source of real inspiration and encouragement. The editorial commenting on John Bennett's article on Christianity and Communism (March 2) was exceptionally courageous and enlightening. And we sure need light in this middle age.

JOHN F. DAVIDSON
Assistant at St. George's, New York

Your last issue (March 2, 1950) is certainly a 'honey!' It may have been partly that I was laid low for a few days and had time to read it properly; but as objectively as I can estimate it, it was an unusually good number. I particularly liked the way you handled John Bennett and the Communist issue. I also greatly enjoyed Bishop Hall's article and was amazed at his remarkable and prophetic thesis. This sermon should be distributed widely as a basis for provocative thinking on the part of all those interested in the Far East and its importance today.

But "corruptio optimi pessima," Bishop Hines' article (and also other sections of the issue) is partly wrecked by amazingly poor punctuation; it is, of course, impossible to know at what stage this crept in; but I challenge you, sir, to make sense of the following (p. 14): ". . . resulting in the Phariseeism, which, God, because it is not a real goodness, must always reject. No, Christians mean more, when they say 'God' than is indicated by creation and moral order." This is surely a classical example of the pepper-pot at its most vicious. See also the last two lines of the same column.

Your stuff is normally so good that it is surely a great shame to see it spoiled too often in this way. Power to your elbow.

JOHN J. HARMON
Clergyman of Rochester, N. Y.

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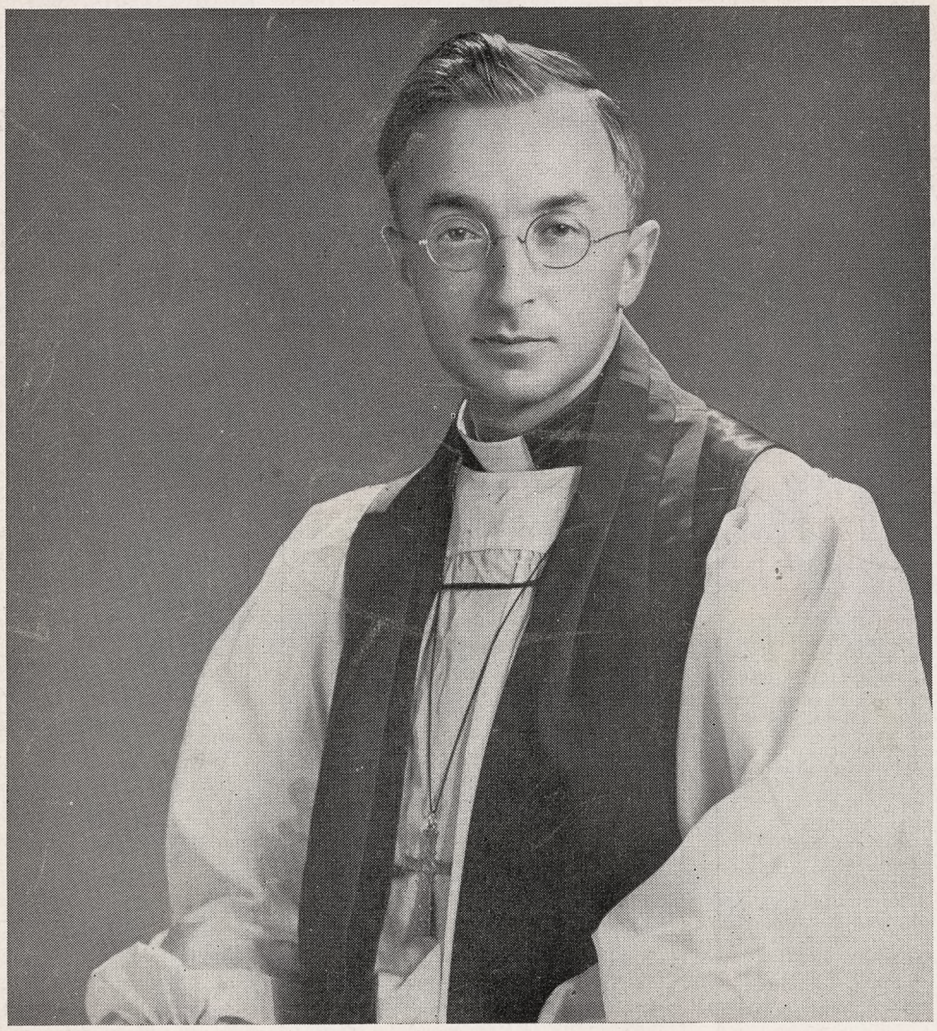
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THE
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March 30, 1950



BISHOP RICHARD S. M. EMRICH
Writes about Alcoholics Anonymous

THE MEANING OF THE RESURRECTION

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STORY OF THE WEEK

Unity on Local Level Urged By the New Commission

Presbyterians Invited to Resume Meetings On the Basis of Convention Report

★ The new commission on approaches to unity, appointed after the recent General Convention, had its initial meeting recently at the diocesan house, Cincinnati. Bishop Stephen E. Keeler of Minnesota was elected chairman, succeeding Bishop Robert E. L. Strider, of West Virginia; Bishop Harwood Sturtevant of Fond du Lac, vice-chairman; Dean Alexander C. Zabriskie, secretary.

Highlights of the meeting were transmission to the similar commissions of the Presbyterian and Methodist Churches full copies of our commission's report to the General Convention of 1949 and the action of the Convention thereon, together with the full text of the resolutions of the Lambeth Conference of 1948, with an invitation to them to give their reaction to the same, especially to the statement on faith and order in harmony with the Lambeth Quadrilateral. It was resolved also to invite the Presbyterians to resume conversations with us on the basis of the report, and to seek to bring about conversations with the Methodists.

Chief discussion of the session centered around "public relations," ways and means of bringing to the thoughtful attention of the clergy and laity of the Church, activities, plans, and objectives of the commission in the hope of creating a widespread interest in the whole question of Christian reunion, and the implementation of the Convention report, particularly on the local level.

Publications toward this end will start with a "Brief" similar in size and format to others produced by the Forward Movement, to be written by Canon Gilbert P. Symons, on the Christian urge and command to seek the unity of Christendom. This will be distributed by the Forward Movement this summer, and will be followed shortly by a larger booklet of 32 pages, for popular reading with more documentation, material on the history of the movement, some theological considerations, the methods of practical, local efforts toward mutual understanding between ourselves and interested Churches.

In addition it is planned to produce program material for adult study groups, and finally a book of authoritative material for clergy, students and lay leaders. Consideration will also be given to the production of a pamphlet explaining the Episcopal Church for general distribution to Presbyterian and Methodist groups, with the request that they produce similar material about their respective Churches for the use of our people.

The commission felt it to be especially important that the substance of its report to the General Convention be brought to the attention of the interested membership of this Church in order that they might be aware of steps already achieved, the implications and objectives of Christian reunion in world and national scenes, and particularly that future deputies to the Convention be fully informed. It is recognized that any action of future General Conventions must spring from a large body of public opinion if it is to be constructive.

Toward this desired end it is hoped by the commission that many dioceses and parishes will cooperate with the suggestions adopted by the recent Convention and that there will be created many "pilot groups" undertaking local conversations, services and meetings along the following lines:

(1) That congregations of the Episcopal and Presbyterian churches worship together occasionally, "except at celebrations of the holy communion," using regular form of service of the host parish, and where possible that social hours should follow such joint services with opportunity for fellowship and friendly discussion. Bishop Gibson was made chairman of a special committee on the subject.

(2) That Episcopal clergy meet from time to time with Presbyterian clergy, or form clerici in local areas for discussions of polity and theology.

(3) That our seminaries bring problems of Church unity to the attention of candidates for the ministry.

(4) That Woman's Auxiliary, laymen's leagues, and youth groups be encouraged to meet with similar groups of other churches.

(5) That summer conferences include courses on the subject of Christian reunion in their curricula.

EPISCOPAL CHURCH NEWS

REPORTS SO FAR ARE GOOD

★ Dioceses all through the country are receiving reports from parishes about results of the one world in Christ campaign. Many such reports are incomplete, as are most of the reports sent to the National Council from diocesan headquarters.

Definite assurance has been received that Northern Michigan, West Missouri, East Carolina, Kentucky, North Dakota, Arkansas and Kansas have exceeded their goal.

There is a rather long list of dioceses which had notified the National Council, prior to March 12, that they had accepted their quotas. These include Albany, Delaware, Florida, Georgia, Los Angeles, Idaho, Nebraska, New Mexico, North Carolina, North Texas, Northern Indiana, Oklahoma, Olympia, Oregon, Sacramento, Salina, South Dakota, Southern Ohio, Southwestern Virginia, Springfield, Tennessee, Virginia, West Texas.

At National Council offices, the statement was made that "the reports naturally come in slowly, due to the time required for dioceses to hear from parishes and missions, but so far practically all the reports are good, and decidedly encouraging."

ST. LUKE'S HOSPITAL REOPENS

★ The restored section of St. Luke's Hospital, Tokyo, was opened March 1. The destructive fire occurred on December 17. Mr. Henry Budd, liaison representative of the National Council in Japan, wrote that the accomplishment of the rebuilding in two and a half months meant extremely hard work for all concerned, and especially on the part of Mr. Kanbayashi, mission architect. "When you remember that all the time the rebuilding was in progress, four to five hundred outpatients were being cared for daily, you can imagine the inconvenience under which each group of workers operated—the medical staff in the midst of the building, the builders with the patients and staff all about."

Mr. Budd told also of a simple "family-reunion-sort-of ceremony dedicating the building, with prayers by Bishop Makita." "The St. Luke's family," Mr. Budd said, "numbers somewhere in the neighborhood of 150 and I have never anywhere seen such a close-knit group with such a fine, devoted spirit."

The day after the reopening, the hospital had 850 outpatients.

NEW YORK PLANS YOUTH RALLY

★ The annual youth rally of the diocese of New York will be held at the Cathedral of St. John the Divine on Saturday, April 16th.



MARC A. NOCERINO, formerly of St. Louis, is now assistant at Grace Church, Manchester, N. H.

A MISSION FOR THE MARINES

★ Twelve chaplains located at Camp Le-Jeune, N. C., "world's largest amphibious training base" for United States marines, arranged a Lenten preaching mission for the 20,000 troops and dependents stationed here. Episcopal priest Frank F. Smart Jr., is division chaplain and the cooperating chaplains included men of the Methodist, Congregational, Lutheran, Nazarene, Northern Baptist, Southern Baptist, Disciples of Christ and Bible Presbyterian Churches.

Layman Kenneth I. Brown, president of Denison University, Granville, Ohio, was chosen as mission leader. His topics were: "The psychologist's question: who are you?," "The eternal God's question: are you for or against me?," "The jailor's question: what must I do to be saved?," "Mrs. Job's question: hast thou still thine integrity?," "Jesus' question: lovest thou me?"

Chaplain Smart explained that the purpose of the mission was to "combat religious indifference and ignorance." The chaplains prepared publicity materials, arranged a program of house to house calling by teams of picked laymen, and utilized press, radio, screen and bulletin boards to advertise the meetings. One method which proved successful was to have unit chaplains address the men about the mission at meal formations.

President Brown, in addition to the preaching mission sessions, spoke over the local radio station at Jacksonville, N. C., for five successive mornings, and had one evening period. He spoke to students of the camp high school, and discussed vocational choices with the senior class.

"That the mission was a success is the unanimous opinion of those who were responsible

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for it," Smart concluded. "The chaplains themselves benefited tremendously. It was a little amusing but none the less a valid achievement of the mission, that President Brown himself was amazed to learn that chaplains of diverse backgrounds work together in a common effort in the military service. Thus we learned much from him, and he learned at least a few things from us."

ST. FRANCIS HOMES' NEW OFFICES

★ New offices of the St. Francis Boys Homes and the Educational Service Institute were recently opened in a large residence in Salina, Kansas. The institute, headed by Wilbert J. Mueller, psychologist and a vestryman of the cathedral in Salina, screens the in-coming boys and in the developing of a "guided growth" program for each lad. St. Francis is one of the first agencies in the country to concentrate in the field of handling delinquent boys while keeping them in public life. The Rev. R. H. Mize Jr. is director, assisted by a staff of twenty. There are two units, one at Ellsworth and one at Salina, each providing for twenty-four boys.

CONSECRATION IN BRAZIL

★ The Rev. Edmont Machado Krischke was consecrated Bishop to be head of the newly-formed Missionary District of Southwestern Brazil on Sunday, March 12, at the Church of the Crucified in Bage.

This was the first consecration to be held in Brazil in two years, and the service was attended by large numbers of local people and visitors from Rio de Janeiro, Porto Alegre, Rio Grande and Pelotas. From the early celebration of the holy communion, with Bishop Athalicio T. Pithan as celebrant, crowds completely filled the church. By 9:30 a. m. the parish house, where a public address system was installed, was filled to overflowing, with people who could not see, but nonetheless desired to hear the service.

Bishop-elect Krischke had as his attending presbyters his father, the Rev. George U. Krischke and the Rev. N. Duval da Silva, a brother-in-law. Bishop Pithan was litanist and preacher, while Bishop John B. Bentley of New York, vice-president of the National Council and director of the overseas department, was a co-consecrator and presenter, with Bishop Pithan.

The chief consecrator, acting for the Presiding Bishop, was Bishop Louis C. Melcher of Central Brazil. The musical setting for the Veni, Creator Spiritus was written by the Very Rev. Orlando Baptista, master of ceremonies, and was sung by Bishop Melcher. The new bishop was vested in his episcopal robes by his father. Bishop Krischke's family gave him his episcopal ring, and the clergy of the district gave the pastoral staff, made in Brazil, as was the ring, of Brazilian metals and amethyst.

Bishop Krischke has named Santa Maria his see city, and plans to make the Church of the Mediator there his cathedral.

SUBSTANTIAL GAINS BY CHURCHES

★ The Episcopal Churches increased its membership, in the last 25 years, by 39%, going from 1,139,192 communicants to 1,583,928. Contributions to the Church last year totaled $65,850,868, which represents a 68% increase over the 1925 figure of $39,047,394. The figures were based on a study made by the United Stewardship Council.

Other gains were as follows, covering the same period: Southern Baptists, 3,574,531 to about 6,000,000 and $37,359,614 to $155,606,414. United Lutherans, 856,180 to 1,355,912 and $18,372,097 to $41,622,978. Methodists, 6,570,141 to 8,651,062 and $138,015,852 to $195,435,168. Presbyterians, 1,828,916 to 2,330,136 and $57,241,511 to $86,085,965.

One of the difficulties of such a report, of course, is that different Churches have different ways of defining "member." In the Episcopal Church it is generally a confirmed person, so that the membership would be about a million more if all baptized persons were included. Many Churches in giving out figures include all baptized persons.



BISHOP EMRICH of Michigan is giving "Talent Money" to Mrs. Kenneth Webb of St. Martin's, Detroit, as Vicar J. H. Morris beams. Fifty members of the parish received $10 in November which was returned with increases this month to help build a new church

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EPISCOPAL CHURCH NEWS

FEDERAL COUNCIL URGES FAITH

★ Faith rather than fear constitutes the best hope for world peace in this era of superweapons, declared the executive committee of the Federal Council of Churches, meeting last week in New York. They were split on the question as to whether or not the H-bomb should be manufactured, but the committee did endorse the recent appeal of the World Council which called upon all nations to make "a gigantic new effort for peace" (Witness, March 9).

The committee supported the American Legion in a proposal to establish a "clearing house for information" on subversive individuals and organizations, but it suggested that such an agency should also defend civil liberties, demand equal opportunities and equal justice for all, regardless of race, national origin or creed. Likewise it called for the strengthening of American democracy by bringing its practices into increasing conformity with its historic ideals.

The committee unanimously approved a resolution opposing the appointment of a personal representative of the President at the Vatican.



JAMES E. MINDS, vestryman of St. James, Los Angeles, is one of the outstanding laymen of the diocese. He is an attorney and is a member of the board of missions of the diocese

ENGLISH CUSTOM OBSERVED

★ An ancient English custom known as "Mothering Sunday" was observed March 19 at All Saints, Rehoboth Beach, Delaware. Portions of a large fruit cake baked by women of the parish, carefully wrapped in individual servings, were distributed by Rector Charles R. Leech to all present at the morning service. According to tradition, on Mothering Sunday congregations visited the mother church and placed an elaborately decorated plum cake on the altar as an offering of respect and devotion.

BRITISH CANON ARRIVES

★ Canon George W. Briggs of Worcester, England, arrived in New York on March 22. He is a noted musician and author, being especially identified with church music. He is here primarily to consult with his publishers, Oxford University Press, but will also preach at three seminaries, Berkeley, Cambridge and General.

ALLAN ROHAN CRITE HAS EXHIBIT

★ Allan Rohan Crite, churchman-artist of Cambridge, Mass., had an exhibit of his work at Columbia University, March 25-30, sponsored jointly by the department of religion and the school of painting and sculpture. Mr. Crite's drawings have appeared several times in The Witness, the last being in the Christmas number.

DISCUSSION GROUP AT DUNDEE

★ They did it in a different way at St. James, Dundee, Illinois. Each Tuesday evening in Lent people gather for supper which is followed by a discussion group. The charge for the series is $4, with tickets sold in advance. The series on Current Movements featured in The Witness is used, and there is also a speaker at each meeting; Charles Leonard, head of St. Charles School for boys, speaking on juvenile delinquency; a member of the organization speaking on Alcoholics Anonymous; Prof. Kermit Eby and Lawyer Owen Fairweather speaking on differences between labor and management; Chad Walsh, the author of one of the articles in The Witness series, speaking on nationalism; Dean Wilber Katz of the law school of the University of Chicago speaking on internationalism. The rector of the parish is the Rev. Murray W. Dewart and the chairman of the department of religious education for the parish, who also had a hand in setting up the program, is Mrs. John Farrar. The membership of the parish is 120, and these meetings have averaged about fifty.

BISHOP GOODEN VISITS NICARAGUA

★ Bishop Gooden of the Panama Canal Zone is on a long trek in the jungles of Nicaragua, visiting the missions among the Misquito Indians, sailing out to Corn Island, 40 miles off the coast, and visiting at fruit plantations. He will also visit the populous city of Bluefields, and will hold services for the Anglo-American colony at Managua, the capital.

Nicaragua is the north-western boundary of his district and the farthest point reached on this trip will be about a thou-

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sand miles from his headquarters in Ancon, Canal Zone. The southern boundaries of the district are Venezuela, Brazil, Peru and Ecuador. The present trip covers about three weeks, with travelling done in everything from six-motor planes to dug-out canoes.

IT IS ONLY A RUMOR

★ The story is going around the east that the diocese of Long Island is contemplating the founding of a theological seminary of its own. Efforts by a Witness reporter however were not able to move it out of the rumor stage.

HOTEL OWNER TO ENTER MINISTRY

★ Homer C. Carrier, a 42-year old hotel owner and civic leader in Litchfield, Minn., is giving up business to enter the ministry. He is now in charge of missions at Pine Island, Kasson, and West Concord, as a lay-reader. He was at one time the supervising manager of a chain of 21 hotels. He is to take special training at the University of Minnesota under the direction of Bishop Keeler and the board of examining chaplains.

ST. MARTIN'S FORUM

★ The first of a series of forums will be held Sunday evening, April 16th, at St. Martin's Church, Harlem, New York (not April 2 as reported last week). The speaker will be the Rev. W. B. Spofford Sr., who has been asked by the committee to speak on what the Church has done and is doing in the field of social action. The second forum will be on April 30 when the speaker will be Scott Nearing, economist, sociologist and lecturer, whose subject will be the economic outlook in the U. S. today. The third meeting will be on May 14 when Mary van Kleeck will speak on science, religion and social progress. Miss van Kleeck recently retired as the director of industrial studies of the Russell Sage Foundation, is a fellow of the American Association for the Advancement of Science, and for many years has been a leading figure in the Episcopal League for Social Action. The speaker for the meeting on May 28th has not yet been announced.

It is the purpose of those in charge of these forums to deal with cultural, economic and international problems of different peoples and nations and to attract to them people of various races and nationalities. If these four meetings in April and May prove to be sufficiently popular it is the plan of the rector of St. Martin's, the Rev. John H. Johnson, and the committee to start them again in the early fall with a series that will run fortnightly through the winter.



LENT MITE BOXES are placed in hollow cross by the children of the Good Shepherd, Reedley, California

BISHOP OLDHAM VISITS JAMAICA

★ Bishop Oldham, retired bishop of Albany, was in Jamaica during February. He was there on vacation but he took the opportunity of identifying himself with the work of the Church by preaching in several churches. Another visitor was the Bishop of Dover, England, and both he and Bishop Oldham gave addresses at the synod of the diocese. Both also took part in the installation of Princess Alice as the first chancellor of the University College of the West Indies.

LARGE CONFIRMATION AT ST. THOMAS

★ Bishop Hart of Pennsylvania confirmed 140 persons on March 19 at St. Thomas Church, Philadelphia, a record for the diocese. It brings the total presented by Rector Jesse F. Anderson over a five year period to 472. Instructions covered a period of six months, with sessions every week.

CHURCH AND STATE RELATIONSHIP

★ The Rev. Anson Phelps Stokes, for 15 years a canon of Washington Cathedral and for 20 years the secretary of Yale, has written a three volume work entitled "Church and State in the United States," which will be published by Harpers on May 10. It is said by the publishers to be "the first attempt to cover in a thorough and impartial way the 160 years of constitutional Church-state separation" and is said to provide "a new approach

(*Continued on Page Eighteen*)

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EDITORIALS

The Victorious Path

CHRISTENDOM turns again during the coming week in the contemplation of the final state of the earthly life of its Lord. Therein, from the first, Christians saw the power of God working for salvation. To all appearances wickedness and death triumphed; but that was a deceiving episode soon reversed when they failed to maintain their empire over the Son of man. In the death and resurrection of Christ the forces of evil were met and broken. That victory was a new liberating power over sin and death, available to work in the lives of men. St. Paul, characteristically, calls upon Christians to carry the power of that verity into practical living: "Wherefore . . . be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain."

That is the basis of the present Christian claim that there is a word of God for a world in desperate need of it. The most deplorable feature of modern life is the continuing widespread and open revolt against moral and spiritual ideals which forty years ago, if imperfectly apprehended, seemed capable of translation into actuality. In all ages there have been conspicuous examples of cruelty, injustice, and tyranny. But the sinister feature of modern times is that otherwise civilized men do not see these things as evil. Men who control the political destinies of nations scoff at the ideals of humanity, justice, and liberty; substitute propaganda for truth, and do so amid the applause of multitudes. This shadows and menaces civilized life after a second world war to preserve these values.

The world in which Christ lived, died, and rose again was an age of despair. Little of the surviving literature reflects any hope, while the religions which were influential started from the axiom that the world was made by or was under the rule of the powers of evil. Pessimism is morally barren in proportion as it is sincere. The danger is real that again it may dominate thoughtful minds. To Jesus and the New Testament writers, the world of their day was not the best of worlds in which things necessarily progress from good to better and best. Yet they do not deny that the affairs of the world have worth. They bid men not to renounce the world but to overcome it. But—and this is the essential message—they proclaim that victory mainly consists in the way men fight the battle. To men of good will, and especially to the follower of Christ, the world always presents a challenge, and if the world is in a bad way the challenge only becomes the more emphatic.

The things of the spirit do not exist apart from persons, and in their realization there is always striving and tension. Most things are by most people valued in proportion to their cost; but spiritual qualities, humanity, justice, liberty, truth, may not only cease to be valued, they may easily cease to exist, if and when they cease to cost. They exist only where men are prepared to make sacrifices to realize them. The material and the spiritual, the temporal and the eternal, are not independent or separable; the one is made actual only in and through the other.

To follow Christ is to accept the fact that the good is only to be attained and conserved through sacrifice and struggle. When the word was made flesh the eternal was revealed and fully in a continuing conflict which culminated on a cross. That was the necessary way and there is no other. But it is divinely sealed as victorious.

★

"QUOTES"

I GO about the world
Telling all the rich
And all the happy and all the comfortable,
"There is a man upon the cross."
But they all say,
"We are sure you are mistaken:
There was a man upon the cross
Two thousand years ago.
But he died, and was taken down,
And was decently buried;
And a miracle happened
So that he rose again,
And ascended into heaven,
And is happy for evermore."
Still I go about the world, saying,
"There is a man upon the cross."

—ELIZABETH GIBSON CHEYNE

★

Below the Belt

EVERY time Christians meet these days, whether it is Lambeth, Amsterdam or San Francisco, pronouncements are made that the Church has the answer to the problems that face our world. They tell us that Christians must outdo Communists in meeting the demand of

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people throughout the world for deliverance from poverty and racial discrimination. Yet generally when Christians band together to further the goals set by their official leaders, they are branded as "reds" or "pinks" and efforts are made in high places to silence them.

The most recent instance is the current campaign to put the Methodist Federation for Social Action out of business. It was instigated by the Reader's Digest, in the business of cracking down on anyone who presumes to criticize, even mildly, the status quo. The article to raise the storm was called "Methodism's Pink Fringe" and was written by one of the highly paid editors of the paper, Stanley High. It has had the effect the Digest wanted. Boards of Methodist Churches have passed resolutions about the "sinister encroachments of Communism parading under the name and banner of Methodism" and from the South come pronouncements that the Federation preaches "racial doctrines repulsive to the South."

The fact is that the Methodist Federation, over a long period of years, has been in the forefront of Christian forces seeking to preserve civil liberties, further racial brotherhood, prevent war and establish economic justice. If to stand for these things justifies the label "red" then bishops attending the Lambeth Conference; delegates to the Assembly of the World Council; deputies and bishops attending our General Convention, can be similarly labeled. The only difference—and we suspect this is the big difference—is that the Federation has effectively implemented the official pronouncements, whereas official Church bodies, too frequently, have merely talked.

We are confident that Methodists generally will stand back of this unofficial organization, of which they have every reason to be proud.

Current Movements and Christianity

ALCOHOLICS ANONYMOUS: Ally, Competitor or Both?

By RICHARD S. M. EMRICH
The Bishop of Michigan

IT is impossible in a brief article to do justice to that fine group known as Alcoholics Anonymous, an organization founded by alcoholics to bring men that power which would enable them to overcome the devil of alcohol in their lives. The group contains real Christian insights by which men have been raised from the dead to newness of life. It deserves the hearty support of everyone, for it has done work which should have been done by the Church had the Church not watered down its proclamation of the word and indulged in a false respectability.

Two things are needed for the good life: first, the knowledge of what is good, and second, the power to do the good when it is known. Every alcoholic, because of the tragedy of his life, knows better than we do that he ought not to drink as he does: the problem of his life is one of moral power. It is to this problem that Alcoholics Anonymous directs itself, and the achievements of the group can help us to have a clearer understanding of some neglected aspects of our Christian faith. Alcohol is treated as a spiritual problem, and in this brief article we will mention the five most important of the twelve steps to moral power. For those who wish to read further, I suggest the book, "Alcoholics Anonymous," which is a book of living religion.

Need for Honesty

THE first step to moral power is honesty. The alcoholic must stand before the group and say in effect, "My name is John Doe, and I'm a drunk." There must be no more blaming of one's condition on the government, on an unhappy marriage, or other outside difficulties. The man desiring a cure must begin by being honest with God, with his fellowmen, and with himself. It is confession taken seriously, a cry for help, a humiliating honesty. If a man must die to rise again, surely here is that death when a man says, "I'm John Doe, and I'm a drunk." This is the first and absolutely necessary step, for how can a person be saved until he knows that he is the problem, and that he, like others, needs salvation?

The second step is the recognition that this habit cannot be broken by oneself. With Christianity, Alcoholics Anonymous contends that man's health is not in himself, but that we come to ourselves by looking up and receiving from

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beyond ourselves. Our health consists in the right relationship to God. John Doe is asked to turn his life around. He has been living with his back to God: now he is to turn his face to God. To be proud and independent is to be false. Life begins with God. He is both the source and the goal of life.

I met one day a member of Alcoholics Anonymous who in a vivid story told of this fundamental change in his life. For five years he was drunk, and he used to wake in the morning saying, "Good God! it's morning again." Now he says, "Good morning, God!" St. Augustine's words would be understood by many members of Alcoholics Anonymous, "O Thou Love which art ever burning, and never quenched. O Charity, my God! Kindle me I beseech Thee. Thou commandest me to be continent: give me what Thou commandest, and command what Thou wilt."

Other Demands

THIRD, since wrongs continue to darken the soul, and wrongs corrected are like shades lifted to let in God's light, the members of the group are asked to correct in themselves other faults than alcoholism. They are to pay their debts, apologize to those whom they have wronged, and realize that alcohol is just one revelation of a selfish existence. God, as each man understands him, is taken seriously. He is not there to cure an alcoholic of his problem so that he can continue a fundamentally selfish life. God's light must come into every corner of life, for only then can John Doe become the sort of person who hates his former state. Let every reader of this article remember that every fault corrected during this Lenten season permits more light to enter the soul.

Fourth, the group stresses the need of fellowship. "Don't try to go it alone." An alcoholic must attend meetings regularly; and if he feels himself terribly tempted, he is to call a friend in Alcoholics Anonymous and spend the evening with him. Apart from fellowship, men are cut flowers that wither. God comes to us in and through fellowship.

Here, then, light is thrown on the Church in a fine manner, not primarily as an institution or an authoritative and legal body, but a fellowship of those who turn their faces toward Christ. The fellowship of Alcoholics Anonymous should be such a little thing compared with the fellowship of the Church, but one sadly notes in many of our churches a failure to understand the meaning and deep purpose of the fellowship in Christ. It was Bishop Stephen Neill at General Convention who stated that the Church should have the best fellowship on earth, but that actually it often has the worst.

Place of Service

FIFTH, moral power comes through service. A member of Alcoholics Anonymous must always stand ready to go to the assistance of another unfortunate person. In doing and serving they are themselves strengthened, for God gives his spirit to those who fight his battles, and not to armchair critics. John Doe is put to work as soon as possible after he enters the group, and not just for the good of others. Good works are the fruit of faith, but it is also true that faith grows as we work. We venture out with faltering steps in God's service, and he gives us the strength for our needs. How seldom in the Church do we ask men to do real work which would enable their faith to grow.

The Christian Church can see in Alcoholics Anonymous a group that is achieving power through great Christian insights. In our lives as Christians we, too, could rise to newness of life if we would confess our sins in sincerity, turn our faces to God, be loyal to the fellowship, and venture out in Christ's name. Alcoholics Anonymous will never have the precision of thought which exists in the Christian tradition; it remains deliberately very general in its theological language because it ministers to every alcoholic just as he is. It should be remembered, however, that some theologians are precise in their thought but do not live with God.

QUESTIONS FOR DISCUSSION

1. What is the first step required of alcoholics?
2. Discuss Bishop Emrich's statement that "man's health is not in himself".
3. Do A. A.'s demand of members anything besides that they stop drinking?
4. What part does fellowship play with them?
5. Does your parish provide fellowship? Discuss ways of providing more.
6. What place does service have with A. A.'s?
7. Does your parish require service from you? Discuss.
8. How can we, through the Church, rise to newness of life?

Talking It Over

By W. B. SPOFFORD

APROPOS of the attack on the Methodist Federation by the Reader's Digest, through the article by Stanley High, there is a little story which sheds light upon that journal (see editorial). Some years ago the late Channing Pollock wrote an article which it published on "Why I Don't Go to Church." The Digest offered a prize of $1,200 for the best answer.

Some weeks later I received a letter from Stanley High informing me that 15,000 manuscripts

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had been submitted and that after reading them with due care, the prize had been awarded to Mr. Roger William Riis. Mr. High enclosed an advance copy of the prize-winning essay and said: "I felt that you would probably wish to give it some editorial attention and, also, that you would wish to present the offer of reprints to your preacher-subscribers." In other words, a plug for the Digest.

The editorial attention I gave the matter pleased neither the owner of the journal, Mr. Dewill Wallace, nor Mr. Riis. For my comment was that Mr. Riis was a special staff writer of the Digest and that it seemed a bit odd that such a prosperous journal should pick one of its own staff for the prize from among 15,000 entrants.

Copies of my "Talking It Over" which I sent to these gentlemen brought a quick response. Mr. Wallace sent the longest telegram I ever received, telling me that Mr. Riis was an author of note and "is the worthy son of his illustrious father, Jacob A. Riis," and that Mr. High "was formerly a clergyman—who has been a frequent contributor to the Saturday Evening Post."

Mr. Riis was more personal in his response. He came to my office, fit to be tied—or more literally, ready to smack me in the nose, which he threatened to do. My answer of course was that knocking my block off would hardly prove the truth or falsity of my piece, and what about that? He contented himself by leaving in a huff.

Later that day I met him at a meeting of a committee on which we both served. He had cooled off—in any case he took a different line. He told me what the Digest job meant to him; that he really believed he served good ends by writing for it; and he rather strongly implied that he would be fired if I printed my little story. So I said, "OK, forget it."

And I meant just that. But I kept the numerous documents: the telegram from Mr. Wallace, and various letters from Mr. High and Mr. Riis, tucking them safely away in a safe deposit box. And since Mr. High and his journal have now seen fit to attack a courageous Christian organization and everyone connected with it, including my friend, Jack McMichael, who is in my book one of the top young Christians of our day, I feel justified in digging out the papers and telling this little story which sheds at least some light on the way this millions-circulation monthly functions.

To complete the story I ought to add that this incident prompted the Digest to give a second $1,200 prize the following month—this time to a person who was not a member of its own staff. So if we didn't accomplish anything else, we were instrumental in getting money into the pocket of some person who doubtless needed it more than Roger William Riis.

The Meaning of the Creed

The Seventh of a Series for Lent

By JOHN E. HINES
The Bishop Coadjutor of Texas

"ON THE THIRD DAY HE AROSE AGAIN FROM THE DEAD"

DO you remember what one of our most famous physicists said when Dr. Einstein first announced his "theory of relativity?" "I hope it isn't true," he said, "for if it is, we shall have to re-think the whole of physical theory!" You see, he was afraid, and for precisely this reason: for him and for men, physical theory had suddenly assumed a brand new dimension. It was a new view of time and space and energy. And, it was revolutionary.

So, also was the resurrection of Christ. And we must take the measure of it, if we are to understand why it is the decisive and fundamental factor in the Christian faith.

The resurrection was significant, with the mark of finality, because, to these people of the first century, the "natural order of things had been broken to pieces under their very eyes."

They had learned, through their magnificent Psalms, and elsewhere, how all nature in its delicate and seemly order, had moved upward from level to level, from plant and fish and bird, to beast and man. And, out of this crowning event of creation, man, God had selected "his people," they, themselves, for special spiritual training. Furthermore, it was "out of Zion," out of this very people, that prophecy has decreed that there should come at last the very crown of human growth, the consummation of man's hopes and aspirations—the man, after God's own heart, the anointed one.

At last, he had come! He was there in flesh

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and blood: the hope of Israel, and the desire of all the nations. It was Jesus of Nazareth! They had lived intimately with him, had these people, though confused by him. They had committed their souls to him, though they had also betrayed him. They had even "watered his way to the cross with their tears," so profoundly moved were they by his approaching destruction.

Vision Shattered

THEN they had to stand by, powerless, impotent, while their vision was shattered and their hopes crushed. All that seemed to them to be gracious and good in man, had gone under, beneath a tyranny which they could not suppress. Worse still, God had given them no sign. There had been no rescue, no deliverance, no "coming down from the cross" to confound his persecutors. The "silence of the grave" had closed over him, whose very word was life.

Then came the dawn. Strange news: "They have taken away the Lord out of the sepulchre, and we know not where they have laid him!"

And Peter, running to see for himself, and that other disciple, outrunning Peter. And the empty tomb, and the grave-clothes, lying, and the Lord standing in their midst saying: "Peace be unto you. Why are ye troubled? Behold my hands and my feet, that it is I, myself."

It was with this vision of the risen Lord that all life stood upright again for those who "believed."

It was not the mere comfort of knowing that Jesus, himself, was alive again, and beyond the reach of death. What was even more important was that God's purpose had not been broken. His will had held true. Even the pain and agony and misery and death, had all been leading up to this prepared end. They had worked toward the risen man, the Messiah.

Now, it would be a mis-reading of the gospel evidences, and a gross mistranslation of the Christian faith to assume, as too many have, that the good news of the resurrection means that there is no death. Nowhere (to my knowledge) does the New Testament say that. Certainly, St. Paul did not believe that. For in that same 15th Chapter of First Corinthians, he is specific: "For Christ must reign, till he hath put all enemies under his feet. And the last enemy that shall be destroyed is death."

It is true that, for St. Paul, death never simply means the "cessation of the life process." For him, death means sin, for sin is a condition of death by virtue of the fact that it is alienation from God, who is life. Yet, it is also true, that death is a fact, which has to do with the physical world, in that it puts a term to all that man pretends and to all to which the natural man attached both confidence and security.

In Dr. Tillich's book, "The Shaking of the Foundations," he relates how, in the Nuremburg war-crime trials, a witness appeared, who had lived for a time in a grave, in a Jewish graveyard in Wilna, Poland. It was the only place of any security, in which he and many others, could live after they had escaped the gas chamber. During this time he wrote poetry and one of the poems had to do with the description of birth. For in a nearby grave a young woman gave birth to a baby boy. At the delivery the eighty year old grave digger, wrapped in a shroud, assisted. And, when the new-born child uttered his first cry, the old man prayed: "Great God, hast thou finally sent the Messiah to us? For, who else than the Messiah himself can be born in a grave?"

This true story is also a parable which any Christian would do well to read in connection with the creed's insistence that Jesus rose from the dead. For the grave digger is himself a symbol of the dialectic which unites the things men see and the things for which they hope. Decades of digging graves had crystallized for him, this digger of graves, the sombreness of man's finiteness and the inexorable fact of death. But centuries of spiritual striving had created in him something stronger, the hope of deliverance for the people of faith.

Birth Out of Death

THE death and burial of Christ were the removal from this earth of his whole personality. Death shall mean the same for us. The women, the high priests, the soldiers, the blocked tomb were all witnesses to this fact. But the old grave digger of the parable is witness to even more profound fact, namely, "that only the Messiah can bring birth out of death." The "new" life would not be new unless it came from the completed end of the old. Jesus, himself, seals this with his reassurance, "Because I live, ye shall live also." Therefore, I beg of you, as Christians, do not allow anyone to pervert the faith of the resurrection by telling you that it means that death is nothing. For, they have not so known Christ.

At the same time, neither is it true to say that the good news of the resurrection means the mere survival beyond the grave. That, too, is to misunderstand. As a matter of fact, immortality, if by that we mean simply "survival," is not always "good news."

For men who have murdered the image of the uncorruptible God within them, who, like the hypocritical Pharisees or like Dives in the parable,

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have placed themselves on the far side of an impassible gulf. For them "immortality" is not "good news," but very bad news for, as St. John's Gospel puts it: "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice and shall come forth. They that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

No, these two points of view, namely, that the gospel of the resurrection means that there is not death, or that it means merely immortality of the soul, make nonsense of a gospel which reiterates that the only way to life is to die, here and now; that we must be buried, precisely that, buried in Christ's death (that is the mighty symbolism of baptism). St. Paul's observation is still pertinent when he says, "Thou foolish one, that which thou sowest is not quickened except it die."

So, this natural life of ours cannot be infused with a new life until we die. "Flesh and blood cannot inherit the kingdom, neither doth corruption inherit incorruption." Does that mean we are marking time until the end of this earthly existence? Not at all! The Christian life is a continual dying that it may, by God's grace, become an eternal living. We must die to self that we may live to that which is not self.

We must die to our natural attributes, which are the result of man's "fall" to pride and to lust and to pretensions to power and to ego, that we may live in the glory of a mercy and grace, which we cannot command, but which freely restores us. The Epistle to the Colossians is luminous in this matter when it says: "If ye, then, be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." That, it seems to me, is the Christian hope of immortality. That is the gospel of the resurrection. Not survival, but triumph! Not that death is nothing, but that "death is swallowed up in victory."

The True End of Man

SO the great creed was built up, which stretches itself out to embrace the entire drama of man from creation to the end of the world. That drama has found its supreme solution. Given the resurrection from the dead, all human life becomes intelligible. So long as you stop short in the natural man, in man as a creature of the earth, you have no coherent account you can make of him. He waits for no satisfying end. He finds no adequate fulfillment. His end is confusion.

It is only by the addition of a super-natural outlook that natural man shows that for which he is really meant. It is only by seeing this life on earth, so incomplete, and as a school for another life beyond the grave that this earthly life takes on consistency and reality. Only by looking beyond death can death itself become intelligible.

If you have ever stood in the great quadrangle of Duke University, by night, and directly in front of the superb gothic chapel (which stands at the head), you will likely have seen a strange sight: Flood lights, expertly placed, are thrown upon the chapel tower, sometimes flinging (when the sky is overcast) a vast "shadow-tower" above it.

This, is seems to me, is a parable of human experience, if we take it in reverse.

For the best of our life here is only the broken reflection of life which is above, and from whence cometh our help. So that the words of the Second Corinthians are prophetic:

"We know that if our 'earthly house' of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

QUESTIONS FOR DISCUSSION

1. Why was the resurrection significant?
2. What did people of his day think of Jesus?
3. Does the resurrection mean that there is no death?
4. What did death mean to St. Paul?
5. Does the resurrection assure us of life after death?
6. What does Bishop Hines mean by "this natural life cannot be infused with new life until we die"?
7. What is the Christian hope of immortality? Read the passage from Colossians.

PRIEST OR PASTOR?

ONE day the rector was asked by a shopkeeper, "Are you a priest or a pastor?" Judging the inquirer by his lights it seemed as if he meant to distinguish between a Roman Catholic priest and a minister of one of the Protestant denominations. Romanists frequently make this distinction. Priest to some people seems to have a sinister meaning. It connotes to them a man who stands before an altar and prays for the people, both in their behalf and in their stead. Well, what of it? Do not even the Protestants so? A pastor is one who shepherds his flock and who knows them by name and although he knows their foibles he loves them just the same. Both functions are not only the legitimate functions of a rector of a parish but the avowed duties if he takes his ordination vows seriously. Let us not shrink from names used properly. When we mean "priest" let us say "priest" and when we mean "pastor" let us say "pastor."—Raymond E. Brock.

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On Church Going

By FREDERICK W. KATES
Rector of St. Stephen's, Pittsfield, Mass.

WHY don't Protestants, other than the faithful minority, go to church? Discounting the commonplace excuses generally offered for not attending public worship as being at best lame and feeble alibis for not performing one's known duty, what are the real reasons back of the poor attendance at Protestant services of worship?

One real reason, we would suggest, is that Protestants don't think attending public worship is important. That is obvious. It just doesn't make any difference to Protestants, apparently, whether public worship goes on or not. That public worship is a corporate act of putting God first in our national life and, therefore, is important if we intend to keep God at the center of our national life doesn't seem to occur to those many Protestants who are terrifyingly casual about their church duty. What is important to us we attend to. That we do not, except for a faithful few, attend public worship is eloquent evidence that to the great body of Protestants public worship isn't important.

Lack of Discipline

A SECOND real reason why Protestants as a whole do not get to church, no matter what else they'd rather do, is that we have not been trained to attend worship or else believe we've committed a serious sin. Whatever leads them to attend church, our Roman Catholic neighbors do go to church. And their example shames us. We may not like the things they believe and do, their Jesuit tactics, their Vatican politics, but, like it or not, they are strong and waxing stronger while we limp along handicapped because two-thirds of our nominal membership seldom gets near the church except on Christmas and Easter or when some spectacular event is scheduled or to ask a favor or get a hand-out.

We haven't been trained to attend public worship or believe we've committed a grave sin against God. Maybe so, and maybe not. The minimum duty of a churchman is the same for Protestants or other Christians by whatsoever names they may be called. Every churchman is committed to a threefold pledge: to attend the worship of God in his church every Sunday, to say his prayers, and to give and labor for the extension of Christ's kingdom. We have been taught this, or the clergy are unpardonably remiss.

Our trouble is that we in the Protestant Churches haven't enforced this minimum rule of conduct by threats of excommunication, damnation, hell-fire, and discipline. It would be regrettable indeed if we have to resort to such measures, but meanwhile our public worship is far from the majestically inspiring experience it could be if a good majority of those who claim to be members attended.

It's a sad thing for America that present-day Protestants, descendants of people who came to these shores above all things to enjoy freedom of worship now interpret freedom of worship to mean the liberty not to worship at all. And it will be a sadder day if public worship is not kept up enthusiastically by the free will and volition of Christians who want to go to church rather than who go because of some fear or threat.

Need to Arrest Trend

IT'S high time we who are clergymen and we who are parents arrest this trend of making church-going an optional requirement of the Christian life. Our generation is reaping the pay-off of generations of casual and easy-going indifference about church-going, and the spiritual impoverishment of our people and nation is glaring testimony of the tragedy and folly of our course.

The final reason why so many Protestants do not go to church is simply that they don't want to go. They are glad to accept all the blessings the good Lord gives them, but they feel no obligation to offer to God something in return. To receive gifts from anyone without expressing one's thankfulness is to be guilty of rank ingratitude. To neglect participation in corporate worship is not only to weaken one's personal faith, to reduce the influence and witness of the Church, and to encourage atheism and worldliness, but in the end it will contribute to the loss of all liberty whenever a dictator arises to fill the vacuum in our souls.

This is, in truth, a serious matter. If church-going is not important to you and if you are not training by word and example your children to consider it important, you are casting your vote to close the doors of the Protestant Churches of America, to forfeit the liberty we now enjoy, and to turn the nation over to whatever sinister forces or individuals can then readily take command.

Either American Protestants get back to their churches, or we'll have a generation of heathen

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barbarians on our hands who will make Hitler and his fiendishly foul gang resemble cherubic choir-boys at a Sunday-School picnic. Either the public worship of Protestant America waxes enthusiastic and popular again, or we'd might as well admit our spiritual bankruptcy and quit deceiving ourselves that we want America to continue being a Christian nation of free men.

Sexual Laxity

By REV. ELDRED JOHNSTON

Assistant Minister, Christ Church, Dayton

IT'S a common American boast, spoken or implied, that our morality is higher than that of most nations. We ridicule the French, the Russians, the Italians, the Mexicans for their moral laxity. Yet there is abundant evidence that sexual habits in America are approaching the license which characterized Roman civilization in the period of its greatest decadence.

America needs a prophetic message today—clear, sharp, and to the point: "Sexual laxity is a violation of the law of God and is therefore a certain and speedy way to unhappiness."

I see three basic causes for the widespread libertinism of our day:

One, Hollywood, thrill magazines, and popular novels have sold the masses of people the idea that the sexular experience is purely physical. This is a fallacy. Such an experience is interwoven in the heart and soul and emotions of the person. It has to do with loneliness, selfishness, heartaches, boredom, and the hunger for love and ambition. Hollywood would have us think—(pardon; let me start that again)—Hollywood would have us feel that it is simply a momentary physical fling. The truth is that one act of sexual abuse can wreck a life—or two—or three!

Two, married men have allowed themselves to be caught in a whirlpool of activism: business, social, recreational, political. They are too busy to live—too busy to respond to the normal influences of life. In their homes and families are many opportunities for happy and satisfying experiences. But they think they have no time for them, so they grab cheap and hurried physical experiences outside the home. That is why they remain unhappy and dissatisfied—because their experiences are physical and nothing more.

What one really is after in the sex experience is the fulfillment of the desire to be wanted and loved and needed. This can be found supremely with one's wife and children—but it takes time and effort.

Three, we have divorced religion and sex. We have turned over all sex discussion to the pulp magazines and Hollywood. We have implied that sex is only to be mentioned in a whisper, shamefaced manner. Absurd! Let it be proclaimed (yes, even from the pulpit!) that God created this thing for a noble purpose; and when used in the way he intended it brings happiness; and when misused or abused it brings inescapable unhappiness!

In fact, secular psychology notwithstanding, religion offers the only basic solution for this problem. Religion refuses to allow us to use another person as a "thing." Every person is a sacred personality of infinite worth. Religion rejects the double standard of morals. A man having relations with a low woman drags his body and soul down to her level. Religion alone can give one the power to conquer. Do we really want strength? Then we must remember that there is one who wants us to be strong even more than we want it! This one can and will help us the very moment we decide with all our heart to let him enter and rule our entire life.

Immorality is not inescapable, for God is on the side of all who sincerely desire to rise above it. And he who walks with God walks on the only road to complete happiness.

Church People Are Funny

IT makes me laugh to hear a faithful non-attendant at church services explain his absenteeism with the same old line about not enjoying unfamiliar hymns. When asked what hymns he would like, always comes the same answer, "Well,— 'Onward, Christian Soldiers'." And there the list ends. I ask you, isn't it a bit funny for one to join with fervor in the singing of "Onward, Christian Soldiers" when, so far as he is concerned, there is nothing onward about it, and as a Christian soldier he is missing from roll-call about fifty times out of fifty-two?

Realizing fully that it is the tune and not the words that appeals to most of us, I still think it is a good idea to mean what we say, even when we sing it. Why doesn't someone write some new words to that good old tune so that the "mighty army" of sloth may put truth as well as tune into their singing? Such, for instance, as:

Backward, Christian slackers,
Sliding to the rear,
At our post of duty
Once or twice a year.

—ALICE THURSTON THOMAS

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Reply Requested

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

THERE are messages to which there is no reply requested. To others some response must be made. The Gospel belongs to the second type. Here it comes over the wire: "God loves you and sends his very self to you." Only ten words, but what a telegram from heaven!

Some folks getting it think: "Isn't that nice! I wonder if I'll like what he brings and will wish to do what he suggests." They look the gift horse in the mouth before deciding to accept it. And when they find some items which are hard to take or "too idealistic," they let the gift remain stored away in the attic for possible future use, in some dire emergency or just before death.

Others think: "Someone is fooling with me. God does not mess around with things in this world like telegrams. He is concerned only with spiritual matters." So they toss the message away and never recognize him at all.

Still others think: "Is it possible! I must certainly keep on the alert by prayer and thanksgiving so as to see him in everything that comes to me. And I must find some way to return such a gift. Why, I must give everything that has come to me for his use! I never expected to see him in this world! What news! I wonder if the rest of the family and the neighbors know about this. I wonder how I can get the news around the world!"

Only ten words. What is your reply?

Seeing It Through

By WILLIAM P. BARNDS

Rector, St. Matthew's, Lincoln, Nebraska

ONE summer in my youthful days I became interested in taking German lessons. I talked with an old college professor friend of mine and he agreed to tutor me in the language. He was wise with the wisdom of experience and he said something like this: "If your enthusiasm doesn't lag, you will learn some German." I soon discovered what he meant because it was one thing to think how nice it would be to be able to read German, but it was quite another thing to learn to read it!

Enthusiasm is wonderful and we can thank God for it; but more than enthusiasm is required if a task is to be completed. This applies in a real way to Church work. It is easy enough to arouse considerable enthusiasm for raising a Church budget, but it requires persistent work, careful attention to details, and a certain amount of bull-dog tenacity to complete the task so enthusiastically begun.

Many a project fails just because people do not have the willpower to see it through to the end. Many a new group is organized in parishes in answer to real needs. An enthusiastic beginning is made, but when the hard, inglorious work of building it up arises, people are unwilling to pay the price of the hard work involved.

There is simply no substitute for persistence and unremitting attention to details if a worthwhile job is to be done. Often the difference between success and failure is just a matter of staying with a project. It is easy enough to start on a Church job; the important and crucial thing is to see it through.

Trivial Religion

By H. ROSS GREER

Rector of St. Andrew's, South Orange, N. J.

"WHEN people tell me, 'I do not believe in missions,' I am tempted to answer, 'I shouldn't think you would, for the apparently superficial emphasis that many Church people put on their religion suggests that they probably would not care to share with others anything so trivial. Only where convictions based on deep faith exist, is there a strong interest in and devotion to the missionary cause'," Bishop Washburn of Newark said recently.

The religion of some people is a thoroughly trivial thing. It's cheap. Some patronize the Church and talk about "the little Church." Some regard their contributions, meager as they often are, as a sort of insurance apparently thinking, "If there is a God, he won't forget that I did my bit. I'll edge in somehow, if there is a hereafter."

The sincere desire of people who are serious about their religion is expressed in the words of the spiritual—"Lord, I want to be a Christian in my heart." To achieve that desire a changed heart will be necessary in more cases than we like to admit.

Changed hearts avoid an-hour-Sunday, best-clothes-religion, and seek to love God first on all days and in all ways and to love others for the love of God and to serve God's children whenever and wherever able to serve them.

Some who profess and call themselves Christians do the Christian religion more harm than the Society for the Advancement of Atheism.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

As a Mighty Stream. By Julian Morgenstern. Jewish Publication Society.

Studies in the progress of Judaism through history, by one of the finest scholars, one of the noblest spirits of our day. Dr. Morgenstern recently retired as President of Hebrew Union College in Cincinnati, and the trustees of the College asked him to gather together these papers for publication in his honor. The book will help Christians to understand how a modern liberal Jew looks upon religion and life, and how he holds a friendly and sympathetic attitude toward other religions without yielding up loyalty to his own.

Religion and the Rise of Western Culture. By Christopher Dawson. Sheed and Ward, $3.50.

This is the second volume of Dr. Dawson's Gifford Lectures, Vol. I appearing last year as "Religion and Culture." The whole series of lectures are an elaboration and demonstration of Lord Acton's theme that the heart of culture—a culture, any culture worthy of the name—is religion. Dawson is one of the universal minds of our time; he is like Toynbee, and knows everything that has ever happened in human history! And like the Anglican Toynbee, the Catholic Dawson is a man of faith, and believes it is not too late to get back to the living fountains of cultural vitality—though we be far gone from them. A noble book.

One Man's Testimony. By Norman Goodall. Harper. $1.50.

A fascinating autobiographical statement of faith by the successor to William Paton of the International Missionary Council. The author has kept the faith in spite of the disillusioning experiences of two World Wars—in 1914-18, he was with the Artistis Rifles. His faith is a deep earnest Bible-nurtured confidence in God and his power to save.

The Westminster Study Edition of The Holy Bible. Westminster Press. $10.00.

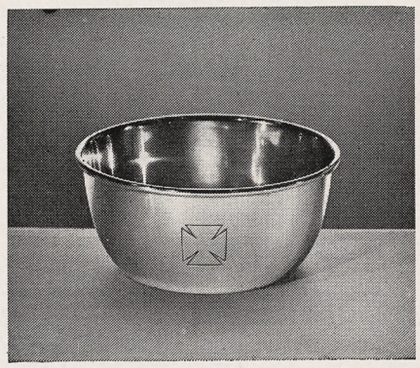
The very least one can say of this book is that it is the most beautifully printed annotated Bible ever published. It is on thin paper, with large clear type, printed in paragraph form with paragraph sub-heads, and brief notes at the foot of the page—and it even has a concordance and an atlas. The maps in the atlas are from the larger Westminster Atlas. There are in all 2,014 pages, so that at $10.00, speaking only in quantitative terms, the book is the bargain of the year!

The introductions are clear and relevant, though brief. The point of view is more or less conservative, although modern historical and literary criticism are taken for granted. As is often the case, the writers are more conservative in the New Testament than in the Old. The introductions tend to be theological, and their theology is "confessional" (i.e. conservative Reformation theology). The church is, for example, the New Israel—a perfectly Biblical conception. In the New Testament, the sub-headings tend to be homiletical and picturesque rather than analytical, though this criticism is by no means applicable to all of them.

No publishers at the present day are doing more than the Westminster Press to open up the Bible to our generation. It is to be hoped that many more Episcopalians—as well as other Christians—will become regular Bible readers as a result of the publication of this magnificent book.

Zwingli and Cranmer on the Eucharist. By Cyril C. Richardson. Seabury-Western Theological Seminary. 25c.

Dr. Richardson's M. Dwight Johnson Memorial Lecture at Seabury-Western is a magnificent critique of Dom Gregory Dix's position. He holds that Dom Gregory is right in the main, and that Cranmer's Eucharistic doctrine was essentially the same as Zwingli's. Cranmer likewise was a nominalist in his Eucharistic theology, though a realist on the Doctrine of the Incarnation. It is a first-rate contribution to the theology of the Anglican Church in the Reformation Period.



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EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

to the influence of religion and the Churches on American life." It is particularly timely due to the heated controversies over federal aid to schools, including parochial schools, and the demand in some quarters that no official representatives be sent to the Vatican.

MRS. ROOSEVELT AT YONKERS

★ Mrs. Eleanor Roosevelt was the speaker at a meeting of the Auxiliary of St. John's, Yonkers, N. Y. recently. She spoke on the U. N. and its relationship to the community. There was an audience of over 2000.

ALCOHOL STUDIES AT YALE

★ Applications are being received from those who wish to attend the Yale school of alcohol studies, the object of which is to make the most recent findings of scientific research available for application to the problems of alcoholism. Clergymen, social workers, doctors are eligible to attend the school which is from July 8 to August 4.

ARKANSAS CATHEDRAL TO BUILD

★ Trinity Cathedral at Little Rock., Ark., is to erect a new building at a cost of $200,000. One unit will provide diocesan and cathedral offices and a choir room; the other will provide educational, recreational and fellowship purposes. There is $100,000 on hand, and the other $100,000 is now being raised.

FLORIDA CATHEDRAL TO BUILD

★ The cathedral at Orlando, Fla., is now raising funds for a new parish house and church school building. The campaign is being conducted by a firm of professional money-raisers.

COUNSELORS APPOINTED AT COLUMBIA

★ Chaplain James A. Pike of Columbia University announced on March 20 that three religious counselors to Eastern Orthodox students have been appointed. Dean Georges Florovsky of the Russian Orthodox Seminary will advise students of that Church; the Rev. John Zanetos will be the advisor to Greek Orthodox students, and the Rev. Vasile Hategan will serve other Orthodox under-graduates.

MISSIONARY SPEAKS IN MISSISSIPPI

★ Mary Cruise, missionary in the Philippines has been speaking through February in the diocese of Mississippi, following these meetings with addresses at Memphis, Chattanooge, Sewanee and Knoxville. Herself a physician, she spoke particularly of the work at the hospital at Sagada in the mountain province.

PENNSYLVANIA SEEKS EXTENSION FUND

★ The diocese of Pennsylvania is planning a campaign for $400,000. The executive council states that it needs a minimum of $150,000 for church extension; $125,000 for new buildings for the Philadelphia Divinity School; $125,000 for the maintenance of a diocesan conference center.

MR. HARPER PROPOSES A CHANGE

★ The Rev. Ralph M. Harper, rector of St. John's, Winthrop, Mass., has written a letter praising Tom Barrett's "Here Comes the Bride's Mother" (March 16). At the same time he thinks he has a better ending, which is as follows:

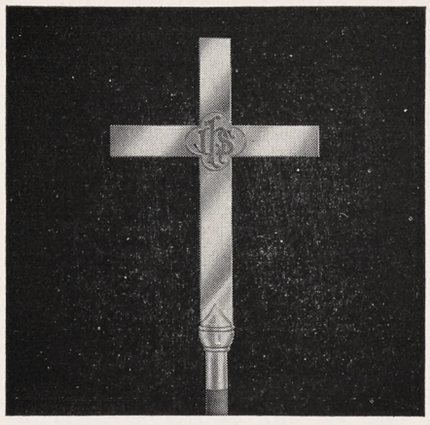
They drove on for a while in silence. "It must be heavenly in heaven," Isabel said, smiling happily, "where they neither marry nor are given in marriage. But there is one compensation on earth—the wedding fee."

"Yes, dear, you would remind me," said Mr. Entwhistle, "I forgot to give you the envelope."

Isabel opened it eagerly and read:

"Dear Reverend:

Just before the wedding my tailor took me aside in the robing room and whispered that the constable had a court summons unless I at once made a part payment on the $400 I owe him. So, Reverend, I made a decision to fork over all I had and let my father-in-law foot the bill for the honeymoon. You, I am sure, will be glad to forget the wedding fee. Surely you cannot disagree that in this instance honesty is the best policy."



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NEWS OF CHURCHES OVERSEAS

WORLD COUNCIL HAS REAL GROWTH

Increased interest is being displayed in the World Council of Churches, in spite of attacks in some quarters, reported Henry Smith Leiper, associate general secretary of the international agency, at the meeting of U. S. member Churches held at Buck Hill Falls, Pa., March 22-23. Mr. Leiper was unable to be present because of illness. The Council is composed of 155 Churches in 44 countries.

The attacks, the report said, have come from "misinformed economic conservatives, by openly hostile and destructive fundamentalist critics, as well as by Communist sympathizers who regard the Council as the tool of western imperialism and capitalism."

RUSSIAN CHURCH LEADERS GREET STALIN

The bishops of the Russian Orthodox Church, headed by Patriarch Alexei, have sent a message to Stalin hailing him as "the teacher and friend of the workers," under whose leadership "racial, national and religious equality is insured."

EQUALIZE FUNERALS IN FRANCE

Bishop Jean Weber, R.C. of Strasbourg, France, has decreed that funerals will in the future be the same for everyone regardless of social or financial position of the family. The only exceptions will be in the case of celebrities whose work warrants "a certain pomp" as a tribute to their achievements.

SEES CHRISTIANITY SURVIVING IN SOVIET ZONE

Bishop Otto Dibelius of Berlin, speaking in the French zone of Germany, said that "a hardened Christendom is developing in the Soviet zone which justifies great hopes for the Church in the future." He also warned leading churchmen that the Church must not commit itself "either for the east or the west in the party-political struggle."

AUSTRALIAN CHURCH LEADERS COOL TO VATICAN PLEA

Church leaders in Australia declared that they are not prepared to enter into reunion discussions with the Roman Church on the basis of "absorption" into Roman Catholicism. One of the spokesmen was Anglican Bishop William Hilliard of Sydney who said: "We are ready to confer but only on a sincere basis of union without the sacrifice of principles." The moderator of the Presbyterian Church and the president of the Wales Methodist Conference took the same stand, with the latter declaring that "no Protestant Church would repudiate its great Reformation principles."

CHURCH ISOLATIONISM DECLARED DOOMED

Ecclesiastical isolationism, like the national variety, is doomed according to Bishop John Dixon of the Church of England in Canada. "If Christians cannot exhibit brotherhood, secular churches spring up which witness to fellowship if only on a national plane," he said at a service for Protestants of all denominations in Montreal. "The very word 'communion' is being taken away from us by the disciples of Marx who find in it a secret of a life of corporate solidarity."

VATICAN REPRESENTATIVE LEAVES PRAGUE

Monsignor Ottavio de Liva, last remaining Vatican representative in Czechoslovakia, left Prague by plane on March 20 for Rome. He had been ordered out of the country for alleged subversive activities. Meanwhile leaders of other Churches in the country took the oath of allegiance to the state at a formal ceremony.

SOCIAL WORK SCHOOL IN GERMANY

Aided with $50,000 from American Lutherans, an Evangelical school for social work has been set up in a castle near Betzdorf, Germany. It will provide special training for clergy and laity engaged in all types of social activity.

WAVE OF RIOTS IN AFRICA

Religious workers among Johannesburg's Negro population report a new wave of rioting in native towns near the city. The Rev. H. Leach of St. Alban's mission for Negroes said that "it is a regular thing nowadays for non-whites, colored and natives, to be insulted and assaulted by young men who appear clearly to resent the presence of non-whites at all. The object of their attacks on natives seems to be based on nothing more than the fact that these people are not white. This attitude causes a burning resentment among non-whites. The younger Negro people, impatient of the wise counsel of their elders, have reached the stage where they demand immediate retaliation. Frustration is relieved by action."

Timely Tracts

THE WORK OF A BISHOP
By
W. APPLETON LAWRENCE
Bishop of Western Massachusetts
All clergy should have copies to give to their people.

☆

MISSIONS DEMAND UNITY
By
V. S. AZARIAH
The late Bishop of Dornakal
One of the great leaders of our generation deals with a timely topic.

☆

MEANING OF THE REAL PRESENCE
By
G. A. STUDDERT-KENNEDY
Considered the greatest essay this remarkable man ever wrote. Many thousands have been distributed by our clergy. Have a supply on hand for the inquiring person.

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THE INNER LIFE
By
EWDARD M. CROSS
The Bishop of Spokane
One of the great leaders of our Church on how to attain inward peace.

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THE MARRIAGE SERVICE
By
HUGH McCANDLESS
A Witness editor explains the service. A fine tract to place in the hands of those about to marry.

☆

THE CHRISTIAN AND HIS MONEY
By
BENJAMIN M. WASHBURN
The Bishop of Newark
Explaining the correct attitude toward money for a Christian.

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***The* WITNESS**
Tunkhannock, Pennsylvania

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NEWS OF OTHER CHURCHES

MINISTER SEEKS OFFICE ON FREEDOM ISSUE

Campaigning on a "freedom of religion" issue, the Rev. Glenn D. Miller, Methodist of Mountain View, Cal., seeks a place on the city council. He said the action of the council in denying a permit for the construction of a Mormon tabernacle induced him to enter politics. He maintains that any denomination has a right to organize and establish a place of worship.

FOREIGN STUDENTS VISIT VILLAGE

Bertha, Minn., a village of 600 persons, was host recently to 42 foreign students attending the University of Minnesota. They came from 21 countries. It was their first look at life in rural America. They toured farms and the village's business places, attended meetings of farmers groups, went to a folk dance and attended churches.

CONTROL OF MAN SEEN AS REAL PROBLEM

Effective means of controlling men is the crucial problem in international affairs, according to Andrew C. Cordier, assistant to the head of the UN. Addressing the laymen's movement for a Christian world order in New York, he conceded that "the prevailing sense of pessimism appears justified on the basis of radio and newspaper reports" but added that "these accounts do not properly evaluate the hard facts of life. They do not, for example, assess the power utilized by the prophets, the power contained in the Psalms, or in the life of Jesus". He said that the UN had demonstrated successfully that moral pressure could be employed in solving international disputes.

SEVEN-DAY FAST FOR PEACE

About fifty persons connected with Churches are to go to Washington to start a "seven-day fast for peace", which will start tomorrow, April 1, at midnight and be continued until Easter morning. Leaders are A. J. Muste, director of the Fellowship of Reconciliation and a Presbyterian minister, and Dorothy Day, editor of the Catholic Worker.

REVERENT GOOD FRIDAY OBSERVANCE

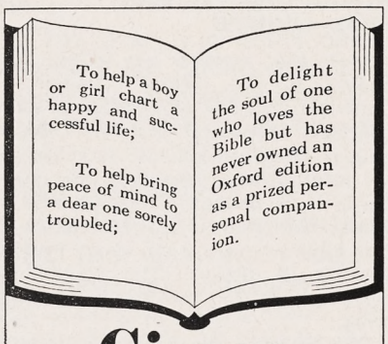
Some 1,460 business firms in Buffalo, N. Y. have been urged to cooperate in a more reverent observance of Good Friday. They have been asked by a committee composed of both Roman Catholic and Protestants to close between noon and three and when possible to give employees time off to attend services. Large billboards, and bus and trolley cards, as well as car-bumper placards are carrying the Good Friday message.

FEDERAL COUNCIL IS BACKED

The executive committee of the council of churches of Pittsfield, Mass., has voted unanimously to "reaffirm confidence in the Federal Council of Churches" which is attacked in "The Road Ahead", a book by John T. Flynn. It was reported that 800 copies of the book had been distributed to employees of the G. E. plant in the city.

FINDS TELEVISION HAS BAD EFFECT

Television is having a bad effect on children, according to the Rev. Edward Connaughton, superintendent of Dayton's R. C. schools. He blamed parents for cases where pupils came to school "so drowsy they fall asleep



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School: 9:30 and 11; E.P. 8
Weekday: H.C. 7 and 10; E.P. 5:30
Wed. in Lent: Vicar's Evening, 8

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H.C.: Tues. 7:45, Thurs. 10

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in class". He also reported cases of children suffering emotional upsets from watching programs unfit for them.

SEES U. S. HEADED TOWARD POLICE STATE

Robert W. Searle of the Protestant Council of New York, stated in an address in that city that he sees "a move toward police state methods" in legislation governing control of atomic energy information. He also said he was disturbed by some government regulations concerning loyalty tests. He declared that "any man who sticks his neck out on any issue, racial for example, or international, can be a suspect."

ERNEST R. BROMLEY GOES TO JAIL

Ernest R. Bromley, Methodist minister of Wilmington, O., was jailed on a charge of resisting arrest during eviction from his two-room apartment. He maintains that he and his wife and baby were evicted because of his campaign against segragation in the schools. The owner of the apartment said that he was evicted because of his association with Peacemakers, a pacifist organization, and because of his refusal to pay federal income tax, which he did not pay since such a large part of the national income is for war purposes. Mr. Bromley, while living in Wilmington, has no church at the present time.

MINISTERS ASK TAX ON DIVORCES

A proposal to impose a tax of $25 on every divorce granted in Arkansas, was approved by the ministers of Rogers, Ark. It would bring the state about $240,000 if it became law.

RICHMOND NEGROES REFUSE TO BE SEGREGATED

Members of the 62 Negro churches in Richmond, Va., took no part in an eight day preaching mission held in that city, since the segregation law permits them to attend meeting with whites only if they sit in a reserved section. The mission was attended each evening by about 5,000 persons. Speakers during the mission were Franklin C. Fry, president of the United Lutheran Church, who deplored the middle class nature of Protestant Churches; George A. Buttrick, Presbyterian of New York, who said of the present social order: "Mend it and we won't have to defend it." Another speaker was Ralph W. Sockman, Methodist of New York, who was optimistic about peace. "Goodness has been crucified many times but it manages to survive. We have liberty only through discipline. God has not empowered man to set off a chain reaction to destroy the world."

NURSES REJECT BEQUEST

The visiting nurses association of Hartford, Conn., has turned down a bequest of $5,000 since the use of the money is limited to Protestant patients. Spokesman for the group declared that it "is contrary to the principles of the organization."

BAPTIST OPPOSE AID TO CHURCH HOSPITALS

The Baptists are opposed not only to federal aid to schools connected with Churches, but oppose also any grants to Church hospitals. This decision was made at a joint conference held in Washington attended by representatives of the Northern, Southern and National Baptist Conventions. The decision was based on the historic position of Baptist Churches on the separation of Church and state.

GROUP REFUSES TO PAY WAR TAXES

A group of 48 men and women, including eight clergymen, in various parts of the U. S. refused to file income tax returns as a protest against "bomb building" and war. Some refused to pay that part which "corresponds to the percentage of the national budget now allocated to war preparation", while others refused to pay anything on the ground that "the major activity of the federal government is war."



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PEOPLE

ORDINATIONS:

RICHARD J. HARDMAN, assistant at Calvary, Pittsburgh, Pa., was ordained priest, and EDWIN G. BENNETT, to be in charge of St. Matthew's, Homestead, Pa., was ordained deacon by Bishop Pardue on March 18.

CLERGY CHANGES:

PETER PAULSON, formerly curate at St. Alban's, Westwood, Cal., is now doing full time student work at U. C.L. A.

JAMES H. JORDAN, formerly vicar of St. Luke's, Fontana, Cal., is now assistant at St. Mary's of the Angels, Hollywood, Cal.

LISLE H. CONE has resigned as rector of Trinity, Monroe, Mich., because of ill health and is now on the retired list.

RUDOLPH O. LIESINGER, formerly rector of St. Matthew's, Buffalo, N. Y., is now chaplain of the Veterans Hospital in Buffalo.

JOHN H. PAYNE JR., assistant at St. Paul's, Pawtucket, R. I., becomes rector of St. Paul's, Gardner, Mass., and vicar of Immanuel, Winchendon, April 1.

FREDERICK F. MEYER, formerly in charge of Holy Trinity, Essex, Md., is now rector of St. Matthews, Oakland, Md.

WILBER C. LEACH, formerly vicar of Holy Cross, Valle Crucis, N. C., is now vicar of St. Luke's Chapel, New York City.

ELLISON F. MARVIN, formerly assistant at St. Luke's Cathedral, Portland, Me., is now assistant at St. John's, Yonkers, N. Y.

GEORGE W. DUMBELL, formerly rector of St. David's, Highland Mills, N. Y., is now in charge of St. John's, Stony Point, N. Y.

LAY WORKERS:

HELEN M. AVERETT is now the executive secretary of the Woman's Auxiliary of Alabama. She was formerly secretary-treasurer of St. Mary's, Birmingham, a position she has filled for 25 years.

DEATHS:

ELISE GIBBS DEXTER, 70, former missionary to China, died in Boston on March 14 after a brief illness. She was widely known at home and abroad and her death will strike the hearts of innumerable people throughout the world.

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● ADDRESS CHANGE

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

JOHN KREMER
Layman of Overbrook, Pa.

Send extra copies of March 9 as I want to give them to a priest who has discussion groups of young people. My, what the Church owes to Dr. Bell.

DAVID C. HUNTINGTON
Retired clergyman of Waterford, N. Y.

Dr. Bell's thought-provoking article on the Church calls for a rejoiner. After all, does not the fashionable church serve a purpose anyway? It helps its own church members to remember and recognizes God. In it they can keep the first part of the summary of the commandments. What Dr. Bell deplores in churchmen is the neglect of the second part of the summary i. e. loving one's neighbor as much as he does himself.

The Rev. Charles Kennedy's Lenten sermon here was a brilliant answer to the objection that church services were "dull." Now allowing that they seem dull, why is it? Because in following the Church year, there is an endless repetition. People are never "stung with the pleasure of a sudden thought," a la Milton. Church members have been receivers and not givers. They become as dead, as the Dead Sea, which receives but never gives. Just as soon as a person has been converted, he should plan to convert others, either in the church school, or by cooperating in starting a mission in a new suburban district, or by giving a tithe to the church treasury. I remember a new vestryman asking the others how much he ought to give. The warden said "one dollar." I was young then and afraid they would think me a crack-brained idealist, so did not raise that amount to a tithe. Had I done so I might have saved his life by helping him to think that he was of some use in the world. It might have prevented him from committing suicide, which he afterwards did. It is always needful to remember and recognize God in the family, in the Church, and in the nation. "The nation which forgets God will go down quick into hell."

My idea of the Church is that every church should be a rescue mission. If it becomes a rescue mission, bringing the rich and poor together (like Nelson's church in Cincinnati) when the old aristocrats die off, there will still be a congregation of potential aristocrats, gathered from the slums (this is the only practical method of slum clearance—any other method will fail). Baalam said "Let me die the death of the poor" for by his expressed wish he was buried among them.

Lastly, ought not every church to become the mother of churches? Planting them in outlying districts as Dr. Smith of Buffalo did. Lay-readers could conduct Sunday schools and services in localities convenient to the population. When studying in New York someone told me that Grace Church had ten millionaires in the congregation. With all that wealth I wondered how many churches Grace Church would be able to found, should all those rich men give a tithe to the Lord. Did they regard the church as an object of charity or as a charitable institution itself? As an object of charity it is patronized and contemptible. As an institution to help the body as well as the soul and an agency to bring the world to Christ, even the business world might be induced to respect it.

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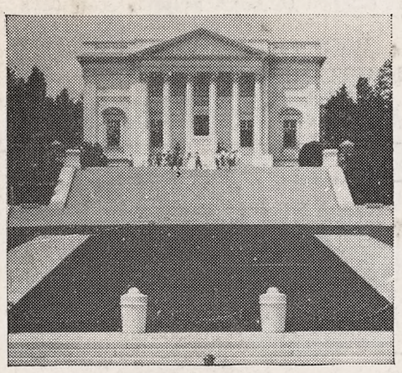
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The Easter Number **April 6, 1950**

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Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

TRINITY CATHEDRAL
NEWARK NEW JERSEY
The Very Rev. Frederick J. Warnecke, Dean
The Rev. Richard Aselford, Canon
The Rev. Benjamin F. Axleroad, Jr., Ass't.
The Rev. Edward W. Conklin, Assistant
Sundays: 8:30 A.M., 11 A.M., 4:30 P.M.
Tues.-Fri. (October-May): 12:10 P.M.
The Cathedral is open daily

ST. PAUL'S CHURCH
Montecito & Bay Place, OAKLAND, CALIF.
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Meridan St. at 33rd St.
INDIANAPOLIS
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
SECOND STREET ABOVE MARKET
Cathedral of Democracy—Founded 1695
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
Weekdays: Wednesday noon and 12:30.
Saints' Days: 12 noon.
This Church is open every day.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Richard J. Hardman.
Sunday: 8, 9:30, 11 and 8
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

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STORY OF THE WEEK

World Council Program Needs Much Broader Base

Bishop Angus Dun Says the Episcopal Church Lacks Ecumenical Consciousness

★ Bishop Angus Dun of Washington underscored the need for bringing the program of the World Council of Churches into "the main channels of the Church's life" and to clergymen and laymen on the local level. In an address before the meeting of the conference of USA member Churches of the World Council, Bishop Dun also outlined another major task facing the Council: "to actualize on the continents, in countries, in neighborhoods the measure of unity we have formalized in world terms and at top levels."

He pointed out that delegates to the 1948 Amsterdam Assembly of the World Council pledged themselves "to stay together;" yet, he added, "how hard it is to commit a whole Church to an on-going responsible relationship that will truly engage its whole life." He cited the Episcopal Church as an illustration, observing that "my own Church is as yet tied into the World Council, and likewise into the Federal Council of Churches, on the periphery of its life rather than at the center. I am sure "that my own Church needs to think and to act in fresh ways if it is to carry through within its own structure and life the commitment it has made in joining the World Council. Others must say whether this is true of their Churches."

Bishop Dun asserted that nothing has done more in recent years to develop "ecumenical consciousness" than the widespread participation of congregations and individual Church members in contributing to inter-Church aid. But he said he could not be optimistic "about the speed with which we can nurture an informed ecumenical consciousness among our people."

"Will for unity" is not enough, he said, because it can be "frustrated and blocked by failure to take seriously the fact that a Church has a body and habit patterns."

The Episcopal leader said the first World Council Assembly agreed to carry forward together the work of the two world movements for unity in faith and order, and in life and work; to facilitate common action by the Churches, to promote cooperation and study, to promote the growth of ecumenical consciousness, to establish relations with denominational federations of world-wide scope, to call world conferences on specific subjects, and to support the member Churches in their task of evangelism.

"In still broader terms," Bishop Dun continued, "it can be said that our Churches have undertaken to look towards one another; to carry forward a serious and dynamic conversation with one another about our differences in faith, in message, in order; to move as near to one another as our consciences will permit."

These objectives, he said, raise two questions: "How can our Churches be brought to gear into that commitment at the centers of their life?" and "How can our commitments be put to work in the much publicized 'grass roots'?"

As an answer to these problems, the bishop quoted the message of Amsterdam as expressing "our best conviction when it says, 'Our coming together to form a World Council will be vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be fit witnesses and servants among their neighbors'."

GROUP PRAYS FOR PEACE

★ Organized by a group of world war veterans at a meeting in Manchester, N. H., in 1948, a prayer-for-peace movement has spread to many parts of the United States and to other lands. More than 750 organizations have adopted the practice of having daily prayers at noon, asking that the nations of the world shall be led into the ways of peace. Organizations concerned with the movement include churches, business and industrial organizations, and civic groups.

Interviewed by Comtesse Alain de Pierrefeu, one of the leaders of the movement, Presiding Bishop Sherrill stated his belief that such prayer, offered by Christian people everywhere is certain to be of value, and expressed the hope that this plan will be adopted by many members of the Church.

EPISCOPAL CHURCH NEWS

ELEANOR ROOSEVELT GETS AWARD

★ Mrs. Eleanor Roosevelt, Episcopalian, received the annual award for social justice, made by the Religion and Labor Foundation. She was cited as a "valiant fighter in the people's cause, champion of justice and fair play, never wavering in democracy's defense."

Prof. Kermit Eby of the University of Chicago, formerly a labor leader, told the meeting of the Foundation, held in Cincinnati, that there were two methods of dealing with our problems, the political and the religious. With the latter, he said, we "stand on principles only at the times when principles do not conflict with our desires." A religious solution means "being willing to live for what we believe and willing to sacrifice our lives for it." He cited Jesus and Gandhi as examples.

UNIVERSITY PARISH OFFERS LECTURES

★ A series of lectures were offered on Wednesday evenings in March by professors at the University of Syracuse, held at Grace Church which serves Episcopalians at the university. There were also lectures on the creed by Rector Walter N. Welsh, and one on politics and economics by the Rev. Laurence Hosie, director of the local council of churches.

CHANCEL CROSS IS DEDICATED

★ A chancel cross made of ebony, walnut, oak and teak, which is thirteen by seven and a half feet, was dedicated last Sunday at St. George's, New York, by the rector, the Rev. Edward O. Miller. His sermon was on the history of the cross as a Christian symbol, and he stated that there were 400 known forms of the cross and



FAITHFUL TO THE LAST—TO A THIEF ON THE CROSS

forty are used in Christian worship. "The earliest form," he said, "was the plain Roman cross on which Christ was crucified and which we now have probably in its exact dimension in St. George's."

The cross was presented to the parish by Mrs. Henry Hill Pierce and Mrs. Lucius Wilmerding.

MISSION HELD IN RALEIGH

★ The Rev. Daniel A. McGregor, formerly the head of the department of education of the National Council, and later a professor at the school of theology, University of the South, is conducting a Holy Week mission at the Church of the Good Shepherd, Raleigh, N. C. His theme is the gospel and the needs of man.

ELECTED PRESIDENT OF URBAN LEAGUE

★ The Rev. John Baiz, rector of Christ Church, Warren, Ohio, has been re-elected president of the Urban League of that city, this being his third term. The first president was also the rector of Christ Church, the Rev. Rudolph E. Schultz.

HOW ROBIN CHEN WAS ELECTED

★ A letter from Alice Gregg from Shanghai tells of the procedure in the recent election by the Chinese Church of Bishop Robin Chen to be bishop of Anking.

On the first morning the chairman explained that the election might be by nomination from the floor, or that it might be under the direct guidance of the Holy Spirit, each delegate writing the name he chose on his ballot. This latter was favored. The election took place after lunch. We sang, Come Gracious Spirit, Heavenly Dove, and the Rev. Hunter Yen led us in prayer. Two lay delegates passed out the clergy ballots, and two clergy delegates passed out the lay ballots. Two tables were brought in each with the big red sheet for us to sign with Chinese brush. A hush fell as the four with the ballots stood ready to give the results. The lay spokesman said, "Mr. chairman, number of clergy ballots, 14; for Ch'en Chien-chen, 14 votes." Then Arthur Wu said, "Mr. chairman, number of lay ballots, 22; for Ch'en Chien-chen, 22 votes." In a moment the room was full of people wiping their eyes and blowing their noses.

CONSECRATION IN IOWA

★ The Rev. Gordon V. Smith is to be consecrated bishop of Iowa on April 20 at St. Paul's, Des Moines, where the bishop-elect has been rector for seven years. The Presiding Bishop will be consecrated, with Bishop Whittemore of Western Michigan and Bishop Roberts of South Dakota as co-consecrators. Mr. Smith will be presented by Bishop Randall of Chicago and Bishop Keeler of Minnesota, with the Rev. Phineas Casady of Berkeley, Calif.,

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and the Rev. LeRoy Burroughs of Ames, Iowa, the attending presbyters. The sermon will be delivered by Bishop Nebraska and Bishop Mallett of Northern Indiana will be the litanist.

COUNCIL OFFICERS VISIT VIRGINIA

★ The Presiding Bishop gave a comprehensive survey of the work of the Church to the faculty, students and other members of the Virginia Theological Seminary, March 16. He spoke of the great opportunity which the world of today presents to the Church for courageous and relevant leadership.

The Bishop's address was followed the next day by a series of talks by three officers of the National Council to the senior students on specific aspects of the Church's program.

The Rev. John Heuss outlined the work of the department of Christian education, revealing both the educational weaknesses and needs of the Church and told of the developing program by which these needs are to be met.

The Rev. George A. Wieland, director of the home department, spoke of the needs and progress in the domestic mission field, in college work, rural work and in work among the Negroes.

Mr. Robert Jordan gave an interesting account of the inception and development of the one world for Christ program. He also spoke of the various ways in which the Church seeks to make its life and work known.

FOOTBALL STAR LEAVES TRINITY COLLEGE

★ Dick Aiken, sophomore, who was a real factor in bringing the Trinity College football team through last fall unbeaten and untied, is leaving college this month to do church work in Nevada. He plans eventually to enter a theological school, but says that he is anxious to get some first hand experience before making us his mind.

THE PICTURE ON THE COVER

★ The picture on the cover is one of the panels from the side of the font at the Church of the Epiphany, New York, the font itself being a part of the George Guy Barnard collection. Most of the works of art that Mr. Barnard collected are now in the famous "The Cloisters" in that city. This particular piece was not added to the Cloisters group because there was no way of telling where it came from and exactly how old it is. However it is believed to be at least six centuries old and is considered by experts to be a handsome example of ancient design and carving.

YOUNG ADULTS MEET IN ARIZONA

★ Arizona's contribution to the survey of young adult organizations and programs, now being made in the eighth province, was focused at a series of meetings in March at Tucson and Phoenix. Thirty-one faculty and student members attended a conference of young married couples at the Episcopal student center, Tucson, arranged by the Rev. John W. Ellison. A meeting of the "Young Marrieds" club of Grace Church, Tucson, was planned by the Rev. Jerry Wallace. At Phoenix, members of St. Anne's group, Trinity Cathedral, contributed their ideas. At the latter meeting Dean Carman was able to point out that questions asked by young mothers and wives present had been, or would be, answered in the comprehensive program which was being carried out in that alive parish.

WOMEN'S WORK FOR PEACE

★ Mrs. Lakshmi Nandan Menon, native of India who is connected with UN, was the speaker yesterday at a meeting of the women of the diocese of Newark, meeting at the cathedral house. Her subject was how women can work for peace. At present she is chief of the section on the status of women of the department of social affairs of UN.



JESUS CHRIST IS RISEN TODAY will peal from carillons throughout the land on Easter Morn. Carl F. Keuhner, music master of Trinity, Covington, Kentucky, here plays at the console of chimes

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EPISCOPAL CHURCH NEWS

DECISION RESERVED ON MELISH CASE

★ The appellate division of the supreme court of New York reserved decision March 29th on the appeal of the Rev. J. Howard Melish against his ouster as rector of Holy Trinity, Brooklyn. The case, submitted after two hours of verbal debate, was based on Justice Steinbrink's decision last spring upholding the legality of Bishop DeWolfe's dissolution of the pastoral relationship. Attorney Theodore Kiendl, representing the vestry which petitioned for the ouster, maintained that their action was precipitated entirely because of the outside activities of the rector's assistant and son, the Rev. W. H. Melish, "which has caused dissension in the congregation detrimental to the parish."

Lawyers for the two clergymen, as well as a committee of the parish, R. H. Weissman and William Mason Smith, argued that the vestry which petitioned for the ouster had been repudiated by 70 percent of the congregation, thus nullifying its petition. They argued further that at no time was a bishop authorized to rule on the dissolution of the pastoral relationship except at the request of either the congregation or the pastor. They also maintained that the case should not have been considered by Justice Steinbrink since the vestry had not exhausted its ecclesiastical remedies.

Chancellor Jackson A. Dykman of Long Island, representing Bishop DeWolfe, countered with the contention that there was no provision in canon law for review of a bishop's decision. He declared that it was fundamental to the Episcopal Church that the power descends from the bishop to the congregation, adding that in this case the bishop's action on the standing committee's report must be "the ultimate judgment."

A date for the decision on the appeal was not set.

EPISCOPAL CHURCH LEADS IN RELIEF

★ It is so seldom that the Episcopal Church is at the top of a list for good works that we hasten to present figures of contributions in 1949 to Church World Service. Our Church contributed $459,477. Southern Presbyterians were second with $314,761; Disciples, $231,092; Lutherans, $142,525; Northern Presbyterians, $132,190; Evangelical and Reformed, $129,434; Congregational Christian, $99,428; Methodist, $82,293.

JOSEPH F. FLETCHER GOES TO AUSTRALIA

★ The Rev. Joseph F. Fletcher, professor at the Episcopal Theological School, Cambridge, leaves by plane for Australia on April 10 to take part in the Australian congress of the Partisans of Peace, meeting in Melbourne.

CONSECRATION DATE FOR KIMBER DEN

★ The Rev. Kimber Den will be consecrated Bishop of Chekiang on April 25th at St. John's Cathedral, Shanghai. A letter from him, dated March 9, reached The Witness March 28. "This new call came to me as a very pleasant surprise," he writes, "and I have accepted it most gratefully and humbly as a call from above. I do not deny at all the great honor and dignity bestowed upon me with this new call to the episcopal office. But, as you know, that high office of the Church is always inseparable from great responsibilities and incessant toil for the cause of Christ's kingdom. It makes me tremble with fear when I think of the magnitude of the task of that great diocese of Chekiang, which is the oldest and largest one in China under the Anglican Missionary Society. By God's grace I believe I may find strength in him, the source of all power and I take up this great call as an adventure of faith. I need all the prayers of all my good Christian



EASTER is a feast day for children as well as adults. Here is a group of youngsters worshipping together at the new children's altar at St. Peter's, Santa Maria, California

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friends in America for more wisdom, vision and courage to meet the challenge ahead.

"Please don't forget me for I am the same old Kimber Den, a humble brother of yours in Christ. Even after our move to Hangchow, the see city, I'll still continue to support all those social welfare works, such as the leprosarium, blind school and the Kiangsi Rural Service Center, and they will have my personal attention. The Marcia Spofford Memorial School at Lotus Pond Village especially will continue to have my persinal attention."

It has been some months since The Witness asked for contributions for the great work of Kimber Den, due to the impossibility of getting funds to him in China. It is now possible to do so, therefore if there are those who care to make contributions please make checks payable to The Witness, writing Kimber Den Fund, in the lower left hand corner, and mail to The Witness, Tunkhannock, Pa. Contributions will be sent him as frequently as the total justifies.

ARCHBISHOP CRITICIZES VATICAN DECREE

★ Recent instructions on Church union discussions issued by the Vatican were criticized March 28th by the Archbishop of York, who said that they will "cause great disappointment to those working for Christian unity." He described the Vatican instructions as "restrictive rather than permissive."

"It would be difficult," he said, "for visitors from another world reading these carefully guarded permissions to understand that they concern discussions, not between Christians and militant atheists, but between those who believe in the same God and Savior."

Archbishop Garbett criticized what he declared was the assumption that "submission to Rome is the only reunion which the Roman Catholic Church can contemplate."

THE MARCH 12TH BROADCAST

★ Quoting a high official of a broadcasting company, Robert D. Jordan, director of the department of promotion of the National Council, said that the radio hookup arranged for Presiding Bishop Sherrill's address Marsh 12 was the largest ever used, except for special broadcasts by the President of the United States.

The broadcast was carried by 680 radio stations in the United States, Hawaii, Alaska, the West Indies and Central America. In addition, more than 300 electrical transcriptions were sent out, and for the use of tiny isolated missions and places where radio reception is poor, more than 500 phonograph records of the address were shipped. The radio address was carried by stations belonging to all four of the national networks.

It is impossible to estimate accurately the size of the listening audience. Based on the number of orders for supplies that were received and shipped by the National Council's Department of Promotion, it is believed that 4,500 parishes and missions were equipped with radio receiving sets to hear the address during the regular church service.

It is too early to make even a preliminary report on the amount of the offering. A number of parishes have written and wired that they are "over the top." The first reports from dioceses conveying the assurance that they are sure they have reached their quotas came from Rochester, Northern Michigan, East Carolina, West Missouri.

CONVOCATION OF CENTRAL BRAZIL

★ The new missionary district of Central Brazil held its first convocation in Sao Paulo, at Trinity Church, February 14-17. Twenty-five lay delegates and alternates were present and 19 stayed for the entire four days. Bishop Louis C. Melcher, in his convocation address, called for a missionary spirit to be pursued through larger confirmation classes, increased self-support, and the opening of new work. The laymen present pledged their full support to this program.

The convocation devoted considerable time to consideration of a program for youth, deciding to "give special attention to the organization of the Uniao do Mocidade Episcopal in parishes where the national program has not been used."

The convocation asked the bishop to hold clergy conferences and to send out regular instruction on the doctrine, discipline and worship of the Church. "In view of the interest on the part of the laymen it was requested also that lay conferences be held."

RABBI PREACHES AT UNION SERVICE

★ Rabbi Sidney S. Tedesche of Union Temple, Brooklyn, was a preacher last week at one of the noonday services held at Holy Trinity, Brooklyn, and sponsored by the church federation of the city.

"In these days of catastrophe," Tedesche continued, "it seems small consolation to be reminded that other periods have been marked also by catastrophe. But we must remember that, in spite of recurrent crises and wars, great advances have nonetheless taken place. For the average man life has been lengthened twenty years. Health has been improved. Labor has been lightened by science, and leisure increased. These are the other side of the coin. Our problem is whether the gift of time has made us happier, more contented, or better men. Indeed, with the juggernaut of destruction threatening to roll once

(*Continued on Page Eighteen*)

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EDITORIALS

The Easter Faith

YEAR after year Easter always means hope to men of despair. It speaks in a very personal way to those who stand bereft and stunned in the presence of death. It speaks to those who suspect the game is nearly up and ask, What's the use? It speaks to all of us today living in a world which may not be for long. In the midst of our pessimism and talk-talk of bombs and self, the year comes round again to spring and God keeps faith with us as for a thousand-thousand times before. The very feeling of spring stirs the human heart with fresh hope. But ours is more than a celebration of nature's annual miracle and the revival of her brightness. Our hope should be quite pathetic and wistful were this all that Easter meant. Ours is a hope surpassingly more personal and reassuring. Ours is hope and trust in the one who made the earth so fair, and brought again from the dead his Christ for us men and for our salvation.

In a world obsessed by the futility of human devices, Easter celebrates the omnipotence of God. This does not mean that God can do anything. He cannot make a square circle. He cannot make man with freedom of will and then force him to choose the good. He is not a magician! The omnipotence of God really means that nothing, literally nothing, can ever finally thwart his purpose. Though we refuse the Christ and crucify him on the cross, God is not mocked. Christ remains the one way to the kingdom of our heart's desire, peace on earth and good will to man. He stands triumphantly across the years of time, not dead and buried, but risen and victorious, the one whom we must heed or perish in the strife.

Easter comes this year as we talk of the destruction of the world and build up stockpiles of desolation. The vitalities of the universe are in our hands, and we tremble when we contemplate the future. Well may we fear man's evil, but on such a day as this we take heart in the invincible faith of the Christian ages. At the heart of all created things there is a spiritual meaning once revealed so convincingly in Christ. This shall not fail whatever man may do. We believe in the omnipotence of the love of God which was in Christ, that though the heathen rage so furiously nothing shall finally thwart God's will and purpose. Let men boast and warn of their capacity to annihilate all human life from the face of the earth. We doubt not the possibility of fearful catastrophe, but man's pride and evil must also reckon with the Almighty who has not made the world in vain. The last word is his as it was after Good Friday. On a similar day when the earth was dark and hope was low, there dawned a morning when the sun rose high and life had vanquished death.

★

"QUOTES"

THE Resurrection makes strong demands upon faith. We live in a world dominated by science, in which law reigns from center to circumference of our vast universe. People say, "Dead men do not come to life again," and there is an end of it. And yet what a desolate world ours would be if the gates of death closed upon us forever! It would be a world where we would have to accept the presence in high places of envy, hatred, cruelty, avarice, and tragedy. It would be a world in which Christ would be forever dead and God would be defeated. Jesus and death do not belong to each other. Death is death. Jesus is life, eternal life. In the presence of Jesus we become alive to God.

— FORWARD-DAY-BY-DAY

★

Easter Evening

ON Easter Evening we are standing between the greatest tragedy of human history and the greatest hope of human life: between Good Friday and Easter Day.

The questions arise in our minds at once, why was the one necessary? How can the other be true?

Of course we would rejoice to rise from the dead if it didn't seem so impossible! But how can we hope for such beatitude when we are surrounded by such injustice?

These two great mysteries—the mystery of darkness, the mystery of life—meet in the twilight of Easter Evening when the body of Jesus is lying still, wrapped in the clothing of the dead and, we are told, his spirit is in the place of departed spirits, telling them that the doors of their prison shall be opened.

It all reads like a fairy tale to those who believe that the material world is the only substantial fact in life and who think that a belief in the supernatural is a foolish superstition which should not engage the serious attention of those who walk by sight and not by faith.

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Of course it all depends on our viewpoint. If in looking at life we find that it is merely a process which is solely dependent upon physical sight and logical conclusions, then surely nothing can be required of us but physical exercise and mental gymnastics, but if the life of Jesus Christ reveals to us a more excellent way, then surely it is not to be explained by these processes.

To Jesus death is such a grim reality that he shrinks from it more than the ordinary man, but while it is the last enemy of man, it can be overcome and so he commends his spirit into his Father's hands as one who confidently expects that God will overcome it.

And the curious thing is that when men accept this view of things sincerely, they find the fruits of the spirit, love, joy and peace.

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Current Movements and Christianity

SECULARISM AND HUMANISM: Ally, Competitor or Both?

By GEORGE F. THOMAS
Professor of Religious Thought at Princeton University

THERE can be no question about the danger of secularism and humanism in our age. Together, they probably constitute the greatest contemporary challenge to the Christian faith. This is obvious enough in the case of Russia, whose leaders have openly championed secularism in its most militant form. It is less obvious but not less true in the case of America. We have not officially repudiated our Christian heritage and adopted secularism as our national ideology. But our loyalty to the Christian faith has been seriously weakened and secularism has become much stronger during the last few generations. The tragic events of the last decade, it is true, have shaken the blatant confidence of a great many Americans about secular humanism and some of them have returned to Christianity as to the rock from which they were hewn. But secular humanists have not been routed. The intellectual and social forces that produced their shallow creed are still operative. And Christians are still too confused in their thinking and divided in their strategy to take full advantage of their new opportunity.

If the Church is to be more effective than it has been in its struggle against secularism and humanism, it must understand more clearly what they are and how they have arisen. Secularism is primarily an attitude or temper of mind and only secondary a theory. It is the attitude of the man who acknowledges only the things and values of the natural world. He may not deny the reality of supersensible things and values—indeed, on Sundays he may even profess belief in and devotion to them—but he does not really regard them as important, indeed, he usually ignores them altogether in his thought and conduct. Whether he is conscious of it or not, he lives by a naturalistic philosophy and ethic. He is not only in but of the world. This world is all and it is enough.

Creed of Humanism

MOST secularists are also humanists. Like all humanists, they have a high view of man and a profound faith in his capacity to direct his own course by reason. But their humanism has little in common with either classical or Christian humanism. They regard man simply as a part of nature. True, they assert the uniqueness of man. Man possesses intelligence and is able to transmit his culture with the aid of words and other symbols. The humanist may even speak of the human spirit and its values. But to him man is essentially a product of the evolutionary process, a highly complex animal; and his unique capacities and spiritual values bear no relation to a supersensible, spiritual reality. Man may be the highest product of nature; but he does not have the dignity of a being made in the image of God.

Secularism and humanism are only different sides of the modern world view that began to develop at the time of the Renaissance. This world view has been characterized above all by three things: a pre-occupation with the task of understanding and mastering nature by means of the scientific method; an obsession with the production and enjoyment of material goods; and a profound confidence in the rationality and moral

possibilities of man. Though modern thinkers such as Pascal and Carlyle had pointed out the limitations of the scientific method, practical materialism, and romantic optimism about man, it was only after the first world war that the superficiality of this modern world view was widely understood. The second world war revealed with startling clarity that science could be the source of great power but could do nothing to teach man its proper use. It also demonstrated that men could fall to depths of evil that had never been suspected by modern humanists.

As a result, the Church has a unique opportunity in our time to confront disillusioned men with the claims of the Christian faith. What should be its strategy?

Christian Strategy

FIRST, the Church should patiently but firmly expose the idolatry of man and his reason which has confused modern thought, reminding man that he is not the creator of the world but a finite and dependent creature. It should show him that the modern humanist's insistence upon the absolute autonomy of man is an expression of pride. It should warn him that, while his reason is one of his noblest faculties, it is fallible and needs to be illuminated by faith. Above all, it should shake him out of his moral complacency by pointing out to him his sin of self-centeredness and his dependence upon divine grace to overcome it. The primary problem of man is not ignorance or error with respect to what is right but the power to do what he knows to be right. Christianity asserts that he gains this power only by uniting himself in faith with God and letting the love of God in Christ take possession of his will. In the same manner, he attains the freedom he seeks; for perfect freedom comes not from the assertion of the autonomy of man's will but from the surrender of his will to God in service.

The Christian answer to secularism is also clear. Since secularism is based upon the illegitimate extension of the scientific method beyond its proper domain, Christians should point out the nature and limitations of the scientific method and reassert the claims of other methods of knowing such as prophetic insight. When the pretensions of the scientific method are deflated, the argument for philosophical naturalism fades away. Then the assertion of faith, based upon religious experience, that there is an invisible, spiritual Being that transcends the natural order is more likely to be heard. It is also necessary to emphasize again the transitoriness and hollowness of the material values that are so prized by modern man and to insist upon the primacy of the spiritual in life. In this way, the shallowness of the secularist's assumption that only things and values of the sensible world are real or important can be shown.

Good in Humanism

SECOND, the Church must avoid the temptation to attack indiscriminately the whole modern outlook. There is much that is good in humanism. Its fundamental principle, the dignity of man, is an integral part of the Christian faith, though it is based not upon man's inherent worth but upon his relationship to God in whose image he was made. Christians also assert the rationality of man, though they are more aware than humanists of the way man's finitude and sin narrow and distort his vision of reality. They can even agree that the insistence upon the autonomy of man is valid as a safeguard of his freedom of thought and conscience. After all, the greatest achievements of modern man, e.g., religious liberty, political democracy, and liberal education, have sprung from his belief in the individual's capacity for independent thought and action. Indeed, religion itself is strengthened rather than weakened when this belief is taken seriously, provided it is accompanied by a recognition of the dependence of the individual upon the religious community for guidance and help.

Even secularism has something to teach the Church. It reminds Christians of the inadequacy of a purely other-worldly religion which has nothing to say about the implications of religion for life in this world. An other-worldly religion will always invite the hostility of political and social liberals because of its indifference to social injustice, and other remediable evils of earthly existence. Moreover, the naturalistic philosophy which is implied in most secularism calls attention to the fact that man is not a pure disembodied spirit but that as an animal species he is part of the natural order and must adapt himself to the conditions and submit to the limitations of all creatures. It makes him aware that his spiritual life and values are deeply affected by his body and by the natural environment. As Archbishop William Temple says, "spirit arises within and as a part of an organism which is also material, and expresses its spirituality, not by ignoring matter but by controlling it." While the great religions of the East, especially India, "seek to affirm the supremacy of the spiritual by the denial of reality to the material," Christianity is committed to a belief in "the reality of matter and its place in the divine scheme." (Temple, William: Nature Man and God, pp. 477,478).

Thus, Christians must gladly accept the ele-

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ments of truth in secularism and humanism. They must give full credit to those whose devotion to science and its practical applications has done so much for human happiness. They must not fear to make common cause with humanists in opposing social and other evils that impoverish the earthly life of man. Christianity has always been willing to adapt itself to new truth. On the main issue, however, there can be no compromise. Christians are committed to the belief that the things and values of the natural world in space and time point beyond themselves to God as the ultimate ground of all existence and value. They do not believe, therefore, that a world view based upon the scientific method alone can ever be adequate to the whole of reality. Nor can they ever be persuaded to substitute devotion to the ideal ends of human life for the worship of God and the service of his will.

Humanists in Churches

THIRD, the Church must realize that the secularism and humanism against which it struggles are almost as prevalent among its own members as in the world outside. Christians have no right to be self-righteous in their condemnation of the modern spirit: they are under its spell no less than unbelievers. Their worship, corporate and personal, is all too often lacking in depth and sincerity because their faith is weak. When they are outside the walls of the church, their thinking is based upon the same assumptions and their conduct is governed by the same motives as the thinking and conduct of others. To such an extent has the modern church compromised with the world that the business activities and the racial attitudes of Christians are seldom distinguishable from those of non-Christians. Even in their recreational preferences and sexual standards they are deeply influenced by secularism. Parents who make a serious effort to educate their children in Christian truth and worship are very rare. It is obvious, therefore, that the Church will never be able to overcome secularism in the world until it has cast out the secularism that has crept into its own house.

Needless to say, it must also purge itself of humanism. As men's faith in supersensible reality and value has weakened, their sense of dependence upon a higher power than their own selves has faded out. More and more, Christians have accepted devotion to ethical and social ideals as a substitute for the service of God and have assumed that they could realize their ideals without the aid of divine grace. This tendency cannot be reversed merely by exposing the error upon which it is based, a naive and romantic optimism about man. It is necessary, above all, for Christians to deepen and purify their faith in God by spiritual discipline. For it is only as man recognizes vividly the power and goodness of God that he can see his own weakness and sin. Secular humanism can be weakened by pointing out its inadequacy as a world view and way of life; but it can be destroyed only by faith in God and surrender to his will.

QUESTIONS FOR DISCUSSION

1. What is meant by secularism?
2. Do you consider this world enough?
3. What is humanism?
4. How does it differ from Christianity?
5. What are the three characteristics of humanism-secularism?
6. What should the Church do to meet the challenge?
7. What is wrong with other-worldly religion?
8. Have the group discuss their own recreational preferences and sexual standards. Are they secular or Christian?

Invitation to Communion

By ANGUS DUN
The Bishop of Washington

HOW good it would be if in the invitation to you of other Churches to share in this holy communion there were no shadow of a suggestion of hospitality shown to strangers. How good it would be if this were without any question simply brethren in Christ's one Church gathering at the table of the common Lord as brothers in one household in a time of great need.

There are things that separate us and we have not yet found the way to oneness. But there are deep things that unite us. The holy love of God in Christ, that spending, cleansing, seeking, pardoning love, has broken through to us within our separate households. Around him and his life given for us and to use we can unite. Together we face our one world with all its enmity and fear and faithlessness. And to all of us the same humbling word comes from the Lord; "Ye are the light of the world."

So as a kind of foretaste of the oneness the One Lord seek for us, whether or not we seek it for ourselves, we gather here around this table, which is also altar, place of fellowship and place of offering.

Out of our common past there come to us the words of the book we all treasure, "In the beginning God" and nothing else. And God made all things and man in his image, sharing with man even a little of his own creative power. And, at long last, man, by his cunning, has entered

An address to clergy and others of various denominations at Washington Cathedral.

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into the secrets of the most high and fashioned for death and for chaos what was meant for life and beauty and the glory of God.

The H-Bomb

FACING the dread of this ugly thing that man has made, we turn to another using and transforming of the world's common stuff. We turn to one bearing the common flesh of our humanity, the very love of God come down to seek us in our lostness. He took bread and blessed and break; he took the cup and blessed and shared. Then presently he gave his body to be broken on a cross that the love of God might break through to us in our wrongness, and cover our wrongness and lift us out of it.

Some of us call this other way of using and transforming the common stuff of the world a sacrament. Against a bomb we hold up a sacrament.

In penitent thankfulness we lift his gift of himself up before the Father. "Look, Father, look on his anointed face, and only look on us as found in him." We open hands and hearts in faith to receive him, that he may dwell in us and we in him. Through him and from him we seek light for ourselves and for all his people and for mankind stumbling in darkness.

The Meaning of the Creed

The Eighth of a Series for Lent

By JOHN E. HINES
The Bishop Coadjutor of Texas

"I BELIEVE IN THE HOLY GHOST"

OF all the postulates which the Christian Church has put forth, the one which people are most likely to take, without critical investigation and, consequently, the one which they least understand is "belief in the Holy Ghost." It seems so nebulous, this belief, so unnecessary, so difficulty to place, so hard to "nail down to realities," that many Christians have refused to come to grips with it at all.

Perhaps that is what one of our scholarly-priests means when he says that he finds that he preaches his worst sermons on the great feast-days of the Church's life. Why? Because the great feast days stand for, and reflect, the fundamental doctrines of the Church's faith: Christmas, the Incarnation; Easter, the Resurrection; Pentecost, the Holy Spirit. How inarticulate most of us become, when such an occasion presents itself.

Yet, it is precisely these mighty concepts that give the Christian faith its vitality, as well as its validity. They were not conjured up out of academic flights of fancy. They are the product of a profound experience, these mighty doctrines. They are not intellectual schemes, which were dreamed-up to fit the vagaries of human behaviour. They were the end-result of that behaviour, observations by eye-witness or by participants.

As a matter of actual record, the doctrine of the Holy Spirit did not particularly occupy the attention of the Church's theologians until his deity was challenged by the followers of Arius, in the fourth century. As that great controversy developed, it soon became apparent that belief in the Spirit was vitally affected by belief in the Son: the Arians, who denied that Jesus Christ was "of one substance with the Father," began to say that the Holy Spirit was little more than "the influence of Christ's example, a gift to men, a thing created, in no sense an essential reality in the eternal life of God, himself." It was Anthanasius who answered, in effect, that "If Christ, the Son of God, be indeed of the very substance of the God-head, and no less divine than the Father, himself, then, the Holy Spirit, through whose agency the divine Son is conveyed into the lives and hearts of the faithful, cannot be less divine than he whom he conveys, and is, therefore, also very God of Very God."

They had, on their side, "Athanasians," not only logic, but also the sense of the scriptures and of Church tradition. So that, when the second general council met in Constantinople, the Church rejected Arianism, and, in reaffirming the Nicean Creed, sanctioned a second form of the creed which read:

"And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who, with the Father and the Son together is worshipped and glorified. Who spake by the prophets."

How Doctrine Developed

IT might be well for us to consider, briefly, the way in which the doctrine of the Spirit passed through its various stages of development within

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both the Old and New Testament, finally becoming the heritage of the Church. As we can see from our reading, the thought of the "Spirit of God" is the first theological thought of the entire Bible. In that magnificent account of the creation of the world in Genesis, while all was yet unformed chaos, we read that the "Spirit of God moved upon the face of the waters." As a matter of record, the expression in the Old Testament, that is most common, is "the Spirit of God" or, the "Spirit of the Lord."

The phrase which is so familiar to us, "the Holy Spirit" occurs in only two passages: (in the 51st Psalm) "Take not thy Holy Spirit from me," and in the 63rd chapter of Isaiah, where we read that the House of Israel "grieved his holy spirit." So, the "Spirit of God" is very common, and in historic accounts, stands for the life of God, which, going forth as a divine energy, is directed toward man, filling man with its own power. Actually, there is no department of human life that lacks traces of the working of this Spirit: physical endowments, intellectual ability, craftsmenship, all of these things can be referred to the Spirit. We see that same Spirit more clearly in the "inspiration of the Prophets" and as "resting upon the Messiah, also."

However, when we pass from the Old Testament to the New Testament, we find an immense development taking place. If there is one thing that we can say of the New Testament, in describing it, we can say that it is a book of the Spirit. From the very birth of Christ onwards, the whole Christian dispensation is a dispensation of the Holy Spirit. When we read the synoptic gospels (Matthew, Mark and Luke), we find the idea of the Spirit beginning to take both "form and color" which it does not have in the Old Testament, and which gives increased power to the "self-revelation" of God. Looking at the early ministry of our Lord, we find that his birth, baptism and temptation, are all intimately related to the presence and working of the Holy Spirit. Such significant acts of power as the "casting out of demons" are a proof of the activity of the Spirit. When Jesus prepares his disciples for similar experiences which will lie before them, it is always because the Holy Spirit will speak through and for them, that they can put from them all anxiety as to how they will bear themselves in the great crisis of their lives.

This impression of the working of the Spirit is even deepened in the Acts. If you wish a clear basis, an historical basis, for the "doctrine of the Holy Ghost," it is to this book that a man ought to turn. Close to the very beginning stands the experience of the great day of Pentecost, in which the outpouring of the Holy Spirit is a flame which has since lighted history. And, throughout the Acts, there is a profound feeling that the Church, and her leaders, are being guided, controlled, inspired, and energized by the intimate and direct working upon them of the Holy Spirit. There are those vivid events, such as Philip's meeting with the Ethiopian eunuch; or Peter's journey to see Cornelius; or the journeys of St. Paul, and in each of them, the decisive word is spoken by the Holy Spirit. The same is true of St. Paul's writings. In these writings, the major theme is the wretched state of man who, knowing and desiring the good, yet finds himself unable to practice it, for the "law of sin" is stronger in his members than the "law of God," which is in his heart. Yet, however great is that fact of his, and man's wretchedness, there is still a greater fact: the "freedom from this unharmonized life, which freedom God has opened to man through Christ." And, the very moment, when St. Paul passes to the "exposition of this freedom," the whole sweep of his thought is filled with the presence of the spirit, so that the "new life" appears to him as the life of the Spirit.

More Than Impersonal

IT is important for us to realize that this Holy Spirit to which Paul points, is something more than just an impersonal source of energy. Belief in the Spirit is belief in personal life and not impersonal energy. When St. Paul speaks of the Spirit as "bearing witness with our spirit," and "as making intercession for us," intercessions which are beyond our power, then we see that we have passed beyond the stage where the Holy Spirit can be conceived of simply as some form of energy working in man, and leading him on toward God. And, in such a verse as we find in 2nd Corinthians, "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit," it is logical to assume that St. Paul has ascribed to the Holy Spirit attributes which associate him with, but do not simply make him identical with, God and Christ.

Thus, Christian thought holds perilously, but in perfect balance, the paradox of God's transcendence, as well as his immanence. Christian thought recognizes the operation of the ever-proceeding Spirit in all the glories of nature, in every durable work of art, in every discovery of knowledge which enriches civilization and enlarges human life. But, above this even, Christian thought holds in highest reverence as the supreme operation of the Holy Spirit, that which he is perpetually doing in the sphere of Christian experience, itself: namely, the "sanctifying of the elect of God" reproducing Christ in Christians.

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Frankly, were it not for this power of the Spirit, Christianity would be the despair rather than the hope of men. For, in the person of Jesus Christ, we see revealed a perfection at once human and divine, but which, nevertheless, remains forever unattainable by weak and sinful humanity. Were it not for the fact that (to quote St. Paul) "the Spirit helpeth our infirmities," we could do little more than view from afar "the glories of the fact of Christ."

Profound Passages

ONE of the most profound passages in all of the writings of St. Paul is his insistence, in the 8th chapter of the Romans, that "the Spirit beareth witness with our spirit that we are the children of God." Why is that necessary? Simply because our spirit gives us no such reassurance, and no such guarantee. For the spirit of man is that of our "natural mind, and our natural thought, and our natural will," and these cannot give us certainty that we are "the heirs of all the ages." For despite the fact of man's creativity, despite man's similarity with God, who made him, despite all of these things that often betrayed man into pretending to that to which he should never pretend, the truth of the matter is: Man's spirit is bound to human flesh and human flesh, as Dr. Tillich reminds us, is hostile to God. But when the Spirit beareth witness with our spirit, that we are God's children, then, something new has come. Here is the introduction of a new reality, a new being. This is a Spirit which is distinguished from our spirit, yet, able to inform our spirit, so that it is, at once, beyond us and within us. Dr. Tillich feels that the whole message of Christianity is contained in this one statement. For, says he, "Christianity overcomes law (by this he means the unattainable moral law which is a demand upon every responsible human being) by the certainty that we are the children of God." Surely, he adds, there is nothing higher than this. For, though we are in the flesh and subject to its cleavages, to its disastrous betrayals, we are, at the same time, in the spirit, too, which means that we are in relationship with the ultimate meaning of life. What a tremendous realization this is when we view it through St. Paul's eyes and through his thinking. For, to him, to be Christian means "to have the Spirit" or "to be possessed by the Spirit." For no man calleth Jesus Lord, save by the Spirit and it is the Spirit that enables us to cry "Abba"—Father.

Perhaps it will help us to a better understanding of the whole Christian position, if we can lay aside some of our pre-conceived ideas, and recognize that, as far as the New Testament is concerned, the Holy Spirit is henceforth and forever a corporate, rather than an individual possession. It cannot, in its purest working, be separated from the body, through which it acts, and that body is the Church. When Jesus made the promise of the Holy Ghost to them who were his closest followers, after he had gone from the earth in physical form, he made it in connection with the feeling of the unity of their fellowship. So that he was virtually saying to them that the Spirit would come, but only when they made it possible through their corporateness. This, then, is the lesson of Pentecost, whereby the Holy Spirit created the new society, the "fellowship of the redeemed." This is the reason the sacraments of the Church are efficacious and necessary, because they are the vehicles of the creative agent and the shared gift which guarantee the redemptive character of the "new society." This is why the most profound area of prayer is corporate prayer rather than individual prayer, for the prayers of the group are a guard against the vagaries and selfishness of the lone individual. This is why "schism," either by an individual or by groups, is such an offense against God, because it scatters and mangles the body, through which the informing Spirit does come to men. This is why "belief in the Holy Catholic Church" stands in the same context with the mightiness of the forgiveness of sins, the resurrection of the body, and the life everlasting. This is why a poet, like T. S. Eliot, is so near the heart of Christian truth, when he says:

"What life have you if you have not life together
There is no life not lived in community
And no community not lived in praise of God."

So we come to the end of this series on the great creed of Christendom. It may seem strange that it was written so long ago and yet, is still repeated in the churches of our modern world. Strange, because much has happened since its writing, and significant events have come to pass. However, it would do us well to consider that none of these changes has wrought alterations in the basic truths, which this creed does present. True, the Ptolemaic astronomy has given place to the Copernican. The power of beasts of burden has had to bow to the power of steam and electricity. Men walking have become men running, yea, even flying. The ingenuity and curiosity of men have even divided the atom.

But, these things have merely altered the scene upon which the faith has entered, they have not altered the faith. As a matter of fact, they cannot alter the faith, for it was once and for all delivered to the saints, it was once and for all revealed to the children of men, and men

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do but reflect the insight of both yesterday and today, when they say, with St. Paul:

> "For I am persuaded that neither death nor life nor angels, nor principalities nor powers, nor things present, nor things to come nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

QUESTIONS FOR DISCUSSION

1. Name the feast days that give Christianity validity.
2. What are the experiences they are based upon?
3. What did the Arians believe?
4. Trace the development of the doctrine of the Holy Spirit.
5. Name the synoptic gospels and what is the meaning of the word "synoptic"?
6. What New Testament book most clearly teaches the doctrine of the Holy Spirit? Why?
7. What is meant by God transcendence and his immanence?
8. Why does Bishop Hines say that the Holy Spirit is a corporate possession?

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The Awful Wonder of Easter

By GILBERT P. SYMONS

WHEN the Spring moon grows full again and after it that first of all Sundays comes, there will rise up from all over the land the sound of bells and of choirs and congregations singing, "Jesus Christ is risen today. Alleluia!"

Well for us if we believe it and live in it. The more we do so the louder may we sing. I would not dampen one note of it all.

But in this dark Lenten night another mood has seized me. My soul desires the almost impossible—to forget the habit of twenty centuries, to drop away the gold-encrusted vestments of tradition, to go back to where Easter was new out of the hand of God, awful, stunning, a wonder like the dawn of the first day.

Men have lived long upon the earth. At rare times you and I sense them all. By the call of the blood we can reach back through forebear after forebear to the ultimate primitive peering fearfully from his cave. How long the chain of ancestry is, God only knows. But long it has been, and through all the length of it has beat one rhythm: birth, struggle and death; birth, struggle and death.

Sin has been with us all the way—that we have been taught, and that we can well believe. But besides sin there has been something else. George Frederick Watts depicted it in his solitary pathetic figure crouching upon the globe, sounding the one remaining string of his lyre. Shall we call it hope? or the still small voice? or the intimation of God? or of immortality?

Greater Than Creation

BUT for all the hope, all the sorrowful turning away from sin, all the brave, kind deeds, all the lifting of a tear-stained face to the sky—for all that, at last came the great silencer. The lyre's last string broke, and man for the millionth time sank back in death, poor brave dust to mother earth.

Little by little in later times intimations blew about that man need not forever die: there were legends of immortals, the fable of an island somewhere—a sweet tale that made the eye brighten. Philosophers reasoned about it; poets fancied, and prophets made oracles; but it was all tenuous, unreal, as when the wind falls and Eolian harp will not sing. And all the while, death.

Of all the countless wise and brave men, not one knew, not one had been there and come back to tell us. What are all our cities, and our glory, and our beauty, and our gold if to our sole great question the best of men can give us only this dusty answer: death.

And then after a dark day, a thunder shaken, earthquaking day, comes one more dawn. On the calendars of men it was to be that most inspired of days, the first work day after a feast. There is a garden, and in it a human figure—a woman crouched and mourning—the symbol of our sorry mankind. This moment is the greatest since Creation, nay it is greater than Creation. If the stars sang together this morning no human ear knows it. There is no pageantry, no fanfare. Only a smitten woman gasping at what she sees. And well she might. For if one woman bore the lowly Son of God, here another sees him alive from the dead—and that was never seen before! She cries, "My Lord!" And He answers, "Mary."

I will not theologize over it. You may have all the arguments. I adduce no proofs. I am gasping beside this poor woman in a garden at dawn because I know in my heart of hearts that the riddle of all the ages has been solved. Later I must hear what others say, and we will sing and

dance because of it, and become strong and well because of it, and tell it to all the world.

But just now it is an awful wonder—clear cold truth like the cold dawn. Later let it quiver and glow with the love of God as the sun rises high in the sky, but now it is for me just bare stunning truth: Death has met his master in this Man!

Baptism and Easter

By ROGER W. BARNEY
Rector of St. Mark's, Ashland, N. H.

DID you ever see anyone baptized? Have you ever stood by while a baby, a child, or a grown-up was made a member of the Church? If you have, you may have been puzzled by some of the words in the service. Words, for example, like those in the short prayer, "Grant that, like as Christ died and rose again, so this child may die to sin, and rise to newness of life." Or, at the end, where we ask, "that being buried with Christ in his death," he "may be partaker of his resurrection."

These are "Church words," and they have a nice sound to them when the minister says them in church; but what do they mean? Isn't it a little morbid to speak of anyone's "dying to sin?" Isn't it a little rough on a poor little baby to ask that he may be "buried with Christ?"

The rest of it makes more sense—about "rising to newness of life," and "being partaker of Christ's resurrection." At least, when it is the Easter season, and spring is really coming, we are all for the glad, happy, joyful Easter thoughts of new life and resurrection.

It's a fine thing for a baby—or anyone—to get a good new start in the Church, to the accompaniment of such thoughts.

Life Appears

BUT, as you may have noticed, before spring comes, there is always winter. And in winter all the living, growing things in garden and field and woods—die. The frost nips them, they wither and shrivel up and drop down; the leaves fall from the trees; even the running water in the brook becomes still and hard; and snow covers everything like a shroud. This goes on for several months.

We say that nature sleeps—because we know what is coming. But a stranger visiting our planet, or a South Sea Islander visiting New England for the first time would say that nature was dead. So far as anyone can see, she is. And this is what makes spring so wonderful every year. Out of this white stillness of death, signs of life begin to appear.

Even before the snow goes entirely, snowdrops push their heads up to look around; maple sap drips, drips, drips into buckets; and before long the first robin comes, and pussywillows, and real bulging buds—all the things that we have come to call "signs of spring."

It's a miracle! Every year it amazes us, this spring. We know it is coming, but we never can remember just how wonderful it is, until it comes. And what makes it so unbelievably wonderful is that it rises up from the death of winter.

Jesus rose—from the dead! We forget that. On Easter, almost everyone goes to church. But how few of us go on Good Friday! And yet, as most of us suspect, we would find Easter all the greater miracle if we had entered more deeply into the sorrow and despair of the cross. It's even more serious than that.

There can't really be any Easter without a Good Friday! Any more than there can really be spring without winter. Christ rose from the dead, because first Christ died for our sins.

Therefore, at the very beginning of the Christian life, when we are baptized and made members of Christ's body, the Church, we not only take part in his resurrection but we take part in his death as well. We do this, of course, symbolically.

That is, we act out a play. Did you ever act out the Christmas story? With Mary and Joseph and the Baby (a doll) in the manger? Were you a shepherd, or a wise man? Well, every baptism is acting out the Good Friday-and-Easter story. You can see this in some churches more clearly than in others.

In the Baptist Church, for example, people are baptized by being dipped in the water all over. So you can see them "go down into the grave" with Christ, as they go down under the water of baptism; and then "rise from the dead," as they come up out of the water again. But every baptism, even when a little water is poured upon the person's forehead, is just as much a play in which the actors act out our Lord's death, and then his victory.

St. Paul's Definition

A LONG time ago, St. Paul wrote a letter to the Christians in Rome. In it, he wrote about many things; but one of them was baptism and what it means. The words he used are so familiar to us, that I am going to quote them not from the King James or even the Revised Version, but from a fresh, free translation whose words speak more distinctly to us today:

"Have you forgotten," writes St. Paul, "that

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all of us who were baptized into Jesus Christ were, by that very action, sharing in his death? We were dead and buried with him in baptism, so that just as he was raised from the dead by that splendid revelation of the Father's power so we too might rise to life on a new plane altogether. If we have, as it were, shared his death, let us rise and live our new lives with him!

"Let us never forget that our old selves died with him on the cross that the tyranny of sin over us might be broken—for a dead man can safely be said to be immune to the powers of sin. And if we were dead men with him we can believe that we shall also be men newly alive with him.

"We can be sure that the risen Christ never dies again—death's power to touch him is finished. He died, because of sin, once: he lives for God forever. In the same way look upon yourselves as dead to the appeal and power of sin but alive and sensitive to the call of God through Jesus Christ our Lord." (Romans 6:3-11 in J. B. Phillips, Letters to Young Churches.)

Perhaps you didn't think all these thoughts as you stood and took part in the baptismal service. And perhaps you hadn't thought of baptism as having anything special to do with springtime and Easter. But, you see, it does.

Violence or Faith

By PHILIP H. STEINMETZ

Rector of the Ashfield Churches

IMAGINE a fort with armed guards doing a big business in trade and tax collecting. Think of a man "armed" with a bit of rope moving about, declaring the whole affair evil in the sight of God, scattering money and live meat in front of the guards.

When you think of Jesus cleansing the Temple in this light, you realize that he appealed to moral righteousness rather than the power of violence.

His conduct the rest of the week was consistent as he met the violent reaction of those whom he challenged with unforgettable answers and calm willingness to suffer to death.

We Christians face forces of evil embedded in the church, in government, in the lives of leaders and laborers including our own. We can rely on violence to protect us and use it against individuals and groups and risk finding ourselves lined up behind Pilate and Caiaphas or we can find the way of repentance by which we may come with clean hands and hearts to trust and love which is equal to the task of meeting and overwhelming evil inside and outside us.

Violence or faith, the choice runs deep and faces us on many fronts. On what side are we most frequently to be found?

NO PLACE FOR WEAKLINGS

By H. ROSS GREER

Rector of St. Andrew's, South Orange, N. J.

"IF the meat is tough, walk out quietly. This is no place for weaklings." That motto was on the wall of the mess hall of the officer candidate school attended by one of our clergy during the late war.

What is a weakling? The basic meaning of weak is soft plus the Anglo-Saxon derogatory diminutive—ling. A weakling is a softie, a feeble creature, an invertebrate (a creature having no backbone)—a jelly fish of a man.

Certainly the Christian religion is no religion for weaklings. The Church is no place for weaklings. The cross of the strong Son of God, symbol of the utmost sacrifice, is the central symbol of our religion, not the safety pin or the rocking chair. The strong Son of God was no weakling.

We know that our Lord received the outcasts, the weak, the weary and heavy ladened. It doesn't take much of a man or woman to be a Christian but it takes all there is of him or her. A weakling come to Christ ceases to be a weakling. By faith in him out of weakness we are made strong and are enabled to endure taunts and blows. How ridiculous is the statement that religion is a sissy business, only for women and children!

What About Next Week?

There are hundreds of people who have read The Witness each week during Lent. Copies have been received at the Church or otherwise distributed by the parish. Many of these bundles stop with this number. In order that you may continue to receive the magazine each week, please fill out the form and mail at once.

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The WITNESS **Tunkhannock, Pa.**

Enclosed please find $4 for which enter my subscription for a year, commencing with the issue of April 13.

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EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

again, with the four horsemen of the Apocalypse riding, it is a bitter task that faces every minister and rabbi to preach peace when there is no peace.

"We are all shaking in our boots," he declared, "because we are not facing up to our responsibility to use our gift of time constructively as true time-binders. We are not being true to our past or to our future. It is perfectly clear that the test of democracy is our ability to get differing peoples to cooperate towards the future. We in the United States have more tangible assets in our hands to use than any culture in the past ever possessed. God's first message today is peace and we who would serve him must not shirk our duties to our brothers, on the Hudson, the Thames, the Seine or the Don."

ATTENTION GIVEN CHILDREN

★ For the first time in its four annual meetings, the Illinois state-wide institute of children's institutions put into its recent program a section on religion. Meeting in Chicago March 20-21, the six sponsoring agencies brought together more than 500 men and women engaged in child welfare, to consider institution programs, group activities, administration, fund-raising, helping houseparents, constructive methods of discipline, and the place of religion in the life of a child in an institution.

The Rev. Arnold Purdie, executive secretary of the National Council's division of health and welfare services, led the discussion on the place of religion, calling attention to the fact that institutions may have more or less routine religious observances without having a sound program to care for the specific need of religion in a child's life. "It is a new trend for secular agencies, and even for some Church agencies," Mr.

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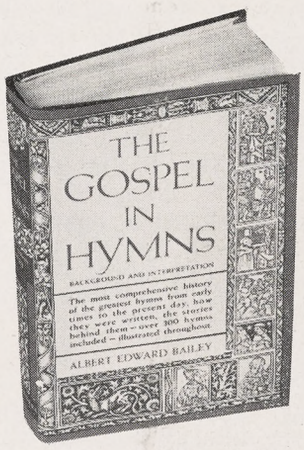
Selected by
GEORGE MacMURRAY

COMMONWEAL (R. C.) states that the new fair employment practices bill (McConnell bill) which has passed the House, must be passed, filibuster or no filibuster. Commonweal says the bill is weak, without teeth, and that it doubtless will be sabotaged, but it is better than nothing, and a more adequate bill can be won later. Dealing specifically with the Negro the editorial states: "Because of restrictive real estate covenants, separate and inferior educational and transportation facilities, the poll tax and inadequate protection against lynching, Negroes normally find themselves with the status of second-class citizenship. A law forbidding job discrimination is only one of the necessary remedies. Yet it is a step that has to be taken before advances in other sectors are possible. A man whose opportunity to earn his livelihood is guaranteed by law to be as good as his neighbor's, will eventually achieve a status similar to his neighbor's. The gradual progress which the American Negro is now making, North and South, needs the solid foundation and the stimulus which a compulsive FEPC guarantee would give."

EVANGELIST (Disciples) calls for an evangelism of trumpets. People want "good news" and are tired of the prevailing mood of pointing constantly to the shortcomings of the Church. This is no time to add to the world's despairs by crying down the Church and proclaiming from the housetops its own shortcomings and humiliations. Declaring that John Wesley's success was due to his ability to interpret the gospel in terms of that which was defeating the men of his day, the editorial declares "John Wesley was right. Defeated men must have a gospel of victory. The Christian faith is a way out for despairing men. It is the answer to our problems. Let there be less emphasis upon the problems and more on the answer—God's answer in Jesus Christ. We call for trumpets."

UNITED PRESBYTERIAN, along with most religious journals, vigorously condemns the manufacture of the H-bomb, and says that the present U. S. policy of depending on force to keep the peace will lead to war in the near future. The signed editorial calls upon Church people to demand a reversal of policy, and to do whatever it can to persuade statesmen to try the Christian way of "overcoming evil with good."

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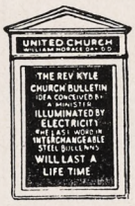
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PEOPLE

DEATHS:

JOSEPHINE F. BUMSTEAD, prominent in the affairs of the diocese of Mass., died at her home in Cambridge, Mass., March 18. For many years she was program director of the Wellesley Conference, and was a member of The Witness Advisory Board.

ARTHUR R. PRICE, 84, formerly rector of St. Anna's, New Orleans, died in that city on February 19. He served various parishes in the central south during a ministry of 57 years.

ORDINATIONS:

MANUAL FOWLER was ordained deacon by Bishop Higley on March 22 at St. Andrew's, Evans Mills, N. Y. He is assistant in the North County mission field.

WILLIAM R. BALEY JR. and JAMES E. HACKE JR. were ordained deacons on March 28 by Bishop Heistand of Harrisburg at St. Stephen's Cathedral, Harrisburg, Pa. Baley is vicar of St. Andrew's, Tioga, Pa.; Hacke is in seminary.

CLERGY CHANGES:

PAUL L. LATTIMORE, formerly of Miami, Fla., becomes vicar of St. Andrew's, Hartsdale, N. Y., April 16.

GEORGE W. DUMBELL was erroneous reported last week to have gone from Highland Mills, N. Y. to Stony Point, N. Y. He remains in Highland Mills but has added St. John's, Stony Point, to his charge.

ROBERT C. W. WARD, vicar of St. Peter's, Stone Ridge, N. Y., becomes rector of St. John's, Cornwall, N. Y., April 12.

ROBERT A. GEORGE, rector of Grace Church, Defiance, and churches at Napoleon and Hicksville, Ohio, becomes rector of St. Peter's, Ashtabula, O., April 15.

JOHN H. BURT, assistance at St. Andrew's, Ann Arbor, Mich., becomes rector of St. John's, Youngstown, Ohio, May 1.

CHARLES R. FISHER, student at General Seminary, becomes assistant at St. Stephen's, Pittsfield, Mass., July 1.

AUSTIN F. SCHILDWACHTER, formerly rector of St. Matthews, Oakland, Md., is now rector of the Ascension, Westminster, Md.

MILTON COOKSON, formerly in charge of St. Andrew's, Cocoli, C. Z., is now in charge of Our Saviour, New Cristobal, C. Z.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

NORVIN C. DUNCAN
Retired priest of Asheville, N. C.

In your issue of March 2nd you carry a letter from layman Mainwaring, in which he defends the practice of reservation. While the preface to the Prayer Book states that it is not the intention of this Church to depart from the Church of England in any essential point of doctrine, discipline, or worship, it nowhere recognizes reservation as an essential point, and it states in the most positive terms that it has the right to determine what belongs to doctrine and to make such changes and alterations in forms, rites and ceremonies as times and occasions demand.

Such changes and alterations as thought best were made, and the ratification of the Prayer Book declares that such shall be received. Furthermore, there are rubrics and articles which clearly indicate that this church does not sanction reservation.

The American people decided, after a long struggle with England, to set up housekeeping on our own, and while we selected much from English law, we as a free people did not propose to be governed by England. Likewise, while acknowledging our debt to the Anglican Church, and accepting what we considered to be essential, we set up some ecclesiastical housekeeping, and some of us are still of the opinion that we do not need English brooms.

There was also such a thing as a Reformation, and it did effect the Anglican Church. While holding on to what it considered essential, it cast off a lot of things, among them reservation and the doctrine of transubstantiation. There were a lot of things, brother, in the early and medieval Church which did not survive the Reformation, and the vitality of the Anglican Church itself, along with the whole of Protestant Christendom, witnesses to the presence of errors in the prereformation Church, and to the presence and power of the Holy Spirit in those Churches. When God's own ordained channels become clogged and unfaithful witnesses to his truth, he can create other channels. Many things discarded at the Reformation, and which remain discarded, are in themselves witnesses to the validity of these acts which discarded them, and the practices which supplanted them.

The vast majority of bishops do not sanction reservation but consider it their duty to forbid it. Mr. Mainwaring, as do the Anglo-Catholics, wishes to set up the minority as authority, and allow the majority to eat of the crumbs which fall from the table of the masters.

Somebody ought to tell the man that this is America.

A. F. GILMAN
Layman of Chicago

I am delighted with the series for Lent and wish you success in your purpose. I do not agree with Dr. Bell at all about the ecumenical movement. He, and others, do not see that too much "adoration" is worse than no "adoration" at all. It is at the bottom of the Russian revolution and the Reformation centuries ago. I agree with him that the Church must learn to "obey the most high God" but I think it is time that all our theologians did some careful research into what really is the will of God. Bishop Hall of Hong Kong (Witness, Mar. 2) has some things that ought to be in the minds of every Christian.

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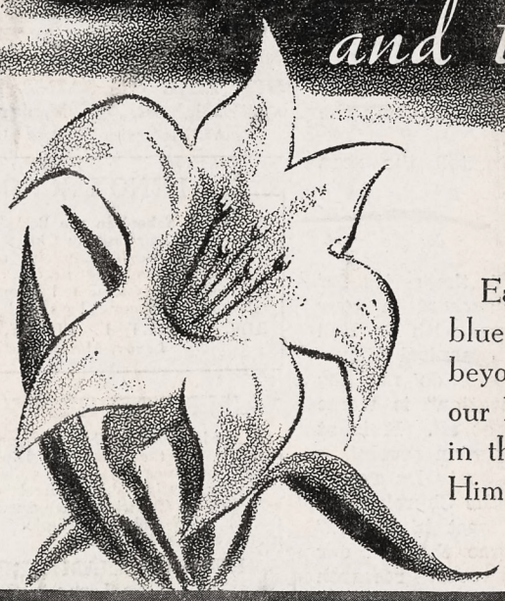
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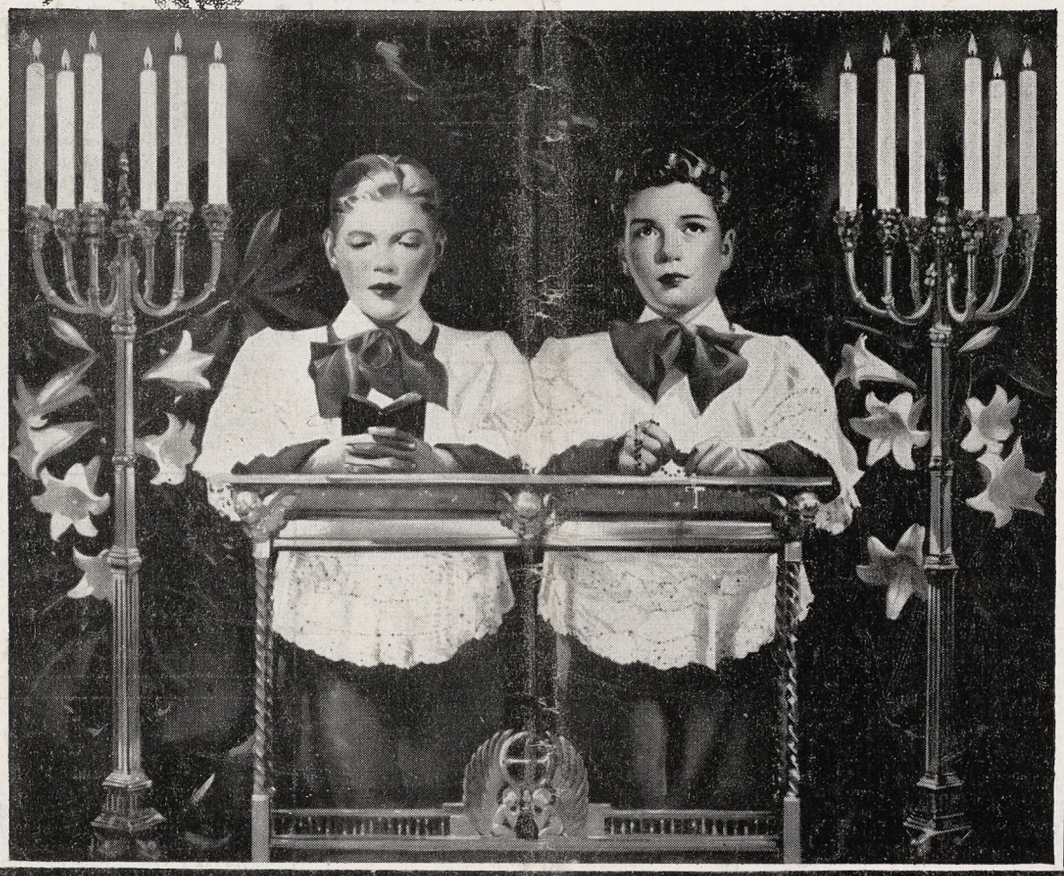
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THE
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April 13, 1950



PRESIDENT TRUMAN DEDICATES CARILLON

Story on Page Four

JOHN BOOTY WRITES ON CHURCH YOUTH

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BUFFALO, NEW YORK
Rev. Walter P. Plumley, Rev. Harry W. Vere
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
Tuesday, Holy Communion, 10:30.
Visit one of America's beautiful Churches.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
The Very Rev. Edward R. Welles, Dean
The Rev. Robert R. Spears, Jr., Canon
Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p.m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES
In Leading Churches

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

CHRIST CHURCH
CAMBRIDGE
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

TRINITY CATHEDRAL
NEWARK NEW JERSEY
The Very Rev. Frederick J. Warnecke, Dean
The Rev. Richard Aselford, Canon
The Rev. Benjamin F. Axleroad, Jr., Ass't.
The Rev. Edward W. Conklin, Assistant
Sundays: 8:30 A.M., 11 A.M., 4:30 P.M.
Tues.-Fri. (October-May): 12:10 P.M.
The Cathedral is open daily

ST. PAUL'S CHURCH
Montecito & Bay Place, OAKLAND, CALIF.
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Meridan St. at 33rd St.
INDIANAPOLIS
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
SECOND STREET ABOVE MARKET
Cathedral of Democracy—Founded 1695
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
Weekdays: Wednesday noon and 12:30.
Saints' Days: 12 noon.
This Church is open every day.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Richard J. Hardman.
Sunday: 8, 9:30, 11 and 8
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

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STORY OF THE WEEK

Work of Women in the Church Studied by Commission

Churches in All Parts of World Respond To the Survey Questionnaire

By MRS. T. O. WEDEL

★ Following a recommendation of the Amsterdam Assembly, the World Council of Churches established a commission on the life and work of women in the Church. This commission held its first meeting at the Ecumenical Institute near Geneva, Switzerland, March 6-10, 1950. Seventeen delegates from eleven nations attended, including three from the U. S. These were Mrs. Fred Brooks of Iowa, who is president of the women's society of Christian service of the Methodist Church; Miss Glora Wysner of the International Missionary Council; the writer, representing the United Council of Church Women.

The commission, which includes both men and women, has as its first executive secretary Miss Sarah Chakko, who is on sabbatical leave from her position as president of Isabella Thoburn College, Lucknow, India. Mrs. Kathleen Bliss of England was elected chairman of the commission.

The commission was established largely because of the very great interest in the subject of the place of women in the life of the Church which was expressed in response to a survey conducted shortly before the Amsterdam Assembly. To everyone's surprise, the survey elicited response from Churches in all parts of the world, showing that many had been considering the question, and evidencing a great desire to share ideas and experiences. There is voluminous material available as a result of the survey. A very brief interim report has been published, but material exists from which a very solid book can be written. The publication of this book will be the first task of the commission. Mrs. Bliss, whose writing ability is well-known to readers of the Christian Newsletter, is to write the book, the plans for which were thoroughly discussed by the commission. Nothing of the kind has ever been written, and it was felt that such a book, drawing together worldwide examples of the work of women and setting out the thought of many Churches on the life of women in the Church, will open many fresh insights and wider horizons.

The second task which the commission has undertaken is to further a really thorough-going study of the "man-woman relationship." The basic questions involved in the place of women in the Church go back to some very deep Biblical and theological questions about the relationship between men and women, and to what we may discover as God's purposes in creating us male and female. In the changing social scene of today, especially in many so-called "backward" lands, where the status of women is changing very rapidly, there is great need for the Church to give some leadership in this area. The commission hopes to publish a little pamphlet which will state the reasons for studying the question of man-woman relationship, and which will then pose questions about this relationship to scientists, biologists, sociologists, psychologists, to biblical scholars, to theologians, to Church leaders, and others. It is the hope of the commission that groups in many lands will gather to discuss these questions, and that the interest created and the answers produced can become the basis for a conference on the subject a couple of years hence, which may be of real help to the Churches as they try to find the best Christian answer to the problem. It was pointed out in the discussions of the commission, for instance, that Churches have said almost nothing about women who work, in spite of the fact that millions of women the world over must be bread-winners for themselves and their families. Nor has the Church given any guidance or recognition to the unmarried woman, in spite of the fact that in many lands, the surplus of women will mean that a great many women can never marry. The question was asked, "How does the Church reconcile many of its actions with the declaration of human rights which says that there should be no discrimination because of sex?"

To an American Church woman it comes as a surprise to realize that our pattern of large and active women's organizations is

not known in many lands. In most of the Churches of Europe and Asia, women take their place and do their work along with men in all the activities of the Church. In some places this works very well, in others it is not at all satisfactory from the point of view of the women. European women, in particular, look with a little concern upon our women's organizations, wondering if, for some women, they may not tend to become almost substitutes for the Church. It is a question we should ask ourselves. An American is also struck by the fact that, while the average American Church woman usually knows a good deal about what her Church does—its program and its missionary work—we are shockingly ignorant of what our Church believes. Through the channel of the commission on the life and work of women, the Church women of America may be able to be of very real help to Church women in other parts of the world. We can provide material aid, and we can impart to them some of our enthusiasm and hopefulness. But it is good to discover that we may receive from them as much as we give, if we will open our eyes and ears to their interest in theology and the Bible.

NEW YORK ELECTS MAY NINTH

★ The diocese of New York will elect a suffragan bishop at the annual convention on May 9. A committee has prepared a list of recommended men, but of course further nominations may be made from the floor. The present diocesan is Charles K. Gilbert who is to retire at the end of this year. He will be succeeded by the present coadjutor, Horace W. B. Donegan, who will then have the newly elected suffragan as an assistant.

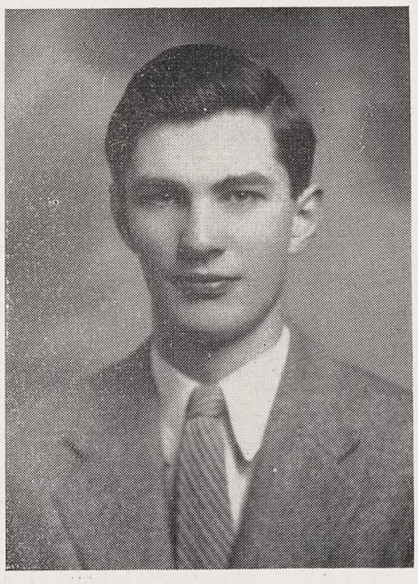
THE PICTURE ON THE COVER

★ A great carillon was recently given to the people of the United States by the American veterans of world war II. Acceptance of this gift was made by President Harry S. Truman at Arlington national cemetery, Arlington, Virginia.

The memorial is known as "The National Evening Hymn Memorial Carillon." This name was selected as plans call for a program consisting of hymns of all faiths to be played automatically each day at 5:00 P. M. These programs are selected by the chaplains heading the various branches of the armed forces. A console has been provided in order to permit the performance of special programs by world-famed musicians on special occasions.

The instrument was produced by the world's outstanding manufacturer of electronic carillons, Schulmerich Electronics, Inc. of Carillon Hill, Sellersville, Pennsylvania. Fully realizing the national importance of this great memorial, the maker has produced an instrument second to none.

Schulmerich Electronics, Inc. captured the true tones of these two types of bells, the English and the Flemish, and through the science of electronics, amazed experts by the true, life-like production of carillon bell tones. The Amvets memorial carillon is not a development of the moment. Many such electronic carillons have been installed in important universities, colleges, and churches throughout the United States.



SEYMOUR FLINN, a member of Trinity, Wilmington, Delaware, is a teacher at Episcopal High School, Cape Mount, Liberia, Africa

TOWN - COUNTRY CONFERENCE

★ The division of town and country of the National Council is holding a conference on rural work at St. Paul's Church, Salt Lake City, April 12-14.

The conference is dealing with the present state and stage of the Church's rural work. "On the basis of a careful review of the past and an inventory of present resources and needs, definite steps will be taken to define and achieve a long range national, provincial and diocesan policy and plan for rural Church work."

The conference is attended by about 70 delegates, selected by their bishops, one delegate from each diocese and district.

Rev. Clifford L. Samuelson, executive secretary of the division is in charge of the conference. Among those giving addresses are Bishop Horstick of Eau Claire, Bishop Henry of W. North Carolina, Bishop Lewis of Nevada, Bishop Rhea of Idaho, Bishop Walters of San Joaquin.

Among those present are the following clergy: Stanley M. Fullwood, Vernon E. Johnson, Eric A. C. Smith, Guy S. Usher, L. Maxwell Brown, Bert F. Ede, Samuel N. Keyes, Philip H.

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Steinmetz, W. Shelby Walthall, J. Ethan Allan, William Davidson, John H. Philbrick, David W. Clark, Theodore H. Kerstetter, Perry H. Smith, Charles L. Conder, F. Francis Allison.

Meeting at the same time is the joint commission on rural work of the General Convention. It will elect a president and secretary and develop plans for the triennium.

Also meeting is the Rural Workers Fellowship, this being the annual meeting of the organization. The Rev. L. Maxwell Brown of Allegan, Mich., is president.

ST. MARTIN'S FORUM AT FOUR

★ The forums at St. Martin's Church start on April 16 when the Rev. W. B. Spofford Sr., managing editor of The Witness, will lead a discussion on social action in the Church. The hour is at four p. m. and everyone is invited and urged to attend, since it is the hope of the Rev. John H. Johnson, rector, and the forum committee to have these meetings multi-racial.

The second meeting will be April 30 at the same hour when the noted economist and sociologist, Scott Nearing, will speak on the economic outlook in the U. S. today.

St. Martin's is at 230 Lenox Avenue and is reached by subway on the 7th Avenue-Bronx Park train at 125th Street.

SPIRITUAL TEACHING IN SCHOOLS

★ President Clark G. Kuebler of Ripon College, a member of the National Council, told an audience of parents and teachers in Wilmington, Del., that the average young person today gets "very little moral or spiritual education at home."

Most parents, he charged, provide little or no training in moral or spiritual values for their children, adding that "less than half of the population of this country is identified with any religion, and many who are do not take their religion seriously." For this reason, he said, moral and spiritual teachings must be introduced into the schools.

"If our schools will provide moral and spiritual leadership as they do intellectual leadership, we will not have to be fearful of the future," Kuebler said.

ADVERTISES FOR CONTRIBUTIONS

★ A classified ad appeared the other day in a Houston newspaper: "Wanted: $50,000 to build a new Church of the Good Shepherd and a J. Windham Memorial Building for church school and recreation purposes." Rector Shardon D'Aubert explained: "We have a small congregation and must get outside help to build our new church." He said that the foundation of the present building was laid in 1929 but that no additional building had been done since. The memorial building will honor a former rector, Thomas J. Windham, who was known as the "marrying and burying parson."

TREASURERS MEET IN CONFERENCE

★ Assistant Treasurer James E. Whitney of the National Council was the chairman of a conference of treasurers of mission boards which was held yesterday, April 12, in New York. Banker H. Harold Whitman presented finance as it applies to foreign mission fields today, and the Rev. Gilbert Darlington, Episcopalian, who is treasurer of the American Bible Society, spoke on annuities. There was a report from a research committee which has been studying missionary salaries and allowances. Presbyterian Roswell Barnes of the Federal Council of Churches spoke on Church World Service.

YOUTH OF IOWA TO MEET

★ Wilbert J. Mueller of Salina, Kansas, will be the headliner when the youth of the diocese of Iowa meet in convention in Des Moines, April 21-23. Churchman Mueller is an educational psychologist by profession.



FIVE VESTRYMEN IN ONE FAMILY is the record held by John P. Ingle, his two sons and his two sons-in-law. Left to right: H. W. DeSaussure, Grace Church, Orange Park, Fla.; J. P. Ingle Jr., Good Shepherd, Jacksonville; Kimball R. Bobbitt, St. Mark's, Ortega; John P. Ingle Sr., Good Shepherd, Jacksonville; Carl S. Ingle, St. Mark's, Orega

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EPISCOPAL CHURCH NEWS

CROSSES FLY FROM BUILDINGS

★ Bishop Oliver Hart was an honorary chairman of a Philadelphia citizens committee that was responsible for more than 50 large purple crosses on white banners flying from the highest buildings in the city during Holy Week. They flew also from the four sides of city hall, 548 feet above the street. The committee, through placards and posters, urged the closing of all places of business during the three hours on Good Friday. The union of theatre and stage employees also contributed a large plain cross with stage and lighting effects. Radio stations during the week gave spot announcement urging Good Friday observance, and they carried religious broadcasts on that afternoon. Also 50 of the largest buildings in the city had them lighted all night in the form of crosses.

The committee states that contributions for the undertaking were so generous, in spite of the record costs of the displays, that they closed their books with a balance of about $1,500.

RELIGIOUS COURSES AT COLUMBIA

★ Thirty-six new religious courses will be added to the curriculum of the three undergraduate schools at Columbia University, according to an announcement on April 4 by Chaplain James A. Pike, chairman of the department of religion.

NEW SEMI-ANNUAL MAGAZINE

★ The first issue of Pan-Anglican, a review of the world-wide Episcopal Church, has just appeared. This is a semi-annual magazine which seeks to present the work and thought of the various national Churches of the Anglican Communion. The first issue contains a statement on the "Mission of the Anglican Communion" by the Archbishop of Canterbury, articles on the Church of England in Canada, and others from many sections of the Anglican Communion, such as Scotland, the West Indies, Africa, Jerusalem, and the U. S. A.

The editor is Bishop Walter H. Gray, coadjutor of Connecticut, and the assistant editors are the Rev. E. R. Hardy Jr., and the Rev. E. J. Cook. The managing editor is Archdeacon Smythe H. Lindsay of Dallas, Texas, and the contributing editors are bishops and other clergy from nearly every part of the Anglican Communion.

BISHOP STEPHEN NEILL IN AFRICA

★ Bishop Stephen Neill, assistant to the Archbishop of Canterbury, who just completed a long stay in the United States, has left for a three-months' tour of east and west Africa to investigate theological training. He is a representative of the International Missionary Council, and it is a part of a larger survey of theological training south of the Sahara being undertaken by the Council. Bishop Neill will travel in Tanganyika, Kenya, Uganda, Nigeria, the Gold Coast and Sierra Leone.

CHURCHWOMEN ARE COPS

★ Churchwoman Kathleen Moore is head of the women's division of the Savannah, Ga., police department. Churchwoman Gladys Hartley is a policewoman in the same city. Both are members of St. Paul's parish. The work of policewomen in Savannah is largely helping offenders to become reestablished as good members of society.

FREDERICK GRANT AT CATHEDRAL

★ The Rev. Frederick C. Grant, professor at Union Seminary and Witness book editor, preached the three hour service at the Cathedral of St. John the Divine. Bishop Donegan was at the Transfiguration and Bishop Bayne of Olympia at Trinity.

CHURCH GIVING IS LOW

★ An analysis of ways of spending the national income of a population of 149,215,000 Americans, as of July 1, 1949, showed that living expenses consumed 60.5%; direct government taxes 15.3%; savings 11.2%; and contributions to welfare organizations, churches, cultural institutions, hospitals, missions and colleges, 1%. The total income was estimated at $220,000,000,000, and the per capita income $1474.24. The giving for Church and charity are at an all-time low.

WELLESLEY CONFERENCE MADE ANNOUNCEMENT

★ The program of the Wellesley Conference, to be held June 25-July 1, has been announced. The chaplain will be Bishop Hall of New Hampshire and the keynote course, which is taken by all attending, is on Christianity and the crisis of our age by Chaplain James S. Pike of Columbia. Courses will be given by Rev. Robert L. Curry of Lenox School; Rev. Andrew M. Van Dyke, secretary of the Episcopal League for Social Action and a member of the editorial board of The Witness; Mrs. Arthur M. Sherman, secretary of the national Auxiliary; Rev. Robert Hatch of Waterbury, Conn.; Rev. Alfred B. Starratt of Stockbridge, Mass.; the Rev. M. V. George of the United Church of South India.

In Christian education the

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courses will be given by Leonora R. Harris, secretary of the children's division of the national department; Rev. David R. Hunter, head of the department for Mass.; Lillian M. Boyd, field secretary of the Mass. department; and a workshop on the Ligon project directed by Rev. Stephen R. Davenport of Salem, Mass., assisted by Barbara Tucker and Edith Abbot who are directors of religious education in his parish.

Ray F. Brown, organist at the General, is to give a course on Anglican chanting; Alfred N. Patterson, organist at the Advent, Boston, will give one of choral conducting; George Faxon, organist of the cathedral, Boston, gives the course on organ playing, with Mr. Patterson the director of the conference chorus.

SPENCER MILLER HEADS AMERICAN COLLEGE

★ Spencer Miller Jr., prominent layman of the diocese of Newark, has resigned as highway commissioner of New Jersey, to become the president of American International College in Springfield, Mass. An institution with 1,300 students, the college was one of the first in the U. S. to offer courses in citizenship to foreign-born residents, and has pioneered in interracial and religious good will. The announcement was made simultaneously on April 5 by Governor Driscoll in Trenton and by Russell Davenport, chairman of the trustees of the college, in Springfield.

CHILDREN'S HYMNAL FOR CHINA

★ Alice H. Gregg, missionary in China, is one of several people to edit a hymnal for the children of China. It contains 130 hymns, 37 of which are new translations from western hymnals. Dean T. C. Chao of the school of religion, whose articles on New China have appeared in The Witness, was one of the Chinese contributors.

JOHN BOOTY WRITES YOUTH COLUMN

★ The Witness is happy to announce that John Booty is to write a regular column on the Church's youth. At present a staff writer for a radio station in Detroit, Booty moved up through the ranks in the youth movement. He was first president of the youth council of the diocese of Michigan, then president of the interdenominational youth council of the state, which he represented as a delegate to the Oslo youth conference. In 1946 he was elected to the youth commission of the Episcopal Church and served as chairman for two terms which ended with the conference which met at Racine this year.

He also was on the executive councils of both the United Christian Youth Movement and the United Student Christian Council, and was a delegate to the World Student Christian Federation. His official association with the various youth groups has now ended but, as he himself writes, "my interest in the youth movement is as great as ever. The more I have been associated with the youth movement, the more of a challenge and an opportunity for real growth in the Church has been revealed to me. The movement is virile, due, to a large extent, to our association with other Churches. I welcome the opportunity The Witness has offered me to serve the Church and, I hope, to advance the dynamic faith I have found in the youth movement of the Churches."

Mr. Booty's first column will be found elsewhere in this number.

BICENTENNIAL ANNIVERSARY

★ The Church of the Holy Trinity, Middletown, Conn., is to observe its 200th anniversary on April 17th. The rector of the parish for many years was Edward C. Acheson, later the bishop of Connecticut, and the father of the present Secretary of State, Dean Acheson.

ANNUAL SERVICE OF SPIRITUALS

★ The annual service of Negro Spirituals will be held at St. George's, New York, the afternoon of May 7. This annual event was long associated with the late Harry Burleigh who did so much to preserve the Spirituals and arranged many of them for part singing.

THE CLERGY OF PUERTO RICO

★ Bishop Charles Boynton of Puerto Rico says that he is the only clergyman of the district who was, so to speak, "bread and buttered" in the Church, and even in his case his father was originally a Methodist and

(*Continued on Page Eighteen*)







CHURCHMEN IN THE NEWS: Prof. Joseph F. Fletcher left by plane on April 10 for Australia to be a delegate to the peace conference in Melbourne; Spencer Miller Jr., resigns as highway commissioner of New Jersey to accept college presidency; Prof. Frederick C. Grant preaches the Three Hour Service at the Cathedral of St. John the Divine

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J. F. FLETCHER DEFINES RELIGIOUS LIBERTY

★ "For the democratic American there is a vital difference between religious toleration and religious liberty," said Rev. Joseph F. Fletcher, professor of social ethics at the Episcopal Theological School in a sermon April 2nd at Holy Trinity, Brooklyn. He gave the concluding sermon in a series of three addresses on the general theme, "religion and our civil liberties," and took as his final subject, "the liberal view: freedom leads to truth."

"The very fact that Churches have a creed and a particular means of salvation," said Fletcher, "makes all of them intolerant, some much more than others. Before the ideal of civil liberty was as developed as it now is, the most that could be hoped for was toleration, under a tolerant state-Church establishment. Many Churches today have never gone beyond that partial concession to religious liberty.

"The American way," he continued, "is not merely to grant tolerance, but to grant liberty. True religious liberty means three things: first, that the individual is free to choose any faith, or none; second, that all Church bodies are equal before the law; third, that they are free to pursue their ways without interference, short of endangering the public order. True religious liberty means freedom to have no religion. These are the tests today of our claim to be democratic and loyal to religious freedom.

"Just as we have to distinguish between mere toleration and true liberty, so we have to distinguish between governmental supervision of Churches and actual separation," concluded Fletcher. "Real liberty requires separation, hands-off by the state. State supervision goes with favoritism for one Church, mixed with a little toleration for some others. That is the situation in many European countries. Please God it will never be allowed to develop in the United States."

The service marked the first anniversary since the date of April 4, 1949, when the rector of Holy Trinity, the Rev. John Howard Melish was removed by Bishop DeWolfe of Long Island, after an active pastorate of forty-five years in the Brooklyn church.

At the time of the announcements in the service, Fletcher gave the first reading of the legal notice of the forthcoming annual meeting of the parish that was held April 10, 1950. The notice indicated that the term of office of Leonard Smith, warden, and Joseph Allen, Waldo W. Sellew and Allen M. Taylor, vestrymen, would then terminate and that an election to fill these four vacancies would take place and such other business be conducted as might properly come before this annual meeting. Leonard Hull Smith, Joseph Dana Allen and Waldo W. Sellew are among the five remaining vestrymen of the nine who made the application to the bishop for the dissolution of the pastoral relation, which was later enforced by a civil court injunction granted by Supreme Court Justice Meyer Steinbrink. The result of the election will be reported in The Witness next week.

During the past year the services at Holy Trinity have been taken by guest ministers invited by the pulpit supply committee of the vestry, awaiting the outcome of the legal appeal. Forty Episcopal clergymen have taken the services. Attendance, the records show, has paralleled the average attendance of the last ten years. Asked to comment on the situation, Dr. Fletcher said, "The ability of the congregation at Holy Trinity, deprived of their beloved ministers, to maintain their life in the way they have for the space of one entire year is a tribute to the quality of the moral and spiritual life of the parish. In rising to meet a fundamental issue of religious freedom, the members of the congregation have done what very few congregations would have had the strength and tenacity to carry through under such adverse circumstances. Their example gives all of us renewed faith in the loyalty of Protestant Americans to the democratic tradition of our Churches and our land."

On April 4, in a unanimous decision, the appellate division of the New York supreme court sustained the lower court's decision to remove Dr. Melish as rector. The court gave no opinion with its decision. The rector had no comment but indicated that he would await advice of counsel to determine his next move. Because the ruling was unanimous it will be necessary to obtain permission of the court before taking the case to the Court of Appeals.

If the parish meeting removed the remaining anti-Melish vestrymen, it is possible for the new vestry to call Dr. Melish as rector and so notify the bishop who would have thirty days to approve or disapprove their choice.

SUNDAY SCHOOL BUILDING AT SPRINGFIELD

★ A two-story, eight room, Sunday school building was dedicated by Bishop Clough on Palm Sunday for Christ Church, Springfield, Ill. Key to the $38,000 building was presented by Warden Clifford M. Hathaway to Rector John H. Hauser, who in turn handed it to Superintendent Sydney R. Virco. The dedication climaxed a two-year effort in the part of a committee to meet the needs of the school whose attendance has increased 75% in four years.

R. GEISSLER & CO. TO MOVE

★ R. Geissler & Co., church furnishers, are to move to 28 East 22nd Street, New York 10, on or about May 1st. At present the firm is at 71 West 45th St.

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EDITORIALS

Taxes and War

PROFESSOR WALTER RAUTENSTRAUCH, a consulting industrial economist and a member of the Methodist Federation for Social Action, laid it on the line in the Federation's Social Questions Bulletin in the matter of taxes and what they do. He has untangled a mass of government statistics and presented a clear picture that every citizen—and especially every Christian—would do well to look at long and hard.

The total income of the United States stands today at $225 billion, but the total national debt has reached $260 billion—or $6,500 for each family in America. Of this $260 billion debt, $222 billion is for the cost of world war two alone.

In the government's budget for 1950, 13% of it is for simply the interest on the national debt, of which six-sevenths is for the cost of world war two; 30% of it is for the cost of preparing to fight world war three and 5% of it is for cultural and social activities which explains why—as Professor Rautenstrauch says—"school teachers are underpaid, hospitals are curtailing service, the sick and afflicted inadequately provided for and cultural activities, as expressed in the theatre, through the radio and on the screen, are at the lowest level in our history." So, it would appear that the forces of organized destruction of the civilized world ("national defense" is an euphemism meaning less than nothing, as there is no such thing in the conditions of today) are getting most of the money from our taxes—more than 70% of it if you count the continuing payments for past wars; not the one-third of American families who haven't enough income to pay bare living expenses; not the children who need decent schooling; not the homeless who can't find houses to live in.

American citizens must compel a drastic change in this tax picture which shows a government pouring out our money for destruction and slaughter at the cost of its own citizens' welfare. The first, and most important, is to join in any and every organized effort to force a blind and stubborn government to change its suicidal foreign policy and to stop short in its present headlong pace toward Fascism in this country. The two things inevitably go together, of course. No government anywhere can long keep its people keyed up for inevitable war without the repressive measures that are needed to maintain tension and discipline in the rank-and-file. Our political and economic leaders of today must have hammered into their consciousness the crying truth that has been long evident to our scientists and to clear-thinking citizens in every walk of life—namely, that there is no longer such a thing conceivable as a victorious war and that the first requisite for successful, trustworthy national leadership is the determination, at any cost, to eliminate war and war planning from national councils.

We are indebted to Professor Rautenstrauch for making the complicated national tax picture so clear that the average human can understand its significance. Just what we, as conscientious Christians, committed to following the Lord Christ, are going to do about it before it is too late to do anything, is a matter of individual conscience, enlightened by the searching light of the Holy Spirit of God. One thing everyone can do—and at once—is to demand policy changes in Washington.

★

"QUOTES"

IF we go back beyond the period of storm and stress, and study the political and social life of Catholicism in its more normal attitude in the middle ages, we shall find a singular regard for personal liberty. In the rule given by St. Benedict to his monks, it is laid down that on all matters seriously affecting the welfare of the community, the abbot shall not act without consulting the whole body of monks even to the youngest novice . . . In the history of the Benedictine Order one finds a spirit of personal liberty ever blending with a most perfect system of authority.

—FATHER CUTHBERT, O.S.F.C.

★

Who Is Subversive?

THE names of distinguished citizens are being dragged through the mud by a new crusader against "subversives," Senator Joseph R. McCarthy of Wisconsin. We hope that Christian people are aware of the character of this staunch supporter of the American way. Although the 39 Articles insist that the wickedness of a minister does not affect the efficacy of the sacraments, it

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is nevertheless true that the evil ministers should be driven from the Church. At the same time that the ex-Representative, J. Parnell Thomas, now in federal penitentiary, was blackening many people as un-American, he was also defrauding the government by dipping into the treasury. Likewise Senator McCarthy, who is challenging the loyalty of public servants, was embroiled a few years ago with the government on a question of payment of income taxes. He also received this particular judgment from the Wisconsin supreme court last year, as a result of his conduct as a circuit court judge in that state: "No valid excuse or justification can be offered for the defendant's violation of the oath which he took." They went on to say that what he had done was "a clear violation of the provisions of the constitution" and "the defendant is guilty of an infraction of the moral code." He only barely escaped disbarment from the practice of law because of his acts, which the court said was a "failure to keep his solemn promise to support the constitution."

It is about time that a moral judgment be made. Which is more subversive, defrauding the government and violating constitutional oaths, or being associated with organizations which may have in them some Communists, or who may have sponsored the same things that Communists have sponsored? If the former is the answer, then let's insist on a new definition of un-American activities.

We Boast a Little

ONE of the important documents of our time was issued in January by a group of nineteen Chinese Christians. We recognized it as such, and featured it in our issue of January 26th. We are glad to discover now that the Christian Century confirms our judgment by printing the document in their issue of March 29th. It is not often that we are two months ahead of that notable Christian magazine, so pardon us for boasting a little.

As a matter of fact, on this whole situation in China we believe the record demonstrates that The Witness is not only months ahead, but years ahead. We had our correspondent, Jack Foster, reporting accurately the things that were going on there back in the days when what Christians, both native and foreign, are now calling the "forces of liberation" were dubbed by these same people as "bandit gangs."

The Mystery of God

By RANDOLPH CRUMP MILLER
Professor at Church Divinity School of the Pacific

LOVE, to be worth anything, must be dependable. The very constancy of God's love, by which we are saved, is part of the mystery which faces us. God loves us, and we are capable of loving him. Yet God's love may also hurt us, and hurt us very deeply and tragically, because of his dependableness.

The working of God is according to what man calls natural law. God has given us a dependable, consistent, and good universe, in which we may learn of God's love and may come to love him. It is a world in which the love of God may bring together a man and wife in perfect understanding and mutual love.

But this kind of a universe is possible only if man will take the consequences. A series of events, started by some natural cause may lead to a tragic end. A war for which a soldier is not responsible leads to his death. It is the combination of circumstances which is evil, not the natural laws by which they are brought about.

I do not believe that God wills such evil or suffering. I believe that because God is dependable in his goodness, he will not reverse his laws to help us escape suffering. The psalmist said it: "God is a very present help in trouble." No psalmist said, "God will take your troubles from you."

We simply could not live in love, in a world where God reversed himself.

In the drama of Job in the Old Testament, Job had to discover this. He found out that Yahweh was not like Job. Yahweh loved Job, but plague and famine and sudden death were part of Job's tragic experience. Yahweh helped Job in his trouble, and Job came out of all his suffering with victory. He was able to sing:

> "God himself is with us;
> Let us all adore him,
> And with awe appear before him."

From man's point of view, death is inevitable; but the time of death or of suffering is due to chance. "Chance" is perhaps an unfortunate

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word, unless it is seen against the background of natural law. In our dependable universe, created by a loving God, there are unpredictable happenings. From the point of view of natural law, after they have occurred, they are seen as events due to certain very specific causes. But from the point of view of the person who did not foresee or will it, the event seems to be sheer chance. A good God could not have willed it directly and remained good; yet in a world created by a loving God, this kind of event occurs. So it remains a mystery within the providence of God. We know so much about the love of God, and yet we are so ignorant of his abiding purposes. God is so great and good that we simply cannot understand him.

The great prophet of the exile, writing after the Jews had been banished to Babylon, showed great insight into the meaning of suffering. He had seen the ignominy of his people's loss of their country, he had seen what seemed meaningless death and suffering as his people were moved to Babylon. He had seen the pattern of what happens to Jews when anti-Semitism is at its worst. And he wrote about a suffering servant who would come to save his people, or perhaps his people were the suffering servant. But he never pretended to understand even when he had insight. He told the Jews:

"Seek the Lord while he may be found," and then he spoke in the name of Yahweh:

" 'For my thoughts are not your thoughts,
Nor are my ways your ways,' saith the Lord;
'But as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts'."
(Isaiah 55:7-8)

Redemption and Salvation

GOD is love, we have said. And God is not helpless. There is an overruling providence by which God runs his world. "God is working his purpose out," make no mistake about it. "God is not mocked." But God's power is not the power of dictatorship; he does not crush personality even in death. His is the power of love, and therefore works through redemption and salvation. The great Elder of Ephesus put it right:

"In this is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." (I John 4:10).

The power of God has always been the power of the Cross. It it the greatest kind of power there is, for when one knows that God's power is established through love and through the death of Christ, he can bear any kind of suffering and evil. The Cross is God's power, telling us that God has an infinite capacity to endure any evil that man can do or suffer. I know that God feels the pain and suffering and disaster that faces every human being. He does not will this tragedy, but he suffers from it, just as he suffered when the Christ was crucified. How can he bear it all? That is also part of the mystery of God; but we know that he can, because he did.

God's providence works primarily through men. That was God's choice from the beginning. Some men know that God is working through them; others do not know it; and God works through some who are opposed to him. But God works chiefly through those who love.

"Beloved, if God so loved us, we also ought to love one another. No man has ever seen God; if we love one another, God abides in us and his love is perfected in us." (I John 4:11-12).

We are never very far from God.

"Thou pervadest all things:
Let thy radiant beauty
Light mine eyes to see my duty."

God works through people. He worked through Christ, and the impact of Jesus Christ on the world is still growing. He worked through the saints of other times and he works through the saints of today. He works through insignificant people and significant people. In times of trouble, he inspires great sympathy and affectionate comradeship. Thus, the resources of God become available not just by direct answer to prayer, important as that is, but also through the service which is offered by friends.

No Fear in Love

THE Epistle of John says: "There is no fear in love, but perfect love casts out fear." This is the greatest victory of religious maturity. It is never completely achieved, because we cannot maintain perfect love. But insofar as we love God because he first loved us, we are freed from fear. Our certainty of God's love is the basis for our lack of fear about our loved ones who are dead, for they are alive in Christ. Our fear for ourselves and for our loved ones is due to our lack of faith, and yet we know that "this is the testimony, that God gave us eternal life, and this life is in his Son. He who has the Son has life." (I John 5:11-12).

There is comfort as we face the mystery of God, for we can sing:

"Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me . . .

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I bind unto myself today
The strong name of the Trinity."

And finally, when all else fails, when defeat has to be faced, when tragedy is irrevocable, when death is final, there are the words of the psalmist: (Psalm 121).

"I will lift up mine eyes unto the hills; From whence cometh my help?
My help cometh even from the Lord, who hath made heaven and earth.
He will not suffer thy foot to be moved; and he that keepeth thee will not sleep.
Behold, he that keepeth Israel shall neither slumber nor sleep.
The Lord himself is thy keeper; the Lord is thy defense upon thy right hand;
So that the sun shall not burn thee by day, neither the moon by night.
The Lord shall preserve thee from all evil; yea, it is even he that shall keep thy soul.
The Lord shall preserve thy going out, and thy coming in, from this time forth for evermore.

The Christian Mission Abroad

By ALFRED B. STARRATT
Rector of St. Paul's, Stockbridge, Mass.

THERE was a time when the missionary enterprise was thought of in terms of a cartoon of a pot-bellied parson facing a group of naked savages and, with utter disregard for their situation and needs as men, stretching out his arms and pleading "Come to Jesus and be saved." The caricature usually included a pot for cooking the man who was giving the message, and the idea conveyed was generally one of the magnificent sacrifice of a completely ineffective dreamer.

That comic strip is now in danger of being replaced by another emphasis which, while an improvement, is still a long way from the real thing. Much of our recent publicity would lead one to think that the missionary enterprise is a girls' school with a beautiful campus, a well trained vested choir, and a general atmosphere of happy activity that is pretty much the same as might be found in any boarding school for girls of families in the upper income brackets right here in this country. So heavy has been the emphasis laid on this idea that the layman, who doesn't pay much attention to publicity on these matters except when it is pushed very strongly by the Church and who therefore does not see the sides of the story that are not given the spotlight, is easily led into the mistake of thinking that the missionary enterprise exists to build replicas of the "American way of life" in foreign lands.

A well run, well equipped girls' school can make a great contribution to the spread of the life of discipline in a pagan country, but to set such institutions before us as typical of the missionary enterprise in foreign lands is to distort the facts. The real fact is a great deal different, and a great deal more important and vital.

Missions and Peace

WHAT is a Christian mission abroad? It is, first and foremost, the only realistic hope for unification of the world that there is. It is realistic because it is actually doing what other people are only talking or writing about or hoping for.

We shall never have a secure and lasting peace until we have a system of enforceable world law. Laws that are not enforceable are just so many fine words on paper. They may have an idealistic value. Their practical value it almost nil. Laws become enforceable in one of two ways. They can be enforced by ruthless power exercised in a police state dictatorship, or they can be enforced because they rest upon the general consent of the people who are asked to obey the law.

History, both ancient and modern, shows that dictatorships can hold the people in check for a while, but unless their law satisfies the needs of their people and expresses the basic desires of the governed, such forms of government do not survive. Furthermore, it is inherent in the nature of such governments that the rulers soon begin to rule for their own sakes rather than for the sake of the governed. The corruption of good intentions by the lust for continued and increasing power does its work. Then the system breaks down either by evolutionary change or, more often, the dictatorship is drowned in its own blood. A world dictatorship, either Russian or American, would have but a precarious and ephemeral existence. The peace we want must be neither.

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The other alternative is to create a system of international or world law which is enforceable because it rests upon the common consent of the people of the world. It is obvious that such law can not exist in a world where the ideals, aspirations, values, and standards of right and wrong vary so much as to be almost contradictory from nation to nation, and from cultural area to cultural area. It will continue to be impossible to enforce world law so long as the world is divided on its ideas of what the law should be. Only a world united in standards of values and morals can give unified consent to one system of law for all people. And the fact of the matter is that the Christian Church is the only agency at work in every nation on earth to create that fundamental unity of mankind which is the only foundation upon which world law resting upon the consent of the governed can be built. We repeat—the Church is doing what everyone else is talking about and wishing for.

Mission in China

WHEN the streets of Wuchang, China, were plastered with propaganda against the American government for its support of the corrupt Kuomingtang government, and when the people were being bombed by American bombs dropped from American bombers which had been given to the Nationalists, the missionaries never had any reason to fear mob action against them. The people there knew that America wasn't wholly the crowd of power-mad imperialists that the propaganda posters depicted. They knew because American men and women representing the world brotherhood of Christ has been living and working among them and loving and serving them for many long years. The propaganda failed to arouse the hatred hoped for by the new government because the witness of one world in Christ had been too long lived among them for them to be taken in by it. The typical reaction in the face of the horrors of air bombardment was the stubborn belief that if their Christian brothers in America knew what was happening they would see to it that it was stopped. And non-Christians believed this as well as Christians. The witness for one world in Christ reached far beyond the numbers of active Christians.

When the crowds gathered to rejoice at the defeat of the Nationalists, it was the Christians who expressed their gratitude in prayer. And it was also the Christians who took a long sober look at the Communist government in the realization that it could not hope to fulfill its fine promises in the end because it placed its faith in the power of a police state dictatorship rather than in the God-given value of the individual human soul. Theirs was a sober realism of men who know the real nature of the world and of men. This knowledge had been given them by the work of missionaries. It is a knowledge shared by consecrated Christians in all the world.

The missionary enterprise is a group of people tieing the world together by the slow but utterly real process of creating a world brotherhood—tieing it with cords of shared suffering—cords of heart, purse, and hand united in men and women who are doing Christ's work in the world. The world mission of the Church is creating the one world community upon which a structure of law that is enforceable, because supported by the common consent of men all over the world, will some day be erected.

Good Works

THAT is one thing that a Christian mission is. And another thing that it is can be seen in the spirit of men and women in distant lands who have found God in Christ Jesus. It is Bishop Newton Liu giving up a long hoped for opportunity to come to America to study because the Church in China called him to go as its missionary to a remote inland province. His decision looked at the time like a willingness to meet death for the sake of a few isolated Christians in an area where Christians were not welcome and where, as a consequence, the need was immeasureably great.

It is a school for blind girls in Wuchang where, in an old broken down building, a group of girls are saved from a life of horror and misery, and given safety and useful work. It is something that can't be put into adequate words, but can be seen in the light that shines in those girls' faces —an inward light that they know without the use of their eyes.

It is small fellowships of friendly people scattered throughout a country in such a way that the surest refuge for the traveler is to ask if there are any Christians in town. It is university students running a summer school for the children of destitute farmers because through such schools they can give expression to Christ's concern for men. It is common ordinary men and women shaking off the chains of ages of superstition and fear, and at last standing upright and unafraid as brothers of Christ under the fatherhood of God. It is people with a basic loyalty to the international fellowship of Christian men.

Yes, and it is a group of men and women who are building a divine kingdom on a shoe string. It is the angry frustration of vast opportunities

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and piddling resources. It is teaching without adequate text books. It is living and working and worshipping in unheated buildings in temperatures that remain in the thirties for weeks at a time. It is digging at a mountain of misery and fear with a teaspoon because there is not enough support from home to do the job. The National Council does its best with what it has, but its resources can't meet the need—not with the small change substitute for sacrifice that you and I have been accustomed to put in the red side of the envelope.

A Christian mission is neither a starry-eyed befuddled idealism nor is it all the sweetness and light of a girls' boarding school. It is Christianity at its best. It is Christ changing the world. It is the hope—the only hope, for peace on earth and good will of all men for all men.

Examination for Churchmen

By DAVID R. COVELL
Chaplain at Hobart College

RELIGION is instinctive in mankind and nobody can afford to fear or exult over its extinction. Impressive is the amount and variety of theological and religious writings and impressive, too, is the quality of some. But so many persons do little or no religious reading. One cannot prove that they do no religious thinking, but one is appalled at the lack of so many to have a glossary of terms with which to discuss religion, pro or con. Yet consider how basic to the solution of the problems of industry and all other problems, local and international, of human relationships are the Christian doctrine of God and of men. Much time and unnecessary suffering could be saved if mankind would base its plans and procedures upon these truths because human relationships are going to conform to them in the evolution and revolution of our earthly life no matter how much sin and ignorance and the egotistical self-will of dictators may effect delays and detours.

It may not be judicial to draw too many comparisons between fact and value, emotions and intellect; but there is a difference. The two are complementary, not antagonistic; but they are not the same. As I observe and experience life, it seems to me that value is more important than fact, and I know how much greater are the emotions than the intellect when it comes to inspiring action. One may believe all the articles of the Christian faith and do little or nothing about them. He may be intellectually convinced of prayer and yet stay snug in bed, inactive regarding it. When one feels strongly about something action is apt to be instantaneous. But knowledge is still needed power.

Pro or con, the Church and religion are concerns of most of the inhabitants of our world. There is hardly a situation in industry, art, science or any other area or department of life where, pro or con, they are not regularly mentioned and discussed. Literature of all sorts, good and bad, is never silent about the Church and religion. Yet many do not have even a proper vocabulary with which to discuss them. Perhaps it is a compliment to the Roman Church that the average Protestant with whom I have talked seems to know more about the doctrines of catholicism (although often misunderstanding them) than about the anything but negative doctrines of Protestantism. One may be forgiven, then, for claiming that there are some things that everyone should know about Christianity.

Wide is the misconception that Christianity has no profound intellectual basis, that theology is not only not "queen of the sciences" but that it is an esoteric toy, not seriously important or related to life. It is to be feared that the average Christian is at a loss to express himself adequately especially in the presence of the humanist, secularist and agnostic. He might cite a hymn or recite the creed, and at times that could be a very good response, but that is not as much as everyone should know about Christianity.

Theology is interesting and can be put in words understandable by the average person. It is very dramatic stuff and has a strong appeal. Not only in Church schools can it be taught with both pleasure and profit but through sermons, study groups, parish libraries, and what are called schools of religion in the parish.

At most colleges freshmen must take certain qualifying examinations, such as those in English, voice, foreign languages, psychology and

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mathematics. Then why not a qualifying examination in religion, not only for college students but all of our parishioners? Not that those passing it would be sufficiently informed about Christianity but they might be put in a seminar or advanced group of some character. My suggestion for such a test of anyone's religious knowledge and for the minimum doctrinal teaching in a parish or school is as follows. There is more than ample material for the teacher in books suited to every grade of intellect.

1. State the traditional arguments for the existence of God and their strength and weakness.

2. Outline these doctrines: atonement, eschatology, incarnation, sacraments, sin, trinity.

3. Discuss the relation of Christianity and its doctrine of man to democracy.

4. Differentiate between religion, morality, philosophy, science.

5. Discuss the Protestant and Catholic concepts of the Church and discuss Catholicism (Anglo, Eastern Orthodox and Roman) and Protestantism (classical and radical).

6. A short statement on the theological teachings of the following great religious thinkers: Augustine, Origen, Anselm, Aquinas, Tertullian, Athanasius, Luther, Calvin, Kierkegaarde, J. Barth, K. Bruner.

7. Discuss the Bible, its origin, nature, makeup, and its relation to the Apocrypha.

8. What is heresy. Describe the main ones.

9. Discuss the nature, principles, and techniques of prayer and of worship.

10. Name the "deadly sins," "cardinal virtues" and "works of mercy."

11. Discuss briefly: body, mind and soul; the Christian creeds; and the social gospel.

12. Give your conception of these words: original sin, conversion, evangelism, faith, forgiveness, judgment, redemption, repentance, retribution, salvation.

Pressure

By CORWIN C. ROACH

Dean of Bexley Hall

THERE are two types of pressure in the realm of human living as well as in the world of nature: high and low, special and normal. It is the first which usually comes to mind. We speak of being "high-pressured" by a glib salesman or we complain that political pressure has been brought to bear in a given situation. We mention using pressure cookers in our fall canning. These are special pressures usually created artificially and for a short time. The continuing normal pressures in life are not so spectacular but they are probably more important. We could not breathe if it were not for the steady air pressure of 14.7 pounds to the square inch. We could not cook unless we could rely upon the gas pressure in our stove and the water pressure at the sink. Because of continuous pressure the oyster fashions his pearl and the buried peat bog is transformed into a vein of glistening anthracite. The same thing happens with human beings. In Second Corinthians St. Paul has described the high pressure points in his life, stonings, shipwrecks, etc., but wisely he climaxes the list with "the daily pressure upon me." (11:28). It is a true crescendo. Life tests us and forms us not by the high tension peaks as much as by the normal strain and stress, the daily pressure of our ordinary routine.

Work: Means or End

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

WORK may be either a means or an end. We all know that it may be viewed as a means of earning money and we have found that the tendency when it is so viewed is to do as little as possible for as much money as possible. The great conflict between farmer and hired man arises out of the fact that both view labor as a means but each has a different end in view. The farmer looks at the amount of work done and the hired man at the money he receives.

But work may also be recognized as an end. That is how we view the work involved in golf, swimming or raising flowers. Satisfaction in the quality of what we do is the mark of such an attitude toward work.

Much more of our daily work can and should be viewed as an end in itself. Such an attitude is easier in the Christian ministry, the practice of medicine, teaching, farming, nursing or other occupations where you are dealing with living plants, animals or people. But it is possible also in every job.

It is this point of view accepted by both employer and laborer which may lead to full production and civic peace.

Look at your job as something to be done for its own sake. Find the joy of it. Take pride in the quality of your work and you will be surprised at what happens to you and in you.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Poetry and Personal Responsibility. By George Every. Macmillan. $.75.

Broadcasting and Society. By Harman Grisewood, Macmillan. $.75.

Here are two more excellent essays in the S. C. M. series of "Viewpoints." In "Poetry and Personal Responsibility," George Every, a member of the Society of the Sacred Mission, has written a penetrating "enquiry into some signs of the times." The book is not literary criticism but an introduction to contemporary English poetry "considered as the sensitive spot in the modern mind, where a new response to life . . . is taking shape." Although the book is very brief (96 pages) it is an important one, for it discusses an essential matter: the communication of meaning in our world. The thorough traditionalists in the Church do not want to find a way of speaking to modern man and they unwittingly make common cause with those pagans who would rather turn from the world than face it. That way lies a purely spiritual religion, which is an escape and not reality. Science and Christian dogma stand together against such tendencies. But a primary need is "a way of communication between traditional Christian thinking and the moving modern mind . . . intelligible to those who accept and those who reject orthodox theology."

Broadcasting and Society is by the controller of the third program of the BBC and was written with permission of the corporation. Obviously, the discussion of the responsibility of the British independent monopoly is not relevant to broadcasting in America. As Mr. Grisewood says, broadcasting systems that are state-owned exist to further the interests of the state, the commercial systems exist to further the interests of those who make profits from the results. "Broadcasting agencies such as these do not seem to me to be worth serious attention except for those who are professionally interested." Certainly no serious discussion such as this could be written about our commercial system, for the author considers the nature of Christian society, its unity and diversity, impartiality, tolerance, and society's responsibility for broadcasting. In the U. S. A. society has no responsibility for broadcasting; this means of communication is primarily and entirely a profit-making tool. This book would provide good material for a discussion group on free enterprise and the American way of life!—A. L.

The Bible and Modern Belief. A constructive approach to the present religious upheaval. By Louis Wallis. Duke University Press. $2.50.

In his latest book, Mr. Wallis attempts to go beyond the scope of his previous sociological studies on the Old Testament: he tries to reach the religious core of Hebraism and Christianity, and to ascertain their relevance to the present era. Unfortunately, the book is devoted, not to the study of our "concrete heritage," but mostly to the analysis of the fact that the traditions of northern Israel were transmitted, edited, and somewhat manipulated, by the men of Judah and their Jewish descendants. Mr. Wallis has drawn useful diagrams which show how the priestly picture of the tabernacle reflects an anti-Ephraimitic bias. But he never confronts the central issues of the Bible, such as Yahweh the creator and redeemer, righteousness by law, forgiveness and grace. It may be significant that the author never mentions Second Isaiah, the Psalms, or Job. Should he not at least consider the idea of covenant, which sociologists like Max Weber and David Koigen (who may hardly be suspected of Christian "theologizing") consider to be the key to biblical religion?

—S. L. TERRIEN

Chapters in a Life of Paul. By John Knox. Abingdon-Cokesbury, $2.50.

For twenty years Dr. Knox has stuck to the problem of the Pauline chronology as his own chosen area of research, and has returned to it again and again. This volume argues that the Apostolic Council is out of place in Acts, and should be dated towards the end of Paul's missionary activity. Once the argument is advanced, and the supporting evidence marshaled, it seems perfectly natural —why did we not think of that before! It is like his brilliant hypothesis (which has won more and more support through the years) for the identification of Onesimus with the bishop in Ignatius's time. This hypothesis will also, very likely, win general approval.

The Human Situation. By W. Macneile Dixon. Longmans, $3.50.

This is one of the most brilliant and beautiful books written in the XXth century. It was published just before World War II, and was only beginning to be widely read and valued when the war interfered with production, and turned men's minds to other things. Longmans, Green, and Company were among the hardest hit of the London publishers—we understand that the blitz wiped out practically their whole list, and the first thing to be done after the war was to reprint (by photography) the books in their catalog. For generations this firm has been one of the leading theological and religious publishers of the English-speaking world. The new printing of this magnificent, constructive work in the philosophy of religion will, we hope, have the wide welcome throughout the Church that it so richly deserves.

The Private Devotions of Lancelot Andrewes. Abingdon - Cokesbury. $1.25.

This is a beautiful printing of John Henry Newman's translation of the 1675 edition of Bishop Andrewes's "Greek Devotions." The translation is in sense lines, following the original, and is a useful book.

Christianity and History. By Herbert Butterfield. Scribner, $2.75'

The B. B. C. addresses in this book deserve the widest kind of reading. The author, professor of modern history at Cambridge University, takes a broader and profounder view of the historian's task than was usual in an earlier generation. Scientific history is like detective work; but not all the clues are on the surface, and some are missing. The reader will be greatly intrigued by the mystifying hints and suggestions as to documents belonging in July 1914, prior to World War I, and will want to set about his own investigation at once! The day has gone by when all theological or ecclesiastical arguments could be silenced by quoting the latest German professor.

Make It Yourself. By Bernice Wells Carlson. Illustrated by Aline Hansens. Abingdon-Cokesbury. $2.

This well-illustrated, simply written, manual on "Handicraft for Boys and Girls" should be useful in the home, the school, the church school—wherever there are restless little fingers to be kept occupied. The materials used are generally readily available, and there is a short discussion of what materials should be saved, the equipment needed, and the storage of materials. The projects are divided according to the material used, such as plain paper, construction paper, paper plates, vegetables, and scrap bag materials. The directions can be followed by children of 10 years and older with little or no adult aid.

—JOYCE MURRAY

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Youth of the Church

By JOHN BOOTY

Ex-Chairman of the National Youth Commission

IN February the National Youth Commission met in Racine, Wisconsin. Thirty-two young people and about a dozen adults, a representative cross section of the youth of our church, met to help plan the program and emphases of the United Movement of the Church's Youth for 1950-51. And it is true that they did accomplish this. They sent on to the division of youth of the National Council a program and a set of emphases worked out in long hours of committee meetings and based upon the results of questionnaires distributed to youth leaders throughout the Church.

But year by year it becomes evident that program and emphases are of secondary importance in the work of the commission. Yet the United Movement of the Church's Youth seems to be completely judged by its critics on the basis of a sixty page booklet called "Plan." This publication of the division of youth contains the program and emphases of the movement. In itself it is, generally speaking, a dead thing. It is a combination of ink and paper, chemically lifeless, unable to defend itself when in the hands of the churchman who refuses to believe that anything good can come from the youth, "those troublesome adolescents," of the church. If only all of those who set up barriers against the true meaning and impulse of the United Movement of the Church's Youth could live for a week as a part of the fellowship of the commission I believe that their opposition or indifference would quickly fade away.

Dynamic Fellowship

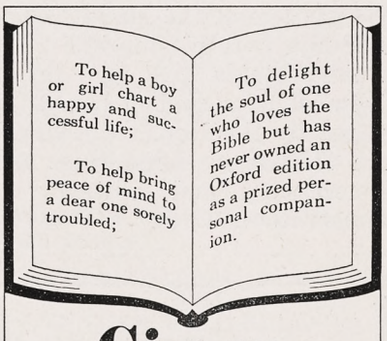
While dealing with the planning of program and emphases, the commission lives in dynamic fellowship. Time and time again the attention of the commissioners turns to this fellowship. It is seen as the expression of revolutionary faith which lived and breathed in the early Church. Young people who have lived and grown within the Episcopal Church without having experienced the personality of Christ, have found him in that fellowship. In the meetings of the National Youth Commission the Church has been seen not as an organization, not as another floundering institution in this age when it is possible to worship the ephemeral institution, but rather they have seen the Church as a personality, the personality of the Master. And the impact of the experience has created revolutionary plans.

We know that these plans have most of the time been as dead as driftwood when they have reached the Church at large. But it must be remembered that they have not started that way. They started as experience in the hearts and minds of young people living, many for the first time, in the presence of the living Jesus. It must be remembered that the Sermon on the Mount has in the past had revolutionary effects upon people. The fact that it has no revolutionary effect upon the condition of society today does not condemn what Jesus said about life. I do not compare the work of the commission to the Sermon on the Mount. Comparison is not necessary, for if anything is evident in the work of the commission, it is that these young people have experienced and interpreted the meaning of the Sermon on the Mount for the living youth of today.

Contagious Christians

The significant work of the commission then is in the experiencing of the person of Christ. The experience is not emotional and no more. The experience has effects. There is growing a vivid awareness that the potent and lasting youth work in the Church is the youth work which is done person to person. The national youth commissioners left their meeting with a burning desire to communicate their experience to the youth of the Church at large. In part they try to do this through their program. Last year their program was concerned with "Evangelism: to know the Christ and to make him known." This year it is "Onward In Faith" (a continuation of evangelism). Next year it will be "He in Us and We in Him." But there is more than the program, as I have stated. The commissioners went from their meeting, as one member stated, attempting to be "contagious Christians." They are hoping to be "epistles" attesting to the reality of Jesus and the reality of his kingdom. This is one of the potent reasons why youth work in the Episcopal Church is not organized into a gigantic and rigid form, but is a movement ready to respond to the workings of the Holy Spirit within the body of believers who seek to know the Christ and make him known.

The wonderful thing is that this is happening within the Church. And no matter how much the movement may flounder and fail, it is, I believe, bringing a new vitality into what has become in so many places a stagnant stream.



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THE WITNESS

Tunkhannock Pennsylvania

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EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

his mother a Presbyterian. Among the priests, five were formerly Roman Catholics, two were formerly Presbyterian ministers and two others came from the Puerto Rican Independent Church which was received into the Anglican communion in the 1920's.

CLERGY OPPOSE MUNDT BILL

★ Bishop Nash of Massachusetts and Bishop Lawrence of Western Massachusetts are among a large number of clergy of the state to protest against the passage of the Mundt-Nixon bills now before Congress. The protest states that the establishment of a control board, directed by the House Un-American Activities Committee, was unnecessary and contrary to democratic process.

MISSISSIPPI PLANS STUDENT CENTER

★ A student center for Mississippi State College at Starkville is on the way. A number of parishes in the diocese have contributed their quotas, and an intensive effort throughout the diocese is now being promoted. The main floor will be for assemblies, dinners, etc., with all types of recreational equipment in the basement.

WOMEN HOLD AN INSTITUTE

★ The Auxiliary of St. George's, Clarksdale, Miss., recently held a two-day institute, with Mrs. M. S. Spiars of Greenville speaking on the relationship of the Auxiliary to the Church. Another speaker was the principal of the local school, Miss Bess Clement, who spoke on the physical, social and psychological needs that are required for a well-rounded personality. The second day was devoted to discussions, led by Mrs. Robert S. Ralston, chairman of the program, on adult education.

RECTOR RETIRES AGAIN

★ The Rev. Henry S. Sizer has retired a second time from the active ministry—this time as rector of the Ascension, Bradford, Pa. He came to the church in 1943 when the vestry was looking for a successor to his son, who had been called to another parish. He came to fill in and ended by coming out of retirement, following forty-nine years in the active ministry, to accept the rectorship of the parish. Even now he has agreed to assist, as his health permits, until a new rector is found.

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NEWS OF CHURCHES OVERSEAS

BOMBING ALTERNATIVES ARE DISCUSSED

Alternatives to atomic warfare were discussed at a conference held April 2 in Teaneck, N. J. and sponsored by the council of churches of the county. Judge Harold Kessinger of Ridgewood, N. J. said that "intense nationalism makes war. Empire, whether colonial or capitalistic, makes war. Balance of power makes war." He was for spending less money on armaments and more on feeding people. Dr. Hugh C. Wolfe of Tenafly, chairman of the Federation of American Scientists, said: "Nobody can win the next war. We'd better start trying now to win the first world peace instead of the next world war." Senator Alexander Smith was for armaments, a stepping up of the Voice of America, strengthening of UN, continuation of the Marshall Plan.

NATIONAL COUNCIL EXPLAINED

A series of regional meetings, designed to acquaint clergy and executives of church councils with the details of the projected National Council of Churches, have just been held, with the Rev. Earl Adams as speaker. He described the merger of the eight interdenominational agencies "as the most significant merger within Protestantism in the past 300 years." He stressed that it was a merger and not union, but said that it would "provide Protestantism with an authentic voice to speak on matters of critical Christian concern."

Meetings were held in Boston, Philadelphia, Atlanta, Kansas City, Minneapolis, Seattle, San Francisco, Los Angeles, Chicago and New York.

FOUNDATION URGES THAT CHINA BE RECOGNIZED

The U. S. should immediately recognize the new government of China, according to a resolution passed at the annual meeting of the Religion and Labor Foundation, an interdenominational agency which seeks greater understanding between Church and organized labor. The conference also supported federal aid to education; the health bill as urged by President Truman; an extension of social security coverage for all Americans, "including preachers." A resolution was also passed calling for the repeal of the Taft-Hartley act. In international affairs, aside from urging the recognition of China, the conference went on record as believing that U. S. refusal to continue UNRRA, support of the North Atlantic Pact, and U. S. military aid program had weakened the fellowship of UN member nations. It called for U. S. leadership, through U. N., for immediate multi-lateral disarmament and the abolition of atomic and hydrogen bombs and biological weapons.

DECLARATION OF PRINCIPLES IN APPROACH TO JEWS

Churches should attempt to convert Jews to Christianity but should avoid setting up a special ministry for this purpose, according to a declaration of principles issued by the committee on the Christian approach to the Jews. It cautions that a special ministry would result in singling out the Jews, and says that the proper way to convert Jews is to include them in the normal service and ministry of the local parish. The committee, representing several interdenaminational agencies, rejects the view that Jews should be omitted from Protestant evangelistic efforts on the ground that they worship the same God as Christians. Such a view, the declaration states, "is to maintain that Judaism, which is without Christ and in fact rejects and denies Jesus Christ, is adequate for the Jew."

The statement also calls upon Christians to wage an "all-out battle" against anti-Semitism which it describes as "absolutely irreconcilable" with Christianity.

BAPTIST MISSIONARIES STAY IN CHINA

The 52 Southern Baptist missionaries now in China are to remain there, and they will be reinforced by others if the government of free China eases entry restrictions. The missionary board also voted to send 100 missionaries to Japan.

The Foreign Mission Conference, meeting at Winona Lake, Ind., also heard reports that Protestant work in China is going forward "with surprisingly little opposition and with gratifying results."

WORLD COUNCIL ASSEMBLY SITE BEING STUDIED

The 2nd assembly of the World Council of Churches, scheduled for the U. S. in 1953, will probably be held either at Cornell University or at Northwestern University. Other places still in the running are the University of Pennsylvania, University of Pittsburgh, Yale University and Los Angeles.

TRUMAN URGED TO IGNORE RELIGIOUS PRESSURES

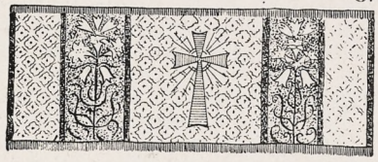
President Truman should ignore "all purely religious pressures" when he decides whether to send a representative to the Vatican, according to America, national R.C. weekly. The editorial was particularly severe with the Federal Council of Churches which opposes such representation.

UNIVERSITY OFFERS MAJOR IN RELIGION

New York University, in response to a student demand, will offer a major in religion beginning next year. There will be an entire department with courses on biblical archeology, scriptures of the world religion, history of western religions, religion in the U. S., religious problems in contemporary life and religious community agencies.



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THE RELIGIOUS PRESS

Selected by GEORGE MACMURRAY

BULLETIN (Federal Council): Separation of Church and state is a basic American principle, says the editorial in answering one in Rome's weekly, America. Acceptance of the principle has been the historic bulwark of religious freedom in the U. S. It has insured a policy of equal treatment of all religious bodies by government and has afforded an equal opportunity to every Church to develop its own inherent possibilities without either dependence on, or control by, the state. The editorial strongly opposes a representative at the Vatican, which confers on the Roman Church a special status, not held by any other Church, in relation to government.

PASTORAL STAFF (Diocese of Erie): Our Episcopal Church is weak in the matter of publicity. Whether we have an unexpressed feeling that there is something incongruous between our holy religion and advertising, or whether we, unlike some Churches, just don't know how to present appeals to the public, I do not know. Perhaps we haven't the pageantry which makes good stories or the color which gives appeal. It may be possible we have a foolish and false humility. We may lack imagination or we may be just plain dumb. One thing is plain—it pays to advertise. Businesses, from the smallest to the biggest, know this. Is religion so different? I have always abhored applying business terms to religion. I shall never use them again, but I am going to break my rule and say, religion definitely has something to sell and something which we must tell people about. There is no use keeping what we are trying to do a secret. Everything which the Church is doing is worthwhile telling people about. And, oddly enough, almost everyone is interested in the Churches.

—BISHOP SAWYER

WATCHMAN EXAMINER, Baptist, declares that there is a well organized campaign on to convince the President that "a large majority of the American people have no objection to Vatican representation." Protestant indifference plays into the hands of those conducting the campaign. "When your local paper prints this propaganda, the wrath of the people should fall on the editor's head through correspondence and telephone calls."—"This being an election year, Americans who love the principle of separation of Church and state will have to be on guard. Supine politicians may contrive to rig an alliance of some sort between the United States and the Vatican. When tolerance is made out to mean indifference toward schemes promotive of the union of the United States with an international, politically-minded sect, it is false and dangerous tolerance. Only the keenest alertness will keep our government free from sectarian control."

CHRISTIAN CENTURY (Inter.): Wants U. S. surplus food, now being destroyed to maintain prices, shipped overseas to feed the hungry. The editorial refuses to accept the objection that potatoes cannot be shipped because of their bulk. Means to transport and distribute surplus food exists. The only thing lacking is the moral will on the part of Congress and the people to cut through inertia and red tape to deliver it. (Note: in Tunkhannock, Pa., where The Witness is printed, dairy farmers buy potatoes for one cent a hundred pounds, for which government paid the grower $1.75, grind them up and feed them to cattle.)

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The Canadian Churchman says: "It outlines the progress of the soul towards God through the way of purgation and illumination towards final union with Him. It is described in modern and typically western language with many homely illustrations from everyday life."

The Rev. John D. Wing, St. Thomas Church, New York says: "We need this sort of thought, and this sort of book."

The Rev. Robert Hunsicker, Trinity Parish, New York says: "This little book has the advantage of being equally valuable as an essay on the secret way of the individual's journey back to God, and as a manual for meditation."

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The WITNESS
Tunkhannock, Pennsylvania

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NEWS OF CHURCHES OVERSEAS

NIEMOELLER URGES PEACE EFFORT

A call to Christians everywhere to join in preventing another war was sounded in Berlin by Pastor Martin Niemoeller in an address to 1,400 of all creeds.

"The Church's mission to call upon all forces to secure peace," he said, "is presently all the more important as the call for peace throughout the world is not yet loud enough, and nobody has the faintest idea how to prevent a third world war. The politicians are perplexed and an armament race has started which might lead to an explosion. Therefore the Church must do more than counsel for peace. It must act, and not succumb to the propaganda of either side."

Distinguishing between the peace of the gospel, "which cannot be achieved by force nor forced upon anyone," and the peace which is a matter of worldly politics, Niemoeller declared that "when man is in need, Christianity and politics should join forces, as both are aimed at establishing order among men."

"Contrary to worldly powers, however," he added, "the Church cannot employ means of force. It can only preach, serve and suffer. Nevertheless, it has also the duty to deal with detailed political issues if man is endangered and distressed."

The worst fact in the situation at present, according to Niemoeller, is that Germany's division into two hostile camps is being increasingly considered a natural situation.

"For the American press," he said, "Germany ends where the Iron Curtain begins. But if Germany's splitting continues, conflict must finally come."

Pastor Niemoeller said that the Allies had promised at Potsdam that there would be a unified administration for all Germany, and he urged that this pledge be kept. He said that the question as to who was to blame to date for its non-fulfillment is not one for Germans to decide.

CHURCHMEN CONDEMN CONVICTION OF PRIEST

Church leaders in South Africa, both Protestant and Catholic, have joined in condemning the conviction of an R. C. priest in Capetown for marrying a white man and a "slightly colored" woman. He was convicted for violating the new mixed marriages act. Said Bishop Leonard N. Fisher, Anglican of Natal: "I think the act is utterly stupid and completely unworkable," while one of his clergy surrendered his license as a marriage officer in protest against the conviction of the priest.

WEATHERHEAD CHARGED AS COMMUNIST

Leslie Weatherhead, minister of City Temple, London, and a number of clergy of the Church of England, were declared to be Communists by Lord Vansittart during an hour and a half address in the House of Lords. Anglicans singled out were Bishop Alfred Blunt of Bradford, the Dean of Canterbury, and the Rev. C. B. Chamber, vicar of Carbrooke, Norfolk, England.

GERMAN PROTESTANTS URGE COOPERATION WITH R. C.'s

Cooperation with Roman Catholics in meeting common social problems was endorsed by leaders of the Evangelical Church in Germany, meeting in the British zone. They were at a conference to exchange views on current political and social questions with leaders of the Christian Democratic Union (R. C.) in West Germany.

CANTERBURY DEAN VISITS SYDNEY

Church people in Sydney, Australia, are reported to be disturbed over the coming visit of Dean Hewlett Johnson of Canterbury, who is to visit the country this month to attend the congress of the Partisans for Peace. Spokesmen of the Roman Catholic Church were particularly critical, and some Anglican leaders also are said to be opposed to the visit. When Harold Holt, minister of immigration, was asked whether the Dean would be barred from the country, he replied that "if he has a valid British passport he will be admitted."

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The WITNESS
Tunkhannock, Pa.

CHRISTIAN-MOSLEM PACT URGED BY MUFTI

The Grand Mufti of Egypt told a press conference in Cairo on March 29 that he favored a Christian-Moslem agreement to combat communism. The top Moslem leader, who was an active Nazi sympathizer during the War, urged that a council, made up of representatives of all faiths in Egypt, be set up to prepare the groundwork for such a pact. Crown Prince Saud of Saudi Arabia also announced that he was in favor of such a pact.

ROMAN CATHOLICS ASK TAX EXEMPTION

Roman Catholic laymen of British Columbia have petitioned the government demanding that the Catholic minority be exempted from paying taxes for public school support. They declared that "as Catholics, being bound by conscience, do not send their children to public schools," they should be relieved of the tax obligation. The petition further asks that parochial schools be free of land taxation, but demanded that ordinary medical and dental services supplied to public schools be extended to the parochial schools.



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PEOPLE

ORDINATIONS:

JOHN T. MASON JR. was ordained deacon March 25 by Bishop Dun at St. John's, Bethesda, Md., where he is assistant.

JAMES P. FARMER was ordained priest March 31 by Bishop Block at St. Francis Church, Novato, Calif., where he is vicar.

CLERGY CHANGES:

FRANCIS D. DALEY, formerly of the diocese of Delaware, is now chaplain of Seamen's Church Institute, New York.

ALBERT C. BAKER, formerly rector of St. Paul's, Council Bluffs, Iowa, is now rector of Trinity, Bessemer, Ala.

GEORGE A. WILSON, formerly rector of St. Paul's, Fairfield, Conn., is now rector of Christ Church, Springfield, Mo.

WILLIAM V. ALBERT, formerly in charge of the Brookhaven field of Mississippi, is now rector of St. Andrew's, Breckenridge, and Trinity, Eastland, Texas.

DUDLEY D. COBHAM, formerly of the diocese of Penn., is now assistant at St. Philip's, New York.

E. P. RUNNELLS, formerly of the Panama Canal Zone, is now rector of Grace Church, Whiteville, N. C.

ANTONIO OCHOA, formerly of Tulua, Colombia, is now in charge of St. Christopher's, Rio Abajo, Panama.

WARREN I. DENSMORE has resigned as vicar of the Church of Divine Love, Montrose, N. Y. effective June 1.

ROBERT E. LENGLER, former Methodist minister, is now a lay-reader of the diocese of Central New York, at present unassigned.

LAY PEOPLE:

FREDERICK H. SONTAG has resigned as consultant of the dept. of promotion in the diocese of Central New York because of the pressure of business. He is to continue as Witness correspondent.

DEATHS:

MILLEDGE P. WALKER, 73, for 40 years a missionary in China, died in New York on March 30. He was for many years the mission treasurer of the three dioceses in China which were a part of the Episcopal Church of America, and was also treasurer of a number of Church institutions in China.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

WILLIAM MOCKRIDGE
Layman of Philadelphia

I was sufficiently amused by the parody on Onward Christian Soldiers (Witness, Mar. 30) that I tried my hand at it, with this result:

Onward, headless army, marching
unresolved,
Righted, lefted—halted; stainless yet
involved.
Your's no tactic making, never
thinking when
You must soon maneuver, brainless
mortal men.
Onward, headless army, etc.

II

Rent by machinations, thougth for,
lead along;
Burgeoning in sales talks, memorized
with song.
Unarmed, safe for magic, (by remote
control),
Service, study, worship, work—the
four-fooled goal.
Onward, headless army, etc.

III

Able-bodied churchmen, canvassed by
the team
Lift your sightless eyeballs, things
aren't what they seem!
All the words you mumble, all the
songs you sing,
Failing application, don't mean
anything!
Onward, headless army, etc.

CLARENCE PARKER
Clergyman of Chicago

The Witness is wonderful. It is true to the faith of the Incarnation in all terms of that faith. We are thankful for the magazine.

GREGORY A. E. ROWLEY
Rector at Chadron, Nebraska

As a responsible pastor in Christ's One Holy Catholic Church I am concerned about my parishioners' reading. I believe firmly that The Witness and other periodicals written for the communicants of the Episcopal Church should adhere to the principles of the undivided Church of the first nine centuries of Christendom and that branch of the same called the Anglican Communion. I further believe it the duty of our Church periodicals to apply these principles to our own contemporary problems. Our people as a whole are tired of the controversies of extremists and hunger for the faith and practice of Christ's Church. In a large measure I believe that you are working on these principles.

ROBERT MILLER
Clergyman of Camptown, N. H.

In "Talking It Over," Mar. 23, Mr. Spofford is concerned to defend certain Hungarian text books and their version of Church history and he says he learned the same version at Berkeley. But surely no one at Berkeley would teach him that "the primitive communism of the Church brought its members into conflict with the ruling class." Hungarian text books are of little importance. What is important (I quote from the London Economist) is this: "Soviet diplomacy has introduced into foreign relations a principle absent since the French Revolution—the principle of aggressive state policy, linked to a universal missionary idea." It is this I think The Witness should consider.

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Ready Soon



A BISHOP OF THE GREAT PLAINS

By GEORGE ALLEN BEECHER
Bishop of Western Nebraska, 1910-1943

BISHOP BEECHER is one of Nebraska's "First Citizens." His entire ministry of 51 years as Deacon, Priest, and Bishop, has been spent within the boundaries of the State of Nebraska—a unique record.

He has been the friend of many people—great ones and ones not so great: of Col. William F. Cody ("Buffalo Bill"), of whose "Wild West Show" he was the unofficial chaplain; of the famous novelist, Willa Cather, whom he confirmed, and at whose memorial service he preached; of army officers and their families; of countless railroad men, from messenger boys to presidents; of ranchers and cowboys and stagecoach drivers; of leaders in cities and in rural areas.

Bishop Beecher's ministry began on The Plains, when life was pretty rough, with ponies and buggies and stagecoaches, and ended with high powered automobiles. He was the pastor to a generation whose manner of life is largely unknown to the present, but ruggedly interesting. Archbishop Davidson of Canterbury and Cardinal Mercier of Belgium (whose luncheon guest he was) were thrilled by his experiences, and so will you be.

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THE CHURCH HISTORICAL SOCIETY - 4205 SPRUCE STREET, PHILADELPHIA 4

HISTORICAL MAGAZINE FOR MARCH, 1950

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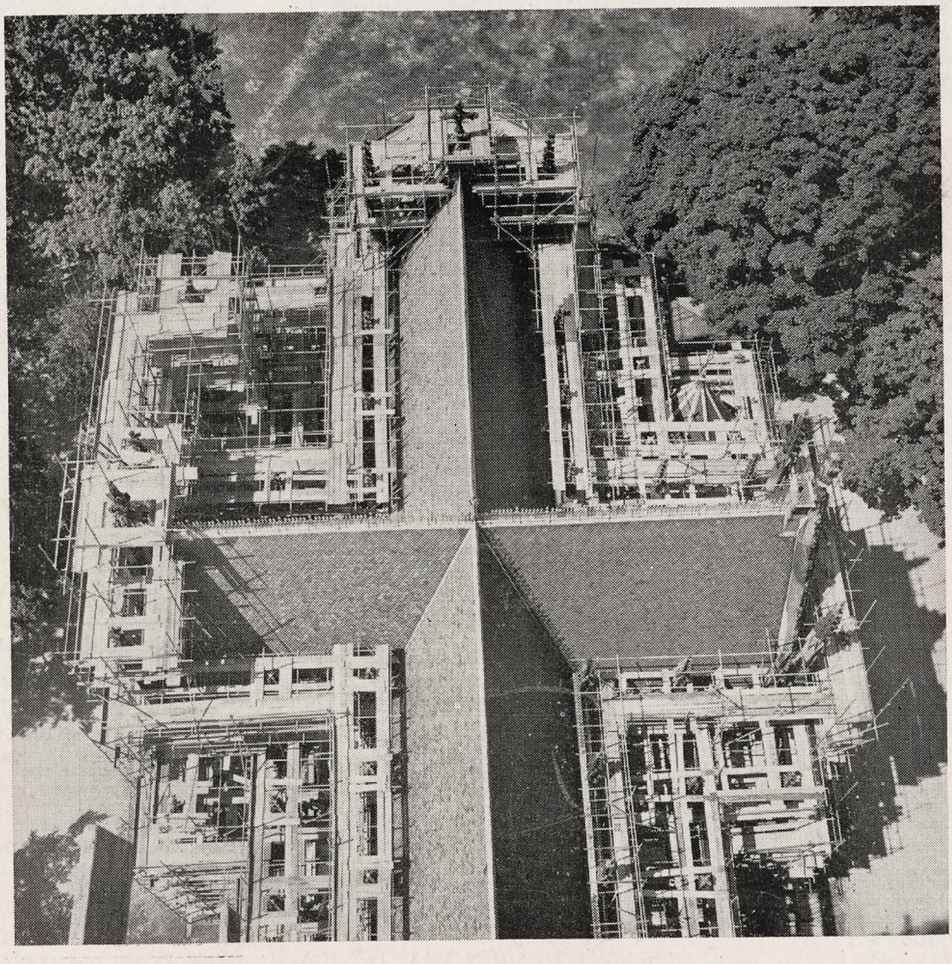
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THE
Witness

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April 20, 1950



CATHEDRAL OF THE INCARNATION

Story of Long Island Cathedral on Page Four

THE IDEA OF A CHRISTIAN UNIVERSITY

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STORY OF THE WEEK

Pro-Melish Forces Victorious At Parish Election

Attorney Says Men Seeking Melish Ouster Succeeded in Ousting Themselves

★ After a year of patient and tenacious waiting, the parishioners of Holy Trinity, Brooklyn, who opposed the action of nine vestrymen in applying to Bishop DeWolfe of Long Island for the removal of their rector, Rev. John Howard Melish, obtained solid control of the vestry of the parish. At the annual parish meeting held on Easter Monday evening they elected one warden and three vestrymen pledged to work for the maintenance of the policies and the restoration of the ministers, thereby gaining an 8-to-2 voting majority of the members of the vestry.

One year ago, at the annual meeting, four of the nine vestryment were replaced. The vote at that time was 234 to 83. This gave the members of the congregation wishing to retain the rector a majority on the vestry of 6-to-5. Under the religious corporation law of New York, in the absence of the rector, a quorum of the vestry is one more than a majority. This meant that although the parishioners obtained a majority, they did not have a quorum, so that for one year the vestry of the parish agreed to meet monthly and to maintain the life of the parish, avoiding the basic issue of the policy and the ministry. By agreement services were maintained by visiting clergymen, selected and invited by a pulpit supply committee.

At last week's meeting approximately 250 of the parish's 466 voting members attended. Four members of the parish, pledged to support the policies and maintain the ministry, were nominated for the offices of warden to serve two years, and three vestrymen to serve three years. They were Walter Truslow, M.D., who is one of the vestrymen elected at last year's annual election, nominated for warden; and Allen M. Taylor, Abraham Lawrence and Tessim Zorach.

The old vestrymen in the course of the afternoon immediately preceding the evening election, realizing that they were certain to be defeated, issued a statement to the press, indicating that they would not personally attend the meeting or permit their names to be nominated for re-election. As a result of this uncontested election, the vote cast was 230 ballots, as follows: 221 for Dr. Truslow; 221 for Mr. Abraham Lawrence, the first Negro parishioner to be elected to the Holy Trinity vestry; 218 for Mr. Tessim Zorach, the son of the eminent sculptor, William Zorach; and 217 for Mr. Allen M. Taylor, the treasurer of the parish. Lewis Reynolds, presiding as warden, explained that some ballots were voided or borne names of miscellaneous write-in candidates.

The nature of the voting indicated that the majority of the parish which desired to retain the ministers had been able to maintain its voting strength constant under the most adverse circumstances for the intervening year, whereas the minority, that had supported the application of the nine vestrymen for the dissolution of the pastoral relation, had deteriorated to the point where they thought it unwise to have a vote recorded.

At the close of the election, when the results were announced, counsel for the rector remarked, "The men who undertook to oust the Melishes have succeeded simply in ousting themselves."

Dr. Melish quietly entered the church just before the voting began and sat on the side aisle. Just before the vote was announced, when the temper of the congregation was quite clear from the many brief speeches made by parishioners, the younger Melish thanked the congregation for their steadfast support and loyal friendship.

The vestry at Holy Trinity consists of two wardens and nine vestrymen. Since Dr. Truslow was elevated from the post of vestryman to be warden, there is now one vacancy on the vestry which will be filled at the next meeting of the vestry which is expected to take place on April 17, 1950.

The meeting was chaired by Lewis Reynolds, who, in accordance with the religious corporation act of New York, as a warden, was elected the presiding officer by the meeting.

What steps the new vestry will take has not been revealed. However it is possible for them to elect Dr. Melish again as rector and so notify the bishop, who then has a month to state whether or not he accepts their choice.

EPISCOPAL CHURCH NEWS

FIVE NOMINEES FOR NEW YORK

★ Five clergymen have been nominated for suffragan bishop of New York and their names will be placed before the convention of the diocese May 9 by the special committee. It is possible for others to be nominated from the floor but these are the men selected by the nominating committee: Bishop Charles F. Boynton of Puerto Rico; Archdeacon George F. Bratt of New York; the Rev. Fenimore E. Cooper of the diocese of Central New York; the Rev. Bernard C. Newman of Trinity Church, New York; the Rev. Samuel M. Shoemaker, rector of Calvary.

TRAINING PROGRAM FOR LAYMEN

★ Robert D. Jordan has announced that the department of promotion of the National Council is now ready to proceed with a continuation of the laymen's training program. An outline of the new program for laymen has been prepared, showing that it will be a cooperative effort between the Presiding Bishop's committee and the department of promotion, this in accordance with the action of National Council at the February meeting. As was the case in the program last year, the service of trained laymen in presenting the Church's program is offered to dioceses and is rendered only when dioceses want and request it. The former program was directed particularly at reaching vestries. The program planned for the coming fall is designed to reach large congregational groups, and will be a major emphasis in preparations for the annual every member canvass.

At the February Council meeting, when it was decided with enthusiasm, that the training program must go on, it was emphasized that its value, educationally, surpassed the fondest hopes. "It has opened a field of opportunity and need which cannot be ignored. The response of the laymen themselves has convinced us that we have just begun to scratch the surface of this vast reservoir of power within the Church."

THE PICTURE ON THE COVER

★ The cover shows an unusual view of the Cathedral of the Incarnation, Garden City, Long Island. At first glance readers may be mystified as to just what is portrayed. The picture was taken from the top of the spire during alterations and repairs executed by Nicholson & Galloway last year. It shows the nave, transepts and crossing surrounded with scaffolding which was necessary to reach all parts of the stone exterior.

After the exterior repairs were completed, the firm moved inside, scaffolding the entire interior and worked around the clock in order to completely redecorate, clean stonework and install new side altar and chapel in time for Easter services.



BISHOP BLOY of Los Angeles turns first spade to mark start of new parish house at St. Stephen's, Hollywood

EPISCOPAL SERVICE FOR YOUTH

★ Meetings of Episcopal Service for Youth will be held at Atlantic City, April 23-28, when the national conference of social work is held there. A council meeting will be held April 27 and that evening the speakers at a dinner will be Bishop Hart of Pennsylvania and Miriam Van Waters, superintendent of the Massachusetts reformatory for women. The organization will also join with the Child Welfare League in sponsoring two meetings.

FACULTY EPISCOPALIANS HOLD MEETING

★ Approximately 60 people attended the various meetings of the second conference for faculty Episcopalians of the diocese of Harrisburg, held at St. Andrew's Church, State College, April 1-2. Franklin and Marshall College, Bucknell University and Gettysburg College were represented. In addition to Canon T. O. Wedel, non-faculty participants included Miss Hazel King, provincial secretary for college work, the Rev. C. C. Reimer of Bellefonte, the Rev. J. R. Deppen of Lewisburg, the Rev. J. N. Peabody of State College and two Presbyterian ministers from State College.

Canon Wedel's address was on the subject "The Christianity of Main Street," which is also the title of his new book soon to be published. The book begins: "Resolved, That Christianity is today, among a growing majority of the educated in America, including many nominal Protestant churchmen, an unknown religion." His talk was an analysis of the humanist view of Christianity so prevalent today, with the presentation of classical Christianity as an alternative.

In discussing secularism, he described communism and fas-

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cism as "secular religions attempting to create an ideal world in a one-story universe, with the secret police taking the place of the holy angels of judgment, and with the blood bath replacing judgment day itself."

Canon Wedel said that the Bible should not be viewed as a hero story of Jesus—a sort of "Cabin to White House" story. Instead, God is the hero, and his Son descended from palace to slum, from kingship to slave. The creed, he said, is the scenario of a great drama, and the sequel to the play is the power of the Church and of the Holy Spirit.

At the business meeting on Sunday morning, Kenneth D. Longsdorf, professor of English at Franklin and Marshall College, was elected chairman for the diocese of the national association for faculty Episcopalians.

Miss Hazel King stated that there are 160 colleges and private schools in her province with Episcopal student work.

Canon Wedel preached to a full church on Sunday morning. In the evening he talked to about 50 college students at the supper meeting of the Canterbury Club. Fifteen Bucknell students made the sixty-mile trip from Lewisburg to join in this meeting.

BUILDING BURNS AT ST. PAUL'S

★ A frame building was burned March 25 at St. Paul's Middle School, Tokyo. It housed six classes of about 359 students. It occurred on a Saturday when neither students nor faculty were present. The origin of the fire is not known. The building cost $10,000 and is insured for about one-third the value.

BERKELEY STUDENTS AT YALE

★ Students and faculty of Berkeley Divinity School sang evensong every Wednesday in Lent in Dwight Hall, Yale University.

BISHOP-ELECT IS KEPT STEPPING

★ The Rev. Wilburn C. Campbell, bishop coadjutor-elect of West Virginia, recently spent what he considered "his most hectic day this year" in Syracuse. At noon he preached at the civic services, sponsored by the Protestant churches of Syracuse and Onondaga county. At one he attended a luncheon for Episcopal churchman's association leaders. At three he appeared over WFBL's radio sports newsreel and told of the tie-in between athletics and religion. At four he spoke over WSYR on laymen's work, while at five he gave an exclusive interview to a newspaper on opportunities for men in Church work. At six he discussed the work of a bishop with reporters of another paper and at seven he sat down for dinner with lay representatives of all Syracuse churches. At eight he preached at St. Andrew's Church, which was filled to overflowing, and till his train left at 11 p. m., he conducted a "bull session" with 60 lay leaders on opportunities for Church service. As he stepped on the train for Pittsburgh, Mr. Campbell said that as bishop he hoped never to "fall into the hands of the CNY public relations man without getting a week's sleep before."

HANNIBAL HAS NEW RECTOR

★ When the Rev. G. Ernest Lynch, who has been in charge of Trinity, Hannibal, Mo., was ordained priest on April 4 it was the first such ordination in the 105 years of its history. The church is one of the oldest west of the Mississippi. Mr. Lynch came into the Episcopal Church last fall from the Unitarian Church where he had been one of the best-known young preachers. He was the minister of the historic Second Church of Boston before entering the Episcopal ministry, and was in wide demand as a speaker throughout New England.

GRADUATION AT ST. LUKE'S

★ Commencement at St. Luke's college of nursing, Tokyo, was on March 28 when 15 women were graduated. Most of them became Christians during the training.



BISHOP SCAIFE gives certificates to honorary canons at institution at St. Paul's Cathedral, Buffalo. Recipients are the Rev. Charles Broughton, receiving the certificate, and the Very Rev. Ansel R. Morrell. Witnessing the ceremony are the Rev. Charles J. Burton, bishop's chaplain, Dean Welles, Archdeacon Samuel N. Baxter and the Rev. G. Napier Smith, rector of Grace Church

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EPISCOPAL CHURCH NEWS

FOUR PEACE POINTS ARE NAMED

★ "Jesus spent his whole life to make it clear that God's will for men is that they live together as brothers and build on earth a society based on brotherhood, righteousness and peace," declared the Rev. Donald Harrington, minister of the Community Church of New York, in a sermon at Holy Trinity, Brooklyn, in the series of community services sponsored by the Brooklyn Protestant Council.

"There are four quite specific things that we must do," he said. "First, we must protest the present drift to war, the current frantic attempts to build a balance of power, and the development of lethal weapons able to destroy all life on the globe. The current trial balloons ascending high in the air to test the public reaction to the rearming of Germany indicate how close we are to letting the arms race get out of hand. All historical experience declares that rearmament leads to inevitable war. The present program means precisely that. Christian people must speak out so clearly against this trend that governments will have to listen and check the present course.

"Second," he continued, "we must find a greater structure of unity. The American Colonies learned that they had to unite or fight. Today we can actually fly to Moscow in less time than a traveler then took from New York to Philadelphia. Our small world-neighborhood also must unite or fight. We have got to seek to get the U. S. and the U. S. S. R. together, and with the other nations of the world, we must establish some form of limited world government that will curb the irresponsibility of nation-states, safeguard peace, and prevent war.

"Third," said Mr. Harrington, "we are not likely to succeed in the practicalities of peace until there is some equalizing of the productive capacity of all nations. There is too much inequality. Advanced countries must share their technical benefits with the impoverished and undeveloped areas. Senator McMahon is on firm and intelligent ground when he proposes a mutual reduction of arms expenditures and the transfer of such moneys to a program administered under the UN along the lines of President Truman's point-four program for backward areas.

"Fourth," he concluded, "there is current starvation in many parts of the world, the worst in areas of India and China. Here we are in the United States with 400,000,000 surplus bushels of wheat in our granaries and a new crop beginning to ripen; 90,000,000 pounds of butter going rancid in federal warehouses; millions of pounds of dried eggs and dried milk; and 25,000,000 bushels of potatoes while children are starving. Christians must ask, how can we hope to escape the wrath of God, when we ignore the moral conflict involved in such starvation in a world with such misapplied abundance? Through the UN the U. S. ought to put these surpluses to human use, and to the building of good will in areas of need, irrespective of the religious or political coloration of the starving people involved. Do we, or do we not, believe in the God of Jesus of Nazareth, who sends his rain upon the just and the unjust in his merciful providence? If we do these four things, the star of peace will once again begin to gleam in the heavens, and the hope of men here and everywhere will begin to rise from the depths."



PHILSON WILLIAMSON and his wife recently took charge of the Pointe Coupe parish, Louisiana, comprising churches in Innis, Morganba, New Roads, Lakeland. His grandfather, the Rev. James Philson, was rector there from 1884 to 1933

CENTRAL NEW YORK REPORTS

★ The diocese of Central New York has raised $24,217 towards its quota of $32,000 in the one world for Christ campaign.

WHERE THERE'S TACT AND ROSES

★ Where there is tact, there's a way. The Rev. G. C. Stutzer, rector of the Redeemer, Okmulgee, Okla., has to practice diplomacy at times when he presents a red rose to members of the parish on their birthdays. Some women, it seems, do not like to be reminded of birthdays even with flowers. So Mr. Stutzer says, "How wonderfully well and young you look" before he presents the rose.

He began the custom about a year ago and says it is one way of making a call on each member of the church. "I remember in seminary being told not to call without a definite purpose so taking them each a rose on birthdays answers that need. Children act the most thrilled but the grown-up are just as thrilled in their hearts," he says.

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SYRACUSE LAYMEN CLEAN RECTORY

★ Fifteen members of the Syracuse and Onondaga county Episcopal churchmen's association spent two evenings cleaning the rectory of St. Philip's Church, Syracuse. The action evoked wide-spread press comment in Syracuse, as "twelve white men cleaned a Colored priest's home, and showed that racial discrimination was being actively fought by the association." Brooms, mops and pails, joined step-ladders as the Syracuse businessmen prepared the home of the Rev. Walter Parker, who recently accepted a call to come to Syracuse from West Chester, Pa.

An Episcopal priest of the 17th century, the Rev. George Herbert, writing of a servant who did housecleaning in a Christian spirit, coined the phrase, "makes drudgery divine." The laymen took this for a motto, and lived up to it.

CONFERENCE OF WASHINGTON

★ The conference of the province of Washington will be held at Hood College, Frederick, Md., June 11-17. Courses will be given by Rev. Charles D. Kean of Kirkwood, Mo., Rev. Thomas A. Fraser Jr., Alexandria, Va., Rev. Richard Baker of Warsaw, Va., Rev. Andrew M. Van Dyke of the Episcopal League for Social Action, Bishop Miller of Easton.

Group meetings will be held afternoons on the Auxiliary, led by Mrs. Roger L. Kingsland of Fairmount, W. Va.; college work led by the Rev. John N. Peabody of Penn State; drama by Mrs. Isabel B. Burger of Baltimore.

BISHOP OF ELY AT BERKELEY

★ Each year the Berkeley Divinity School has a lecturer for the first half of the academic year from England. Dean Percy Urban has just announced that the lecturer for next fall will be Bishop Harold E. Wynn of Ely. He was dean and lecturer at Pembroke College until his consecration in 1941. He will also visit the dioceses of a number of bishops whom he met at the Lambeth Conference in 1948, including a visit to California.

SOCIAL ACTION IN PARISHES

★ A study conference on social relations in the parish is being held at Seabury House April 18-20. It is the first of a series of conferences planned for the triennium, under sponsorship of the National Council's department of Christian social relations.

The program includes consideration of the question, What Can the Parish Do About: Child Welfare; Mr. and Mrs. Ralph Barrow, Church Home Society, Boston; Alcoholism, the Rev. Otis R. Rice, St. Luke's Hospital, New York; Civil Liberties, Mr. M. Moran Weston, staff member, St. Philip's Church, New York; The Aged, the Rev. Leland B. Henry, social service commission of New York; The Armament Race, the Rev. Richard M. Fagley, Federal Council of the Churches; Increasing Lay Participation, Miss Dorothy Stabler, Woman's Auxiliary and the Rev. Arnold M. Lewis, director, Presiding Bishop's committee on laymen's work; The Parish Structure, the Rev. Almon R. Pepper, director of Christian social relations. Mrs. Muriel S. Webb of the department will summarize the conference at the close.

Attending the conference are: the Rev. H. S. Costain, Indian Head, Md.; the Rev. Robert C. Jones, Hillman, Mich.; the Rev. H. M. Lowell, New Bedford, Mass.; the Rev. Dougald L. MacLean, Flushing, N. Y.; the Rev. Charles S. Martin, Washington, D. C.; Dean J. Brooke Mosley, Wilmington, Del.; the Rev. G. Paul Musselman, Detroit, Mich.; the Rev. E. Jerome Pipes, Rapid City, S. D.; the Rev. Owings Stone, Barrington, R. I.; the Rev. Robert S. Trenbath, Washington, D. C.; the Rev. Edward C. Turner, Pueblo, Colo.; the Rev. C. C. Watkins, Flint, Mich.; the Rev. C. Lawson Willard Jr., and the Rev. Warren E. Traub, New Haven, Conn.; the Rev. Charles H. Best, Apponaug, R. I.; Mr. William Huntington, New York.



BISHOP JONES of Louisiana, has a chat with members of the Auxiliary: Mrs. O. D. Fontenot, diocesan treasurer; Mrs. Howell Morgan; Mrs. Jones; Mrs. Roy Johnson Jr., supply secretary; Mrs. G. Allan Kimball, educational secretary; Gertrude E. Hoffman; Mrs. John Carlile, missions secretary

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SOCIAL WORKERS TO MEET

★ The Episcopal Church will have a series of meetings at Atlantic City during the meeting of the National Conference of Social Work, April 23 to 28. Episcopal headquarters will be at the Hotel Dennis, and the National Council's department of Christian social relations is urging persons who plan to attend, to make hotel reservations early by writing to the National Conference of Social Work, Housing Bureau, 16 Central Pier, Atlantic City, N. J.

The Episcopal program includes a corporate communion and breakfast, with Bishop Wallace J. Gardner of New Jersey as celebrant; a morning period devoted to "The social ministry of the Church in urban areas;" a dinner of the Episcopal service for youth. Other details have not been arranged finally, and will be announced later.

CELEBRITIES SPEAK AT CHURCH

★ The men's club of St. Mary's, Ardmore, Pa., recently staged a "sports jamboree." The speakers at the dinner were Al Wistert, Del Ennis, Benny Bengough, Wister Randolph. If you do not know who these men are ask your son—or daughter.

MID-WEEK SABBATH IS PROPOSED

★ Bishop Dagwell of Oregon has proposed to the churches of Portland that they get together to establish a mid-week "Sabbath" for persons too busy with skiing, hunting, fishing, golfing to bother with services on Sunday. Addressing a group of Methodist laymen, he said that there is always some seasonal attraction to keep people from church. "Right now it is the ski season. Soon it will be fishing, then duck or deer shooting. All summer there are week-ends at the beach or mountains." If the churches can unite on a mid-week date, he said, they should insist that no counter-attractions be billed for that night, such as concerts, lodge meetings or lectures.

He termed irregularity of church attendance one of the three principal "weeknesses of Protestantism," the others being disunity among the churches and "a lack of discipline among our people."

DELAWARE PLANS EXPANSION

★ The diocese of Delaware is planning new churches and parish houses to take care of the anticipated growth of the state. Bishop McKinstry told his people over the radio recently that business men, after careful study, figure on a 40% population increase in the near future, and that the state has already appropriated $19,000,000 for new schools and an equal sum for state highways. He also reported the construction of 2,700 new apartments in Wilmington alone, in addition to hundreds of new homes. He said it was obvious that the Episcopal Church, and other Churches, would have to take immediate steps to keep up with this expansion. Funds are now being raised to that end.



CHURCH STUDENT CENTER is to be built at Gainesville, Florida, with this eyesore razed to make way for it

SCHOOL HEADS FACE PROBLEMS

★ "How to present in the classroom the Christian alternative to ancient and modern secular philosophies" was the theme of a conference for heads of Church schools, sponsored by the national department of Christian education at Seabury House. The heads of fifteen of the Church's coeducational and girls' schools, considered suggested means of closing the gulf between the teaching of secular subjects and the sacred studies courses and chapel services of the average Church schools. Among the needs recognized were: 1) More emphasis throughout the church upon teaching as a Christian vocation, 2) A larger number of dedicated teachers, administrators and board members in the church's schools, 3) Teacher-training conferences and workshops in Christian doctrine and methods, 4) The formulation of a basic philosophy for all of the church's schools, 5) A study of the implications of Christian doctrine with respect to classroom practice.

Conference speakers were: Canon Theodore O. Wedel, whose subject was "what is Christian education?" Mrs. Dora P. Chaplin spoke on the topic, "how to teach religion to children." The Rev. John Heuss outlined present and future plans of the department of Christian education. Miss Charlotte C. Tompkins gave a demonstration of audio-visual techniques and aids. Miss Ellen B. Gammack emphasized the church's continuing need for women workers, and urged that the church's schools bring Christian vocation to the attention of their older students. Miss Gretchen Tonks, head of St. Mary's Hall, San Antonio, Tex., was elected chairman of the continuing committee of heads of church schools for girls. Miss Tonks succeeds Miss Florence L. Newbold, St. Mary's Hall, Burlington, N. J.

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EDITORIALS

Thought Control

SENATE bill No. 2311 can be debated and voted upon any day that it is called on the calendar. It was introduced by Senators Mundt, Ferguson and Johnston, reported out by the Senate judiciary committee on March 21st, and has the short title of the "Subversive Activities Control Act, 1950." Comparing it line for line with the Mundt-Nixon Bill of 1948, one finds some changes. The former bill, after being approved by the House of Representatives, was killed in the Senate judiciary committee, following open demonstrations, as well as quiet personal conferences, on the part of individuals and groups devoted to the first amendment to the Constitution. The 1950 version, though altered, still has in it the dangers of the earlier one, and these must be understood by those who think that our country is only strengthened as it rigorously adheres to its fundamental principles and fights back every attempt to introduce measures which would deny our guaranteed freedoms.

This new bill has tried to eliminate words which in the original bill definitely spelled out "thought control." When they now define an organization, it is simply one in which groups or persons are associated for "joint action," and no longer for the "advancement of views." But the effort to overcome criticism by subtracting certain phrases is far from successful. The evidence which is to be used to decide whether an organization is subversive is still substantially that of "views and policies," rather than actions. Guilt by association is the primary means of determining what shall be registered as a subversive organization. If a group has Communists active in it, no matter how many, it is presumed to be a front. If a group takes positions that do not deviate from those of a Communist political organization, it is assumed to be a front.

One new feature of the 1950 edition is that the President will appoint a three-man subversive activities control board. The Attorney General must file with this board a notice that any organization or individual should register as a Communist political group or a front group, and also inform the defendant. The board "may hold hearings" on this, and they shall be public, with each party allowed counsel, and the right to examine or cross-examine witnesses. The board then makes its decision. From this decision there is the right for review before the court of appeals of the District of Columbia. A novel note in judicial procedure is that the court is governed by this statement, "The findings of the board as to the facts, if supported by the preponderance of the evidence, shall be conclusive." The decree of this court shall also be subject to review by the Supreme Court. Any group or individual going through this process would probably be in the public eye as a subversive for about two years. If he happened to be found innocent at the end, he would have been so long avoided as "unclean" that he could never reestablish himself in the community.

We speculate further on what could happen under this bill should it pass. Any organization registered by the Attorney General after board ruling would have to show on all its correspondence, and tell on any radio or television program that it was a Communist or front organization. One suspects that in a very short time all Communists would be so far underground that even the F.B.I. would be hard put to find them, and fear would dissolve liberal organizations into immobility. Then let us suppose that in 1952 a coalition of elements of the Republican Party and the southern Democrats should elect a president. There are some Republican politicians who believe that no Roman Catholic should hold public office, and some southern politicians who have a real Ku-Klux-Klan mentality. The board would reflect this outlook, as would the Attorney General. The control of the communists having been completed, someone new would have to be found.

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"QUOTES"

ALL life is the Church's field; but it is as guide, not as master; it is as inspirer, not driver that it functions. Its interests are the widest of all, its roots are the deepest; it holds guard over the eternal values of man's life; but because freedom for the development of free personalities in communion with God is of all those values supreme, the Church, guarding jealousy its own freedom will be equally jealous in its guardianship of those very practical and real things: free speech, free press, free assembly, the winning of truth by free conference, and the winning of security by the perpetual adjustment of liberty within and among the normal groupings of men.

—BISHOP PARSONS

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National Catholic Welfare has been outstanding in its support of decent housing, fair-labor practices, and other social betterments. Roman Catholic parochial schools have fought for non-segregated education vigorously. Communists have fought for the same things, so it would not be a far cry to call Roman Catholics before the board.

This is not far-fetched. A reading of the bill will convince you of the broadness of its coverage, and meditation on it ought to scare anyone into immediate action. Where it was blocked before, the bill has now passed. Hope to kill it lies in those right-minded Senators who do not want this country littered with victims whose only sin is a desire to express real convictions. All of us ought to make it a personal obligation to get in touch with our Senators and ask them to oppose Senate bill 2311.

Evaluation Limited

By WILLIAM PAUL BARNDS

Rector of St. Matthew's, Lincoln, Nebraska

WE do much evaluating these days. Various groups both in the Church and out, from time to time, evaluate their programs and procedures. There is much advantage in this, for it is useful to stop and ask just what we are doing, and why, and whether or not we can do it better. A careful evaluation can have a salutary effect upon an organization. Individuals do well to take inventory of themselves, too. It is helpful, indeed necessary, for a person to examine his inner life, and confess his sins. It is wise for him to check up on his life generally and see if he is doing what he can and should do.

Yet in the large view of life, there are limitations to the value of evaluation, because our viewpoint is so often limited. This is quite true in Church matters. A rector may present a small class for confirmation and if he thinks only of their numbers, feel that he has failed somewhat. However in that small class there may be one person who in future years will bless the Church more than all persons together in a large class.

Sometimes a man has a disappointing or difficult experience which tries his soul, but in future years he thanks God that he had it. Young people often cannot see the value of certain required subjects in school—"Why should I take Latin?"—but the future shows the wisdom of those very studies. That even applies to seminarians; who don't see why they should study Greek.

People in humble circumstances in life, comparing themselves with others, sometimes think they have fallen far short, yet in the economy of God they may be most successful. Their evaluation of themselves is short-sighted.

In the deep things of God we need to walk by faith and let God in his time make his evaluation. The words from Ecclesiastes are appropriate "Cast thy bread upon the waters: for thou shalt find it after many days . . .

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

Often the present cannot show us the reward that many days will reveal.

Look and Walk

By CORWIN C. ROACH

Dean of Bexley Hall

THEATERS are required by law to make provisions for emergency exits and fire escapes. They display signs indicating the way out of the building should a fire break out. A notice is usually put in the program reading somewhat like this, "Look around now, choose the nearest exit to your seat and in case of disturbance of any kind, to avoid the danger of panic, walk to that exit." It is good advice and St. Paul gives a like notice when he writes the Church in Corinth, "Provide the way of escape" (I Cor. 10-13) thus telling his readers that there is a similar law in the greater theater of life.

God has provided the way of escape for every trial that may come to man. He has put a door of opportunity in every way of despair. He lays upon us the two simple commands of the theater program. Look and walk. Whatever the evil we are called upon to face, of body, mind, or spirit, God has provided a way of escape, the means of salvation. St. Paul here is discussing the use of two of them, the sacraments and the scriptures. We shall be secure provided we have taken precaution beforehand and we do not panic in the midst of trouble. We must look now and walk in the time of trial. Our reaction is so often that of the careless theater-goer. We do not look for the way out until the danger is upon us and then we follow the crowd in a blind stampede, usually in the wrong direction.

Our faith should be like an emergency door. It must open out to God. If we do not see to it in the days of peace we shall find that we can not budge it when we most need it. Religion demands that we observe these two rules of safety first. Before the test seek out the way of escape God has provided. In time of trouble follow it calmly and confidently. Look and walk.

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The Idea of a Christian University

By CHARLES TRAWICK HARRISON
Professor in the Dept. of English, University of the South

A PASTORAL LETTER, issued by the House of Bishops at the General Convention in San Francisco, contains this clause: "We call our people to a crusade for better Christian education." And here is another clause: "Only the response of the whole Church can make the program effective." I believe in the desperate necessity for Christian education. And I believe that nothing less than the convinced and determined response of the whole Church can meet the necessity. Quite candidly, then, this is an appeal.



The Bishops were obviously not referring exclusively or even primarily to university education—probably not even to academic education. But for them, no doubt, as for the rest of us Americans, the notion of a college education occupies a peculiar and critical place in the whole educational scheme. Some fifty years ago, the people of this country came, with a wholeheartedness unique in intellectual history, to put their faith and their hope in college education for everybody, or at least for just as many young men and women as could possibly be qualified for a college education. No conviction was more characteristic of intelligent Americans than that the universalization of knowledge would solve age-old problems—social, professional, and moral.

Many of you must, like me, have shared that optimistic view. If so, you must have shared in my disenchantment. Certainly no attribute of the first half of the twentieth century is more memorable than the manner in which it has seized us by the intellectual shoulders, given us a profound shaking, and forced us to re-examine even our most cherished ideas.

Thus, we re-read Cardinal Newman's great essay on "The Idea of a University," written almost precisely a hundred years ago, with some very sober reflections. Newman's thesis is that the proper function of a university is the cultivation of knowledge "for its own sake," knowledge which is proper to "a gentleman," knowledge which is "liberal" as opposed to knowledge which is servile or pragmatic. Needless to say, Newman gives profound and impressive meaning to each of these concepts.

Over against Newman's idea of liberal education, we in American universities have seen the growth of the idea of an instrumental education—an education, devoted to the cultivation of mechanical and professional skills; education which has its gaze rigidly fixed on the economic imperatives of our society.

Let me say at once that I am a liberal man; that, in a fundamental sense, I am on Newman's side in this dispute. But it is precisely here that the sober reflection sets in. What is a liberal education? Historically, the word liberal means "free," or, more accurately, "for freedom." The word derives from Greek and Roman use, which recognized that one type of training was appropriate for the children of slaves and another type for "liberi," or the children who were born to freedom. A free child will have the privilege of choice. But genuine choice is impossible without range of knowledge and understanding and opportunity. A boy bound in adolescence to the trade of carpentry may be a useful member of society; but he is not free. And we, as Americans and as Christians, are deeply and immovably committed to the value of freedom.

What Is Freedom?

THIS brings us to another crux. What is freedom? Now I am not going to wear you down with a re-hash of the literature and oratory which purports to examine or to answer that redoubtable question. I am going to solve the question immediately by an appeal to dogma. I refer, of course, to the collect for peace, in the order for daily morning prayer: "O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom . . ." Let me note here, in passing, the profound recognition that the essential condition of freedom is peace: as political peace is essential to political freedom, so spiritual peace is essential to spiritual freedom. And spiritual peace is the gift of God, accessible only

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to those who recognize the truth of their relation to God. The words "My peace I give upon you" carry with them also the inestimably precious gift of freedom.

Now let me make an admission which you may find shocking. I believe what I have just said to you not because I find authority for it in the Prayer Book, not because it is approved Christian doctrine. For good or for ill, the temper of my mind happens to be that of a skeptic. I find it difficult or impossible to accept a conclusion on the strength of authority; and, at least in matters which intimately concern me, I tend to limit my beliefs to what I can see. I believe the Prayer Book's definition of freedom because belief has been forced upon me by observation and experience. It is in the brutal school of experience that I have altered some of my ideas about education, about the meaning of a liberal or free education. This means that, along with many other men and women of the twentieth century, I have had to alter my ideas about the capacities of human nature—what the bishops, in the pastoral letter I have already quoted, call "the truth of our human nature."

"It is only in the Christian Church that we learn the truth of our human nature." This truth is of the order of the paradox which I have already illustrated in my quotation from the liturgy: freedom is to be found in submission to the will of God. Let me apply this kind of truth to education: education which is undedicated in its freedom is not free; education which is undedicated in its utilitarianism is not useful.

Many of you will remember an article that appeared in Life Magazine a little less than a year ago—March 28, 1949. Its author was John McPartland, and its title "Intercollegiate Bull Session." According to the editors of Life, Mr. McPartland made a tour of college campuses, and brought back a composite story reflecting the views of students and instructors. Here are some of the speeches which he quoted: "These boys find the accumulated opinions of the past shallow . . . They have buried Aristotle and Thomas Aquinas. They have a sense of the urgency of tomorrow and a complete respect for competence." "We're shooting to be tagged by G.E. or G.M. or some outfit like that before we graduate. That's why you've got to figure all your plays from the time you're a sophomore—the right courses with grades that are good but not too good . . . plenty of campus activities to show leadership and getting along with people, and some athletics so that the personnel jokers from the big companies know that you're no swish. You've got to be well-balanced and well-rounded—that's how you get the letter on the high-grade bond paper which says, 'Report to the executive offices on the first of September, 1949'."—This hair-raising utterance precisely exemplifies my paradox: observe that its invocation of the "well-balanced" and "well-rounded" man is in fact a cynical and nicely calculated acceptance of simple slavery. Here is a gem which purports to come from a history instructor at Yale: "A university was once a place where young men became literate gentlemen with an appreciation of the humanities . . . But now all the universities are becoming high-powered trade schools. About a third of the men are in the technical courses — 'How to Create Artificial Life,' 'How to Blow Up a Medium-sized Planet.' The other two-thirds are specialists in one general course, 'How to Raise Dividends in a Supergigantic Corporation'." The academic gentleman concludes with "Sometimes I wonder about a student body composed of mad scientists and incipient Charles Luckmans." Let me pause to observe that "sometimes" seems hardly often enough, and let me quote one more passage—a rather extended one—from the editor of a college newspaper:

"Sure, the universities are becoming West Points for big business. Seniors want to graduate directly into jobs as second lieutenants with U. S. Steel or Du Pont or some such and retire on a colonel's pension 30 years later. What other plans can they make that will give them such security and prestige? . . . Look at college football today—it's a scale model of the situation. Nowadays a football game is a contest between two big organizations. The players are all specialists. They're the raw material and they're obtained by a kind of purchasing department. Then the production department—the coaching staff—works over the material and turns out the finished product, the team. The value of the product is measured by games won and cash customers at the stadium. The public relations staff — the advertising department—dresses up the product in bright packages of publicity and spectacular stuff. That's college football today and it's a fair sample of the situation in making a living. The important thing is the organization, the individual is nowhere without it. Who wants to be nowhere?"

A Saving Remnant

THIS young monster has done as fine a job as I've ever encountered in the summation of an anti-Christian, anti-liberal doctrine. But, for the argument, let's meet him on his own utilitarian grounds. Do you trust him to become a useful member of society? Multiply him by a few hun-

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dreds or thousands, and you have a situation which threatens the very integrity of our civilization.

Now I want to quote a passage written by the editor of another college paper—written in an "intellectual autobiography" which was required for an entirely secular purpose: "The whole bulk of my experience has led me to the conviction that the most pressing need in the world today is for a fuller moral awareness among people and a stronger ethical basis for society. Mr. Basil Willey says, 'Bacon was pleading for science in an age dominated by religion.' I believe that the twentieth century is a period dominated by science, and standing in need of religious and ethical awakening. I have therefore determined that, in my professional work, my primary concern will be to make a contribution toward the fulfillment of this need."

This passage was written by the editor of the Sewanee "Purple." He did not write it for me, and he does not know that I am using it here. Against any suspicion that his is a "cloistered virtue," let me hasten to affirm that, by any standard of worldly success, he has been preeminently successful in his college career. After he graduates this year, he will go to a secular professional school; And I will stake my last dime on the confidence that he is going to "succeed" both there and thereafter.

Within the framework of the Christian understanding, there is simply no conflict between the true and the useful, between the liberal and the instrumental. A Christian university is a university which tries to set upon this truth. A Christian university is a saving remnant within our educational structure.

When we say that a man is a Christian, we do not mean that he measures up to the Christian ideal; we mean that he acknowledges the force of that ideal. When we, at Sewanee, speak of ourselves as a Christian university, we do not mean that we conform to the pattern; we mean that we recognize the existence of the pattern and our obligation to evaluate ourselves by its standard.

However short we come, the recognition is of the utmost significance for even the elementary interests of college life. Take football, and recall the summary of our anonymous collegian above. In so far as his statement is just—I would call it an indictment but that he doesn't seem aware of indicting — American colleges are guilty of prostitution and betrayal. Dr. Alexander Guerry developed this point in a speech which he delivered a very few hours before his death: "These institutions undermine the very objectives they are created to achieve. They fail in the mission they were established to fulfill. While our country and its people need so desperately to have a sense of values and a real perspective, the colleges and universities are unable, because they have rendered themselves unable, to give their students and our people these great and necessary attributes."

There can not be a decent college administrator in the country who would not recognize the justice of Dr. Guerry's observations about college sports; there is not one who must not wish that the general situation were otherwise than it is. But college administrators are not free; they bow to the inevitable. Dr. Guerry, however, was free; and, at least in the matter of athletics, Sewanee enjoys a freedom which richer and larger and apparently more powerful universities do not enjoy.

What Matters

I SAY "at least in the matter of athletics" for the sake of precision; but of course I have spoken of athletics only because it is an easy illustration. It is freedom in the quest for the true and the beautiful and the good which really matters. And that quest has been abandoned in an academic society where "the organization is everything, and the individual is nothing," where students feel themselves irresistibly driven by temporal pressures. It can be maintained only in an academic society where there is the leisure of detachment from the transitory for the discovery of the permanent, leisure for exploring the resources of philosophy and science and literature. Sewanee undertakes to provide this kind of leisure, which depends so much on physical setting and human circumstances, but which depends above all on a fundamental loyalty to the ideal of Christian freedom.

This loyalty absolutely precludes the view that the individual is nothing, for it is bound to the view that the individual is sacred. In a Christian university, students and faculty members will have constant, easy, pleasant, and profitable contact with each other; their relations will be marked by affection and by courtesy. If I may speak once more of my personal experience, I will say that my associations with Sewanee students, during my three years of tenure at the university, have been the most rewarding and enlightening episode in the course of my own education.

A Christian university can not devote itself to anything less than the essential values of divine revelation and human experience; it can not compromise its clear obligations, as an educational institution, for any kind of gain, or popularity, or effective publicity. It enjoys a peculiar freedom in its pursuit of truth; it enjoys a peculiar

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clarity in the definition of its standards. Finally, its whole scheme of living and working and teaching and learning is bound together by a great unifying motive, which serves to give meaning and value both to its own life and to the life for which it prepares its students.

Morning Prayer in Modern English

By FREDERICK J. WARNECKE
Dean, Trinity Cathedral, Newark, N. J.

THE Anglican Communion last year celebrated the 400th anniversary of the first Book of Common Prayer in the English language. The significant aspect of this celebration is found in the words "in the English language." For despite the obvious and sweeping changes made by Cranmer, the leading spirit in this audacious liturgical adventure, the new book of worship was, in the words of its own preface, "much agreeable to the mind and purpose of the old fathers." The essential reform of 1549 was to substitute the living English language for the long dead Latin.

Cranmer's purpose in this was simple. It was that the worship of the Church should be in a language understood by the worshipping fellowship, thus permitting intelligent participation. Says the preface of the 1549 book, "And moreover, whereas St. Paul would have such language spoken to the people of the Church as they might understand, and have profit from hearing the same; the service of this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit and mind have not been edified thereby." Again, "and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers."

In the attempt to find language "most easy and plain," Cranmer wrote with freshness, straightforwardness and a compelling sense of immediacy. He phrased translations and revisions of ancient prayers so that they spoke clearly and directly to his day and age. They were indeed "for the understanding both of the readers and hearers"

But as this anniversary indicates, in God's mercy four centuries have passed since that time. Because it has continued to be a living language, English has grown and changed vastly in these years. In this evolution of a language, much of the Prayer Book phraseology has become archaic. Certain examples of this are almost classics! There is the use of the word "let" in its meaning of "to impede," rather than in its modern sense of "to permit" in the collect for the fourth Sunday in Advent. ("Whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us.") There is the use of "prevent" to mean "go before" rather than "stop" in the collect for the seventeenth Sunday after Trinity. ("That thy grace may always prevent and follow us.") There are the many places where "comfort," "comfortable" and "Comforter" are used in their basic Latin sense of "with s t r e n g t h," "strengthening," and "Strengthener," rather than in their modern meanings which unfortunately imply coddling. The list could be almost endless, though some examples of this are not quite so immediately obvious. One doubts whether the laity realize that in the prayer of consecration in the Holy Communion the word "reasonable" in the oft-quoted phrase "to be a reasonable, holy and living sacrifice unto thee" means "rational." Or that "health" many times refers to the gospel, as, "Thy saving health" in the prayer for all conditions of men.

True, there have been revisions of the Book of Common Prayer since 1549, the last as recently as 1928 in the American Church. But these have not wrestled with the basic semantic question, though they have changed some words and phrases. More often than not, with typical ecclesiastical caution, the attempt was made to correct liturgical bad taste and error by addition rather than by excision and revision. In the desire to achieve flexibility, the services were often actually made more complicated and cumbersome. It is astounding to realize that there are twelve lines of closely printed rubrics at the beginning of the order for daily morning prayer. There are then 78 further lines, or parts of lines or rubrics, not counting titles and indented instructions in prayers before we come to a final "Here endeth Morning Prayer." Then, of course, in common usage, it doesn't end! Without rubrics, we add hymns, sermons, prayers, offerings and anthems!

One is tempted to quote Cranmer's 1549 preface once more: "Moreover the number and hardness of the rules called the Pie and the manifold changings of the service was the cause, that to

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turn the Book only was so hard and intricate a matter that many times there was more business to find out what should be read than to read it when it was found." Note, incidentally, the word "business" is used in its 16th century meaning.

The Problem Intensified

TO the faithful Anglican, this problem of phrase and page is largely non-existent. Such learned long since to find their way about the book. Its phrases have become not only part of the warp and woof of their worship, but of their lives. They love the Book of Common Prayer with deep and admirable sentiment. Yet sometimes one wonders if they have not been beguiled into thinking that they understood it because they have said it so often. It is rather revealing to ask a faithful Churchman to explain a well-worn Prayer Book phrase and have him stumble for properly expressive language!

But the faithful, after all, are unfortunately all too few. Many who "profess and call themselves" members of the Episcopal Church worship falteringly when they deign to visit their parish church. As a hint of this, note the prevalence of printed Sunday bulletins with detailed and full outlines of the service, including all the pages of the Prayer Book to which one is to turn.

This plight is, of course, accentuated when we turn to those not of this communion, and to the great unchurched majority of Americans. Anglicans commonly speak in great pride of the Book of Common Prayer. It is considered to be one of the great advantages of that communion. Essentially, this is quite true. But the Prayer Book is also a stumbling block to many unchurched people. One may, for the moment, pass over the difficulties of following a service in the Prayer Book, and suppose that a pagan timidly drawing near unto God simply tries to listen to the service. Much of what he hears is in a language as strange to him as a foreign tongue. Even words that he recognizes are used in a stilted way. The result is that his attention is drawn from what is being said to the manner in which it is said. Worship changes to speculation. Reverence halts. Christian doctrine is clouded and debate begins in the mind. Error has full chance to enter.

But this is not to state the depth of this problem of liturgical worship. We live in a pagan culture which affects all our efforts at evangelization. Walter Lippmann has said, "The irreligion of the modern world is radical to a degree for which there is, I think, no counterpart." Therefore all Christians face a basic problem in semantics. The Christian vocabulary has been lost by the multitudes. It is significant that in the nonfiction best seller "Cheaper by the Dozen," which tells the story of a family far above the average in intelligence, the common confusion between the terms "immaculate conception" and "virgin birth" is found.

Great Christian words and phrases which once were full of meaning are now meaningless to the majority of people. Because they are meaningless, their use brings no sense of relevance to life. Thus many of our best plans for evangelism fail because religious illiteracy has erected a formidable language barrier.

Yet because of this very semantic difficulty, the greater compulsion rests upon the Christian fellowship to devise means whereby to bring the good news again to people. Some Protestant groups have tried to do this in their worship by rejecting the liturgical heritage of Christianity. At times, this has resulted in language without Christian content. The language is simplified, but the sense of "the holy" is missing. Recognizing the peril in this solution, other Protestant groups have turned increasingly to liturgical forms, only to find themselves promptly enmeshed in the very problem we are discussing. Rome, still burdened with Latin, experiments increasingly with dialogue Masses. A few bold spirits in that communion long audibly for the Mass in the vernacular.

The obvious answer is to do once more what Cranmer did. The Church must once again translate its historic language of worship. The Church must once again speak liturgically in a language which people understand. It must speak as it did in New Testament days, in the language of the home and the market place. It must remember that one need not pray historically to pray well.

This is not the revolution it will seem to some sentimental souls. Recall Philip Toynbee's pungent essay on the future of literature, in which he gently spoofs "societies for the preservation" of things which could not survive without such coddling. He then wisely notes that major human interests perpetuate themselves when they are integrated with the living organism that is life at the moment.

In the Church, an essential part of our faith is that God's Holy Spirit is present in his Church, to guide it so that it ever "renews its youth and communicates its youthfulness to the vessel containing it," as Irenaeus said many years ago. We are not enslaved to the particular words and language of a Book of Common Prayer, as we are not enslaved to the literal words of the Holy Scriptures. Through each, the Spirit moves and lives anew in every age.

(To Be Concluded Next Week)

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Greed or Need

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

WHEN tobacco is harvested perhaps a dozen plants are left standing in a field. These few plants produce enough seed for the whole field for next year. That is an example of the measure of God's abundant provision.

On what basis does he mean it to be divided?

The Christian believes that God is indiscriminate and prodigal in distribution, sending rain on every farm regardless of the people living there and giving us far more than we deserve of time and chances to try again when we are wrong. But if there is any channeling of God's gifts, it is to those who are the greatest sinners and hence in the greatest need rather than to those who try to exert the most pressure. Need rather than greed draws love's bounty.

When he is influenced by this belief a Christian is usually at odds with prevailing conduct in business and politics. Since shame, sharing and service marks his policies, he is a thorn in the flesh to those who prefer to seek prestige, privilege and profit. They wish him to confine his Christianity to private and home life, but he cannot but view life as a whole and hence insists it is true also in business and politics. So he gets called a radical.

But a Christian radical has two distinctive marks. First, his methods must be in tune with his ends, hence must be dominated by love rather than violence; second, his end is the glory of God rather than the gaining or maintaining of control by one group of men over another. These are useful tests these days when we so often confuse Christianity and Communism, calling the best Christians Communists and missing our own full part in Christ's kingdom for fear of being similarly branded.

Pretty Soft

By IRVING A. EVANS

Rector of St. Mark's, Fall River, Mass.

THEY couldn't help being soft. Those people of Israel had for years been depending upon their Egyptian masters to do their thinking and planning and worrying for them. They had enjoyed the only perfect security there is—slavery. Now they were free—pitifully free. By the grace of God they had a wise and resourceful leader in Moses, the man of God, and he saw to it that they were provided with food (manna) and water (from the rock) and morale from his "Staff"—his leadership.

It was when he went away for a few weeks, up to the mountain top, to ponder and pray about the whole problem of law for human conduct, that the trouble began. The people came to miss the man who had fed them, found them water and green pastures and had done their thinking and planning for them. And they were not yet ready to work and fend for themselves. "Make us a God," they cried—"One who will provide for us, defend us and think for us." So it was that out of their rings and earrings, their bracelets and their anklets, Aaron made them a god—a golden god. A little golden calf.

How little human nature has changed since those far-off days, and one nation after another has been seeking prosperity and security—not by hard work and self-discipline, but by the "god" of government. Governments have nothing to give, they only take away—and the greater the government becomes, the more it costs. The golden calf came from the poor people. No wonder Moses was furious when he returned to find his people putting their faith in a bit of gold instead of getting busy and working and earning their way. They were soft, pretty soft—and so are we. They were vulnerable—very vulnerable—and so are we. From without, and even more so, from within. Our American people fill the night-spots and leave the pews half empty, squander their earnings on rubbish and leave the Church in want. All the while the "governments" of the world get bigger and more costly and more bitter toward one another while the people pay for it. Isn't it true that the softer a people become, the more they have to be governed and the more they pay? May God help us to begin to develop more spiritual stamina, more moral muscle—for the more self-discipline we shall need.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Mystery of the Kingdom of God. By Albert Schweitzer. Macmillan. $3.00.

This is the book with which it all began! Long before Schweitzer wrote his famous "Quest of the Historical Jesus," as far back as 1901, the author, then at Strassbourg, wrote a "Sketch of the Life of Jesus." It was translated in 1913 by Dr. Walter Lowrie, then living in Rome. The new reprint indicates the continuing demand for this book, and also the enormous vogue of Schweitzer's works at the present time. Although the book is "dated," it still deserves reading—if for nothing more, at least to show how modern "thorough-going eschatology" got started.

The Creed In Slow Motion. By Ronald Knox. Sheed & Ward. $2.50.

If we remember that "slow motion" is usually humorous and revealing, we will be prepared for this exposition of the Apostles' Creed (according to the Roman Church) by Father Knox. Delivered in twenty minute doses Sunday afternoons to a girls' school in England, they are here recorded verbatim in all their informality, humor and simplicity. All teachers can learn a great deal from this volume about presenting profound truths to youngsters in terms they can understand—with smiles, chuckles, and laughter. One wonders what the nuns thought of it.—C. LAWSON WILLARD JR.

Eschatology and Ethics in the Teaching of Jesus. By Amos N. Wilder. Harper. $2.50.

This is a new and revised edition of one of the standard modern works in New Testament study. Dr. Wilder has brought the book up-to-date, has added about a chapter and a half, and has supplemented the bibliography. This is "the" book to start with in the study of this subject.

Our Religious Traditions. By Sterling P. Lamprecht. Harvard University Press. $2.00.

In this little book Judaism, Catholicism, and Protestantism are analyzed and assessed from the point of view of what the author calls "that reasoned interpretation of human life which is the outstanding contribution of the Greek mind to western civilization." Considering that his beliefs represent a fourth tradition, Professor Lamprecht shows a good measure of sympathetic insight into the more important motifs of the other three.

His distinction between Catholicism and Romanism is helpful (and should be of particular interest to Episcopalians). All through he has a gift for multum in parvo. Of course, the ultimate priority over the three traditions which he gives to the insights and methods of rational humanism, will be unacceptable to any convinced member of either of the three traditions—Catholic, Protestant, or Jewish.

—JAMES A. PIKE

Growth in Prayer. By Constance Garrett. Foreword by Douglas Steers. Macmillan. $2.00.

A simple, helpful, realistic manual of prayer by one who obviously prays. The book is divided into five parts: Learning to Pray, Vocal Prayer, Mental Prayer, Group Prayer, and Practice of Prayer. Each of these parts has several chapters on different types of prayer. At the end of each chapter are a number of prayers. The book stresses individual prayer, having only three short chapters on "group prayer." There is very little about corporate worship and the individual pray-er being caught up in the worshipping community.

—HELEN B. TURNBULL

The Perennial Scope of Philosophy. By Karl Jaspers. Philosophical Library. $3.00.

A book by the German Existentialist, recently published upder the title "Philosophischer Glaube." (Why has the translator changed the title so completely? Did he think that the new title is more attractive to the average reader? But the book is not written for him anyway!). In fact, the author does deal with the perennial scope of philosophy, but with the thorny problem of the relation between thought and faith, philosophy and religion. It is a merit of the book that it recognizes the centrality of this problem. Indeed, existentialism depends upon its solution. It originated from Kierkegaard who believed in the primacy of faith, and wanted to destroy the belief in the possibility and validity of any "philosophical faith," as Jaspers tries to defend it. He rejects outright the position of Kierkegaard, as indeed all modern existentialists do, since they want to transform the Kierkegaardian protest against philosophy into a new type of philosophy called existentialist. This is the weak spot in all these modern attempts. To touch upon this spot is the purpose of the author; he finds himself compelled to substitute for Kierkegaard's faith another one which he (somewhat arbitrarily) calls philosophical, and which he simply dictates. The language of this treatise, as indeed of all Jasper's books, is presumptuous and unnecessarily technical. —RICHARD KRONER

Creative Personality. By Dr. Charles Francis Potter. Funk and Wagnalls. $2.50.

There is something desperately courageous about this book, as about Humanism in general. But how anyone can go on believing that evolution will see us through, or that the destiny of science is to lead mankind onward and upward forever, is — at least in these days — something quite incomprehensible to many of us.

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Youth of the Church

By JOHN BOOTY
Ex-Chairman of the
National Youth Commission

THE United Movement of the Church's Youth is the official youth movement of the Episcopal Church. It is sponsored and administered by the division of youth of the National Council assisted by the national youth commission. In this article I wish to deal with some of the problems of the movement which are of vital concern to its leaders.

First UMCY, as the movement is popularly called, is seeking to unite all of the church's young people into the active life and work of the Church. It does this by encouraging participation by all young people in some one of the many organizations set up for youth, such as the Brotherhood of St. Andrew, the Girls' Friendly Society, the Order of Sir Galahad, and into the total movement through the program and emphases of UMCY. All of the young people of the Episcopal Church are considered "members" of the movement. The aim is to encourage all to be active participants. Why should this effort be made? Are not the independent youth organizations doing as much as is needed? In 1934 the diocese of Georgia tried to find the answer to this question and discovered that the existing youth work involved less than 15% of the young people of the diocese. This is a common experience. And so UMCY with the backing of the National Council attempts to interest all young people in the life of the Church. UMCY includes all existing youth organizations and all young people who are not in organizations. UMCY includes "co-ed" youth fellowships and by virtue of its age range includes young adults and college students.

Many people say that UMCY is not fulfilling the task which the General Convention of 1940 created it for. But if this is true, why is it? First, UMCY is new. It has had to struggle through war years and through growing pains. Secondly, the youth organizations have seemed willing to approve UMCY but have neither caught the vision of the movement nor seriously considered it in their programs. The Brotherhood of St. Andrew, the Girls' Friendly Society, and the Order of Sir Galahad, officially recognized cooperating agencies of the division of youth, did not have any representative appointed to the national youth commission meeting in February. Thirdly, many dioceses and parishes are afraid of any national effort, for various reasons. Some just don't like unity. Some feel that the movement is trying to "take over." Some fear that more work may be thrown at them. Some are just plain lethargic. Some think young people are pests to be endured but not encouraged in participating in the life of the Church.

The second major problem is in making UMCY a movement. Many considerations enter into this. One stone wall encountered is the current belief that a "canned" program for young people is what the Church needs. This is a spoon fed, or needle injection business. It arises out of a bewilderment as to what to do with young people. It also arises out of a lack of leadership initiative. Such a belief in "canned" program can never be conducive to the projection of a movement. Before any program can be meaningful there must exist an attitude of mind which is receptive to

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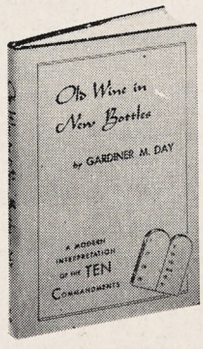
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it, and attitudes are the stuff of which movements are made. This is the attitude that Jesus means something to us today. The attitude is one of a personal commitment.

Another consideration here is the aspect of the Church in its conformity to the pattern of the secular institution. This means that we have an institution begun with some definite purpose in mind. But in time this purpose becomes obscured by the necessity of keeping the institution going. Thus we are likely to find that the primary purpose of an institution may come to be self-perpetuation. Young people of the Church are confronted with many organizations which have a tendency to feel this way and to compete for their attention. UMCY is often viewed by the supporters of youth organizations as competition and so feared. All of this inhibits the effort to make UMCY responsive as a movement to the grass roots expression of young people where they live and work in the Christian army of the Church, in youth organizations and outside.

As a movement UMCY begins with the young person who is beginning to know and feel himself as a person independent of the close family ties. This is the young person who questions all things, who needs to express himself and not be laughed at; whose enthusiasm, once he has found the center of his life and his new security in Christ, is the enthusiasm of a revolutionist. UMCY as a movement, ideally, seeks to be a channel for the expression of the young Christian in the Church. And UMCY is not afraid. It does not try to beat down revolutionary Christianity. Being keenly aware of this, and believing that the Holy Spirit works through young Christians, even as with the Apostles who were young men, is what makes UMCY a movement. And this is the reason why those who have experienced its drive never wish to see it become a rigid and static organization more concerned with buttons, pins, and Roberts rules of order, than with the application of all that Christ has revealed to us.

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CHRISTIAN CENTURY: through Editor Paul Hutchinson, reports that the country is full of fear. He wrote the signed editorial after a trip across the country by car. Much of the fear, he thinks, is deliberately fostered for political purposes, with the Republican strategy seeking to create fear of disloyalty in the higher ranks of government. As an illustration, he says that Senator McCarthy of Wisconsin launched his attack on the loyalty of the state department after Father Walsh, professor at Georgetown University, pointed to a Communist-hunt as an issue which would do most for him in his campaign for re-election. There is also fear of losing jobs with people becoming aware of rising unemployment. In the wheat belt the fear of a return of the dust bowl dominotes people's minds. "This condition of mounting and multiplying fears is here, and those who are trying to see what road American policy is likely to follow must reckon with it. Nations ruled by fear are hardly a good risk as world leaders."

WATCHMAN-EXAMINER (Baptist): Sunday schools should be supported by all Christians. Estimating that there are 38,000,000 children, young people and adults taught each Sunday by 1,500,000 teachers, the editorial urges that every member of the family attend. No local church is properly fulfilling its stewardship until it gives its best to the Sunday school. It further declares that a good school is a guarantee of the vital life of the church.

THE EVANGELIST (Disciples): takes church people to task for their failure to support churches and charities, which, combined, get one cent and one mill out of every American dollar. The editorial declares that church people hold the cross of Christ in contempt as of no more importance than a cigarette. It is well once in a while to take our eyes off Moscow and Washington and throw the searchlight in upon our own penurious hearts and the disastrous consequences which our thoughtless greed is having upon our way of life.

DIARY OF A DEAN

W. R. INGE

This book covers the years Dean Inge was Dean of St. Paul's in London, some of the most formative years as far as contemporary history is concerned. Dean Inge was in a position to know many people who guided England through that period and has recorded his meetings with them in his diary. His views on war and peace, on government and politics, on population and eugenics, on Catholicism and Protestantism, on Biblical Criticism and Fundamentalism are all very much to the point. Complete mastery of expression and a charming warmth of humor pervade this delightful revelation of the Dean's private life. $3.50.

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NEWS OF OTHER CHURCHES

QUAKERS WITHDRAW FROM FINLAND

American Friends Service Committee ends its formal aid program in Finland on May 1, it was announced at headquarters in Philadelphia. Two Quaker workers are to be withdrawn, but the statement says that Quaker interest in Finland will not end since several Quaker visitors will travel there this summer, and in the future. Since 1945, Quakers have had a feeding and clothing program there, work camps, rehabilitation for small industries.

INTERFAITH DINNER IN VERMONT

Protestant, Roman Catholic and Jewish men of Bennington, Vt., held an interfaith dinner on April 18, the first cooperative event of its kind in the city. The dinner was held in the Knights of Columbus Hall and the principal speaker was the Rev. Robert F. Joyce, Roman Catholic pastor of Rutland.

PROPOSE THREE-FAITH PEACE STUDY

A proposal has been made by the Synagogue Council that Jewish, Roman Catholic and Protestant groups make a common study of the problems of peace. The council thinks UN must be strengthened; democracy must be extended to those people which have not yet achieved full independence; democracy must be reinforced in the U. S. with threats to civil liberties vigorously combatted, "such as have become manifest in the current wave of hysteria and irrational suspicion;" press and radio should restrain news that encourages fear and creates distrust and conflict; a larger proportion of national wealth should strengthen schools and promote health and social welfare. The pronouncement declared that the council looked "with serious misgivings upon the growing reliance on force, which has become the accepted basis for international policy of all major nations."

CHRISTIAN FELLOWSHIP EXPERIMENT

Ministers in a number of cities have organized small meditation, prayer and fellowship groups, following addresses by Elton Trueblood, professor at Earlham College and a Quaker. Speaking to a large group of ministers in Minneapolis, he said that "the basic unit of Christian life is not the great denomination nor the single individual in his aloneness, but the intense and really living fellowship of a few people who share life at its deepest points. Apparently Jesus depended utterly on this method when he formed the group of disciples. There were 12 in his fellowship and this is about the right number for us." Dr. Trueblood organized similar groups in Des Moines, Denver, Pocatello, Portland and Seattle, and presumably will set up similar groups at conferences he is leading in other cities for the mission society of the Baptists.

MINISTERS BLAMED FOR DIVORCE

The ministers association of Adams County, Indiana, think ministers are partly to blame for divorce. The resolution condemned ministers "who merely read the marriage ceremony for a fee." They have a responsibility "to do all in their power to indicate to each couple the stake that God and the Church have in each marriage and to explain to young people the meaning of love, the understanding of which is vital to happy and successful marriage." A committee was appointed to draw up a set of premarital counseling standards.

DR. SANDER IS BARRED FROM R. C. HOSPITALS

Two R. C. hospitals in Manchester, N. H., have barred Dr. Hermann Sander, acquitted of a mercy-murder charge, from treating patients in the institutions.

EVANGELIST ESTABLISHES RANCH FOR BOYS

A ranch for delinquent boys is to be established at Melbourne, Fla., by Homer Rodeheaver. Robert Catledge, school teacher of Marianna, Fla., is to be head of the institution which is located on a 30,000 acre estate.

BILLY GRAHAM SEES LUCE AND BYRNES

Billy Graham, 31-year-old evangelist, who is getting the headlines these days as a preacher of the gospel, reports that he recently spent five hours "talking religion" to former Secretary of State, James C. Byrnes. He also reported "friendly" conversations with Henry (Time-Life) Luce.

OKLAHOMA PLAN WOULD LIMIT CHURCHES

A plan which would limit the number of churches in a town will be studied by the Oklahoma council of churches. The aim is to do away with over-churching and to eliminate competition. Any plan submitted following a survey by a special committee will not be binding on the members of the council.

Timely Tracts

THE WORK OF A BISHOP
By
W. APPLETON LAWRENCE
Bishop of Western Massachusetts
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MISSIONS DEMAND UNITY
By
V. S. AZARIAH
The late Bishop of Dornakal
One of the great leaders of our generation deals with a timely topic.

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MEANING OF THE REAL PRESENCE
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The Bishop of Spokane
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By
HUGH McCANDLESS
A Witness editor explains the service. A fine tract to place in the hands of those about to marry.

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Explaining the correct attitude toward money for a Christian.

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***The* WITNESS**
Tunkhannock, Pennsylvania

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NEWS OF CHURCHES OVERSEAS

LAYMEN MEET AT BOSSEY

Methods of bridging the gulf between Christian teaching and contemporary life were discussed at a meeting of laymen at the ecumenical institute at Bossey, Switzerland. Attending were educators, editors, industrialists, from eight nations, including U. S. M. Andre Philip, head of the French economic delegation to UN, underscored the significance of two million unemployed in Germany and Italy. He said he was not afraid of the H-bomb but of another economic crisis which could be brought about only through unity of the European nations. He said it was the Church's responsibility to arouse the consciences of the people to this need.

NEW LIFE MOVEMENT IN NEW ZEALAND

A new life movement has been launched by Presbyterians in New Zealand with aims of revitalizing the inner life; promoting evangelism; church extension and construction at home and abroad.

MOSCOW PATRIARCH URGES PEACE

Priests conducting Easter services in Russian Orthodox churches read a letter from Patriarch Alexei urging prayers for peace and the outlawing of atomic warfare.

COMPLETE FREEDOM IN ISRAEL

Complete freedom of worship for Protestants, Roman Catholics, Moslems, and all others, as well as Jews, "is a fact in Israel" according to Daniel A. Poling, who was a member of a delegation of Christians to tour the country. He said further that "dynamic religious faith runs like a fire" through the country. He said it answered the question "how so few could withstand so many in battle and now, in peace, how they could perform the miracle of receiving 1,000 refugees daily and keep their gates open to all who would come."

SLOW COMEBACK FOR RURAL CHURCHES

Rural churches are staging a slow comeback in China, according to a Christian leader reporting at Hong Kong after frequent trips into the interior. Self support is a major problem but pastors are becoming more and more committed to the idea of supporting themselves through farming, bee-keeping, stock-raising, and such home industries as soap-making, tailoring and carpentry. At a meeting recently of rural social service workers, out of 69 delegates from 39 rural churches, it was revealed that 34 were active in local government.

MARK HOLY WEEK IN BELGRADE

Holy Week and Easter were marked by extraordinary scenes of religious devotion in Communist-dominated Belgrade. Crowds flocked the cathedral and other Serbian churches, the total estimated at 140,000 on Good Friday alone—about a third of the city's population.

ROMANIAN METROPOLITAN IS UNFROCKED

The synod of the Romanian Orthodox Church, meeting at Bucharest, has unfrocked Metropolitan Vissarion Puiu, formerly head of the Bucovina diocese, accusing him of being "a Vatican agent" and of having left his diocese, to live in exile in Paris, without authorization. The Metropolitan was criticized during the war for preaching pro-Hitler sermons.

PRIESTS SENTENCED IN POLAND

Two Roman Catholic priests have been sentenced to long prison terms by a military court in Poland, charged with anti-state activities. The prosecutor declared that the priests, together with a layman who was likewise found guilty, were under the influence of "the anti-patriotic Church hierarchy which has turned some priests into bandits."

NOTABLES PREACH AT ST. PAUL'S

C. Alan Paton, author of "Cry the Beloved Country," and the Rev. George MacLeod, founder of the Iona Community, and a minister of the Church of Scotland, preached in Holy Week at St. Paul's Cathedral, London. Mr. MacLeod is said to be the first non-Anglican to preach there.

MORAVIAN CHURCH JOINS WORLD COUNCIL

The Moravian Church of Great Britain has joined the World Council of Churches, bringing the total to 156 Churches located in 44 countries.

HIERARCHY ASKS REFORMS IN INDUSTRY

Reforms in industry which would gradually achieve the sharing by organized labor in "management, profits and property" were recommended in a pastoral letter issued by the R. C. bishops of Quebec.

MISSIONARIES MEET IN SOUTH PACIFIC

Native delegates from 16 South Pacific islands are to attend a missionary conference at Suva, Fiji Island, April 24-May 6. The purpose is to coordinate policy and research on matters of common concern, with the affair set up by the governments of the U. S., Great Britain, France, the Netherlands, Australia and New Zealand. Missionary organizations from several of these countries are to attend as observers.

ANGLICAN BISHOP VISITS GERMANY

Bishop Leslie S. Hunter of Sheffield, England, arrived in Hamburg on April 12 for a tour of western Germany and Berlin. He is visiting a number of refugee camps and is also to attend the synod of the Evangelical Church meeting in Berlin on April 23.



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PEOPLE

CLERGY CHANGES:

CHARLES D. NEWKIRK, curate of St. Paul's, Syracuse, N. Y., becomes curate of St. Paul's, Flint, Mich., May 1.

G. ASHTON OLDHAM, retired Bishop of Albany, is at 3700 Mass. Ave., Washington 16, D. C. until May 9, after which he is to be addressed at Norfolk, Conn., through Sept.

E. LAWRENCE CARTER, assistant at Christ Church, Fitchburg, Mass., becomes assistant at St. John's, Williamstown, Mass., July 1.

GEORGE A. BURNS, formerly rector of the Good Shepherd, Pittsburgh, Pa., is now in charge of Holy Trinity, Logan, W. Va.

EDWARD C. BRADLEY has resigned as a chaplain of New York City Mission Society, effective May 1.

A. J. TORREY has resigned as vicar of St. Simon's, Concord, N. Y., effective Sept. 1.

WALTER P. H. PARKER, vicar of missions at West Chester and Coatesville, Pa., becomes rector of St. Philip's, Syracuse, N. Y. in May.

JAMES R. COLBY, formerly in charge of St. John's, Deyden, Mich., and St. Paul's, Romeo, has retired from the active ministry because of illness. The two churches are now in charge of CHARLES D. BRAIDWOOD, rector of Grace Church, Lapeer.

ORDINATIONS:

JOHN W. HERMAN, WALTER J. MOREAU, both students at General, and ROBERT H. BOOKER, student at Philadelphia, were ordained deacons on April 15 by Bishop Pardue at Christ Church, Brownsville, Pa.

ROY A. McDANIEL was ordained deacon by Bishop Horstick on March 21 at St. Alban's, Superior, Wis. He is in charge of St. John's, Sparta, and work at Black River Falls.

G. ERNEST LYNCH was ordained priest on April 4 by Bishop Scarlett at Trinity, Hannibal, Mo., where he is now rector.

LON M. PRUNTY was ordained deacon on April 4 by Bishop Scarlett at Calvary, Columbia, Mo. He has not yet been assigned.

LAY WORKERS:

ROBERT E. LENGLER, formerly Methodist minister at Endicott, N. Y., is now in charge of Gethsemane, Sherrill, N. Y. and Trinity, Canastota, N. Y., as he prepares for ordination.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

JULES L. MOREAU
Prof. at Seabury-Western

For a long time I have been an avid reader of The Witness, and I have championed its cause in a part of the country where more conservative and right wing Church publications have a greater circulation. That is for the fact that I think you are on the right track in your theological thinking and also in the application of that thinking.

I must admit, however, that I was a bit shocked as I read the second editorial in this week's magazine (13 April) entitled "Who is Subversive?" Mr. J. Parnell Thomas might well have proved to be a less than diligent public servant, and in time Mr. McCarthy might prove to be a similarly poor specimen of the 'people's choice'; but what that has to do with the subject of your editorial I fail to understand. We can fight against Thomas-ism or McCarthy-ism only by a clear and straightforward statement of the fallacies upon which their positions are based. It is only reluctantly that I bring this matter to your attention, since I have a strong belief in your general approach to public matters, but I feel equally strongly that a paper such as yours cannot stoop to such unnecessary mudslinging without damage to the greater cause involved, despite the truth of the accusations.

I hope that we may write off this outburst as an example of an editor's being carried away with the apparent strength of a clincher.

Orchids to you and your staff, and just one small spring onion for this infelicitous jibe.

MARY F. LEAKEY
Churchwoman of Hawthorne, N. J.

Ever since I was introduced to The Witness several years ago, I have wanted to express my deep sense of gratitude for the glowing light it throws into our home each week. With your unique blending of the spiritual and the rational as reflected in much of our present day thinking, you always give us a quickened sense of the wholeness of human experience. Your Lenten series was outstanding in this respect but the April 6th issue was tremendous.

I don't think I have ever read a more penetrating analysis of Christian thought and feeling than Prof. Thomas' article on "Secularism and Humanism." In fact, everything about this issue seemed truly inspired, compelling me to take time out of a busy day to thank you for an unusually moving experience.

LUTHER W. GRAMLY
Rector at Valentine, Nebr.

The article "Priest or Pastor?" (March 30) can be supplemented by this viewpoint. In many Roman church announcements the incumbent's name is followed by "pastor." This indicates to interested readers that he is authorized to administer the sacrament of penance. Qualification to do this is inherent in the priesthood, but an appointment to serve at the table does not necessarily permit using this rod and staff of comfort.

A Roman friend once on reading the page of church notices jocularly remarked that many calling themselves pastors were just sheepherders, and some maybe even rustlers.

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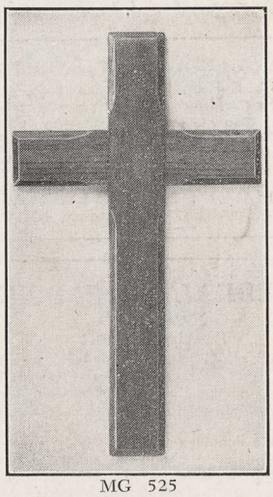
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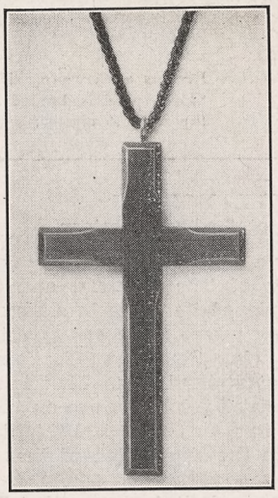
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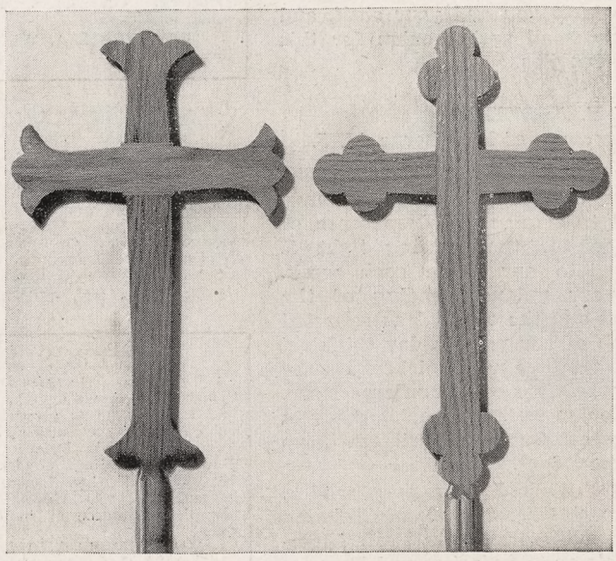
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THE
Witness

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April 27, 1950



PIERPONT V. DAVIS
President of the Episcopal Church Foundation
(Story on Page Three)

A DISCUSSION OF VOLUNTARY EUTHANASIA

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STORY OF THE WEEK

Episcopal Church Foundation Set Up as Corporation

A Group of Leading Industrialists Will Use Funds Entirely at Own Discretion

★ Believing that greater material resources must be made available to the work of the Church, a group of twenty or more business and professional men from Baltimore, Boston, Chicago, New York, San Francisco and other cities, have founded The Episcopal Church Foundation, it was announced today by Pierpont V. Davis of Harriman, Ripley & Co., president of the foundation and a vestryman of Trinity Church, New York. The announcement followed a meeting of the board of directors.

The establishment of the foundation was unanimously endorsed both by the House of Bishops and by the House of Deputies at the General Convention held in San Francisco last September.

Mr. Davis said further that he and his fellow-directors will seek gifts and bequests—and at their discretion will appropriate funds—for special projects not covered by the annual budget of the Church. The foundation's field of interest will embrace the entire scope of the work of the Church. Projects to be considered by the board will range from possible aid to theological seminaries through the support of their ministry at home and abroad.

"A strong, alert Church," said Mr. Davis, "must look ahead, as every sound business and educational institution today tries to do. It must lay out its program for the coming years with vision and wise strategy and measure its needs with faith in the support of its members. Our aim in the new foundation is to provide a channel through which supplementary funds may flow from those who have the means and a strong social and spiritual consciousness."

Presiding Bishop Henry K. Sherrill, who is chairman of the board of the foundation, said that the basic objective of the Church must always be a more effective ministry and that its needs over the next decade are, therefore, conceived essentially in terms of a larger, better trained, better equipped and better paid clergy.

Bishop Sherrill said that to meet these needs, at home and abroad, the Church has estimated its ten-year costs—in addition to the annual budget—at an aggregate of $18,500,000. $5,000,000 could well be used in the field of theological education. Religious work in American colleges will represent $1,000,000. Improvements in facilities at five Negro educational institutions identified with the Church will cost a total of $985,000. The expanding program of religious work in towns and in rural areas will need grants totaling $750,000, of which $140,000 will be used for buildings and equipment at the Roanridge training center in Parkville, Missouri.

Plans for work overseas involve a total of $7,204,500. Of this $1,978,000 will be devoted to rehabilitation in the Philippines, including $1,000,000 for replacement of the buildings of St. Luke's Hospital and school of nursing in Manila.

George Whitney, president of J. P. Morgan & Co., and a vestryman of St. John's of Lattingtown, Locust Valley, N. Y., is treasurer of the new foundation. Edwin S. S. Sunderland of Davis Polk Wardwell Sunderland & Kiendl, president of St. Luke's Hospital and a vestryman of St. James' Church, New York, is secretary.

The other directors, all of whom are laymen, are Harry M. Addinsell, chairman of the board, First Boston Corporation, a member of the National Council and treasurer of St. Bartholomew's Church; Prescott S. Bush of Brown Bros., Harriman & Co., vice president, the Seabury House corporation, a vestryman of St. John's Church, Fisher's Island, New York, and a former vestryman of St. Anne's Church, Kennebunkport, Maine; William W. Crocker, president, Crocker First National Bank, San Francisco, director of the corporation of the diocese of California; Richard C. Curtis of Choate, Hall & Stewart, Boston, member of the cathedral chapter of the diocese of Massachusetts; Champion McD. Davis of Wilmington, N. C., president, Atlantic Coast Line Railroad, a member of the National Council and warden of St. John's Church, Wilmington, N. C.

Also Russell F. Dill, a director of the Delaware and Hudson Railroad Corp., and treasurer of the National Council; Gaver G. Dominick, president, the Roosevelt Hospital and a vestryman of St. James' Church, New York; Alexander F. Duncan of

Baltimore, chairman of the board, Commercial Credit Corporation; Edmond duPont of Wilmington, Del., of Francis I. duPont & Co., a vestryman and former senior warden of Christ Church, Christiana Hundred, Wilmington, Del.

Also Jackson A. Dykman of Cullen and Dykman, chancellor of the Diocese of Long Island; Harvey S. Firestone, Jr., chairman of the board, Firestone Tire & Rubber Co., Akron, a trustee of the diocese of Ohio; William B. Given, Jr., president, American Brake Shoe Co., a trustee of the General Theological Seminary and a vestryman of Trinity Church, New York; Byron S. Miller of Greenwich, a vestryman of Grace Church, Honesdale, Pa. and chairman of the laymen's committee of the diocese of Bethlehem; Edward L. Ryerson, chairman of the board, Inland Steel Co., Chicago, warden of St. James' Church, Chicago; Eugene W. Stetson, chairman of the executive committee, Illinois Central Railroad Co. and senior warden of St. James' Church, New York; Walter C. Teagle, former chairman of the board, Standard Oil Co. (N. J.), a director of the Seabury House Corporation and a vestryman of Christ Church, Greenwich; Langbourne Williams, president, Freeport Sulphur Co., a trustee of the American Church Institute for Negroes; Humphrey F. Redfield, a former vice-president of John Price Jones Co., Inc., will serve as executive vice-president of the foundation. Headquarters have been opened at 74 Trinity Place, New York.

BISHOP BAYNE SPEAKS AT CONVENTION

★ Bishop Stephen F. Bayne of Olympia was the speaker at the banquet on April 17 held in connection with the convention of the diocese of Oregon in Portland.

EASTER SERVICE TELEVISED

★ The first Protestant Easter service to be seen in television in the Boston area was the 10 o'clock service of holy communion and sermon at Christ Church, Cambridge, on Easter Sunday. On Easter Sunday, 1949, WBZ-TV telecast the service from the Roman Catholic Cathedral in Boston with Archbishop Cushing as celebrant. This year WBZ-TV decided to telecast a Protestant service and picked out this historic church in Cambridge.

Christ Church is one of the most beautiful colonial buildings in the United States, but like so many colonial churches, the roof is supported by many pillars. This made the problem of vision more difficult than it would be in many other churches. In addition, the beautiful crystal chandeliers that hang from the ceiling cut the view from the rear balcony so that there is no one spot in the church from which all parts of the church may be easily within range of a camera. Therefore, two cameras were necessary one which was set up in an end pew and another in the balcony. As the cameras make no noise, except for the camera in the forward part of the church, the fact that the service was being telecast would hardly have been known to the congregation.

The result of the telecast on the individual television set was extremely beautiful. The rector, the Rev. Gardiner M. Day, received telephone calls Easter afternoon and mail the day after Easter from shut-ins and others telling how deeply they had appreciated being able to view the service as well as to be with the participants in spirit.

In the parish leaflet the following Sunday Mr. Day wrote, "I want to add my own expression of appreciation and admiration for the helpful way in which the representatives of WBZ-TV did their work. Because of the small size of the church it was impossible to be inconspicuous. Because of the pillars in the church it was very difficult to find a location for the cameras and controls which would not interfere with the service of worship. These difficulties were overcome with extraordinary skill, so that one was scarcely conscious of the presence of the cameras. In addition, the men acted throughout with the greatest care and reverence.

"Since Easter not only have many members of the parish expressed appreciation for the broadcast, but many people belonging to other churches who happened to listen in expressed themselves similarly. Particular gratitude was expressed by a number of shut-ins who have not been able to go to church for years."



ST. JOHN'S, Buffalo, is one of the most beautiful churches in the country. Rector Walter P. Plumley announces that the 105th anniversary of the founding of the parish, and the 25th anniversary of the erection of the present church, will be observed this year with special events

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ST. MARTIN'S FORUM TO HEAR NEARING

★ The second of four spring forums will be held next Sunday, April 30, at St. Martin's, New York, at four o'clock. The speaker will be Dr. Scott Nearing, economist, who will speak on the economic outlook in the United States. The speaker on May 14 will be Miss Mary van Kleeck, until recently the director of industrial studies of the Russell Sage Foundation. The final meeting of the spring series will be held May 28 when the speaker will be the Rev. Joseph F. Fletcher of the Episcopal Theological School, who is at present a delegate to a peace conference in Australia. He will speak on the outlook for peace.

BISHOP THOMAS IS RECOVERING

★ Mrs. William M. M. Thomas, wife of the retired Bishop of Southern Brazil, has written the National Council that the Bishop is recovering from his recent heart attack. "After more than two weeks of terrible anxiety, we can say that Bishop Thomas is really recovering from his attack. The doctors are pleased with his marvelous recovery, but warn him that his convalescence will take a long time."

HOTEL ORGAN GOES TO CHURCH

★ An organ which is located in a Portland, Oregon, hotel, often heard played over a local radio station, has been given to St. Paul's Church, Oregon City, according to Rector Hal R. Gross.

NATIONAL PARK HAS NEW CHURCH

★ Expected record-breaking crowds of visitors to the Great Smoky Mountains National Park this summer will see in Trinity Church of Gatlinburg, an architectural contribution worthy of the "Tennessee Gateway" to the park. The foundations have already been constructed and it is expected that the church will be used for services during the approaching tourist season. Among the more than a million and a half visitors to the park are thousands of Episcopalians from every state in the nation and many Canadian provinces and it is to provide these with facilities for worship that the small but enthusiastic congregation and the diocese of Tennessee have undertaken the construction of the church.

MISSION IN HAWAII BECOMES PARISH

★ St. Christopher's, a mission of the diocese of Honolulu, becomes a parish on May 1. This brings the number of parishes in the district to seven. The rector is the Rev. Richard M. Trelease Jr. who is said to have done wonders with the mission during the two years he has been vicar.

CHURCH SCHOOL MEETS ON MONDAY

★ At St. Paul's, Stockbridge, Mass., the Church school meets on Monday afternoon at 3:15. Judging by the attendance the innovation is well liked by both children and parents.

DISPLACED PERSONS PROGRAM

★ Two and a half months remain for reaching the Episcopal Church's goal of resettling 1,200 displaced person units by June 30. Since the blanket assurance was given in September, more than 600 units have been covered by individual sponsors. Over 100 a month have been covered since the new program of pre-selections began on January 1.

Displaced families and individuals are now being assigned to the Episcopal cucta by the overseas staff of Church World Service at the rate of 30 or 40 per week. When they are assigned, their photograph and history is sent to the National Council, and they are started on the involved process of qualifying to come to this country. It is estimated that the time between this first step and arrival here is about three to four months.

The pre-selections contain large numbers of family units, couples and single men. Family units are of all sizes and cultural and occupational backgrounds. More than half of them have children under three years old. Several have one or more aged



THE REV. DAVID H. BROOKS greets members of his congregation at St. Michael's, Tallahassee, Florida

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persons who are their dependents and will come with them. Couples vary in age from 20 to 60. Most of them are eligible for placement in double jobs and have applied to come that way. Single men represent about 20% of the pre-selections. More than half would be suitable as farm hands or unskilled laborers.

Occupations represented most heavily in the pre-selections are farm work, domestic work, engineers and mechanics, and locksmiths. There are some DP's, however, from almost any occupational group. Those with possibilities, who are nevertheless difficult to place, are doctors, chemists, technicians, teachers, artists, lawyers, electricians, radio men and technical factory workers.

There are almost no single women being assigned and very little chance of designating one for new sponsors since there is a backlog of 40 assurances waiting to be matched with single domestics.

RECORDS BROKEN AT EPIPHANY

★ The total attendance at services during Lent and Easter at the Epiphany, Washington, D. C., was 45,103. There were 32 noonday services that averaged 609, with the top attendance going to two non-Episcopal clergymen, the Rev. Ralph W. Sockman and the Rev. Joseph R. Sizoo who both averaged over 1,500. There were 7,148 at the three hour service, with Easter services attended by 2,338.

NEW YORK CHURCHES ARE MERGED

★ St. John's and the Comforter, New York City, are to be merged May 1. Formal legal action is not yet completed but the congregations are to begin worshipping together on that date. The parishes will be known as St. John's and the Rev. Charles H. Graf is rector.

WELLES CONSECRATED FOR WEST MISSOURI

★ Edward R. Welles, formerly the dean of St. Paul's Cathedral, Buffalo, was consecrated bishop of West Missouri on April 19th at Grace and Holy Trinity Cathedral, Kansas City. The Presiding Bishop was the consecrator, with Bishop Spencer, the retired bishop of West Missouri, and Bishop Powell of Maryland the co-consecrators. Bishop Scaife of Buffalo read



BISHOP WELLES

the epistle, and Bishop Fenner of Kansas the gospel. Attending presbyters were the Rev. Sewall Emerson of Norwalk, Conn., and Dean Sprouse of Kansas City. The candidate was presented by Bishop Ivins of Milwaukee and Bishop Lewis of Nevada. Other bishops to take part in the service were Bishop Jones of West Texas, Bishop Pardue of Pittsburgh, Suffragan Bishop Armstrong of Pennsylvania, Bishop Matthews, retired of New Jersey. Also taking part in the laying on of hands were Bishop Jasinski of the Polish National Catholic Church, and two bishops of the Church of England in Canada, Bishop Luxton of Huron and Bishop Bagnall of Niagara.

Other bishops attending the service and taking part in the laying on of hands were Dagwell of Oregon, Clingman of Kentucky, Gardner of New Jersey, Block of California, Kirchhoffer of Indianapolis, Brinker of Nebraska, Gray of Connecticut, Mallett of Northern Indiana, Mason of Dallas.

The sermon was preached by Bishop Bayne of Olympia.

ATTENDANCE AT ST. MARTIN'S

★ There were over 4,500 persons attending the services on Easter at St. Martin's, New York, with over 1,600 making their communion.

PARISH FEATURES DISCUSSIONS

★ A series of eight meetings, with guest speakers, was launched on April 12th at St. Luke's, Bladensburg, Md., and continue Wednesday evenings through May 31. The speaker on the 12th was the Rev. Charles Martin, headmaster of St. Alban's School, who spoke on education. Other speakers were the Rev. W. Robert Miller, rector at Silver Spring, who spoke April 19 on the conquest of fear; and the Rev. J. L. B. Williams of Alexandria, Va., who was the speaker this week. The Rev. C. Randolph Mengers of Washington speaks on visual presentation of the holy communion on May 3; the Rev. Robert S. Trenbath of Washington on May 10 speaks on education; the Rev. W. F. Creighton of Bethesda, Md., will present missions on May 17th, while the Rev. Frank Wilson, assistant at St. John's, Washington, speaks on the Bible on May 24. The series closes on May 31 when Canon Richard Williams, director of social re-

(Continued on Page Twelve)

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EDITORIALS

VOLUNTARY EUTHANASIA

THE editors of The Witness spent the better part of a recent meeting discussing voluntary euthanasia. At the conclusion, one of the men was asked to write an editorial on the subject. He submitted it the following week, but here likewise, there was such differences of opinion among the editors that it was decided to present signed editorials offering different points of view. The only thing the editors as a group could agree upon as a result of two lengthy discussions was that it is an important subject.

SHOULD BE LEGALIZED

By WILLIAM K. RUSSELL

Rector of St. Bartholomew's, Brooklyn

THE recent court trial of a Connecticut girl for the mercy killing of her father, a cancer victim, and the trial of a New Hampshire physician, in a similar case, have pointed up the whole question of euthanasia and demand the serious attention of churchmen.

In the ancient pagan world of Greece and Rome, moralists saw nothing wrong in a man taking his own life under certain circumstances. These circumstances so Epictetus taught, were like the commander's trumpet sounding the retreat, which, when he heard, the good soldier would not hesitate to obey. This obedience was regarded as entirely honorable and courageous. It was not an act of disobedience to the divine will, but of submission to it.

The Christian religion, however, has changed this view of death. Although it has at times commanded human beings to sacrifice their lives for their religion or for their fellowmen, it has not permitted them to take their own lives in order to escape from agony. It has taught that the decision as to the time of their own deaths is in the hands of God and that human beings must submit to pain and endure until God in his wisdom puts an end to their agony.

This same theory as to the will of God in relation to human suffering was applied for many years to all degrees of illness and to human efforts to alleviate suffering. Many sincere Christians violently opposed the use of anaesthetics, particularly in cases of child birth, believing that pain was a "natural" accompaniment of surgery and of child-bearing and therefore an expression of the will of God. Christian scruples against the use of anaesthetics have now generally disappeared. The growth of scientific knowledge of the human anatomy has been accompanied by more humanitarian conceptions of the will of God as it relates to human suffering. The observation by physicians and clergymen of cases of extreme suffering has altered the notion that all degrees of suffering have an ennobling effect on the human being. As a result, it is accepted that we should practice mercy in the alleviation of pain. Many physicians and clergymen have gone a step further and have concluded that our conception of mercy should be widened and that in cases of extreme suffering where recovery is impossible and where the patient makes written application for the shortening of his life, a quick and painless death should be substituted for a slow and painful one.

Now Practiced

IN 1947, 1100 New York State physicians signed a petition addressed to the New York state legislature, requesting legalization of voluntary euthanasia. The petition assumed that euthanasia is not a new technique but one that has been practiced for centuries and is now being practiced. Dr. Charles Francis Potter stated that euthanasia is now being practiced " . . . secretly and surreptitiously and often bungingly by desperate relatives and friends who give the boon of release to the sufferers but at the risk of their own lives . . ."

Following an inquiry from the Euthanasia Society of America addressed to New York State physicians, 3272 physicians, 80 per cent of those questioned, replied that they were in favor of legalization of the practice.

The legislation proposed in New York State would provide for the administration of lethal doses of drugs when the patient makes written application and a board of physicians certifies that to the best of its knowledge there is no hope for cure, and when the actual permissive order is entered by the court.

In support of voluntary euthanasia, 386 Protestant and Jewish clergymen in New York state petitioned the legislature for its legalization. They stated their conviction that "the ending of the physical existence of the individual at his request, when afflicted with an incurable disease which causes extreme suffering, is, under proper safeguards, not only medically indicated, but also in

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accord with the most civilized and humane ethics and the highest concepts and practices of religion."

The conviction of these clergymen was based on the belief that the personality is degraded and disintegrates through the prolongation of existence by the administration of deadening drugs. They concluded that God has endowed humanity with the responsibility to determine human destiny and that this responsibility includes the responsibility of mercy. The petitioning clergymen affirmed their responsibility to uphold the sacredness of human personality, but they denied the worth of "mere existence" or "length of days."

Proponents of such legislation have argued that if it is wrong to shorten life in any circumstances, then it is also wrong to interfere with the natural processes by lengthening life through medical treatment. They state that in considering voluntary euthanasia, the choice is not between life and death but between a long-drawn out agonizing death or a quiet peaceful one.

It is true that the Christian Church has sanctioned existing legislation that permits capital punishment, killing in self-defense, and mass slaughter in war for purposes of political security or territorial aggrandizement.

In considering legislation to permit voluntary euthanasia, it must be assumed that no individual or group can devise a law that will presuppose all eventualities. Human judgment is fallible, and the law would, therefore, be an imperfect measure of control. In practice, it would be subject again to human judgment, inherent in which are errors, abuse and misuse.

These elements of imperfection are present in every sphere of every relationship of man with his fellowmen. It follows that the same imperfections exist in all controls that man has devised to protect, advance or improve the individual in society. The problem before us, then, is not to base our decision on this question on an unrealistic hope for the creation of the perfect law that will enable man to cut off suffering in a perfect way.

The problem is to decide whether we are willing to extend the field of legislation to embrace a practice already in effect, on what we assume is a limited scale, and to broaden the Christian concept of mercy in order to permit its exercise in the case of incurable sufferers.

WARNECKE'S ARTICLE

The article by Dean Frederick J. Warnecke of Newark, which began in the issue of April 20, will be concluded in the issue of May 4th, rather than this week as previously announced.

SHOULD NOT BE LEGALIZED

By KENNETH R. FORBES

Clergyman of Philadelphia

TWO recent murder trials in New England, given wide and sensational publicity in the daily press, have drawn popular attention again to the controversial subject of euthanasia in general and so-called "mercy-killing" in particular. The resulting arguments, pro and con, are being carried on in smoking-cars and hotel lobbies, in clubs and in family groups, in "letters-to-the-editor" and are beginning to appear in popular magazines.

On the whole, one may believe that such arguments are wholesome; that it is well to get the subject out of the hush-hush stage and into the open where the issues involved may be frankly faced. The Euthanasia Society probably welcomes this development and convinced opponents of euthanasia ought also to take the opportunity to make their views more widely and clearly known.

As to just what euthanasia means, we may take as authoritative the definition of the "Encyclopedia Of Ethics" which says: "Euthanasia may be defined as the doctrine or theory that in certain circumstances, when, owing to disease, senility or the like, a person's life has permanently ceased to be either agreeable or useful, the sufferer should be painlessly killed, either by himself or another." From this definition it is clear that euthanasia has a much more far-reaching application than so-called mercy killings. If a person may be legally or rightfully killed when his life has ceased to be "useful," the path is obviously open to the sort of procedures Nazi Germany indulged in years before the wholesale murdering of Jews and prisoners began. The records show that "all those unable to work and considered non-rehabilitable" were marked for death and that 275,000 Germans of this class were actually killed.

The America Euthanasia Society of course advocates no such drastic outrage as this. Its proposal for legislation provides that the patient himself shall first ask to have his suffering terminated by death. His physician must then certify that he suffers from a fatal illness. The local court then appoints two other physicians and one lay person to visit the patient and consider the case, also giving him the opportunity to withdraw his original request. If the patient persists in his desire, the board of three may then appoint someone to kill the patient. Such is at present the most definite and carefully considered proposal for legalizing mercy-killing. As the Rev. Willard L. Sperry, dean of the Harvard

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Divinity School, very cogently points out in a recent magazine article, these proposals of the Euthanasia Society contain two exceedingly weak spots: 1st—placing the primary responsibility on the patient is putting the burden of this grave decision on the shifting moods of a desperately ill person who may feel sure on Monday that he wishes to be put out of his misery and even feel so again when the court's board visits him, but, a week hence—if he is permitted to survive that long—be of an entirely different opinion. 2nd—shocking abuses of such a law will be almost certain here and there, from time to time, namely the persuasive pressure of relatives, to whom the patient is an unwelcome burden and expense, upon the sick and highly suggestible mind of the sufferer.

Setting Clock Back

MERCY-KILLING is usually advocated by individuals and societies who pride themselves on being liberal and socially progressive and they present euthanasia as the next logical step in the relieving of human suffering. It is, they maintain, in the same class, morally and physically, as the use of anaesthetics, which were originally opposed by conservatives of that day as interfering with the course of nature and preventing what might benefit the soul of the sufferer. As a matter of historic fact, however, the legally authorized practice of mercy killing would set the clock of wholesome progress back and not forward. It was in pre-Christian ages among civilized peoples that euthanasia was both advocated and practiced. In the classic period of Greece, as well as in the beginning of the Roman Empire's degeneration, something of this sort was pretty much taken for granted. And today, in backward areas of the world, where organized social life is still simple and elementary, euthanasia is a part of the scheme of things. No, mercy killing and other forms of euthanasia are no sign of social progress, but rather of social regression. It may be and is, by some considered desirable, but can by no means be thought of as new, either in principle or practice.

It was only after Christ came into the world and his fellowship had gained strength and influence that the western world at large realized that the Hebrew-Christian ethic was something radically new. Child-murder and suicide had long been practiced and were considered moral and quite respectable in society. Now the Christian Church, which was gaining control of civilized life in Europe, condemned both practices unconditionally and enforced heavy penalties for ignoring the ban. The sacredness of human personality, based on our Lord's life and teachings, with the background of Hebrew ethics, became one of the basic principles on which the Christian Church began the long task of building European civilization. The rightness of this as a moral principle and practice was never seriously challenged—through all the vicissitudes, revolutions and ferments of Europe's common-life—until the coming of Hitler and Nazi Germany. All war is, of course, a denial of the principle of the sacredness of human personality and after every great war attempts to break down this principle of life in one form or another increase notably in strength and virulence, so conditioned has the general public become to indiscriminate slaughter and to the low rating of human life as such, which military thinking involves. So it should surprise no one that the doctrine of euthanasia becomes increasingly a challenge today to the general public.

Soul Growth

EVERY Christian disciple who has been soundly instructed in the principles of Christian faith and life and who takes his religion seriously, believes in the soul as the enduring basis of human personality. Man's sojourn in this world, from birth to death, has for its primary purpose the steady growth of the soul by God's grace. Prayer, meditation and the sacraments of the Christian family, together with the manifold experiences of the individual with his fellows in the world—experiences happy, indifferent, sad and painful alike may contribute to that growth. The realization that this soul-growth is life's primary purpose has been strikingly re-enforced in our generation by the discoveries and teachings of modern psychology. This science avoids the religious terminology and talks of the "unconscious" rather than the soul as the enduring and basic element of the human personality, but it is the same reality that it deals with. Probably never in the history of human thought has it been made clear to so many that the soul—or "unconscious"—has a mysterious, profound life of its own, largely independent of man's conscious awareness, although continuously affected by physical conditions, conscious thoughts and the actions and thinking of others. No one—be he psychiatrist or layman—who has discovered, in his own experience or in the recorded experiences of others, the reality and extraordinary range of the life of the "unconscious," can possibly doubt that the soul has an independent existence and experience of its own, not unaffected, of course, by physical sensation, but by no means completely controlled by it. To claim, then, as advocates of voluntary euthanasia do, that severe, long-

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continued pain or the deadening effect of drugs results necessarily in a deterioration of personality is an assumption not warranted by the facts.

Bearing this truth of religion and science clearly in mind, it becomes difficult or impossible to justify the practice of euthanasia in any of its forms. Its advocates concern themselves solely with the fact of the conscious suffering of the body or the value of that body to the state or community. What may be going on in the mysterious level of the soul they fail to concern themselves with. Even under the heaviest opiates, the soul is living and growing. If the Christian religion has any validity, the soul can still be reached by the prayers of the faithful and by the grace of God in many forms. What possible right, then, have we arbitrariily to cut that soul off from its process of growth in this world? What do we know of the possibilities of that soul in the last weeks or days or hours of its journey through this world? Obviously nothing at all. God alone knows. We do "interfere with the course of nature" in man's life constantly and increasingly as science and experience enlarge our knowledge—by medicine and surgery, by diet and devoted nursing, and everyone approves—Christian and pagan alike. But all such "interference" is for the prolonging of life and the betterment of its physical and mental conditions, that the soul may have yet longer to grow and better opportunities for growing. But the interference of euthanasia is the reverse of this. It confines its attention to the physical body of man and, by implication, denies the reality of the soul and the possibility of its development, alike in prosperity and adversity, in joy and in pain until, in God's own time and way, it shall be severed from the body and continue its experience in "that body that shall be." A vivid and realistic Christian faith must say "no" to euthanasia, even as the ancient Hippocratic Oath, centuries before the coming of Christ, caused physicians, then and now, to say "I will give no deadly medicine to anyone if asked, nor suggest any such counsel."

Yankee Philosophy

YOU see my kind of loyalty was loyalty to one's country, not to its institutions or its office-holders. The country is the real thing, the substantial thing, the eternal thing; it is a thing to watch over, and care for, and be loyal to; institutions are extraneous, they are its mere clothing, and clothing can wear out, become ragged, cease to be comfortable, cease to protect the body from winter, disease and death. To be loyal to rags, to shout for rags, to worship rags, to die for rags —that is a loyalty of unreason; it is pure animal; it belongs to monarchy; let monarchy keep it. I was from Connecticut, whose Constitution declares "that all political power is inherent in the people, and all free governments are founded on their authority and instituted for their benefit; and that they have at all times an undeniable and indefeasible right to alter their form of government in such a manner as they may think expedient."

Under that gospel, the citizen who thinks he sees that the commonwealth's political clothes are worn out, and yet holds his peace and does not agitate for a new suit, is disloyal; he is a traitor. That he may be the only one who thinks he sees this decay, does not excuse him; it is his duty to agitate anyway, and it is the duty of the others to vote him down if they do not see the matter as he does.

—From Mark Twain's
A Connecticut Yankee in King Arthur's Court

PRAYER FOR TODAY

O GOD, who hast revealed thyself in the glory of the heavens and in the burning bush, in the still small voice and in the dread power of the Hydrogen and Atom Bombs; Make us aware of Thy presence as Thou comest in judgment in the events of our time. Grant us to stand in awe and sin not. Let us so use the fearful powers Thou hast permitted us to know that we may work not to man's destruction but to his fulfillment. Lift us above the suspicions and fears of our day that we may bring peace, righteous and just, among all men. And this we ask, anxious, yet quiet in Thee; perplexed, yet certain in Thee; weak, yet strong in Thee; through Him who is the savior of us all, Jesus Christ our Lord.

—CHARLES MARTIN
Canon Washington Cathedral

Getting to Church on Time

By WILLIAM P. BARNDS
Rector of St. Matthew's, Lincoln, Nebraska

THERE is an old saying that we get out of a thing what we put into it. Certainly the attitude we have about anything makes a difference about what we get out of it. This is true in reference to going to church. If we are prepared and in the proper frame of mind, we will get more than if our attitude is poor.

A very good habit to develop to help in our attitude is that of getting to church on time. That does not mean getting there just the moment the service begins, but early enough to get composed, to say a prayer, and to bring our thoughts to the service about to begin.

Some people get into the habit of always coming late. They are not only late to church, but to other appointments. Sometimes we cannot help being late to things. Unforseen matters come up, accidents happen, plans go awry. But the person who is always late ought to rearrange his plans so that he can be more prompt. It is often just a matter of management.

Getting to church five minutes before the service at least will do much towards putting us into the right physical and spiritual condition conducive to good worship. Getting there five minutes late will probably find us hurried, harried, and flustered, and it will be just that much harder for us to worship or for the service to help us.

Of course, "better late than never" is true, but try to be on time.

Perpetual Presence

By PHILIP H. STEINMETZ
Rector of the Ashfield Parishes

A GLOWING sense of God's constant presence is the best protection against such pious mistakes as "vain repetitions" even though what is repeated is the Lord's Prayer, and formal prayers even though couched in glorious English and offered by vested priests in fine churches.

That sense should strike us the instant we waken in the morning and bring from us a word of grateful greeting to God before we wonder about the weather. It should be in the background of our conversation at breakfast and during the morning's work, breaking out from time to time in acts of unselfish love done in his sight and for his satisfaction.

At noon a moment of recollection should bring us a glimpse of the man on a cross loving us enough to die for us and should stir us to plan how we can show some reflection of that love in the hours ahead.

At night as we realize what we have done that brought a cloud between us and our ever-loving, ever-present Father and check over the items we did not get done because we were too busy about ourselves, we may well say how sorry we are and turn toward the rest of the night and the new chances of tomorrow with a sure sense of God's forgiveness, understanding and promise of fresh strength.

Is that a fair summary of what goes on in you each day? Yes? Then you are living a life of prayer. Thank God! And remember that even when you forget him, God is always present loving you and looking for openings through which he can pour into you.

Poor Relations

By CORWIN C. ROACH
Dean of Bexley Hall

THERE is a boasting about relatives which is natural and normal. The small boy who indulges in a bit of hero-worship for his big brother or father is touching and appealing in his ingenuous pride. He looks forward to the time when he will grow up and be like his hero. The trouble with some people is that they do not grow up. They continue to boast of their relations and rely upon their relatives instead of making the most of their own opportunities. The same thing will happen to them as happened to the ancient Hebrews. We are told in the opening chapter of Exodus that a king came to the throne who did not know Joseph and all Joseph's relatives had to go to work. That has happened to many a boss's son or nephew in the centuries since. The gap between boast and bust is sometimes very narrow.

Dubious as such boasting is when it concerns human relations it is much worse when we boast of our relations to God. That is what St. Paul is condemning in his epistle to the Romans, "Boast of your relation" (2:17). It is what Jesus condemned in the Sermon on the Mount, relying on the Lord but not doing his will (Mt. 7:21). St. Paul goes on to say that such boasting in God really blasphemes his name. Where do we stand as Christians? Do we dishonor the name we bear? Do we show by our complacency and indifference what poor relations we really are to God?



NED COLE JR., new rector of Grace Church, Jefferson City, Mo., is greeted by Warden A. L. Lockwood (left) and his father, E. R. Cole

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EPISCOPAL CHURCH NEWS

(Continued from Page Six)

lations of the diocese speaks on social action. Each address is followed by discussion, according to the Rev. Claude S. Ridenour, rector.

BISHOP DAGWELL SPEAKS ON MITE-BOXES

★ Bishop Dagwell of Oregon spoke on the meaning of the mite-box offering of Church school children, at a diocesan service held at Trinity, Portland, April 23. Slides of Japan were shown and also a motion picture.

FRIENDLY SOCIETY GIRLS ARE PEN PALS

★ Girls of the Girls' Friendly Society have been making international and interracial understanding real to them by writing to girls in other countries. Mail has gone between over 3,000 different correspondents, to ten countries. Some friendships have grown to include whole families, and at least one romance resulted when the navy brother of an English girl visited the American pen pal's home during the war.

Now with so many Japanese young people anxious to try out their English, the GFS is swamped with letters from Japan from boys and girls, mostly between the ages of 16 and 22. "The plum blossoms are in full bloom. The lark's on the wing. Day is getting longer." "I like the United States so well that my classmates call me a fan of America, but they exceedingly like U. S. A. too." "I want to correspond with young American." These are excerpts from recent letters from young people in Japan, asking for pen pals.

GREEK CHURCH HAS SCHOOL

★ According to a statement from the department of interchurch aid and service to refugees of the World Council of Churches, a theological students' hostel has been opened in Athens by the Orthodox Church of Greece on the grounds of an old monastery. It will be operated in conjunction with "Apostoliki Kiakonia," the Church's home missions college, the only school of its kind for Orthodox students in the Balkans. The Greek Church is aided in this and many of its other projects by the Presiding Bishop's fund for world relief item in the 1950 budget.

The college trains priests and lay theologians, offering courses designed to supplement theology with practical work in counseling, in discussion techniques, in organizing Sunday schools and other youth work. Classes are also offered in Eng-

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Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, California; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South; Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

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lish, French, bookkeeping and stenography.

Interchurch aid first provided a hundred beds and mattresses for the hostel, which was acquired by the Greek Church in 1948. Before it could be used, however, the building was requisitioned by the government, and it served as a military hospital during the Greek civil war.

Undaunted by this temporary set-back, the Greek Church converted a small wing of an old monastery building to serve as a temporary hostel, and took in a number of students for special training in home missions work. Just before Christmas, 1949, the requisitioned building was returned to the Church, and fifty students moved into the new hostel.

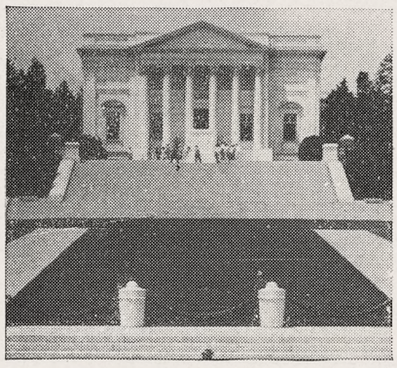
The hostel, which will provide food and shelter for students attending the home missions college, is a fine, modern, three-story building which has now been partly redecorated. Another fifty students are expected to be accommodated shortly.

★ ★ ★ ★ ★ ★ ★

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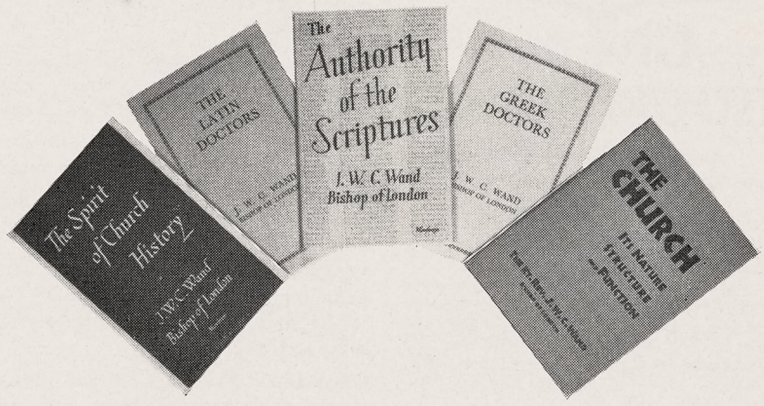
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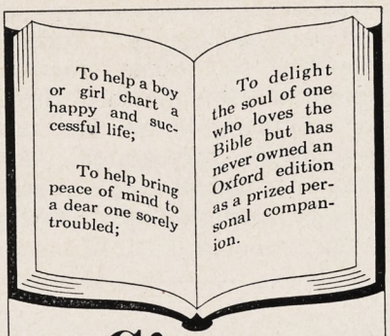
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PEOPLE

CLERGY CHANGES:

H. RALPH HIGGINS, dean of St. Mark's Cathedral, Grand Rapids, Mich., becomes rector of St. Mark's, Evanston, Ill., May 1st.

HENRY T. EGGERS, rector of the Epiphany, Rochester, N. Y., becomes rector of Trinity, Lumberton, N. C., May 14th.

DAVID S. AGNEW, rector of St. Mark's, Marine City, Mich., retired from the active ministry on April 15 because of ill health.

EDWIN E. WEST, formerly vicar of Christ Church, Oswego, Ore., is now rector of St. John the Evangelist, San Francisco.

JAMES M. DUNCAN, rector of the Atonement, Chicago, becomes rector of the Ascension and St. Agnes, Washington, D. C., May 15.

EDWARD T. THEOPOLD has resigned as rector of Trinity, Morrisania, New York City, but continues as rector of St. Simeon's, Bronx.

F. VIRGIL WOOD of the diocese of Washington is now assistant at the Resurrection, New York.

JOHN H. PAYNE JR., formerly curate at St. Paul's, Pautucket, R. I., is now rector of St. Paul's, Gardner, Mass., and vicar of Emmanuel, Winchendon.

ORDINATIONS:

FRED KING was recently ordained priest by Bishop Bowen at St. George's, Englewood, Colo., where he is vicar.

PAUL J. HABLISTON was recently ordained priest by Bishop Bowen at St. John's Cathedral, Denver, where he is director of youth work.

MARSHALL V. MINISTER was ordained deacon by Bishop Bowen on March 25 at the Ascension, Denver. He is to be vicar of St. Paul's, Ft. Morgan, when he finishes his seminary work this June.

EDWARD P. WROTH JR. was ordained deacon on April 12 by Bishop Sawyer at Trinity, Warren, Pa. He is the son of the late Bishop Wroth of Erie.

DEATHS:

FRANCIS C. HARTSHORNE, 81, died at Bala-Cynwyd, Pa., April 17. He was executive vice-president of the Church Foundation which administers trusts for the diocese of Pennsylvania.

ANNIE FUNSTEN JETT, wife of Bishop Jett, retired, of Southwestern Virginia, died on April 12 after an illness of several weeks.



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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

C. C. BURLINGHAM
Layman of New York

The election of a suffragan bishop of New York at the diocesan convention next month has raised once more the question of the sort of man the diocese needs.

One qualification would seem indispensable—no matter what his type of churchmanship may be, he should be a fair man who appreciates the comprehensiveness of our Church and will not favor high, low or broad, nor discriminate for or against Evangelicals or Anglo-Catholics. This of course is far more important for a bishop than for a suffragan; but in New York we have been tending toward choosing our bishops from suffragans, and we may do so again.

In this diocese we have a huge population in Manhattan and the Bronx. We need a man who understands the problems of social life and work, and with our large rural area it would be of great advantage if one of the bishops at least had had experience in a country parish.

What we need most is unity. Bishop Gilbert has done all within his power to break down the wall of partition that separates the Evangelicals from the Anglo-Catholics, but during the last 30 years that wall has stood strong and appears to have been built higher and higher. The voting in the diocesan convention shows this, with solid blocs of unyielding voters.

Three hundred years ago John Selden, a great churchman and the greatest lawyer of his time, put the case thus: "They talk (blasphemously enough) that the Holy Ghost presides over their general councils, when the truth is the odd Man is still the Holy Ghost."

T. D. BULL
Layman of Kansas City

One of the features of The Witness I most enjoy is your presentation of news of other churches and churches overseas. It seems to be obvious if we are to bring order out of the chaos which now exists in the world that we must know what others are doing, both in the churches and elsewhere. I like the comprehensiveness of The Witness and its forward look.

MISS RUTH SERVICE
Churchwoman of New York

In view of the overwhelming victory of the forces supporting the Melishes in the parish election (Witness, Apr. 20) it seems to me that the Christian thing for the Bishop of Long Island to do is to admit, in all humility, that he was wrong in starting the court action. It is obvious that the people of the parish want their present ministers; it is also clear that they are going to do everything in their power to retain them—a right which I think they have.

MRS. R. N. WILLCOX
Churchwoman of Dunkirk, N. Y.

Are we not to have more of Mr. Entwhistle and his adventures. They have been delightful and I am sure many agree with me that they should be continued. Could Mr. Barrett be persuaded to tell us something of his and Isabel's experiences with the "soul affinity" that seems to crop up in every parish?

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

World Revolution in the Cause of Peace. By Lionel Curtis. Macmillan. $2.50.

Here is a timely and urgent appeal for the establishment of an effective international government as the only means of securing permanant world peace. Mr. Curtis urges that the procedure of the thirteen original colonies of the United States, the sovereignty of each of which was sacrificed to secure a Union, be followed by the nations of the West. The book is an interesting contribution to the cause of "Western Union."

—POWELL M. DAWLEY

Science and Cosmic Purpose. By Kelvin Van Nuys. Harper. $3.00.

The author shows that science cannot prove the existence of cosmic purpose, but can also not disprove it, since science investigates the processes of nature and since "values are not rooted in nature" (p. 101). Only faith can give the key to the problem. He believes that a dynamic idea of good, instead a static one, enables us to understand the existence of evil. Purpose is prior to existence, as Plato taught. In order to find out whether science is compatible with the idea of cosmic purpose, the author studies and examines some modern scientific and philosophic views. He discusses the ideas and theories of Alexander, Whitehead, Bergson, Dewey, and many other thinkers; his own position seems nearest to Whitehead, but he has probably not yet reached the final state of his development: he is still in a "dynamic" movement of thought.

—RICHARD KRONER

Old Age and the Life to Come. By Canon Peter Green. Morehouse. 75c.

Canon Green is one of the most practical teachers and preachers in the Anglican communion. This little book contains a message that deserves to be widely spread. So much of our present day preaching is addressed to youth and middle age, that we sometimes forget the older people in the congregation.

Gods and Heroes. By Gustav Schwab. Pantheon, $6.00.

This famous old book, on which generations of European children have been nurtured and made familiar with the gods and heroes, the myths and epics of ancient Greece, is now available in English. This edition has two magnificent advantages: There is an introduction by Werner Jaeger of Harvard, one of the leading Greek scholars of the world (author of "Paideia," for example); and it is illustrated with 100 Greek vase paintings —reproduced in reddish brown, very appropriately. All in all, it is a book of delight for young and old, for everyone in fact who loves Greek myths.

This Nation Under God. By Elbert D. Thomas. Harper. $2.75.

Senator Thomas of Utah belongs to the "God Is My Partner" school, and his book is an argument for the identification of prosperity, democracy, and Christianity. There is a wonderful chart at the end of the book showing our rise in population from 1730 to 1950, accompanied, more or less, by a rise in per capita income from $216 in 1799 to $1149 in 1949. Unfortunately the argument is vulnerable, although unquestionably not only America, but individual Americans, are far more prosperous than people in most other countries. (Sweden is an exception—it has steadily pursued "the middle way," and has no extremes of wealth or poverty, has no colonial possessions, and it stayed out of the war). For one thing, there is no mention of the new 60 cent dollar, or of the vastly increased cost of living. The church had better think twice before rushing into complete alliance with capitalistic "democracy."



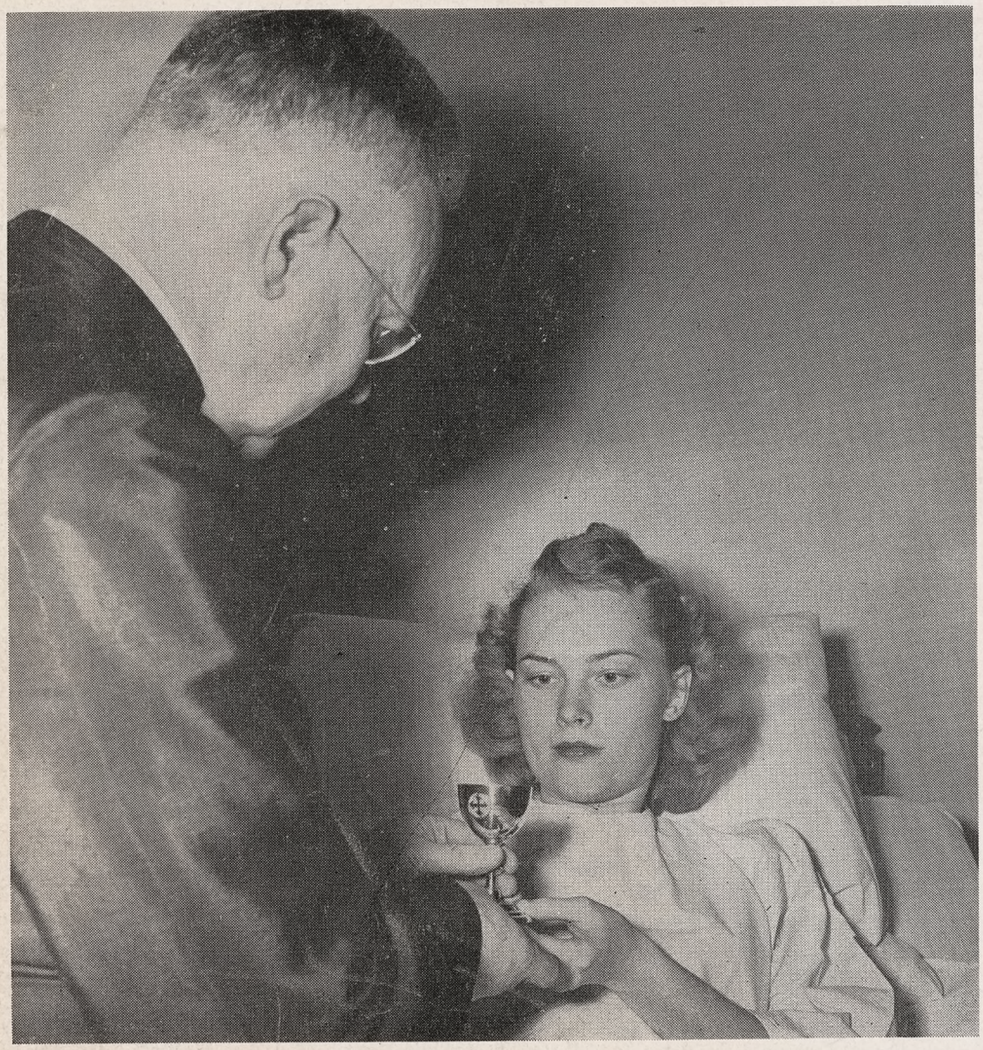
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THE

Witness

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May 4, 1950



ADMINISTERING HOLY COMMUNION

The Rev. C. H. Leyfield at the Hospital of the Good Shepherd, Syracuse, N. Y.

MORNING PRAYER IN MODERN ENGLISH

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In Leading Churches

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Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
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Thursdays and Saints' Days at 10:30 a.m.
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Thursday and Holy Days: 11 a.m., Holy Communion.

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For Christ and His Church

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★

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Holy Days: Holy Communion at 10:30.

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Saturday and Holy Days, 10:30

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Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Council Makes Cuts in Budget Of General Convention

The One World in Christ Campaign Failed To Raise Sufficient to Meet Needs

By ANDREW M. VAN DYKE

★ Presiding Bishop Sherrill announced to the meeting of the National Council on Wednesday, April 26th, that "It is still too early for us to be able to make a detailed financial report on our campaign of one world in Christ. Many dioceses have made only preliminary statements, and statements from parishes are incomplete. At the present time no estimate should be made because it is so incomplete that it would be misleading." He went on to show that the expectations from dioceses totaled over $1,147,000 more to be given this year than in 1949, though this includes what was previously given separately through the fund for world relief. Bishop Sherrill added: "There is no reason for discouragement or despair, because with what is in sight we can go ahead on most of the projects. As a safety factor, certain items will be withheld temporarily."

Budget Cut

Reports from the financial department revealed that what dioceses expected to give was some $717,000 less than their quotas. Over half of this deficit derives in the second province, even though these same dioceses expect to give $225,000 more this year than last. The fifth province accounts for about a seventh of the total shortage, and the third for about a tenth.

Among the items to be temporarily withheld is one of $270,000 for domestic missions. Most of this will be done by not making salary increases retroactive to January 1st as planned, but to give the additional amounts from July 1st to the workers in these areas. In addition, the amount needed to assist dioceses in expanded population areas, particularly on the Pacific coast, was cut. Bishop Block of California made an eloquent plea that this latter not be done, but after Bishop Sherrill posed the question to him of what else should be cut in preference, there was no answer. Of $150,000 in the proposed budget for this item only $25,000 was retained, but in addition the Council voted $50,000 from the Reconstruction and Advance Fund for this work.

The overseas department will receive $151,000 less than contemplated, and this will be accomplished by not filling certain positions for which there is both need, and suitable personnel available, as well as delay in building in Liberia and Brazil. World relief will be cut from a half million to $400,000, but it is said that we will still be doing, proportionately, as much and perhaps more than other denominations. Christian education will have to leave out the hiring of persons to fill several executive positions because of a withholding of approximately $75,000. The department of promotion will also be without some assistants due to slashing their operating budget about $55,000. The Church Army is to receive $5,000 which is half of what was in the budget. Together with a number of other amounts, the total that is to be spent is about $4,967,000 as over against the $5,634,000 that General Convention voted.

The final statement of expenditures and income for 1949 was released. It ran to $3,688,000, or close to $200,000 more than last year. The mathematical quotas for 1951 were also presented to the Council. In total they are almost the same as formerly except that there have been certain reductions for dioceses in the 1st, 2nd and 3rd provinces, and corresponding increases in the others.

Additional and final payments on legacies and gifts since the February meeting of the Council amounted to $209,250, the largest new fund to be established being one of $150,000 coming from the estates of Annie G. and Mary L. Saunders of Lawrence, Mass.

More Great Scenes

Bishop Hobson injected a new note on an old theme as he reported for the department of promotion. "Great Scenes from Great Plays" is going to be revived on quite a new, and self-liquidating, basis. As in show business, or in ancient theology, there is an "angel." An anonymous person has guaranteed to stand all the expenses of the initial recordings for another twenty-six weeks of this radio program, and has also agreed to protect National Council against any deficit in the whole

(Continued on Page Six)

EPISCOPAL CHURCH NEWS

DEAN SHIRES ELECTED SUFFRAGAN

★ Dean Henry H. Shires of the Church Divinity School of the Pacific, Berkeley, Calif., was unanimously elected suffragan bishop of California, on the first ballot at an adjourned session of the 100th annual convention of the diocese, meeting at Grace Cathedral, San Francisco, April 19, 1950. Dean Shires was nominated by the Rev. John Compton Leffler, rector of St. Luke's Church, San Francisco, president of the standing committee. Seconding speeches were made by Mr. Albert C. Agnew, chancellor of the diocese, Mrs. Norman B. Livermore of Ross, member of the standing committee, and by the Rev. Henry M. Shires, rector of Christ Church, Alameda. There were no other nominations.

MUNDT-FERGUSON BILLS ARE OPPOSED

★ A group of religious, professional and labor leaders in New Jersey issued a statement April 19 opposing the Mundt-Ferguson "anti-subversive" bills. They declare that "these bills do not insure greater security for these United States but rather undermine those basic freedoms on which our true strength as a democracy rests." The bills are characterized as "instruments of thought control" and the opinion expressed that if passed "the right of the American people to legislate its will democratically and peacefully can be destroyed."

Among the nineteen to issue the statement were Bishop Ludlow of Newark and Canon Robert Smith of the diocese of New Jersey.



MRS. GILBERT T. CASWELL is president of the Auxiliary at St. James Cathedral, Fresno, California

PRAYER BOOK STUDIES

★ The liturgical commission is beginning the publication of various Prayer Book studies, looking toward future revision. The first book, published by the Church Pension Fund, is now on the press and includes studies on baptism and confirmation and on the liturgical epistles and gospels. The second study will be on ministration to the sick.

The commission also states, following a meeting in Washington, April 13-14, that intinction, when performed by the communicant, does not violate the rubrical law of the Church, but that, until the present rubrics are revised by two sessions of General Convention, intinction performed by the priest is contrary to the rubrics.

ST. LUKE'S HOSPITAL ANNIVERSARY

★ The 100th anniversary of the founding of St. Luke's Hospital, New York, was commemorated last Sunday, April 30th, with a service at the Cathedral of St. John the Divine. The speakers were Bishop Gilbert and Dr. Benjamin P. Watson, the president of the New York Academy of Medicine.

SHUN NEUTRALITY URGES HINES

★ Bishop John E. Hines, coadjutor of Texas, told the convention of Georgia, meeting April 21 at Augusta, that the Church must "eschew neutrality in the battle for social righteousness."

"We are standing in the midst of one of the great transitions which periodically come to pass, revolutionary in impact and lasting in effect. The Church cannot stop this revolution, once it is under way, for revolutions do not consult pious men.

"But the Church can do something for a world in revolution by way of saying, 'On the face of the clock of human destiny, it is later than you think.'

"How can church people meet with the revolution of their day? One, by the re-discovery of worship, by which we mean a decisive experience with God who made the world. Two, the Church must eschew neutrality in the battle for social righteousness and stand with Christ on the frontiers of the world's need."

DEGRADING LITERATURE HIT BY AUXILIARY

★ Delegates to the meeting of the Auxiliary of North Carolina, meeting April 24 at High Point, instructed its legislative committee to fight "degrading literature on the newsstands."

GIVING WOMEN A VOICE

★ A commission of General Convention with the rather cumbersome title of "To Consider the Problem of Giving the Women of the Church a Voice in the Legislation of General Convention," held its initial meeting in New York, April 12, under the chairmanship of Bishop Peabody of Central New York. A plan for study and re-

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search was outlined and it is hoped that the report can be completed before the summer of 1951.

GFS HAS POLICY ON RACE

★ The Girls Friendly Society has released a statement on racial policy which declares that it stands for full participation of all members in all activities, such as camps, conferences, holiday houses, meetings, with no restrictions based on race or creed. The directors do state however that if a parish wishes a branch of one racial group, on the basis of segregation, that privilege shall be granted.

AN UNUSUAL SORT OF INVITATION

★ The attendance at the three hour service on Good Friday has been so great in recent years at Trinity Cathedral, Pittsburgh, that Bishop Pardue sent a letter to each family in the diocese urging them to attend the service in their home parishes, with only those who were downtown attending the cathedral service. In spite of this the attendance this year was a record high—7862 were there for at least part of the service, with several hundred others trying to get in. Bishop Pardue has been the preacher in recent years but attributes the attendance to the efforts over a long period of Dean N. R. High-Moor.

JORDAN ADDRESSES FLORIDA MEN

★ Robert D. Jordan, director of promotion of the National Council, was the speaker at a dinner for laymen in Tampa, April 18. There were 178 present, representing nineteen of the thirty congregations in the Lakeland, Bradenton and Tampa areas. Mr. Jordan spoke on the necessity for the Church to present her claims through every known communication and advertising system.

A. DIXON ROLLIT RECTOR AT WILKINSBURG

Although the Rev. A. Dixon Rollit is no stranger to the Pittsburgh diocese it is in a new relationship that he is now greeted. He is the new rector of St. Stephens, Wilkinsburg. Mr. Rollit was born in Ottawa, Ontario, on June 4, 1912, and is the youngest son of the late Rev. Charles Gore Rollit. He is a grandson of the late Canon Charles Gore Dixon Rollit and a great grandson of Archdeacon



A. DIXON ROLLIT

Charles Rollit sometime of St. Paul, Minnesota. Thus, he comes from a distinguished Church family and one which bears some hundred names in the realm of Episcopal Church history. Members of his family have served the Church of England and Canada and the American Episcopal Church for over 105 continuous years.

Mr. Rollit graduated from Bishop's College, Lennoxville, Quebec, and attended courses in Magill University, Montreal. He was ordained deacon in 1935 and priest in 1936 by Bishop John Craig Farthing of Montreal. He first served as an assistant to Archdeacon Almond of Montreal at Trinity Memorial Cathedral and later was appointed to a missionary charge, and was priest in charge at Rouyn, Quebec, where he spent over three years. During this time he did missionary work in the mining fields of northern Quebec; a work which led to the opening of several new missions.

At the outbreak of war, Mr. Rollit was too young to be accepted as a chaplain so he volunteered for combat service. In 1940 he returned to the active ministry as chaplain to the First Battn. Victoria Rifles of Canada, and he served overseas with the 2nd Canadian Division Aids Reconnaissance and was with the 2nd Division of the Canadian Army at Normandy in June, 1944. While serving with the army he was injured in action on the western front in October of that year. After his discharge in 1945 he attended a post-graduate course at the General Seminary, New York, acting as Assistant at St. Thomas in New York.

Mr. Rollit first came to Pittsburgh in 1946 as an assistant to the present Bishop of Western New York, Lauriston L. Scaife, then rector of Calvary Church. In the diocese he has served as a member of the diocesan youth commission and chaplain of the Harry E. Sheldon Calvary camp, and last year was director and chaplain and this year is director of the diocesan Youth Summer Conference.

Mr. Rollit is married to the former Roona Donzella McKinnon, a graduate of McGill University, and 3 children are a result of this marriage, Adrianne Dorothy 11, Charles Ivan 10, and Julia Margaret 1.

Mr. Rollit was instituted as Rector of St. Stephens Church, Wilkinsburg, earlier this year. Bishop Scaife came from Buffalo to attend the service and to preach.

St. Stephen's is one of the strongest parishes in the diocese, with a communicant strength of over a thousand.

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NEWS OF CHURCHES OVERSEAS

STORY OF THE WEEK—

(Continued from Page Three)

procedure. Several hundred parishes, it was said, have indicated willingness to pay for transcriptions which could be broadcast over local stations. The department feels that there are probably four hundred churches which would buy transcriptions for between $10 and $25 apiece over the whole period, and get them on the radio in their vicinities with their own commercials. In this way, the project will pay for itself. Bishop Hobson pointed out that "Great Scenes from Great Plays" had the largest audience of any so-called religious program, numbering about six million, and that this is a method for getting in contact with unchurched people.



BISHOP HOBSON
Announces New Radio Series

The department of Christian social relations reported that over 800 displaced persons had been provided for by our Church people, and it urged that by June the quota of 1200 be accepted. The suggestion was also approved that the department associate itself with other Churches in carrying out the responsibilities which will come through new legislation in this field.

The division of health and welfare services reported that this newest of divisions was now organized. The Episcopal Service for Youth and this division have been studying ways of integrating their efforts. For some years the former organization has been receiving the bulk of its financial support from the Council, though not a part of the Council. The Council adopted a resolution which continued conversations which may eventually result in the Service for Youth becoming a unit of the official division of health and welfare services.

Bishop Binsted of the Philippines spoke at some length on conditions in that district. He stated that reconstruction in the outlying provinces was now almost complete. Purposely the job in Manila had been left to the last. The site which will accommodate St. Luke's Hospital, the new cathedral, schools and theological seminary is ready. At present the buildings only house the seminary. Hopes are high that in the future this district, with Filipino leadership, will become autonomous, like the Church in Brazil and China.

The department of Christian education told of the resignation of Miss Frances Bailey from the editorial board. It also gave the final figure on the 1949 (not a typographical error) Lenten mite box offering of $509,468. The emphasis for the 1951 venture will be the rural work of the Church.

The armed forces division received the resignation of Bishop Hart of Pennsylvania as chairman, and in his place has selected Bishop Louttit, coadjutor of Southern Florida.

Bishop Bentley told the Council of a radio message informing him of the installation of Bishops Chen and Mao in China, and that the consecration of Bishop Kimber Den had taken place. The Council enthusiastically passed a motion of appreciation and good will to these brethren in China in their new duties.

WASHINGTON ORGANIST WINS PRIZE

★ Ronald K. Arnatt, organist and choirmaster at the Ascension and St. Agnes, Washington, D. C., is the winner of the third annual award for the best anthem in the 1950 competition of the Church of the Ascension, New York. The subject of the anthem this year was the Beatitudes and it will receive its first performance at the Ascension the evening of May 18.

SHANGHAI DIOCESE SHOWS GROWTH

The diocese of Shanghai, or Kiangsu, had 628 adult baptisms and 525 infant baptisms in 1949, and 579 confirmations. The diocese reports 16,442 members, of whom 8,371 are communicants. In addition to these, 2,869 are reported as unknown, i.e., not found since the war. About 3,700 "not-yet Christians" are under instruction. The staff includes forty-one Chinese clergy. Among the larger churches in Shanghai are: Church of Our Saviour, 1,725 members; St. Peter's and two chapels, 1,672; St. Paul's and two chapels, 2,025; All Saints, 811. Four others each have more than 600 members. In each case, communicants number something more than half the total membership.

St. Luke's and St. Elizabeth's Hospital, Shanghai, and St. Andrew's, Wusih, had more than 9,000 in-patients during the war, and treated more than 135,000 in the dispensaries.

St. John's University had 1,480 students, plus 571 in the middle school and 180 in the primary school. Other middle or

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secondary schools included St. Mary's, Shanghai, 354, Soochow Academy, 502, Mahan and St. Faith's in Yangchow, 301.

NEW DIRECTOR AT ROANRIDGE

★ Ven. Norman L. Foote, archdeacon of Montana, has been appointed director of the town and country Church institute, training center at Roanridge, Parkville, Mo. He is to take office August 1st.

AUXILIARY MAKES A TOUR

★ The national executive board of the Auxiliary, meeting April 21-24 at Seabury House, began with a tour of the Church Missions House to find out how it ticked. About half of them were in the building for the first time. Then they went to Windham House, hostel for students, had lunch and met some of the girls that they had previously voted scholarships.

At Greenwich they listened to the various reports on home missions, Negro work, town and country, college work. There were also reports on the place and work of women in the Church, including one by Mrs. Theodore Wedel on the Geneva meeting (Witness, April 13).

Appropriations were voted for about thirty scholarships; for aid to Japan; help for women missionaries in the U. S. who need cars to get around their rural fields; and several grants for the repair of buildings.

Money was also voted to complete a new building at the training center at Roanridge, Mo.; also a grant to the Bishop of Mexico to help in theological education.

The Board also voted a gift to the Ida Scudder Jubilee Fund for the Christian Medical College in Vellore, India, and increased the annual appropriation to the general budget of the interdenominational Home Missions Council.

PEACE CONFERENCE IN CHICAGO

★ A considerable number of Episcopalians are among those sponsoring a conference for peace which meets in Chicago, May 29-30. The bishops listed by the Committee for Peaceful Alternatives are Bishop Parsons, retired bishop of California; Bishop Dagwell of Oregon; Bishop Walter Mitchell, retired bishop of Arizona; Bishop Moulton, retired bishop of Utah. Others are the Rev. Roscoe T. Foust, rector of the Ascension, New York, and editor of The Witness; Dean John Day of Topeka; Dean Paul Roberts of Denver and the Rev. Philip H. Steinmetz, rector of the Ashfield parishes, Mass. The purpose of the conference is based on the affirmation that peace is possible and that alternatives must be found to the cold war.

CHILD CARE CENTER RUN BY PARISH

★ St. Mark's Day Care Center in San Antonio, Texas, is a community project sponsored by St. Mark's Church. It is a nonprofit, self supporting service for the pre-school age children of employed parents. Because it was found to meet a very real need it is now sponsored by the church on a permanent basis. State laws governing child care outside the home set strict standards concerning minimum number of qualifications of personnel, fire and sanitation regulations, building and equipment requirements. The school is governed by a parish advisory board with the rector, the Rev. Harold Gosnell, as chairman. The staff consists of a director, two trained teachers, two registered nurses, two assistant teachers, a maid and a janitor. The hours are from 6:30 a. m. to 6 p. m. six days a week. The daily routine includes naps and lunches. The maximum enrollment is sixty children between the ages of three and six. Parents pay a five dollar registration fee and thirty dollars a month for this care. There is always a waiting list.

In addition to physical needs the children receive standard pre-school (nursery and kindergarten) training, religious education not only in daily worship but in classes, dancing and other activities. They attend good children's movies and take field trips to points of educational interest. It is the aim of the school to provide as many rich and interesting experiences as possible for these children to whom normal family life is denied.



CHILDREN are dressed to represent those from foreign lands at this service at the Good Shepherd, Jacksonville, Florida, at which their offering for Lent was presented

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EPISCOPAL CHURCH NEWS

CHARLES TAFT HITS FLYNN BOOK

★ Charles P. Taft, Episcopalian and former president of the Federal Council of Churches, speaking April 21 at the Yale Divinity School, charged that John T. Flynn's book, "The Road Ahead," is a part of an "irresponsible" campaign against the Council.

He also castigated "some fundamentalist groups" for what he called "their unbiblical and unethical tactics, particularly in reference to their attacks on the Federal Council of Churches." Mr. Taft said that Mr. Flynn in his book had depended largely on information given him by the Rev. Carl McIntire of Collingswood, N. J., head of the fundamentalist American Council of Christian Churches, which has consistently opposed the Federal Council.

The former Federal Council head urged churches on all levels to hold conferences on Christianity and economic life patterned after the recent National Study Conference on the Church and Economic life held in Detroit. He stressed that such conferences to be effective must have in addition to specialists in economics, a balanced representation from business, labor, agriculture, the Church, and the professions.

WALLACE PRESENTS PROGRAM

★ Henry A. Wallace, Episcopalian, presented a program for the 1950 Congressional elections in a radio program on April 22. He suggested that all candidates be rated on their replies to the following questions:

"1. Do you believe in the Trygve Lie program of continuous top level negotiation and conciliation between the great powers, starting at once, looking toward the elimination of the curtain between East and West?

"2. Do you believe in outlawing the atom bomb and the hydrogen bomb by declaring the first nation to drop such a bomb would be the enemy of all mankind?

"3. Do you believe in an agreement between all nations to reduce armaments by 30 per cent, using the money thus saved in a United Nations revolving fund . . . for development of overcrowded and under-developed areas?

"4. Do you believe in a four-power agreement to prevent the rearmament of Germany and provide for real denazification and an end to the cartel system?"

CHURCH CLUB OF NEW YORK

★ Walter A. Fairservis Jr. of the American Museum of Natural History was the speaker at the annual dinner of the Church Club of New York, held May 1. He spoke on the long lost city of Afghanistan. Elected president was Douglas M. Moffat, and vice-presidents elected were Marsden B. Candler, George N. Lindsay and Henry W. Mott.

SOCIAL WORKERS MEET

★ Richard T. Fagley, Federal Council secretary, told Church social workers meeting at Seabury House that the Church must remain a leaven of sanity to prevent hysteria and fear from gaining control in the U. S. and resulting in persecution of liberals and undue militarism. He said that the Church must prevent the destruction of democracy by the very efforts made to save it. Other speakers were the Rev. Otis R. Rice who discussed the treatment of alcoholics, and Layman M. Moran Weston of St. Philip's, New York, who urged that parishes have committees to fight for civil liberties.

SECRETARY ACHESON AT ANNIVERSARY

★ Dean Acheson, secretary of state, was the headliner at the dinner which marked the 200th anniversary of Holy Trinity, Middletown, Conn. He was once a member of the choir of the church during the rectorship of his father, Edward Campion Acheson, later bishop of Connecticut. Also attending the dinner were his mother, and his brother, Prof. Edward C. Acheson, professor at George Washington University. The Rev. Clyde D. Wilson, rector of the parish, welcomed the guests, and Bishop Gray of Connecticut, and Raymond E. Baldwin, former governor and a native of Middletown, also spoke. The Rev. Louis W. Pitt, rector of Grace Church, New York, also a native of the city, was the preacher at the anniversary service.

PROTESTS THE MUNDT FERGUSON BILL

★ A number of Episcopalians in Massachusetts have issued a protest against the passage of the Mundt-Ferguson bill, and have released a leaflet through the state's Civil Liberties Union setting forth their reasons. Bishop Nash is a member of the general committee, as are also the Rev. Kenneth Hughes, the Rev. George L. Paine and Mrs. John F. Moors.

SHELTON BISHOP LEADS CONFERENCE

★ St. Mary's Hall, Burlington, N. J., was the hostess school for a one day conference on religion for students in the southern New Jersey area, held on April 21. The Rev. Shelton Hale Bishop, rector of St. Philip's Church, New York, was the speaker and conference leader. He used as the topic of his address, "What it means to be a

(Continued on Page Seventeen)

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EDITORIALS

McCarthy's Friends

THE Communist-Socialist phobia continues to obsess the American press. It reaches a new high (or low!) in the tirades of Senator Joseph R. McCarthy. After a series of wild statements meant to cast doubt on Secretary Acheson and our entire Department of State, the Wisconsin politician gradually changed his tune when compelled to be specific. Instead of the fifty odd Communists in the State Department as earlier charged, there was actually one on which he allegedly would rest his whole case. Speaking a few days later in Passaic, N. J., without benefit of congressional immunity, the hitherto outspoken McCarthy fenced with reporters several minutes and squirmed out of repeating any of the direct charges made in Washington.

It has come out that one of the Senator's chief sources of information is one, William J. Goodwin, a Washington lobbyist of the Chinese Nationalist government at a salary of $25,000 a year. Mr. Goodwin with an expense account running into hundreds of dollars a day has been busy influencing "leaders of United States thought" in behalf of Chiang Kai-shek's regime, McCarthy among others. Even more significant is the fact that he is a former Coughlinite and member of the Christian Front, an anti-Semitic and fascist outfit, and in his own words has long pursued "an unrelenting fight against Communism."

It is easy to see how a person of Goodwin's political record and tie-up would be out to get Professor Lattimore or anybody who told the truth about the Nationalist government in China. For some time now the sad truth about the once idealized Chiang Kai-shek has been leaking out: responsible observers are agreed that he is through and deservedly so after years of corruption and stupidity. However his Washington lobbyist is able to play on the Red hysteria in this country by labeling Lattimore, and by implication the whole State Department, Communists.

Another source of information used by the Wisconsin Senator is Joseph Kamp whose native fascist organization, the Constitutional Educational League, was cited by the Justice Department during the war as a channel for seditious propaganda. His latest pamphlet, "America Betrayed," appeared at the same time that McCarthy presented his case histories on the Senate floor, with the language used being so identical that it is apparent that both men used the same material.

To illustrate:

This is from McCarthy's speech of February 20 as reported in the Congressional Record (Feb. 20, 1950, pages 2050-51: "Case No. 3 . . . was employed with OSS in 1942. In 1945 he was transferred to the State Department and assigned to Research and Intelligence . . . he is a member of a number of Communist-front organizations, and . . . his pals are known Communists . . . He was very friendly and sympathetic toward Harry Bridges and strongly opposed any move to deport Bridges . . . he was also a close friend of Ralph Friedman, secretary of the Communist Party in California. Another security report, dated November 13, 1946, quotes his associates as saying that he favored the Chinese Communists . . . and favored Russia in most respects . . . The State Department officials . . . describe him as being . . . sympathetic to Russia and the Communist experiment . . . Another Government official said the individual blamed the capitalists . . . and . . . praised Russia . . ."

This is from "America Betrayed" by Joseph Kamp, a pamphlet which has been written and set in type several weeks before the McCarthy speech:

"Peveril Meigs of the State Department's Research and Intelligence Division . . . came from OSS to the Department of State in September, 1945 . . . he was a member of several Communist front organizations . . . he associated openly with Communists . . . he was very friendly and sympathetic towards Harry Bridges and strongly opposed moves to deport him . . . he was a friend of Ralph Friedman, Secretary of the Communist Party in Northern California . . . The next report, dated Nov. 13, 1946, details the result of interviewing Mr. Meigs' associates. One . . . stated that he favored Russia in most respects . . . One State Department official described him as being . . . sympathetic to Russia and the Communist experiment. Another State Department official said Meigs blamed the capitalists . . . and praised Russia . . ."

Other striking parallels between the Senator's speech and the Kamp booklet could be given, including the latter's charges against Owen Lattimore ("America Betrayed," pages 16-18, 24-25, 40-43) and McCarthy's charges against "Case No. 46" (Congressional Record, February 20, 1950, page 2067, col. 1).

Unfortunately few Americans know the facts behind Senator McCarthy's irresponsible attacks, for the simple reason that the newspapers do not publish them, and most people are too busy to dig them up for themselves. However it is a simple statement of fact that Kamp, one of his obvious sources of information, is an old-line rabble rouser, Hitler-lover and native fascist; whereas Goodwin, the Chiang lobbyist, has publically stated that democracy is "unadulterated slime" and "I wouldn't say fascism would be a bad thing for us at all."

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Morning Prayer in Modern English

By FREDERICK J. WARNECKE
Dean, Trinity Cathedral, Newark, N. J.

(Concluded from April 20)

THAT the article I presented in The Witness April 20 might not be a wholly theoretical plea, there follows an attempt to recast "Morning Prayer" in modern English. That the language issue might be plain, there has been no revision of the Prayer Book order, nor substitution of other prayers for those now a part of that office. For the sake of brevity in presentation, only three of the opening sentences of the service are included; and only one canticle is used after each lesson. The absolution from the Holy Communion has been used because of its directness, an allowable use. The excessive repetition of the Gloria Patri is avoided, as is rubrically possible. In the versicles, the older singular form has been used for its impressive value, thus returning to the 1549 Book. Verse 16 of the Te Deum has been given the meaning which scholars agree is its true sense. The Lord's Prayer has been placed, as is permitted, with the prayers rather than with the penitential introduction to the service. The lovely prayer of St. Chrysostom has been addressed to the Lord Jesus, as it was originally, though the present language in the Prayer Book obscures this.

Other than these relatively unimportant changes, the attempt has been made to find simple, reverent language that will express the ancient truths relevantly to modern man. The attempt is far from perfect. There are obvious compromises, sometimes because of the poetry of certain lines. "Thee" and "Thou" are used in reference to God, as this presents no difficulty of meaning and avoids the harshness of the more familiar second person address.

More liberties have been taken with the rubrics. These have been ruthlessly simplified. Choices which theoretically add much variety to the service, but which in practice are seldom used have been eliminated.

A word should also be said about printing. The Book of Common Prayer is almost a tour de force of the printers art. Yet its present format is also difficult to read and unattractive to the eye in many places. The structure of the services is not made readily apparent by the printed form. Much could be done by redesigning the book. As Dean Ladd wrote in his Witness column, "Prayer Book Interleaves," "Machines serve men, but they also control him to a greater or less degree. The printing press traffics in words, which are inseparable from thoughts; hence its profound influence upon our intellectual and spiritual progress . . . Printing always interprets!"

Consider in the light of this, the comma found after the word "Lord" in the third paragraph of the Nicene Creed. Remember the strange repetition of a phrase in the Gloria in Excelsis foisted on the Church for many years by a printer's error. Printing seems to make the Sursum Corda and the Sanctus part of the Comfortable Words rather than the introduction to the great act of consecration. The printer's art has grown and progressed in the past four hundred years. Let printers as well as priests have part in the next Prayer Book revision!

THE ORDER FOR DAILY MORNING PRAYER

The Minister shall begin the service by reading one or more of the following sentences of Holy Scripture:

"The Lord is in His Holy Temple;
Be silent before Him, all the earth."
—Hab. 2:20

"I was glad when they said to me,
Let us go into the House of the Lord."
—Psalm 126:7

"May the words of my mouth,
And the meditation of my heart,
Be acceptable before Thee,
O Lord, my strength and my redeemer."
—Psalm 19:14

The minister:

Let us confess our sins to Almighty God.

A General Confession

All shall kneel and say together:

Almighty and merciful Father, we have sinned against Thee. Like lost sheep, we have strayed from Thy paths. We have followed the schemes and the desires of our own hearts. We have broken Thy commandments. We have not done the things which we ought to have done, and we have done things we ought not to have done. Our souls are sick!

Have mercy upon us, O Lord! Forgive those who confess their sin. Restore those who are penitent, as Jesus Christ, our Lord, promised.

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And grant, O Father that in the future we may live a godly, a good, and a thoughtful life, to Thy glory. Amen.

The Forgiveness of Sins

This absolution is to be said by the priest, standing:

Almighty God, our heavenly Father, of His mercy has promised forgiveness of sins to all those who with honest repentance and sincere faith turn to Him. May He have mercy upon you; pardon you, and release you from your sin. May He strengthen you in all goodness and bring you to everlasting life; through Jesus Christ, our Lord. Amen.

The Minister: O Lord, open my lips!

Congregation: And my mouth shall praise Thee!

All stand.

The Minister: We praise God, Father, Son and Holy Spirit.

Congregation: Now and forever, one God.

Minister: Let us praise God.

Congregation: We praise the Lord.

A Hymn of Praise: Venite Exultemus Domino

To be said or sung by all, standing.

Come, let us sing unto the Lord;
Let us raise joyful shouts to the rock of our deliverance.
Let us come before His face with thanksgiving
Let us raise joyful shouts to Him in songs.
For the Lord is a great God,
And a great King over all gods.
In His hands are the depths of the earth,
And the tops of the mountains are His also.
The sea is His, for He made it,
And His hands formed the dry land.
Come, let us worship and bow down,
Let us kneel before the Lord, our Maker!
For He is our God,
And we are the people of His pasture, and the sheep of His hand.
Worship the Lord in the beauty of holiness,
Let the whole earth stand in awe before Him.
For the Lord is coming to judge the earth;
He will judge the world with righteousness, and the nations with His truth.

The Psalms

Then shall follow a selection of Psalms, as appointed by the Church. At the end of the selection shall be said or sung:

We praise God, Father, Son, and Holy Spirit;
Now and forever, one God!

The Lessons From Holy Scripture

The First Lesson, from the Old Testament, shall be read as appointed by the Church. Then shall follow the Te Deum, said or sung by all, standing.

Te Deum Laudamus

Thee, God, we praise! Thee, Lord we acknowledge!
All the earth worships Thee, the Father everlasting.
To Thee all the angels sing; the heavens and all the hosts therein
To Thee Cherubim and Seraphim continually do sing,
"Holy, Holy, Holy, Lord God of Hosts,
Heaven and earth are full of Thy Glory!"

The glorious chorus of the Apostles praise God!
The great fellowship of the Prophets praise God!
The shining army of Martyrs praise God!
The Holy Church throughout all the world acknowledges God
As Father, of limitless majesty;
As Son, adorable, true and unique;
As Spirit, our strengthener.

Thou art the King of glory, O Christ!
Thou art the eternal Son of God.
Thou didst take manhood upon Thee to deliver man.
When Thou hadst overcome the sting of death, Thou didst open the Kingdom of Heaven to all believers.
Now Thou art with God in all the glory of the Father.

We believe that Thou shalt come again to be our Judge.
We therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy precious life.
Grant them glory everlasting with Thy saints.
O Lord, save Thy people and bless Thy children;
Govern them and uphold them always.

Day by Day we bless Thee;
And we worship Thee forever, till time end.
Grant, O Lord, that today we may be without sin.
Lord, have mercy upon us; have mercy upon us.
Lord, let Thy mercy rest upon us, for we have placed our trust in Thee.
In Thee, O Lord, have I trusted! Let not my life be brought to naught!

The Second Lesson, from the New Testament, shall be read, as appointed by the Church. Then shall follow the Benedictus, said or sung by all, standing.

Benedictus—St. Luke 1:68-71

Blessings on the Lord, the God of Israel,
For He has cared for His people and brought about their deliverance.

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He has raised up a mighty Savior for us in the house of His servant, David.
By the lips of His holy prophets He promised of old to do this,
To save us from our enemies, and from the power of all who hate us.

* * * *

The Apostles' Creed

To be said or sung by all, standing.

I believe
In God, Father, Almighty, Maker of Heaven and Earth.
And in Jesus the Christ, God's unique Son, our Lord.
Conceived by God's Spirit,
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified; died, and was buried.
He went to the place of the departed.
The third day, He rose again from the dead!
He ascended into heaven, and is one with God, the Father Almighty.
From thence, He shall come to judge the living and the dead.
I believe in
The Holy Spirit;
The Holy Catholic Church;
The fellowship of believers;
The forgiveness of sins;
The resurrection of the body;
And the life everlasting. Amen.

The Prayers

Minister: The Lord be with you.
Congregation: And with your spirit.
Minister Let us pray.
All kneel, and say together:
Our Father in heaven,
Holy be Thy name.
Thy kingdom come!
Thy will be done on earth as it is in heaven.
Give us this day our daily bread.
Forgive us our sins as we forgive those who wrong us.
Lead us not into temptation, but deliver us from evil.
For Thine is the Kingdom, and the power, and the glory for ever! Amen.

Minister: O Lord, show us Thy mercy.
Congregation: And grant us Thy salvation.
Minister: O God, make clean our hearts within us.
Congregation: And take not Thy Spirit from us.
Then shall follow the Prayer for the Day.
After which shall be said:

A Prayer for Inward Peace

O God, the author and lover of peace, in knowing Thee we find eternal life, for in Thy service is our freedom. Guard us, Thy children, against the attacks of our enemies, that we, confidently trusting in Thy defense, may not fear the power of any foe, being strengthened by Jesus Christ, our Lord. Amen.

A Prayer for God's Grace

O God, our heavenly Father, Almighty and Everlasting God, who has safely brought us to this day, defend us with Thy mighty power; and grant that we may not fall into any sin today, nor run into any danger; but that all our life, guided by Thy Presence, may be righteous in Thy sight, through Jesus Christ our Lord. Amen.

The Service may here end with one or more of the following prayers, or with other prayers taken out of this book.

A Prayer for our Country and the President

O Lord, our Governor, whose glory is seen in the world, we place this nation in Thy merciful care, that, being guided by Thy will, we may live in the security of Thy peace. Grant to the President of the United States, and to all in authority, wisdom and strength to understand and to do Thy will. Fill them with love of truth and righteousness. Make them ever remember their sacred duty to serve this people under Thy guidance; through Jesus Christ, our Lord, who lives and rules with Thee and the Holy Spirit, one God, forever. Amen.

A Prayer for the Clergy and People

Almighty and everlasting God, from whom all good and perfect gifts come, send down upon our Bishops and other clergy, and upon the congregations committed to their care, Thy life-giving Spirit; and, that they may truly please Thee, pour upon them the constant dew of Thy blessing. Grant this, O Lord, for the honor of Jesus Christ, our Counselor and Minister. Amen.

A Prayer for All Men

O God, the Creator and Preserver of all mankind, we humbly pray Thee for all men. Make Thy ways known to them; Thy life-bringing Gospel to all the nations!
More especially, we pray for Thy Holy Church, world-wide; that it may be so guided and governed by Thy good spirit, that all who profess and call themselves Christians, may be led into the Way of Truth, and hold The Faith, in unity of spirit, in the bond of peace, and in righteousness of living.
Finally, we commend to Thy Fatherly goodness,

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all those who are in many ways afflicted or distressed, in mind, in body, or by the problems of living (especially N. and M. who desire the prayers of the Church.) May it be Thy will to strengthen and relieve them, according to their needs. Give them patience in suffering, and a happy end to all their troubles. We ask this for Jesus Christ's sake. Amen.

A General Thanksgiving

To be said by all

Almighty God, Father of all mercies, we, Thy unworthy children, give Thee humble and sincere thanks for all Thy goodness and loving kindness to us and to all men (particularly to those who would thank Thee for the special blessings in their lives).

We bless Thee for our creation, our preservation, and for all the blessings of this life.

But above all, we thank Thee for Thy love in redeeming the world by our Lord Jesus Christ, who opened to us the way of strength and gave us the hope of glory.

We pray that we may always appreciate Thy love and mercy; that our hearts may ever be filled with honest thankfulness; and that we may praise Thee not only with our lips, but in our lives; by giving up self to serve Thee, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ, our Lord, to whom, with Thee and the Holy Spirit, be all honor and glory, for ever and ever. Amen.

A Prayer of St. Chrysostom

O Thou, who gave us Thy Spirit at this time, that with one accord we might make our common prayers to Thee; and did promise that when two or three were gathered together in Thy Spirit, Thou would hear their prayers; Grant now, O Lord Jesus, the prayers of our lips and those in our hearts, as may be best for us; giving us in this world, knowledge of Thy Gospel, and in the world to come, life everlasting! Amen.

II Corinthians 13:14

The grace of our Lord Jesus Christ; The love of God the Father; and the fellowship of the Holy Spirit, be with us all evermore. Amen.

Life in a Wrecktory

By FRANCES JACKSON MINIFIE

SEVERAL years ago, more than I care to mention, when the senior class of which I was a member marched solemnly into chapel to hear our baccalaureate address, there was a great deal of confusion about whether we should sit or stand. We all sat down and then seeing that the choir had remained standing we jumped to our feet and when they sat down as a group we did the same, only to have to get up again as the visiting preacher rose and began the responsive reading, Psalm 139: "O Lord, thou hast searched me out, and known me. Thou knowest my down-sitting, and mine uprising."

Well, life in a rectory has plenty of up-rising, but there's very little down-sitting. The college from which we were graduating has as its motto "Non-ministrari, sed ministrare" and many have interpreted its paraphrase "Not to be ministers, but ministers' wives" quite literally, but with no more training for their job than the thought that they were carrying on a tradition for their dear old alma mater. I was luckier than many of my sisters now living in rectories for I was born into one, but unfortunately I didn't realize that life was different there. I suppose that's a great compliment to my parents, but sometimes I feel as though the cold hard facts of life had been denied me.

There are as many different kinds of rectories as there are rectors and parishes. Some have Audobons and Oriental rugs, others have antique furniture and priceless silver, some display impressive libraries and others are noted for wonderful entertaining. Our rectory has six children. Often I dream of displaying them like Cornelia as my jewels, but I'm sure to the eye of the visitor they're apt sometimes to appear as rhinestones in the rough. No matter how beautiful they looked and acted before the rare guests arrived, somehow one or more is dirty or disheveled or cross at the wrong time. With unexpected guests there is practically no hope and I'm still unwilling to resort to the neighbors' television sets as a method of getting them out of the house. Once when matters were getting particularly obnoxious I tried to get them to go down into the basement to play, airily pretending we had a game room, but of course it served me right when one replied, "But mummy, it's so dirty down there." And no matter how I've tried to school

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them in the subject of personal remarks, one is bound to ask why a bald gentleman doesn't have much hair. Recently when we had guests for Sunday dinner we explained that it would be somewhat informal as it was the one meal that the children ate with us. Whereupon the man said, "Oh it couldn't be more informal than the first time we were here." I had remembered the occasion as being very pleasant and peaceful. The children had come in dressed in their night clothes, all rosy from tubs and gone quickly and quietly off to bed and we had enjoyed our supper. But it seems, unbeknownst to us, a two year old had crawled under the table and bitten our guest several times on the ankle! Since then I've decided it was never safe to assume anything, except that anything can happen.

Different Rectories

WE'VE lived in rectories next to the church and ones as far as a mile away. Both have advantages. If you're next door you're almost never on time for a church service, but you're in on everything. Sometimes of course too much so. In our first parish there was no phone in the whole church plant and I became accustomed to running over with all sorts of messages for everybody and anybody. It was sort of fun until one night after we'd had a terrific New England blizzard and I'd gone to bed early, nursing a cold, the telephone rang and I had to go downstairs to answer it. It was the mother of a child at young people's fellowship who had to speak to Johnny about something terribly important. About to become a mother myself I was most sympathetic and returned upstairs to get dressed properly for wading through the drifts over to the parish house where I finally tracked down Johnny and brought him back with me to use our phone. He came into the living room to thank me and explained, "We had some company drop in and Mom wants me to bring home a bottle of ginger ale." All rectory families living next door to the church can tell numerous stories of people just dropping in to kill time until a meeting, or the interruptions and borrowings that can occur any time of the day or night. A friend of ours, a young man, one time offered to sit with the children one afternoon while I went to a guild meeting. I came home after two hours to find the children playing happily but Jack was sitting on the sofa with his coat off, his collar and tie undone and a glassy stare in his eyes as he mumbled "Yeah, yeah, I guess so." I discovered that the parish problem, a very garrulous woman, not quite present, had some spare time and had arrived soon after I left and had been talking to him for over an hour. He said that he'd never forgive me, but I noticed that after that he was much more sympathetic about the life of a rector's wife.

Sometimes it seems as if a rector's wife were expected to do almost the impossible. She's supposed to dress in that happy medium between a fashion plate and the dowdier members of the congregation. By diligent studying of both the Sears Roebuck and Best catalogs sometimes quite an effect can be achieved. I once heard of a parish that complained that though they paid their rector a very good salary, his wife always wore the same hat.

She must be very sympathetic with other people's problems even though they seem like molehills compared to her own. How well do I remember struggling with several children, no help and a large dinner party in the offing only to have a parishioner pour out her heart over her poor daughter whose nurse had departed for a week's vacation leaving her with the baby and only the cook for help! The rector's wife (sometimes I think she should have a title too, how about Director?) is expected to attend almost every meeting and church function. Of course she usually wants to, but one year we found ourselves in the position of receiving opera tickets as a Christmas gift and being hard put to find funds to finance a sitter because there'd been so many required church affairs. Unless she can work out some long term arrangement a wife will find that while her children are small it will cost her in the neighborhood of fifty dollars a year just to be in her pew of a Sunday morning. And you can't deduct that from your church pledge!

Entertaining

THEN of course there's the entertaining that is expected. I think every wife should take a course on how to stretch lamb chops for four to dinner for eight and other helpful hints. We've tried always to have the policy of open house in our rectories and except for one time we've managed fairly well. I'd been away for several days and the larder was definitely low when my husband appeared for his lunch with a guest in tow. A smooth clerical gentleman, a bachelor who lived at a fancy club. What I had for lunch was two tiny casseroles of something or other that could not, like Gaul, divvy up into three parts. So I hastily said I'd eaten and had to go to the bank before it closed. I couldn't even bear to face the Reverend Father, for I knew his look would change from that of the cat-that-swallowed-the-canary to the guest who'd swallowed practically nothing and was still hungry. In one

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parish, a navy town, my husband would stand at the door of the church of a Sunday morning and invite any number home to dinner. Never was I a more successful hostess than in those days, for the guests always felt it was unexpected, and I was as prepared as if we'd asked them weeks ahead. And of course they felt obliged to give me all sorts of welcome help.

Another thing that is probably fairly unique in rectories is that the head of the house is more or less public property. Sometimes it's hard to get used to that and I remember one time being particularly ungracious about anything coming before me! It was necessary for me to go to the hospital on an especially busy Sunday, and when I got there I discovered that the next day I was to have some fairly serious surgery done and I waited all day for my husband to appear so that I could tell him and show him how brave I was. When at the end of his long hard day he finally arrived I greeted him sniffingly, "If I'd been a funeral I'm sure you would have had time to work me in before this." I know of a clerical wife who had to make an appointment with her husband in his office to discuss a domestic matter with him! Some weeks the rectory will be used by the male member of the household only as a bedroom and quick snack bar, for he'll be going from morning until night. During one such period my husband had had twelve nights (not in a barroom) of never getting in before eleven and without an hour to himself during the day and was finally taking the morning off to do some raking out in the front yard. An acquaintance driving by stopped and seeing him sighed enviously and remarked, "Oh I do wish my husband were a clergyman and just had to work on Sundays." It's amazing too to discover how many women feel that although they'd never dream of telling their lawyer how she should dress or comb his hair, it's perfectly all right to tell the wife how the rector should look. One parishioner tried to get me to use my influence with my husband not to wear his glasses in the pulpit. "He's so much handsomer without them!"

Compensations

BUT oh the compensations are many! There's the joy of feeling that you are really sharing your husband's most important vocation and perhaps contributing to his doing a more creative work. There's the discovery that people can be wonderfully imaginative and helpful and appreciative. There's the fun of being invited out to meals and treated like royalty: "We saved these flowers, or this cream, or this piece of meat because our rector and his wife were coming." There's the excitement of having all sorts of people visit you and the pleasure of finding some that actually expect your children to act like children and delight in them because they do. There's the surprise that contrary to popular belief no matter what you do "You can please a few of the people some of the time and none of the people all of the time,"—actually friendliness and good will do prevail. And then there's the knowledge that with the right rector, life in a rectory is just plain wonderful.

A Word With You

By HUGH McCANDLESS
Rector of the Epiphany, New York

Middle Names

AN item entitled "Farewell, John Knox," in a recent number of the New Yorker, poked fun at the display of middle names the author claimed was a habit of the Protestant clergy of the city. Richard Rovere is usually well informed, and the New Yorker is usually funny. This was neither. However, I do not mean here to criticize the article, but to discuss middle names.

With the terrific increase in the world's population in the last century, parents began to give children middle names for the purpose of identification. All but one of the present John Knox's in the New York 'phone book have middle names; it would be the blindest form of self-centeredness not to. It would be a nuisance, too. You could not avoid confusion with a simple "G. Washington" today.

Names are useful, therefore, only when they distinguish people from one another. But no one wants a name that is too distinguished. "H. Worthington Smith" is good; it keeps you from having to forward mail to every other Henry W. Smith in town. But "H. Worthington van der Omsterdam" would be unnecessary.

We inherit our names, like our faces, from our parents, and are no more to blame for the one than the other. When we get to the stage of adolescent shyness, we usually underrate both. It is part of our unconscious rebellion from our parents' livelihood, their home, their church, and everything that is theirs. It is at this age that our handwriting becomes formed, and our signatures become fixed. We usually begin to tamper with our names, and with the revolutionary conservatism of youth we want something else, something distinctive, but not too different.

Unconsciously we seek arrangements of our names which will have an unostentatious rhythm.

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"Gus Schmuss" might seem like a good plain name, but actually its heavy unrhythmic quality and the fact that it rhymes makes it stand out. The rhythms we want must be subtle. "Harry Truman" is perfect trochaic meter, but too obvious; it would lend itself too easily, in the ears of a young man, to derisive cat-calls. Therefore the middle "S," which stands for nothing, but which makes the name an example of cursus planus, more satisfying to the ear and less noticeable. (To detect the difference, read Psalm 23 in the Prayer Book. This is cursus, or cadenced prose, and sounds wonderful when read aloud. Then read it aloud in the King James Version. This is ordinary prose, most of it, and sounds less well. Then read it aloud in the Hymnal at number 345. This is fairly simple iambics and has a dull sing-song beat without the music). The usual reference seems to be for the subtle cursus rhythms, when this is possible without accenting irrelevant syllables or the louder vowel sounds; and failing that, the less obvious of the poetical meters. "Edna St. Vincent Millay" has a fine flourish, as "Percy Sylvester Malone," who writes for The Churchman, has pointed out long since.

This may seem like a bit of useless information, but I found it of some value when I was hospital chaplain on Welfare Island and at Grasslands Hospital in Westchester. I felt I always had to be on discreet guard against facetious internes who might suggest names for infants like "Hernia" or "Amnesia" when asked by grateful and ignorant mothers. Armed with a pamphlet on the meanings of proper names, and an old school book from which I had learned to dislike poetry, I was invincible.

In New England and the South, middle names became necessary for purposes of identification much sooner than in the melting pot of the rest of the country. It was too easy to confuse Phillips Standish with Standish Phillips, especially as they were probably second cousins. Most of our writers and orators and suffragettes came from these parts, as witness Henry Ward Beecher, Harriet Beecher Stowe, and their sister, Isabella Beecher Hooker. (This last indomitable lady's name has a slightly menacing rumble to it, and I cannot prevent myself from picturing her as a combination of Carrie Nation and Jack the Ripper).

At the turn of the century, people in private life began using middle initials, a practice I consider useful only when it helps the rhythm. Otherwise, especially when the name is a rather pretty one, it is as disconcerting as finding an old truck tire in a rose garden. When I was on Staten Island, my civic duties frequently included speaking at grammar school graduations, where many of the children were Italian, and most of their names should have dripped from the tongue like honey from the pot, or honeysuckle from the wall. But stern custom required that little Victorina Camparelli should be summoned for her diploma as Victorina R. Camparelli, and that middle initial emphasized with a righteous upward jerk of the voice.

When I moved to Rockland County and interviewed the local paper to make the usual request for a "the" in front of "Rev." and no middle initial, I was somewhat cheered to hear that the practice there had long ago passed its peak. But the peak of it must have been awful. A typical social item would say that Mr. and Mrs. Jasper L. Van Brunt had moved to town, with their children, Bert R., William F., George P., Daisy J., and Minnie T. Daisy J. may have been a very pretty girl, but when you call her that, you make her sound like a tugboat.

One's name is music to one's ears, but most people want theirs pitched on a low and harmonious tone. So if your clergyman, or any other friend uses his full middle name, or two middle initials, don't take it for a sign of ostentation. Usually, the reverse is the case.

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EPISCOPAL CHURCH NEWS

(Continued from Page Eight)

Christian today." He also discussed questions submitted by the groups.

Other features of the program were a "get acquainted session," at the beginning of the conference, a fifteen minute devotional period in the school chapel, discussion groups and a buffet supper. Miss Florence Lukens Newbold, headmistress of St. Mary's, was the official hostess, assisted by Joan Menzel, West Hartford, Conn., member of the senior class and president of the Schools Service League.

UNION PROGRESS IN CANADA

★ As a step toward facilitating union of the United Church of Canada and the Church of England in Canada, the former is ready to accept a polity of bishops. This was disclosed last week by a United Church commission which has been negotiating with the Anglicans for five years. Like the recent report of the commission on unity of the Episcopal Church (Witness, March 30) the Canadian churchmen state "that the most fruitful approach to ultimate union will be through the encouragement of fellowship and sympathetic understanding at the local level of our respective Churches clear across Canada."

BISHOP DAGWELL HITS LIP SERVICE

★ Bishop Dagwell of Oregon, addressing the convention of the diocese in Portland on April 19, hit at "lip service" Christians who "profess with their lips that which they deny with their acts. He said there "are glaring evils in society: broken homes, lax sex morality, sub-standard housing, industrial strife, badly-run penitentiaries, overcrowded asylums, racial discrimination, war-mongering. All are contrary to the Christian profession."

EASTERN OREGON CONVOCATION

★ Bishop Barton, in addressing the convocation of Eastern Oregon, meeting April 15 at St. Andrew's, Burns, urged a series of training courses for lay workers, leading to the program next fall for missions, in which laymen are to take a leading part. A resolution was later passed recommending such courses.

WOMEN TURNED DOWN IN OREGON

★ The convention of Oregon for the second time refused to admit women as delegates. The amendment of the constitution, first proposed last year, would have doubled the number of delegates, with one-half women.

The convention voted to raise $100,000 as a centennial fund to purchase new sites and to aid new congregations. A committee was also appointed to study clergy salaries and to report in 1951.

GILBERT PREACHES TO FIREMEN

★ Bishop Charles K. Gilbert of New York was the speaker at a breakfast last Sunday for the St. George Association of the New York fire department, which followed their annual communion service held at the Incarnation. There were 800 uniformed men who marched to the hotel following the service. The Bishop praised the firemen for their services to the city and the association for "its very notable contribution to the religious life of the community." The major difficulties facing the Church today, he said, were indifference to religious life and the divisions between churches.

INTER-RACIAL SERVICE AT THE ASCENSION

★ The second of two interracial fellowship services took place at the Church of the Ascension, New York, recently. On this occasion, St. Philip's Church, one of the leading Negro parishes of the Church, was the guest of the Ascension parish. Choral evensong was sung by a choir of forty-five voices from St. Philip's under the direction of Walter E. Witherspoon, their organist and choirmaster. The Rev. Roscoe Thorn-

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ton Foust, rector of the Ascension, presided at the service and welcomed the many guests from St. Philip's, speaking of the great work of that parish, and of his personal friendship of many years for its rector, the Rev. Shelton Hale Bishop, who preached the sermon.

After the service a largely attended reception was held in the parish house at which the fellowship forum and the young people's fellowship of the Ascension acted as hosts.

MISSIONARIES TO RETURN

★ When exit permits are obtained and when the consular ship Gordon is available, three Shanghai families are leaving China on furlough or otherwise: Prof. and Mrs. Donald Roberts, the Rev. and Mrs. Ernest M. Forster, and Dr. and Mrs. R. B. Galbraith; also Miss Elizabeth Falck. The Gordon left San Francisco April 9 for Shanghai.

PARISH HOUSE FOR WARREN, PA.

★ An ugly building next to Trinity Church, Warren, Pa., was recently purchased, and reconstructed into a building which is modern in every respect. The two top floors of the five story structure were dismantled and the entire front was replaced to correspond to the church. The building provides room for expanding activities, including the church school which has grown under the rectorship of the Rev. Beecher M. Rutledge, from 160 in 1943 to just twice that number.

RANDOLPH MILLER TO MARRY

★ Randolph Crump Miller, professor at the Church Divinity School of the Pacific, is to be married on June 16 to Mrs. Elizabeth Fowlkes of Richmond, Va. She is the widow of a chaplain killed in action in 1945 and Prof. Miller's first wife died of polio in 1948. He has four daughters and Mrs. Fowlkes has a son and a daughter.

BILLY GRAHAM'S TOUR IS PROTESTED

A number of ministers of New England, including Episcopalians, last week protested against the revival meetings conducted by Billy Graham, evangelist. The opposition was headed by Universalist Kenneth Patton who assailed Graham's four-week tour of the state as an "organized movement to promote ignorance in religion."

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ST. CYPRIAN'S, DETROIT, IS CONSECRATED

★ St. Cyprian's, Detroit, was consecrated by Bishop Emrich on April 16 at a special service attended by a large congregation. It began as a mission in 1920 and was supervised by the Rev. Robert Bagnall, then rector of St. Matthew's. It was fitting therefore that the present rector of St. Matthew's, the Rev. F. Ricksford Meyers, should lead the litany which he had adapted for a pre-consecration processional around the boundaries of the parish property. The rector of the parish is the Rev. Malcolm G. Dade. Taking part in the service was the Rev. Tollie L. Caution, secretary of Negro work of the National Council; the Rev. J. Clemens Kolb, rector of Christ Church, and the Hon. G. Mennen Williams, governor of Michigan. St. Cyprian's became a parish in 1944.

COMMITTEE TO DEFEAT MUNDT BILL

★ A meeting of organizations and individuals was held in Philadelphia May 3 at which Congressmen of the city were asked to state their position on the Mundt bill, now before Congress. It was sponsored by a local committee to defeat the bill. The Rev. Kenneth R. Forbes, Witness editor, the Rev. D. Wilmot Gateson and the Rev. Allen Kremer are among the sponsors.

WEST VIRGINIA CONSECRATION

★ The Rev. Wilburn C. Campbell will be consecrated coadjutor of West Virginia on May 18 at St. Matthew's, Wheeling. Henry St. George Tucker, former Presiding Bishop, will be the consecrator, with Bishop Strider of W. Va. and Bishop Goodwin of Va. the co-consecrators. The candidates will be presented by Bishop Budlong of Conn. and Bishop Pardue of Pittsburgh, with the Rev. W. T. H. Cripps of Pittsburgh and the Rev. Charles R. Stires of Bloomfield, N. J., the attending presbyters. The preacher is to be Bishop Scaife of Western N. Y., and the litanist will be Bishop Heistand of Harrisburg.

CHINESE CLERGYMAN RETURNS HOME

★ Rev. Edmund R. F. Penn, chaplain of St. Hilda's Girls' School, Wuchang, China, who has been visiting in the U. S. for almost a year to observe and learn about the mother Church, returned to China last week. After part of last summer spent observing and preaching in the diocese of Central New York he studied at Bexley Hall for 6 months, returning to the diocese in March.

On his return to China he will attempt to bring a closer understanding between the people of the Church there and those of this country. He has already created a better understanding of the Chinese people among those here.

Mr. Penn will join his wife and six children who have been living near Hong Kong during his absence. His oldest daughter is a librarian, another was in training as a nurse. Two daughters are in high schools and two sons attend primary school.

AGGRESSIVE WORK FOR KENTUCKY

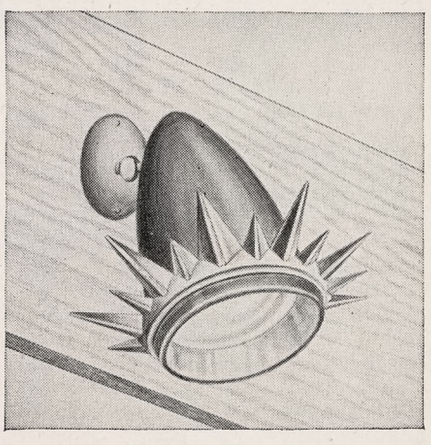
★ More aggressive work in the diocese of Kentucky was recommended at the diocesan convention, held at St. Andrew's, Louisville, April 18-19. The recommendation followed a survey conducted by the Rev. Clifford Samuelson of the town and country division of the National Council and the Rev. Joseph Moore and the Rev. E. Dargan Butt of Chicago. The last two were present to present the report. They pointed out the need for new congregations in the Louisville area and the relocation of several down-town churches. Another feature of the convention was an address on laymen's work by Mr. Stephen Cushman of Chicago.



Trinity Methodist Church, Springfield, Mass.
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This church, which took the Christian Herald Prize in 1928, was equipped with very handsome wrought-iron chandeliers which undoubtedly gave enough light to satisfy the congregation of that day. Recently, however, a study was undertaken to find inexpensive means of providing more light on the pews—without spoiling the general effect. The choice was Rambusch MORELITE (illustrated below). Behind each truss there are four of these units installed. They are adjusted to throw their light in a slightly forward direction down over the pews, providing ample yet inconspicuous reading light. This is typical of many churches throughout the country where a marked improvement in lighting can be attained by simple and economical means. Why not let Rambusch solve your lighting problem? Send today for our Church Information Folder.



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NEWS OF OTHER CHURCHES

METHODIST MINISTERS GIVE OPINIONS

Congressional investigations should "afford greater protection to the accused" in the opinion of the majority of 69 Methodist ministers attending a seminar at Washington, D. C. Likewise 63 percent were of the opinion that the U. S. is not dealing intelligently with Russia. They were evenly divided on aid to Europe, though a majority were in favor of aid to under-developed areas. They were also about evenly split on recognition of Communist China. Nearly 70 percent opposed a government-sponsored health program but three-fourths favored a national fair employment practices commission.

KAGAWA TO VISIT U. S. IN JULY

Toyohiko Kagawa, a Protestant leader of Japan, is to arrive in the U. S. the middle of July and remain through the rest of the year. He is to devote two months to the united evangelistic advance, sponsored by the Federal Council of Churches, and is also to be a speaker at two world conferences of Churches that meet this summer in Canada.

PROTESTANTS TELEVISE PUPPET MOVIE

A puppet movie "The Good Samaritan" has been televised by the Protestant radio commission and was screened in New York last week before Church leaders, television executives and newsmen. It is the first of 13 puppet films on Bible stories. Three now in production are "The Prodigal Son," "The Lost Sheep," "The Ten Talents." If those now planned are successful the program will be expanded to 52 films.

WANTS CHURCHES BUILT MORE OFTEN

New churches for each generation, economical and of simple design, were advocated at a conference of architects, church building committees, ministers and students, meeting in Milwaukee. John R. Scotford, head of the conference on church architecture, said in building, congregations should not tie the hands of tomorrow. "Each generation should build churches all over again," he said. "Unfortunately you can't do that. So quite properly you should remodel your buildings to express your own ideas." Other speakers urged bright colors, with Keith Gebhardt, artist of the local public museum, describing a church with pews and choir stalls painted in the spectrum colors. He ruled out pastels as too dull.

CLERGYMAN OFFERS UNIQUE PRAYER

Wracked by controversy whether Oregon's schools should continue to emphasize "progressive" methods of education or revert to the "little red schoolhouse" approach, 3500 teachers from all over the state were little prepared for the prayer that opened the annual convention of the Oregon Education Association. The Rev. Richard Steiner, pastor of First Unitarian Church, summed up the problem that has set school administration officials, parents—and to some extent, the teachers themselves—sparring at each other through meetings and the press. This was his prayer:

"We pray for some of the teachers here who are weary of the routine of teaching in uninspired surroundings the uninspired children or uninspired parents.

"Let them see that every child has divine possibilities; every parent some pride and love for his children.

"We pray too for some of the teachers here who are weary of being doormats for bullying supervisors, principals, superintendents and school boards. Give them the courage of their convictions and let them not be afraid.

"We pray for some of the teachers here who would like to teach as they were once taught, out of a love for learning and for teaching, but who find themselves the automatons of a machine process—afraid to be persons lest they gum up the works.

"Give them the courage to love and be loved as teachers.

"We pray for all who think they know about all there is to know about teaching. Give them humility, for it is a way of growth.

"Above all, we pray for our children committed to the care of these teachers. Give them wisdom, strength, courage and a love for learning, that they may become good citizens of a great nation—to lead the world into paths of peace and stability."

WOMEN OPPOSE ENVOY TO VATICAN

Members of the Council of Church Women of Pa., meeting in convention in Lancaster, reiterated their opposition to sending a representative to the Vatican. They also asked all government personnel to "keep the way open for new peace approaches." Addressing the meeting was Eddie Wu of China who said that the withdrawal of American missionaries with the advance of Communists "had a bad effect on Chinese Christians and created a bad impression on the Communists. We should look to the Communists as a challenge. I would like to be a Christian who is not afraid of Communism."

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NEWS OF CHURCHES OVERSEAS

GERMAN CHURCHES HIT SOVIETS

Sharply worded protests against anti-Christian policies in the Soviet zone of Germany were read April 23 from the pulpits of all Protestant and Roman Catholic Churches in the zone. The Protestant statement declared that parents had complained of children hearing the Christian faith ridiculed in school and being taught by teachers that "there is no God and Christ never lived." The R. C. statement said that "materialism is fundamentally godless, anti-religious and anti-Church. Therefore nobody can be simultaneously a true Christian and a true materialist. Whoever adheres voluntarily and in full freedom to the materialistic ideology must not be admitted to the sacraments and whoever spreads this ideology will be excommunicated."

Prime Minister Otto Grotewohl of the East Zone denounced the statement of the Evangelical Church as "an attack on the constitution, the government and the republic" and branded it "an illegal act" especially since it was issued "while negotiations between the government and the Church on the subject of the Church declaration had not come to an end."

PLAN TO CONFISCATE MONASTERIES

Roman Catholic sources in Prague predict that the Czech government will soon confiscate a large number of monasteries and convert them into workers' apartments, hospitals and other social agencies.

URGE NEGOTIATION ON H-BOMB

The British Council of Churches, in closed session, discussed the H-bomb after which they issued a statement calling on the British government "to take the initiative in promoting international consultations."

BRITISH CHURCHMEN WARN ON H-BOMB

The hydrogen bomb makes war in the future "nothing less than suicide" was the warning issued by the annual congress of the Free Church Federal Council, meeting in Birmingham, England.

MARC BOEGNER VISITS SOVIET ZONE

The Rev. Marc Boegner, president of the Federation of French Protestants and a president of the World Council of Churches, visited the Soviet zone of Berlin April 23 for a religious ceremony. It is held in connection with the 250th anniversary celebration of Berlin Academy. Dr. Boegner, before leaving Paris, urged fellow citizens who had been invited also to attend as a contribution to a united Europe.

NEGOTIATIONS IN POLAND

Negotiations are going on between the Polish government and Archbishop Wyszynski of Warsaw regarding the fate of six priests sentenced to death by military courts for treason. It is thought that the government will take favorable action in return for assurances from the hierarchy that it will support the government's land collectivization program. One of the clauses in the proposed agreement states that the Church is to instruct priests "that they must refrain from opposing the development of the cooperative system in Polish villages."

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PEOPLE

CLERGY CHANGES:

RALPH H. KIMBALL, formerly rector of St. Paul's, Smithfield, N. C., is now rector of Trinity, Statesville, N. C. and in charge of St. James, Iredell County.

JOHN BRADNER, formerly in charge of St. Timothy's, Jackson, Mich., is now rector of Trinity, Monroe, Mich.

TRACY H. LAMAR JR., rector of St. James, Macon, Ga., becomes rector of St. James, Alexandria, La., May 28.

PHILIP P. KIERSTEAD, rector of St. John's, North Haven, Conn., becomes rector of Christ Church, Lonsdale, R. I., June 1st.

CHARLES R. FISHER, student at General Seminary, becomes assistant at St. Stephen's, Pittsfield, Mass., July 1st.

CLAXTON MONRO, rector of Grace Church, Nyack, N. Y., has accepted the rectorship of St. Stephen's, Houston, Texas, as of June 30.

ARTHUR G. ELCOMBE, assistant chaplain at Episcopal Hospital, Philadelphia, is now chaplain at Bellevue Hospital, New York.

H. KILWORTH MAYBURY of the diocese of Chicago is now assistant at St. Mary the Virgin, New York.

ORDINATIONS:

NORMAN C. FARNLOF and KENNETH R. RODGERS were ordained deacons April 8 at St. Andrew's, West Philadelphia, by Bishop Hart. Both are students at the Philadelphia Divinity School.

DEATHS:

JOHN M. GLENN, 91, New York, a leading layman for many years, died April 20. He was distinguished as a social worker and was director of the Russell Sage Foundation from 1907 to 1931. He was president of the National Conference of Charities and Correction (now the National Conference of Social Work) in 1901 and was a member of the organization for 63 years.

LAY PEOPLE:

MARTHA C. PRAY, director of education in the diocese of Virginia, begins her work in a similar capacity in the diocese of Western Mass. on May 1st.

MARGARET McBRIDE, at present a resident of Windham House, New York, is to join the staff of the diocese of Eau Claire in July as a diocesan worker in religious education.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

JAMES P. JOSEPH
Layman of Brooklyn, N. Y.

I suggest for light and delightful diversion the reading of the Roman Catholic "Home Messenger?" There is never a dull number. Take these few excerpts from a recent issue. Under "Question Box" we have this comforting item: "What saints may be invoked for aid in afflictions of the eyes and ears?—P. S., Boston, Mass." Answer: "The following saints have long been patrons of those afflicted with eye troubles: St. Augustine, St. Aloysius, St. Clare and St. Lucy. For affliction of the ear, St. Kadoc." No reply has been so far received to my query as to the proper saint for housemaid's knee.

Then there is the department, St. Anthony's Friends, of never-failing entertainment. Take these: "Dear Father: Enclosed you will find a small donation in gratitude to St. Anthony for the success of my midterm exams. I feel deeply grateful to this saint for his kindness and hope that he will come to my aid in the future whenever I am in need.—K. K." (I have had to keep this one hidden from my high school daughter). "Dear Father Superior: Some time ago I asked for the help of St. Anthony in securing a job for me and he did so. Although it only lasted for a week and a half, I am very grateful to St. Anthony. —J. H." (We think St. A. ought to be ashamed of such a poor job). "Dear Father: No sooner had I sent in my petition to St. Anthony than my prayer was answered. The tenant who was giving me much trouble finally moved out of my house. May God be praised. —Mrs. L. L." (Is St. A. taking over rent control, too?).

But the "Messenger" offers a real bargain in an advertisement for Gregorian Masses. We can only quote excerpts, alas. "It is a pious belief, confirmed by several apparitions, that at the end of the 30th Mass the soul will be delivered from the flames of Purgatory. These thirty Masses must be said in thirty consecutive days, without interruption. If interrupted, they must be resumed from the beginning. Have the Gregorian Masses offered for your dear departed and arrange to have them said for yourself immediately after your death. Nobody else may think of having them offered for you. Why not take out an insurance policy for this? Your soul's best friend is yourself. The Fathers of St. Paul accept a minimum stipend of $30 for the Gregorian Masses. If they are to be started without delay the offering will be $60."

Who was it that said laughter is close to tears?

MARY LACEY
Churchwoman of Nashville, Tenn.

Some naive churchmen sent a resolution to the last General Convention urging clergymen not to be "Communist dupes." Can it be that there are churchmen who not only read the Luce publications but who also believe them? What has become of our boasted intellectual Church?

JOHN V. FISKE
Churchman of New York

The issue of April 27 has just arrived and I want to congratulate you for presenting both sides of Voluntary Euthanasia so well. I predict that letters will flow into Backfire on this much debated matter.

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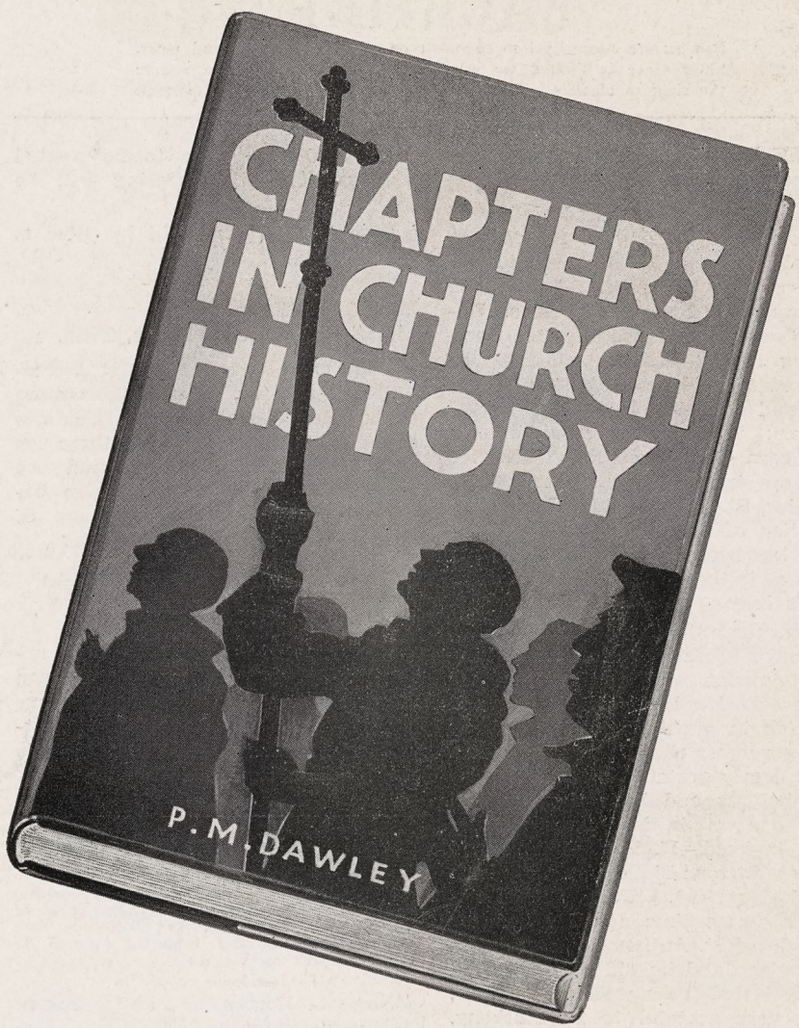
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THE

Witness

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May 11, 1950



THE CHURCH OF THE ASCENSION
Hickory, North Carolina

PRAYING FOR THE HARVESTS

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STORY OF THE WEEK

The Ascension, Hickory, N. C. Has Remarkable Growth

Fine Program Carried on Under Leadership Of The Rev. Robert B. Campbell

★ Last fall, the new Church of The Ascension, Hickory, N. C., was formally opened by the laying of the corner stone—exactly 71 years to the day after the laying of the corner stone of the first church of the parish. The service was delayed until the church was completed in order that this date might be commemorated. Bishop M. George Henry of Western North Carolina preached the sermon. The Rev. Boston Lackey of St. James Church, Lenoir, N. C. and the Rev. Richard Lee of St. Luke's Church, Lincolnton, N. C., assisted in the service.

The handsome edifice of limestone, from nearby Grandfather Mountain, with its tall spire standing triumphant over the house of worship—occupies a lot 187 feet wide and 420 feet deep. The lot on which the church stands, valued at $20,000, was given by Major and Mrs. Thomas A. Mott, Mrs. Robert E. Simpson, and T. Manly Whitener.

The building committee, composed of Major Mott, chairman, and senior warden at the time, T. Manly Whitener, Jay J. Dell, Ervin C. Yount, G. Norman Hutton and the rector, the Rev. Robert B. Campbell, worked untiringly toward the erection of the church. Those on the building fund committee were the same men and J. Lenoir Cilley, Joseph C. Cobb, R. G. Hafer, E. M. Fennell, J. L. Friday and E. W. Walton. Other members of the vestry at the time who ably assisted the building and the building fund committees, were Dan H. Ligon, William P. Brandon, Dr. Kenneth Cloninger, Vernon Lackey, Joseph Moye, Richard W. Turkelson and Joseph Wingo.

When the Rev. Robert B. Campbell came to Hickory in 1947 there was $300 in the building fund. The budget for the running of the church was $4000. The budget today is $14,000. One hundred thousand dollars was raised for the building fund. The new church was started in January 1949. The church is of Gothic architecture, with a parish house of stone and stucco. There are 300 sittings in the nave pews and 32 in the choir stalls. The floor is of flagstone and the church is heated by radiant heat. The steel beams overhead are covered with oak wood. The walls are grey-green. The acoustics are excellent. The chancel has indirect lighting. The church is equipped with a new Wicks Pipe Organ. A beautiful stained glass altar window, depicting the Ascension of our Lord has been given by the women of the church. There are 12 Gothic windows in the nave, of antique seeded diamond shaped squares, in soft colors. All of these unusually beautiful windows were designed and executed by the High Point Glass and Decorative Company.

Mrs. J. L. Riddle gave the handsome altar brass, and altar service book in memory of her husband. She also gave a rector's pew in memory of Thomas Mutter Johnston, beloved former warden. The pulpit is a memorial to the former rector, the Rev. Samuel B. Stroup. Mrs. E. M. Fennell gave silver cruets in memory of her grandmother. The altar was given in memory of Miss Ada Schenck. The altar hangings were given by Mrs. R. E. Simpson, Mr. and Mrs. Vernon Lackey and the Woman's Auxiliary. Mrs. Alex Menzies gave imported fair linen cloths. The remaining chancel furnishings were given by Mr. Vernon Lackey, in memory of his son, Vernon Lackey Jr., who was killed in World War II. Major T. A. Mott gave the litany desk in memory of his father and mother.

Rapid Growth

In the past two and one-half years 90 people have been received into the church and church attendance has more than trebled over the months prior to September 17th, 1947.

The parish house is modern in design and equipment. The main assembly room has a stage, a movable altar can be placed on the stage for worship service. Curtains across the stage may be drawn; they are of sound-proof plastic material. Class rooms, choir and robing rooms for the men and women are off the assembly room. The kitchen is large and convenient. The ladies' parlor and secretary's office is known as the Sara Lee Gifford memorial room. It was furnished by friends of Miss Sara Lee Gifford a beloved member of the parish and daughter of Mr. and Mrs. L. C. Gifford. The rector's study

was furnished by the young people's fellowship. There is an upstairs room being furnished as a play room for young people.

Young People's Fellowship

The young people's fellowship was organized shortly after the Campbells went to Hickory. The group met in the rectory every Sunday evening until the new church was completed. The young people paid for the furniture in the rector's study—which cost over $500. They have contributed to the missionary work of our Church. They have taken part in programs for Woman's Auxiliary. The group meets every Sunday evening in the parish house for program of worship, study and fellowship. Supper is served each evening by the Bishop Horner and Bishop Rowe circles of the Woman's Auxiliary.

The Woman's Auxiliary

Two and a half years ago, there were about 10 active members of the Woman's Auxiliary. Today there are five circles. The Bishop Rowe, Bishop Horner, St. Catherine, St. Hilda and St. Mary's Circles. Under the leadership of the president, Mrs. Lawrence Cline, an excellent program is worked out for a year ahead. The various circles meet once a month and the general Auxiliary meets six times a year. At present, two circles serve the young people's fellowship each Sunday evening and the other three take turns at conducting a nursery school each Sunday at the eleven o'clock service, in order that parents who attend church may have a place to leave their children. The different circles also serve a supper to the men's club once a month.

The altar guild meets every fourth Friday in the parish house. Two different women have charge of the altar for a month at a time.

A new rectory is being constructed on 16th street in Hickory. It is a seven room ranch type house. It is all one floor and is made of brick. It will be completed in June.



THE REV. ROBERT B. CAMPBELL, Rector of the Ascension, Hickory, N. C., who has done a remarkable job

Diocesan Convention

The Church of the Ascension is the scene of the annual Diocesan Convention on May 10th and 11th. The convention will hear President Harold L. Trigg of St. Augustine's College discuss "Christian race relations." An important spot on the agenda is the presentation of the proposed budget, for undoubtedly the budget will reflect the growing life of the Church in the diocese. The convening of the convention in Hickory will give the delegates opportunity to see the fine new edifice of the Ascension.

LEADERSHIP TRAINING CONFERENCE

★ A leadership training conference for women of New England was held May 8-10 at Seabury House. Speakers included the Presiding Bishop, Bishop Bentley, vice-president of the National Council, and Bishop Budlong.

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NOTABLE SERVICES IN NEWARK

★ In accordance with the resolution of the 1949 General Convention recommending that congregations of the Episcopal Church and the Presbyterian Church worship together, two historic churches in the center of Newark, N. J., Trinity Cathedral and Old First Presbyterian Church did so on the two Sundays following Easter. On April 16, the congregation of Old First Church came to the Cathedral for morning prayer. The Rev. Lloyd Foster, pastor of the church, read the second lesson. Dean Frederick J. Warnecke of Trinity preached the sermon. He spoke of the peculiar genius of Anglicanism stressing that attitude which holds Catholicism and Protestantism in tension rather than in compromise within itself. No service was held in Old First Church on this Sunday morning.

On April 23, the Cathedral congregation worshipped in Old First Presbyterian Church. The clergy of that church conducted the service with Dean Warnecke reading the New Testament lesson. Dr. Foster preached the sermon, pointing out ways in which God can use us in this modern world to further the advancement of his kingdom. No service was held in the Cathedral at this hour, though there was an early celebration of the holy communion, and evensong in the afternoon.

Despite the fact that one Sunday was Low Sunday and on the second one it rained, tremendous congregations attended both services. There was deep interest in the services by the lay people of both churches. Old First mailed an outline of morning prayer prepared by Dean Warnecke to its congregation before the first service.

Old First Church, founded in 1666, is the church of the settlers of Newark. Trinity Cathedral, founded in 1739, is the second oldest church of the city. Its first senior warden was a former elder of Old First Church. There has been a fine record of respect and friendship between the two churches, enhanced now by the common experience of worship.

WALTER H. STOWE A CANON

★ The Rev. Walter H. Stowe, rector of Christ Church, New Brunswick, N. J., was installed as honorary canon of Trinity Cathedral, Trenton, on May 3rd by Bishop Gardner at the parish church in New Brunswick. Dr. Stowe is the editor of the Historical Magazine and president of the Church Historical Society.

ALBANY ELECTION NEXT WEEK

★ The following clergymen have been nominated by a committee of the diocese of Albany for the office of Suffragan Bishop: the Rev. Allen W. Brown, rector of Christ Church, Hudson, N. Y.; the Rev. Oliver D. Carberry of St. Paul's, Albany; the Rev. H. Boardman Jones, rector of Christ Church, Troy; the Rev. Charles E. Kennedy, rector of the Messiah, Glens Falls; Dean Howard S. Kennedy of the Cathedral, Albany; the Rev. Leslie Lang, rector of St. Peter's, New York City. The election takes place at Lake Placid on May 15.



CHANCEL OF THE ASCENSION showing the beautiful window made by the High Point Glass and Decorative Company, which designed and executed all of the stained glass in the new church

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EPISCOPAL CHURCH NEWS

ST. MARTIN'S FORUM

★ About 150 persons were present the afternoon of April 30 for the forum held at St. Martin's, New York, at which Scott Nearing, economist and sociologist, was the speaker. Dr. Nearing maintained that it is only government spending to the tune of forty billion a year that is holding up the so-called free enterprise system. He also pointed out that over three-fourths of this went for military purposes, just as it had previously in Japan and Germany under Hitler, with war the inevitable result. In answering a question about "what has youth to look forward to," Dr. Nearing said: "Depression and war, in that order. But it does not have to be, since we have the means for a planned economy which can prevent both. It is up to you to see that this is done."

The forum, which was scheduled to last about an hour and a half, starting at four o'clock, was so popular that it was nearly seven before Dr. Nearing was allowed to leave to catch a train.

The next forum is to be on May 14th, at the same hour, when the speaker will be Mary van Kleeck, formerly director of industrial studies of the Russell Sage Foundation. The concluding meeting of the spring series will be the afternoon of May 28th when the speaker will be the Rev. Prof. Joseph F. Fletcher of the Episcopal Theological School. He is to speak on the possibilities for world peace.

Plans are now being made to resume the forum in the early fall under the direction of the Rev. W. B. Spofford Sr., managing editor of The Witness, and a committee composed of members of the parish, together with representatives of organizations and institutions outside the parish. The chairman of the committee is Mr. David Johnson, son of the rector of St. Martin's, the Rev. John H. Johnson.



MRS. R. B. CAMPBELL, wife of Rector of the Ascension

ROBERT B. CAMPBELL OF THE ASCENSION

★ The Rev. Robert Bailey Campbell, whose family background is linked closely with the Lee family of Virginia, became the rector of the Ascension, Hickory, N. C., in the fall of 1947. Prior to that he has been the rector of the Incarnation, Cleveland, Ohio.

When he arrived at the Ascension there was $300 in a building fund. Today there is a new church and parish house, pictured in this number of The Witness, and a modern rectory is now under construction. Over $100,000 was raised for this building program. In addition the budget of the parish was raised from $4,000 to $14,000 and all of the organizations of the parish have shown remarkable growth.

In all of this the rector and Mrs. Campbell, who is outstanding in her leadership, have had the wholehearted cooperation of large numbers of faithful parishioners, the story of which is featured on page three.

BISHOP HART ADDRESSES SERVICE FOR YOUTH

★ Opportunity, security and responsibility are democracy's objectives, Bishop Hart of Pennsylvania told those attending a dinner of the Episcopal Service for Youth, meeting in Atlantic City in connection with the national conference of social work. Referring to E. S. Y., he stated that the organization provided the Church with an agency to help youth develop spiritually, mentally and physically.

Also addressing the meeting was Miriam B. Van Waters, superintendent of the Reformatory for Women of Massachusetts, who said that social work done by the Church "should be skilled—of the highest type. Church people should back science and approach the problems of human behavior in the Christian spirit of dealing through knowledge."

CHAPLAINS MEET THE DEANS

★ For the first time in the history of the two provinces, members of the boards of examining chaplains of the diocese of the fifth and sixth provinces and the deans of the seminaries in that area, met for a conference April 24, at Seabury-Western Theological Seminary. The meeting was initiated by the dean, Alden Drew Kelley, who invited the 20 men for a conference.

The conference had a 10-point agenda, fulfilling two main purposes, Dean Kelley said. The first purpose of the meeting was "to provide an opportunity for inter-change of experience and practices of the various boards of canonical examiners in the hope that more uniform procedure in time may be developed." The conference was also held in order to discuss matters relating to canonical exami-

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nations as affected by the revisions of the canons by General Convention in 1946 and 1949 and the new syllabus of theological studies.

The examining chaplains went on record that "canonical examinations should not be scheduled during the academic year except as in accordance with recommendations in the report of the joint commission on theological education presented to General Convention in October, 1949, to wit: the first week in May."

The examiners also felt that of the three types of questions set for candidates for holy orders (whether factual, comprehensive, or the type involving practical applications) that the comprehensive-type is preferable.

CHURCHES CHALLENGED BY MRS. ROOSEVELT

★ Mrs. Eleanor Roosevelt, Episcopalian, speaking in Jamaica, N. Y., challenged the Churches to help put democracy into action. "If we are to hold the place of leadership in the world," she declared, "we have got to show at home what democracy really means; that in a democracy men have a chance to live as brothers, a chance to live unafraid. Until we achieve this, not all our economic and military power will win the struggle we are in."

CONVENTION OF CONNECTICUT

★ Bishop Donegan, coadjutor of New York, is to be the speaker at the dinner on May 16th held in connection with the convention of the diocese of Connecticut, held at Christ Cathedral, Hartford. Prior to the convention, on the 14th, Bishop Budlong is to confirm candidates throughout the diocese who were prevented by illness or other causes from being present at the time of the regular visitation in their parishes. This service also is being held at the cathedral.

CONVOCATION OF WYOMING

★ The convocation of the district of Wyoming was held in St. Mark's Church, Casper, on April 18-20. Bishop Hunter in his charge to Convocation, called for the consideration of a step by step procedure to become an aided diocese. The first step would be to increase the endowment fund which will call for sacrificial giving, over and above present giving. Bishop Hunter also asked convocation to consider the building of a new Canterbury house at the University of Wyoming—which he called the biggest piece of advance work in the district. The Convocation in adopting its largest budget in history noted that Wyoming had given very little in past years to the Indian work in the district, so as a step forward toward more adequate giving in this area the amount of $500 was added to the budget.

Bishop George H. Quarterman, district of North Texas, gave a stirring address at the annual banquet. Bishop Quarterman challenged Convocation to think in terms of a program

(*Continued on Page Eighteen*)



THE BUILDING COMMITTEE at the Church of the Ascension, Hickory, N. C.: upper left: Major Thomas A. Mott, chairman; upper right: Jay J. Dell; lower left: T. Manly Whitener; lower right: Ervin C. Yount. Also serving on this committee was Norman Hutton

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EPISCOPAL CHURCH NEWS

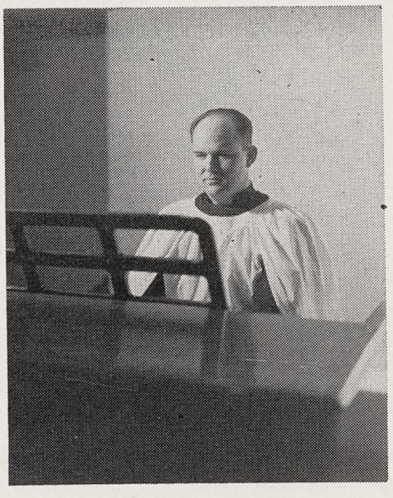
ELSA HOLDS DINNER

By ANDREW M. VAN DYKE
Executive Secretary of ELSA

★ In conjunction with the National Conference for Social Work held in Atlantic City, the Episcopal League for Social Action had a dinner and informal discussion at which Church social relations people and other social workers from twelve different dioceses were present. For many in the group, the League was something of which they knew practically nothing. The Rev. William B. Spofford Jr., former executive secretary, gave a short talk about its history and motives. Recalling that the late Archbishop Temple had often insisted that the Church must work with the whole of man's relationships, with his God, with his fellowmen and with nature, Mr. Spofford said that the League has always since its founding in 1919 sought to show the way for man in his religious, political and economic life. In ELSA, the speaker affirmed, there have been historically four main centers of interest and activity. In the Episcopal Church, its members and the League as an entity, have sought to stimulate the social relations work of the Church, on the level of General Convention, the national Church, the diocese, and in local parishes, stirring the Church to act in society for the gospel. A main focus was always that of the rights of labor, and he recounted the many exploits of members of the League in the intense labor struggles of the twenties and early thirties. He also remarked that labor relations was now a technical subject, and though it is most necessary that the League be alert to the problems of organized and unorganized workers, some of the battle has been won. A third matter which has been of concern is that of Christian social analysis, and the League's sponsorship of the spreading of knowledge of the Malvern conference and its endeavors to arouse action on it, along with the publishing of the book "Christianity and Property," a result of a League conference under the leadership of Dr. Joseph Fletcher. As a fourth point he mentioned the role that the League had played in developing interest and program for urban church work.

Following Mr. Spofford, Mrs. Muriel Webb, program director for Christian social relations of National Council, discussed the role of official and unofficial social action groups in the Church. She stressed that official departments must follow the pronouncements of conventions and councils. It is the unofficial groups like the League which can and must be prophetic, forward groups, taking stands on particular social questions.

Spencer Miller Jr., newly elected president of American International College, spoke briefly of his deep conviction that ELSA must always be a gadfly, a group of concerned churchmen who will be leading and prodding the church "recumbent" into paths of action so necessary. Mr. Miller hoped that the Episcopal Church would never be left without the courageous witness that deeply socially-minded people had always given it, and called upon the League and all interested persons to be together in such endeavor.



EDWARD TAYLOR WARD playing on new Wicks organ at the Ascension, Hickory, N. C.

CONVENTION OF GEORGIA

★ The convention of the diocese of Georgia met where the first one had met—in St. Paul's, Augusta, which has been celebrating its bi-centennial this year. A former rector of the host parish, Bishop Coadjutor Hines of Texas, preached at the evening service April 18th on what Church members must do as the present civilization dies. He called for a "rediscovery of worship," a challenge to man-made institutions, and upon members to "stand up and be counted."

Bishop Barnwell, diocesan, addressing a joint session of convention and Woman's Auxiliary next morning, declared that church folks must learn to distinguish between the ways of the world and the ways of Christianity.

One new mission was admitted to convention — Grace, in Cairo, served by the Rev. Harcourt E. Waller, of Bainbridge. The department of missions was authorized to work with the Bishop in subdividing the diocese into archdeaconries. The secretary of the Diocese was reelected, and the Rev. Johnson H. Pace, Jr., of Christ Church, Dublin, will become acting Secretary in June.

BISHOP DONEGAN AT SEWANEE

★ Bishop Horace W. B. Donegan of New York will preach the baccalaureate at the University of the South on June 11th.

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EDITORIALS

He Who Was Nailed Is Lord

He Who Was Nailed to the Tree
Is the Lord, and the Ruler of all things.

THERE are many differing emphases put on Ascension day in various devotional systems. St. Augustine says our Lord's ascension means he is now present everywhere, not limited as to place. Bonaventure says it is the proof of our resurrection, since the heavenly spirits now see the Christ in his humanity, as well as his divinity. But our hymnals, which represent the consensus of Anglican devotion, emphasize chiefly the fact that this is the final triumph of Jesus. In his triumph also triumphs the humble power of love over the forces of this world. It is a day of realistic optimism.

This realistic optimism is much needed in the year 1950. It was easy for us to see, and to say, that "The Lord God omnipotent reigneth" just after the war. But now the one world has split. The soldier, after witnessing unimaginable sacrifice on the battlefield, has come home to a scene of selfishness. The magnificence of humanity during the horrors of war has changed to grubby snatching for advantage in the softer fields of peace. One might expect that some of the leaders of the vanquished would do away with themselves; what can we say when some of our own intellectual and political leaders have done so?

The small mind takes refuge in scapegoats, in "monolithic thinking." Some believe that every Wall Street denizen is part of a gigantic conspiracy, whether he be the boss of a bond house or an office boy; some believe every labor leader is an agitator; some believe every liberal is a dupe or spy of the Communists; and some believe that every Roman priest is in entire agreement with his superiors about the desirability of clerical fascism and an immediate crusade against Russia. Even when one knows that none of these generalizations is true, there is a tendency to absorb the invisible vapors they throw off and to become disgusted with everybody in general, even if with no one in particular.

We are even disgusted with ourselves as a race. We forget that the H-bomb is no wickeder than whatever weapon Cain used on Abel; that more people died in Tokyo than in Hiroshima. We have used atomic energy as a symbol of our wickedness, when in fact in itself it is no more wicked than electricity.

Nothing has more momentum than fear. Fear makes earnest groups give Americanism medals to publicity seeking politicians; fear caused the Salem witch trials and the inquisition; fear lay back of the Dreyfus case and the Nuremburg laws. Fear has caused more wars than pure greed or pure hate, and they have all been wars that ended with regret and disgrace about evenly divided.

It is true that individuals in many groups gave the initial momentum to this wave of fear we now observe all about us. Spokesmen, official or otherwise, representing journalism, clericalism, ancestor worship, and business, sounded the first alarms. But now it has become a fashion. Educators speak of bringing up children in the atomic age; scientists revel in gory variations on the theme of complete destruction; moneyraisers assure us that their project is the only defense, or, at least must go on; and so forth. Much of the scare talk parades under the banner of preventing the next war; a great deal of it, however, has a certain subtle relish in its tone.

What can we do? Too often this question is merely a rhetorical expression of complete despair, an excuse for jumping onto the juggernaut for personal safety.

What can we do? We can do everything. The lonely figure on the Cross has overcome the world. His followers overcame their world after his ascension, in spite of every disadvantage of numbers, rank, and ability that can be conceived. We can witness to our faith that God's spirit is infinitely more powerful than the blind thrashing monster of hysteria. We can be outnumbered, outvoted, outmaneuvered, shouted down; we can

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"QUOTES"

WE hear too little of the Christian virtue of Hope, the expectation of the triumph of the right and true . . . We need to be encouraged by news of the progress of the Kingdom of God in the rising spirit of brotherhood, the strength of social sympathy amongst men of earnest spirit.

—MALCOLM SPENCER

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be defeated. But the Kingdom of God cannot be defeated. If what we seek belongs to that Kingdom, it will come. What we seek may not come in our time, but it will come. To have less hope than this means that our faith is incomplete; it goes up to Good Friday, but it does not continue through to Ascension Day.

Family Is Sacred

AMERICA is celebrating the family this week, and we of the Church are 100% behind it. The Church has a stake in the family, and the family in the Church. After all, the Church began in a family with a child who was subject to Mary and Joseph. And ever since the Church has had much to do with marriage and with the home. Many of our Christian concepts derive from the family—for example, the fatherhood of God and the brotherhood of man. To say the very least, the Church and the family are tied up with each other in our western civilization.

It might well be said that the Church has nurtured that which is basic to the survival of the family unit: the institution of marriage. The Church has fostered reverence for marriage, marriage as a holy estate, marriage as an indissoluble union between one man and one woman under God, marriage as a sacrament and a sacred contract. It is this teaching of the spiritual nature of the marriage bond, this word of Christ himself, what God hath joined together let no man put asunder, which has been the safeguard of the family and the home for generations. In truth we have something to glory in and to preach from the house tops in this Christian tradition of reverence for marriage. Let that slip away from the young and the older as well, and we shall see the dam burst.

We often think of the disastrous effects of the swift social changes and wars of this half-century upon the family. But perhaps even more it has been affected by the shift from a religious idea of marriage to a secular one which quite leaves God out of the picture. If this should increase and prevail more and more, if marriage were to become simply a legal contract made and broken in the Hollywood manner, then we would have universal social disintegration. We would face the increase of everything that goes under the name of sexual license. No man or no society which fails to govern its vitalities can escape decay and dissolution. We would mar and disfigure the lives of little children if we became a nation of broken homes. We would raise up a generation of rebellious-embittered youth, insecure and hostile, because the beginnings of their lives were poisoned by parents who failed them.

To counteract this the Church stands in the way of all interpretations of life purely on the level of this world and of man's selfish nature. The Church teaches reverence for life — which means that another person is never to be used as a means to satisfy lust, but respected and treated as a person, as an end. The Church teaches reverence for marriage—which means that it is never to be profaned or lightly set aside, but honored and preserved as a holy estate, God's intention for man, woman and child. The Church is the foundation of the ideas and the qualities of life which are essential to the family at its best and for its survival.

Give! Giving! Gave!

By PHILIP H. STEINMETZ
Rector of the Ashfield Parishes

WHEN you love, you give without figuring costs. A boy on a date with his best girl stops spending only when he is out of money or they have done everything she asks. Parents mortgage their farms to provide education or medical care or help for their children. When you love, you give.

When you are giving, you are saying that you love. And how freely you give tells something of how deeply you love. Giving is at the bottom of the greatest joy in life. It is our closest approach to the heart of God revealed in the fact that "God so loved the world that he gave his only begotten Son . . ."

And he did it without being asked and to those who did not deserve the gift but rather already owed him everything.

There is no getting away from or changing this utterly clear fact of history. We may think that God was foolish and decide that we will be more careful and give only when we can expect a good return. We may look about for some ulterior motive. We may take the line that since we did not ask to be given a Saviour, we don't have to accept him and have a right to continue to live our lives to suit ourselves.

Or we may respond to God's gift by putting all we have from him back into his hands to be used as love directs in meeting the most urgent needs, ours and others and in bringing joy into the world.

What line do you take with your time, your thoughts and your money? Have you found the joy that lies in unstinted giving?

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Praying for the Harvests

By HUGH McCANDLESS
Rector of the Epiphany, New York

THE Rogation days, which fall on May 15, 16, and 17 this year, are far less known and observed, by the majority of Americans, than Thanksgiving. In one sense, this is a good thing; gratitude is a healthier state of mind than importunity. On the other hand, probably because they are less well known, the Rogation Days have not been discolored and diluted by commercialism and purely social observances.

Thanksgiving derives from the experience and custom of the Pilgrim fathers; indirectly it may hark back to the harvest festivals of England. It has its spiritual precedent in the feasts of the Jews, which were almost always thanksgivings, rather than supplications.

The Passover came in the Spring, at the time when new born lambs were sacrificed, and the people had the unaccustomed pleasure of eating fresh meat. The regular harvest was observed at Pentecost, about fifty days after Passover. The feast of Tabernacles, a vintage festival, took place when the grapes were ripe and when work on the farms was interrupted until the Autumn rains softened the soil.

The Rogation tradition goes back indirectly to pagan Rome, where there were Spring processions in honor of Ceres and other agricultural divinities. These were superseded by Christian days of prayer for crops which eventually were put in place of the days of general supplication which preceded Ascension day.

Prayers just before Ascension day for good harvests were very timely in Gaul and northern Europe, and the custom spread back to Rome, and became widely observed.

In England and northern France, the season was especially suitable for the type of prayer used on these days, a litany, or praying in procession. The people would proceed from their church to the barns and fields and orchards of the community, saying prayers at each station, and along the way. In England, this was called "beating the bounds" of the parish. There was an element in it which resembles our contemporary "clean-up" weeks: as they went about, the villagers could notice how each landholder was fulfilling his obligations in keeping up the roads and hedges, the ditches and dikes, and especially the landmarks, which adjoined his property.

The urbanization and industrialization of the past century have made such praying for the crops appear more or less academic to many people of the world. The purchase of foods in packages which guaranteed the contents gave many city dwellers the idea that modern science had guaranteed harvests, and that famine was a thing of the past, possibly only as an anachronism in backward countries. Rogation Sunday became therefore "Rural Life Sunday" and it was observed with more concern for the work of the Churches among isolated rural people than for the harvests. Feeling as we did about the certainty of enough food, and good enough food, for all, it certainly appeared to be more realistic and unselfish to consider the most important crop of all, our future citizens, a great percentage of whom would come from the country.

Duty of Conservation

IN the last few years, however, the effect of turning industry over to tools of destruction, rather than tools of production, and of the withdrawal of farmers and farm lands from useful activity, due to the demands and results of war, has shown all men how contemporary starvation can be. The rapid increase in the world's population, in spite of war, and the hunger of so many of them, due partly to war, have led to a reconsideration of our former optimistic ignorance and



CHURCH OF THE ASCENSION, Hickory, N. C., has a large and active Young Peoples Fellowship. Here officers and committee chairmen meet with the Rector to plan a supper which they recently gave for Episcopal students of Rhyne College

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indifference; and Rogation day prayers can be said this year without fear either of selfishness or more antiquarian sentimentality. Such matters as the conservation of topsoil and other natural resources are now felt to be implied in the ancient prayers. Conservation is now seen, more and more significantly, as a duty of the religious or conscientious citizen: a duty both to God and to posterity.

Processions and prayers will therefore mark the observance of this season by many religious bodies. A note of modernity will be struck in places where farm machinery will be the subject of prayers and thanksgiving. In some parishes, "Lord's Acres" will be dedicated with the income for religious and charitable projects. In other places, community-owned equipment and storage places will be considered in a sense part of the church property.

In city churches, this observance will be rather nostalgic, but it will not be a mere sentimental gesture. Some parishes will have prayers in the gardens they maintain in the midst of troubled busy cities.

On Rogation Sunday, the first part of the morning service will be held in the gardens of some of these city churches. There will be prayers for the husbandmen, for the lands and harvests of the world, and for those beset by famine; and a thanksgiving. Then the people will enter the church as hymns are sung, and say the litany kneeling, according to the modern custom. City dwellers, people whose work is far removed from the life-giving soil, their prayers are both more inclusive and more intense, in their fellow feeling for all men, for having begun them out where God reveals himself again in the miracle of Spring.

At the Epiphany

ONE such garden is at the Church of the Epiphany, New York. In the back of the buildings, surrounded by the ivy-covered walls of neighboring tenements, is a haven of leaves and flowers. It is small but serene, and it does not "crowd" the visitor who comes in for quiet meditation and a bit of green-dappled sunshine. An ivy covered Celtic Cross, removed from the Church of the Epiphany in Winchester, Mass., when that building was enlarged, sets the tone of the whole place.

It began as a rubble heap. There one might dig and find bricks and plaster and boards and broken glass, and the solid rock of Manhattan, and almost anything but soil. The first earthworm did not appear until yards of soil from Connecticut, New Jersey, Pennsylvania, and New Hampshire were brought in.

No donations were ever asked, but they have come in a steady stream; from neighbors and parishioners. Next door is a stable from which issue every Spring the flower vendors, the men who drive their wagons through the streets and cry their wares. They have contributed buckets of manure, all carried generously and reverently through the church, and unsold flowers. People have given choice tulips and begonias, yuccas, roses, an alligator pear, peony and larkspur plants, pussywillows whose roots had developed in a glass of water in Rhode Island, violets from country walks, irises from a friend's garden, herbs from the Washington Cathedral garden, pansies as memorials, "Live Forevers," a rhododendron, and the daffodils and narcissi which pop up with enthusiasm every year. The girls at the Chapin School contributed marigold seedlings one year. The white geraniums left over from the children's Easter service also find their way in.

A very young contributor brought in what she called "onions," but she said her mother had sent them and they would have marvelous red flowers. During the war, a vague lady appeared wanting to start a victory garden. She planted morning glory seeds instead, but beets came up, to everyone's amazement.

In late May and June appear the house plants of people leaving town. These are taken "at the owner's risk." Some have flourished, some have died, but all have been welcome as representing at least a pot of earth.

Twice, one year, the garden supplied flowers for the altar of the church. It has been a wonderful place for vacation Bible schools, picnics, luncheon meetings, and nervous bridegrooms. The anonymous bent back of the gardener seems to invite confidences. One troubled party, waiting for her son's wedding to begin, confessed that she was nervous about her daughter-in-law. "You see, she's never been to a wedding!"

One neighbor is an old lady living in a back apartment. She oversees with frank satisfaction any small bit of activity. Once, after she had regarded a busy cultivator for some time, the latter broke the silence by hoping she enjoyed the garden. "Sure de," she replied, "I enjoy everything that goes on in there!"

In the Winter the garden is soft with snow, but it is frequently brightened by the gay laundry of the industrious neighbors. In the Summer there are Japanese beetles and weeds and droughts and lovely rains, and the hopes and dreams that have haunted gardeners since the world began. Always the garden changes, and only the sparrows and the changing seasons come again.

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Hospitality of the Lord's Table

By SAMUEL M. DORRANCE
Clergyman of Noroton, Connecticut

WHAT right has he to do it? The question is asked when one of our clergy invites "Christians of other names" to receive the holy communion. It is asked by those who disapprove. It is asked also by those who approve, but wonder whether the invitation is lawful. For at the close of the order of confirmation there is this rubric: "And there shall none be admitted to the holy communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

To answer this question I turned first to the notes I made in Dean Hodges' course in liturgics over forty years ago. There I found this statement: "There is an apparent excommunication against unconfirmed persons, but that is not intended to repel devout strangers. Its purpose is to apply to people within the Church." Next I turned to my notes on Dr. E. S. Drown's lectures in systematic divinity. He had this to say: "Confirmation is normally and properly required of those who come to communion. It is a normal and just use of discipline. But the rubric has no bearing on the question of admitting the members of other Christian Churches to our communion. Even in the earliest case where the rubric appears confirmation is not made sacramentally necessary to receiving communion. The matter is one purely of discipline. The rubric had nothing to do with the present situation, which did not exist at the time the rubric was made." Then Dr. Drown made the following statements: "(1) The real reason we may not keep the unconfirmed members of other bodies from communion lies in the idea of the Church and sacraments. (2) If the Church does keep them away, it becomes sectarian; it sets up some other test than that of baptism. The only Catholic test of Church membership is baptism, and that carries with it all the rights of membership."

This question of the hospitality of the Lord's table was the subject of a furious controversy in England some eighty years ago. The scholars commissioned to revise the New Testament were about to begin their labors, and Dean Stanley invited them to receive communion at a special service in Westminster Abbey which was held on June 16, 1870. A number of these scholars were not members of the Church of England. But what provoked the angriest criticism was that one of them, Vance Smith, was a Unitarian. Fifteen hundred and twenty-nine priests and deacons of the Church of England signed a memorial, sent to the Archbishop of Canterbury, Archibald Campbell Tait, in which they voiced their "grief and astonishment at the admission, in Westminster Abbey, to the Blessed Sacrament of the Body and Blood of Christ, of teachers of various sects, openly separate from our own communion, and more especially of one understood to be a denier of the Divinity of our Lord." The Memorial closed by stating the belief of the signers that "the Church expressly guards against such a cause of offense" by the rubric we are discussing. The Archbishop replied in a long letter to Canon T. T. Carter, who had forwarded it to him. After saying that Vance Smith, "feeling he could not accept the great doctrine which the Church most distinctly proclaimed, committed an error in being present, though I doubt not with the best possible motives," he continued as follows: "But some of the memorialists are indignant at the admission of any Dissenters, howsoever orthodox, to the Holy Communion in our Church. I confess that I have no sympathy with such objections. I consider that the interpretation which these memorialists put upon the rubric to which they appeal is quite untenable. As at present advised I believe this rubric to apply solely to our own people, and not to those members of foreign or dissenting bodies who occasionally conform. All who have studied the history of the Church, and especially of the reign of Queen Anne, when this question was earnestly debated, must know how it has



THE KITCHEN in the new Parish House of the Church of the Ascension, Hickory, N. C., is modern in every detail

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been contended that the Church of England places no bar against occasional conformity."* The last mutter of the storm was a resolution passed by the Lower House of Convocation expressing "deep regret at the offense caused by the reception of the Holy Communion, in Westminster Abbey, by a member of one of the companies of Revision who denies, and has publicly declared his rejection of the Creed commonly called the Nicene." It is significant that nothing was said about the other Dissenters.

Bishop Tuttle

A GREAT missionary bishop on this side of the Atlantic who lived to become the revered Presiding Bishop of the Protestant Episcopal Church, Daniel Sylvester Tuttle, tells in his autobiography how he came to hold the same position as Archbishop Tait. In a letter too long to quote in full, written less than two years before the historic service in Westminster Abbey, he gave careful advice to one of his clergy who had asked how he was to treat "other denomination communicants." Confirmation was to be urged at the right time, but "your leaning should be towards mercy, and all your doubts construed towards mercy." "Publicly, give no other invitation than the regular church service gives. Privately, act your own pleasure, use your own discretion." "I think you must be misinformed as to my having publicly invited 'other denomination persons' to the holy communion in Virginia City. I never did so. Though on the day of the first celebration while the communicants were coming to the chancel I did nod my head to Mrs. F. and Mrs. I. who seemed to be hesitating whether to come. And I told Mr. D. the night before that I should be happy to have him come to partake of the blessed sacrament. And I did tell Mrs. C. an evening or two afterwards that we are not close-communion as you call it."

Almost forty years later, recalling how cautious he had been, he says: "In after times I changed my own views and practice. When administering the holy communion in towns where perhaps my visit was almost the only religious service of the year I did not hesitate to invite people publicly in these words: All Christians, by whatsoever name they call themselves, who will come with us in faith and charity to partake of our blessed Lord's body and blood in the holy communion this morning will be cordially and lovingly welcomed. And I grew to interpret the rubric after the confirmation office as applicable, in the strictness of its warning, only to the children of our own Church homes and Sunday schools, not to devout Christians of other names, who, in the hunger of their souls, might desire earnestly to be fed by us at the Lord's table. **** So, circumstances and experience constrained a mellowing of my thoughts and an erasing of some of the hard and fast barbed lines, that as a strict sort of churchman I had deemed it my duty to set up." *2

Have our ministers the right to invite "Christians of other names" to the Holy Communion? Those who do it believe they have not only the right, but the duty. They do not conceive of themselves as guards set to turn away all but the certified members of one branch of a family. Rather, thinking of that "holy Church universal" for which we pray "more especially" in the prayer for all conditions of men, they think it their duty and privilege, as spokesmen for their Master, to invite and welcome "all who profess and call themselves Christians" to that holy table "which is not ours, but his."

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*Life of Archibald Campbell Tait, by Randall Thomas Davidson, D.D. and William Benham, B. D. Macmillan and Co. 1891.

*2 Reminiscenses of a Missionary Bishop, by Daniel Sylvester Tuttle. Thomas Whittaker. 1906.

Clothes Make the Man

By CORWIN C. ROACH
Dean of Bexley Hall

FOR the small boy it is an achievement to be able to dress himself. The man takes it for granted. So Peter, when told that the risen Lord was waiting for the disciples on the beach, quickly put on the outer garments he had stripped off while hauling in the nets. It was a simple, commonplace gesture of reverence and respect. The apostle probably did it without thinking, so excited was he. His Lord, however, noticed the gesture and used it to point a moral. Clothes make the man. The very fact that a person is able to dress himself shows that he possesses independence of action. He can do as he pleases. When a man is old, he reverts to the helplessness of the child and finally at death the shroud replaces the swaddling clothes. Yet clothes are a constraint. That is why Peter stripped off his garments while working at the nets. Out of respect he put on his fisherman's blouse. "He put on his clothes"—Jo. 21:7. Will he be willing to wear the cloak of his Master, even if it means being girt to a cross? Clothes make the man, but what kind of clothes and what sort of man? Are we wearing the prophetic mantle or the pale liveries of this world?

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Christianity and History. By Herbert Butterfield. Scribner's. $2.75.

This thin slip of a book, less than 150 pages long, is one of the most important books on its subject to appear during the past fifty years. The author is Professor of Modern History in the University of Cambridge, in a succession of great historians, beginning with Lord Acton—to whom he is a worthy successor. He does not hesitate to hold that the writing of history involves more than the accurate presentation of facts; that it requires a philosophical grasp of the whole human process; that such a theory as the Nineteenth Century notion of universal and endless progress is inadequate; that every generation is as close to the Kingdom of Heaven as any other; that only God and his purposes can give meaning to history; and that this meaning stands out clear in the teaching of the prophets and above all, in the teaching, life, death, and resurrection of Our Lord.

The contrast with such theories of history as have been advanced by some other eminent historians, viz. that history has no meaning, no pattern, no "lessons," is very marked. The lessons of history are grim. God's judgments are not limited to one nation or one generation. Britain and America have something to answer for at the bar of God's justice, as well as Germany and Russia and Japan. Professor Butterfield's book is accordingly of tremendous practical importance as well as being of interest to the philosopher of history. It will make the reader think and think hard, not just about the long involved pageant of the past, but also of the tumultuous present, where we ourselves stand "in jeopardy every hour," faced with decisions that involve life and death and the world in which our children's children will have to live. This is a good book for preachers; but every educated person in America ought to read it too.

Psychotherapy and a Christian View of Man. By David E. Roberts. Scribner's. $3.00.

The correlation of religion and psychotherapy, and their practical cooperation in hospitals and elsewhere provide one of the most fruitful areas in modern religious and theological activity. Professor Roberts, of Union Theological Seminary, has a wide experience in this area. For one thing, he conducts a course in collaboration with an expert psychiatrist; this course includes actual field work on the part of the students in a large mental hospital. Moreover, Dr. Roberts' background is that of philosophical theology. He is in a good position, therefore, to help interpret religion and psychotherapy to each other. The book is full of profound insights and genuine understanding of difficult mental cases. It is, moreover, written with modesty and a sense of proportion—qualities not too common in areas where polemics have often been the order of the day. He does not write of "the" Christian view of man, for there are many, though certainly every Christian view of man looks upon man as a sinner. Dr. Roberts does not go the length of a theoretical portrayal of "the total corruption of man's heart;" nor, on the other hand, does he lambast everyone who disagrees with him by calling them "superficial liberals." This wise and well-proportioned treatise ought to be in the hands of every parson, teacher, theological student, vestryman, and intelligent layman throughout the church.

Dante The Philosopher. By Etienne Gilson. Sheed and Ward. $4.00.

This book is written in the best tradition of French scholarship: it is lucid, thorough, conclusive. But it is not profound. The title is misleading; it does not deal with Dante the philosopher, but with the attitude of the poet towards philosophy. A great part of the book is devoted to polemics, especially directed against Gilson's fellow-countryman Mandonnet, who in his book Dante le theologien, defended the awkward thesis that Beatrice means nothing in Dante's works but sacred theology; Gilson of course has an easy play in winning his attack. Dante, as Gilson portrays him, is a "moralist" whose chief concern was Justice, and whose supreme virtue was loyalty. Dante's work does not constitute a system, but is the dialectical and lyrical expression of all his loyalties. Gilson inquires into the main works: Vita Nuova, Banquet, Monarchy, and Divine Comedy. Some "eclaircissements" are added, one particularly interesting on "The Thomism of Siger of Brabant" in which Gilson discusses carefully the doubtful position of this Averroist. He emphasizes that Dante was not an orthodox Thomist, but felt free to make his own decision. He holds that Dante believed in the relative independence of philosophy, the "donna gentile" of The Banquet, from sacred theology, as he also believed in the relative independence of the state from the church.

—RICHARD KRONER

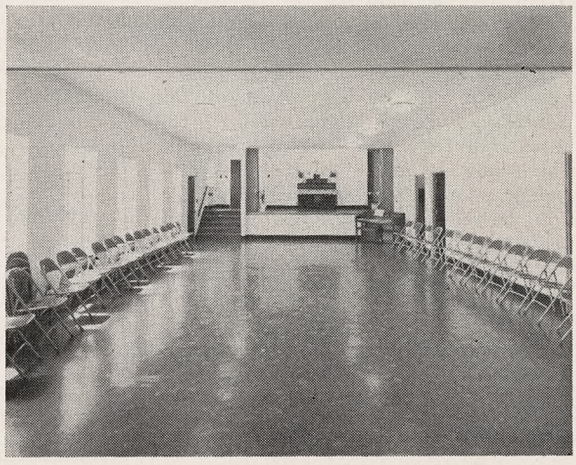
Vessel of Clay. By Leo Trese. Sheed and Ward. $2.00.

One day in the life of a Roman priest—a perfectly fascinating and beautifully written account of the ministry of an earnest, devout, and self-sacrificing pastor.

The Weight of Glory And Other Addresses. By C. S. Lewis. Macmillan. $1.25.

The famous author of "The Screwtape Letters" has gathered together five addresses made during the late war and immediately afterwards in this small book. He deals effectively and incisively with modern man's superficial and mistaken ideas of Christianity — negative Unselfishness instead of positive Love, especially in man's desire for heaven; symbolism instead of sacramentalism in transvaluation; religion as an individual and private matter instead of as unity with the Body of Christ; secular learning instead of holy learning; the approval of social groups instead of the approval of Righteousness. A worthy book by a worthy author.

—C.L.W. Jr.



THE ASSEMBLY ROOM in the new Parish House of the Church of the Ascension, Hickory, N. C.

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Youth of the Church

By JOHN BOOTY

Ex-Chairman of the National Youth Commission

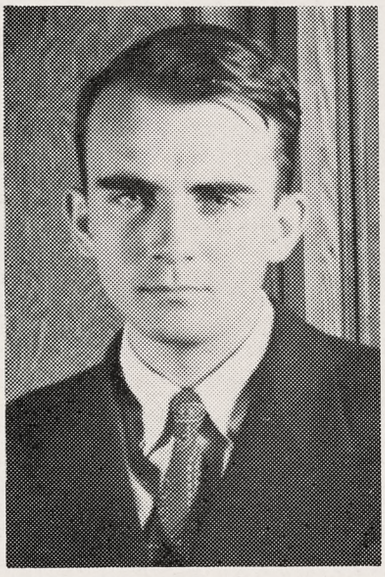
THERE are administrators in the Church who believe that the adolescent is a little more mature than the kindergarten child but still ought to be rigidly taught and poured into a mold and fashioned into a "tin soldier" of Christ. The United Movement of the Church's Youth seeks flesh and blood soldiers for our Master, flesh and blood soldiers who have fought through to their belief in the eternal and loving God in their age of anxiety, their so-called adolescence (and when you mention the word you are supposed to imply, by the tone of your voice, some inferior and slightly diseased animal). Religion which is "hammered" into a young person is temporary, blown away by the passage of time. The religion of a tin soldier is not inspirational, but rather as time passes appears foolish in new situations. The United Movement of the Church's Youth seeks to confront each young person with the meaning of being Christian. Many of us will never forget the national youth commission meeting when Dave Gordon (now a student in a seminary) led us in considering the implications and meaning of this statement regarding evangelism drawn up by the commission on evangelism of the Church of England:

"To evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through him, to accept him as their Saviour, and serve him as their king in the fellowship of his Church."

We began by asking if we really believed in Christ Jesus, believed that he is Saviour, King. UMCY seeks to have the young people of the Church face this and find him. Then program can have meaning and efficacy, for it is based on a living faith. This approach may seem to be too adult. Large numbers of young people do not believe that it is. For it is in high school that the young person ceases to rely on the faith of his parents and must either find faith for himself or join the growing ranks of the lost. It is when the Church's young people face and accept Christ for themselves that the Church's teachings about boy-girl relationships, vocations, and the like have real, valid meaning and can be applied to everyday living.

This whole reasoning explains to some extent why the division of youth believes that young people should lead the United Movement of the Church's Youth. It is sincerely felt that young people who have won their faith on the battleground of doubt and fear can and should stand up in this world of doubt and fear to be living examples, epistles of the Kingdom of God on earth. But even with the growing examples of the values of youth leading youth, there are still those who believe that this is dangerous.

I sincerely wish that those who



JOHN BOOTY
Writes About Young People

doubt the ability and worth of youth leading youth could meet the newly elected chairman of the national youth commission, Lindley Hartwell, and others like him. Lindley is a young man. He has had much experience in youth work. He is stable and has a vitality of spirit which inspires those who know him. I can readily state that this young person knows our Lord and eagerly seeks to let his life and his leadership be directed by the Holy Spirit. Lindley is strong with the strength of the gospel. And his sense of humor graces any fellowship of which he is a part. I believe that he will lead many searching young people to the throne of God.

One of the truly joyous things connected with the Church's youth work is the foresight those adult leaders of the division of youth and the acting executive secretary have in allowing the growth and expression of youth's faith through UMCY. The division has the authority to clamp down and autocratically direct the movement. But instead, under such leadership as that provided by its chairman, Dean Watson, youth is given full opportunity to rally its numbers to the Church, to Christ.

But there needs to be more of this kind of vision, for not only is the young person who bears the mark of conversion upon him able to lead, but in his time of life needs to learn the responsibility and the rewards of providing leadership in the Church. Too often the relationship in a youth group is one in which the whole business is dominated by an adult who lacks faith. Ideally the relationship should be one in which the advisor is present to represent the clergy in challenging youth with the reality of Christ (this is particularly true of the new youth group) and to be present to help or advise when he or she is called upon to do so. In a way this is the most difficult kind of leadership for any adult to have to give. But I am convinced that it is the most fruitful leadership in the Church youth group.

In a way this is the answer to our leadership need today. Young people and young adults can, if they are supported, shoulder much of the load. And they have demonstrated that it is not wrong. If only everyone would take to heart this statement made by William Temple, late Archbishop of Canterbury, to the youth of England:

"Some of your adventures will end in disappointment; some of them will bring rebukes from ecclesiastical authorities, middle-aged folks like myself may be shocked and horrified. Never mind! Sometimes the adventurers will be right and the authorities wrong. But we need men who will seek the guidance of the Spirit of Christ to determine what is right and will then give themselves to it heart and soul."

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THE RELIGIOUS PRESS

Selected by GEORGE MACMURRAY

BULLETIN (Federal Council): One of the problems the Church faces in its public relations springs from the fact that like many other specialized fields, the Church has a language all its own. Some laymen even accuse clergymen of talking a dead language. If what the Church has to say about the moral and ethical, as well as the spiritual, is to be readily understood by everyone, perhaps we need a vocabulary that will save our messages to the world from languishing in waste baskets.

CHRISTIAN CENTURY, commenting on the judgment barring union of the Congregational Church and the Evangelical Reformed Church, registers its amazement at the sweeping terms in which Justice Steinbrink issued his permanent injunction. It prevents not only this proposed merger, but also prohibits union "with any other body or organization whatsoever." Says the editorial: "This is by far the most sweeping assertion of jurisdiction over a religious body by a civil court in American history. It makes the word of one judge control the life and policy of a great denomination, not only for today but for all time to come. And the implications for all other congregationally organized denominations are so sweeping as to constitute a virtual prohibition against any of them participating in any Church union movements." The editorial ends by urging an appeal to the Supreme Court if necessary.

WATCHMAN-EXAMINER (Baptist): after praising Belgium for its industry, economy and enterprise, following the war, says it was too much for the R. C. clergy whose ambition it is to control this community of hard-working and dependable people. It is this group who seek to restore Leopold as king, thus threatening the peace and stability of the country. He is opposed by workers and war heroes. The country, says the editorial, is proving ground that Fascism is far from dead. In the anti-communism furore, now engaging world attention, this may be overlooked. Meanwhile Christianity is again discredited by being identified with reaction and with a monarch's vainglorious lust for pomp and power. And that is not true of the real kind of Christianity with which we would be identified. The medieval habits of the Roman Church, however, die hard.

CHURCH OF ENGLAND NEWSPAPER: The first essential in the upbringing of children must be the example set by their parents. There must be no deceiving, no lies, no broken promises, but complete faithfulness. In that way alone could the terrible increase in juvenile delinquency and "problem children" be checked. They were problem children only because their basic needs of truth and faith had not been fulfilled, and because they had no security left.

WATCHMAN-EXAMINER (Baptist) warns against organic union based on bigness and avoiding essential distinctions of truth and duties for the sake of harmony. As human beings, we are prone to think in terms of bigness, imposing titles, grandiose organizational frameworks, and wealth. It is not impressive how God again and again by-passes these to do a great work through some humble and oft-times despised channel which affects the whole course of history.

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* * * * * *

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, California; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South; Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

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EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

and then seek the budget to meet the needs. He said it was high time for Missionary districts to get off the WPA. Bishop Quarterman pointed out that the Episcopal Church was a rooted, comprehensive, and worshipping fellowship.

BOSTON PARISH CELEBRATES

★ St. Cyprian's, Roxbury, Mass., observed the 40th anniversary of its organization on May 4. It marked also the 35th anniversary of the rectorship of the Rev. David LeRoy Ferguson. The parish now has a membership of about 1,000. Special services of worship and thanksgiving were held on May 7th.

CONVOCATION OF SALINA

★ The ordination of Glenn Walker as deacon was a feature of the convocation of the district of Salina, held April 22-23 at Garden City, Kansas. He left immediately for British Guiana to be a missionary. Advance steps adopted for the district included a church school by mail; a survey to determine a long-term program of advance; and the further development of the two homes of St. Francis Boys' Homes, located at Salina and Ellsworth.

LARGE CLASS AT SEABURY

★ The largest class in the history of Seabury-Western Seminary, thirty, will be graduated on June 30. President Virgil M. Hancher of the University of Iowa will be the commencement speaker; the Rev. Walter H. Stowe, editor of the Historical Magazine and the president of the Church Historical Society, will be the alumni speaker; the newly consecrated bishop of Rochester, Dudley Stark, will speak at the alumni dinner.

RUSSIAN ORTHOROX EASTER MUSIC

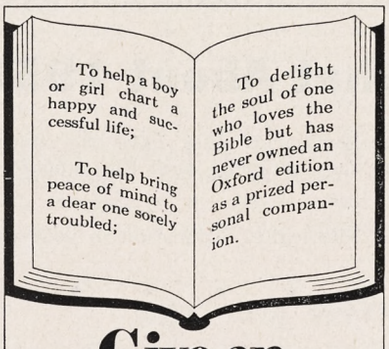
★ An unusual vesper concert was held in Trinity Church, Fayetteville, N. Y. on April 30th when the pastor and choir of St Peter and St Paul's Church, Syracuse, presented excerpts from the Easter music of the Russian Orthodox Church. Portions of the litany and of evening prayer from our own Prayer Book were sung by the rector of Trinity Church, with the choir responding in Russian.

Five members of the choir were displaced persons, brought to the Syracuse area and now happily settled at the request of Church World Service. The Trinity Church rector, the Rev. E. Walter Chater, is chairman of the displaced persons committee of the diocese of Central New York.

CHAPLAINS MEET AT GRAND CANYON

★ College chaplains of Arizona conducted a four-day conference for college students at the bottom of the Grand Canyon during Easter Week. Students from the University of Arizona were on vacation; students from Arizona State College at Tempe and Phoenix College were excused from classes for the event.

Instead of going to the ordinary tourist's view-point at the south-east end of the canyon, they traveled over seventy miles of one-way dirt roads, part of them cut out of the wall of the canyon itself, to Hualpai Hilltop at the western end where they were met by a party of Supai Indians with riding and pack horses. Over half the students chose to walk down the eight-



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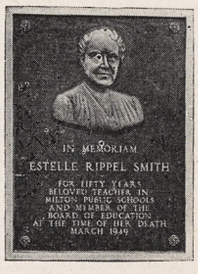
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mile trail to the Indian village of Supai; those not so confident in their legs rode down, leading the pack horses laden with bedding and food.

The women in the party were quartered in a lodge and the men slept on the grass under the stars. Each student assisted in the preparation or clean-up of three meals, which had been planned especially for the trip by the department of home economics at the University of Arizona.

Activities centered around the chapel, a quonset hut which the Church flew in by helicopter several years ago. All but two Indian communicants participated in the services. In the mornings the Rev. John W. Ellison, chaplain to Episcopal students at the University of Arizona, and the Rev. Donald B. Robinson, chaplain to Episcopal students at Arizona State College, gave lectures on Christian theology, cosmology, Christology, and anthropology. In the evenings, the Rev. Canon Morton T. Kelsey, Trinity Cathedral, Phoenix, lectured on the devotional life. The afternoons were free for exploring the canyon, swimming beneath any of five water-falls (one of them 220 feet high), roaming through the Indian's fruit and nut orchards, or attending a tribal council which happened to coincide with the conference.

Although most of the party started out of the canyon at 9:00 a. m. on Sunday, the Rev. Mr. Robinson and Canon Kelsey remained behind to conduct the regular Indian worship service, but only on the condition that the Indians reserve for them the fastest horses in the village. Perhaps the agreement suffered in translation: the clergymen were provided with Rodeo ponies. As soon as Canon Kelsey put one foot in the stirrup, his horse took off and did not touch the ground again until it reached the first ford in the river, a distance of a mile and a half, at which point he dismounted and, when his guide arrived, insisted on trading horses. Although the main party had a head start of an hour and forty minutes, the two clergymen reached the rim of the canyon almost simultaneously with them, two hours later. The only explanation is that the ponies were trying to equal the helicopter's record flight of 7½ minutes for the same 8-mile trip.

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NEWS OF CHURCHES OVERSEAS

MONTREAL ANGLICANS HIT MOB ASSAULT

Anglicans of the Montreal diocese, meeting in their 100th anniversary synod, declared that the recent mob assault on a chapel of the Christian Brethren at Shawinigan Falls, Que., was "an open and shameless disregard" of fundamental human rights. The synod unanimously passed a resolution stating that it "viewed with deep concern recent happenings in this province, and especially the outbreak of violence at Shawinigan Falls."

Neither the Shawinigan Falls nor the provincial authorities provided adequate protection for the victims of the assault, the synod declared. It urged an immediate provincial investigation and "such consequent action as will provide compensation for the material damage done and will secure, without prejudice of race or creed, the free exercise of fundamental human rights."

Earlier, the delegates took a further step toward admitting women as delegates to the all-male synod. By a vote of 103 to 68 they adopted a notice of motion which would admit the women. The action will have to be ratified by a two-thirds majority at next year's synod sessions, however, before taking effect.

At a luncheon attended by 719 lay men and women, the centenary of the diocese was celebrated. Bishop T. R. Ludlow, suffragan of Newark, N. J., the featured speaker, deplored the "competition" between "rich" and "poor" churches. He criticized "rich" churches which offer large stipends to able clergymen to entice them to leave poorer parishes. "Adding to a man's salary does not add to his strength," he said.

GERMANS ADOPT PROPOSALS TO PROMOTE PEACE

Proposals intended to promote world peace were drafted by the synod of the Evangelical Church in Germany for submission to the World Council of Churches. One suggestion was that the World Council instruct the commission of the Churches on international affairs to "work out a basis for a just and lasting peace and forward the findings to competent governments."

The synod also suggested that a conciliatory spirit might be strengthened by effecting more frequent meetings between Christian political and economic leaders. In addition, it recommended that "other leading figures representing politically opposite camps be invited to meet under church auspices for free discussions."

Also proposed was the setting up of a permanent commission by the World Council of Churches to deal with peace problems.

IMPORTANT CONFERENCE IN GERMANY

Representatives of the Evangelical Church in Germany and the Roman Catholic Church met with officials of the Democratic German Republic to discuss Church-state relations in the eastern zone. The conference lasted nearly six hours. According to Church circles, the conference met in a "frank atmosphere" and the East Zone officials appeared willing to find a modus vivendi between Church and the state.

A statement issued after the conference said that the Church representatives had insisted that full freedom of religious life was the churches' "specific concern." It said the government leaders assured them that the Churches can carry on their activities on a constitutional basis, as before.

Minister President Grotewohl was reported as having said that no reprisals against clergymen of religious institutions are intended by the government despite recent sharp criticisms of East Zone "anti-religious" policies by Protestant and Roman Catholic leaders. It is expected that further conferences between government and Church leaders will take place in the near future.

OPTIMISTIC ABOUT REUNION

The Archbishop of Canterbury, in addressing the British Council of Churches, expressed himself as being optimistic about the chances for Church reunion. "We are far nearer reunion than we were twenty years ago," he said, but then added: "We are as far apart from Rome as we were 25 or even 300 years ago."

PROTESTANTS HIT IN SPAIN

Spanish Protestants were charged with proselytizing for political ends and with operating their churches with funds from abroad by the Falangist publication, "Arriba," published in Madrid. Proselytizing by Protestants is generally forbidden in Spain.

INTER-FAITH MEETING HITS ANTI-SEMITISM

Instances of anti-Semitism in western Germany were denounced in a resolution adopted at a meeting of leaders of Protestant, Roman Catholic and Jewish faiths meeting in Munich, which was attended by 75 top-ranking leaders.

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DEATHS:

DANIEL T. HUNTINGTON, 82, first bishop of Anking, China, died at his home in Wellesley, Mass., May 1. He was a missionary in Hankow for 17 years before being concecrated for Anking in 1910. He retired in 1940.

ROGER W. BENNETT, 58, died April 7 of a heart attack. He was rector of St. Mary's, Newton Lower Falls, Mass.

ORDINATIONS:

DANIEL T. HILL was ordained priest April 25 by Bishop Barry of Albany at St. Mark's, Green Island, N. Y., where he is in charge. He was a Methodist minister for 22 years.

RICHARD HEINTZ, former clergyman of the Evangelical and Reformed Church, was ordained deacon April 11 by Bishop Hunter at St. Paul's, Dixon, Wyo. He is in charge of the Little Snake River parish, with residence at Dixon.

CLERGY CHANGES:

HAROLD L. HUTTON, rector of St. Paul's, Pawtucket, R. I., becomes rector of St. Paul's, Syracuse, N. Y., June 15.

E. IRWIN HULBERT JR., vicar of St. Paul's, Jesup, Ga., becomes rector of Grace Church, Hopkinsville, Ky., July 1.

EUGENE M. CHAPMAN, formerly rector of St. John's, Decatur, Ala., is now senior associate minister of Calvary Church, Pittsburgh, Pa.

ALFRED MARTIN, retired, is locum tenens until June 15 at St. Paul's, Syracuse, N.Y.

JAMES L. DUNCAN, rector of All Saints, Winter Park, Fla., becomes rector of St. Peter's, St. Petersburg, Fla., July 1.

WALTER G. HARTER has resigned as vicar of St. Luke's, Tuckahoe, N. Y., to retire from the active ministry. He is living in New York City.

ROLAND J. BUNTEN has resigned as rector of St. Paul's, Poughkeepsie, N. Y., effective August 1 to retire from the active ministry.

FREDERICK W. DAGLISH, formerly vicar of Capitola-by-the-Sea, Calif., became rector of St. Stephen's, Gilroy, Calif., May 7.

JOSEPH M. COBB, rector of St. James, Shelburne Parish, Leesburg, Va., becomes rector of St. James, Roanoke, Va., June 15th. This is a new parish recently organized in a fast growing part of the city.

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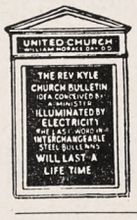
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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

LOUIS WALLIS
Author of The Bible and Modern Belief

Professor S. L. Terrien, of the Union Theological Seminary, complains that my new book, "The Bible and Modern Belief," does not confront the central issues of the Bible in such a way as to supply a treatise on "Creation," going thence to "Redemption," thence to "Righteousness by Law," and finally dealing with "Forgiveness and Grace."

As a matter of fact, what the book undertakes to show is that the concrete and relatively limited historical framework within which the religion of the Bible evolved must be taken into account more fully by those who seek to adjust the Judeo-Christian tradition within the broader scientific and cultural framework of today.

Professor Terrien's mind is overshadowed by the practical and constructive task of helping young people to do religious work for the present generation. He is rightly preoccupied by the severe pressure of that task. But this does not release him from the obligation to be scientifically accurate in so casual a matter as a book notice. A lay reader of the notice in question could not possibly get an inkling of what the book is about. Dr. Terrien defines the book as an "attempt" to provide religious and theological instruction about what he calls the "core" of Hebraism and Christianity. But from the terms of his notice, one may find grounds for suspicion that he is attempting to deal with a subject that is beyond his technical power. This is not the first time that a critic has disposed of a book by the old method of setting up a straw man and then triumphantly knocking the straw man down.

JOHN COLE McKIM
Clergyman of Peekskill, N. Y.

It seems to me that if the proponents of various forms of legalized murder really know of any facts which support their contentions, they might easily state them with a closer approach to clarity than is exhibited in your issue of April 27. From a number of similarly defective passages, I cull the following sentence from page 8, column 1.

"It is true that the Christian Church has sanctioned existing legislation that permits capital punishment, killing in self defense, and mass slaughter in war for purposes of political security or territorial aggrandizement."

What, exactly, is here meant by "Christian Church?" Through precisely what organ of utterance, or with what penalties, does it "sanction" secular legislation? When and in what language has it "sanctioned existing legislation that permits capital punishment . . . and mass slaughter . . . for purposes of territorial aggrandizement?" What existing legislation permits mass slaughter for territorial aggrandizement?

JOHN N. SERVICE
Layman of New York

The editorials on Voluntary Euthanasia (Witness, April 27) were excellent in every way. I was persuaded by Mr. Russell and then promptly dissuaded by Mr. Forbes.

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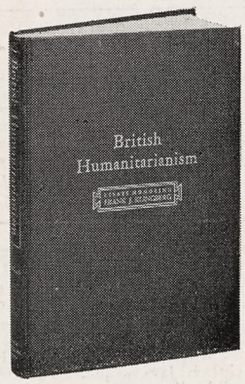
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Although the essays are widely dispersed through the field of British humanitarianism, there are many vistas yet unexplored. Professor Klingberg's pioneer work in this field has marked trails and set signposts for the world of scholarship. — **From the Editor's Introduction.**

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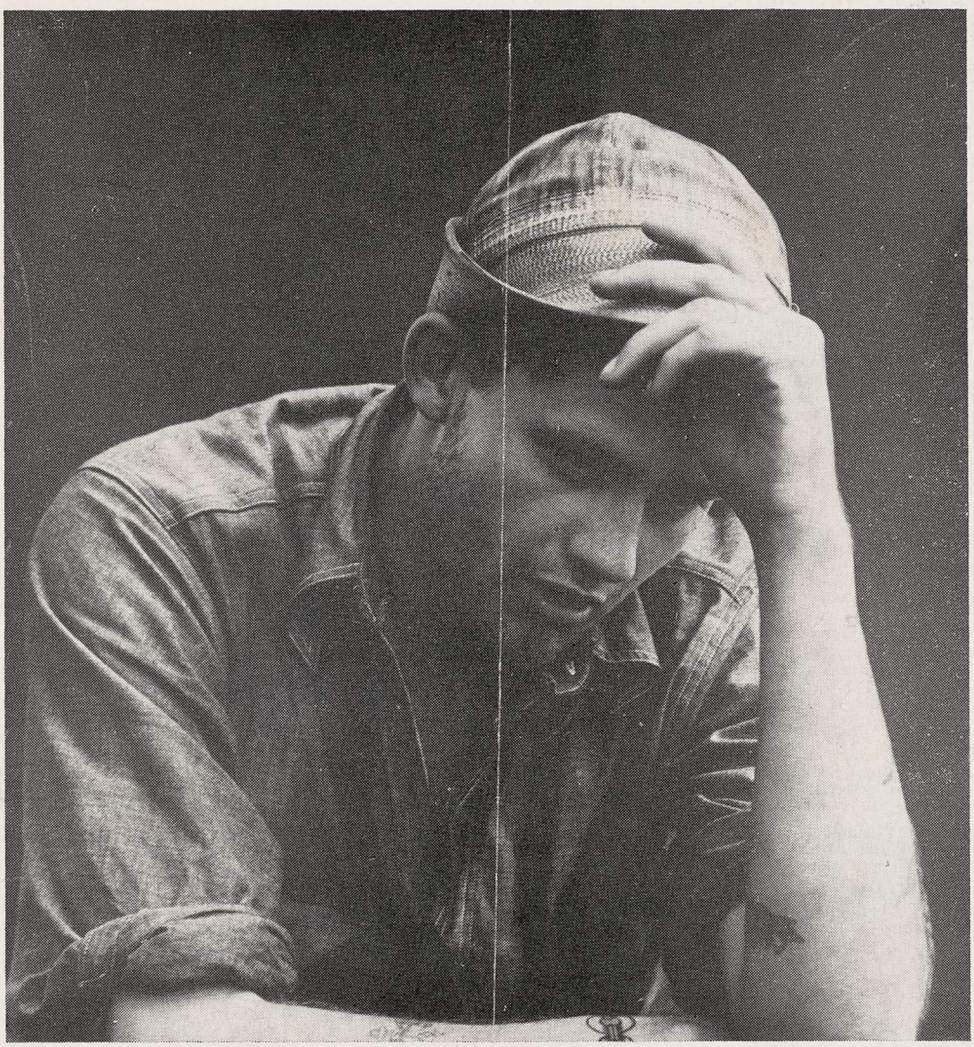
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STORY OF THE WEEK

Church and War Conference Is Held in Detroit

Hope Is In Individuals and Small Groups Rather Than Official Churches

By W. B. SPOFFORD JR.

★ Expressing little faith in Christian testimony against war "by the pronouncements of bishops or of synods or conferences or conventions," Clarence Pickett, honorary secretary of the American Friends Service Committee, told some 400 delegates to the Conference on the Church and War, meeting in Detroit, May 8-11, that small groups of Christians, renouncing war as incompatible with their faith, should serve as "constant irritants to the smug and sometimes casual attitude of the majority of church members."

Sponsored by seventeen unofficial church peace organizations, including the Episcopal Pacifist Fellowship, the three-day conference met under the leadership of the Rev. Dr. Albert Edward Day, Methodist pastor of Baltimore, to mark out the theological basis for Christian resistance to war, the social and political implications of that resistance, and what steps Christians must take to make that resistance effective.

Leading speakers at the conference included Prof. Robert C. Calhoun of the Yale Divinity School; the Rev. Henry Hitt Crane, pastor of the Central Methodist Church, Detroit; Dean Walter G. Muelder of the Boston University School of Theology; Prof. Walter M. Horton of the Oberlin School of Theology, and Dr. Culbert G. Rutenber of the Eastern Baptist Seminary.

In speaking of the role of the individual and the small group within the Churches, Mr. Pickett said: "In these times of uncertainty, of fear, of the assertion of unprecedented power, those who play the role of the inner fellowship of the Church have laid upon them more extensive responsibilities. There is almost no one in this country who can absolve himself from the influence of large-scale military preparation by our country in the economic life of America. Nor must he stand aside and only hurl the critic's ban at those in public office who must face the increasing tendency to divide the world into two camps and the increased feeling that only armed force under such circumstances will be effective.

"It may be that the Pope could be envisaged as ordering all Catholic churches to oppose war but even he with his great power could not control the individual's attitude. Much less can the ecclesiastical authorities of the Protestant Churches accomplish what is needed. A saving remnant of committed individuals, supporting each other in times of doubt and difficulty, fully expecting to suffer for their convictions, kindles so that their influence gradually permeates the large membership of the Church in which they belong —this is the true Church of Christ."

In one of the study documents prepared for the conference, Prof. Pitirim A. Sorokin of the Harvard department of sociology called on the Churches to make an unequivocal break with modern war which he described as "the greatest possible evil that can befall mankind." Stating that history may be giving the Churches a last chance to revitalize and re-spiritualize, the famed sociologist added that a democracy or communist state "that kills millions of innocent people ceases to be a democracy or communism and simply becomes 'Murder, Incorporated'."

Theological Basis

In another study paper, Prof. Horton declared that the Churches must speak to a divided world "arousing a sense of common human danger," the common enemy of both East and West, "that ghastly menace, total war." Citing the development of fifth columns and psychological warfare, Dr. Horton claims that "methods of fighting are now undergoing one of the greatest revolutions of all time." In view of these developments, he said, Christians can exert political pressure and effect social change non-violently even in the face of military force. "The story of Christian resistance under persecution, from the stoning of Stephen to the most modern trials of strength with totalitarian states is full of evidence that determined and disciplined groups willing to suffer for a believed truth are really formidable adversaries to subdue."

In presenting the issues involved in the theological basis of pacifism, Prof. Calbert Rutenber scored as "nothing but heresy" the theory that "when

(*Continued on Page Eighteen*)

WORLD PACIFIST CONFERENCE

By JOHN NEVIN SAYRE
Clergyman of the Episcopal Church

★ The world pacifist meeting held in India last December was a signal of hope which came at the end of a half century marked by more extreme violence than any other fifty years in history. There is encouragement in the fact that despite this violence pacifism is becoming global. To India went men and women of peace from east, west, north, and south to share ideas and experience as to how religious pacifism can so order itself as to lead the nations away from war and toward cooperation in building a world community for the one human family. The non-violence of Gandhian Hinduism, the conscientious objection of pacifist Christianity and the passivity of Asiatic Buddism were represented in this meeting.

It was also a sign of hope that this conference occurred in a sub-continent that had been set free from imperialism in our time and that the pacifism of Gandhi and the pacifically minded socialism of the British Labor Party had played dominant roles in bringing this about peacefully. So instead of war devastated cities, you find the Republic of India trying to fit itself into the undamaged buildings of grandeur that empire has vacated to the new tenant. And on the Indian side, they have not yet troubled to change the names of such streets as "Curzon Road," where I stayed in New Delhi. The good will now existing between Indians and Britishers is indicative of the fact that as soon as the venomous propaganda of two opposing national interests is removed, the people of the two nationalities do not exhibit serious hostility toward each other.



WILLIAM K. RUSSELL
President of the E.P.F.

Again, to us pacifists of the west it was something out of this world to be guests of honor at a reception given by the Governor General of India in the super-magnificence of Government House in New Delhi. As we ascended the marble staircase lined on both sides by palace guards in gorgeous livery, I felt like Cinderella at the ball. Mixing around in the dazzling reception hall in the medley of radical pacifists and the heads of a new power state, I wondered, "Is pacifism getting on in the world?" Or, would the clock of the world strike twelve and send Cinderella scurrying back to her mice and pumpkin and poverty?

Gandhi and Christ

The world pacifist meeting was valuable as an agent of cross fertilization, a means whereby ties of personal trust, mutual encouragement, and future cooperation were set up. The conference sessions occupied two weeks and there was an interval of a fortnight between them during which those of us who had come from abroad traveled in small groups to various cities where we were entertained in the homes of Indian families. There were some large public meetings in Calcutta and other places. The number of conference members totaled 122 of whom 67 had come from 33 countries outside of Indian and 36 belonged to the Fellowship of Reconciliation. Unfortunately there were no persons present from Russia or South America and only 3 from Pakistan of whom only one was a Moslem. Most of the sessions at Sevagram were presided over by Dr. Rajendra Prasad, president of the Indian National Assembly, who a few weeks later was elected president of the Republic of India. Pandit Nehru addressed the conference on its last day.

In general, the conference meetings proved to be more of a forum for speech making than a seed bed of creative group thinking. Much was said about Gandhi's contribution to peace but very little about Christ's. There was a lot of oratory in favor of decentralism and against imperialism but little real willingness to consider the possibility of getting peace through world government or functional agencies of the United Nations. The conference lacked effective leadership and advance planning such as might possibly have avoided the prodigious waste of its valuable time on declamation. No steering committee should have been guilty of scheduling 20 speakers at a single afternoon meeting in Calcutta, an offense which was almost repeated on Christmas afternoon at Sevagram.

Even when the conference did attempt in the final week to break up into groups small enough for real discussion it tackled too many world problems. There was not time enough to come to grips with the complex issues involved. The conference fell between the two stools of an outward fanfare of publicity — although the press was excluded from most of the

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sessions—and then not having any adequate program of pacifism which marked an advance in pacifist thinking on which it could unite and which it could set before the world at this critical hour of world crisis.

Suffering Service

I am convinced that neither Gandhi nor Dick Sheppard nor George Lansbury nor Gerald Heard have evolved techniques that can be learned and applied to world pacifism as a universal pattern. The differences of human beings and conditioning of national cultures are too profound. For example, Gandhi was able to ride the tiger of Indian nationalism so as to rally to his standard of non-violent non-cooperation hundreds of thousands of Indians in a struggle for emancipation from the British Raj. But today there seem to be only a handful of his followers who will oppose the militarism of their own Indian government or attempt to settle the mounting tension between India and Pakistan by methods of non-violence. Indian pacifists are now up against a situation which western pacifists have had to confront all along—namely, "Are you willing to lose your influence by joining the unpopular pacifist minority which cleaves to the way of love and non-violence in all cases?"

Of course, the fundamental principles of love, of truth, of suffering service are one in all nations and for all men. But the programs and techniques by which these principles are to be translated into practical action do differ according to national environment and changing circumstances. The art of pacifism consists in so living the principles that they attract one's neighbors. Thus can the stream of world pacifism be fed from innumerable native rivulets of peace.

BISHOP BOYNTON ELECTED IN NEW YORK

★ Bishop Charles F. Boynton of Puerto Rico was elected Suffragan Bishop of New York on May 9th on the second ballot. There were 241 clerical and 149½ lay votes cast on the second ballot, with 121 clerical and 75 lay votes required to elect. Bishop Boynton got 128 clerical and 80 lay votes. On the first ballot he received the same number of clerical votes but only 65 lay votes. Second in the voting was the Rev. Samuel Shoemaker who got 90 clerical and 51½ lay votes on the second ballot.

Bishop Gilbert, presiding at his final convention, said that he would mark the 20th anniversary of his consecration on October 28 when he will have completed 48 years in the ministry, all in the diocese of New York. Bishop Donegan, coadjutor, told the delegates that a service of thanksgiving for the ministry of the retiring Bishop will be held on that day in the cathedral, with a public dinner in his honor on October 29th.

NORTH DAKOTA CHURCH HAS ANNIVERSARY

★ Probably the first church services held in what is now Williams County, North Dakota, were held at Fort Union more than 100 years ago. The fort was situated a short distance east of the boundary line between North Dakota and Montana, and the managers who were in charge of the fort were Englishmen, who were Church of England men. Fort Union was not a government military post but was the largest trading post west of St. Louis, one hundred years ago, situated as it was at the junction of the Missouri and Yellowstone rivers. Fort Buford, in Williams County, was established by the war department as a military post in 1866 and continued to be so until it was abandoned in 1895. There were regular Episcopal services held at Fort Buford, and there was a church building at the fort. The prayer books and hymnals were left in the church building after the fort was abandoned, some of the books having been turned over to the mem-



BISHOP LAWRENCE, honorary chairman of the E.P.F. addressing faculty and students at Berkeley Divinity School

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bers of the Episcopal Church in Williston after the establishment of St. Peter's Church there.

From the date of the abandonment of the military post at Fort Buford, it is probable that there were no regular Episcopal Church services held in the county until 1900, though various bishops of the Church visited Williston from time to time and a few clergy held occasional services. There is no official record of these visitations until 1900. In April, 1900 on one of the visitations of Bishop S. C. Edsell of North Dakota, it was decided to establish an Episcopal Church in Williston, and on April 27, 1900 the Church was formally established. There is a complete report of that meeting in the Church register. The only surviving member of this meeting is W. D. Overson, honorary warden of the church.

Bishop Atwill was the preacher at the anniversary service April 30. The Rev. William E. Powell is vicar.

ASK NEW APPROACH TO SOVIETS

★ The report of the Quakers on approaches to the Soviet Union was widely used by discussion groups in other churches, including many Episcopal churches. There will be interest therefore in a new statement of the Friends committee on national legislation, issued May 5, which states that American relations with the USSR must be treated "as a problem to be solved rather than as a combat to be won or lost." The committee condemns "the present totalitarianism and the ruthlessness" of the Soviet government and called on the U. S. "to take the moral initiative in seeking to combat the idea that war is inevitable."

The Quaker group declared that the present international



MRS. ARTHUR SHERMAN
Member of E.P.F. Exec Committee

crisis was "partly a reflection of the deep fears which each country has of the other's policies and intentions" and appealed for "a sincere and thorough effort to reduce these fears." "We call," the statement said, "for prophetic leadership by the United States in an all-out effort for universal disarmament. The United States should seek new and creative ways to break the present deadlock over the control of atomic energy. The atomic bomb is not a police weapon. The goal should be the complete outlawry of the atom bomb and weapons of mass destruction, and the utilization of atomic energy for peaceful and creative purposes."

At the same time, the Quaker body reiterated its "determined opposition to universal military training, to the selective service system, to the increasing militarization of America through military training in the schools, to the military control of research and atomic development, to the military domination of American foreign policy and to the large proportion of federal expenditures which go for military purposes."

BETHLEHEM HOLDS CONVENTION

★ The convention of the diocese of Bethlehem was held at Hazleton, Pa., May 9-10, with Mrs. Harry E. Brown, delegate from Tunkhannock, again blowing out the fuses. It was the second time she has been a deputy and on both occasions was the only woman to serve. The first time, at a convention in Reading, the lights went out. This year, while she was seated at the head table at the convention dinner, the lights again went out. All of which prompted Bishop Sterrett to say that if Mrs. Brown is to represent the Tunkhannock church a third time she must guarantee not to put out lights.

Bishop Sterrett made a strong plea for support of the Federal Council of Churches, the objective of which "has been to emphasize Christian principles and to urge their courageous application to the conditions under which we live, with scrupulous care to avoid any commitment either to partisan politics or to any schemes or methods about which honest Americans greatly differ."

The budget was increased and is now $97,000.

CONVENTION OF WASHINGTON

★ A diocesan service of rededication, attended by men and women of parishes and missions, opened the convention of the diocese of Washington on May 7. The service was held at Washington Cathedral, with Bishop Dun preaching.

Highlights of the convention the following day, meeting at St. John's, Norwood parish, was an address by Canon Richard Williams on social service work in the diocese, and one by Col. Joseph S. Harbison on the present situation in Japan.

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CLERGY JOIN IN ORDINATION

★ Priests and ministers of other Churches joined with the Episcopal clergy and Bishop Hall of New Hampshire when he laid his hands on the head of the Rev. Marc Anton Nocerino to make him a "priest in the Church of God" in Grace Church, Manchester, N. H., on April 25. They were Rev. John C. Tierney of Sanbornville; Joseph Soltysiak of the Polish National Catholic Church of Manchester; Robert H. Dunn of Portsmouth, and the widely acclaimed rector of the significant film "Lost Boundaries"; John Hendrickson of the Westminster Presbyterian Church, Manchester, and president of the Manchester Federation of Churches; Whitney S. K. Yeaple, executive secretary of the N. H. Council of Churches, and a Congregational minister; E. G. Triantafyllides of St. George's Greek Orthodox Church, Manchester; Bradford Young, rector of Grace Church; Harold Kocher of Keene, and Elsom Eldridge of Nashua, all in New Hampshire. A Lutheran and a Methodist minister were prevented at the last minute from taking part. Ministers of other local churches invited but who felt unable by their own rules to be present were the Roman Catholic, Russian Orthodox (patriarchal), and Ukrainian Uniat.

A service note by Mr. Young explained that "the participation of ministers of other Churches helps to emphasize the intention of the Episcopal Church (and most other Churches) to ordain its ministers to the universal ministry in the Church of God, rather than only to that of its own particular denomination. In the present fragmented state of the Church universal, no fragment, Orthodox, Roman Catholic, or Protestant, has a ministry officially accepted by every other part. But God has manifestly blessed all these ministries, which are thus recognized by him, and some day according to his will they will all by mutual accommodation and recognition be reunited in one flock under one shepherd, Jesus Christ our Lord."

The service, which was held in the evening in order to make possible the attendance of men and business women, was crowded by people of the parish and community most of whom received the holy communion in accordance with the invitation to "communicants of any Church of Christ." They also responded to the note in the calendar that "ordination to the priesthood is by the bishop acting for and with the priests and people of the Church of God. Every baptized person therefore has a part in this service and is asked to join heartily in the hymns, responses and prayers."

Although this is by no means the first time ministers of other communions have laid their hands on ordinands to the priesthood in company with the bishop and his own clergy, it is believed to have included an unusually wide representation of Christendom in a visibly ecumenical ordination.

CENTRAL NEW YORK CONSIDERS REPORT

★ The survey of the diocese, made last year by Prof. William V. Dennis, was the chief matter before the convention of the diocese, held May 9-10 at Calvary, Utica. The report was released last fall and since then has been a matter of study by various groups in the diocese.

A proposal to permit women to serve on vestries was decisively beaten by a vote of 134 to 91.

A record breaking budget of $198,200 was approved after little discussion.

The Rev. Stanley Gasel of Utica successfully piloted through a definition of the word "communicant." In part it says that a person who makes his communion at least once a year and supports his church qualifies. No attempt was made to define "support."

NEARLY A MILLION SHORT OF GOAL

★ Russell E. Dill, treasurer of the National Council, reported on April 27 that $4,151,198 had been pledged for the program of the national Church. Of this amount, $3,225,832 was reported after the canvass last fall, and $925,366 pledged as a result of the March appeal. The goal set by General Convention was $4,932,507.

BISHOP LUDLOW HITS SMEAR CAMPAIGNS

★ Smear campaigns "are giving the Communists the initiative in the war of nerves," according to Bishop Ludlow, suffragan of Newark. Speaking at the diocesan convention, held at Trinity Cathedral, May 10, he denounced Communism as "a growing menace to religion," but warned that "we are playing into the hands of the Communists when we resort to smear campaigns and begin suspecting our neighbors. The more McCarthys we have the greater the danger. They succeed by reason of our fear and failure rather than by their own worth."



SHELTON HALE BISHOP

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YOUNG ADULTS DISCUSSED AT PACIFIC SYNOD

★ There are more than five hundred organized groups of young adults in the Episcopal Church, of which 130 are in the eighth province. Most of these groups are of post-war origin, and are open to both married and single persons, who meet monthly or twice a month on week-days in parish houses. This information was given to the May meeting of the synod of the province of the Pacific, which at its 1949 meeting had requested that a survey be undertaken of Church work among young adults. Further studies are being made of the organization and program of these groups, of their achievements and problems encountered with a view to the compilation of a handbook by the National Council's department of Christian education, offering guidance to the clergy and lay leaders who are concerned for the most adequate functioning of young adult groups.

Reasons for the survey were reviewed by the Rev. A. Ronald Merrix, in presenting an interim report to the synod. First was the fact that, among hundreds of thousands of young men and women who had established new homes in the west, were Episcopalians who had joined young adult organizations of other churches because there was no satisfying program for them in their own church. Second, was the discovery that many showed a deeper awareness of the value and need of religion, as a result of their wartime experiences, yet had expressed dissatisfaction with institutional religion as they knew it. A third factor was the recognition that, humanly speaking, Christianity had been launched as a religious movement of young adults by young adults. Jesus was "about thirty years of age" when he began his ministry. Presumably, his disciples, and some of those who accompanied them, both men and women, were about the same age. Fourth, the Church in this post-war period needed desperately the adventurous spirit of dedicated young adults who could pioneer in finding new ways for a new age. "The launching of the Church's new parent-parish program of Christian education clinches everything," Mr. Merrix stated. "The Episcopal Church must develop plans for enlisting more young adults in its organized life and work. They can be led in the way of continuing their own Christian education and of participating actively in the religious education of their children. They may discover the necessity of conversion and of life-commitment to Christ and his cause."



WILLIAM H. MARMION
E.P.F. Chairman in IV Province

This report followed a statistical survey of religious educational progress in the province, prepared by the dean, Richard S. Watson of St. Mark's Cathedral, Seattle, and chairman of the provincial department of Christian education.

The synod met at Stockton, May 2-4, in conjunction with meetings of the provincial Woman's Auxiliary and the youth commission. Delegates were present from twelve western dioceses and districts, and also from Alaska and Honolulu.

BISHOP SCARLETT HAS ANNIVERSARY

★ Bishop Scarlett of Missouri was honored with two special events at the convention of the diocese held at Christ Church Cathedral, May 2-3. There was a service at the cathedral marking the 20th anniversary of his consecration, with Bishop Tucker of Ohio and Prof. Reinhold Niebuhr of General Seminary the speakers. Earlier that day the annual convention dinner took the form of a testimonial affair. Warden Cecil C. Pangman of St. Michael and St. George presented the Bishop with testimonials from various parishes; the Rev. W. W. S. Hohenschild of University City, acting for the clergy, presented him with a television set; Ethan Shepley of the cathedral parish presented him with a watch from 400 vestrymen of the diocese.

At the convention Bishop Scarlett asked for a coadjutor who will be elected at a special convention in November. The standing committee is to receive nominations, augmented by Mrs. Clark C. Bland, Mrs. William C. Sinker, the Rev. Ned Cole Jr. and Chester Brewer.

IOWA CONVENTION AT KEOKUK

★ Bishop Gordon V. Smith presided at his first convention which was held May 9-10 at St. John's, Keokuk, which is celebrating its 100th anniversary this year. The business was routine.

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EDITORIALS

The Church and War

THE conference on the Church and war held in Detroit from May 8th through May 11th could be historic and a turning point in the outlook and determination of the Christian Church really to lead into the way of peace. For many months, nearly a year, a national committee and a smaller planning committee have been at work. Thoughtful preparatory papers were written on the theological background, the political and social background, and the day-to-day practical expression of Christian peace action. The conference presented a call which we in the Church may not in conscience ignore.

It is not the function of the Church to dictate a state policy, but it must act as a sign post to show the way to truth, and the Church has every right to say what the state ought to do. It cannot blindly follow what the state dictates, for frequently states do wrong. And to the Church, we believe, is given a point of view with regard to war to which she must adhere unswervingly. Back of our problem is the fear of aggression, of war. We have been told ad nauseum, "If our civilization is to be saved . . . if the world is not going to crash . . . if the human race is not to perish . . ." And the Church and most individuals have succumbed.

Some years ago, maybe twenty, a little book was written on public and private morality, and it contrasted the morality of the individual, which is fairly high, and the morality of the state, which is lamentably low. This continues to be a most disturbing phenomenon of our time. The man who in private life is decent, truthful, loyal, and kind, as a member of society acting corporately becomes hypocritical, false, brutal, and frequently treacherous. There is apparently one code for the individual and another for the community. The community may act morally, or it may not, as circumstances or necessity dictates, but it recognizes no imperative obligation to act morally and very frequently fails to do so.

No plea of expediency excuses the conscience of the individual. Every man in his heart believes, "He has shown thee, O man, what is good," and knows what good is and acknowledges that he ought to follow it and means to do so. When that individual morality stems from Christ's law of love and unselfishness, it is the most difficult of all laws to fulfill, but it is the most glorious of laws when practiced.

No one of us is ever excused for doing wrong to some one else to save himself. The brother who throws his brother overboard to lighten the raft stands in the public mind condemned. How different this is with nations. They frequently do wrong, and the public condones that wrong, if they do it to save themselves. Selfishness passes unchallenged in state policy, and we can apply any test we like in regard to armaments, money values, tariffs, immigration, communication, and we shall find that no state in the world recognizes any duty except to itself. The paramount principle which governs any state today is selfishness, pure and simple. States frequently tell lies; they ignore signatures; they repudiate treaties; they by-pass constituted international organizations, for they live to no law but expediency.

But the morality of Jesus, as we find it in the gospel, was for the state as well as for the individual. One duty of the Church is plain. It must condemn war and armaments. The Church must stand out boldly against aggression and force, as being un-Christian. It should not touch war or be party to it in any form; it should resist war with every power at its disposal. The Christian Church's tolerance of the state morality has been and is its great apostasy.

The need and call are for renewal—renewal of the Christian mind and a recognition of an all-out commitment to the way of Jesus. For the followers of Christ, this way is peace and not war, and Jesus gave dramatic emphasis to it when he chose

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"QUOTES"

ALMIGHTY GOD, from whom all thoughts of truth and peace proceed; Guide, we pray thee, with thy strong and peaceful wisdom, those who take counsel for the nations of the earth in the United Nations. And that we may worthily support them, deliver all thy people from selfishness and false ambitions. Grant that we may prepare our minds through study, our hearts through compassion and our souls through prayer and sacrament for a new world in which justice shall be assured to all and in which peace shall be enduring, through Jesus Christ our Lord. Amen.

—FORWARD, summer 1950

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the cross on calvary. The Church need have no fear; so long as its desire is for love and unselfishness among the peoples of the world, its cause will in the end triumph. It is fear that is holding the Church back from doing the Christian thing, and instead of being a moral force, it is timidly allowing its moral values to be overridden by secular considerations.

To follow this way involves a great responsibility of which we need not be afraid. We must follow it without worrying unduly as to what will happen next. In the life of Lord Salisbury we are told of an occasion when, as foreign secretary, at a moment of acute international crisis, that great Christian was visited by some friends who expressed their sympathy because he had to bear so great a burden of responsibility. When all but his family had left, he said, "They would have been terribly shocked if I had told them the truth —which was that I did not understand what they were talking about." The biographer continues the story thus: "He was about to start out upon a walk and was standing at the moment at the open door, looking out upon the threatening clouds of an autumn afternoon. 'I don't understand,' he reflected, 'what people mean when they talk of the burden of responsibility. I should understand if they spoke of the burden of decision.'"

Those from the Episcopal Church and other Churches who attended the Detroit conference were not many in number. They were sure that the Church in these bewildering days is not witnessing to the way of her Lord. But the wisdom of the world is against them. They urge the Church to take courage and realize that there are occasions when it is better to wade right in, in lonely witness, however bad others may think it, than to stand aside weakly and wait for the clever and wise—who are in the saddle—to ride on. As many of us see it, the function of the all-out Christian today is to assail the leaders of Church and state with noisy shouts of expostulation and exhortation, because called to lead, they do not do so. We require passionate Christians, and we have only wise referees.

There is nothing more certain than the fact that if the cause of Christ is to count and his Church to be reborn, it can only happen through death or the cross of many wounds. There must be a determined assertiveness for the way of Christ, to establish his truth in the lives of men and his peace among them. "It is the paradox of our religion," writes a very wise teacher, "that while in one aspect it is the most pacific of all religions, in another it is the most warlike. It follows a Prince of Peace, but it follows him with a sword in hand, practicing sweet reasonableness to its utmost limits, but ready also for the moment, which is sure to come, when persuasiveness takes the form of disciplined courage and the Church becomes an army 'marching to war,' every saint a potential warrior 'girded with all the armor of God'."

Christianity is not an accommodating religion. It is a challenge. The willingness to counter the opposition of the world's mind is the very breath of the Christian life. If the cross means anything, it means that. Controversy is inevitable and is already too long delayed. The need is not to popularize the Church but to renew what is now so timid a witness to the values of Jesus Christ our Lord.

His peace is the peace of a crucified and rejected Lord, who through his dark hour was unshaken in his faith and his love. It is God's peace for which we work, not Mammon's. My Peace—not as the world giveth.

Back to the Jungle

THE morbid fantasies that represent our thought climate today could have no more shocking and insenate example than the recent utterance of Herbert Hoover, calling for a scuttling of the United Nations. This is much more than sheer defeatism; in its stark ugliness it is an unabashed call to men to retrogress; to go back to the balance-of-power policies so often discredited in blood; back to the law of the jungle. Had such insidious counsel obtained at the time of the founding of this country or at the time of the civil war there would be no United States today.

To call this the utterance of an "elder statesman" is to mock that expression. Yet many, emotionally conditioned by the panic atmosphere in which we live, will take this seriously; therein lies the danger. If we are to avoid the catastrophe Hoover summons us to, the United Nations must be vastly strengthened, not weakened. His declamation is a vicious attack on the one way open to us to possible world peace. If we fail to follow that way then surely we must abandon even the "life expectancy" of three years, which Norman Cousins allows the human race if we continue at the present pace along the road of destruction. We trust that at least this frenzied notion of Hoover's will reveal to us our peril and arouse us to combat such calamitous suggestions with all the power at our command.

GIVE peace for all time, O Lord, and fill my heart and the hearts of all men everywhere with the spirit of our Lord Jesus Christ. Amen.

—FORWARD, summer 1950

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The Church and Annihilation

By WILLIAM R. HUNTINGTON
Episcopal Layman of New York

THE problem of how the Church should stand in relation to war has come to involve the whole question of man's survival. Is the Church interest, in this, only in the survival of its members and friends, or in the survival of mankind as God's creation and servant? Incidentally, on what depends the Church's own survival?

There are those who say that the hydrogen bomb poses no new moral problem. This is a half-truth, and doubly dangerous because, even if it were a whole truth, the statement that no new moral problem is posed obscures the urgent duty still before us to solve the old ones. The facts are that not only must we face the old moral problem without further evasion but also we must solve the new complications that are part of the wholly new and desperate material circumstances now prevailing.

The old problem is here because, as E. B. White has said, the hydrogen bomb is but the pea-shooter come home to roost. If it is wrong to use the bomb is was wrong to use the pea-shooter. But, say the good Christian non-pacifists, the Sermon-on-the-Mount to the contrary not withstanding, there has been historically much noble and fruitful use of the pea-shooter, and so there is no reason why we should change our principles of practice. This answer if insufficient. It was relatively easy to justify the sword and the pea-shooter and the rifle, and many have found it easy even to excuse the cremation of thousands of Germans and Japanese in the mass bombings of the forties; but now one of the strangest devices of logic, the reductio ad absurdum, is being used against man's rationalizing stubbornness and wickedness and forces him to look afresh at his pea-shooter morality. The H-bomb is the reductio ad absurdum of the use of force to reach agreement and policy and it now becomes a practical question of obedience to the Sermon-on-the-Mount or else.

The old eye-for-eye and tooth-for-tooth concept, specifically dismissed by Christ, takes on a new menacing importance as it becomes the sole justification invoked for modern weapons. With side-arms or even cannon it is possible to distinguish a defensive use which is wholly directed towards stopping or restraining attack. Not so with bacteriological warfare or hydrogen bombs. But, for instance, the executive committee of the Federal Council of Churches, on March 22, 1950, after "soul-searching" debate, to quote the New York Times, comes out with a compromise, of which one sorry half says that some support the attempt to construct the new weapon "believing that our people and the other free societies should not be left without the means of defense through the threat of retaliation." Defense through the threat of retaliation—vengeance and the threat of vengeance—these are not new moral problems, but is it not a new sin to take these special prerogatives of God as justification alone for our unthinkable schemes for mass-murder? And this is now also a reductio ad absurdum, for the units are no longer an eye and a tooth but whole communities, cities, ten-million-or-so individual human lives at once perhaps. Or the whole planet.

Ultimate Absurdity

HERE is the ultimate absurdity. Annihilation, having become not only a premise of logic but a possibility clearly to be seen ahead on our present reckless road, is considered seriously as a riskable alternative. This is the new immorality —our blind vanity and arrogance in refusing to humble our individual wills before even the possibility of wiping out all of God's work in us. Man he created in his own image, for his own purpose, part of which is the bold concept of giving this creation a will of its own. With this joker we can destroy ourselves if we want to, if we have lost confidence in God's faith in the outcome of the experiment. But how pathetic and disappointing.

To save the principles he stood for as well as to save his enemies, Christ died himself. He did not try or even threaten to kill off all his enemies, much less use his divine power to doom the whole world if they did not immediately repent.

In contrast, look at ourselves today. The president of one of our largest and most important institutions of learning said recently: "Far better risk a war of possible annihilation than grasp a peace which would be the certain extinction of free man's ideas and ideals." There are two important irresponsibilities here. One is that, although the statement might sound as if it meant

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only self-annihilation—and in that sense, in Christ's sense, it could be in part a good statement—it clearly contemplates not Christian, loving, physical submission but war in the total modern sense with the objective of turning any unavoidable annihilation to affect the enemy; and, in the light of the modern weapons, it thus inevitably embraces with complete abandon the possibility of total annihilation.

The second irresponsibility is in the use of the word "certain." Here is a serious lapse of faith in God and man. A curious paradox moreover is used to couch the issue. Evidently, in the event of the annihilation of only the protagonists of free man's ideals, there is assumed to be a chance of the survival of the ideals, whereas, a "peace" on any supposedly compromise terms would mean their "certain extinction." But such a survival would only be possible because of the immortality of the ideals as things of spirit which cannot be overcome by any physical means. This very immortality refutes the word "certain" and makes the whole statement basically fallacious unless we believe all live men are weak and corrupt in character and can only be steadfast and loyal to their ideals when they dominate physically those who oppose those ideals.

The ideals are indestructible by force. They will certainly live even if all their present champions are wiped out. Would they not prosper even more if, in the face of no matter what physical persecution, they were upheld by these champions with patience, with disarming non-violence, and with a determination to win over all men to their recognition based on the Christian and democratic faith that man in the long run responds to right more than might?

The Church is the communion of Christ's followers on earth. Its power, its message, and its tradition lie in its being an open communion, knowing no boundaries wherever men dwell, speaking to all men, welcoming all men. It has grievously erred in the past in allowing itself to be identified with parties and nations. In spite of this contradiction, it has survived, though weakly, because neither the physical nor the conscious unity of the world neighborhood had developed to a critical point. Now that point has been reached and the Church is challenged to fulfill its role as the world-wide moral party, so to speak. If it cannot meet that challenge, what future has it except, in the case of man's survival anyway, as an antique, a curiosity of history, a subject for doctors' theses and for scholars' and artists' research? Christianity would live no matter what, and in that the Church might be reborn, but it would not be the present Church.

Role of Church

WHAT does the Church's world role call for now? First, a forthright standing for the good of the whole community, manifesting a loving concern for all the brotherhood of men. Second, a position, therefore, in relation to world warfare (which in any outbreak now threatens the whole community with abominable if not final disaster) above the contestants, denouncing unequivocally resort to world warfare for any reason whatever, and calling imperatively for an approach to a reconciliation of worldly conflicts and differences through mediation of law. The Church's role in the world is like that of the parish priest in his smaller community. He must have moral care for all of his flock. He must throw the whole resources of his person into keeping them from destroying themselves and each other in mortal civil conflict. He must remain the symbol, medium, spokesman, and agent of God's love for all the persons in the flock, of the priority of this love and of their brotherhood over all other matters in their relationships.

The conference on the Church and war in Detroit last week was planned by those who believe the Church can rise to play its world role, can be a voice above the conflict calling to that which will respond in all men. To play this role, to make this call, the Church must see the issue much more clearly than it did at Amsterdam. It therefore must now, with a persistent determination that will not rest until the goal is reached, seek to resolve its doubts and uncertainties and come to a precise definition of its faith and purpose in the question of peace and war. A position confessing disunity and uncertainty does not live up to what the world has a right to expect from the Church, and destroys any chance the Church has of being morally effective in the crisis. The planners of the conference believe the Church can come to a oneness of mind if it searches boldly. They look to the conference to take the initiative in this search not by reason of any special wisdom of its own but in the faith that if its findings point towards truth others will lead further, and the whole Church will thus come into the power to speak. The search must begin, for if the voice is not heard in the world soon, there may be nothing but the silence of death.

THE INCARNATION

THE Incarnation means nearness—the nearness of strength to weakness, of wisdom to ignorance, of wealth to poverty, of purity to uncleanness, of God to man. —BISHOP BRENT

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Peace--A State or a Spirit

By SHELTON HALE BISHOP
Rector of St. Philip's, New York

THOSE who love peace and work for peace are not always able to define for others what it really is that possesses them. Most of us have had the experience of attempting to make the nature of our dedication clear and being certain that we had failed. Peace cannot be argued. It can only be lived.

Even to say that creates something of a dilemma. There are two "horus" (di-lemma) or two phases of peace that are not always recognized. Peace is a state, and peace is a spirit. To put it that way is almost to confound. It certainly is not a convincing way to describe what confuses so many.

It may clarify the thinking of those who try to give a reason for the faith that is in them if we explore the implications of these two words and of some of the ideas conveyed in the implications. We use the word "state" commonly to mean "a settled condition." "The state of society" and "our state of mind" are two frequently used phrases, and in general, we know what they mean. Certain things have become organized, or disorganized. Certain things have been eliminated, or added. There has been a process and a goal. The process has been more or less completed and the goal at least partially attained. This is a state.

For many people this is a sufficient objective. They just want to arrive. Perhaps a state of mind is their goal. Certain things become settled. A not-too-disturbing condition has been reached by a process of elimination. They hope for little more. As a matter of fact, careful examination might reveal that this represents the hope of many an institution, many a home, and many a life. It is as far as many want to go. It is as far as many think it is possible to go when multitudes must be considered.

Manifestly this appears to govern such an organization, for instance, as the United Nations. It is understandable. No matter how ideal the goal of the United Nations may seem or may at first have seemed to be, it is only the best possible goal in a complicated and over-strained world situation. It is the most serious and the most stupendous effort to create "a state of peace" in the world. It can probably undertake only to promote agreements that are the mechanics for such a state. It is a step, a logical and necessary step. The doubt that arises in the minds of so many throughout the world lies in the fear that the first step will bog down the ultimate goal toward which men have come to look, that something static will supplant something creative. Prostitution of creative goodwill into a mode of international agreement partly superimposed by the majority vote of a few representatives motivated by national interests can lead not only to the impossibility of a second step but to the failure at long last of the first.

This is to face the facts of experience. "A state of mind" may not be the most auspicious eventuality. To work for a state of peace that really sees only the elimination of strife, armed or bitter political strife that leads to militarization, may be totally unrealistic in terms of ultimate human goals.

This raises the question, of course, as to whether we work for ultimate human goals, or who works for ultimate human goals. Is that the role of an organization? Can we only organize for temporary or immediate goals, and hope that ultimate goals will emerge for a few, for a minority, out of the organized effort?

Limited Horizons

MORE of us are involved in the dilemma that peace projects than we know. Too many—I can't say "of us"—are willing to settle for a "state of peace." It would seem to be near to the coming of the Kingdom in this torn world of which we all are a part if strife were to be wholly eliminated among nations. This is a state most to be hoped for. How is it arrived at? Even if it became a reality, we should still have to ask that question. That is what an armed truce is—a state of peace without strife. To work for that, without calling it that, constitutes the limit to the horizon of many people.

Secretly people have the unconscious reaction that such a state is as far as they can go, as far as the world can go. Their thoughts are mundane. But psychologically and spiritually they are undercut. They know peace is a spirit. To live in a home or in a family where an unsigned agreement was extant to have no open strife would be next to intolerable, and within limits

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less preferable than an occasional exchange with the understanding that brought an interim.

Strife is a spirit, and is only counteracted truly by the spirit of peace. There is a state of strife but that is overcome not by "a state of peace" but by the spirit of peace. How pervasive and transforming that can be! It is the only adequate counteracting agent to strife, the spirit and the state. But this is what many do not see. They do not trust the spirit to transform. They trust rather to organization. If they trust spirit, they prefer to have it organized. They believe that it must inevitably and always be organized. To organize peace is like organizing love. Marriage is not an organization. The family may be an institution, but it is not conceived of as such by those who truly love and live in happiness and peace. To organize for peace is a misnomer, but an understandable one. We can only create a fellowship for peace. Is a fellowship of nations beyond the range of human imagination? It is not beyond Christ's. It takes imagination to envision peace anyway. The Peace of God, the only true peace there is, comes through the Spirit of Christ. It is impossible to think of Jesus Christ in terms of a state of anything, mind or peace. To have "the mind of Christ" is to have nothing static. The whole idea of state or station is that of a place or condition where you stop. This is why peace is basically a spirit, and to make it anything short of that, to work for anything short of that, except through a fellowship of men, a fellowship of nations, men and nations of kindred minds, is to stultify and make psychologically unacceptable the most earnest efforts in that direction.

The Church could be the greatest proponent of peace in the world. It should be. It is by genius. Let it be by action!

Things Which Belong To Our Peace

By J. R. YUNGBLUT
Rector of St. Thomas, Terrace Park, Ohio

H. A. OVERSTREET has an arresting word in "The Mature Mind": "Newspapers have developed what might be called a vested interest in catastrophe . . . When we lay our nickels and dimes on the line for our daily dose of vicarious catastrophe and conflict it is almost as though we were paying the newspapers for getting us ready to commit human suicide." So the same edition of a morning paper blazoned in headlines on the first page, "U. S. Arms Cut Below Safety Point, Eisenhower Says . . . Weakness As Bad As War Until Others Cut Down Too" and relegated to page 16 the statement of a distinguished member of the British Atomic Scientists Association, Dr. G. O. Jones of Oxford: "No one pretends that the development of hydrogen bombs can be anything but a war measure—no new peacetime blessings are promised to salve the consciences of scientists and the public. And if I, personally, am asked to help in developing a super-bomb I shall say, 'No, I am sorry, it is too disgusting'."

The newspapers may have a vested interest in catastrophe, or at least in the threat of catastrophe. But all of us, including the publishers of newspapers, when we are honest with ourselves, have a still more deeply vested interest in peace. The real trouble is that we do not agree as to the "things which belong to our peace." At San Francisco a few years ago we professed our faith in the "collective security" of the United Nations. We still give lip service to that idea. But actually the foreign policy of this country indicates that our leaders are placing their real confidence in the Atlantic Pact and still more specifically in our military might, our stockpile of atomic weapons, and the proposed hydrogen bomb. It is openly advocated in many quarters that these are precisely the things which belong to our peace, which alone can hold Russia in check and prevent war. And many of those who take this position are sincere Christians. Meantime, there is another group of Christians who believe that, so far from belonging to our peace, these are the very things which threaten our peace.

Those who have placed their confidence in the Atlantic Pact and in our atomic weapons are now confronted by a radically changed world picture. In an article entitled "Break-up of the Two-Power World" in the April "Atlantic," Walter Lippmann lists six developments "of critical significance:"

"The first is that the American monopoly of atomic weapons ended sooner than the State Department, the Pentagon, and the Congress and the public expected. The second is that Mao Tse-Tung has succeeded in capturing the leadership of the Chinese revolution in the whole of continental China. The third is that in Southern Asia the British Empire and the Dutch Empire have been dissolved and have been succeeded by the independent Asiatic states of India, Pakistan, and Indonesia. The fourth is that in the rich colonial area of Southeast Asia, in Indo-China, Malaya, and Burma, there are civil war and anarchy because the authority and power of the Euro-

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pean empires have been undermined, but no native independent states capable of governing themselves have emerged. The fifth is the secession of Marshal Tito from the Soviet orbit in Eastern Europe and the tendency of Titoism to spread to Poland, Bulgaria, Hungary and Czechoslovakia. The sixth is the revival of Germany as a power in Europe."

Two Worlds

IT has been taken as axiomatic that the world had aligned itself in two camps, the one directed from Moscow and the other from Washington, and that all other powers must of necessity become part of one of these two coalitions. But the last five developments indicated above have interfered with rather than furthered the organization of the world into two great alliances. In each case one or both of the world powers has lost control in an important region, and there is no certainty at present that where one has lost out the other will gain the advantage. The tendency is toward national independence and neutrality. This fact together with the first development, namely possession by Russia of an atomic weapon, certainly alters the military picture. We who have promised other countries protection from invasion by the Red armies through our atomic weapons have nothing now to offer in defense against the atomic weapons of Russia. Henceforth they are likely to be as anxious to eschew an alliance with us as with Russia.

From the point of view of military strategy, Mr. Lippmann, I believe, has made an important observation. He concludes, "It cannot any longer be the object of our policy to meet the Soviet expansion by organizing a military coalition in which Western Germany, Japan, and China are to be, as we once conceived it, the principal outer bastions—in which the United States, Great Britain, and France would be the arsenal, the citadel and the headquarters." But what does Mr. Lippmann offer in its stead? "The paramount object of our policy from now on will have to be to frustrate and to disorganize and to disintegrate any Soviet attempt to form a global coalition." For example, as Germany recovers we are to use our strategic air power to make it plain to the Germans "that if they ally themselves with Russia they become the first target in a case of a war with Russia." So, our strategy is to be different but our basic confidence is still to remain in the weapons of war. But since our military superiority is now in question because of Russia's atomic weapon, that confidence, to say the least, is somewhat shaken.

The Essential Heresy

NOW those who place no confidence in the weapons of war, and believe that they are not among the things which belong to our peace, point to what they believe is the essential heresy in all such attitudes: namely, the unspoken implication that God needs our force of arms to secure his victories for him. One of the central convictions in both historic Judaism and historic Christianity has been the doctrine that God is the God of history, that he keeps the reins of history in his hands, and that not even the perversity of man can take those reins out of his hands. God is not mocked. Nations may rise and fall; even civilizations with a small "c" may pass away. But Civilization with a capital "C" will not perish from the earth. There will always be a "remnant." God's ultimate plan cannot be thwarted. He who came among men in Jesus Christ will not let his whole plan of redemption go to smash. And the end does not justify the means. Indeed, it is the means which determine the end. It still remains true: "Whatsoever ye sow, that shall ye also reap." We do not serve God's ends by the implements of war. Paul's word still states our case: "For though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds." The kingdom of God comes only by the methods of that kingdom.

When our scale of observation is the whole process of evolution we regain the right perspective. As DeNuoy expressed it in "Human Destiny:" "Evolution continues in our time, no longer on the physiological or anatomical plane, but on the spiritual and moral plane . . . We are living in the midst of a revolution on the scale of evolution (the development of man's conscience) in comparison with which the revolutions we witness (wars and rumors of wars) are but tragic children's games and will leave no trace in the future." What matters most is individual effort, the victory of the individual conscience in response to him who said, "Be ye therefore perfect." So DeNuoy concludes, "Everything has taken place as if ever since the birth of the original cell, man has been willed . . . The way he behaves, discharges his humblest or highest duties . . . can make him either a co-worker with God or a drag on evolution. Efficient, disinterested help can only come to him from the wise, inspired human traditions presented by the Christian religion, keeper of the eternal flame which the greatest and purest men have passed

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on to one another from time immemorial over the bodies of dying civilizations."

These are the things which belong to our peace. Individually we may choose God's way or another. But the future is still in God's hands.

Psychiatry and Pacifism

By ADELE E. STREESEMAN
Physician and Psychiatrist

THE builders of our modern world have always rejected scornfully the stone the pacifist or peacemaker continues to prefer. The stone of non-resistance, of understanding love of your enemy, of refusing to meet violence with violence, or hatred with hatred was used only by the saintly Gandhi in building a nation. Our Western and so-called Christian civilization has rejected it steadily as impractical.

Nations have sought peace through force since cave-man days. Might and power have been used to settle every substantial dispute. Only in churches and in poetry do we even pay lip service to the way of love as a real method of conquering hate and fear. We love to hear John Oxenham's . . . "The few that love are stronger far . . . Than all the rest who hate." We are comforted as the choir sings "How beautiful upon the mountains . . . The feet of them that bringeth glad tidings . . . That publisheth peace."

We listen reverently to the gospel message, "But I say unto you, that ye resist not evil. Love your enemies. Bless them that curse you. Do good to them that hate you." But no one but a handful of pacifists takes any of this seriously. These are ideas and attitudes for church and songs and books and they must be kept there, and never get out into the market place. This stone is of no use to a practical engineer in planning our future, or the world's future. He discards it, and goes on using the time-honored materials, might and fear and strength and evermore-terrible force.

But suddenly, in an entirely different field, the golden rule turns up as practical, even scientific! Unexpectedly, the Apostle of Peace — gained-without-force—is the modern psychiatrist using the method of psycho-analysis. The bringer of peace to the sick mind in conflict does not use force and fear and repression. He uses insight, understanding and the way of wise compassion. The practicing psychoanalyst is an arch-exponent of the doctrine of non-resistance every day of his life. As he deals with the fury of emotional conflict he never resists nor resents evil in his patient. He does better. He understands it. He interprets and releases it.

For the method of psychoanalysis is the method of non-aggression and understanding. It speaks the language of brotherhood and mature love, wise and unsentimental. It acknowledges no enemies, only strangers who fear it because they do not understand it. It recognizes hate and deals with it, but does not partake of it. It takes the neurotic, with his buried fears, his unconscious hatreds, his deep guilt and it attacks none of them. It knows how devastating all three are, but it lets them alone. In the friendly warmth of intelligent sympathy it teaches the neurotic to unwind and unravel his hatreds and his fears and to understand the infantile source of his overwhelming hatred with its resultant guilt and fear. These evaporate slowly because they seem unreal and unfounded, in the light of the patient's growing understanding of himself.

The Pacifists Method

THAT is the pacifists method of dealing with hatred or aggression directed against him. Pacifism, like psychoanalysis is essentially a method. Pacifists do not differ from others in yearning for and valuing peace in our time. Everyone is for peace. But pacifists everlastingly insist that their way of getting it will work, and force will not, just as the psychoanalyst insists that his methods of preventing crime will work while brutal punishment will not.

The pacifist, too, gambles heavily on his ability to turn a foe into a friend. He acknowledges no enemies, but accepts the implications of his brotherhood to all mankind. The hatred directed toward him expends itself, futilely, without return on his part, until it seems unreal to the donor. The British soldiers could not go on mowing down the unresisting ranks of Gandhi's followers. Their own hate would not last. You just plain cannot go on hating someone who understands your hatred, does not blame you for it, and does not return it.

Today in the press, on the stage, in the school rooms and on the air there is overwhelming emphasis on psychiatry and psychoanalysis. Would that the method of psychoanalysis were as popular as its jargon! It has become the theme of the day, impossible to avoid.

Truly this method of non-resistance, of love and security as the conqueror of hate and fear, has become the important headstone of this corner of our culture, no longer rejected. Pacifists may well take pride in having valued that cornerstone long before it became so respectable and so respected.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

On Being Human. By Ashley Montagu. Henry Schuman. $1.95.

A book by a sociologist who insists that man is by nature intended for cooperation and love, rather than for rivalry and competition to the death, and for a rigid, mechanical process of "natural selection" as it is popularly understood. He is not only dealing with the problem of war, upon which his basic thesis has of course a direct bearing, but also with life in the family and the community. The book is, let us hope, the harbinger of a new approach to human nature and politics which may get us a little further in the right direction. The world is still sick from its hangover of nineteenth century biological theories!

The Illusion of Immortality. By Corliss Lamont. Philosophical Library. $3.95.

This is a second edition of one of the most keenly argued and beautifully written briefs for the prosecution that has ever been submitted. We call it a brief for the prosecution, because surely the affirmation of faith in immortality is on the side of the defense. So thorough is Dr. Lamont's argument that we could wish every clergyman and seminarian might read it: here in full force is the argument they will have to face.

One wonders, in spite of the brilliance of the argument, what is the good of it. If immortality is not true, human life is left pretty thoroughly frustrated and incomplete. In the next place it seems clear that the same kind of argument could be advanced against belief in God, and often is (Humanism); or against belief in goodness (viewing it as only a kind of impersonal selfishness, perhaps social rather than individual); or against beauty (in nature it has only a kind of utility); or even against truth (some philosophers argue that truth is merely an instrument for achieving certain desirable social ends). But when God, human freedom, truth, beauty, and goodness are all crossed out—as by some of our current "philosophers," of what further use is human life?

One lesson to learn is that whatever the arguments pro and con, and whatever the evidence, scientific or other, the Church's faith in eternal life is not a matter of argument or proof, but is and ever must remain a matter of faith. If it were proved, it would cease to be faith, and all the values that inhere in it as an act of faith would peter out. Finally, it is not the people who can handle the arguments cleverly pro or con, who either advance or defeat this mighty faith which lives in the hearts of millions: it is the people who have really lived, faced the tragedy of life, have themselves gone through the Valley of the Shadow of Death, and have found something to support them in the midst of great trials and defeats—these are the people who have something to tell us, not the clever debaters on either side.

Pan-Anglican: A Review of the world-wide Episcopal Church. Edited by the Rt. Rev. Walter H. Gray. 207 Farmington Ave., Hartford 5, Connecticut.

This little magazine, just founded, is devoted to a descriptive account of the whole Anglican communion, and is designed to stress its unity. The opening number has a series of eight articles on the Canadian Church, an editorial page, and then a series of eight articles on the Anglican Church throughout the world. The number opens with an article by the Archbishop of Canterbury on "the Mission of the Anglican Communion." There are many interesting illustrations. The only thing we cannot find in it is the price—subscribers are not told what to send, but only to send a contribution. We wish the magazine every success.

Easter: Its Story and Meaning. By Alan W. Watts. Schuman. $2.50.

A year ago Henry Schuman brought out Theodore Gaster's fascinating and beautifully illustrated book on the Passover (recently reprinted). Now he has published the equally fascinating and well-illustrated book on Easter by Father Watts of Evanston. It is full of liturgical lore, and also of comparative religion. Easter, of course, goes a long way back. The Christian festival is really the "fulfillment" of an age-old primitive yearning for life beyond this life.

Atoms of Thought. By George Santayana. Ed. by Ira D. Cardiff. Philosophical Library. $5.00.

Devotees of Santayana—and they are found in all schools and throughout this country—will be pleased to have this anthology of his thoughts. Dr. Santayana has himself written a foreword in which he says, "This collection of passages . . . planned and well advanced before I had heard of it; and even now, when it goes to the press, I have seen only a few pages . . . which suffice to assure me that he would not peel off the baroque facade of my philosophy without also displaying in patches the prehistoric blocks of the substructure." Most of the passages have to do with philosophy, but many with religion.

The Religious Revolt Against Reason. By L. Harold DeWolf. Harper. $2.50.

This book censures the so-called Neo-orthodox movement in theology. The author is undoubtedly right in countering the extreme anti-rationalism and anti-philosophical attitude of some theologians today. However, he evades the real issues and runs into open doors. Even the most paradoxical representatives of Christian thought (e. g. Pascal, from whom by the way—and not from W. James—the idea originated that belief in God is "a forced and momentous option," p. 186) did not and do not deny that reason has a part in theological discussion. If they did, how could they struggle so much to prove the truth of their own position! Neither Barth nor Niebuhr nor any of the dialectical theologians are so naive as to believe that there can be any theological "revolt against reason" without reason! Things are much more difficult and lie much deeper than the author guesses. The serious question concerns the kind of logic which has to be applied in order to express Christian truth in the form of a "theological" system. The author calls himself a "rational believer in God" (e. g., p. 113). Would St. Paul have accepted such a designation?

—RICHARD KRONER

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—WAR AND PEACE

(Continued from Page Three)

the state speaks, the Christian must obey." Stating that no Christian can surrender his conscience to another, not even the state, Prof. Rutenber said that "the capacity of the human spirit to rationalize when great issues are at stake is practically infinite. The Churches have never failed to find justice in every war, and on behalf of every side," and then stated that "never has the Church rebuked a war of its own government."

He cautioned his audience against assuming immediate political success from a campaign of non-violent direct action against war which "like war, gives expression to the concern for justice but, unlike war, the life which is at stake is one's own." In urging Christians to try Gandhian programs of non-violence, he reminded his audience that the emphasis of their Christian faith was not on results, but on the will of God. He said, "Modern science has put into the hands of rulers a capacity for wreaking devastation upon the rest of the world which is unparalleled in history. Never before was it possible for so few to damn so many."

In welcoming the delegates to the conference, Dr. Henry Crane, pastor of the host church, said: "Repudiating the various popular methods of his day, Jesus actually did meet the world's worst tyranny in just one way: he did not run away, nor seek to appease, nor in any way compromise, nor did he adopt the means he had condemned in those who were determined to kill him. He took the way of the cross—and revealed a new way to triumph over his enemies."

To aid in the broad dissemination of the findings of the conference, the national sponsoring committee, which includes Episcopalians Mrs. Henry Hill Pierce of New York, Bishop Wm. Appleton Lawrence of Western Massachusetts, Prof. Joseph F. Fletcher of Episcopal Theological School and the Rev. William K. Russell, rector of St. Bartholomew's Church, Brooklyn, New York, has appointed a representative group of Church leaders, under the leadership of Ray Newton of the American Friends Service Committee, to plan regional meetings of churchmen during this summer and fall.

Delegates of the Episcopal Pacifist Fellowship to the conference, and friends of the organization, met for a corporate communion and breakfast at Christ Church, Detroit, on May 10th. Discussion at the breakfast centered around the program of implementation of the conference findings that the Fellowship could sponsor within the Episcopal Church. The Rev. William B. Sperry, a contributing editor of The Witness, is rector of Christ Church.

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NEWS OF CHURCHES OVERSEAS

JAPANESE EPISCOPAL CHURCH HOLDS GENERAL SYNOD

Sixty clerical and lay delegates from ten dioceses attended the triennial general synod of the Nippon Seikokwai Anglican Episcopal Church which held a four-day session under the chairmanship of Bishop Michael Yashiro of Kobe. In his opening address, Bishop Yashiro stressed that the Japanese Church is now an independent body looking after its own affairs, and taking full responsibility for the evangelization of the people.

"Only the devastation of the war justified our Church receiving aid from sister Churches in Great Britain and North America for the rebuilding of destroyed buildings," he said. "But now, five years after the surrender, the Church has been nearly restored, both materially and spiritually, and we must go forward with courage and determination."

"However," Bishop Yashiro added, "in this advance, we want to cooperate fully with the missionary enthusiasm of the sister Churches abroad, because there cannot be any monopoly in the work of evangelization."

Mr. G. Budd, a representative of the Episcopal Church in the United States, pledged that his Church would give "first priority" to the work in Japan, and "would stand behind the Japanese Church both in supplying personnel and material." "That does not mean," he said, "that the American Church will establish missionary districts of its own in Japan. It means that her service will be given to the Japanese Church, which is independent in the family of the Anglican communion."

CHURCH CARRIES ON IN CHINA

A report May 2 from Hongkong gives a picture of the Churches in China after a year of Communist rule.

Chinese Christians, Christian organizations and foreign missionaries settled down to living and working under a new regime that had come to stay. Looking back upon a year under the Communist government, most Protestant leaders are of the opinion that "we have fared better than we dared to hope."

Although conditions vary in different localities, certain generalizations can be made. Some Christian leaders take a gloomy view of things, others appear overly optimistic, but all agree that the experiences of the past year have shown that Christianity has sunk its roots deep into the good earth of China. The faith of Chinese Christians has held firm against intimidation, ridicule and social and economic pressure.

Letters and reports from all over China indicate that church attendance has grown markedly in the past year, both in the country and in the big city churches. A Chinese Christian leader in close touch with rural churches believes they may once more become the vital force they were before the war years, although their resurgence is bound to be slow.

SEEKS CLOSER CONTACT BETWEEN CHURCHES

Proposals to bring about closer contact between churches in England and Germany were made by Bishop Hunter of Sheffield, England, at a conference held in Germany with leaders of the Evangelical Church. He proposed an intensified exchange of pastors, theological students, and more frequent visits of churchmen of both countries. A first step will be the visit of 18 youth leaders from Sheffield to the Evangelical Church day at Essen in September, with an equal number of German youth leaders visiting Sheffield.

POLISH BISHOPS SIGN AGREEMENT

All but one of Poland's R. C. bishops have signed the Church-state agreement with the government. The sole exception is Adam Cardinal Sapieha of Cracow who recently returned from Rome where he had two conferences with the Pope over the situation.

WORLD COUNCIL TO MEET AT EVANSTON

The second assembly of the World Council of Churches will be held in 1953 at Northwestern University, Evanston, Illinois. Plans for the meeting will be drawn up in detail at the meeting of the central committee which will be in Toronto this July.

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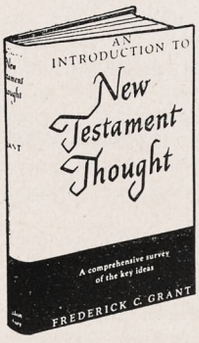
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NEWS OF OTHER CHURCHES

METHODIST YOUTH HIT FLYNN BOOK

Delegates representing 50,000 Ohio Methodist youth condemned recent writings of John T. Flynn and Stanley High as "immoral attempts" to "degrade certain Christian gentlemen and institutions."

A resolution criticizing the two authors was drafted at a meeting here. It will be sent to the Methodist Council of Bishops. The resolution was directed at statements in Mr. Flynn's book "The Road Ahead," and a recent article by Mr. High in Reader's Digest.

"We, the elected delegates of the 50,000 Methodist Youth of the Ohio Conference," the resolution said, "hereby reaffirm faith in the spirit of Christ which is naturally opposed to any ideology, be it Communism, Capitalism, or otherwise, which denies the law of love working in all human endeavors.

"In recognizing this position we look with abhorrence on the insipid Fascism represented in the immoral attempts of John T. Flynn and Stanley High to degrade certain Christian gentlemen and institutions. Such misrepresentations are the greatest danger in Christianity."

HARRISON ELLIOTT IS HONORED

Harrison S. Elliott, professor at Union Seminary, was honored by 250 former students at a testimonial dinner given May 2 in New York. He is to retire this June, after heading the department of religious education and psychology for 25 years. One of the roles of the religious educator, he said, should be to help bridge the gap between those who place their faith in science and those who place it in God.

FOREIGN MISSIONS JOINS COUNCIL

The 56-year-old Foreign Missions Conference has voted to dissolve and surrender its function to the foreign missions division of the National Council of Churches which comes into being this Fall. This reverses a stand taken last year when delegates voted against becoming a part of the new organization.

SUPREME COURT TO REVIEW FREE SPEECH CASE

A person can speak on about any subject from street corners of New York City, except religion. There is a police station around the corner from The Witness office in N. Y., with the sign outside: "Apply here for gun licenses and permits for religious meetings." The reason for the law is said to be that in the early days people got so excited over religion that riots resulted. A case growing out of this law is now going to be argued before the Supreme Court by attorneys for the American Civil Liberties Union. Carl Kunz obtained a permit to preach from the police. Later it was revoked on the ground that he "ridiculed and denounced religion" and that his meetings caused disorders. So he went ahead and preached anyway; was arrested and fined $10. He went to the court of appeals which upheld his conviction in a 4-3 decision in which the judges stated that the city has a right to stop a man "from starting religious wars" on its streets. ACLU has initiated the case in Supreme Court as a test of free speech.

ROMAN CATHOLICS ASK PTA BACKING

Roman Catholic churches of Grand Rapids last week demanded that the Michigan congress of the Parent-Teachers Association support federal aid for parochial as well as public schools. The national PTA supports federal aid for public schools only.

EAR PLUGS SHOULD BE FURNISHED

An FM station owned by the Texas Baptists, with station at Dallas, is to broadcast music into offices, stores and factories, presumably to make workers more contented. Business concerns have to pay for the service, and the manager of the station thinks it will make the station self-supporting.

METHODIST WOMEN LAUNCH NATIONAL VOTE DRIVE

A nationwide campaign to get Methodist women to vote was launched at the assembly of Methodist women, meeting in Cleveland. It followed addresses by Thelma Stevens of the Church's social relations dept., Vera M. Dean, research director of the Foreign Policy Ass'n and President Benjamin E. May of Moorehouse College, Atlanta. Their theme was that "citizens who do not vote affect the issues at stake by their very indifference." Mrs. Dean wanted the U. S. to be in the vanguard of reforms "instead of bringing up the rear because of our fear of Russia and Communism," while Dr. May made a plea for better race relations. Earlier in the conference Bishop Oxnam of New York hit at "hysterical men whose political ambition causes them to label distinguished public servants as subversive" and at "self appointed vigilantes masquerading in patriotic robes who ride the national highways and, like their forebears, contribute to lawlessness."

CHURCH SCHOOL GAINS FOR METHODISTS

A gain of 21% in church school membership for the past five years has been reported by the Methodist Church. The report also states that there are 218,677 students in colleges related to the Church. More than 795,000 children are enrolled in 14,000 vacation schools.

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PEOPLE

CLERGY CHANGES:

MARION MATICS, rector of St. Andrew's, Mount Holly, N. J., becomes rector of Trinity, Cliffside Park, N. J., June 1.

EDWIN E. WEST, formerly vicar of Christ Church, Oswego, Ore., is now rector of St. John the Evangelist, San Francisco.

DEVERE L. SHELMANDINE, formerly rector of Christ Church, Berwick, Pa., is now rector of St. David's and St. John the Baptist Churches, Scranton, Pa.

EUGENE M. CHAPMAN, formerly rector of St. John's, Decatur, Ala., is now senior assistant at Calvary, Pittsburgh, Pa.

GEORGE F. LEMOINE, formerly assistant at All Saints, Chevy Chase, Md., is now rector of Grace Church, Elkins, W. Va.

THEODORE YEE, graduate student at Church Divinity School of the Pacific, becomes assistant at St. Peter's, Honolulu, in June.

NOAH K. CHO, vicar of St. Luke's, Honolulu, has resigned to return to his native Korea.

LEWIS B. SHEEN, formerly curate at the Cathedral, Honolulu, is now army chaplain at Fort Lewis, Tacoma, Wash.

DEATHS:

ELVINA GRINNELL DAY, 84, died at Dorchester, Mass., April 24 after a long illness. The funeral was conducted by her two sons, Dean John Day of Topeka, Kan., and the Rev. Edward J. Day, master at Lenox School, Lenox, Mass.

ORGANISTS:

STANLEY R. AVERY, choirmaster and organist at St. Mark's Cathedral, Minneapolis, has resigned after serving the parish for 40 years. A reception was given Mr. and Mrs. Avery on May 14 and on May 21 the choirs of a Presbyterian, Congregational and Methodist churches are to join with the cathedral choir for a program in honor of the retiring organist.

LAY PEOPLE:

CARL L. DUTCHER is in charge of Grace Church, Willowdale, N. Y., as a lay reader.

CHARLES B. SHAVER, science teacher in the high school at Waverly, N. Y., becomes principal of St. Faith's School, Saratoga Springs, N. Y. on July 1. He is a candidate for the ministry and is soon to be ordained in the diocese of Albany. He is also an organist and a baritone soloist.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

WILLIAM GILMAN
National Executive Committeeman of Jewish War Veterans

Several years ago, Rev. Morris Arnold, then of Medford, Mass., now of Cincinnati, Ohio, gave me a subscription to The Witness which I have been reading ever since. I find that this publication is now one of the "musts" on my reading list. It is truly straightforward, penetrating, and courageous in its editorial attitudes.

I have passed it on to many of my co-religionists (Jewish) who wish to join me in offering a verbal orchid to a bright light in a rather dismal, dim world.

May you go from strength to strength.

LEWIS F. SCHENCK
Rector of Christ Church, Macon, Ga.

I think it would be advisable if you would place in your magazine a memorandum in regard to someone who is working parishes for help with a letter signed by me. I have signed no letters of recommendation for help to anyone and I think people should be warned in regard to the persons purporting to possess such a letter. It was called to my attention by the Rev. Mr. Marshall of St. Margaret's Church, Washington, D. C. The man gives his name as Charles DeBrusk.

E. A. CALLAHAN JR.
Lay Vicar of St. James,
New Castle, Ind.

In running through back numbers of The Witness I came across Prof. Walter Clark's article on "The Church: No Appeal to Men (Dec. 8th). It seems to me that this brilliant article should have wider circulation. I am beginning my ministry at a small, almost extinct, parish, and one of the great needs is for an articulation of the real gospel of Christ to the men. I have long believed what Prof. Clark has to say on the matter, but he says it so much more clearly and compellingly that I wish we might have reprints of this work.

CLARK CROSSLAND
Layman of New York City

Lately I have been getting my copy of The Witness on Wednesday. A friend of mine reads The Living Church, and he gets his on Saturday or Monday. He has always said that I ought to read The Living Church if I really wanted news. We often compare the two as to news of the Episcopal Church, and he is now admitting that The Witness not only has more news of our beloved church, but prints it a few days ahead of his magazine, and sometimes even ten days. I'm working on him to subscribe to the best magazine in the Church.

JOSEPH C. MASON
Rector of Grace Church, Cortland, NY.

Surely the R. C. "Home Messenger" was remiss in not enlightening James P. Joseph (Backfire, May 4), as to the proper saint for housemaid's knee! If not listed in their "compartmentized religion" Baedeker, Saint James should be, since according to tradition he prayed so long that his knees became caloused and resembled the knees of a camel! He's right—laughter is close to tears.

FRANK L. TITUS
National Council's Overseas Dept.

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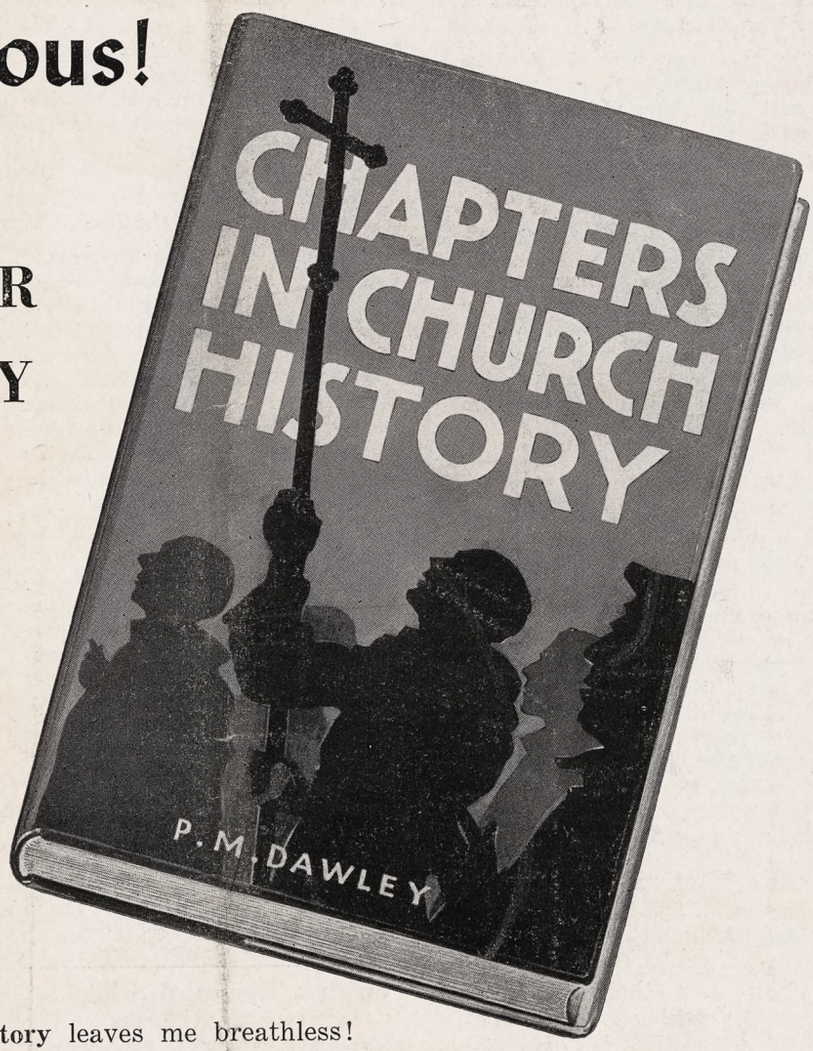
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THE

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May 25, 1950



CHRIST CHURCH, ALEXANDRIA
The East End of the Church Showing the Palladian Window

HISTORIC CHRIST CHURCH EXPANDS

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Alexandria's Christ Church An Expanding Parish

This Historical Colonial Parish Emphasizes The Present and the Future

★ Although the congregation of Christ Church, Alexandria, Virginia, has completed over 200 years of life, using the same building continuously for 177 years, it is this year expanding its facilities for a wider ministry in a growing community. This church, which meant so much to George Washington and Robert E. Lee in the 18th and 19th centuries, is resisting the temptation to become just a national shrine or museum in the 20th century. Well over 100,000 tourists visit the church each year so that it is necessary to employ a full time tourist hostess. Admission fees, which were collected for forty years, were abolished in 1947 and the church is open daily from 9:00 a. m. to 5:00 p. m. for sightseers and worshippers.

Christ Church now has a congregation of almost 1,000 communicants and in addition has about 750 other adherents and about 400 in its church school. There has been no addition to its building facilities in 96 years. The present parish hall was built the year after Robert E. Lee was confirmed in Christ Church. There are so many children enrolled in the church school that two sessions are required. Attendance at the main service on Sunday mornings average 450 for the year. During the past five years 449 people have been baptized and 297 have been presented for confirmation. Christ Church has two choirs under the direction of Mr. Robert Hawksley, F.A.G.O. There are three branches of the Woman's Auxiliary, three parish guilds, a men's group, a young people's service league and a parent-teacher group.

For several years it has become increasingly evident that the 96 year old parish hall is inadequate for the present day life of the congregation. The decision had to be made whether Christ Church would maintain its place of spiritual leadership in the community or whether it would be content to bask in the glory of its past history. When faced with this choice the congregation decided that Christ Church is not George Washington's church or Robert E. Lee's church, but that it is God's church and therefore must not be content to become primarily a shrine or museum. They decided that they would build a new parish hall, keeping the present 96 year old building, which would give adequate facilities for religious education, an expanded parish life, and would also serve as a valuable instrument for service to the community. After the needs had been carefully studied and the plans drawn, a building fund campaign was successfully carried out. The contract for the new building was signed on March 7th, 1950 and the groundbreaking ceremony took place in March. The work is progressing well and the cornerstone is scheduled to be laid on June 11th with Bishop Frederick D. Goodwin of Virginia, presiding. The building is expected to be finished before December 1st.

The new Christ Church Memorial Parish Hall will harmonize with the 183 year old Church building and is designed to accentuate its architectural beauty and charm. The lovely red colonial brick church has a commanding position in the churchyard which includes half a block. It is located in the heart of downtown Alexandria on U. S. Highway No. 1 which is also the Mount Vernon Memorial Boulevard. Here for 183 years it has borne its eloquent witness to the good news of the Christ. Architecturally it is typical of the country churches built in England in the 18th century. The simplicity of the interior of Christ Church creates a natural setting for evangelical, Prayer Book worship which has been the tradition of the Church in Virginia for three and a half centuries.

The Rev. B. B. Comer Lile became rector of Christ Church on October 15th, 1944. The Rev. O. V. T. Chamberlain became assistant rector on March 1st, 1946.

NO "GRAVE DISTURBANCE" AT CHRIST CHURCH

★ Christ churchyard in Alexandria, Virginia, was used as a burying ground from 1765 to 1815 and many interesting tombstones still remain. Some local residents thought that there had been interments on the site of the new Christ Church Memorial Parish Hall. The vestry, however, knew that the first parish hall of Christ Church had stood on this site and that the tombstones on the

site had been moved to that location in recent years. Many of them had originally marked graves which are now under the present 96 year old parish hall. When the new parish hall excavation was made careful watch was kept for any evidence of interments. In spite of the fears which had been expressed there was absolutely no "grave disturbance at Christ Church," as a Washington newspaper humorously sub-headed a front page story recently.

SPECIALIST IN CHURCHES

★ Mr. Frank L. Cowles, general contractor for Christ Church Memorial Parish Hall, Alexandria, Virginia, is a specialist in erecting church buildings. Within the last few years he has built St. Clement's Episcopal Church and Grace Episcopal Church in Alexandria besides erecting buildings for Christian Science, Roman Catholic, Methodist, Lutheran and Presbyterian congregations in northern Virginia.

GIFTS IN KIND ARE MADE

★ A member of Christ Church, Alexandria, Virginia, who manufactures brick, when called on to contribute to the new parish hall, offered to give all the face brick for the building as his pledge. Another member, who is in the construction business, gave the excavation for the new building. These unusual gifts in kind were received with great appreciation.

COLONIAL ARCHITECTURE HIS SPECIALTY

★ Milton L. Grigg, architect for Christ Church Memorial Parish Hall, Alexandria, Va., is an outstanding authority on Colonial architecture. For several years he worked on the reconstruction of Colonial Williamsburg. He has been architect for many residences and public buildings of colonial design and has been commissioned as architect for many churches, including two Gothic structures in the Washington area, namely: Grace Episcopal Church, Alexandria, and the Church of the Atonement, Washington, D. C. He is the architect for the restoration of "The Ramsay House" the oldest building in Alexandria, erected in 1749. Mr. Grigg is the architect for the restoration of Montecello, the home of Thomas Jefferson, and for several other buildings of Jeffersonian authorship.



CHRIST CHURCH, Alexandria, showing the Sanctuary. The Victorian draperies on pulpit and lectern have been removed since this was taken

BISHOP BUDLONG TO RETIRE

★ Bishop Budlong of Connecticut is to retire on January 15, 1951, after a notable service in the episcopate of nearly 20 years. Subject to acceptance by the House of Bishops, he presented the resignation to the convention of his diocese, meeting at Christ Church Cathedral, Hartford.

The diocese has been largely reorganized during his episcopate so that the administration today is extremely efficient. Also clergy salaries have been notably increased; parish properties have been put in fine condition; missionary offering has been greatly increased; baptisms and confirmations have topped all previous records.

It is anticipated that Bishop and Mrs. Budlong will continue to reside in Hartford after his retirement, and that he will continue to serve the Church by assisting Bishop Walter Gray as occasion warrants.

COMMENCEMENT AT BERKELEY

★ Bishop Bentley, vice-president of the National Council, is to be the headliner at the commencement of Berkeley Divinity School, held in New Haven June 2. The alumni sermon will be by the Rev. Elmer D. Horstmann, rector of Christ Church, Bridgeport, Conn.

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EPISCOPAL CHURCH NEWS

GENERAL CONVENTION OF 1952

★ The Rev. Gardiner M. Day, chairman of the local committee on arrangements for the 1952 General Convention in Boston, submitted his preliminary report at the diocesan convention meeting in Boston. The dates will be Sept. 8-19, with Symphony Hall the meeting place for Deputies and Horticultural Hall for Bishops and for exhibits of church organizations. The opening service will be in the Boston Garden, as will also the service at which the United Thank Offering is presented.

The sessions of the Auxiliary will be held in the ball room of the Copley Plaza, with the parish house of Trinity Church, across the street, available for sectional meetings.

Emmanuel Church will be headquarters for the youth convention, with larger meeting held in the new building of an insurance company which is nearby.

Resolutions were passed by the delegates in opposition to the death penalty, declaring that it "falls for the most part on obscure, impoverished, friendless or defective individuals and rarely on the well-to-do and educated. The Church believes that each individual is sacred, as a child of God, and that to legalize the killing of an offender is to deny the basic Christian doctrines of forgiveness of sin and the power of redemption, and that mercy is a Christian duty."

The convention also condemned pending state and federal bills which it said would curb civil liberties in the name of hunting down Communists. The resolution stated that the constitution "guarantees freedom of religion, of speech, of press and of peaceful assembly. We oppose every measure which would undermine the civil liberties and democratic institutions of our country and support those measures which would strengthen and extend our democracy."

Another resolution asked that the surpluses of food held by the government be made available to areas of need at home and overseas.

COMMENCEMENT AT GENERAL

★ Commencement at the General Seminary is being held this week, May 22-24. Prof. Stanley Brown-Serman of the Virginia Seminary preached the baccalaureate at a service Monday evening and Prof. Frederick C. Grant of Union Seminary, Witness book editor, gave the alumni address on "preaching value in the new translation of the New Testament" on Tuesday. The commencement address on the 24th was by Prof. Kirkpatrick Scott-Craig of Dartmouth.



B. B. COMER LILE (right) Rector, with **O. V. T. CHAMBERLAIN,** Assistant, Christ Church, Alexandria. The picture was taken at the ground breaking ceremonies for the new Parish Hall

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EPISCOPAL CHURCH NEWS

OVER MILLION DOLLARS FOR COLLEGE WORK

★ Bishop Hobson announced at the convention of Southern Ohio, meeting at Christ Church, Cincinnati, that $1,095,000 had been raised during the past year for the diocesan building fund for colleges. He stated also that more than $183,000 had been pledged for the national missionary work of the Church. The announcement was the climax of the diamond jubilee convention which was attended by 350 delegates, as well as civic leaders and visiting bishops.

A surprise event was a luncheon, at which gifts were presented, marking the 20th anniversary of the consecration of Bishop Hobson. A chorus of clergy presented an original musical appreciation in the style of a Gilbert and Sullivan operetta. The preacher at the anniversary service, held May 9, was Bishop Barton of Eastern Oregon, who is also the chairman of The Witness advisory board. Bishop Paul Matthews, retired diocesan of New Jersey, was the featured speaker at the banquet.

LAYMEN'S LEAGUE HAS MEETING

★ The laymen's league of Southwestern Virginia had its annual meeting May 6 at St. John's, Roanoke. The highlight of the session was an address by Prof. E. M. McCrady of the University of the South, who is at present on loan to the atomic energy commission at Oak Ridge, Tenn. He said that, happily for him, his work is on the constructive possibilities of atomic energy, but he did discuss to some extent its awful possibilities, declaring that the bombs dropped in Japan are now completely out of date and cannot even be compared with those now possessed by the country.

Among his interesting statements and epigrams were: "Years ago it used to be the fashion for scientists to be rather opposed to the Church. In these days there is a larger proportion of scientists who are members of the Church than I have ever known." . . . "The conception of the Church as the body of Christ really came to me through the biological approach." . . . "The trouble about Christianity in the lives of many people is that it is tried in such a half-hearted way." . . . "It is still a somewhat puzzling thing that a supposedly Christian Germany so easily went into Nazism." . . . "Aside from my regular work, a study of the relation of science, philosophy and religion is one of my chief and most interesting activities." . . . "Christ did not say you have to prove his divinity or the validity of his commandments." . . . "It is possible to be definitely religious without scientific information. On the other hand science is one of the most inspiring bases of my own faith."

RESOLUTIONS PROMPT LIVELY DEBATE

★ Resolutions introduced at the convention of the diocese of Washington, held May 7-8, caused lively debate. The convention went on record as opposing the principle of federal appropriations to parochial and other private schools, except for such social services as luncheons, etc. It also adopted a resolution for the elimination of racial restrictions in the diocese and community. It approved efforts to bring DPs into the country but tabled a resolution favoring home rule for the District of Columbia on the grounds that it is a political question.

Bishop Dun reported that in 1920, a year in which special efforts for the national Church were made, the diocese gave $68,000; in 1949 the sum of $98,000 went to the National Council.

MELISH APPEAL DENIED

★ The appellate division of the Brooklyn supreme court has refused the Rev. John Howard Melish permission to reargue his case or institute another appeal. He has announced that he will carry the case to the court of appeals in Albany. Dr. Melish was removed as rector of Holy Trinity last year by Bishop DeWolfe, charged with supporting the activities of his son and assistant which were described as "radical."

At the convention of the diocese, held at Garden City, May 16, the new vestry of Holy Trinity, strongly pro-Melish, was recognized and the delegates from the parish were seated.

COMMENCEMENT AT PHILADELPHIA

★ Commencement at the Philadelphia Divinity School is to be held May 30-June 1. Sixteen graduates will receive diplomas at a service conducted by Bishop Hart as the president of the trustees. Honorary doctorates are to be awarded to the Rev. George Copeland, rector of St. Peter's, Weldon, Pa.; the Rev. W. N. Parker, rector of the Epiphany, Sherwood, Pa.; and the Rev. Alfred M. Smith, chaplain of the Philadelphia City Mission Society.

The alumni essay will be by the Rev. Herbert Satcher, rector of St. Aidan's, Cheltenham, Pa., and the commencement address will be by Bishop Pardue of Pittsburgh.

NEW INSTRUCTOR AT SEABURY

★ Noah Fehl, fellow at the University of Chicago, becomes a part-time instructor in philosophy at Seabury Western Seminary in September. He will also be director of Brent House, center for work among Oriental students at U. of C.

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CONVENTION OF LONG ISLAND

★ Bishop DeWolfe, addressing the convention of Long Island, meeting at Garden City May 16, condemned "a pagan materialism which bids well to destroy the modern world by immorality, H-bombs, destruction and industrialism."

He also opposed revision of the Prayer Book which "almost always causes controversy to arise in the Church, and it would seem unwise to disturb further the minds and the life of our people."

He reported that since the last convention the diocese had expended $425,000 for new buildings and capital repairs.

By the unanimous vote of the 800 delegates, the convention agreed to permit three women to serve on the diocesan council. They are to serve however for but one year, whereas the men on the council serve three-year terms. Another precedent was established when the convention met in joint session with the Woman's Auxiliary.

PENNSYLVANIA HAS CONVENTION

★ A record missionary budget of $474,000 for 1951 was voted at the convention of the diocese of Pennsylvania, meeting May 8 in Philadelphia. Approval was also given to the raising of a special fund of $400,000 to meet "long-deferred capital needs of the diocese." It was announced that a 50-acre estate has been given to the diocese. It includes a house of 19 rooms and a swimming pool. It will be used for conferences and retreats.

NEW JERSEY HOLDS CONVENTION

★ The convention of New Jersey, meeting at Trenton, adopted a budget of $172,000 for 1951, of which $96,000 is for the National Council. Approval was also given to Bishop Gardner's proposal for a campaign next year for $150,000 for advance work throughout the diocese.

A resolution was passed reaffirming "the conviction of General Convention that our foreign policy should be so directed as to support and strengthen the United Nations" and it called upon the U. S. government "to continue to explore every avenue of possible reconciliation with the Soviet Union, within the framework of the United Nations."

Another resolution which was approved called for the inclusion of lay employees of the Church in the federal social security set-up.

CARLETON COLLEGE CONFERENCE

★ The case for Christianity was the theme for the faith and action conference held at Carleton College, Northfield, Minn., May 7-9, under the supervision of the Rev. James Flint, dean of the chapel. Guest speakers were Prof. Elton Trueblood of Earlham College; Rev. William Young, Presbyterian of Highland Park, Ill.; Rev. Alan Watts, Episcopal chaplain at Northwestern; Prof. Daniel C. Williams of Chicago Theological School.

The purpose of the conference was to investigate the nature of the faith behind the "good works" which was dealt with at a similar affair last year. Speakers and students also attempted to discover the justification for the claims of Christianity that it is the highest belief known to man and offers a solution to the problems that harass humanity.

SPECIAL SERVICE FOR NURSES

★ A service for practical nurses was held May 7 in St. Paul's Cathedral, Detroit, preceded by a colorful procession of several hundred nurses in uniform. The service was sponsored jointly by the local council of churches and the cathedral.

THE PICTURE ON THE COVER

★ Parishioners of Christ Church, Alexandria, do not still wear pre-Revolutionary clothes. The cover picture was taken in connection with Alexandria's bicentennial celebration last year —hence the costumes.



GEORGE WASHINGTON family pew in old Christ Church, Alexandria, Virginia, still used just as it was when the church was completed in 1773

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EPISCOPAL CHURCH NEWS

HENRY DARLINGTON IS HONORED

★ Parishioners and friends met in the parish house of the Church of the Heavenly Rest, New York, on May 14 following the morning service, to honor the retiring rector, the Rev. Henry Darlington.

A special presentation on behalf of the congregation was made by Clarence G. Michalis, senior warden. Mr. Michalis read from a set of resolutions adopted by the vestry at a meeting in December: "It would be difficult to put into words the affection, admiration and deep appreciation of those to whom he has so faithfully ministered for more than a quarter of a century."

The gifts included a check, a new automobile and an inscribed watch. "These tokens," Mr. Michalis continued, "are accompanied by the wish that the years which lie ahead may be filled with all the good health and happiness which he so richly deserves."

"The real test of our affection," he concluded, "lies in how we carry on the spiritual work to which he has given so much of his life. There is the real test of your devotion and affection to him."

Darlington thanked and blessed the parishioners and urged them to "transfer everything" to the Rev. John Ellis Large, who will succeed him as rector June 1.

DEAN SWEET WANTS MORE PLANNING

★ Dean Sidney E. Sweet of St. Louis, addressing the Cincinnati Council of Churches, said that Christianity is not a dominant enough factor in city life. "There are too many subsidized small churches, with inadequate equipment and inefficient leadership," he declared. He maintained that subsidies may be justified for churches in underprivileged areas, downtown areas and college towns, "but where neighborhood churches are subsidized for years and serve only a small group, the subsidies are an actual misuse of Christian funds."

All denominations, he said, should agree to locate or relocate churches only with the advice and consent of committees representing all of them.

DAY OF PRAYER FOR PEACE

★ Carl M. Saunders, editor of the Citizen-Patriot, daily newspaper of Jackson, Mich., won the Pulitzer Prize for an editorial urging the designation of Memorial Day as a day of national prayer for peace. It is believed probable that Congress will continue to make this special designation annually. The first day so observed was Memorial Day, 1949.

Mr. Saunders is a member of the current confirmation class at St. Paul's Church, Jackson, of which the Rev. Howard V. Harper is rector.

PREACHING MISSION IN PARIS

★ The six American and British churches in Paris, France, sponsored a preaching mission, May 7-10, with the Rev. Bryan Green of England the preacher. The chairman was Dean Sturgis Lee Riddle, dean of the American Pro-Cathedral of the Holy Trinity. It marked the first time that all the English speaking churches in the city have united in sponsoring a religious program.

LAYREADERS SERVICE IN PITTSBURGH

★ More than 175 layreaders of the diocese of Pittsburgh attended a service on May 14 at the Ascension, Pittsburgh. The preacher was Bishop Pardue.

UNIT OF RESEARCH AND FIELD STUDY

★ The Rev. George A. Wieland, director of the home department of the National Council, has announced the setting up of a unit of research and field study. "From diocese and district alike," Wieland said, "has come the demand for guidance, direction and actual supervision of survey needs. We have been building up the skills and facilities necessary to meet those demands. There is no possible way in which we can meet all of the requests for this service in the immediate future. We shall need to establish priorities in order to avoid too crowded a schedule. We shall need to have complete cooperation from the diocese or district requesting such a study. We shall need to have a clear understanding as to the purposes and objectives of any survey we undertake.

"The major purpose of any study of this sort as we see it, is to know the facts. Until we know factually where we are now, it is difficult, if not impossible, to chart an intelligent course for the future. Once we know the facts and the historical background which produced them we are ready to move forward. Gains and losses, successes and failures, present needs and opportunities, are all significant. Once we have the facts the road ahead is easier to define. No study has real value until it becomes the foundation of a strategic program of development and growth."

Wieland explained that official arrangement by the bishop and council of the convention of a diocese is required before any study of such diocese will be made; that aims and objectives of the study shall be worked out, a local committee appointed, a budget or appropriation to cover expense shall be provided,

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EDITORIALS

Bulwark of Freedom

THE fact of the Ascension, like the doctrine of the Trinity, is a great bulwark of human freedom. The concept of and the belief in the Holy Trinity is a profound symbol of the nature of the incentives and the quality of the thought of men who believe in and will fight for liberty. But the Ascension was a specific event, both physical and spiritual in its nature, taking place in a remote corner of the Roman Empire, which, in itself, made over both men and nations.

For the Ascension of our Lord means the extending to universal world scope of the healing, renewing impact of Jesus of Nazareth on a few Palestine peasants. What he did to the lepers and madmen and to Mary Magdelene, Zacchaeus and Lazarus before Good Friday and to Peter and the rest of the Apostles after Easter, he has done and is doing around the world ever since. The Ascension of Christ is the universalizing of revolution.

Wherever conservative or sophisticated or timid folk gather today, one is certain to hear sooner or later, as an argument against change—whether of character or of institutions — the mournful cliche: "You can't change human nature." The really basic answer to such an argument is, of course, the fact of the Ascension. The truly human nature of our Lord has been exalted to eternal dominion, by virtue of which he has been changing our individual human natures ever since (whenever we let him in) and has been transforming human institutions and civilizations throughout the course of Christian history—which the specious tenets of "neo-orthodoxy" have stubbornly failed to recognize.

For typical examples of institutional transformation: in the early Christian fellowship, when the Church was coming to grips with the disintegrating empire of Rome, two firmly established institutions in the culture of that day—suicide as the natural and logical way out when life had ceased to thrill or satisfy, and child-murder when the unwanted or ill-formed infant threatened to be an uncomfortable family or community problem—were extirpated from respectable society and, in their place, hospitals and asylums were created and developed as the expression of the spirit of the Christian fellowship by the dominating power of the ascended Lord.

The fact of the Ascension of Christ is the basis of the Christian confidence that human nature can be radically changed and that Christian incentives in civilization are even more creative and effective in the building of institutions than are pagan incentives. Politicians and industrialists notwithstanding, acquisitiveness is not the one successful incentive to economic activity. The ideals and working standards of the army and navy and the professions are alone sufficient to prove it, without going further afield for evidence in socialized nations. Personal or national self-interest is not the creative motive for successful and joyous living. Mothers, lovers, physicians, "martyrs of science," genuine teachers, priests, missionaries are all witnesses to the contrary. Self-giving alone is truly creative. War and dependence on armed might is not the one successful method of defense against aggression and injustice. The life and accomplishments of Mohandas Gandhi are evidence of the effectiveness of another and better way. But all these Christian incentives require a profound change in the nature of the "Old Adam," the animal man, and in his institutions, before they can become successful, working forces in the world.

Today, as in all earlier Christian eras, every sinful human individual and every imperfect and unjust institution is a candidate for beneficent and radical changes by the power of the ascended Lord of life. But intelligent and devout Christians are of all men most fortunate in that they actually live in the very family and fellowship of

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"QUOTES"

THE advance of civilization is measured by its self-imposed restrictions. Already today, such restrictions for the sake of the social welfare are thickening on every hand. In countless matters the enlightened conscience is limiting its prerogatives, in that spirit of joy which transforms sacrifice from mutilation to redemption.

—VIDA D. SCUDDER

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Jesus, where they may know and touch the incarnate God, spiritually and sacramentally present with them, the same mighty God whose ascended life has power to transform the world. This ought to mean for all of us the privilege and duty of constant acts of will, in prayer and meditation and communion, whereby we shall grow both in knowledge (of his nature and our own) and in power (the power he has given us to become the sons of God) so that, in heightened awareness of our divine resources, we may do our part with him in turning the world upside down, in order that it may one day be set rightside up before his face.

The Cocktail Party

THE Nicene Creed makes a point of telling us that the Holy Ghost spoke through men who were not baptized nor confirmed—the prophets. This should bring encouragement to some of us who feel that the Holy Spirit does not speak with one clear voice through the Church, for the prophets were not notoriously of one mind with one another. It should also bring encouragement to all of us in these strange days when men seem to be listening for the word of the Spirit, but do not seem to care whether it is an orthodox word or not. The success of the sale of religious books and "religious" books (there is a difference) is one indication of this.

The success of Mr. Eliot's play, "The Cocktail Party," is another. It is being attended by a great many people who think they should, and their relief at finding that it is really rather good theatre is quite obvious. They are prepared for the pill without any sugar coating.

Outside of a rather dilletante discussion, over the cocktails and potato chips, of the crucifixion of one of the characters in the play, there are two bits of obvious unreality. One is when an amateur cook, having left for the kitchen to whip up something for supper out of nothing (and only eggs in the house, mind you; not a single mangoe or a single pinch of curry powder) appears two minutes later and indicates that the job is done. The other is when a psychiatrist straightened out three lives in three ten-minute interviews. We gather that he does it by means of informers, but the average psychiatrist will think he did it with mirrors, and will dread the possibility of people calling him up and expecting to get similar help in the time it takes to get a hair cut.

There is a refrain running through the play: "I'm not the same person I was twenty-four hours ago." This does not remind one of life as it really is. It does not remind one of St. Paul, whose "sudden" conversion must have been preceded by many uncomfortable attitudes, even though some of them were unconscious; and whose conversion was followed by some years of silent readjustment. It is rather unfortunately reminiscent of the time when college girls and junior leaguers were witnessing to the fact that this or than interview had so changed them they hardly recognized themselves.

There is no denying, however, that the play encourages, as well as commends, a serious view of life. Moreover it points up an idea that psychiatrists are beginning to consider with surprised approval: the idea that if we had more monasteries and convents we should have fewer mental hospitals.

The Holy Spirit speaks through strange media, even through a play called "The Cocktail Party." This we can remember. But we should also remember, lest we build false hopes and be disillusioned, that he works little by little, here a little, there a little, by gradualness, by growth that seems glacier-slow while it is happening.

Historic Christ Church

ARTICLES and pictures in this number tell part of the story of historic Christ Church, Alexandria, Virginia. But it is because the parish has more than a glorious past that we give space to it. Under the leadership of the Rev. B. B. Comer Lile and his associate, the Rev. Oren Chamberlain, together with an alert and hard-working congregation, the parish has had a remarkable growth all along the line. The parish house, now under construction at a cost of close to $200,000, is symbolic of this fact. A shrine, truly, and visited as such by thousands of Americans each year; but in addition, a large and growing parish with leaders who have the wisdom to provide for the needs of today and of the future.

We congratulate the clergy and people of Christ Church, and present the story as fully as our space will allow since we believe the Church as a whole will be inspired by this example of a historic parish squarely facing the challenge of present day opportunities.

FOR THE DAYS AHEAD

O GOD, who art the strength of thy people in every moment of need; Grant us so to pass through the coming days with faithful hearts and unfaltering purpose, that we may in all things prove worthy of the gift of thy Son, and bring the light of encouragement to our fellowmen; through Jesus Christ our Lord. Amen.

—Forward, summer 1950

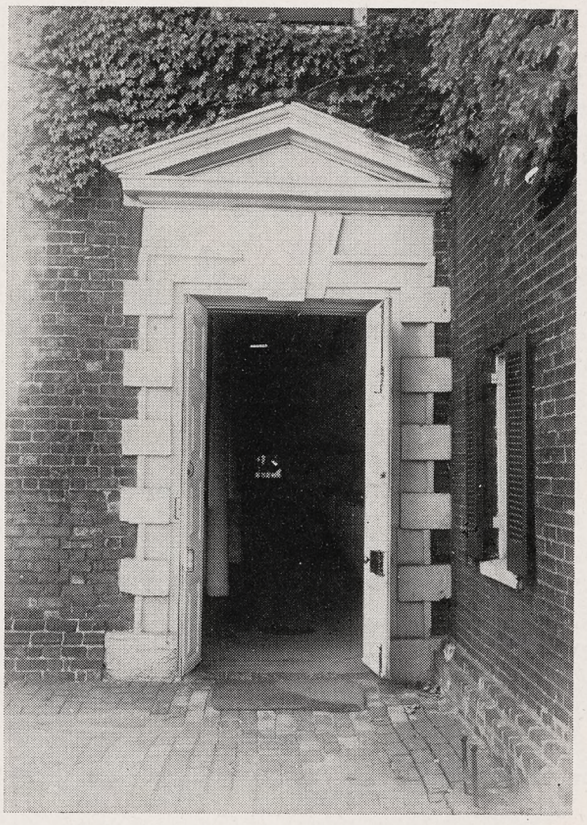
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Highlights In The First Century Of Christ Church, Alexandria

THE congregation of Christ Church, Alexandria, had its beginning sometime prior to 1752, which was three years after the establishment of the town. The minutes of the vestry of Truro Parish for July 1752 refer to the need of repairs for the church in Alexandria, which is an indication that the first building had been in use for some time, probably long prior to the founding of the town itself. In 1764, the vestry of Truro Parish, of which Colonel George Washington was a member, saw the need for the establishment of a new parish which would include the congregations of the Alexandria church and The Falls church. In 1765 the new parish, given the name of "Fairfax Parish" was established. At the first vestry election, Colonel Washington was among those chosen. However, due to the fact that his principal residence was in the bounds of the older Truro Parish, he never exercised his rights as a vestryman of Fairfax Parish.

In 1767 the vestry entered into a contract with James Parsons to build the present building of Christ Church at a cost of 600 pounds. The architect was James Wren, one of the vestrymen of the parish and a cousin of Sir Christopher Wren. Because of the business failure of Mr. Parsons and his inability to complete the church building, the task of finishing it was turned over to Mr. John Carlyle who completed the building early in 1773. On February 27th, 1773 the vestry accepted the church as "finished in workmanlike order." Since that day this building has been in constant and continuous use as a house of worship. General George Washington was one of the original pew-holders and paid the highest price that was paid for any of the pews, namely 36 pounds, 10 shillings. In the very shadows of Christ Church one Sunday morning in 1774, surrounded by the congregation, everyone of whom he knew well, Washington advocated withdrawing allegiance from King George and declared that he would fight to uphold the independence of the Colonies. Nine years later, after the independence had been successfully established, he returned to Mount Vernon on Christmas Eve. The next morning he was back in his accustomed pew in Christ Church to receive his Christmas communion and to hear his rector, the Rev. David Griffith, proclaim that peace and good will reigned once more in the land. It is said that no one in the church that morning bowed in deeper gratitude than did the great General as he thanked God for victory and peace.

On April 25th, 1785, George Washington and other prominent laymen of Fairfax Parish met in Alexandria and signed a contract binding "themselves, their heirs, executors, administrators, and assigns" to pay annually to the minister and vestry of the Protestant Episcopal Church in Alexandria the sum of 5 pounds for each pew assigned to them. George Washington's well known signature is appended to this original contract which is still preserved in the old minute book of the parish vestry. Christ Church is fortunate in having the minutes of all vestry meetings of the parish from August 26th, 1765 down through the most recent meeting which was May 8th, 1950. General Washington was very regular in his attendance at Christ Church from the time of the end of the Revolution until his death in 1799. During this entire time Pohick Church, Truro Parish, with which he had been



NORTH DOOR of Christ Church. On January 1, 1942, the Presidential car brought President Roosevelt and Prime Minister Winston Churchill to this door to attend services

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closely associated before the war, was not open for services. The Rev. Thomas Davis, who was rector of Christ Church from 1792 to 1806, conducted General Washington's funeral at the request of Mrs. Washington at Mount Vernon on December 16th, 1799. Five years later, on April 12, 1804, George Washington Parke Custis, adopted son of General Washington, presented to Christ Church "The family Bible of General Washington used at Mount Vernon." This Bible is still in the possession of the church and is shown on special occasions.

Chaplain Becomes Rector

THE Rev. David Griffith, former chaplain in the Continental Army and an intimate friend and spiritual advisor of General Washington, became the rector in 1779 and served until his death in 1789. During this period he played a very important part in the establishment of the Protestant Episcopal Church in the United States. In 1786, the clergy and laity of the diocese of Virginia elected him to be their first bishop, but because of the financially depressed condition of the Church he was unable to go to England to receive consecration. He died in Philadelphia in 1789 while serving as delegate from Virginia to the first General Convention of the Church.

The Rev. Bryan Fairfax succeeded Dr. Griffith as rector and served until 1792 when he inherited a seat in the House of Lords of the British Parliament. In 1793 he went to England and established his rights as the Eighth Lord Fairfax, Baron of Cameron. After six years in England he returned to Mount Eagle, the colonial residence of the Lords Fairfax, which is just outside Alexandria. Bryan Fairfax the Tory, and George Washington the leader of the Revolution, remained close personal friends in spite of their political differences. It is believed that the last time that George Washington filled a social engagement was when he had dinner with Bryan Fairfax a few days before his death in December, 1799.

The Rev. William Meade was rector from 1811 to 1813. His unbounded energy and evangelical zeal accomplished much for Christ Church and for the re-birth of the Church in Virginia. He was consecrated bishop in 1829. His great episcopate in the diocese lasted until his death in 1862.

The Rev. Reuel Keith was rector from 1825 to 1827. He was the first professor of the Virginia Theological Seminary in Alexandria and played an important part in the early life of this great evangelical institution which was founded and housed at that time only a few doors from Christ churchyard. It was the Rev. Dr. Keith who solemnized the marriage of Lt. Robert Edward Lee and Mary Custis at Arlington mansion.

Robert E. Lee

WHEN Robert E. Lee was three years old his family came to live at 611 Cameron Street in Alexandria which is two doors from Christ churchyard. As a child he played in the churchyard and in the rectory yard and was closely associated with the life of Christ Church. Lee was not confirmed during his youth. When he was forty-six years old, having attained the rank of Colonel in the U. S. Army and while serving as superintendent of the U. S. Military Academy at West Point, he received the Apostolic rite of confirmation at the hands of the Rt. Rev. John Johns, then bishop coadjutor of Virginia. At this service which took place in Christ Church, July 17th, 1853, Colonel Lee knelt between two of his daughters who were confirmed with him. A small silver plate in the communion rail marks where he knelt. While in residence at Arlington mansion, a few miles from Alexandria, General Lee regularly attended services at Christ Church. One Sunday morning in April 1861, Lee drove as usual from Arlington to attend the service at Christ Church. He had previously resigned his commission in the Federal Army. At the conclusion of the service he was approached by a committee of Virginia leaders from Richmond who offered him command of the Army of Virginia which led to his eventual selection as head of the Army of the Confederacy. Federal troops occupied Alexandria during the War between the States and Christ Church was used as the Post Chapel of the occupying forces. In 1866 the church was restored to its old vestry.

A significant fact about Christ Church is that the building has never been radically changed. The only exterior change is the addition of the tower in 1818. The only structural change in the interior is the addition of the gallery in 1786. However, the gallery was a part of the original plan. Beginning in 1820 the square pews were altered to face forward. George Washington's pew, No. 60, is the only pew which retains its original shape.

Almost every President of the United States has worshipped in Christ Church. Traditionally, the President sits in the Washington pew. Much could be written about the many great spiritual leaders and consecrated laymen who have served and worshipped here but space does not permit the telling of their stories. The doors of this church have been continuously open for 177 years and it is not an exaggeration to say that this house of God has been an influence and a witness for Christ to millions of people.

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How Christ Church Raised Its Building Fund

IN inaugurating the building fund campaign, the vestry of Christ Church elected its senior warden, Mr. Gardner L. Boothe, to be the general chairman and Mr. Robert J. Johnson, a communicant who had proven himself to be an able leader in church promotion, to be the campaign director. The vestry itself served as the committee on plans and policy and appointed able members of



CHOIR BOYS receive their shovels for the Parish Hall ground breaking ceremony

the congregation to be responsible for enlisting workers, publicity, training workers, printing and listing, assignment of prospects and volunteer secretarial assistance. Leaders were also chosen by the vestry to head the four divisions of workers, namely: the special gifts division, the women's division, the men's division, and the church school division. Each division head chose three captains whose duties included enlisting canvassers.

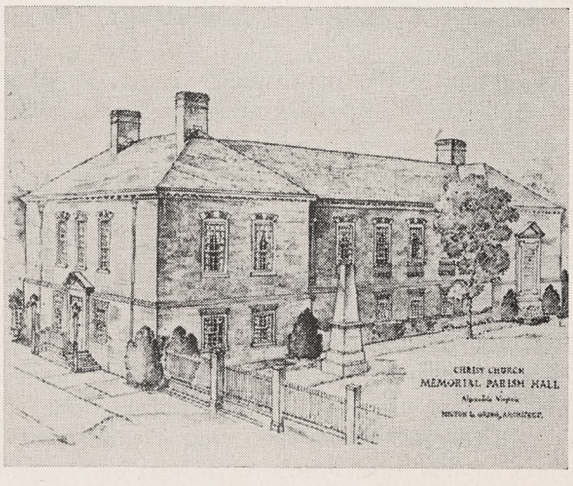
The clergy, with the assistance of three communicants who are professionals in the fields of printing, engraving, photography, and layout, produced a twenty page brochure which set forth clearly the need of a new parish hall, described the proposed building, and the obligation and opportunity of the people to provide the answer. The goal that was set before the congregation was "At least 3% of your income for three years." Members were given the choice of making pledges payable on an annual, semi-annual, quarterly, monthly, weekly, or lump sum basis. The liberally illustrated brochure pointed out the opportunity for giving parts of the building as special memorials and described "The Book of Remembrance" in which will be recorded the name of every donor and the name of every person in whose memory a gift is made. This provision is appropriate since the building is to be called "Christ Church Memorial Parish Hall."

One hundred thirty canvassers were enlisted. They were trained in one week under the leadership of the campaign director in three evening sessions. The following week, division heads met their groups and the canvassers were given their prospect cards. Each worker was assigned to make four calls and to canvass a fellow worker as a practice call. The final workers' meeting was the "kick-off dinner" at which brief addresses were made by Bishop Frederick D. Goodwin of the diocese of Virginia, the clergy and the campaign leaders.

Most of the calls were made on a Sunday afternoon and that evening the workers reported to captains and division leaders who were assembled in the Parish Hall. Some follow-up was necessary for those who were not reached on the first day. When the campaign closed $108,000 had been pledged and the new Christ Church Memorial Parish Hall was assured.

How Parish Hall Was Planned

FOR many years the clergy and congregation of Christ Church have known of the need for a new parish hall. Three years ago their awareness of the need led the annual congregational meeting to ask the vestry to select a ways and means committee to plan and promote the building of a new and adequate parish hall. This committee was comprised of members of the vestry, representatives of all parish organizations, and experts in construction. They divided into sub-committees



NEW CHRIST CHURCH Memorial Parish Hall, drawn by Milton L. Grigg, architect

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to study the needs of every phase of the parish life. Since only one appropriate building site was available in the churchyard, and the cost of adjoining property was prohibitive, it was very important that this building provide for the maximum needs of the parish in the foreseeable future. After six months of study the subcommittee pooled their findings. On the basis of this information, preliminary floor plans were drawn showing the proposed location of the various facilities and approximate dimensions.

These preliminary floor plans were then turned over to the architect, Mr. Milton L. Grigg of Charlottesville and Alexandria, Virginia, who used them as the basis for his preliminary drawings. The congregational meeting approved these plans in principle and they were then presented to all the various groups within the parish life, for specific suggestions and criticism. This was very helpful to the architect and the vestry in obtaining a better plan. Everyone in the congregation was then invited to a "last chance" meeting for the purpose of receiving all possible constructive criticism. Using the helpful suggestions which came out of this meeting, the architect drew the final plans.

Construction on the new building is well under way. The building committee is composed of Mr. Gardner L. Boothe, Mr. Erdman T. Stulz, Mr. Clarence J. Robinson, Colonel Presley M. Rixey, USMC, ret'd. and the Rev. B. B. Comer Lile, rector.

Gardening, God and Ourselves

By HUGH McCANDLESS

Rector of the Epiphany, New York

RELIGIOUS thoughts inspired by farm life run all through the Bible. The Jews had originally been a race of herdsmen without settled farms. When they settled in Palestine the change in their mode of living created a cultural and spiritual tension which made their religion one of the great religions of the world, although they were a very small nation and a poor one.

The message of the prophets and of some of the historians of the Jews might be summed up in the phrase "To the joy of the farmers' religion you must add the justice of the desert religion." Varied examples of this tension are numerous.

It has been said that the Bible is a book that begins with God walking in a garden in the cool of the day—the Garden of Eden—and ends in a city—the new Jerusalem in heaven. But the city it ends in is not a grimy mill town—"its gardens and its gallant walks continually are green, where grow such sweet and pleasant flowers as nowhere else are seen."

As we look about us the silent green life which surrounds us is telling us about the being who made it. It tells us about the quiet power of God. Life springs up everywhere, and its seemingly gentle force is irresistible.

Over there is an old rock. One would think nothing could grow on rock. But it is covered with a simple plant life called lichen. At the sides of the rock lichen has caught pine needles and bits of dust and straw and dead leaves, and so now even the grass has a foothold. Some day that rock will be covered with vegetation.

Even in the city, bits of dirt collect in the crevices of buildings, and sooner or later there is a bit of green in the most unlikely place.

The power of life is gentle, but it is indeed irresistible. You have all seen pictures of great rocks which have been split by saplings growing through them. Daffodils have been known to grow right through thin layers of asphalt. You know how soon paths become overgrown unless they are constantly tended. And time after time one must cut out trees if he wants to keep a view open. Otherwise everything is hidden with a veil of leaves. This shows the power of life, and the power of life is only a part of the power of God.

Revelation of Ourselves

ANOTHER revelation of God in gardening is really a revelation of ourselves. We like to create, we like to share in God's creation. That is why everyone likes to grow things, because it is one of our family likenesses with God our father.

Another revelation is in the mystery and complexity of life. Indian corn, for example, cannot go on living without the help of man. It cannot pollinate and reproduce itself. No one knows how it was that the people of Central America were able to domesticate some wild plant so that now it cannot live without its master. And yet great Mayan civilizations were built only on the wealth of corn fields, and no one knows the answer to the mystery.

A tree may seem a still and lifeless sort of thing when the air is still, and its branches do

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not move, and yet the tree is full of life coursing up and down its trunk. Each leaf is composed of thousands and thousands of minute square cells and each cell has at its edges a tiny waterway and little particles float continually around the cell. When you first see this under a microscope you can hardly believe your eyes.

Gardening also tells us some useful things about the growth of our own souls. One of these is the necessity for occasional destruction, if we want to create. If we want to grow flowers, we must uproot weeds. Even Albert Schweitzer, who carries "reverence for life" to an extreme point, describes himself as a mass murderer because as a doctor he must destroy many harmful germs. The gardener must destroy slugs and aphids and cutworms in order to create more useful life.

We must uproot and stamp out some things in our souls if we want better things to grow there. Life cannot always be merely the doing of things we want to do—sometimes we must weed out our desires and impulses.

Fertilizing a garden is no good unless you weed it too. And in the same way, our lives need not only opportunities to grow, but discipline in order to grow well.

Another thing we learn is the way weeds seem to imitate useful plants. Chickweed pretends it's carrots or marigolds, parsley can look very like petunias, portulaca, or nasturtiums!

Weeds are tough and versatile, and so are our sins. A bad temper can masquerade as a sense of justice; a mean streak cries out "Don't uproot me; I am a sense of humor." Laziness calls itself serenity, and idle curiosity sometimes claims to be friendly interest!

Another lesson is that the best and rarest plants take hard work. Petunias seem to jump up anywhere. But with a plant like Gerbera you have to prepare the soil for weeks. After trying to grow Gerbera you certainly get the point of our Lord's parable of the soils. (St. Matthew 13:3-23).

One last lesson was pointed out by Rudyard Kipling: "The best work a gardener does is done upon his knees."

Knock! Knock!

By PHILIP H. STEINMETZ
Rector of the Ashfield Parishes

PRAYER begins with God's knocking at our door rather than with our sending application for his favor. He shows us what is good and then we respond by seeking it. If God ceased seeking us, there would be no more prayer, just as there would be no color without light.

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NEWS OF OTHER CHURCHES

DETROIT CONFERENCE URGES PEACE

The conference on the Church and war, held in Detroit and reported in The Witness last week, passed a number of timely resolutions on the closing day, May 11. The Churches were urged to completely repudiate war and "to repent their past involvements in the sins of national warfare." The Churches were urged to support demands for a U. N. world conference "to consider not only the outlawing of the atom and hydrogen bombs but to press for universal disarmament."

The statement declared that "Communist leaders have risen to power because they have linked their ideology with the drive for national freedom and economic betterment. A positive demonstration of Christianity in social and economic terms is the most effective answer to the appeal which Communism makes to desperate multitudes in all parts of the world."

In the economic area, the delegates favored a middle-way of private, public and cooperative ownership "which will embody both personal freedom and social justice, and which will incorporate the peaceful cooperative motive and method and eliminate the warring competitive motive and method which causes internal industrial conflicts and leads to international political conflict."

On civil liberties the statement declared that they must not "be abridged by legal or extra-legal measures such as special loyalty oaths, guilt by association, over-emphasis on secrecy, the chaining of scientific research to military ends, threats to academic freedom, Congressional immunity for unsubstantiated charges, or the attempt to proscribe political parties as such. Freedom for political and religious dissent and for the expression of unorthodox opinions must be protected both by laws and by an informed and courageous public opinion."

There were about 400 delegates, representing most of the Protestant Churches, attending the four-day conference.

RECOGNITION OF CHINA IS URGED BY MISSIONARIES

Early American recognition of China's Communist government was urged in a memorandum addressed to Secretary of State Acheson by 68 Protestant churchmen, most of them associated with mission work in China.

"Recognition of the People's Republic," the memorandum said, "would provide a way of carrying on relations between the United States and China without implying on the part of our country approval of the Chinese government's philosophy or ideology. This is in line with the principle already followed by our government in regard to certain other nations."

The churchmen declared that "reliable information indicates that a majority of American missionaries in China desire to have our country recognize the present government."

"It is evident that if the United States is to hold its place in Asia," the memorandum said, "we must be constantly aware of the longings and aspirations of the common people in all lands and shape our policy so as to aid in every proper way the fulfillment of these hopes. Recognition of the People's government of China would clearly show that the American government is not to be understood as opposing needed changes.

"Christian missions, which, in addition to evangelism, comprise a broad program of medical, educational, social and relief work," the memorandum went on, "operate within the framework of the People's Republic, but non-recognition tends to militate against the carrying on of such work by Americans."

Among the signers of the statement, which was also addressed to the chairmen of the Senate foreign relations committee and the House committee for foreign affairs, were Wynn C. Fairfield, secretary of the Foreign Missions Conference; Rowland Cross, secretary of the China committee of the FMC and J. W. Decker, a secretary of the International Missionary Council.

CHURCH-GOING STUDENTS FOUND MORE TOLERANT

A tendency for church-going college students to be more "democratic" than non-church-goers in their feelings toward other races is revealed in a survey just completed by two university psychologists. Several hundred students from Louisiana, Florida, and Alabama were studied by E. Terry Prothro, associate professor of psychology at the University of Tennessee, and John A. Jenson of the psychology staff at Alabama Polytechnic Institute. Purpose of the study was to determine whether there is any relationship between attitudes toward various minority groups and attitudes toward the Church.

The two psychologists found that there seems to be such a thing as an "anti-democratic personality." Students prejudiced toward one minority group were usually prejudiced toward another. Students favorable to one group were favorably disposed toward all.

The same attitudes are indicated among the minority groups themselves. A preliminary study of Negro college students suggests that church-goers tend to be more "democratic" toward whites and other races than those who stay away from church.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Christianity and Society. By Nels F. S. Ferre. Harpers. $3.75.

Nels Ferre has proved himself to be one of the most wide-ranging minds and one of the most devout thinkers among American Christians. This is the third volume in a series on Christian theology. It deals with the theological foundations of Christian social ethics. Ferre combines a radical Christian vision with unusual discrimination on concrete issues. He is drawn to both Christian pacifism and Christian socialism but he is not doctrinaire or absolutistic in discussing either. His theology is free from the tendency to emphasize discontinuities that is so common today and yet he recognizes real differences. He does justice to the level of creation which he identifies with "the Spirit of God" and to the level of redemption which he identifies with "the Holy Spirit." He seems to me to ignore some of the difficulties in relating Christian agape to the social order but he is moving toward a more realistic position on this matter. He has not made the reader's job an easy one but anyone who reads the fifth chapter on "The Distinctive Dimension of Christian Social Action" will come close to the heart of his thought and may be tempted to read the book as a whole.

—JOHN C. BENNETT

The Tree of Life. By David K. Montgomery. Morehouse-Gorham. $2.

An exposition of the seven sacraments, written simply, with feeling and understanding, and with some telling illustrations, by the Dean of St. Paul's Cathedral, Springfield, Illinois.—C. C. RICHARDSON.

Eternal Values in Religion. By James Bissett Pratt. Macmillan. $2.00.

A posthumous publication of the distinguished Professor of Religious Psychology at Williams College. Dr. Pratt writes with lucidity on a number of aspects of religious experience. The opening chapters on the psychology and justification of worship are particularly rewarding.

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EPISCOPAL CHURCH NEWS

BISHOP PARDUE SPEAKS AT CIO CONVENTION

★ When the international convention of the CIO met in Atlantic City on May 10th, Bishop Austin Pardue of Pittsburgh gave the invocation and an address. Since becoming a bishop a little over six years ago Bishop Pardue has enjoyed close association with several CIO leaders, especially among the United Steel Workers. A great many communicants of the diocese of Pittsburgh are members of the CIO, and in a few instances the entire vestry of a church is made up of CIO members, or members of the United Mine Workers.

CHURCHES SPONSOR BENEFIT

★ St. Philip's, New York, joins with the Presbyterian Church of the Master in sponsoring a benefit theatre party at "Lost in the Stars" on Memorial Day. The musical, with its locale in South Africa, stars Todd Duncan, tenor, in the role of a South African Negro priest of the Episcopal Church. The money raised by the benefit will be used for youth work in the two churches, including its camps. St. Philip's maintains two camps, one at Burlington, Vt., and the other at Tunkhannock, Pa., where The Witness is published.

EAST CAROLINA HAS CONVENTION

★ The convention of the diocese of East Carolina was held at Christ Church, Elizabeth City, N. C., May 10-11. The Rev. Edgar R. Neff, field representative, explained to the delegates the expanded program of the National Council. The speaker at the convention service was the president of the University of the South, Boylston Green.

LARGE SCHOLARSHIP AT TRINITY

★ The largest scholarship bequest in the history of Trinity College, Hartford, exceeding $140,000, has been received from the estate of the late Rev. George M. Thompson. He was rector of Christ Church, Greenwich, Conn., from 1895 to 1924. The fund will provide ten full-tuition scholarships each year.

GLORIA DEI CHURCH CELEBRATES

★ Gloria Dei (Old Swedes) Church, Philadelphia, launches a year-long observation of the 250th anniversary of its church building with special services on June 4th. The historic building, oldest church in Pennsylvania, was built in 1700 on its present site, though the history of the parish dates back to 1642.

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EPISCOPAL CHURCH NEWS

(Continued from page 8)

a clear agreement as to policies and procedures shall be made, and clergy and laity of the diocese shall be made available to assist.

It is hoped to make a minimum of four studies a year of dioceses or districts, and there will be provision for some local studies of cities, counties or small areas.

Mr. Wieland and the Rev. Clifford L. Samuelson head the administrative committee of the unit, the Rev. Almon R. Pepper and the Rev. Joseph G. Moore for urban and industrial; Pepper and the Rev. J. Arnold Purdie for social service institutions and parish social service; the Rev. Tollie L. Caution for Negro work, the Rev. Roger W. Blanchard for college work, and Miss Mildred Ashland as committee secretary. Assisting the field staff with the officers named, are the Rev. William B. Spofford Jr., and Mr. Samuel A. Lawrence, the Ven. Norman L. Foote, Prof. William V. Dennis, the Rev. Joseph W. Nicholson, and others.

CHURCH WORK AT POST CHAPEL

★ Bishop Goodrich R. Fenner of Kansas recently visited the post chapel at Fort Leavenworth, and returned filled with enthusiasm over the work our Church is doing among soldiers and civilians in that area.

Said the Bishop: "What an inspiring congregation! The church is always filled to overflowing and the choir under the direction of Miss Margaret Berry is always of the highest quality in presenting the music of the church. During the service, Chaplain Kenneth M. Sowers presented fifty-one persons for confirmation. The chaplain must conduct numerous services each week and direct the teachers and pupils of a church school that numbers about five hundred. After the service we went over to the Fort Leavenworth officers' club, where the newly confirmed and members of their families were entertained at dinner. There were one hundred and ten people who sat down to break bread. After the dinner, Chaplain Sowers called upon Lieut. General Eddy and me to make speeches. He introduced General Eddy as 'the leading communicant of the chapel,' and I should say he is, even though he entered an emphatic disclaimer."

ST. JOHN'S, STOCKTON CELEBRATES

★ St. John's, Stockton, Calif., marked its centennial May 4 at the concluding service of the synod of the Pacific, when 83 persons were confirmed simultaneously by five bishops at Bishop Walters' invitation: Campbell, suffragan of Los Angeles; Kinsolving of Arizona; Walters of San Joaquin; Rhea of Idaho; Gooden, retired of Los Angeles. The class was presented by Rector George F. Pratt.

Bishop Rhea was elected president of the province, succeeding Bishop Gooden.

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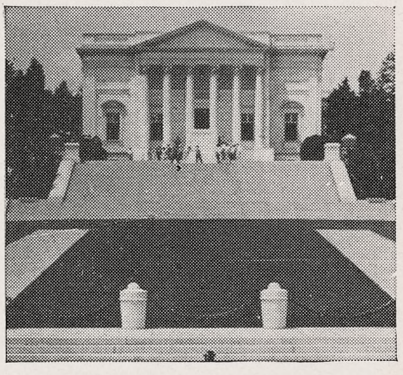
★ The convention of the diocese of western Mass., was held May 17 at Christ Church, Fitchburg, with the Rev. A. Vincent Bennett the host. The preacher at the convention service was the head of the home department of the National Council, the Rev. George Wieland, and a missionary address was given during the session by Bishop Daniels of Montana.

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PEOPLE

DEATHS:

MRS. MARY LILE ROGERS, widow of the Rev. E. Reinhold Rogers, died in St Petersburg, Florida on May 2nd, after an extended illness. The Rev. Dr. Rogers was for many years, the rector of the Boys Home, an institution of the diocese of Southwestern Virginia and the diocese of Southern Virginia located at Covington, Virginia. Before taking orders he had been a member of the faculty of the University of Virginia and headmaster of the Jefferson School in Charlottesville. Mrs. Rogers was born at Trinity, Alabama, and spent much of her early life in the home of her brother, Dr. William Minor Lile, dean of the law school at the University of Virginia. It was here that she met Dr. Rogers. She is survived by three sons, William Minor Lile Rogers of Marblehead, Mass., E. Reinhold Rogers Jr. of St. Petersburg, Florida and John Lile Rogers of Lynchburg, Virginia. The burial office for Mrs. Rogers was read in Charlottesville, Virginia on May 5th by her nephew, the Rev. B. B. Comer Lile, rector of Christ Church, Alexandria, Virginia.

ORDINATIONS:

GEORGE E. HAYNSWORTH was ordained priest May 10 by Bishop Carruthers at Holy Trinity, Ridgeland, S. C., where he is in charge. He also serves churches at Bluffton and Estill.

LAY WORKERS:

W. TED GANNAWAY has resigned as a member of the National Council since business requires him to move from the 4th province, which he represents. He was largely responsible for the presentation of the Church's program through laymen earlier this year.

CLERGY CHANGES:

H. R. COYKENDALL, formerly rector of St. Paul's, Hudson, Wis., is now assistant at Gethsemane, Minneapolis, Minn.

PAUL F. WILLIAMS, formerly vicar of Holy Communion, Liberty, N. Y., is now rector of St. Michael's, St. Michael's, Md.

JOHN J. McCARTHY, assistant at Tioga County Mission, diocese of Central, N. Y., is now a novice of the Order of the Holy Cross.

JOSIAH O. HOFFMAN JR., formerly rector of St. Luke's, Monrovia, Calif., is now vicar of St. Dunstan's, San Diego, Calif., and chaplain to Episcopal students at San Diego State College.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

FREDERICK J. WARNECKE
Dean of Trinity Cathedral, Newark

The failure of the Church to raise the new budget so enthusiastically passed by General Convention should cause us to re-examine the bases of our Church giving. For the lack of success in the March 12th campaign cannot be ascribed either to general lack of assent throughout the Church to the new budget, nor to the department of promotion, nor even to our convenient scapegoat, the second province. The department of promotion went all out to provide materials, to train leadership, to make speakers available, and to implement the campaign. Failure nonetheless indicates once more that we have reached a dead end in the approach behind the every member canvass. In brief, that philosophy has been to insist that if we would educate the people of the Church in the needs of the Church, they would give to the budget.

But they haven't! Year after year, we have failed to meet the full proposed national budget, despite all kinds of education and promotional strategy.

I suggest that we turn to the Christian concept of stewardship. The process would then be straightforward and intimately connected with a man's personal religion. We would teach that every Christian is called upon by God to be a good steward of his time, of his talents and of his possessions. This demand is unrelated to parish budgets or missionary quotas. Every man personally has a responsibility to God to be a good steward.

This stewardship is, in part, fulfilled by proportionate giving of his income. The tithe is the traditional and biblical percentage. Why are we Episcopalians afraid to say this? Immediately it answers the question, How much should I give? We avoid the delusion of 'average' gifts. We solve the situation of a wealthy man in a small parish; as well as the need for the widow's mite.

Budgets would then be explained as reports of the stewardship of executives and leaders charged with expending our gifts. The great missionary work of the Church would be taught as the result of good stewardship, and not used as a lever to pry grudging gifts from reluctant people.

I have faith that if the Church taught Christian stewardship and tithing, far greater sums would be available for parishes, for dioceses and for the national Church. If Holy Scripture is not sufficient warrant for this, look at those Churches giving the largest gifts for missionary work! They are without exception those that have preferred to accept Christian stewardship and tithing to the tricks of modern advertising.

MRS. C. E. ROBERTS
Churchwoman of Dallas

Concerning "Morning Prayer in Modern English" (Witness, May 4) I fail to see any necessity for, or improvement in, Dean Warnecke's changes. Why is "schemes" better than "devices;" "fellowship of believers" better than "communion of saints"—to take two at random? If "redeemed with thy precious life" is better than "blood," will the communion service have to be changed to read, "this is my life?" The whole thing is so unnecessary.

Let the writer revise such hymns as "He who would valiant be" and "Once to every man and nation" and others. I smile to think of an Episcopal congregation "sharing the wretched crust." Why not revise Shakespeare?

I did enjoy "Life in a Wrecktory" by Mrs. Minifie and the letter in Backfire by James J. Joseph of Brooklyn. I also greatly enjoyed the adventures of Mr. Entwhistle and hope that there may be more to come.

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THE

Witness

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June 1, 1950



CHARLES D. KEAN
President of the Episcopal Evangelical Fellowship

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Episcopal Evangelicals Hold Meeting In St. Louis

Representatives of Twelve Dioceses Attend The Midwestern Conference

★ The Word and Sacraments" was the theme of the midwestern conference of the Episcopal Evangelical Fellowship held at the Church of St. Michael and St. George, St. Louis. The gathering was the first midwestern regional session since 1946.

Besides the clergy and many lay people from the diocese of Missouri, there were in attendance people from the dioceses of Arkansas, Chicago, Fond du Lac, Kentucky, Michigan, Ohio, Pittsburgh, Southern Ohio, Springfield, Tennessee and West Missouri.

Bishop Richard S. M. Emrich of Michigan, was the preacher at the opening service. He described the vocation of both Evangelical preaching and parish life as that of following the insight of John Wesley's view of his own ministry. He once described a sermon he preached as "I held Christ before them for three hours." Others taking part in the service were Bishop William Scarlett of Missouri; the Rev. R. Malcolm Ward, of Maumee, Ohio, secretary of the E.E.F.; the Rev. Augustine G. Jebaraj, of the United Church of South India; the Rev. Charles D. Kean, of Kirkwood, Mo., president of the Episcopal Evangelical Fellowship, and the Rev. J. Frank Sant, rector of St. Michael's.

Bishop Scarlett presided at the morning session on the following day, when the paper was presented by the Rev. Howard A. Johnson, professor of theology at the University of the South. Prof. Johnson said that "Because of our refusal to hear God's word of command we hear the word as condemnation. But in the Bible we also hear a word of promise. God's word is not only known as demand, but also as gift. God always supplies men with what he requires from them."

The discussion leaders were the Rev. Andrew E. F. Anderson, rector of St. Andrew's Church, Louisville, and the Rev. Oscar F. F. Seitz of Bexley.

The Rev. Charles F. Penniman of St. Louis, vice president of the E.E.F., presided at the afternoon session, when the paper was presented by the Rev. Clifford L. Stanley, professor of theology at the Virginia Theological Seminary. Professor Stanley said that "the Catholic age before the Reformation overemphasized the sacraments almost to the point of an exclusive emphasis." He saw a revival of the same tendency today. "I don't like the symbolism of a Church with a central altar around which all Church life flows, because it is deficient. In the early Church, the ambo was both pulpit and altar, and all Church life flowed around them both.

"The word was reintroduced at the Reformation, but Protestantism has tended to be as one-sided and ultimately as self-defeating as the Catholic age, by making the sacraments subserviant to the word, and products of it. The result is that modern man tends to be schizophrenic. He has sacraments in the Church and things outside. We cannot treat men as things on the outside and then go into the church and take bread and wine and make the body of Christ."

As a result of its double heritage, Stanley said, "The Anglican Church is like the child of divorced parents, who looks at both with love although they look at each other with hostility. And the effect is tragic."

Discussion leaders at this session were the Rev. John N. Hauser, rector of Christ Church, Springfield, Ill., and the Rev. Leonard F. Thornton Jr., director of the student YMCA at the University of Missouri.

Stanley was principal speaker at the dinner which concluded the conference. His subject was "Protestantism in America Today." Prof. Stanley said that the Reformation doctrine of "Justification by Faith" supplies the modern world what it needs in order to deal adequately with the problem of "an age where men are losing faith in their own selfhood, and where a society which has hoped too much now hopes too little."

The Rev. Augustine Jebaraj gave a report on conditions today in the United Church of South India today. Mr. Kean presided at the dinner.

INTER-COMMUNION URGED BY IRISH BISHOP

★ Bishop McCann of Connor told delegates to the general synod of the Anglican Church in Ireland that they were "in a rather paradoxical position" by voting for inter-communion with Old Catholics and refusing it to the United Church of South India.

EPISCOPAL CHURCH NEWS

DAVID RICHARDS ELECTED FOR ALBANY

★ The Rev. David Richards, assistant at St. George's, Schenectady, N. Y., was elected suffragan bishop of Albany at the convention held at Lake Placid, May 17. At the opening session that day the nominees who had previously been voted upon were withdrawn. Richards, who is not thirty until his next birthday, January 23, 1951, will have to wait until that date to be consecrated.

The election was deadlocked on the first eight ballots with the following clergymen receiving votes; Dean Kennedy of Albany; John Higgins of Providence; Allen Brown of Hudson, N. Y.; Bishop Viegeli of Haiti; H. Boardman Jones of Troy; Oliver Carberry of Albany; Michael Coleman of British Columbia; Charles Kennedy of Glens Falls, N. Y. Following the fifth ballot all names were withdrawn except Dean Kennedy and John Higgins. On the eighth ballot, with 96 clergy votes cast, and 49 needed to elect, Kennedy received 54 and Higgins 42. There were 72 lay votes, 37 being a majority, with Kennedy receiving 34 and Higgins 38. Bishop Barry therefore announced a postponement. The following morning only Richards was nominated.

In his address, Bishop Barry urged increased salaries for clergy, and asked for a committee to study diocesan organization which will make recommendations for any reorganization of diocesan affairs.

The Rev. Frederick Evenson of Gilbertsville proposed a canonical change to permit women on vestries, but the proposal was rejected.

Before the election of Richards as suffragan, the Rev. Frank L. Titus of the overseas department of the National Council, had told the delegates that Richards was to go as a missionary to Columbia, South America.



E. FELIX KLOMAN
A Vice-President of the E.E.F.

CONNECTICUT WILL HAVE SUFFRAGAN

★ Connecticut is to have a suffragan bishop, following the retirement next January of Bishop Budlong (Witness, May 25). Bishop Gray, in addressing the convention which met at Christ Church Cathedral, Hartford, told of surveys being made in various areas for the possible establishment of new missions and he called for support of great opportunities for missionary work in the state.

CHOIR FESTIVAL IN ALBANY

★ Twenty-five choirs from churches throughout the diocese participated in a choir festival held May 20 at the cathedral in Albany. They sang under the direction of Everett Titcomb of Boston.

RECTOR RECEIVES AWARD

★ The Rev. Elden B. Mowers, rector of Grace Church, Detroit, was recently named the "distinguished alumnus" of Saginaw high school. The award has been made annually twelve times and this is the first time it went to a clergyman. His career was related by a student and included working with a road construction gang, wrestling, teaching, working with youth. It was in this way that he got his education, after which he served in the ministry in Pennsylvania, West Virginia, Cuba and now back in his native Michigan.

DELAY ACTION ON WOMEN

★ The convention of Rhode Island, meeting in Providence, delayed action on a petition to General Convention which would so change the constitution as to permit women to serve as deputies. Two delegates expressed the fear that if capable women went to Convention, men would use it as an excuse to stay home. The resolution was tabled until next year.

Borrowing $37,000 for missionary projects was authorized, though the delegates set a $100,000 limit on borrowing for projects. The money authorized is for rectories and churches and for an expansion program which was launched three years ago.

DETROIT CHURCHES DEDICATED

★ Three recently completed buildings were dedicated in Michigan on May 14: St. Clement's, Inkster; St. Philip's and St. Stephen's, Detroit; St. Gabriel's, East Detroit. At Inkster the building is a parish house. The other two are churches, though the one at East Detroit will become a parish house when a new church, now planned, is built.

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SPRINGFIELD HAS LARGER BUDGET

★ The diocese of Springfield at its synod in Pekin, Illinois, May 16 and 17, adopted the largest budget in its history for the coming year, $43,950. Of this amount $14,000 was voted to the National Council as an expectation for the missionary quota. This is more than triple the amount given three years ago.

Bishop Charles A. Clough, in his address, termed it "miraculous" that in the past year almost every one of the 43 parishes and missions reported many improvements to the material fabrics of their churches, rectories and other properties.

The Rev. E. Dargan Butt of Seabury-Western Seminary, was the speaker at the banquet. He called for increasing interest in and support of the town and country work of the Church.

SMEAR TACTICS DENOUNCED

★ Smear tactics in conducting Congressional investigations were condemned as a "violation of principles of American democracy" in a resolution passed by the convention of the diocese of Western Massachusetts, meeting at Fitchburg. The convention also went on record as opposing the exclusion of Russia from the United Nations. It recommended the release of surplus food supplies to needy areas at home and overseas and urged famine relief to China.

A recommendation that the United States grant de facto recognition to the Communist government of China was defeated by a close margin.

Resolutions opposing gambling, approving a study of pension plans for lay employees of parishes in the diocese, and favoring measures to combat racial discrimination were adopted.

The delegates voted to create a revolving fund to make loans or grants to parishes for building and capital improvements. Although no specific sum was named, it was suggested prior to the vote that the amount would total about $100,000.

In his annual address, Bishop W. Appleton Lawrence spoke of the "financial stringency" under which most clergymen operate and suggested that "an automobile is a required parish tool" and should be provided for in the parish budget.

BISHOP BOYNTON ACCEPTS

★ Bishop Charles F. Boynton of Puerto Rico has notified Bishop Gilbert that he accepts the election as suffragan bishop of New York.

COMMENCEMENT AT ST. AUGUSTINE'S

★ Langbourne M. Williams, layman of New York, gave the commencement address at St. Augustine's College, May 30th. The baccalaureate sermon was by the Rev. Henry J. C. Bowden, who is chaplain at the veterans' hospital, Tuskegee, Ala. There were 77 to receive degrees, largest in the history of the college.

MICHIGAN YOUTH MEETS

★ The convention of youth of the diocese of Michigan met at Saginaw, with two voting delegates from each of the 130 parishes and missions. Main speakers were the Rev. Charles D. Braidwood of Lapeer, who gave an address on "Storm troopers for Christ" at the banquet; Bishop Emrich and Bishop Hubbard.

CONFERENCE FOR YOUNG PEOPLE

★ Bishop Oliver Hart is to be the chaplain for the young people's conference, which will be held at Haverford College, June 25-July 1. The dean is the Rev. John Vander Horst. Bishop Armstrong and Bishop Remington are also members of a large faculty.



—Photo by Arthur Witman, St. Louis Post-Dispatch

EVANGELICALS WORK FOR INTER-CHURCH COOPERATION: The Rev. Charles D. Kean, rector of Grace Church, Kirkwood, president of the E.E.F., is also president of the Ministers' Alliance of Kirkwood. The group is in session at the Presbyterian Church

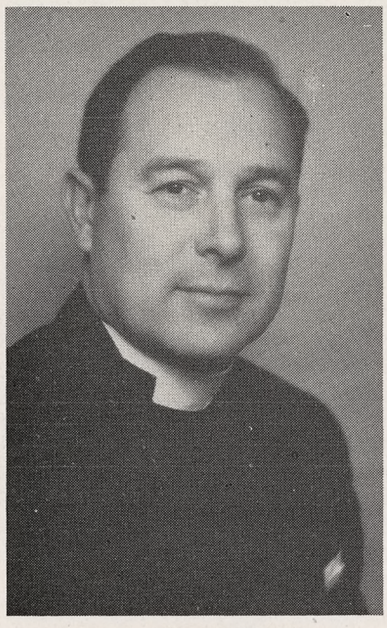
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EPISCOPAL CHURCH NEWS

ST. MARK'S CHURCH CELEBRATES

★ Te Deum Laudemus was the theme of the services and events in the celebration of the centennial of St. Mark's Church, San Antonio, May 13-16. Five bishops who were former rectors of the parish were present. Bishop McKinstry of Delaware was preacher at the mid-day service on Sunday; Bishop Hunter of Wyoming at 9:30; the church was filled to overflowing at both services. Monday marked the twenty-fifth anniversary of the consecration to the episcopate of Bishop Huston of Olympia, now retired. He was the celebrant on that day at the corporate communion of the women of St. Mark's and speaker at the luncheon which followed.

Bishop Wright of East Carolina arrived just in time to be speaker at the banquet on Monday evening which was attended by a capacity crowd. The Rev. Harold C. Gosnell, rector of the parish, was toastmaster and a spirit of merriment mingled with seriousness throughout the evening. He read letters from many former assistants, and from boys of St. Mark's now in the ministry; from Bishop Juhan, once a choir boy there and from Mrs. Philip Cook, whose husband gave such great service to the parish in the past. Mrs. W. Bertrand Stevens, widow of the late Bishop of Los Angeles, beloved of St. Mark's, was present for all the events.



R. MALCOLM WARD
Secretary of the E.E.F.

OPPOSE REVISION OF PRAYER BOOK

★ The convention of West Missouri adopted a resolution opposing revision of the Prayer Book. It states that "the controversial atmosphere which is heightened and emphasized during a period of revision" would cause "genuine distress among the laity." The expenses to parishes to purchase new books was also given as a reason for the opposition.

RACE RELATIONS IMPROVING

★ Charles P. Taft, Episcopalian, told the general assembly of the Presbyterian Church, meeting in Cincinnati, that steady and broad progress is being made in the matter of race relations in the United States. Contending that fewer and fewer people, even in the South, consider our situation as a caste system, Mr. Taft added that it is becoming "little more of a caste system than exists in many other situations not involving race at all."

E. WALTER CHATER RESIGNS

★ Rector E. Walter Chater has resigned as rector of Trinity, Fayetteville, N. Y., to become rector of All Saints, Harrison, N. Y. His resignation followed by two weeks the turning down by diocesan convention of the seating on his vestry of Mrs. Arthur Lambert, his former parish treasurer for some years. Mr. Chater had made the original ruling last January that Mrs. Lambert should be seated regardless of diocesan and Church canons, and had been a leader in the diocesan department of social relations move to force a change at the convention.

Since the convention, Mrs. Lambert announced to the press that she would continue "to sit and attend vestry meetings as I have done all year." The Central New York test case has been a very trying one for Mr. Chater, as his bishop, Malcolm E. Peabody, heads a national Church commission to investigate the status of women in the Church.

Vigorous efforts are reported to be planned to obtain Mrs. Lambert's resignation, and a diocesan lawyer said that "the coming of a new rector might clarify the situation, and she will resign in good faith." A spokesman for Mrs. Lambert said that the resignation of Mr. Chaters "was very sad, but the women of the church are in this fight to stay." Mr. Chater declined comment, saying only that "he was very happy to have accepted yesterday the Westchester County call."

OHIO WOMEN ASK FOR VOTE

★ Women of the diocese of Ohio, by a 3 to 1 vote at the Auxiliary meeting in Cleveland, May 24, urged that women be allowed to serve on vestries and as delegates to the diocesan convention. The resolution declared that "a fuller participation of women in the whole program and planning of the Church would increase its service" and that the Church has "vast opportunities for advance which can be fulfilled only by the truly united efforts of all its members."

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JAPANESE-AMERICANS NOT SEGREGATED

★ The Church's work among the Japanese-Americans in Chicago was started in 1946 when Bishop Conking appointed the Rev. Joseph Kitagawa as chaplain to Japanese-Americans. As the relocated Japanese-Americans began to pour into the city, the first job of the chaplain was to interpret them and their new neighbors to each other. Every effort was made to avoid the development of "little Tokyos" and to integrate the newcomers into the normal parish life in the communities where they lived. At the same time the needs of the older generation, many of whom did not speak English, had to be met. For them services of holy communion in Japanese were held in several of the parishes.

It is estimated that today there are at least 17,000 Japanese-Americans who will become part of Chicago's permanent population. While the services in Japanese are being continued, the emphasis is on the work with the second and third generations. Among these are a large number of young people between 18 and 35, many of whom are unattached. To complicate the picture there are many young people who were born in America but who were visiting Japan before the war and were caught there.

Mr. Kitagawa in his report to the diocesan convention, said that to meet the needs of all these people is a rather large order. He expressed gratitude to the Church of the Redeemer, St. Paul's and St. Peter's Churches, Chicago, for their whole-hearted cooperation in welcoming the Japanese-Americans into the parish life.

Referring to the appointment of the Rev. Michael Yasutake as curate of St. Paul's, Mr. Kitagawa said: "As the rector and parish have made clear, Mr. Yasutake will be a regular clergyman, not confined to the work among Japanese-Americans. The fact that the Church is demonstrating a simple Christian act in this situation is impressing many persons of Japanese descent. Although many denominations claim they welcome Japanese-Americans, people just do not feel at home so long as they are regarded as guests, no matter how warm the welcome is."

He then contrasted the Episcopal Church's "Chicago-plan" of non-segregation with fact that there are already among Japanese-Americans in the city one Methodist, two Presbyterians, two Holiness, one Free-Methodist and two Congregational segregated church organizations.

CANADIANS URGE WOMEN DELEGATES

★ The executive committee of the synod of Toronto of the Church of England in Canada has issued a report urging that women should be eligible for election to synods, but not enough of them to outnumber the men.



THE REV. JOHN HOWARD MELISH sits for William Zorach, noted sculptor. The portrait, executed in clay, has been cast in plaster and is in process of being cast in bronze. Mr. Zorach is presenting it to the congregation of Holy Trinity Church, Brooklyn, as a gift in token of what the Rector's forty-six years' ministry has meant to the community. Tessim Zorach, son of the sculptor, is a vestryman of Holy Trinity

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EPISCOPAL CHURCH NEWS

EXPANDED PROGRAM CONSIDERED

★ Dick French, president of the youth commission of Southwestern Virginia told the delegates at the annual meeting of the diocesan Auxiliary, meeting at Emmanuel, Bristol, of the work in colleges. Another headliner was an address by the Rev. Van Francis Garrett of Roanoke on the program of the National Council.

Bishop Phillips also gave an address in which he said: "What is needed to save our civilization from the destruction and the catastrophe of war is the generation of spiritual power to direct the lives of men and women. We know where we can get munitions and ships but where shall we find a spiritual reservoir unless in the churches of the land? Spiritual power can flow through the churches into the lives of men and women." "The great forces which we mustered during the last war, whether military or financial, were responses of individuals and if the Church is to meet its task of supplying spiritual power this must come from the individual."

INDIAN LAD ADOPTED

★ The Canterbury Club of Arizona State College has undertaken to sponsor a 14 year old Navajo boy who has been one of the "slave" shepherd children out near Tuba City. Tsosi, an orphan, was taken in by a family when he was small and has been herding sheep since he was big enough to go out with them. He was found by the supervisor in January. A horse had stepped on his foot and it was so infected he couldn't walk. He was skin and bones, and his eyes were very bad through malnutrition and filth. All the slave children get to eat is the leftover from the family meal. He is a ward of the Indian Service, by a court order, and is being sent to school for the first time in his life. $72 a year will buy his clothes and give him a bit of pocket money. This the Canterbury Club will raise through the Cafe Tsosi. They served supper in the parish house on the four Sundays in March. They were a success in every way, producing enough for two years for Tsosi. He has gained weight, has eyeglasses (though sight is very bad in one eye), is learning English—has been sent on to an off-reservation school for certain training, before going to his permanent one.

WITNESS GETS RESULTS

★ Some weeks ago a letter appeared in Backfire by William J. Barnds of Lincoln, Nebr., requesting photographs of several deceased bishops to complete his file. Attesting to the value of advertising in The Witness, he now reports that he has a complete set of pictures of all bishops of the Episcopal Church. He displayed his unique collection at the Nebraska convention, held in Kearney earlier this month.

DEMOCRACY PROMOTED IN WINSTON-SALEM

★ The Rev. James S. Cox, rector of St. Paul's, is the chairman of a committee appointed by the mayor to drive Communists from the city. The request for such a committee is said to have come from Negroes who warned that Communist agents were fomenting class hatred among Negroes. The 13-member committee, on which are four other clergymen, are asked to formulate methods of informing citizens of the dangers of Communism and of fighting its agents, reported to be at work in the city.

NO COMPETITION IS URGED

★ The Church "must not attempt to compete with other agencies for amusement and recreation" of the young people, Bishop Lauriston L. Scaife of Western New York declared in his annual message to the diocesan convention meeting at Buffalo.

"The YWCA, YMCA, Boy Scouts, Girl Scouts and other groups are better qualified to take over some aspects of the leisure time of our youth," Bishop Scaife said. "We must, however, insist upon Christian influence in the total life of our youth.

"Radio, moving pictures, television—these we must consider, not to dictate the programs or even attempt to put on programs of our own, but to influence the type of programs and material and subject matter, so some evidences of Christianity are to be seen and felt."

The bishop urged churchmen to "practice intolerance of everything that is opposed to Christianity."

TRYGVE LIE IS SUPPORTED

★ The 160 delegates from 15 parishes attending the semi-annual meeting of the convocation of San Jose, meeting at St. Paul's, Burlingame, Calif., passed a resolution supporting Trygve Lie's mission to Moscow. Bishop Block announced to the delegates a centennial fund for the purchase of property in rapidly growing areas of the diocese.

ST. MATTHEW PASSION BY BACH

★ Nurses of St. Luke's Hospital and students of St. Andrew's Seminary, Manila, recently broadcast an hour of music from the St. Matthew Passion by Bach.

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EDITORIALS

We Pray To a Person

THERE is a diagram which tries to clarify the doctrine of the Trinity. It represents a triangle, at the three points of which are three circles labeled "the Father," "the Son," and "the Holy Ghost." Along the sides of the triangle between these circles are the words, "is not" which is meant to show that the three persons are distinct. In the center of the triangle there is a large circle with the word "God" written in it. Short lines radiating from this to each of the outer circles each bear the single word "is," to show that each of the persons is God.

This tells a great deal to the man who would think this out. To the individual who wishes to pray, it sometimes seems to tell very little.

We must remember, however, that this diagram is merely the skeleton of our experience of the complex nature of the one God. God is greater than our doctrine, even our doctrine of the Holy Trinity. As St. Augustine said, "We say, three persons in one God—not because that phrase satisfies us, but because it is the best we can do."

Fortunately, the Church teaches us that we pray to the Father through the Son, and it is the Holy Ghost who helps us pray. "Through the Son" means that if we wish to have a picture of God we can do no better than imagine him as resembling God. The whole of the Gospel of John was written about this theme: "What is God like? Look at Jesus Christ and see."

We may try to imagine God less anthropomorphically—less in the image of a man—but the minute we try to imagine anything superpersonal we usually end up with something subpersonal. If we try to imagine God as a great reservoir of love, the nearest picture we get is that of a great reservoir of water, which is much less personal than a man. If we try to imagine him as a great force, the picture is usually like electricity or lightning, something sub-personal.

When we pray through Jesus Christ we are not afraid to picture a being with loving eyes, with loving hands, and the sympathy and experience of the life of Jesus Christ. Thus it is that St. Paul says, "Through Jesus Christ we have access to God." Each of us, in some way—in his own way—must echo that.

★

South India Chapel

Two years ago the Episcopal Evangelical Fellowship undertook to raise $4,000 for a chapel for the Kerala United Theological Seminary of the Church of South India. This is the only theological school that teaches in the vernacular. As the school had been promised some gifts contingent upon their being able to raise additional funds, the authorities of the Church of South India felt that the most valuable help that the Episcopal Evangelical Fellowship could give was to raise money for this chapel. Since then, the inflation has resulted in the cost of the chapel being increased to $4,500.

To date, the Fellowship has raised $3,000. Hence, $1,500 is still needed in order to complete the chapel. We hope that readers of this issue of The Witness who believe in the ecumenical movement, will be moved to make contribtions to help toward the completion of this chapel. Please send your checks to the treasurer of the Fellowship, Miss Elsie C. Hutton, 575 Park Avenue, New York 21, New York.

★

Layman Plus Clergy

THE department of promotion of the National Council intends to repeat and extend the training and sending out of key laymen to stimulate the annual every member canvass in the fall after the pattern followed this spring in the one world in Christ campaign. Since this latest effort to stimulate the missionary thinking and giving of the Church failed by a considerable margin in reaching the desired goal, even though notable increases were made, now is perhaps the time to share a typical letter received some weeks ago which may shed some light upon the less than 100 per cent response made by many parishes and dioceses.

"I wonder if you have been having these vestry meetings addressed by so-called key laymen on the one world in Christ campaign. As you probably know, each layman is given a little chart booklet which is stood up and each page flipped over as the layman talks. It is, I believe, a promotional method adapted by Mr. Gannway and committee—no doubt brought over directly from instructions to salesmen. I am hearing nothing these days but how frightfully boring these meetings are. One rector told me that after the meeting his senior warden was so mad that he, the rector, wrote to all of the vestrymen telling them how sorry he was to have dragged them out to such a dreadfully boring meeting. It took the key layman two hours to go through the dope and then he couldn't answer any of the simple questions that were asked. One

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layman, himself an advertising man, said, 'This is the technique used in getting people to change from Old Golds to Chesterfields.' One of the pages when flipped over simply says, 'The Episcopal Church is an institution.' The key layman read this in a very slow, impressive voice after everybody had read it. This made the meeting really exciting!"

The effort to train our laymen to spread the good news of the world-wide nature of the Christian enterprise is entirely proper. The men chosen for this task are to be commended for their efforts and obedience in doing as they were told. We raise the question, however, as to whether they were told enough. It is important to know the facts about the missions of the Episcopal Church, but it is vastly more important to be on fire with the spirit of missions given to us by the risen and ascended Christ. To communicate this spirit is the ministry to which all the clergy of the Church were ordained. If we fail in the missionary enterprise, it may be because we are asking our laymen to do that which the clergy ought to do—and have been trained to do.

We suggest, therefore, not that less effort be made to teach the laity the facts of Christian missions but that the clergy be re-converted to preach in season and out, the nature and reason for the Christian mission to the world, for lack of which we well may perish.

The Church of South India

By AUGUSTINE G. JEBARAJ

Presbyter of Diocese of Tinnevelly, United Church of South India

ON May 1, 1919, a group of fifty Christian leaders in South India, both lay and clergy, belonging to various denominations, met together at Tranqubar, a place of sacred memories to the Indian Church, since the first Protestant missionary work started there in 1706. The group consisted of one Englishman, Popley, and another, an American, Sherwood Eddy; the rest were Indians. They all had one great problem weighing heavily on their minds, namely, the division in the Church. They found that it was a great stumbling block to the propagation of the gospel. Non-Christians used to say to them, "You ask us to become Christians; but please tell us where Christ is. Is he in the Roman Church? Or, is he in the Episcopal Church, or Methodist Church, or Congregational Church, or Baptist Church? Where is he? Which is the true Church?" Thus the non-Christians were puzzled over the divisions within the Church. They could not understand why the Christians who preach about the same God, should go to different churches on Sundays. The Christian leaders who assembled at Tranqubar, felt sincerely that division in the Church was a great hindrance to the spread of Christianity. Therefore, in that conference they prayed, they searched the scriptures and discussed among themselves about this problem of disunion. They all felt that the spirit of God was urging them constantly to unite; but nobody knew how. At the close of the conference, thirty-three of them signed a manifesto which contained the following words:

"We face together the titanic task of the winning of India for Christ—one-fifth of the human race. Yet, confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions —divisions for which we were not responsible and which have been, as it were, imposed upon us from without, divisions which we did not create, and which we do not desire to perpetuate."

They then went on to propose a union on the basis of the four fundamentals laid down by the Lambeth Conference in 1888, known as the Lambeth Quadrilateral:

1) The Holy Scriptures of the Old and New Testaments, as containing all things necessary for salvation.

2) The Apostles' Creed and the Nicene Creed.

3) The two sacraments ordained by Christ himself—Baptism and the Lord's Supper.

4) The historic Episcopate, locally adopted.

On these main principles the union scheme was gradually built up. It took nearly three decades for the scheme to mature. Leaders belonging to the Anglican, Methodist, Presbyterian and Congregational Churches constantly met, prayed, discussed and built up the scheme. The proposals were constantly referred to the parent missionary bodies as well as to the local churches for approval. Finally, on September 27, 1947, the union of the three major denominations, namely, the Anglicans, the Methodists and the South India United Church (Presbyterians and Congregationalists), was inaugurated, uniting thereby

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1,000,000 Christians under one Church, called the Church of South India. Besides the five existing Anglican bishops, nine more bishops were consecrated to preside over the fourteen dioceses of the newly formed Church.

Sixteen years ago, I was ordained a priest of the Church in India, according to the Anglican rites. Since then, I have served in the diocese of Tinnevelly in South India, as a parish priest for seven years, as a lecturer in a theological college for five years, as the superintendent of evangelistic work for a year, and as bishop's chaplain for one year. Two years ago I was deputed by the diocese to study social sciences in Bombay. Last year, I was offered a fellowship by the Chicago Theological Seminary, which enabled me to come to the United States and study in the University of Chicago. With the knowledge and experience that I gather here in the United States, I intend to go back to India about the end of this year, and do my best, under the guidance of God, to help build up the Church in South India.

Church Is Progressing

I HAVE constantly been asked the questions "How is the united Church in South India? Is it progressing?" I can answer these questions in no better way than by quoting the impressions of the Bishop of Chichester, who paid a visit to South India very recently. In his diocesan leaflet for January, 1950, Bishop Bell writes: " . . . I am deeply impressed by the whole spirit and courage of that Church. The Church of South India as a whole presents a picture of remarkable concord, faith and stability. It is very much alive, and wisely and finely led. The episcopal, presbyteral, and congregational factors (to use the terms of an early Lambeth joint report) are all in their proper place. The new bishops (all of whom I saw) quite obviously commend the episcopal order to their flocks, and those who beforehand were confident that Indian Christians would welcome episcopacy and respond to the shepherding of fathers in God, are abundantly justified. I say this without hesitation, both of the bishops individually and of the bishops as a corporate body."

One serious financial consequence of the union, however, has very badly affected certain sections of the Churches which formerly belonged to the Anglican communion. The Society for the Propagation of the Gospel, one of the missionary bodies, which was supporting the work of the Anglican Church in South India, has stopped her grants to the extent of 15,000 pounds a year. The Bishop of Chichester, in his diocesan leaflet, continued: " . . . nearly the whole of the money which S. P. G. used to give for work in South India, a total sum of 15,000 pounds has been withdrawn, because of the union, and this in spite of the fact that the Lambeth Conference of 1930 encouraged the union, and the general council of the Church of India, Burma and Ceylon agreed to the union. Moreover the grants were withdrawn in a single stroke, at very short notice. This is a heavy blow. And, as some of the ex-S. P. G. missionaries put it to me, it strikes at exactly the type of Anglican churchmanship which S. P. G. seeks to support! Imagine the consequences for the clergy and laity, the schools, colleges, hospitals, and orphanages affected! Where are they to find the 15,000 pounds which they need so badly? S. P. G. has indeed expressed its readiness to receive gifts in a 'separate account' from those who desire to send them. But by October 31, only 3,000 pounds had been received in this way. Unless the work which S. P. G. used to support gets the indispensable 15,000 pounds it will cease, and from every point of view that would be a calamity. Therefore, I beg those in this diocese who are in sympathy with the Church of South India and do not want the Anglican contribution to be badly crippled, to give what they can afford, and send it now."

The Archbishops of Canterbury and York, in their statement regarding the former S. P. G. work in South India, have concluded by saying: "Unless the Church of England is prepared to fill this gap and also to maintain its former supply of missionaries and workers, its influence in the growth of the new Church will be greatly weakened."

But in spite of the financial and other problems that faced the infant Church, the gains made during the first two years of the life of the Church of South India are highly encouraging. The coming together of the different groups has given greater impetus to all activities of the Churches. Distrust and envy between Christians has largely given way to whole-hearted teamwork. The union of these three bodies in South India, has evoked a great desire in other church groups for union either among their own separated sections or in wider union. As the biennial report concludes, "The Church of South India is, in the providence of God, in a peculiarly happy and privileged position to give the word of God to the people of a new India. At the same time it is set as a glowing light calling on Christians all over the world to unite together and attain to that unity in Christ Jesus which is the will of God for his Church."

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South India Church Grows Together

By GARDINER M. DAY
Rector of Christ Church, Cambridge

IN September, 1947, the Methodist, Congregational and Presbyterian Churches, together with four dioceses of the Church of India, Burma and Ceylon (Church of England in India) united to form the Church of South India (C. S. I.) The union of these Churches and their development is of the greatest significance because it was the first time that a union has been consummated which bridged the chasm between Episcopal and non-Episcopal Churches. Consequently, the Christian Church all over the world has been watching the development of the Church of South India with enormous interest and concern. Christians everywhere are eager for news as to how the diverse elements in the Church are getting along. Is intimate fellowship helping them to grow together or is it breeding contempt? We are happy to say the former is true. The different Churches involved in the union, on the whole, have been steadily growing in understanding and appreciation of one another through the union.

After the first general synod of the Church, Bishop Michael Hollis, the moderator of the Church and a former Anglican bishop, observed that there was a remarkable absence of any backward looking attitude such as might have been present so soon after union and on no major issue was opinion divided along lines of previous denominational affiliation. "We were truly united," Bishop Hollis said, "and the determination not to take decisions by weight of numbers but to show consideration for minorities and to reach agreement was most encouraging." Instead of decreasing, this spirit of unity has increased in the two and a half years of the Church's life. Bishop Bell of Chichester recently visited the C.S.I. as the official emissary of the convocations of Canterbury and York of the Church of England and in a most interesting account of his visit, for which we are indebted to The Living Church of February 26th, Bishop Bell says of his meeting with the Bishops of the C.S.I.: "Here was no joint committee of representatives of different denominations sitting together. I had a profound impression of bishops of the Church of God taking counsel as fathers in God; devout, modest, wise, and able, conscious of their pastoral responsibility for the whole C.S.I., and fully alive to the spiritual significance of episcopacy. There was no doubt of their recognition of 'the special responsibilities of the bishops for the safeguarding and formulation of doctrine' . . . I have said nothing so far about the orthodoxy of the Church. But as I reflect on my own close contact with its leaders, the wonder is that it should ever have been doubted."

Then Bishop Bell concludes his article with the following significant paragraph: "Three things made the main abiding impression on my mind: The reality and vitality of the Church as a Church, that is as 'part of the One, Holy, Catholic, and Apostolic Church, confessing the historic faith of the Church and seeking to proclaim that faith throughout South India'; second, its evangelistic enthusiasm; and third, the genuineness of the desire, frequently expressed, that the links with the Anglican Communion may be preserved and strengthened, and that the Anglican tradition may play its due part in these formative years of the Church's life."

Surely, not even the most ardent proponents of the union could have hoped that a visiting Bishop two and a half years after the inauguration of the C.S.I. would be able to speak in more encouraging terms.

Nandyal

OF course, the United Church has faced some severe difficulties. Indeed, one can hardly imagine four different Churches coming together with entire unanimity. One association of the Congregational Church did not enter the union and in the diocese of Dornakal the archdeaconry of Nandyal decided not to join the union. The archdeaconry consists of Anglican missions almost entirely supported by the Society for the Propagation of the Gospel (S.P.G.). A grant of 10,000 pounds from the S.P.G. which supports the work of the Nandyal archdeaconry is still being paid by the S.P.G. treasury. As Bishop Bell remarked, "The availability of this large sum to continuing Anglicans, but not of course to those who have thrown in their lot with the C.S.I., cannot be disregarded as an element in the general picture. Even so, half the Indian clergy support the C.S.I." This is quite in contrast to the attitude of the Congregational board of commission of foreign missions who decided that the grants of money should be given to the majority of Congregationalists who joined the union and not to the minority which insisted upon remaining outside. Unfortunately, as yet, no successful way of

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resolving the tension in the Nandyal area has been achieved.

To understand the second difficulty, and the most severe difficulty which the C.S.I. has had to endure, one has to be aware of the fact that the missionary work of the Church of England, unlike that of our own Church, is not carried on by a central official Church organization but by twelve voluntary societies, the largest of which are the Church Missionary Society (C.M.S.) and the S.P.G. The C.M.S. promised before the union to give, and have given, full moral and economic support to their missionaries who decided to throw their lot in with the United Church.

By January, 1947, four Anglican dioceses had not only received the encouragement of Lambeth and of the special Derby commission appointed by the Archbishop to study the plan but also had received the consent of the Church of India, Burma and Ceylon (C.I.B.C.) to enter the union. Four months after the decision had been made and four months before the inauguration was to take place, the governing board of the S.P.G., its standing committee, meeting in London, voted that the S.P.G. could not support its missionaries who entered the union nor continue the grants amounting to about 20,000 pounds to the C.S.I. This decision was made despite the strong plea of twenty-four of its own missionaries that they were taking the step in the belief that the union was being formed under the guidance of the Holy Spirit, and that the action was for them the will of God as far as they could discern it. The S.P.G. finally agreed to continue the grants and salary payments for one year beyond the date of the inauguration. This actually resulted in the Anglicans entering the union as the "poor relations" in the United Church. They entered, as far as the S.P.G. work was concerned, with their personnel and their property but without the financial support they had been receiving after the first year. Hence, one of the first acts of the executive council of the Church of South India two days after the inauguration was to institute a thanksgiving fund for the union and appeal to all those interested in Christian unity to make contributions to the fund. The S.P.G. also set up a separate account to which its members interested in South India could give under very restricted conditions.

The result of this has been that during 1948 a large part of the Anglican work was supported by the S.P.G. special one year grant, while the work during 1949 was supported through special gifts to the thanksgiving fund and the separate account. But as the year 1949 drew to a close it was evident that these special funds had run dry. Consequently, in November, the bishops of the various dioceses received word from the treasurer of the C.S.I. that they would have to plan their budgets for 1950 on the basis of a two-thirds cut in their funds coming from England. This meant about 15,000 pounds or approximately $45,000. Bishop Newbigin stated, and his situation was typical, "We in this diocese can only meet this situation by closing down all the medical work (a fine 100 bed hospital and training school) and dismissing all our S.P.G. missionaries, or else dismissing two or three missionaries and dismissing a number of clergy and other Indian workers. Whatever is done, it would be a crippling blow to the work of the ex-Anglican work of the diocese."

Response in Time of Crisis

AN appeal was immediately made to Church authorities in England and in the United States in the hope that part of this sum, or about 5,000 pounds, might be raised from friends in England and 10,000 pounds from friends in the United States. An appeal in England was made by the Archbishop of Canterbury and a vigorous campaign was carried on by the Church of England Newspaper and Record. In this country Bishop Hobson in the diocese of Southern Ohio came magnificently to the rescue with an immediate gift of slightly over $7,000 toward the 1950 budget of the C.S.I. And in February of this year $15,000 was allocated from the unexpended balance of the 1949 Presiding Bishop's Fund for the C.S.I. plus $5,000 toward the continuing Anglicans in the archdeaconry of Nandyal. We can all rejoice and thank God for this aid to the C.S.I. in this critical emergency. If this experiment in the reunion of the Churches fails because of internal dissension, we might well conclude that the path of the C.S.I. was not the true path to reunion, but if it fails because of the withdrawal of financial support upon the part of one missionary society in one of the parent Churches, it would certainly not be a fair test of the union. Surely, not even those who do not believe in the C.S.I. would desire that it fail because of lack of funds, and particularly funds which it normally would have expected to receive.

C.S.I. and Anglicans

IT will be remembered that while the bishops of the Anglican Communion meeting at Lambeth, 1948, were not able to agree to give full recognition to the C.S.I., a majority of the bishops rejoiced that they were able "here and now to accept the C.S.I. as a living part of the One, Holy, Catholic and Apostolic Church of Christ" and "to recognize bishops and presbyters consecrated or ordained in the C.S.I. as true bishops and presbyters in the Church of Christ." Owing to the lack

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of unanimity, however, the recognition of the C.S.I. was left up to the various provinces of the Anglican Communion.

There is reason for profound thankfulness that the C.I.B.C., the nearest province of the Anglican Communion to the C.S.I. and that to which the four Anglican dioceses formerly belonged, has recently accepted the position of the majority of the bishops of the Lambeth Conference, in recognizing the bishops, presbyters and deacons consecrated or ordained in the C.S.I. at or after the inauguration of the Church as true bishops, presbyters and deacons in the Church of Christ. While restrictions imposed by the C.I.B.C. in its relations with the C.S.I. leave much to be desired, nevertheless, in the words of the C.S.I., the C.I.B.C. has taken "a great step forward toward fellowship with them."

The houses of convocation of the Church of England have set up a commission to guide them in the forthcoming discussions of the relation of the Church of England with the C.S.I. Surely, it is to be hoped that the Church of England will follow the lead of the C.I.B.C. in accepting the position of the majority of bishops at Lambeth and recognizing the C.S.I. as part of the One, Holy, Catholic and Apostolic Church. Let us similarly hope that at the General Convention in 1952 our own Church may formally accept the position of the majority of the bishops at the Lambeth Conference and enter into full communion with the C.S.I.

The Lambeth Hexagonal

THIS article would be a most incomplete account of the relation between the Anglican Communion and the C.S.I. if we did not mention the fact that in the past few weeks a formal reply has been made by the synod of the C.S.I. to the six questions concerning the C.S.I. originally raised by the "Derby commission" of theologians appointed by the Archbishop of Canterbury in 1946 and reaffirmed by Lambeth in 1948. These six questions have been popularly dubbed the "Lambeth Hexagonal." The questions related to (1) the faith of the Church, (2) the sacraments, (3) confirmation, (4) the authority of the bishops, (5) the relation of the C.S.I. to other Churches not episcopally ordered, and (6) the status of non-episcopally ordained ministers in the C.S.I.

Summarized very briefly, the C.S.I. reaffirms its acceptance of the historic faith of the Church and of the Apostles' and Nicene Creeds, and its belief that it has safeguarded the sacraments by insisting upon the celebration of Holy Communion only by ordained presbyters (in some Churches previous to union, laymen had been allowed to celebrate Communion). The C.S.I. declares that Confirmation, while not mandatory, is being increasingly used; that the responsibilities of the bishops for safeguarding and formulating doctrine are already recognized and that to open the question of synodical procedure and the authority of the bishops at this time would be a grave mistake. The C.S.I. reaffirms its desire to be permanently in full communion and fellowship with all Churches with which its constituted groups have had communion and fellowship in the past and that "it is not conceivable that in any reasonably foreseeable circumstances the C.S.I. should break off relationships with those parent Churches with which it now enjoys unrestricted fellowship." Finally, it gives a number of good reasons why further decisions relative to the status of non-episcopally ordained ministers in the Church should not be made until the end of the thirty year interim period, for this was part of the original agreement upon the basis of which the union was consummated.

We may close this article by quoting the magnificent words of one paragraph in the reply of the C.S.I. to the Lambeth Hexagonal:

"We are united in one Church; our parent Churches are divided. If it is now insisted that we state what our permanent relation with them is to be, we can only say that we can be content with nothing except that they should be united as we are. So long as they remain divided our position must remain anomalous from the point of view of any one of the divided Churches. But from the point of view of the historic faith of the Church we must surely judge that the real anomaly, the real scandal, is that the Church should be divided. We have promised at the end of thirty years to give equal weight to two principles; that our own ministry shall be one and that we shall maintain and extend full communion with our parent Churches. As things stand, these two principles are irreconcilable. They can only be reconciled when the parent Churches now divided are united. Our act of union is an act of faith in the Holy Spirit that he will bring this about. We cannot therefore say more than the constitution has said about what our successors will do in circumstances which we pray may be profoundly different from those in which we now are."

TODAY'S NEED

WHAT is needed today is men who will live for their fellows, and by that I mean who will give every inch of their time and every particle of their being for the welfare of mankind, the common weal.—Bishop Brent

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Evangelical Movement Today

By CHARLES D. KEAN
President of Episcopal Evangelical Fellowship

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THE Episcopal Evangelical Fellowship conceives of itself as bearing witness to what Paul Tillich calls "The Protestant Principle" in the life of the Protestant Episcopal Church. This principle is a permanent and abiding element of New Testament Christianity, without which the Christian faith ceases to be truly Christian and without which the Church becomes merely a more-or-less effectively organized group of people within history.

The Protestant principle is not an abstraction by any means. Yet it is hard to appreciate its significance except in the course of facing particular problems in the life of the organized Church. But no particular issue is itself the embodiment of the principle. It is merely the occasion for our rediscovery of its pertinence in our lives.

When Evangelicals are conscious of the underlying Protestant principle, they realize that more important than Church unity is our motivation in seeking it. That is not to say that the reunion of Christendom is not something to be earnestly desired and worked for. But it is to say that by our willingness to work for unity, we are prepared to subject everything about our own ecclesiastical life to the judgment of the living Christ —our own group's traditional liberalism as much as our Church's traditional institutionalism.

When Evangelicals are conscious of the underlying Protestant principle, they realize that our concern for the United Church of South India has deeper implications than simply the fortunes, important as they may be, of one particular experiment in our own day. Our concern stems primarily from our awareness that the spirit of Christ calls us to risk the institutional security of the organized Church in order that the gospel may be proclaimed to 20th century situations. And the risk involves not simply the possible loss of things which we do not hold as dearly to start with as those who are not equally persuaded of the value of the South India experiment. It involves our willingness to risk our own flexibility in order that the new brotherhood may have some stability.

"The Protestant principle contains the divine and human protest against any absolute claim made for a relative reality, even if this claim is made by a Protestant Church. The Protestant principle is the judge of every religious and cultural reality, including the religion and culture which calls itself 'Protestant'" (Paul Tillich, "The Protestant Era," p. 163).

The Episcopal Evangelical Fellowship stands for this principle in the life of the Protestant Episcopal Church, and finds it the motivation for participation in the struggle to accomplish particular things at particular times. But the principle is more important than the particular issues, and this must be made continually clear even when we engage wholeheartedly and without reservation in the battle for some immediate objective.

Because the ritual accoutrements and the traditional titles associated with what is called Anglo-Catholicism suggests placing the ongoing Church above criticism, these must be opposed, but the issue is not really one of ritual or nomenclature. Neither does it lead necessarily to conflict with those whose customs and manners, while different from what we are accustomed to, do not betoken any real denial of the Protestant principle in their own lives and work. As a matter of fact, a profound evangelicalism must be opposed to rigid low churchmanship on precisely the same grounds and again find that differences in liturgical habits mean little to those who share the same faith, for while those differ in essentials these differences symbolize a wall of partition.

The Evangelical movement in the Episcopal Church tends to crystallize on the eve of General Conventions around pragmatic issues— such as the election of particular people to particular offices or the enactment of certain legislation. While these issues rally men and women together, they also tend to becloud the centrality of the Protestant principle. Therefore, it is important to use the relative calm of the first year of a new triennium to focus our thinking on basic things so as to be able to distinguish between the immediate situation and the underlying faith.

Basic Things

PRAGMATIC issues within history are never so completely clear-cut as to embody unequivocally something as basic as the Protestant principle. Yet pragmatic issues demand that men and women decide and take their stands, even though the problem may be somewhat confused and somewhat at cross-purposes with their real

interests. To postpone decision because the issue is not in ideal form is tantamount to making a negative decision. Part of the application of the Protestant principle in the practical affairs of the life of the Church involves the willingness to risk our theoretical purity in order that the Episcopal Church may meet an immediate question and keep on moving.

But during the first year of a new triennium, these pragmatic issues have yet to arise, and we can turn to basic things without running the risk of ivory tower detachment. We may use this period to sharpen our own consciousness of the fact that the Evangelical movement as just described is the 20th century embodiment of the Anglican Reformation, and stands today for what is truly central Anglicanism — not central in terms of compromise between extremes, but central in terms of the mainstream current of a river.

Probably one of the most fortunate and accidental coincidences in the life of the Episcopal Evangelical Fellowship was the coupling of the two addresses at the dinner of the past General Convention. Bishop Stephen Neill's paper "The Spirit of Evangelicalism" points to the underlying issue of faith, and Bishop Norman Nash's paper, "Evangelical Faith in Action" points to the pragmatic issues in which the faith must be applied. (Both papers are available at $5.00 per hundred copies from the E.E.F. secretary, 303 East Wayne Street, Maumee, Ohio).

Evangelical faith without reference to concrete problems tends to become abstract. People of diverse commitments may unite in loyalty to it, and remain united as long as they are not called upon to act. Evangelical action without reference to the principle becomes abstract, too. People may again unite here without giving the necessary thought to what they are doing and why they are doing it under the judgment of the gospel. But together they make the Evangelical movement a real movement—embodying the Protestant principle and also engaging in real issues.

America's Task

By WILLIAM SCARLETT

The Bishop of Missouri

IT is a curious day in which we live, a day in which this great and powerful nation seems to have a very bad case of nerves. And to peoples abroad this might seem to indicate a loss of faith over here, a loss of faith in ourselves, in our principles, in our institutions. And just in a day when we have every reason in the world to have the greatest confidence in ourselves, in the basic principles which underlie this democracy, especially when we consider the alternative which Russian imperialism offers to the world. But democracy needs defense in depth, someone has said. And apparently this is what we lack. And it is this which religion can supply. For the great principles by which this democracy was created stem from the great Jewish-Christian tradition. These principles are kept alive by this tradition. But severed from their roots they wither.

Much has crept into American life which is not in accord with these principles. Perhaps our shakiness, our nerves, stem from these contradictions between our profession and our deeds. We are strong only as we are just, only as equal justice undergirds our institutions, only as we recognize that we are members one of another, and that if one group, one class, suffers from injustice, sooner or later we shall all suffer with them.

It is to be hoped that we can quickly recover our peace of mind, close our ranks and get on with the main business which is the creation in this country of a richer, fuller life of equal opportunity for all our people and the assisting of the undeveloped peoples abroad to achieve a better life. We now live in a world where anyone should be able to see clearly that in order to save ourselves we shall have to save others also, and that this great and prosperous nation must lead the way toward a better world for all peoples if we ourselves would live.

The Big Lie

By JOHN ELLIS LARGE

Rector of the Heavenly Rest, New York

THE big lie! That headline should be spread across the front pages of our newspapers, now that President Truman has officially asked for a world-wide "crusade for truth." The Big Lie is the big news of this generation.

I'm not talking about folk-tales, such as the ones about the fabled Paul Bunyan and his fabulous blue ox. Tall tales are the gallant coinage of adventurous men symbolizing free enterprise. They are woven into the fabric of every forward-looking nation, and literary history would be the poorer without them.

And even though I've always resented the great hoax perpetually being perpetrated in the marijuana-dreams of America's ad men, I'm not talking about that kind of Big Lie either. True, the Chrysler Corporation has lately been spieling a

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type of doubletalk which is outlandish even in the Never-Never-Land of advertising. If a man wants to be taken in by goobledogook about cars which are paradoxically "narrower on the outside and wider on the inside, and higher on the inside and lower on the outside"—that's up to him. The worst that can happen to him is that he can have his intelligence insulted by the neatest trick of the year.

The Big Lie that I am talking about was shrewdly defined by Hitler when he frankly said, "In the size of the lie there is always contained a certain factor of credibility . . . since the large masses of people will more easily fall victim to a great lie than to a small one." It's the old idea of "throw enough mud and some of it is bound to stick." Throw enough exaggeration around on a wide enough front, and a grain of truth will show up. But when the barrage of muck comes thick and fast enough, everybody is almost hopelessly mired, and truth and falsehood are woefully confused.

Senator McCarthy has diabolically learned this Hitlerian technique of The Big Lie. I don't know whether he's out to ruin Truman, Acheson & Co., or simply to glorify McCarthy. But the Christian morality involved in separating truth from falsehood has seldom been so fantastically skipped as in McCarthy's indiscriminate mudslinging.

How dare we rail indignantly against Hitler in the immediate past—or against Stalin and Vishinsky in the immediate present—as long as we have men like McCarthy around? And how do we know where we stand when even a man of Senator Taft's integrity eggs McCarthy on to greater and wider mudslinging, in the hope that one wild charge will accidentally hit the target? Even the finest of men have a weak spot in their armor, but it's a sad day for the Congressional scene when self-seeking politicians will try to sabotage our foreign policy on that premise.

Laughter, in the face of absurdity, is a therapeutic exercise. And nothing will topple McCarthy faster than the sight of the American people laughing him out of court. Thank God, the sound of that laughter is already being heard throughout the land in a rising crescendo. May it echo splittingly in the ears of one Senator McCarthy? His intended victim, Owen Lattimore, may or may not be a Communist—but McCarthy still needs to learn the futility of The Big Lie!

For Your Religious Reading This Summer

THE BIBLE AND MODERN BELIEF

By LOUIS WALLIS

Bishop Francis J. McConnell, of the Methodist Church, writes as follows about this new book by Louis Wallis, **The Bible and Modern Belief:**

It captured and captivated me from the first paragraph. I don't know when I have read a book in which reason and imagination, learning and insight, discernment of facts, and power to reproduce historic tendencies have been so convincingly shown as working together. It has been a positive delight to read the book. Mr. Wallis has thrown light not only into obscure corners but over vast landscapes.

Not only are all the essentials of religion conserved, but the book shows that the moral and spiritual values of the Bible are enhanced by the new and relentless form of scientific criticism which is now being introduced into theological teaching. **The Bible and Modern Belief** shows for the first time what scholars have suspected—that "the Tabernacle in the Wilderness" is a priestly fiction. It emphasizes that the ancient Hebrew people never had a Bible; that the Hebrew nation passed out of existence, leaving only a single remnant, the tribe of Judah, from which is derived the name Jew; and that the foundations of our Bible were laid by Judaic scribes, working in the Babylonian Captivity and after.

With religion being constantly attacked by atheistic forces, as it is today, it is imperative that Christians understand their Bible; and it is only through knowledge of the origin and sources of this Bible that complete understanding can be achieved.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Early Christians of the 21st Century. By Chad Walsh. Harper. $2.00.

A professor of English at Beloit College has written a very interesting little book in two parts. Part one briefly characterizes certain aspects of contemporary western civilization which, according to the author, have all the ear marks of disintegration and impending death; part two prophesies the civilization of the next century as it might be if the Church were to make its proper impact on society now and in the immediate future. Here Mr. Walsh describes the following as they might exist in a "Christian" society: the individual, the "underloved," the nations, the family, education, the arts, and the Church.

The author claims to have no illusions as to the possibilities for good that exist in a "fallen" world. He often mentions original sin and so quite rightly never identifies a Christian society with the Kingdom of God; so that even in a twenty-first century in which Christian principles are brought to dominate all areas of life, there will still be imperfections, selfishness, injustice, suffering, etc. The significant thing would be that these would all exist to a lesser degree than they do now. The author tries to be realistic in this respect, but it does not appear to this reviewer that he altogether succeeds.

The book is far more important if taken as a judgment on present society than if read as a prediction of a future society. For as a prognosticator, the author is subject to the inherent limitations of all men who predict, viz., the impossibility ever to foretell the activity of God. History being a combination of both human freedom and divine necessity, no man can peer even into the next day—not to speak of the next century—and foretell its happenings with any assurance; and any such attempt is futile.

But that does not mean that what Mr. Walsh has to say about the twenty-first century becomes irrelevant. Far from it, what he says condemns our civilization and should spur Christians on to demand of themselves and of their institutions what Christian principles have always demanded. The book is valuable for its illumination of what the Church demands in various specific areas of life—in education, family life, asylums, factories, etc. The author dares to apply Biblical teachings and the implications of orthodox Christian doctrine to these institutions and relationships. He acknowledges that the applications he makes are not absolute—that there would be differences of opinion with regard both to the interpretation of the teachings and to their application—but he commits himself anyway and so opens up the possibility for discussion of concrete situations.

This is exactly, it seems to me, what Christians must do if the Church is to remain true to its Lord and if the teachings of the Church are to be any more than museum pieces. While one might not agree with everything Mr. Walsh says, one must commend him for having spoken; and the reviewer must commend him for having spoken, in the main, so well. — Burton H. Throckmorton.

The Church of England in the Twentieth Century, Vol. II (1919-1939). By Roger Lloyd. Longmans. $4.

In the 315 pages of this book, Canon Lloyd of Winchester has compacted an extraordinary amount of detail and yet a widely interesting account of the life and work of the Church of England in the critical years from the end of the First World War to the beginning of the Second. Disenchantment in the Nineteen-Twenties, Theological Principle in the Daily Life of the Church, the Church of England and the Social Order, the Search for Christian Unity—these are some of the chief subjects reviewed in the ten chapters. It is a hopeful and optimistic book, because with full recognition of the difficulties of the times, it nevertheless emphasizes the quiet pastoral work of the Church with community problems and, above all, what Canon Lloyd believes to be a submergence of ecclesiastic partisanship in the new devotion to the meaning and mission of the whole Church.—W. Russell Bowie.

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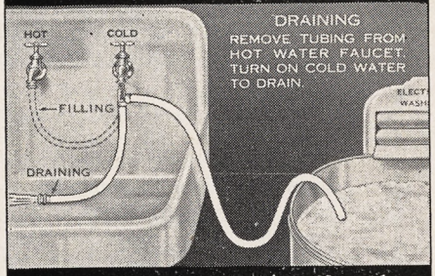
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To uphold the doctrine, discipline and worship of the Protestant Episcopal Church as set forth in its Book of Common Prayer, the Articles of Religion, and the Constitutions and Canons.

To further understanding and cooperation with other Christian Churches and to promote the cause of organic union, whenever possible, but particularly at this time with our sister reformed Churches.

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Youth of the Church

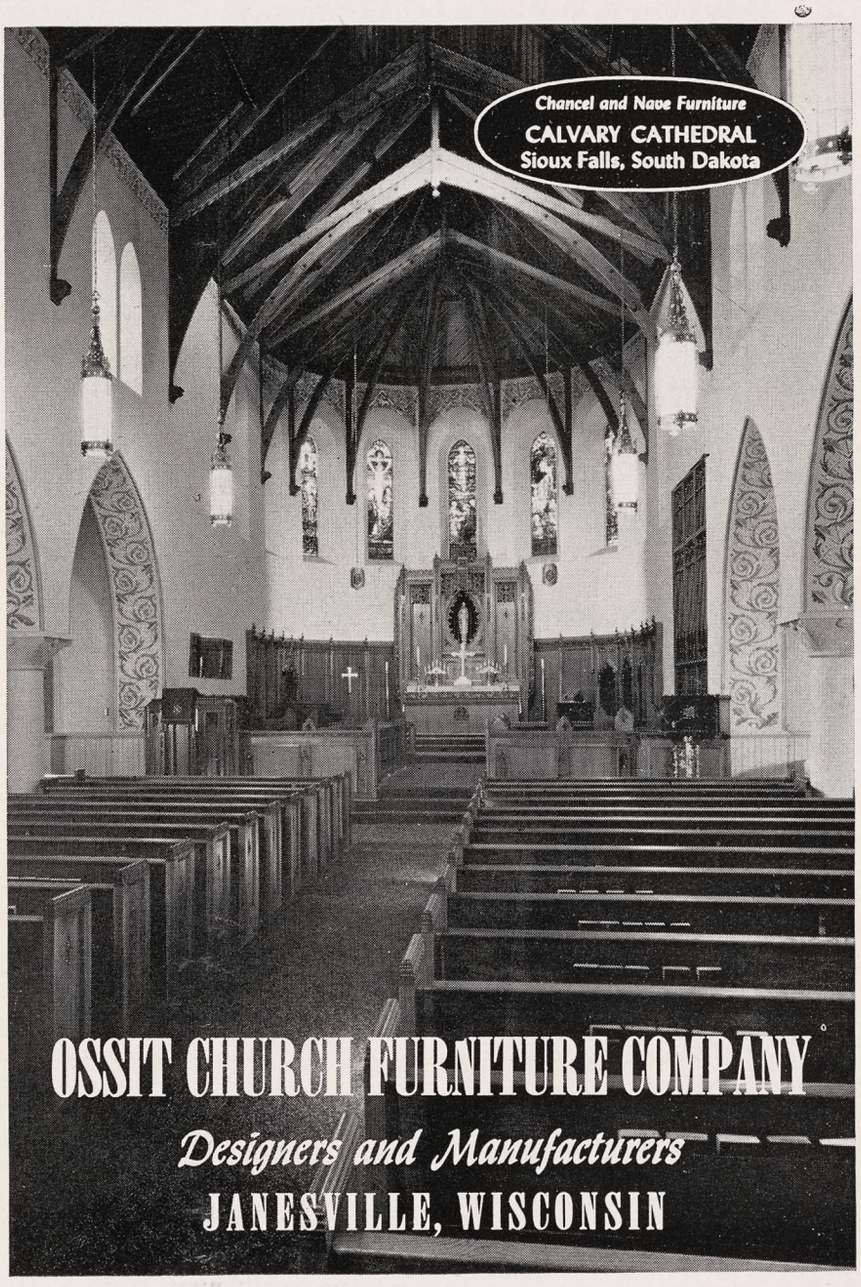
By JOHN BOOTY
Ex-Chairman of the
National Youth Commission

IT is too easy for American youth and their leaders to forget that they are part of a world community. And time and time again Episcopalian youth forget their fellows in the Anglican communion. One of the youth leaders in the United Movement of the Church's Youth who has constantly striven to broaden our viewpoint as a movement is Bill Stringfellow, Episcopalian delegate to the Oslo Conference 1947, former member of the national youth commission and former chairman of the United Student Christian Council of the United States. Bill is now a student at the London School of Economics, continuing on the road toward becoming a Christian politician. When the national youth commission met in February, Bill sent us a letter from England. It is so good, providing so much challenge and so much good food for thought that I am turning the rest of this column over to quotations from this letter. Remember as you read that Bill has been one of the potent influences in the development of our movement. Bill writes:

"It has been my good fortune while I have been in England to attend some of the meetings of the Inter-Church Youth Fellowship—an unofficial ecumenical youth group springing from the enthusiasm with which British youth returned from Oslo and Amsterdam. The fellowship is entirely a youth affair and is now beginning to have an influence of national scope. What has impressed me most about this is that those who make up the national committee are young leaders from the various denominational youth movements in England who in fact have no articulate role in the affairs of their various Churches. All of the British Churches simply do not have national youth commissions —simply do not recognize the essential and distinctive contribution which youth themselves have to make to Christian youth work. And so it has been necessary for those among the Christian youth of England who have ecumenical insight and imagination to form themselves for the time being—as a group without official recognition of the Churches. Now this of course is unfortunate, but my inclination is to feel that it is a severe indictment of the British Churches and their conception of youth work and that there is cause for genuine thanksgiving that our fellow Christian young people in England have seized the initiative on the ecumenical frontier.

"My purpose in telling you of the national youth commission of this is threefold: it should help us to appreciate more fully the responsibility which our Church has placed upon us in the commission for Episcopal youth work; it should demonstrate what has been the repeated experience of Christendom in the past century—that Christian youth have rendered leadership which has been not only significant but unique in the Church and that when the Church is negligent, or obtuse, or reactionary, or secular there is occasion for Christian youth to speak with honesty and out of love to the rest of the community of believers regarding the Church's oversights, or failures, or sins. And moreover, what happens today in England is in some degree the result of the knowledge which young Christians here have of our struggles and experience in the American Christian youth enterprise. What you . . . do and decide at the present . . . can provide support and encouragement and indeed at least indirect leadership for Christian young people in England and elsewhere.

"I hasten to make clear that the situation which I have described in England is not one of antagonism between the new fellowship and the Churches. These relationships are most cordial, but the denominational leaders responsible for youth work are even today afflicted with the



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notion that Christian youth work can be carried out without the responsible leadership and participation of young Christians themselves. Time, and wise initiative on the part of those hearty souls who have launched, with a conviction so deep that it is a compulsion, the Inter-Church Youth Fellowship will remove, I trust, this affliction.

"I should add that the problem of the role of youth in determining youth work and service in the Church of England is outstandingly difficult, and much more distressing than in any other denomination in England, at least in my observation. It is a thing of particular concern to us in the United Movement of the Church's Youth—or should be so—that Anglican youth and students have no voice or responsibility in the Church of England youth council of significance.

"The problem in the Church of England is so acute that I am persuaded to offer the suggestion to the national youth commission that it advance the proposal that at each Anglican world laymen's congress (as proposed by Lambeth) there should also be convened an Anglican world youth conference. (Note: the commission went on record as supporting this and is urging that it be done. J. B.) Such an event would help considerably to give Anglican youth the opportunity to learn from one another of their problems and differences, and on the whole, strengthen Anglican youth work around the globe and thus make more enduring the Anglican youth contribution to the ecumenical movement on the youth level.

"Remember that you occupy a position of responsibility which few of your contemporaries in other parts of the world do. Remember that Christian youth, and particularly Anglican young people, around the world look to you for leadership and imagination and insight. Remember that in you is something of a reflection of the Church as it is to be—as a force in society—in the years to come. But remember before all else that he watches you—that he, in fact, is with you."

OVERSEAS NEWS

CLASH ON EUTHANASIA IN ENGLAND

The Archbishop of Canterbury and Dean Mathews of St. Paul's Cathedral, London, are at odds over voluntary euthanasia. The dean in a recent public address said that "love and compassion should lead intelligent Christian people to support voluntary euthanasia." This prompted a statement from Archbishop Fisher expressing strong disagreement with the dean's views.

YOUTH CONFERENCE IN AUSTRIA

Religion's place in social, political and economic life was stressed at a conference of youth held at Villach, Austria, attended by 58 delegates from 14 countries. Speakers described Church youth movements as having "hardening of the arteries" and being "too old fashioned" to serve the needs of modern youth. Edith Sewell, social worker of London, said that young people have two basic questions; sex and religion. Many, she said, avoid the Church which they regard as a "spoiler of fun."

ASKS SCOTS TO RETURN CATHEDRALS

Presbyterians of Scotland have been requested to return cathedrals to the Roman Catholic Church. Oliver Brown, non-Catholic, questioned the right of Presbyterians to retain churches and abbeys taken during the Reformation.

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PEOPLE

CLERGY CHANGES:

DUNCAN H. BROWNE, rector of St. James Church, Chicago, since 1924, retired from the active ministry on May 14th.

FREDERICK W. DAGLISH, formerly vicar of St. John the Baptist, Capitola, Calif., is now rector of St. Stephen's, Gilroy, Calif.

ALFRED HAMER, organist and choirmaster at Trinity Cathedral, Pittsburgh, Pa., has been made Canon Precentor by Bishop Pardue. He is also the director of music for the entire diocese.

WILLIAM T. SMITH, formerly rector of St. Paul's, St. Clair, Mich., is now rector of the Epiphany, Detroit.

RICHARD FOSTER, formerly rector of Christ Church, Croswell, Mich., is now assistant at the Messiah, Detroit.

NORMAN GODFREY, rector at Massena, N. Y., will be the first Episcopal missionary to Okinawa.

MAURICE H. HOPSON, rector of Emmanuel, Bristol, Va., becomes rector of St. Clement's, Alexandria, Va., Sept. 1.

DARBY W. BETTS, rector of St. Clement's, Alexandria, becomes assistant chaplain at Columbia University, June 15.

WALTER D. ROBERTS, rector of Grace Church, Gainesville, Ga., becomes rector of St. Paul's, Summerville, S. C., July 1.

FREDERICK PHINNEY, assistant at St. John's, Waterbury, Conn., becomes rector of Church of Our Saviour, Brookline, Mass., Oct. 1.

PHILIP F. McNAIRY, rector of Christ Church, St. Paul, Minn., has been elected Dean of St. Paul's Cathedral, Buffalo, N. Y.

ORDINATIONS:

Ordained at St. Luke's, Evanston, by Bishop Conkling of Chicago: priests, Paul Hawkins Jr., assistant at St. James, Chicago; Edgar G. Librecht, in charge of Holy Rood, St. Charles, Ill.; George Packard of the district of New Mexico and Southwest Texas. Deacons: K. J. Allen Jr., Edwin H. Badger, Charles H. Blakeslee Jr., James W. Halfhill 3rd, Chester C. Hand Jr., Iver G. Lawrence, Robert H. Platman, John S. Ruef, William H. Wagner Jr., Michael S. Yasutake. The latter is to be curate at St. Paul's, Chicago, where a number of Japanese-Americans are members.

DEATHS:

RALPH W. AUTEN, 44, priest-in-charge of All Saints, Rosedale, Pa., died in Pittsburgh May 17 after a long illness.

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Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

MRS. CLARENCE PARKER
Churchwoman of Chicago

The May 4th "Witness" gives hopes that "an angel" will make it possible for our Church to be on the air again. I wish to suggest that the committee in charge consider presenting Dorothy Sayers' "The Man Born To Be King."

Since a season's broadcast is usually in 13 units, while "The Man Born To Be King" consists of only 12 episodes, one period remains to be disposed of by the sponsor — announcement, explanations, etc. Or, it seems highly possible that Miss Sayers would prepare an additional episode if that were desired here.

Merely reading the book of these dramatic episodes on the life of our Lord is a soul-shaking experience. The matter presented is completely and easily understandable. What might such a series on the air mean to the people of the Church as well as the many who have little if anything to do with religion?

ROBERT B. CAMPBELL
Rector, Ascension, Hickory, N. C.

Thank you for the wonderful presentation of our work here at Ascension Church, Hickory (Witness, May 11). We are, indeed, most grateful. It so happened that the date of this issue coincided with our diocesan convention and my birthday, making it a red letter week for our parish in every way. We are hearing from places far and near; friends who have gone into many distant places, as a result of the wide circulation of The Witness.

WALTER MITCHELL
Retired Bishop of Arizona

I have a notion and an idea. Many a time you have told me, (sorrowing) that my notion at that moment was no good; but here is one with an idea attached and if it works, it should make money for a lot of people, including yourself—if you will cooperate and print this letter.

I am not a radio fan but every so often do endure listening to some "commercial," using the most unconscionable lies in the effort to sell their product. We are solemnly told that their tooth paste, or tobacco or soap or whatever has some new ingredient which makes all the difference in the world. Now, I have an idea and a notion that perhaps we can sell still another new ingredient to one or two or all such advertisers.

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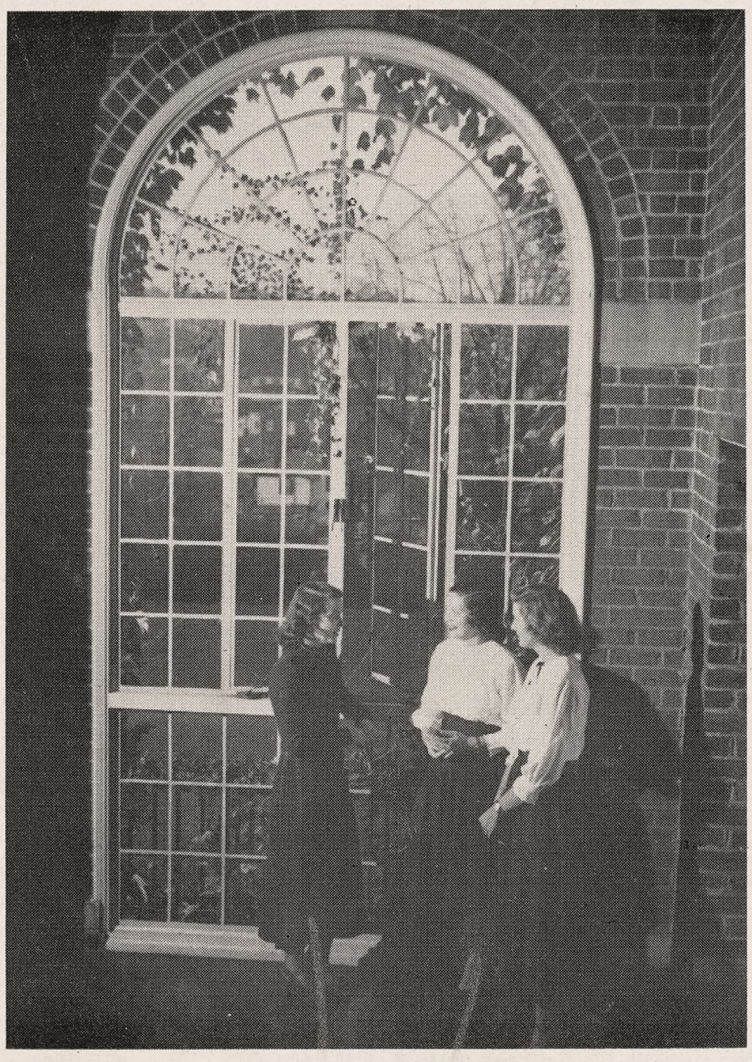
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STUART HALL
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The WITNESS

FOR CHRIST AND HIS CHURCH

JUNE 8, 1950

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STORY OF THE WEEK

Fletcher Urges Foreign Policy Based On Christianity

He Speaks at Both Holy Trinity, Brooklyn, And St. Martin's Forum, New York

★ "The will of God is the will for peace" was the theme of two addresses made in New York by the Rev. Joseph F. Fletcher on May 28th. The professor of social ethics at the Episcopal Theological School, Cambridge, had just returned from Australia where he had been a headliner at a series of peace meetings sponsored by the peace council of that country. He also visited Jojokarta, capital of Java, where he met with leading Indonesian officials.

His first address was at the Whitsunday service at Holy Trinity, Brooklyn, and the second was before a capacity audience at the last of the Spring forums at St. Martin's, New York.

"As Christians we are expected to work for peace in a spirit of obedience," Fletcher declared. "We must ignore the attempts of the powers-that-be to make peace a dirty word."

Telling of a stewardess on the plane out, who took a third world war for granted, which neither she nor her brothers wanted, Dr. Fletcher said, "What a shocking expression of the evil mallaise that has gripped our times—this loss of faith in the democratic process. Christians must labor unceasingly to speak in the face of the powers of darkness, to advance the word 'peace' and to awaken the only viable principle of faith —the ability of the common people to control the actions of their leaders."

"Most western peoples," continued Fletcher, "have learned through their political associations, trade unions, churches and corporate efforts to make demands for minimum requirements of livelihood in domestic affairs. They must now learn that these will be all converted into sheer futility if they do not also demand minimum standards of life and death in foreign affairs."

"A foreign policy to earn democratic approval," he said, "must satisfy three conditions. First, it must offer a reasonable hope of maintaining the peace. To the Christian, peace is not just the absence of war; it is the presence of justice. Second, it must offer a decent cause worth serving. Our policy now presents us with havoc if the cold war should stop. Our whole economy is coming to be based on it. Through our military expenditures we are using the familiar pump-priming device of the New Deal days to keep a wobbling economy alive. The U. S. Journal of Commerce says frankly, 'Only an improved international situation can dim the business outlook.' U. S. colonial expansion is being used as a safety valve for American industry. This entire program is in direct conflict with the principles of the Christian ethic as well as human intelligence. It is no cause morally worth serving. Third, an acceptable foreign policy must at least offer a sporting chance to win a war, if we ever have to go to war. Yet the scientists tell us that atomic war means genocide and mutual suicide. Even the Red Cross has informed the capitals of the world that in the next war it must be counted out because under present conditions of war it can no longer function."

"On the other side of the world," said Dr. Fletcher, "I found that people who speak for peace are getting the same treatment that they get here. All over Australia the things we said were distorted in the newspapers. When I asked a representative of the Australian broadcasting system why this was so, he replied, "I cannot answer without being disloyal to my employer."

"A prominent clergyman in Melbourne said he was all for peace but asked how could he work with communists as a Christian, since they were humanists. It is not a question of cooperation," Dr. Fletcher said was his reply, "but the far deeper principle of Christian reconciliation. Jesus said, 'Love them that hate you.' Only that deeper ethic can overwhelm the secularism and lack of faith in masses of the people around the world who are utterly disillusioned by the hypocrisy and lack of creative leadership of the Christian fellowship. Anglo-American officials denounce our opposition to the cold war as a 'peace offensive.' Among Christians, the struggle for peace, both as a means and as an end, can never be an offensive ideal."

"How terrible it was," he continued, "for me as an academician to hear professors at the University of Melbourne, for example, speak of the same spirit of fear among intellectu-

(Continued on Page 6)

EPISCOPAL CHURCH NEWS

A. C. U. DENOUNCES TWO BISHOPS

Proposals have been made that the House of Bishops investigate alleged breaches of Church doctrine by the bishops of New Hampshire and Washington, D. C., it was made known by the American Church Union. It charges that Bishop Charles F. Hall of New Hampshire violated "the doctrine, discipline and worship" of the communion by taking part in a "joint ordination" with a Presbyterian and a Congregational minister at Manchester, N. H., on April 24.



BISHOP HALL

It also announced that the Maryland branch of the clerical union for the maintenance and defense of Catholic principles has called on the House of Bishops to investigate the action of Bishop Angus Dun of Washington in "having denominational ministers (Lutheran and Congregational clergymen) officiate" at an Episcopalian service on Ash Wednesday. The group said Bishop Dun also invited "all Christian ministers of Washington, except those of the Roman Church, to 'join with us . . . by receiving Holy Communion'."

The Church Union condemned the action of Bishop Hall as "presumptuous, mischievous and irregular" and added that it was "the most flagrant breach of the Church's doctrine and discipline yet committed in the Episcopal Church throughout its history."

The Maryland group asserted that Bishop Dun's action "constitutes a flagrant disregard of the doctrine and discipline of this Church, a serious affront to thousands of loyal churchmen, and direct violations of the canons of the Church and the rubrics of the Book of Common Prayer."

Clergymen of New Hampshire have come to the defense of Bishop Hall. One of the first to speak was the Rev. Bradford Young where the ordination service was held. Affirming his "enthusiastic support" of Bishop Hall, Mr. Young lauded him for "his forward-looking act in permitting ministers and priests of other communions to be invited to take part in the ordination of the Rev. Marc A. Nocerino."

"The American Church Union," he said, "has shown its ignorance in calling this (the joint ordination service) 'unprecedented'."

"It is safe to predict," he added, "that neither the Presiding Bishop, Henry Knox Sherrill, nor the House of Bishops will give any more weight to this proposal of the Union than they have to similar attacks on other bishops in the past. Since ordination is to a universal ministry, it is appropriate that ministers in other branches of the universal Church should participate."

The Rev. John Henrickson, minister of Westminster Presbyterian Church, Manchester, who took part in the service, also praised Bishop Hall for his stand in the matter. "I think what Bishop Hall did was a very significant action in terms of recognizing the universal brotherhood of all Christians," he stated. "It is my personal opinion that in this step here and in everything else Bishop Hall represents a forward-looking and courageous leadership in the Episcopal Church. I was very happy to have participated in the service. In my experience it was the most impressive and meaningful service that I have witnessed."

The other clergyman referred to in the American Church Union resolution was the Rev. Whitney S. K. Yeaple of Concord, executive secretary of the New Hampshire Council of Churches and Religious Education who officiates at Sunday services at the Hillsborough, N. H., Congregational Church. Explaining that he was speaking as secretary of the council, Dr. Yeaple said he "enthusiastically supports Bishop Hall."

(See Editorial)

RECTOR SUPPLIES COUGH DROPS

★ The Rev. Clayton Melling, rector of All Saints, Johnson City, N. Y., is broadcasting the services there this month and last. He therefore gave a suggestion to his congregation in the parish bulletin: "Programs that sound good over the air are 'radiogenic,' and that word can certainly be used for All Saints last Sunday. The music was beautiful and both the choir and the congregation came through magnificently in making the service effective.—We could have improved matters slightly by muffling our coughs. Coughing over the radio creates the same effect as you get in the seal house at the zoo. Your rector has placed a box of cough drops in every pew this morning. If you get in trouble use them."

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THE PICTURE ON THE COVER

★ Stuart Hall, Staunton, Virginia, now in its 107th year, is one of the oldest schools for girls in the South. Behind the school lies a wealth of the best in Southern tradition. Within its walls have been educated many of the outstanding women of the country. Bishop William Meade and General Robert E. Lee, as well as a long line of prominent clergy and laity, have served as members of the board of trustees. The school of today is an outstanding college preparatory school, its graduates taking their places successfully in the leading colleges of the country. The plant is completely up to date, modern academic building, well equipped laboratories and library. A tiled indoor pool and thoroughly modern gymnasium and athletic field make practically all sports possible. The school is accredited by the State Board and the Southern Association of Colleges and Secondary Schools.

HONORARY DEGREES AT GENERAL

★ Doctorates were conferred upon the following at the commencement of the General Seminary: Bishop Armstrong of Pennsylvania; Bishop Quin of Texas; Bishop Street of Chicago; Bishop Vaill of Japan; Bishop Welles of West Missouri; the Rev. John Huess; the Rev. Albert J. M. Wilson; Dean Claude Sprouse; the Rev. Vincent F. Pottle.

There were eighteen men in the graduating class, representing thirteen dioceses.

SOUTHWESTERN VIRGINIA HOLD COUNCIL

★ Emmanuel, Covington, was host to the council of the diocese of Southwestern Virginia, May 23-24, at which Bishop Bentley of the overseas division was the headliner. Resolutions were adopted favoring the inclusion of lay workers in the social security set-up. An expense budget of $21,238 was passed; together with a missionary budget of $62,794. In addition $6,500 was voted for the building fund of St. James, Roanoke, a newly organized church.

OLYMPIA HOLDS CONVENTION

★ The convention of Olympia was held at St. Mark's, Seattle, with Bishop Bayne reporting excellent progress in every department of diocesan activities. A budget of $90,000 was adopted for 1951. Bishop Bentley, head of overseas division, and Bishop Yashiro of Japan were the speakers at the convention dinner.



PHOTOGRAPHER is photographed. Bishop Campbell of Los Angeles was just getting ready to sprint into place in order to get in his own picture when he was snapped by the Rev. Albert Jenkins of Whittier.

ST. MARTIN'S HAS BIG DAY

★ At St. Martin's Church, New York, ceremonies were held on June 5th in connection with the memorial carillon in the belfry of the church. A bronze tablet containing the names of 87 deceased members and friends of the church and a parchment scroll with 158 names was unveiled. These are the persons in whose memory the bells were given. The carillon was dedicated last December by Bishop Gilbert.

In the afternoon Kamiel Lefevere played the 2nd portion of his dedicatory recital. A student of the late Jef Denyn of Mechelin, Belgium, Dr. Lefevere has been decorated by the Belgians for his work in the field of carillon music.

Preceding the carillon recital there was a parade from the 32nd police precinct to the church. The police band of the City of New York led the parade. Participating were a number of high ranking police officials, the St. George Association, national guard units, fraternal organizations along with several hundred church members.

Preceding the carillon recital, the police glee club sang a number of selections.

The rector of St. Martin's, the Rev. John H. Johnson, is chaplain of the New York police, and in that capacity was the speaker at a meeting of the St. George Association held the previous Sunday at the Waldorf-Astoria.

CHILDREN PRESENT OFFERING

★ An estimated 3,000 children of the diocese of New York presented their missionary offering to Bishop Gilbert on May 27 at a colorful service at the Cathedral of St. John the Divine. A vested choir of 1,000 in many hued vestments carrying banners marched around the Close and were reviewed by the bishop. The total offering was over $38,000.

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EPISCOPAL CHURCH NEWS

FOREIGN POLICY—

als in Australia as in America, and to have them call it 'the American Thought Control Pattern'."

"Government officials in Indonesia told us that they and their people will have no truck with any policy that seeks to divide the world, or that smears every attempt of peoples' movements to achieve some independence and advancement for themselves. Our present foreign policy will succeed with no people on earth except the American people, whom many in Indonesia referred to as the most politically illiterate people in the world today."

"What a denial of the American democratic pretensions," concluded Dr. Fletcher, "when our U. N. representatives refuse to seat in the U. N. delegates from the largest body of people on earth! The Bible says, What a man sows, that shall he reap. It is equally true of nations. America today is sowing fear, hatred, militarism, discrimination, exploitation. These seeds will bear suitable fruit. People everywhere look on the United States as a great country, to which 150 years ago freedom-loving people fled to escape landlords, ecclesiastics and generals. Today it is fast becoming the country to which the landlords, the ecclesiastics and the generals flee to get away from the wrath of the people who are rising throughout the rest of the world."

GOES TO LIBERIA AS DOCTOR

★ Dr. Anna C. Jones, a resident of surgery at St. Agnes Hospital, Raleigh, N. C., is to go to Liberia next month to serve as a doctor under Bishop Harris. St. Philip's Church, New York, is to hold a dinner June 8th to raise $1,800 for her salary. She is a communicant of the parish.

ONE COLLEGE TO ANOTHER

★ It is not often that students and faculty of one college raises money for another. Hobart and William Smith Colleges however have contributed $250 to the restoration of the dormitory at Kenyon, destroyed by fire.

MEMORIAL DAY IN PARIS

★ The Memorial Day service was held in the American Pro-Cathedral Church of the Holy Trinity, 23 avenue George V, Paris, May 30th, conducted by Dean Sturgis L. Riddle. The Hon. David K. E. Bruce, Ambassador to France, presented three memorial flags to hang in the cathedral: the flag of the Episcopal Church, and the flags of the States of Minnesota and Wyoming. A distinguished congregation of high ranking diplomats, officials and clergy, American, French, British and others filled the cathedral. Following the service, the band of the Republican Guard led the congregation up the Champs Elysees to the Arc de Triomphe, where Ambassador Bruce laid a wreath on the tomb of the unknown soldier.

CALIFORNIA HAS LAYMEN'S RALLY

★ The first laymen's rally of the Priest Fellowship of California was held May 21 at the Good Shepherd, Belmont, with more than fifty attending. A similar meeting will be held in September looking toward the organization of a diocesan unit of the American Church Union. The speakers at this first meeting were Walter G. Swanson of San Francisco, who told of his "rich religious experience resulting from his first confession;" and Paul Brindel of Novato who urged a program of "Catholic action" in the diocese.

BISHOP J. T. HEISTAND REPORTS PROGRESS

★ Bishop Heistand, in his address to the convention of Harrisburg, meeting at St. James, Lancaster, May 23-24, reported progress as evidenced by increased church attendance, larger confirmation classes and the fact that fifteen men are now in seminaries. He also commented on the training of church school teachers in school of religion in the diocese, and the training also of lay leaders.

Dean John W. Suter of the Washington Cathedral was the banquet speaker and described the work of the liturgical commission and told of proposed revisions of the Prayer Book.

A committee was appointed to study and work out plans for a campaign to raise $350,000 in the next three years for advanced work in the diocese.

ARCHBISHOP STRESSES FREEDOM

★ Archbishop Philip Carrington of Quebec praised "the democracy present in the Anglican Church" in preaching to about 10,000 attending a service marking the centenary of the diocese of Montreal. "We represent a strange appearance sometimes with our modernist bishops and our Communist deans, but at least nobody can say that thought and speech are not free in the Anglican Church."

The service, held May 28th, featured a choir of 1,032 voices from 53 parishes of the diocese.

LOS ANGELES HAS LARGE OFFERING

★ The church school offering of Los Angeles, presented to Bishop Bloy at a service held in the bowl at Hollywood, reached a record total of $17,280. It is to be applied toward the diocese's $113,126 pledge to the general Church program.

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EDITORIALS

Sharing Our Treasures

TWO bishops of our Church, Angus Dun of Washington and Charles Hall of New Hampshire, are being vigorously censured by some of their brethren. Bishop Dun's fault, it seems, was inviting Protestant ministers to take part in a Communion service in the Washington Cathedral. Bishop Hall's was permitting Protestant ministers to join in the laying on of hands in an ordination service in Manchester. Both men are being taken to task for breaking Prayer Book rubrics and acting contrary to the doctrine, discipline and worship of this Church.

We challenge the charge that the faith and practice of the Protestant Episcopal Church have been compromised or violated either in Washington or New Hampshire. Both services were entirely in the words and according to the intention of the Book of Common Prayer. Nothing was omitted or subtracted. Bishop Hall and episcopally ordained priests of this Church did make and ordain a new priest in the traditional manner. The fact that otherwise ordained ministers of Christ added their blessing in no way detracts from or contravenes the carrying out of the rubrical directions in the ordinal. Bishop and priests of this communion did lay hands on the candidate's head even as the Prayer Book prescribes. Did the addition of a Presbyterian or Congregational hand contaminate or nullify the work of the Holy Spirit? We think not. Was anything lost or given up of this Church's faith and order? We think not.

In Washington Bishop Dun was the celebrant at the great Ash Wednesday service which has also stirred up a vocal minority. Once again it was the Holy Communion word for word out of the Prayer Book and with all that that ancient service means therein. Did the fact that a Protestant minister read Holy Scripture that morning really violate the rubrics? Here, it might be argued, the rubrics are even more on Bishop Dun's side for they specifically say "the minister appointed shall read the Epistle, the Gospel . . ." This is the only place in the Communion service where the word minister is used rather than priest. If we are bent upon observing the letter of the law as the bishop's critics are, then something might be made of this particular rubric as allowing a minister, yes, a Methodist or any other minister of Christ, to read the lessons. And as for inviting "outsiders" to receive the Holy Communion, much has already been written refuting the closed-communion interpretation of the rubric at the end of the Confirmation service. This rubric was not intended to bar the way to non-conformists receiving the sacrament of the Lord's Supper in the Anglican Church.

But the real issue is not the legalistic one of analysing rubrics and construing them as literally as possible to defend this or that position. The real issue is this: are these others of the great Protestant communions valid ministers of Christ, or are they not? If we are going to take the position that the ministry of the Presbyterian, Methodist, etc. Churches is invalid, or split hairs about validity and regularity, let's be open and above-board about it and not invite them to any of our services. Then, too, let's stop all our talk about Church unity because it's impossible on those terms. Our position then is hardly different from the exclusive, true Church contention of Rome which makes abject submission the price of reunion. But if we agree that ordained ministers of the historic Protestant Churches are true ministers of Christ and his Church, and many of us do (by their fruits ye shall know them!), then the time is overdue for some expression of that conviction on occasions. How are we ever to come to know each other and draw nearer together if we must be forever scrutinizing rubrics and jealously suspicious of a Protestant in our chancels? It is not even courteous to invite outstanding representatives of these Churches to our ordination and consecration services, as we often do, and then condescendingly assign them a back seat in the choir or a pew in the nave. Is rubrical purity (which again was not essentially violated in either of the instances cited) more pleasing to God than the honest endeavors of good men to bridge the divisions of Christendom, to be hospitable and charitable to fellow ministers of our one Lord and Christ?

We of the Church are given glibly to advising the nations to give up a measure of their proud sovereignty for the sake of the peace of the world. But are we even half-willing to give up something of our own ecclesiastical sovereignty for the sake of the one, great Church which is the will of God? Actually nothing was renounced or lost in Washington or New Hampshire as far as we are able to see, nothing was given up, and yet what a hue and cry! The truth is that the opposition comes largely from clerical sources. The overwhelming majority of our laity are impatient to get on with the essential work of the Church. They earnestly

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desire Church unity. They would have no sympathy with all this agitation because Protestant ministers were invited to take part in Episcopal services.

We, too, love the Church of our membership and all her ways. But we do not believe in keeping her treasures to ourselves and putting fences around them lest they be lost. We believe in sharing them with others, and we are delighted when others want to enter into them in fellowship with us. We shall not be the losers thereby, but richer far.

Son of Consolation

BARNABAS is one of our less celebrated New Testament saints, but here and there in the Episcopal Church, in addition to parish churches bearing his name, he is remembered through chapters of the Guild of St. Barnabas for Nurses. He is appropriately the patron saint of nurses for he was known as the "son of consolation." We can scarcely imagine a nurse choosing her vocation without something of St. Barnabas' spirit, the motive to minister and console. This is one human occupation where the choice could hardly be for the sake of an easy job or big money. To want to be a nurse is already to care for people and want to help them in trouble. This probably covers all nurses, Christian and otherwise.

But there ought to be a plus quality, a something more, about a Christian nurse, and, for that matter, any Christian in his work. St. Barnabas was a son of consolation because he had learned mercy and loving kindness from one whom he served as an apostle. If our true devotion is Christ and we aspire to have his mind in all things—then this is, or it should be, a different matter from having a worldly or humanitarian standard however lofty. After all, in the long run we become like what we worship.

It seems to be generally true that where there is no religious sanction and stimulus we humans soon become weary of well-doing. Service becomes patronage. People become cases. Self-interest takes over self-giving, and the springs of charity and caring for people, especially the difficult and unpleasant ones that sometimes lie in hospital beds, dry up. This is especially unfortunate when it happens to a nurse or a physician. Today we salute the St. Barnabas Guild for Nurses with its purpose of lending a Christian incentive as well as affording Christian fellowship to the women in white. We need more chapters of the Guild.

Fishing and Witnessing

By HUGH McCANDLESS
Rector of the Epiphany, New York

OUR Lord picked experienced fishermen as his first disciples, men who knew that if you wish to catch fish, you must learn to think as fish do. When you fish with dry flies, you know that bright flies seem to work best on dark days, and dark flies on bright days. Sometimes the day is hot and fish are not hungry, or stay deep in the coolest water.

Salt water fishermen know that the fish will change their feeding places with the changes of tide and wind or weather. The best bait is useless if the fish are somewhere else.

Sometimes you can catch fish even when they are not hungry. One old guide used to catch big trout in the late summer by looking for pools underneath waterfalls. He knew that usually only one big fish lived in each pool, driving away any other trout that tried to come in, as the pools were fine places to feed. This guide would cast a big silver lure into the waterfall; and the old trout, thinking it was a rival, would rise at it in a fury and get hooked.

Some people even study how things look to a fish. As you know, water bends the line of vision: if you hold a paddle at a slant in the water, it seems to be bent at the water line. The most conscientious fisherman I ever heard of used to submerge himself in the bath tub, while his patient wife threw dry flies on the water in order for him to get a fish-eye view of how the bait looked.

Our Lord did not mean that in catching men, his disciples should deceive them, as fishermen deceive fish, with false lures. Nor do I mean that. But we should understand them, in order to sympathize with them, in order to really help them, to lead them to Christ. Some fish want flies, others worms, others the challenge of a rival. Some of our friends need help from religion, others the challenge only Christianity can give them. Everyone can find what he needs in Jesus Christ. All that is required for us to do is to find out sympathetically and understandingly what they need, and point out how our Lord has it for them.

Some of us are not very skillful at this, but we still know we ought to do our part. In this case, it is up to us to fish for men the way unskillful people go after fish: by "chumming."

The little boats that take people out deep sea fishing anchor off shore in a good place and a boy goes up in the bow and starts throwing mouldy

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old fish heads and tails out of a bucket into the water. The awful stuff drifts pass the boat, and the boat bobs up and down, and people who are not used to it decide they are not very hungry and will eat their lunch later. But if there are any schools of fish at all near, they are attracted in great numbers, and it is very easy to catch them.

This has a great deal to do with attracting people to Christianity. The early Christians were not great speech makers and they were terribly persecuted. Thousands of them were killed just for being Christians. Their neighbors thought everyone should pretend to worship the emperor, by throwing a bit of dirt on a pagan altar, and the Christians refused. Anyone would have been sure that the Church would disappear. But the Christians were so cheerful and forgiving, and even their young boys and girls were so brave under torture, that they won over their persecutors. The main thing that made followers out of their tormentors was the way they loved each other. And so your actions and my actions, every day, are attracting people to church or driving them away.

The Bible is the word of God, and as we hear it God speaks to us. He calls us as he did his disciples—to be fishers of men. Of course we are not good enough, but we must not use that as an excuse: as big fish have been caught with bent pins as with imported fancy dry flies. God is saying to us in the Bible "I have called you to my service; that means you are good enough for me."

God's Census Taker

By ROBERT R. SPEARS JR.
Rector of Saint Peter's, Auburn, New York

IT was a very distinguished looking gentleman, conservatively dressed, who opened the door after a discreet knock and announced, "I'm the census taker."

"But the census taker was here just two days ago," I said, "there must be some mistake."

"I don't think so," he replied with a genial smile. "Let me show you my credentials."

We noted at once that the portfolio which he carried under his arm was beautifully embossed morocco leather and that the sticker on the outside had a wide gold border that flashed as he moved instead of the red, white and blue which we had noticed on the previous visit of the census taker. He explained with a smile that reflected a deep sort of inner joy one sees so seldom these days, "You see, this is a somewhat larger type of census. I realize that some of the districts are currently making a census too, but this is the census for the kingdom."

I must have been impressed! He went on, "Pleased don't be alarmed. You see we come only to the head of the families in the kingdom for this information and since you bear the title of rector of Saint Peter's parish you are the titular head of this particular family. Now if you will be kind enough to answer some questions I'll try to take as little of your time as possible."

He sat down in the chair opposite my desk, opened his portfolio, and, with a flourish, produced a very unusual looking pen. Accustomed to "P-51s" and pens that write under water, I think any of us might be surprised that such a modern looking gentleman chose to write with a feathered quill. To be sure it was a much more elaborate and ornate feather than any I had ever seen and it, too, looked as though it were made of burnished gold although it appeared to be as soft as down as he made a few preparatory flourishes.

"Now then," he said, "let me write the name of this family: St. Peter's parish. And how many members would you say made up the family."

"Do you mean baptized persons?," I inquired.

"Yes," he said, "Surely you remember that it is baptism which confers citizenship in the kingdom?"

"Yes," I said, a little embarrassed at having been caught in the same mistake which so many people make, "there are 1886 baptized persons in this family."

"Now then," he inquired, "how many of these have been confirmed?"

"About 1200," I replied.

"My," he said, "that means that you have 600 people or more in this family who have not yet been confirmed. What a wonderful start for a church school. How many are there in your church school?"

"About 250," I replied.

. . "And your average attendance runs around 250, doesn't it?"

"No," I said, a little embarrassed again, "I should say that 125 to 150 represented the average attendance on any Sunday." He didn't chide me at all but from the way the pen wrote those numbers down I knew that he had made the logical deduction.

"Now then," he said, "let's look at the 1200 people who are confirmed members in this family. How many people does your church seat?"

"About 800," I replied hesitantly, fearful at what was to come.

"Then may I write down that you have 800 people in church on Sunday?"

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"No," I said, "I'm sorry to say that you may not write that down for it wouldn't be so."

"Well, how many were there is church last Sunday?" he asked.

"If you count all three services," I said, "there was a grand total of nearly 1000 people."

"Oh, yes!" he said, "That was Easter day, wasn't it?"

"Yes," I said.

"Well, what constitutes the average attendance on a normal Sunday?" he asked.

"Not more than 500 people," I said, and again that look of concern flashed across his brow as he wrote down the number.

"Now," he said, "according to my form this family comes on a special line so I'll have to ask a few extra questions. How many hours a week would you say that this family worked for the kingdom?"

"I wouldn't have any way of knowing," I said hesitantly, "because, normally, that isn't the sort of question we Episcopalians ask of each other. It isn't genteel to be too personal about another person's religious practices."

"Then I'd just better put a big question mark in that blank hadn't I? Would you have any way of answering this question? How many of your people regard the Church as the most important activity in which they engage?" Again I had to admit that there was no definite way of my answering that question but that I hoped sincerely there were a handful, at least, in this family who looked upon their Church life as the most important thing in which they engaged.

"One or two more questions and we're finished," he said, smiling encouragingly. "If, as your answers would indicate, there is a considerable percentage of this family who never attend a family function and a considerable percentage for whom these family functions are definitely of a secondary importance, are the faithful, loyal members doing their best to correct this tendency, or are they just congratulating themselves on their own personal record and forgetting their responsibility?"

"Don't you think that that sort of question is one that the members of the family could answer better than I?" I said.

"Yes, I believe you're right," he answered, "And I think this is true of this last question. Does everyone in this family expect to go to heaven?"

"Oh! I can answer that question." I replied, "Of course, everyone in this family expects to go to heaven."

"I see," he said, as he wrote the final answer with a flourish and shut his portfolio with a decisive snap.

"By the way," I said, "when will these figures be published so that we can all study them?"

"Oh!," he said, "these aren't the sort of figures that get published. I'm afraid these figures are for a very personal file and one day you'll all be hearing about them." Just for a moment the atmosphere of the office resembled that of a courtroom, and he seemed to be a great and mighty judge.

He started toward the door, turned and, with that wonderful smile said, "Thank you so much for seeing me and I hope that we will be meeting again." As the door closed I felt a slight shudder go down my back and I devoutly hoped that I would never have to meet him again and answer questions on the basis of that census record.

Talking It Over

By W. B. SPOFFORD

SOME time back we had a piece here about the automatic kneeler, a gadget which bobs up and down so that people can pray with practically no effort. This mechanistic age has now produced a nickel-a-record juke box which plays hymns. One has been installed in a Los Angeles church; select your hymn by pushing a button, deposit the coin, and relax.

Bill Schmidgall, the rector at Tunkhannock, Pa., thinks this is just the beginning. A stack of sermon records will probably be on the market soon, which will be a great boon to the sermon-grouchers. Subjects can be listed on the juke box: "Pie-in-the-sky;" "Bringing up children;" "How can I keep from going to hell?" etc., so you can take your pick. Probably the last record to wear out will be the one on "Applying Christianity in your community."

Then too confessions can be made through the box—the routine questions for you to answer "yes" or "no," with a ticker-tape bobbing out of the machine at the end, giving absolution and your penance, if any.

Pastoral advice also can be handed out this way: "How can I get along with my mother-in-law?"; "What must I do to stop hating my wife?"; "Where can I get a job that will pay $100 a week?" I am sure anyone of our psychiatrist-clergymen could make up a long list of stock questions.

Then, to top it all and keep the parish solvent, slot machines can be installed to take the place of the collection—fifty cent machines for our rich parishes, down to nickels and dimes for the poorer ones.

Great possibilities in all this, though it is likely to put a lot of parsons out of work.

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Prayer Book Loyalty

By GEORGE MORREL

Rector of Trinity, Redlands, California

I WOULD like to chat a bit about a subject which I think is of interest to the Church all over the country, and that is the matter of Prayer Book loyalty. Ever since the General Conference in 1946, there has been a growing feeling throughout our Church that there should be more consistency in the usages of local parishes, and that the only realistic way to achieve this is by following faithfully the directions and usages of the Book of Common Prayer. Such recent slogans as "Episcopalians united" reflect the rise of this attitude.

It is one of the splendid things about our Church that it is comprehensive and elastic enough in spirit to include more than one point of view. The Prayer Book itself has a broad and inclusive spirit, and such a thing as rigid uniformity has never been contemplated or desired in our Church. Nevertheless, the old adage about not going from one extreme to the other also applies, and many of our most thoughtful leaders have felt that the variations among us have been carried farther than our tradition really intends. It is confusing to the layman to go into one Episcopal Church and find "Solemn High Mass" being celebrated almost exactly according to the Roman Catholic rite, and then perhaps the following Sunday to visit another Episcopal parish in which an ultra-liberal type of rector edits and abridges the Prayer Book services in order to make them conform to his own private opinions. We do not want totalitarian uniformity, but then we don't want chaos and confusion either!

The most constructive way out of this difficulty is for all schools of thought to stick to the Prayer Book exactly as it is written, and after consulting the best scholarship available, to carry out its intentions explicity. We have canonical ways of revising the Prayer Book, if need be, but this must be done by the whole Church and not by individual clergymen and laymen acting according to their own whims and fancies.

This position of absolute Prayer Book loyalty sometimes carries with it the impression of legalism where the basic intention is anything but legalistic. We would all recognize the fact that the rubrics were made for man and not man for the rubrics, and yet we would also feel that the Prayer Book as it now stands it the fruit of many centuries of experience and wisdom, and we shall be wise not to override that well-tested wisdom too quickly. Where the Prayer Book is followed faithfully and loyally the worship and life of the Church are richer and more abundant, and the individual Christian is put into a more vital and helpful contact with the living God.

When You Move

By WILLIAM PAUL BARNDS

Rector of St. Matthew's, Lincoln, Nebraska

IN these times many people are moving from one town to another. There are many details connected with a move, such as transferring one's checking account, leaving a forwarding address with the Post Office, and making arrangements with various public utilities.

When you move, what about your parish affiliation? Some people have never heard of a letter of transfer. The Church provides that a communicant moving from one parish to another may take an official letter of transfer to his new parish. When this letter is accepted by the rector, the communicant's name is entered on the register of his new parish, and a receipt is sent to his former parish, and the proper notation made on the register of that parish. In this way the records of both parishes are kept up to date, and the status of the communicant himself is protected. Many people move without securing a letter of transfer and their names are thus carried on the record of some parish where they no longer live.

It is always courteous and thoughtful to notify the rector of any change of address on your part so the mailing list of the parish can be kept up to date, whether you move out of the city or not.

Are you officially on the roll of the parish Church where you attend? If not, ask the rector to write for your letter of transfer. Have you moved without notifying the parish office of your new address? If so, why not attend to it right now?

When you transfer from one parish to another you do not become a member of the Church all over again; you simply affiliate officially with the parish where you attend. If you have further questions, ask the rector and he will be glad to answer them for you.

EVERY OTHER WEEK

WITNESS for June 15 will be devoted to the Anglican Society. There will be no issue of June 22 since, as is our custom, we publish every other week from June 15 to September 15. May we urge readers not to make address changes for these few summer numbers unless your vacation is an extended one. Arrange with your local post office or a friend to forward copies. Your cooperation will be greatly appreciated.

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NEWS OF OTHER CHURCHES

PRESBYTERIANS HOLD GENERAL SYNOD

Moves toward organic union of Protestant Churches were approved by the general synod of the Presbyterian Church, meeting in Cincinnati. Unanimous endorsement was given to the conference on union which was organized last December at Seabury House.

A budget of over 17 million dollars for 1951 was adopted after heated debate. $7,537,000 was designated for home missions; $6,030,000 for overseas missions; $2,225,000 for education. It was also reported that the fund for overseas relief and rehabilitation had reached over 25 million. The original goal was 27 million.

On membership, an increase of 71,713 in 1949 was reported, bringing the total to an all-time high of 2,401,849. Candidates for the ministry number 1,858, largest in history. Sunday school enrollment increased by 114,000 last year, causing the Rev. William B. Pugh, stated clerk, to declare: "You haven't been able to see a report of an increase like that in many, many years."

FLYNN BOOK AGAIN CONDEMNED

Attacks on Methodists in Reader's Digert and John Flynn's book, "The Road Ahead," were scored at the annual session of the N. Y. conference of the Methodist Church. Present tenseness and fear, which threatens civil rights, were also condemned. Welcome to DPs, continuation of the interracial policy and resolutions calling for the passage by Congress of the anti-lynching and anti-poll tax bills and the setting up of a fair employment practices commission were also passed. The conference also urged Church support of U. S. efforts, through the U. N., for maintaining ties with Russia and cooperating with Russia on relations with Germany, Japan and China.

MYRON C. TAYLOR GETS AWARD

While most Protestant Churches are urging the President not to appoint a representative to the Vatican, the Roman Catholic's society for college work, Newman Club Federation, presented the retiring representative, Episcopalian Myron C. Taylor, with their first annual award. The award is conferred upon "a distinguished citizen who, in a special way, has contributed to the work to which the Federation is dedicated."

MISSIONARIES FOR LABOR UNIONS

Missionaries for labor unions were urged by the commission on peace and social service of the Methodists of Philadelphia, meeting in annual session. If 50 Methodist youth, especially trained, went into factories, mills and mines, with other Churches acting similarly, "in a short time this nation might truly be a Christian nation," the commission stated. It further declared that "the organized labor movement is a powerful force working for the social and economic welfare of employees in general. The basic principles for which labor strives are closely related to the brotherhood of man."

TALENT SCHEME PROVIDES NEW BUILDING

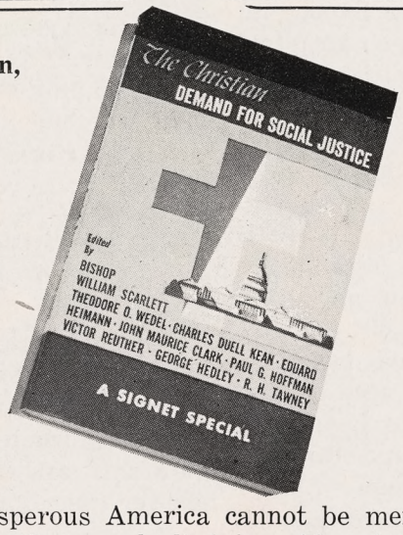
A Methodist Church at Columbus, Ga., has moved into a new Sunday school building after exploiting a 200-year-old idea. Following the parable of the talents, the pastor passed out dollar bills and asked them to increase them. The 205 original dollars grew to $1,500. One couple purchased a duck, formed a mythical corporation, Quacks, Inc., sold shares in the bird, and returned with $125. They promised golden eggs as dividends and have now placed the duck on a local pond where each shareholder may do his own collecting. Another enterprising woman mailed out pictures of George Washington ($1 bills) on his birthday, and asked in return a portrait of Abraham Lincoln ($5 bills) on his birthday. Another handed in the price of a steak dinner he went without; a young wife went without a maid for a week. The prize for the member who brought in the largest increase went to a woman who handed in her overtime pay. The new building, which will also be the parsonage, will cost $14,000 with the $1,500 serving as the down-payment.

MORMONS NUMBER OVER MILLION

The Church of Jesus Christ of Latter-Day Saints (Mormons) now has a membership of 1,200,000, and grew more in 1949 than in any year since its founding. The statement was made at a meeting of leaders in Salt Lake City by President George A. Smith. He said also that the building program had been accelerated and that there are now 5,000 missionaries at work. Total expenditures in 1949 reached a new high of $34,000,000, an increase of $7,500,000 over 1948.

Walter Reuther, Paul G. Hoffman, George Hedley, R. H. Tawney, T. O. Wedel, Edward Heimann, Charles D. Kean, and John M. Clark in

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NEWS OF CHURCHES OVERSEAS

UNITED CHRISTIAN SERVICE HELD IN CAIRO

Protestant and Eastern Orthodox churches were represented at a crowded united Christian worship service held at the Armenian Cathedral in Cairo under the auspices of the Fellowship of Unity, a voluntary organization of Christian churches in Cairo.

Founded 15 years ago by Anglican Bishop Gwynne, the Fellowship organized a united service each year in a different church in order to acquaint the various communities with the church customs and liturgy of each group.

Represented at this year's service were the Greek and Syrian Orthodox Churches, the Coptic Church, the Egyptian Evangelical Church, the Church of England, the American Community Church, the Armenian Gregorian Church, and the Armenian Evangelical Church.

Anthems and hymns in Arabic, Greek and Armenian were sung by Egyptian Evangelical, Greek Orthodox and Armenian choirs. Armenian Archbishop Mampre Sirourian gave an address and imparted the final blessing in his native tongue.

URGE SEMINARY STUDENTS SPEND YEAR AS WORKERS

Students for the Protestant ministry should spend a year as self-supporting industrial or farm workers before ordination, according to recommendations made in Germany by a conference of pastors and theological students.

The conference was held in the Evangelical School for Social Work at Friedewald Castle, an institution recently set up with the aid of American Lutherans to provide special training courses for Protestant clergymen and laymen engaged in all types of social activity.

A resolution adopted by the conference declares that a one-year term as manual worker would give prospective clergymen "a practical knowledge of the actual living conditions of the working class."

The resolution proposed that during the final examination, theology candidates should be required to prove a reasonable theoretical knowledge of political economy and the history of the trade unions and the political workers' movements.

Another recommendation was that pastors in active service should be invited to attend special courses and workshops to give them a thorough knowledge of social politics.

All participants in the conference agreed that an increased social indoctrination of theological students is essential for efficient handling of "the complex tasks with which clergymen are confronted today."

IRISH ANGLICANS URGE PEACE EFFORT

The general synod of the Anglican Church in Ireland urged a "new gigantic effort" for peace. The resolution said that governments should enter into negotiations once more to do everything in their power "to bring the present tragic deadlock to an end."

NO MOTORCYCLES FOR CLERGY

A layman's suggestion that young clergy of the Church of England in Canada be provided with motorcycles was defeated at the synod of the diocese of Huron. The idea was that it would cut down expenses. The layman has proposed a side car so that the parson could cart his bride around the parish with him, but the answer to this was "not practical in bad weather." Instead the synod voted $450 for travelling expenses.

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PEOPLE

CLERGY CHANGES:

JOSEPH H. HARVEY, rector of St. Andrew's, Roswell, N. M., retired from active parish work on May 15 and is now living in University City, Mo.

WILLIAM J. MATTHERS, formerly curate at St. Peter's, South West Harbor, Me., is now in charge of Christ Church, Stewart Manor, Long Island, N. Y.

G. H. PEEK becomes rector of the Ascension, Salida, Colo., July 1.

CHARLES A. MYERS is now the rector of St. Paul's, Lakewood, Colo.

WILLIAM E. KIDD is now assistant minister at St. Martin's, New York City.

ORDINATIONS:

ROBERT L. OLIVEROS was ordained priest by Bishop Carruthers at St. David's, Cheraw, S. C., where he is rector.

JAMES H. B. KENYON was ordained deacon on May 21 by Bishop Van Dyck at St. Peter's, Bennington, Vt. He is to do rural work in the Montpelier area of the diocese.

JOSEPH MacGINNIS of Garfield, Utah, was ordained priest at St. Peter's, Denver, on May 27 by Bishop Bowen, acting for Bishop Clark of Utah.

HONORS:

BERNARD IDDINGS BELL received the degree of Doctor of Humane Letters from Coe College, a Presbyterian related college, on June 3 "in recognition of outstanding service to religion in higher education." Dr. Bell gave the commencement address on "The future of the small independent college."

J. ALVIN RUSSELL, retired president of St. Paul's Polytechnic Institute, was presented with gifts and resolutions of appreciation for his many years of service to the college, at a ceremony on May 24.

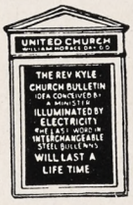
LAY WORKERS:

NELLIE H. McAULEY of Detroit flew to Liberia on May 29 to assist in the training of teachers and development of curriculum at the House of Bethany, Cape Mount. She recently retired from the Detroit public school system.

DEATH:

ELLIOTT C. B. DARLINGTON, priest of New York, died suddenly of a heart attack recently. He was the brother of Henry Darlington, retired rector of the Heavenly Rest, New York.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

JOHN M. KRUMM
Dean of St. Paul's Cathedral,
Los Angeles

This is a hearty second to Dean Warnecke's letter in The Witness of May 25, concerning the problems of financial support for our missionary work. I have often said that I was convinced that the early Apostles and missionaries did not go out to evangelize Europe because of study courses on "Life among the Barbarians." They went because of an undeniable impulse to share the saving gospel with others—which is what Dean Warnecke is talking about as the obligation of stewardship. Is it really impossible to convince our department of promotion of the importance of this approach or must we continue to print thousands of dollars worth of supposedly promotional material which hasn't promoted much except recurring deficits?

A. G. BUGBEE
Layman of Glendale, Calif.

For years I have taught in Bible classes that the two great commandments are basic to spiritual growth, explaining that they are not orders like military commands but laws in the spiritual world, similar to the law of gravity in the physical universe. The word "love" in this connection must be invested with a meaning different from that in ordinary usage. As such I have coined this definition: to love is to arrive at the utmost of one's ability at an intelligent, sympathetic and cooperative understanding with the object of one's love.

Sad to relate, my teaching gets nowhere. "How would you like to have your daughter marry a Negro? Or have a Jap or a Negro or Mexican or Jewish family move next door?" is the typical response. In a community which does not permit non-Caucasians (including Mexicans) to own or rent a house how can one teach pacifism on an international scale?

MRS. R. N. WILLCOX
Churchwoman of Dunkirk, N. Y.

The article "Hospitality of the Lord's Table" by Samuel Dorrance (Witness, May 11) has worried me not a little. Do theological seminaries teach the Church's ways or are priests today superficially taught? In my instructions and preparations we were to be given to hospitality—yes—to share, to be generous, etc., but no such thing was taught about the sacrament of the altar. To receive, not discerning the Lord's body and presence, was damnation to the soul. This means of reaching God, through Jesus Christ our Lord, was the precious gift of the Apostolic Church that we were to use after careful preparation and to guard, even to the sacrifice of our own life, as did our Lord on the cross.

Will someone more learned than I am explain and answer this. Somebody is mixed up somewhere or doesn't the Church teach any more, or is it all right to lead others into sin?

HANFORD L. RUSSELL
Clergyman of Minneapolis

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"Swear not at all" so I merely affirm by St. Fortunatus that he is a virile tripleted man. I had eleven years of newspaper work in New York, have associated with many newspaper men, and I know of few that could have created and sustained the standard Bill Spofford has given the Church in the production of the informing, fair, inspiring Witness.

MISS ELIZABETH KRAEMER
Churchwoman of Grand Rapids, Mich.

My sister and I want to express our very sincere enjoyment of The Witness. We think we are getting a lot for our money and wonder how you can do it for that price. We want to say also that the report of the Detroit peace conference by W. B. Spofford Jr. was especially good.

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THE Witness

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Madison Ave. at 71st St., NEW YORK
Rev. Arthur L. Kinsolving, D.D., Rector
Sunday: 8 a.m. Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer — 1st Sunday, Holy Communion.
Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

THE CHURCH OF THE ASCENSION
5th Ave. and 10th St., NEW YORK
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Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).
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316 East 88th Street
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PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS
For Christ and His Church

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★

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SERVICES
In Leading Churches

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Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12

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Very Rev. Paul Roberts, Dean
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Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

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Main & Church Sts., HARTFORD, CONN.
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
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Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
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TRINITY CHURCH
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Sunday Services: 8, 9:30 and 11 a.m.

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The Very Rev. Frederick J. Warnecke, Dean
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Meridan St. at 33rd St.
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The Rev. Laman H. Bruner, B.D., Rector
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Rev. Payton Randolph Williams
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Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

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Second Street Above Market
The Rev. E. A. de Bordenave, Rector
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Sunday Services: 9:30 and 11:00
Wednesdays and Holy Days: 12 noon
This church is open every day.

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Shady and Walnut Aves.
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Rev. William W. Lumpkin, Rector; Rev. Nicholas Petkovich; Rev. Eugene M. Chapman; Rev. Richard J. Hardman.
Sunday: 8, 9:30, 11 and 8
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Saturday and Holy Days, 10:30

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

How Anglicans Commemorated The Prayer Book Anniversary

Stress is Placed on Prayer Book Loyalty At Elaborate Service at Buffalo

By CHARLES E. HILL
Honorary Canon of All Saints Cathedral, Albany

★ A regional day for the American Branch of the Anglican Society was held at St. Paul's Cathedral, Buffalo, on June 9, 1949, the day the first Prayer Book of Edward VI was authorized for use in 1549. The whole day was carefully prepared for and enthusiastically observed with overflowing congregations.

The president of the Society, Bishop Welles, was then Dean of the Cathedral and was celebrant, assisted by the Rev. L. Densmore Jacobs as Gospeller and the Rev. Arthur J. Rantz as Epistler. The Rev. Paul B. Hoffman acted as Deacon and the Rev. R. O. Liesinger as Sub-Deacon. The Rev. Frank S. Patterson was master of ceremonies, assisted by Rev. Robert R. Spears Jr. The Bishop of Western New York, Dr. L. I. Scaife, presided. The sermon was preached by Bishop Austin Pardue of Pittsburgh. The specially licensed order for the Holy Communion, commonly called "the Mass" in the first Book of Edward VI, was used.

Luncheon was served in the Cathedral House at which greetings were given by Bishop Scaife who presided. This was followed with a meeting with Dean Welles presiding. Fine addresses were made by the Rev. W. H. Dunphy, rector of St. Mark's, Philadelphia, on "The Forgotten Book—the Book of Common Prayer," and by the Hon. William R. Castle, formerly assistant Secretary of State, on "The Prayer Book and the Laity."

Illustrations in this number of The Witness show two different parts of the service; one shows the Celebrant, Deacon and Sub-Deacon at the beginning of the Nicene Creed; the other shows the "Great Entrance," the solemn bringing in of the Elements at the Offertory.

The whole service showed how elaborate a Prayer Book service may be in entire loyalty to Anglican tradition. There was no introduction of anything not prescribed; no confession with Celebrant and Acolytes before the beginning (for the confession is ordered said later in the service); no genuflections, because the earlier and more Catholic method of bowing was used; no wearing of birettas, for why should Americans wear Italian college caps, ugly as they are; no "tarping," for the consumption of what remains of the Sacred Elements is ordered after the blessing.

Certainly there is great need for more services of this kind, shall we say particularly in many parishes where a highly ornate ceremonial is in use?



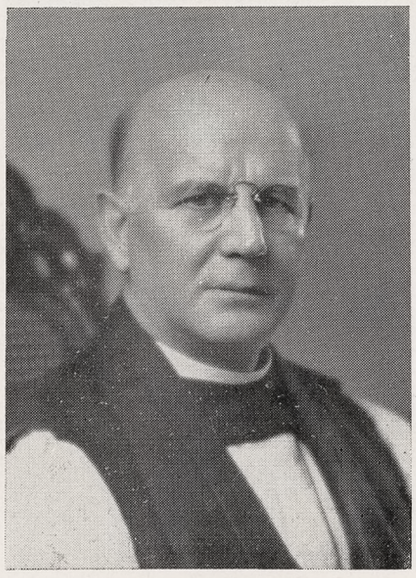
THE GREAT ENTRANCE, the solemn bringing in of the Elements at the Offertory at the service at St. Paul's Cathedral, Buffalo, that marked the Prayer Book Anniversary

EPISCOPAL CHURCH NEWS

THE AMERICAN BRANCH OF ANGLICAN SOCIETY

★ After the formation of the Anglican Society in England in 1925, Bishop Oldham thought that here in the United States an American Society might be founded to do similar work. Convinced that our Prayer Book is a truly Catholic liturgy, and one of the best extant, he felt there was need for a deeper appreciation of it and consequent greater loyalty to it, both in letter and spirit; and that such loyalty would go far towards healing our own divisions and so enable us to present a solid and united front to the world on the basis of sound Prayer Book churchmanship.

Accordingly in the vestry room of Trinity Chapel, New York, in January, 1932, the Bishop, the Rev. J. Wilson Sutton, then vicar of the chapel, and the Rev. Charles E. Hill, then rector of Christ Church, Ballston Spa, New York, met and founded the Society, with Bishop Oldham as president, Dr. Sutton as treasurer and Mr. Hill as secretary. Later it was decided that we would not form a separate society but be the American branch of the already existing English Society, a very wise decision on more points than one.



BISHOP OLDHAM, Honorary President of the Anglican Sociciety

In the years that followed, the Society had real help from the late Dean Milo Gates of the New York cathedral; of the late eminent scholars, Dr. Henry R. Gummey and the Rev. Frederick W. Fitts, so long the rector of St. John's, Roxbury, Boston, who, while maintaining ornate services, conducted them on completely Anglican lines. A picture of the beautiful chancel he built at St. John's is pictured on the cover of this number of The Witness.

In less than a year the Society embraced seventy-five members, of whom six were bishops, forty-two were priests and twenty-seven were lay people. By December, 1947 the Society had grown to 277 members and by January, 1950 to 401 members.

The Society has published many leaflets and pamphlets which have been widely distributed. It has put out, first in smaller then in larger format, "The News Letter," now called "The Anglican" with this number of The Witness serving as Vol. VI: No. 2. The Society contributed much to the widespread observance of 1549 by emphasizing the importance of the anniversary in 1949.

Much remains for the Society to do. A lack of funds seems the greatest need the Society faces, for by and large, when once the aims of the Society are known, many, if not most, of our people gladly approve and become members.

JOHN HEUSS VISITS SEATTLE

★ The Rev. John Heuss, head of the National Council's department of education, was the preacher last Sunday, June 11, at St. Mark's Cathedral, Seattle, Washington.

SUMMER CONFERENCE IN CONNECTICUT

★ Three summer conferences of a week duration each are being held at the Girls' Friendly House at Canaan, Conn. In addition there is to be a weekend for young people of high school age. The first conference opens tomorrow, June 16, and they will run through July 8th. Serving on the faculties are the following clergymen: R. M. Hatch of Waterbury; Sewall Emerson of Norwalk; O. S. Barr of New Britain; A. M. Lambert of Hartford; Jay G. Seacord of Winsted; A. W. Burns of Bridgeport; J. P. Cuyler of New Milford; J. H. Esquirol of Southport; J. H. Findley of Thompsonville; J. L. Grant of Canaan; E. W. Grilley Jr. of Hartford; S. F. Hemsley of Stamford; J. S. Kromer of Meriden; R. H. Parkes of Pomfret; E. A. D. Phillips of Mystic; W. E. Traub of New Haven; R. R. Williams of New Canaan.

CHURCH MUSIC CONFERENCE

★ A conference devoted entirely to church music is being held this week, June 16-18, at Tacoma, Washington. Lecturers are the Rev. Walter Williams of St. Mark's, Denver; Canon P. H. Miller of St. Mark's Cathedral, Seattle; the Rev. F. P. Williams of Trinity, Seattle; John Boe, organist and choirmaster of St. Stephen's, Seattle; Eugene M. Nye, organist and choirmaster of Trinity, Seattle. One of the unique things about it is that the clergy of the diocese of Olympia voted to have services on the 18th music-less to permit church musicians to attend the conference.

DAVID RICHARDS TO WED

★ The newly elected suffragan of Albany, the Rev. David E. Richards, is to be married to Miss Helen Rice of Schenectady.

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BISHOP W. R. BROWN GETS TRIBUTE

★ Members of the diocesan council of Southern Virginia stood in tribute to Bishop William A. Brown as he began his final report at Trinity, Portsmouth, Va. He retired in April to be succeeded by Bishop George P. Gunn. The retiring bishop expressed the hope "that we have diminished our parochialism and become more diocesan and Church-minded." He said that he believed progress had been made in that direction but then warned "against the dangers of a narrow concern with parish problems which can lead to neglect of the larger and more important things in the life of our Church today."

Bishop Phillips of Southwestern Virginia preached at a service held in honor of Bishop Brown. Following a reception was held at which he was presented with an automobile and a purse. Other bishops attending were Bishop Tucker, former Presiding Bishop; Bishop Goodwin of Virginia; Bishop Mason of Virginia; Bishop Powell of Maryland; Bishop Wright of East Carolina; Bishop Penick of North Carolina.

Bishop Gunn, in his address, said that he will effect no changes in the administrative policies of the diocese.

THE ALCUIN CLUB OF ENGLAND

★ The Anglican Society, and indeed the whole Church, owes a debt of gratitude for the very fine work of the Alcuin Club, whose scholarly labors it desires to further in every possible way.

The Alcuin Club — of which Dr. Walter Howard Frere was for many years the president— exists for the object of promoting the study of the history and use of the Book of Common Prayer. It encourages, by publications and other means, the practical study of the English liturgy with its ceremonial, and the arrangement of churches, their furniture, and ornaments, in accordance with the rubrics of the Book of Common Prayer, strict obedience to which is the guiding principle of the work of the Club. During the last half-century the Alcuin Club has issued some eighty publications —collections, smaller books, pamphlets, and leaflets—and members of the Club are entitled to the publications of the current year gratis, while associates are entitled to such of the smaller works gratis as the committee may determine. The subscription for members is 20s. per annum, and for associates 5s. per annum. Application for election and for the list of publications should be sent to the assistant secretary, Miss D. H. Daunt, c/o Lloyd's Bank Ltd., Chichester, Sussex.

Many know and use "A Directory of Ceremonial," parts I and II; "A Server's Manual;" "Liturgy in the Parish."

COMMENCEMENT AT HOBART

★ Bishop Dudley Stark of Rochester preached the baccalaureate at the commencement of Hobart and William Smith Colleges, held June 11th.

GLASIER FORMS OWN COMPANY

★ Louis F. Glasier, for many years the head of the ecclesiastical department of Black, Starr & Gorham, New York, has formed a new company to deal in memorials, stained glass and ecclesiastical supplies. It is located at 143 East 54th Street, New York.

PRESIDING BISHOP'S SON ORDAINED

★ Henry W. Sherrill, oldest son of the Presiding Bishop, was presented by his father to Bishop Nash of Massachusetts on June 2 for ordination to the diaconate. He is to go to Christ Church, Grosse Pointe, Michigan, to serve as curate under the Rev. J. Clemens Kolb.

INFIELD NEARLY COMPLETE

★ The Rev. and Mrs. W. B. Spofford Jr. have their baseball battery and only one lacking for the infield. Timothy was born less than five years ago and his triplet brothers, Mark, Andrew and Stephen are now three and a half. The fifth son, named Daniel, according to reports, was born on June 5th.



CELEBRANT, Deacon and Sub-Deacon at the beginning of the Nicene Creed at the Anniversary Service at St. Paul's, Buffalo

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EPISCOPAL CHURCH NEWS

THE WARHAM GUILD

★ The Anglican Society is greatly indebted to the Warham Guild whose work it gladly commends.

The Warham Guild, established November 11, 1912, consists of skilled workers who carry out the making of all "Ornaments of the Church and of the ministers thereof according to the use of the Church of England." Besides providing vestments, furnishing altars, and acting for craftsmen in wood and metal, the Guild is able to offer valuable advice and help, architectural and ecclesiological, in any work connected with the fabric of our churches.

Loyalty to the rubrics and canons of the English Church is the guiding principle of the Guild; and the designs are carried out under the directions of ecclesiologists and artists of repute.

The work of the Guild has steadily grown from year to year, and examples of altars, vestments, banners, specimens of embroidery and craftsman's work in metal and wood, can always be seen at the showrooms at 23 Margaret Street, London, W.1. A visit of inspection is cordially extended to those who are in sympathy with the Guild's aims.

The personality of the individual craftsman is not hidden by the Guild—in the case of original work of a special character the name of the designer is given in order that many good craftsmen now living may become better known. Besides these specially designed articles, inexpensive ornaments of good design and workmanship, but of simple character, are always kept in stock. If unable to visit, the Guild is always willing to send specimens of its work to intending purchasers.

Publications of the Guild

Short Statement of the Aims of the Guild. [*Free.*]

Descriptive Illustrated Catalogue of the Ornaments of the Ministers. [*Free.*]

St. Paul's Cloke. By Dr. Dearmer.

The Altar according to the English Tradition. By Dr. Hermitage Day.

Some Notes on Vestments. By Dr. Hermitage Day.

Lecture Notes for Lantern Slides. By Dr. Dearmer.

Heraldry as an Element in Church Decoration. By the Rev. E. E. Dorling, M.A., F.S.A.

The Aumbry and Hanging Pyx. By the Very Rev. A. S. Duncan Jones, B.D., and the Right Rev. D. C. Dunlop, M. A.

Some English Altars. With an Introductory by the late Dr. Dearmer.

Economy Leaflet. [*Free.*]

More Examples. Metal Work.

The Burse and the Corporals. By Dr. Dearmer.

The Warham Guild Handbook. 2*s.* 6*d.*

Robes and the Choir Habit. By Dr. Dearmer.

The Lenten Array. By the Very Rev. A. S. Duncan Jones, B.D.

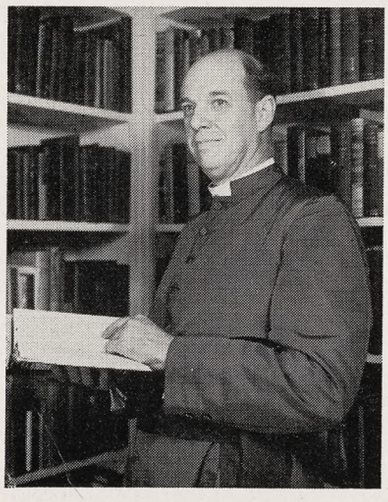
Some Notes on Copes. By the Rev. Leonard Spiller, M.A.

Memorials. By the Rev. Jocelyn Perkins, M.V.O., D.C.L., F.S.A.

The Fittings and Ornaments of the Church. By Harold S. Rogers, F.R.I.B.A.

Stoles and Scarves. By the Rev. Leonard Spiller, M.A.

These publications, price 6*d.* each, except when otherwise stated, can be obtained from the Secretary, Warham Guild, 28 Margaret Street, London, W. 1.



BISHOP EDWARD R. WELLES
President of the Anglican Society

THIS NUMBER SERVES AS THE ANGLICAN

★ The secretary of the Anglican Society, Canon C. E. Hill, requests that we inform its members that this number of The Witness is a substitute for Vol. VI, No. 2 of The Anglican, official magazine of the Society.

CLERGYMEN DEFEND BISHOP DUN

★ It appears "quite improbable" that the Protestant Episcopal House of Bishops will censure Bishop Angus Dun of Washington, for inviting clergymen of several Protestant denominations to participate in a communion service at the Washington Cathedral on Ash Wednesday, five clergymen in Washington said.

The bishop was criticized for the action by a local branch of the American Church Union, which asked the House of Bishops to discipline him for "flagrant disregard" of Church doctrine (Witness, June 8).

Since the charges were made, clergymen of several denominations have voiced their support of the bishop in their pulpits and at public meetings. The bishop, one said, "deserves praise rather than blame, for he acted within the spirit of Christ."

Five Episcopal clergymen issued a formal statement on the subject. They pointed out that any group may petition the House of Bishops, but that whether the bishops take any action "depends upon the merits of the petition. Since the service conducted by Bishop Dun has abundant precedents, it appears quite improbable that any action of censure would be taken by the House of Bishops."

Signers of the statement were Canon Theodore O. Wedel, chairman of the standing committee of the diocese and warden of the College of Preachers; the Rev. Leland Stark, rector of the Church of the Epiphany and president of the Episcopal Evangelical Fellowship; the Rev. E. Felix Kloman of St. Alban's church; Canon Charles Martin, headmaster of St. Alban's School, and the Rev. J. J. Ambler, rector of Pinkney Memorial church.

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YOUNG ADULTS MEET AT RENO

★ Thirty young adults, belonging to the couples' supper club of Trinity, Reno, Nevada, met on Whitsunday at the Galilee conference center at Lake Tahoe, with National Council's west coast representative, the Rev. A. Ronald Merrix, giving the opening address.

A recent survey of work among young adults indicated that more than twenty thousand groups of young adults were associated with churches in the United States. Every major body, including the Roman Catholic Church, had distinctive organizations with published program material. Mr. Merrix suggested that this fact pointed to an aroused interest in religion. He hoped that young adult groups in the Episcopal Church would be led to seek direction of the Holy Spirit as they developed programs in relation to modern needs, problems and issues.

In the course of discussion on the values of a diversified and flexible program, those present expressed their particular interest in the psychology of satisfying marriage relations, a fresh study of the Church and young people and public school relationships, religion in every day business, juvenile delinquency, the pros and cons of a welfare state, what Communism is and stands for. The value of recreational activities, including dancing and picnics, was recognized by all. The question of baby sitters was debated at length. A young father said that if the church would provide a nursery school at 11 a. m. on Sundays it would remove the biggest handicap to the attendance of parents at services.

After supper, Mr. Merrix gave a second address, with reasons for a fresh interest in studies of the Bible and the Church. He pleaded for a new understanding of the Christian message in the light of present-day knowledge and in relation to the existing situation in the nation, the world and the Church, including the ecumenical movement.

The Rev. John T. Ledger, rector of Trinity Church, Reno, arranged the conference.

BEVERLY HILLS RECTOR IS HONORED

★ The Rev. W. W. Fleetwood, rector of All Saints, Beverly Hills, Calif., was honored by 350 members of the parish on June 1, which marked the 25th anniversary of the dedication of the church; the 50th anniversary of his ordination and also his 75th birthday. Addresses were given by Bishop Bloy and Bishop Campbell and by Clifford E. Hughes, formerly senior warden of the parish. Bishop Bloy in his address declared that the diocese of Los Angeles, comprising the eight southern counties of California, was destined to become the second or third largest in the country.

HISTORIC CHURCH SEEKS PARK STATUS

★ As a part of its 250th anniversary, Gloria Dei (Old Swedes) Church, oldest in Philadelphia, is bidding for Congressional sanction as a national park. The celebration began June 4 with the raising of an anniversary flag to fly the rest of the year. The church became a national shrine in 1942, with plans now being prepared by a committee headed by Congressman Hardie Scott to have Congress authorize purchase by the national park service of adjacent grounds for authentic restoration of the 273-year-old site. Restoration plans would call for the removal of a clutter of factories and crumbling houses that now hem in the city's oldest landmark.

WOMEN BARRED IN VIRGINIA

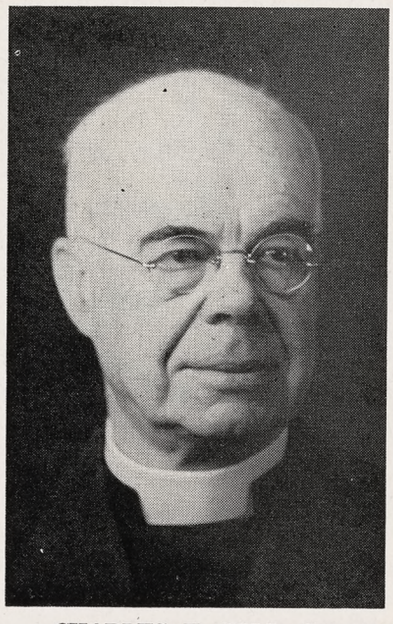
★ The convention of Virginia, by a vote of 89 to 83, refused to amend the canons of the diocese so as to allow women to serve on vestries.

ASSOCIATE PARISH IN TRENTON

★ Three Episcopal churches in the Trenton, N. J. area have formed an associate parish. The Rev. Gerald R. Minchin, rector of St. James, brought the vestries of St. Paul's and St. Matthew's, Pennington, together with his vestry to discuss the clergy shortage and the need for greater pastoral work in the city. Both of these churches have had part-time services of clergymen. The result of the conference is the formation of the associate parish, with each of the three churches contributing about a third of the increased budget. The Rev. W. Ernest Tilley of Oxford Mills, Canada, will become the associate rector, with direct pastoral care of St. Paul's and St. Matthew's. Under this plan St. James thus aids two congregations financially unable to attain full self-support.

ANGLICAN-ORTHODOX SERVICE HELD

★ "Solemn Vesper of the Feast of the Pentecost according to the Rubric of the Eastern Orthodox Church" was held at St. Paul's Cathedral, Detroit, Whitsunday afternoon. Several Orthodox choirs presented music.



CHARLES E. HILL, Secretary of the Anglican Society

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BISHOP DUN HEADS COMMISSION

★ Bishop Angus Dun of Washington has been named chairman of a Federal Council commission to "study the moral implications of area bombing and the military use of nuclear bombs and other weapons of mass destruction."

In accepting the post, Bishop Dun said that the commission had been given an assignment "in which failure is almost certain." But he added that "to refuse the assignment would be to turn our backs on the responsibility which God lays upon us."

"We are supposed to be," Bishop Dun said, "a group with more than average capacity for thinking clearly about moral issues. We are supposed to be men and women who can bring the mind of Christ to bear on the truly dreadful issues which confront us. Whether we can rise to that level remains to be seen. We shall stand under the judgment of men and more inescapably under the judgment of God."

It will be the task of the commission, according to Bishop Dun, to "look with open eyes at the powers of mass destruction" available, now or in the future, to America or any other nation.

Also, the commission must consider, he said, the human, political, and moral results of the bombing methods used in world war II, or the bombing procedures that may be used in any future war.

Another job of the group, Bishop Dun pointed out, would be to "face the possibilities of international blackmail if one or more major powers possess weapons of mass destruction not available to others." The conditions and the price of international control of such weapons must also be considered, he said.

The commission will have to ask itself, Bishop Dun said, "what conceivable decisions or actions could be taken by Christian individuals or groups seeking in sincerity to do the will of the Father of our Lord Jesus Christ in our world today. A company of men and women faced with that task, we can without any false piety say to our brethren, 'Pray for us, that the God with whom all things are possible may grant us light even in this darkness'."

Members of the commission include: Prof. Reinhold Niebuhr of Union Theological Seminary, New York; William W. Waymack of Adel, Ia., former member of the U. S. atomic energy commission; Prof. Walter M. Horton of the Oberlin graduate school of theology, Oberlin, Ohio; President John R. Cunningham of Davidson College, Davidson, N. C.; President Benjamin E. Mays of Morehouse College, Atlanta, Ga.; and Chester I. Barnard, president of the Rockefeller Foundation.

Also: President Conrad J. I. Bergendoff of Augustana College, Rock Island, Ill.; Prof. John C. Bennett of Union Theological Seminary, New York; Prof. Robert L. Calhoun of Yale University, and Prof. A. T. Mollegen of the Virginia Seminary.

CENTRAL NEW YORK YOUNG PEOPLE

★ About 150 delegates of youth organizations in Central New York held a conference at All Saints, Syracuse, May 31-June 1. Bishop Peabody was celebrant at the opening service. Addressing the group was the Rev. Robert R. Spears Jr., rector of St. Peter's, Auburn, N. Y., who is a member of the national youth commission. Jack Pratt of St. Paul's, Syracuse, was elected president.

OTIC RICE LECTURES AT YALE

★ Among the six men added to the faculty of the Yale Divinity School is the Rev. Otis R. Rice, Episcopalian. He is the religious director of St. Luke's Hospital, New York, and is to lecture at Yale on pastoral counselling.

MOORE HEADS RESEARCH

★ The Rev. Joseph G. Moore of the Seabury-Western faculty has been named director of a unit of research by the National Council. It will study population trends on the parochial and diocesan levels throughout the country and assist in plans for expansion in those areas. Moore has been in charge of the department of social research at the seminary, which has now been taken over by the Council and absorbed into the unit. It is composed of division heads of the Council, with the Rev. George Wieland of the home department as chairman.

Under Moore's direction studies have been made in the dioceses of Chicago, Atlanta and Kentucky and one is currently being made in the diocese of New York.

Statistics of population, population movements, financial status of the groups being studied, the health conditions, education and recreational facilities and the standard of living within the area are gathered for a 10 to 30 year period. These are charted on maps and graphs and the neighborhood parish or parishes within the area, which has at the same time been studied statistically, is then measured in comparison to the study of the area through other graphs, maps and charts. Thus a sampling technique is developed which enables a parish within the area to determine whether its program has been geared to fit the neighborhood needs.

UTO SERVICE IN NEWARK

★ The annual service for the presentation of the United Thank Offering was held at Trinity Cathedral, Newark, for the women of that diocese. Bishop Washburn was celebrant, assisted by Bishop Ludlow and Dean Warnecke, and the preacher was the Rev. John H. Johnson, the rector of St. Martin's, New York.

EDITORIALS

Fear and Conscience

THE famous words of Franklin Roosevelt in his first inaugural: "The only thing we have to fear is fear itself" are important and significant for two reasons. First, because they were the trumpet-call that roused a stunned and demoralized nation to some measure of confidence and determination. Second, because they were the background of the mass of remedial legislation which was speedily forced through Congress.

We have too seldom realized what is the innermost nature and the basic cause of all fear—personal or social or national. Emerson, in his old essay, "Compensation," points it out with great clarity. "Fear is an instructor of great sagacity and the herald of all revolutions. One thing he teaches, that there is rottenness where he appears. He is a carrion crow, and though you see not well what he hovers for, there is death somewhere. Our property is timid, our laws are timid, our cultivated classes are timid. Fear for ages has boded and mowed and gibbered over government and property. That obscene bird is not there for nothing. He indicates great wrongs which must be revised."

Always, in every relation of life, we are afraid because we are aware, deep down in our conscience, that something is wrong that we could have set right and have not done so. Man, in his personal life, fears death, fears illness, fears poverty, fears the loss of friends and reputation. Each of these gnawing terrors would vanish if we devoted ourselves whole-heartedly to setting right the conditions that have inspired the fear. If, instead of thinking in terms of our rights, our just deserts, we concentrated our thoughts, feelings and energies on the full, unmeasured gifts we could bestow on our friends, acquaintances, neighbors and enemies, terror would dissolve like a morning mist out of our personal lives. This is, of course, precisely what the beloved disciple of our Lord meant when he declared that "perfect love casteth out fear." The devoted physician, working day and night during epidemic plague to bring healing or comfort, has no room in his mind and heart for fear of his own death or disease. The Christian missionary and the Christian saint find no time or strength to waste on apprehensions of what may happen to either their bodies or their souls. They are far too busy giving their all to those who, by the standards of the world, are quite unworthy of such sacrifice. "Perfect love," unmeasured self-giving, always and everywhere, casts out fear.

And what is so clearly true of the individual soul in relation to conscience and fear, is quite as evident—or ought to be—in relation to the corporate life of men and nations, as Emerson so clearly saw and expressed. Today we are having demonstrated for us on a world-wide scale, dramatically and convincingly, this principle of the connection of fear and a bad conscience. The whole world, east and west, is gripped by terror; and the whole world, deep down in its unconscious, has an awareness of dreadful evil that should have been, but has not been, either confessed or corrected. The people of America are scared today as they've never been scared before. They are scared of atom-hydrogen bombs and of Communism. The people of Russia and the "Peoples Democracies" are equally scared. They are scared of atom-hydrogen bombs and — Capitalism. And neither east nor west has yet confessed its sins and started to give of its best, without counting the cost or demanding a price for its giving. What concerns us as Christian Americans are America's sins—not Russia's or China's or any other nation's or race's or people's. We have, so far, permitted our political leaders to paralyze us with fear and to take our money to pile up armaments with which to force all the world to follow our way of economic and political life. Meanwhile, a thousand sins of our own national life and economy go uncorrected

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"QUOTES"

WE cannot form an alliance on ideas without losing the only true unity which is inseparable with the common baptism, common communion and common fellowship of the household of faith. The only kind of Christianity which will ever profoundly influence human society toward righteousness is one which manifests that rare combination of definite conviction and kindly courtesy. The two are not interchangeable, but complementary. Without definite convictions religion has not force; without Christian courtesy it has no attractiveness. One need not lack the latter because he possesses the former.

—BISHOP JOHNSON
Founder of The Witness

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and mostly even unacknowledged and unconfessed.

America must give—not armaments, not threats—but her very best self in a great, priceless venture for peace, which can be implemented only by world-wide trade and by the noble risk of far-flung capital investment in the world's depressed areas, without guarantees or Scrooge-like conditions which declare "heads I win, tails you lose." Let this true American spirit, which we love, rise up and take control, that the America of today may with some reason be called Christian.

The Prayer Book As It Is

By G. ASHTON OLDHAM
Retired Bishop of Albany

ON Whitsunday, over four hundred years ago the National Church of a small island, containing fewer inhabitants than the present city of New York, used for the first time the Prayer Book in the English tongue. Today, a great international Communion comprising more than three hundred dioceses, some thirty-five million members, and extending over five Continents and the Islands of the sea is celebrating that event. And rightly so, because it is this Book of Common Prayer that unites our Church with the Christianity of the ages and with the various branches of the Anglican Communion throughout the globe.

It is not my purpose to dwell on the history of the Prayer Book, with which I assume you are tolerably familiar, but rather to consider the objectives of the reformers and the significance thereof for us today.

Their aim was threefold—first a return to the primitive Church and the Bible; second, simplification; and third, to produce a service which would enable man to worship God intelligently in his own tongue.

The preface of the first Prayer Book sets forth these primary aims in the following quaint language:

"So that here you have an order for prayer (as touching the reading of Holy Scripture) much agreeable to the mind and purpose of the old fathers, and a great deal more profitable, and commodious, than that which of late was used. It is more profitable, because here are left out many things whereof some be untrue, some uncertain, some vain and superstitious; and is ordained nothing to be read, but the very pure word of God, the Holy Scriptures, or that which is evidently grounded upon the same; and that in such a language and order, as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy. Furthermore by this order, the Curates shall need none other books for their public service, but this book and the Bible; by the means whereof, the people shall not be at so great charge."

By coincidence or Divine Providence it so happened that at this time the Bible was translated by Tyndale—later burned at the stake for doing it—so that it was now possible for the ordinary man to read and study the Holy Scriptures in his own tongue. These two events, the translation of the Prayer Book and Bible, belong together and reinforce each other.

Loyalty to the Prayer Book thus means that we who have it should also be Bible Christians. The sequence of lessons, collects, epistles, and gospels together with the psalms and canticles constitute some four-fifths of the contents of the Prayer Book and if we are to be true to the ideals of the reformers, Anglicans should be most voracious readers and earnest students of Holy Writ. Are we?

Unlike the Reformation on the continent, there was no thought in England of starting a new Church. The personal and political quarrel of Henry VIII and the Pope provided the occasion for a reform in the Church, but Parliament asserted that it had no intention "to decline or vary from the Catholic faith of Christendom." Cranmer may not have been an heroic figure—though he proved to be at his death when he thrust first into the flames the hand that had written his recantation—but his very conciliating nature was used by Providence to secure for the English Church a reform and not a revolution. Something like 99 per cent of the contents of the Prayer Book was drawn from the ancient service books of the Western Church. It retained the ancient Creeds, the Apostolic succession of Bishops; the Holy Communion "commonly called the Mass" with the other sacraments, much of the ancient ceremonial and vestments but checked and modified by reference to the standards of

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the primitive Church and the Bible. Thus the Anglican Church represents a reformed Catholicism. It is no new body, but a continuation of the ancient Church of the land. Dean Swift's illustration is a good one here. A fair maiden is attired in a beautiful dress so over-laden with frills and ornaments that scarcely any of the material of the dress itself is visible. Some in their haste and impatience tear off the ornaments and with them destroy a large part of the fabric. Such are represented by the Puritans and Continental reformers. Others with more care and discernment remove the excrescences so carefully as to leave the fabric of the dress whole and entire. These are represented by the English reformers, who eliminated many complicated, useless and sometimes superstitious practices, but took care to preserve all the essentials of the Church of the fathers.

Simplification

IN addition to this return to the Bible and the early Church, the reformers aimed at simplification. At this time there were altogether nine different service books for regular worship, plus others for special occasions, so that it was impossible for any but an expert to use them. The laity for the most part knew little or nothing about them, and as the preface states even for the clergy it was "more trouble to find what should be read than to read it when found." These voluminous and complicated services were reduced, simplified and translated into English so as to produce for the first time in history a single and simple Book of Common Prayer.

What is the significance of this for us today? There is a possibility that this observance of the 400th Anniversary may come and go and leave little behind. It may be merely sentimental or worse, an insincere or partisan observance. It may consist of mere lip service, high sounding words of approval with no deeds to match. So I ask you to consider the Prayer Book as we have it today, our use of it and loyalty thereto.

First of all, we should come to know it better. Time was when each person had his own Prayer Book and carried it to church. Whether the present custom of the church providing Prayer Books in every pew is the result or cause of individual neglect is hard to say. Probably it is a bit of both. But the growing practice in the Episcopal Church of the priest telling the people the number of the page on which to find the psalms, the collect for the day and sometimes even the Creed and Venite, while useful for a congregation of strangers, is an unfortunate presumption of ignorance on the part of our people regarding the Prayer Book. In earlier days the churchman knew his Prayer Book well enough to find the place and to know when the parson was putting something over on him. It would be well if he had a similar acquaintance today.

In the second place we should make better use of it both in public and private worship. Mark Twain used to say he liked the Prayer Book because it "gave the congregation a chance to jaw back at the minister" and he was right; for this is one of the principal things aimed at by the reformers. Revolting from the mumbling of the Roman Mass during which the people sat idly by or indulged in irrelevant petitions, they could not, of course, have anticipated the equally individualistic modern Protestant service where the minister does all the praying and reading and talking for the people and a quartette most of their singing. The Prayer Book, however, was designed to give the people full participation in worship. An influential group in the Roman Catholic Church is today aiming at this same thing by introducing the "Dialogue Mass" while we who have this treasure ready made in our hands are in large part failing to use it. In the Church service itself the participation of the congregation is woefully inadequate. We begin with "O Lord, open thou our lips," and thereafter keep them sealed tight. When the parson says "Let us pray" it often means "Let me pray." We meekly acquiesce when the choir takes away from the people, the canticles and Creed which were meant for congregation participation, and mumble the responses and amens so softly that it is often difficult to hear any response at all.

By contrast, in England and the Colonies and Dominions, you may go into any little village Church and find not the choir alone but the whole congregation joining heartily in the canticles and even the singing of the psalms, whereas with us the canticles are usually sung to elaborate settings by the choir in which it is impossible for the congregation to join and if by chance the psalms are sung, as they should be, it never occurs to the average Episcopalian that he is even supposed to join in. What a departure from the ideals of the Prayer Book and what a travesty on worship! And this is chiefly the fault of the clergy, though organists have a large share of the blame.

Can Be Improved

THAT this condition among us can be improved I know by experience. In my last parish, with the cooperation of the organist and a good deal of training, especially of the young people we reached the point where on a Sunday morning the entire congregation sang not only the Venite but the Te Deum and Benedictus at Morning Prayer

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and the responses to the Sursum Corde and the Sanctus in the Communion Office, thus making worship a living and thrilling reality.

At the Lambeth Conference of 1930 the bishops were all invited to attend a rehearsal prior to the Sunday service and I shall never forget the effect in that great shrine, of the whole congregation singing the Merbeck setting of the Creed, Sursum Corde, Sanctus and Gloria in Excelsia. Not the most exquisitely trained choir could have produced the inspiring and uplifting effect of this fervent and joyous singing of those thousands of worshippers. So if clergy and organist care and will make the effort, it can be done.

At the occasional services, baptism, holy matrimony, and burials the situation is even worse. At the two latter a Prayer Book is rarely opened, responses are made timidly if at all, and the psalms in the burial office are read as a lesson by the priest instead of responsively.

We need a reform all along the line. We need to know our Prayer Book, respond audibly and so make our worship a dialogue, not a monologue, and thus exercise the priesthood of the laity and give more life and fervor to our church services.

We should also know our Prayer Book well enough to use it in private and family prayers. The loss of the old custom of gathering the family together for a brief recognition of their Heavenly Father, and this applies even to the families of many of our clergy, is a tragic loss indeed, since religion will never be strong and vital unless it finds its center in the home. Then, too, the opportunities for parents to review their doctrine by teaching the catechism to the young is of great value, while the special family prayers and annual round of collects provides one of the best manuals of devotion in existence.

Next, I come to the matter of loyalty to the Prayer Book. Far too many people believe in the Prayer Book as individually interpreted, not as it is. The result of their actions is to reverse the efforts of Cranmer and his colleagues who aimed at simplicity by removing the encrustations of the centuries and reducing the service to its essentials.

For some of us moderns this is not good enough. Take for instance the opening and closing choir prayers. Originally—and still in England—these are brief, quiet devotions for the choir alone before entering upon their solemn duties. Now, these prayers must be chanted for the congregation to hear and this has developed in some places so that the congregation actually kneels while the rector chants or shouts the prayer for their presumed edification! Likewise in the Holy Communion there is a preface indulged in sotto voce by the priest and two fidgety acolytes, often quite meaningless to the congregation, and at the close a devotion frequently said aloud as if it were part of the service. However helpful these additions may sometimes be, they are examples of a tendency of devotions originally said privately in the sacristy or silently in procession finding their way to the altar, so turning simplicity into complexity. This is precisely what happened during the middle ages and is one of the particular evils Cranmer set out to cure.

Interpolations

ANOTHER such tendency is the interpolation of all sorts of devotions from other and often foreign sources which is again to undo the work of Cranmer. Not that these are wrong in themselves but simply not appropriate to our rite. There are many beautiful and helpful devotions to be gathered from Rome or Orthodoxy—or even Protestantism—but they are not ours and frequently do not fit.

The story is told of an Anglo-Catholic of the Church of England who was talking with the Abbe Duschene, the great Roman liturgeologist who was anxious to learn precisely what it was that the Anglo-Catholics were aiming at. After a lengthy conversation, the Abbe turned to his visitor with a smile and remarked "O, I see now, you are trying to get into your Church many of the things we are trying to get out of ours."

Another equally great abuse is that of subtraction—the omission of various portions of the service either to accord with the individual's wishes or to save time. I know of metropolitan parishes where regularly are omitted the comfortable words, the prayer for the Church and the concluding paragraph of the prayer of consecration, and one parishioner told me that she simply could not get her rector to read the Church burial service. Instead was a selection of lessons and a collection of poetry and prayers which the rector thought more suitable! Well might we add a petition to our litany—"From all subversive and confusing additions and from all unwarranted and schismatic omissions, Good Lord deliver us."

The serious thing about all this is the underlying or implied assumption that our Prayer Book is inadequate and needs to be supplemented from without. Admittedly the Prayer Book can be improved but to assume such as a necessity is to cast doubts upon its Catholicity. This, I for one am unwilling to do, because I am convinced that the Prayer Book "as is" is thoroughly Catholic liturgy. Moreover, if changes are needed they

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should not be made by each individual on his own. What is the use of having a liturgical commission, or going through the long and tedious process of Prayer Book revision if each priest is to be his own reviser?

One of my brother bishops told me of a young and enthusiastic priest who in his first mission took all the Prayer Books and inserted all sorts of directions in red ink — truly and literally rubrics! His energy and enthusiasm were admirable but not his judgment in the eyes of his bishop who called him in for conference. After a good luncheon and a smoke, the bishop approaching the subject gradually asked him if he had ever been a deputy to General Convention to which of course the reply was "no." He then asked if he knew the method of Prayer Book revision and on this he was not very clear. The bishop then went on to explain the process of appointing a commission of learned scholars from both houses, who make serious studies, hold numerous meetings and then present their report to General Convention where it is received, considered and amended. If it is then approved, it must lie over to the next Convention. In the meantime having undergone careful consideration by the whole Church, it is again presented to the following General Convention for final action. Then concluded the bishop, "This long and careful process is the Church's way of revising the Prayer Book, and here you presume to do it on your own. You must destroy those Prayer Books and provide new ones for your congregation."

Proper Procedure

IF revision and improvement are desirable, there is a right and proper way of procedure. Certain experiments may presumably be made under proper authority but not by the individual priest. Normally, however, suggestions for revision should be sent to the liturgical commission which receives and files them all—it now has several hundred such—and at the appropriate time will present those deemed worthy to the General Convention. In the meantime let us have no individual tampering with the Prayer Book. No Roman Catholic or Orthodox priest would think of making any unauthorized changes in his liturgy. Cannot we show similar respect for our own formularies? The Prayer Book is like the manual of arms to a soldier—not to be modified or questioned but to be obeyed. And each priest at his ordination has solemnly promised so as to officiate in all things "as this Church hath received the same."

The Prayer Book "as is" is a wonderful document and has had a mighty influence in making converts to our Church. The most notable instance occurred at Yale University in September 1722, when the President, Timothy Cutler and six other Puritan divines announced their conversion to "the Communion of the Catholic Church; that is the Church of England in the American Colonies." The announcement of this, in the words of a contemporary "shook New England Congregationalism like an earthquake and filled all its friends with terror and apprehension!" This, with countless other less notable cases, was due primarily to a study of our Prayer Book just as it is and it still is a potent missionary influence.

The Prayer Book is also the bond of unity which holds together both our own body and the whole Anglican Communion. We have no Pope, nor does the Lambeth Conference have any control over the various parts of the Anglican Communion. Instead, the Anglican Communion is a fellowship of Churches bound together by a common faith, polity and sacraments all of which are enshrined in our Book of Common Prayer.

In one of Daniel Webster's orations is the picturesque phrase, "The British drum beat follows the rising sun around the globe." This is true of our beloved Prayer Book. Thanks to the world-wide expansion of the Anglican Communion there is not a moment of the Lord's day when worship is not being offered in essentially the same form as in our own land so that we may truly say that the Prayer Book follows the rising sun around the globe. By remaining essentially the same, may the Prayer Book continue to be the bond of unity and hold firmly together the various world encircling branches of the Anglican Communion.

Finally, the Prayer Book is recognized by others as one of the great books of all time.

Says Professor Harte in his "English Literature"—"As a specimen of English, it is unequalled by anything the language contains, except the English version of the Bible."

Says John Wesley: "I believe that there is no liturgy in the world, either in ancient or modern

A PRAYER FOR THE SOCIETY

Put forth by the English Branch

ALMIGHTY God, Who makest men to be of one mind in one house, vouchsafe we beseech Thee to accept, direct, and prosper the Anglican Society, that it may be an instrument in Thy hands to conform Thy Church in this country more closely to Thy Will, through Jesus Christ our Lord.—Amen

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language, which breathes more of a solid scriptural, rational piety than the Prayer Book of the Church of England."

It was a Roman Catholic who wrote: "I praise the English rite not merely for the tender loveliness, the austere grace of its unforgetable phrases, the lingering music of its perfect cadences, its sacred aloofness and wise reserve—it is characterized by austere grandeur, bracing and exalted, virtue, dignity and sovereign appropriateness. Happy, happy are the folk nourished on such spiritual manna!"

These quotations might be multiplied a hundredfold showing the esteem in which our Prayer Book is held by those without. Let not those within ironically be the only ones to belittle or disparage it either by neglect or feverish desire to improve it. Instead, let us magnify the Prayer Book precisely as it is.

This 400th anniversary may be merely lip service, or a mere emotional observance, or it may become the start of a new loyalty which will go far to mend the breaches and divisions which so paralyze our activity. I would plead, therefore, for the Prayer Book, as it is.

I would plead with the clergy to remember and observe their ordination vows to conduct worship "as this Church hath received the same" and to refrain from bewildering and upsetting our faithful laity by unauthorized additions or subtractions.

I would plead with fathers and mothers to teach the Prayer Book to their children and use it with them in restoring our too long neglected family prayers.

I would plead with the differing schools of thought in our Church to exercise such self-discipline and self-restraint as to forego individualistic experiments in revision for the sake of the whole body.

I would plead with all to magnify this book, to proclaim its treasures to all the world and lovingly and persistently use it to the benefit of our souls, the greater unity of our beloved Church and the glory of Almighty God.

NOTE: An Address at the General Convention of 1949.

The Anglican Society

By EDWARD R. WELLES
Bishop of West Missouri and
President of the Anglican Society

I COME by my religion naturally and honestly. Grandfather, whose name I bear, was the third bishop of the diocese of Wisconsin and a close friend of the late great James DeKoven, one of the controversial figures in the churchmanship struggles of the 1870's. Grandfather, as far as I can discover, was the first bishop in the Church in this country to wear both cope and mitre. Seabury had worn a mitre, other bishops had worn copes, but no one prior to Grandfather's time had worn cope and mitre. During his episcopate the state was divided into the dioceses of Fond du Lac and Milwaukee and he remained at Milwaukee with Nashotah under his wing.

My father was a priest for almost half a century before his death in 1940, and was a valiant defender all his life long of the Catholic faith. In his Oxford days he had stayed at the early mother house of the Cowley Fathers, was diocesan chaplain of the Confraternity of the Blessed Sacrament for many years and was clear-cut and complete in his Catholic teaching and practice. I went to Kent School myself when it was operated by the Fathers of the Order of Holy Cross.

Having said this, I want to go on and say that it seems to me that in recent years the policy and thinking of some of the Catholic-minded clergy and laity in the Church has been too chip-on-the-shoulder. We have tended to be a mere party in the Church instead of having our primary loyalty to the Church itself. We were concerned and confident of our ability and duty to set the Church right, rather than being conscious that in the end the Church must keep us right.

A faith is concerned with the principles by which men live and which need to be understood. A party requires a program; whether a conservative and defensive program by which men can stand, or progressive as the basis of a movement. It must, above all, be accepted and asserted without qualification. The processes of understanding, weighing and criticizing undermine defenses and they also check the enthusiasm which gives momentum. Our tendency to identify Catholicism with our party program has greatly weakened our capacity to help the whole Church. We have been only a party in the Church instead of being a part of the Church—an integral part of the Church. A small section of us became a highly organized flying squadron, and by meth-

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ods only too well known in politics took possession of all the leading Anglo-Catholic organizations. This little group was always ready with a list of nominations for every committee and resolutions for every meeting. This is the method of Trent or the Westminster Assembly or the Vatican Council. It's the method which for ten years appeared to have such great success. Some of you will recall that decade from the first Anglo-Catholic Congress (Wasn't it 1924 at Christ Church, New Haven? I was present) to the Centenary Congress held in Philadelphia with great splash in 1933. Seventeen years have passed now and outwardly at least we are weaker in our influence and strength in the Church than we were at that high water mark in 1933. But that is judging by externals.

Party Created Party

AT first the movement was boastful. "If Catholicity has been a despised thing, now it's going to carry all before it. It alone has the essentials, etc." I do not think God likes boastfulness. Certainly most men do not. Therefore, what happened is that party created party, and the anti-Catholic party became suspicious and became very active after a period of dormant existence. The more fierce the opposition is, the more it plays into the hands of extremists, and a section of men in our group used its opportunity.

There are many differences between Catholics and Evangelicals, but Christianity lies in the reconciliation of differences.

As I see it, the future joy and strength of the Anglican Communion rests in the reconciliation of the two, especially in the priests and laity who are able in their own lives and in their own practice to combine complete Catholicity with earnest and effective Evangelical enthusiasm for spreading the faith.

It is my profound conviction, after a good deal of thought, that there has continued to be a steady growth in the Anglican Church throughout the world and certainly here in the Episcopal Church in America, not only during recent years but stretching back to the days of Bishop Hobart in the early days of the last century, a growth amongst the rank and file, the obscure, average laity and clergy if you like, in understanding the Catholic nature of our branch of Christ's holy Church and a deepening realization of the practical implications and applications of that faith which is One, Holy, Catholic and Apostolic. Some twenty-five years ago, a group of clergy and laity in the Church of England moved by convictions similar to those which I have just expressed, founded the Anglican Society. An American branch was started the year before the 1933 Catholic Congress by people in this country who felt misgivings about the extreme, and they felt disastrous, progress of events amongst Catholics over here.

This Society has never grown large in numbers. The reason that I'm willing to give some of my time to serve as its president is that it appeals to me as a very happy instrument for giving articulate expression to the sound faith and practice which I believe the vast majority of members, lay and clerical of our world-wide communion believe in and hunger to express in their lives. In the last few years I have had many conversations with fellow priests or devoted laymen, and so often the conversation has turned to just this point, that I do feel that the Anglican Society comes closest to providing a meeting-ground for the many of us who, in the words of the official aims of the Anglican Society, are devoted "to promoting and preserving the Catholic faith in strict accordance with the principles laid down in the Book of Common Prayer," and to a less imperative degree are concerned "to uphold and appreciate a truly Anglican use both in rite and ceremonial." (That is, that use implied implicity and explicity in the preface and rubrics of our Prayer Book). This use does differ in many ways, of course, from the Roman use, but is the use which is appropriate both ceremonially and doctrinally with the ancient rites of the Anglican Communion.

Leadership Lacking

ALTHOUGH I believe the great central portion of our Church's membership, and that includes the majority, are ever improving in the tone of their churchmanship, their faith and their practice, they are at present leaderless and inarticulate. Eloquent, impassioned, articulate leadership from either extreme may sway them into precipitous and hasty action on major issues. It seems to me that at the present time men of sound churchmanship, who are also gifted with eloquence and influence, are singularly rare.

On the contrary, I believe that there is a sprinkling of vocal and articulate leaders in the liberal membership of our Church whose eloquence and passion might quite conceivably sway General Convention to act hastily and harmfully in the next few years on such grave matters as reunion or a general relaxing of the Church's legislation about marriage. All of us yearn for reunion. Some of us readily appreciate the sacrifices that will be required before reunion can come to pass, but while it's quite desirable that we should be willing to sacrifice and indeed make sacrifices of our own mere personal likes and in matters of small importance, we have, it seems

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to me, an imperative obligation to resist steadfastly any sacrifice of the essentials of Christ's body. If we sacrifice those we may have reunion but we won't have a Church that is truly One, Holy, Catholic and Apostolic and therefore, the body of our Blessed Lord.

The same is true in regard to the clear-cut teaching of our blessed Lord in the matter of marriage and divorce. All of us are eager to apply Christ's teaching to the serious problems that are developing with rapidity and increased difficulty in marriage in these post-war times, but we cannot compromise for example the teachings of the Sermon on the Mount if we are to remain Christian. The Anglican Society, it seems to me, affords an opportunity of making our own convictions more articulate and spreading the influence of sound churchmanship to the rank and file of laity and clergy in the Church and thus strengthening the Church to face these and other important controversial matters in the coming years, so that decisions which are made will be decisions for good and not for evil to the Church of Christ and the members thereof.

Beyond question the Anglican Communion stands firmly and unequivocally for certain fundamental principles; she presents us with a Prayer Book and in the nature of the case these principles must be set forth in this book—some of them in plain statements, and others by implication. These principles have to do, first, with the teaching of the Church, second, with her practice. She teaches the old truths that have always and everywhere been taught—what may be called the Catholic teaching of the Church. Quite clearly she means to keep on with them. They include, of course, the articles of the Creed, and the continuity of the Church's life through the sacraments and the historic ministry.

In both these matters of faith and practice it is evident that, at the Reformation (i.e. at the time of the framing of her Prayer Book in English) the Church was concerned with keeping on, not with starting something new. Certain new elements did indeed come in, such as freedom from papal domination, and the discarding of many bits of superstitious use that had crept in; but the old fundamentals of faith and practice she was careful to hold on to and to continue. Indeed she uses this very word "continue" in the brief treatise on the ministry, which makes up the preface to the ordinal (1551). That preface, after setting forth the fact of the historicity of three orders of the ministry, says, "to the intent that these orders may be continued," ordination by a bishop must always be retained. Note the word continued; here the Church states in the plainest language, and in a single word, what was her aim at the Reformation. She was concerned with continuing old essentials and we can see evidences of her care in this matter scattered throughout the Prayer Book. Said Elizabeth to the foreign princes who were proposing a union of the Church of England with the new continental Protestant sects, "There is no new thing made in England." And we are all of us aware that what we have in our mother Church is not a new contrivance, but the Church of the Apostles, retaining the old faith, the old sacraments, and the old vital link with our Lord and the Apostles, the three-fold ministry.

Catholic Character

THE Anglican Society stands in the first place for the clear teaching of this continuity of the Church with the past, for what may be called the Catholic character of the Anglican Communion. The Society feels that a firm teaching of this truth of continuity, or Catholicity, is greatly needed in our day; clergy and people alike need to realize it and to keep it in view in dealing with the many questions of policy and behavior which are constantly coming up. The teaching of this truth is the first principle of the Society.

But at the Reformation the Church was concerned not only with securing continuity in her sacraments and vital life, but also with continuity in the outward appearance of her services—the outward aspect which bespeaks the inward principle. In her ceremonial law, enacted only a few days after the setting forth of the ordinal, she says: "The chancels shall remain as they have done in times past," and "Ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained, and be in use." Note the words "remain" and "retained." Here, as in the preface to the ordinal, it is made clear that the Church was continuing ancient ways. She was ruling not only that her ancient life should continue unbroken, but that her outward appearance should continue unchanged. Continuity of life and corresponding continuity of aspect were ruled by her in plainest terms. If we were asked to state in one word the ruling principle of the English Reformation, we could find no word that better expresses it than this word continuity.

This continuity of aspect is largely secured by the content of the Prayer Book, and especially by the rubrics. The rubrics tell us how the Prayer Book is to be carried into action; they tell us what things are to be done, where they are to be done, and how they are to be done. These matters constitute what is known as ceremonial. But formal procedure was so well known to the priests

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of the Reformation period that a great deal of it was assumed rather than definitely stated. For instance, the first Prayer Book in a number of places leaves the priest to finish a prayer from memory, substituting an "etc." for the full termination. This brevity of directions makes necessary for us a reference to the older books, which had definite and minute directions for all the patterns of procedure. These directions constitute the "tradition" lying back of the Prayer Book services. This tradition has been fully preserved, it has been made the object of careful study by many scholars, and it is easily ascertainable. Now loyalty to the Prayer Book itself, and to the ceremonial tradition lying back of it, constitutes the second principle of the Anglican Society.

Two Great Principles

THE Anglican Society, then, sets forward these two great principles as the grounds of its effort and action:

1. The teaching of the Catholicity of our Church,
2. The promotion of loyalty to the Prayer Book and its traditions.

That the first of these principles needs emphasis we have already said. We see everywhere about us a tendency to forget and obliterate the age-old distinction between the Church and the sects. The lay people, who are entrusted with a large share in the legislation of our Church, are quite unaware of these distinctions, though they were well known to our fathers. Weakness in teaching and sometimes utter failure to teach are responsible for this growing laxity. There is need for the drawing together of loyal churchmen in a determination to teach the old truths; there is need for united action in maintaining the teaching of the Prayer Book.

The second principle, having to do with details of procedure, is also vastly important. It is discounted by some people as trifling and fussy; but this is a thoughtless overlooking of the real importance of ceremonial. Ceremonial rightly used has a sacramental character— it is the outward and visible sign of an inward and spiritual truth. To misuse it is to teach wrongly. To leave it out is to fail in the use of one of the great tools of teaching, teaching through the eye which is largely used in every department of education today, as it has long been used by the Church. It is well known that things learned through the eye are longer remembered than things learned in any other way. And it is well known, too, that they are more easily comprehended. If the details of the service of the Holy Communion are minimized and sloppily handled, it is inevitable that the people should come to feel that the Holy Communion itself does not matter. Small regard for the outward ceremonial stimulates a small regard for the inner content. Simplicity? Yes. But that does not necessarily imply a drab absence of beauty in the accessories of worship, nor does it imply a studied carelessness in the matter of postures and gestures. The priest who assumes a casual air toward the whole service, who seems to loaf through it in whatever way requires least effort, suggests to the people in the pews a light mental attitude on the part of the minister. To surround the service with the cheapest, the plainest, the least beautiful appointments that can be obtained, can not but suggest a small regard for the sacrament itself.

The whole question of ceremonial has been complicated by the large importation of Roman ceremonial which has prevailed in many of our churches. Our people dislike and distrust this copying; worse than that, it is misleading and unnecessary. Our mother Church has a ceremonial of her own, largely neglected, through long periods forgotten, but rich, restrained, and above all harmonious with our Prayer Book. The following of this method of procedure would give to our Church an appearance and an atmosphere all her own. It would give us a unity of aspect that would symbolize the inner unity, which beyond question exists within our Communion.

It is for this ceremonial that the Anglican Society stands. In advocating and striving for it our Society is doing a unifying work. We visualize a great Church united in its teaching of the great fundamentals and united also in its outward aspects. Such a drawing in of both extremes toward a strong central unity would be the most constructive step that we could take. A united voice, a firm stand, an aspect of oneness, will attract thousands who are letting go their ancient moorings and floating about on a sea of speculation. Many signs suggest that the time is ripe for such a unifying movement within our own borders. You are urged to give your support to this movement by taking your place in the Anglican Society, and by using your personal influence to further its ends.

NOTE: The author of this article desires to express his sense of indebtedness to the Rev. H. H. Kelly, S.S.M. in his book "Catholicity" for many of the ideas and phrases used.

EVERY OTHER WEEK

There will be no issue of June 22 since, as is our custom, we publish every other week from June 15 to September 15. May we urge readers not to make address changes for these few summer numbers unless your vacation is an extended one. Arrange with your local post office or a friend to forward copies. Your cooperation will be greatly appreciated.

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EPISCOPAL CHURCH NEWS

ACOLYTES FESTIVAL IN PITTSBURGH

★ The annual festival of acolytes of the diocese of Pittsburgh was held May 27 at the Ascension, Pittsburgh. Bishop Pardue was celebrant and presented the bishop's award to the outstanding acolyte of each parish. The address was by the former rector of the Ascension, Bishop W. C. Campbell of West Virginia. And guess what the acolytes did Saturday afternoon —they were guests of the Pirates at a ball game with the Cubs.

PEACE RESOLUTION IN COLORADO

★ The convention of Colorado adopted a strong resolution, introduced by Dean Paul Roberts, urging peace and disarmament. It stated that "total war is a fair description of the danger of mankind; total destruction may be its outcome." Church people were urged "to exercise their responsibilities as Christians to pray and labor for a world at peace, in which through material and spiritual progress a world-wide human welfare may be increasingly achieved."

COLLEGE FACULTY INSTITUTE

★ An institute in theology for members of college faculties is to be held at Hamilton College, Clinton, N. J., June 18-25, sponsored by the committee of college work of the 1st, 2nd and 3rd provinces and the national division of college work. Lecturers are to be Chad Walsh of Beloit, Albert T. Mollegen of Virginia Seminary and T. R. Milford, chancellor of Lincoln Cathedral, England.

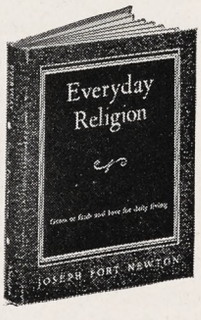
CONVENTION OF ATLANTA

★ The convention of the diocese of Atlanta, meeting at Marietta, Ga., passed a resolution expressing its determination to raise the full amount of its quota for the one world in Christ campaign. Bishop Walker also appointed a new committee to assist him in many aspects of administration details and in carrying out a number of projects.

DEPLORE CUTS IN BUDGET

★ Bishop Bloy and Bishop Campbell of Los Angeles during May addressed well attended meetings in the six convocations of the diocese at which they urged generous giving so that the diocese can pay its full quota to the National Council. They stated that in spite of the fact that the diocese is getting the largest influx of population in the country, they are convinced that by sacrificial giving they can pay their full quota and also carry forward the expansion program in the diocese.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Salvation of the Nations. By Jean Danielou. Sheed and Ward. $2.00.

This is a study of missionary theology and spirituality, with the aim of promoting Christian missions. The author recognizes that "foreign" missions may lie next door, these days, since the great rivals of Christianity and the Catholic church are ubiquitous—Marxism, Materialism, Communism, Naturalism, and others. The book is by a brilliant French Roman Catholic scholar; though the language and outlook are somewhat foreign, Anglicans can learn from it. The author's sincerity and enthusiasm are obvious on every page.

Diary of a Dean. By W. R. Inge. Macmillan. $3.50.

Dean Inge has written 34 books. His Vale, designed to be his final volume, was number 25. Fortunate the person who "discovered" the Dean of St. Paul's early in the course, say along about number three, Christian Mysticism, or number ten, Speculum Animae, and then—as was inevitable—kept on reading him year in and year out, ever since! It must be acknowledged that the present volume will be more interesting to English readers than American; for it is full of notes on luncheons and dinners with the noble and the eminent in London society. But the reprinted lectures at the end of the volume are worth its price: The Idea of Progress (1920) and The Victorian Age (1922). The diary covers the years of his deanship, 1911 to 1934. His comments on World War I and events leading up to and following that holocaust are still relevant, now five years after War II. It is a pity more persons did not listen to "the gloomy Dean" in those dark years—dark, but not stygian, like the present.

Doctors Courageous. By Edward H. Hume. Harper. $3.50.

A fascinating account of medical missions, written with real insight and understanding by a doctor who has served for years on the missionary frontier. Well illustrated, and full of human interest stories—indeed, the whole book is a human interest epic from start to finish. The person who does not realize what missions really involve, and what the missionaries and doctors are doing for races and tribes still stuck in the morass of animism, ought to read this book. Let him open it anywhere, and he will go on; then he will go back to the beginning and read it all through! Though not a textbook, there could not be a better book for a course in missionary study, whether for adults or young people.

Poems of Edwin Markham. Sel. by Charles L. Wallis. Harper. $2.75.

Edwin Markham was an authentic poet—his lines have the music of the true poet in all ages, not the somber opacity and ugliness of much present day "verse and worse;" and he was the authentic poet of American social idealism. It is good to have this collected edition. In case our younger readers may not have made his acquaintance, take this for a sample:

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

A History of the American Episcopal Church. By William W. Manross. Morehouse-Gorham. $5.00.

This is a second, revised edition of Dr. Manross' excellent history, first published fifteen years ago. The last two chapters, "Between the Wars" and "Toward the Future" bring the book up to date. The publishers have given it a very attractive format.

Man's Religions. By John B. Noss. Macmillan. $6.00.

An already vast and still increasing number of students are interested in the history of religions—this is the testimony of almost all college teachers today. A book which will provide an introduction to the huge but endlessly fascinating subject, which will keep the subject in right proportions (in this one, the beginnings of Christianity are crowded into 30 pages, its whole later history into barely over 100), and which will present the data fairly and objectively—such a book is a rarity. But here it is; and although the expert (experts always disagree!) will criticize some of the details, the general, over-all picture is accurate, and (best of all) presented interestingly. It is not only a textbook for the college course in its subject, but is sure to interest the general reader. It ought to be in every public library in the land.

Thirty-six Outline Sermons on General Subjects. By S. P. T. Prideaux. Morehouse-Gorham. $1.05.

Some preachers can use other men's sermon outlines. Some can not. Most men ought not to use other men's sermon outlines. Some men should. Every preacher should read all kinds of books—perhaps including sermon outlines! A few may perhaps find hints and suggestions in this little book.

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THE WITNESS

TUNKHANNOCK PENNSYLVANIA

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Youth of the Church

By JOHN BOOTY
Ex-Chairman of the
National Youth Commission

YOUNG Episcopalians are largely religious illiterates. This is not news. But we cannot passively accept this condition and hope for responsible and challenging youth work.

The problem is more than threatening. It is here. Young people 12, 13, 14 years of age are confirmed and "graduated" from church school. They "graduate" even before the adolescent crises of rehashing, rejection, questioning and searching. They fall prey to the nihilism and other creeds of our day, creeds which are convincingly preached in the secular classroom.

Those who lead the youth program of the Church have long realized the need for challenging Christian education. To help meet the need, the national youth commission provides, through the division of youth, educational units concerned with the Prayer Book, doctrine and evangelism. They have not been well received because the attitude seems to be that Christian education is dull. Even one unit written largely by a high school group was considered to be over the heads of young people.

A survey conducted recently among Episcopalian students at Princeton reveals that 30% believed that "the greatest ethical teacher who ever lived" best describes Jesus. Half of those polled seemed to accept pantheism. Almost a half of the students did not associate Paul with the famous experience on the road to Damascus. Two-fifths did not know where the Gospel of Matthew is in the Bbile. And these are future churchmen.

But what is being done? The biggest news is that the Church is producing a new curriculum. And for this we should give thanks. We should particularly give thanks when we realize that the people who are developing this new curriculum are alive to the problems and courageous in their attacks upon them. They know that the problem is greater than producing printed material. They realize there is a problem in the lack of skilled teachers. They know that one of the greatest tasks is to make the age old teachings of the Church alive and vital to the youth of our day.

Canon V. O. Ward, editor-in-chief of the new curriculum, sees great hope in the close working together of the church school and the youth group. Indeed it is here that we ought to focus our attention. Canon Ward is not only concerned with presenting the basic teaching of the Church to young people from kindergarten through high school, but is particularly concerned with making this teaching a living part of the individual. He is concerned with commitment.

Knowing Jesus is not merely a matter of memorizing a statement in a text book. Too many people do this. Knowing Jesus is also and most basically a matter of experiencing the Christ. And it is in the primary associations of the youth group with application and close fellowship that young people of the Church can intellectually and emotionally experience what they have learned by listening and memorizing. The youth group bull-session is the hidden key-point in all of our youth work. No matter how confused and inarticulate a crowd of young people may be in discussing the meaning of Paul's experience on the road to Damascus, it is real and vital because it has become a personal concern, and the young people have had to tackle with the experience without the aid of authority, or so called authority.

Not long ago a youth convention was held in the deep south. The delegates were junior high school and senior high school youth. One night, after the formal program, the convention adjourned and the young people decided to enjoy themselves. For a while they played games, sang songs, watched television. But then a few gathered about a fireplace and began to discuss some of the things which had been said at the convention. Before long many more had gathered with them. I sincerely wish that all of the clergy and youth advisors could have heard their discussion. They sought together to know what Jesus would say about war, about pacifism, about race relations. They would have alarmed conservatives and thrilled others. This too is education. For this group of young people, Christian education was neither dull nor vague. It was vital and pointedly personal. Many young people knew Christ for the first time that evening.

As the new curriculum is prepared, let the youth leaders of the Church back up every good and courageous effort of the department of Christian education. Let us send post cards and letters to the department at 281 Fourth Avenue, to let them know how we feel about Christian education. Let us seek in our own parishes to coordinate our high school church effort and our youth groups. Let us promote free discussions of the vital points of the faith.

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Trinity Church, Asheville, North Carolina
Rev. J. W. Tuton, Rector

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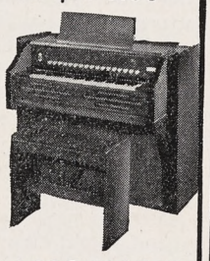
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PEOPLE

DEATHS:

ROB ROY REMINGTON, 70, formerly a curate at St. George's, New York, died on May 24 at Sea View Hospital, Staten Island, where he served as chaplain since his retirement two years ago.

JAMES M. COLLINS, 68, director of the Philadelphia City Mission, died June 1.

AMIE HAMPTON SILVESTER MEDARY, wife of the Rev. Henry Medary, died in Philadelphia on May 2. She was the daughter of the Rev. W. W. Silvester, the first graduate of the Episcopal Theological School. Burial was in the churchyard of St. Mary's, Portsmouth, R. I.

FREDERICK E. SEYMOUR, 72, formerly vicar of St. George's, Ardmore, Pa., died June 4 at his home in Saunderstown, R. I.

CLERGY CHANGES:

RICHARD K. NALE, rector of St. John's, Chula Vista, Calif., is now rural dean of the San Diego convocation.

ROBERT M. CRANE, formerly rector of Christ Church, Ontario, Calif., is now rector of All Saints, San Diego, Calif.

CHARLES D. NEWKIRK, formerly of Syracuse, N. Y., is now assistant at St. Paul's, Flint, Mich.

FRANCIS HOEFLINGER, formerly assistant at St. James, Birmingham, Mich., is now in charge of St. Paul's, Romeo, Mich.

LEVI LUNN, for 25 years rector of Grace Church, Waverly, N. Y. and Christ Church, Wellsburg, retired from the active ministry on June 1.

ERLE H. MERRIMAN of the diocese of Tenn. retired from the active ministry on June 1 and is now living at Sewanee.

M. MORAN WESTON, deacon, is now assistant at St. Philip's, New York.

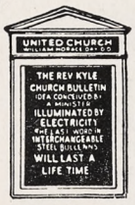
PAUL L. LATTIMORE of the diocese of So. Florida is now vicar of St. Andrew's, Hartsdale, N. Y.

PERCY L. JOHNSON is now in charge of St. Luke's, Tuckahoe, N. Y.

ORDINATIONS:

WILLIAM D. RICHARDSON was ordained deacon on June 5 at St. Peter's, Bainbridge, N. Y., by Bishop Peabody. He is serving as a missionary in the northern part of the diocese of Central New York.

J. ROBERT MARKS was ordained deacon on June 5 by Bishop Higley at St. Stephen's, New Hartford, N. Y. He is assisting in the area of Boonville, N. Y.



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BACKFIRE

FROM THE VESTRY
Trinity, Fayetteville, N. Y.
(by telegram)

The article in June 1 Witness does serious injustice to our rector, William Chater, and to parish, Trinity, Fayetteville. Article implies Mr. Chater resigned post because of the turning down by diocesan convention of seating on his vestry of Mrs. Arthur Lambert. Seating of Mrs. Lambert not even mentioned at convention as this parochial matter was settled by official opinion of chancellor of diocese nearly two months before convention. With knowledge and consent of Mrs. Lambert, vestry sought opinion from Hon. Kennard Underwood, chancellor, which was as follows: "Any parochial election of a woman as vestryman or warden is illegal and void. In your case I see no reason for the lady to file any resignation as she holds no office from which to resign. Your vestry has power to fill existing vacancy."

Vestry and Mrs. Lambert agreed to accept chancellor's ruling. Therefore statement in The Witness about vigorous efforts planned to obtain Mrs. Lambert's resignation is completely inaccurate and is unfair to Mrs. Lambert.

Statement in The Witness that Mr. Chater had made original ruling that Mrs. Lambert be seated regardless of diocesan and Church canons is absolutely wrong. He deferred to wish of majority that this nomination from floor be made but definitely advised meeting that their action would be subject to ruling by diocesan authority. No person identifying himself a representative of The Witness or any Church or other paper has talked with Mr. Chater, Mrs. Lambert or officers of parish concerning his resignation. Mr. Chater resigned for simple reason he was given call that offered opportunities our parish cannot match. We respectfully ask full publication this telegram at earliest possible date.

ANSWER: We are of course sorry if our news story did anyone an injustice. It was received, we thought at the time, from our regular correspondent for the diocese of Central New York, a man who is exceedingly accurate and reliable. We have now learned that he was on vacation in New Jersey and that the news was sent us by a substitute correspondent.

Personally, I regret that the story did not report facts. Women someday will be on vestries; be seated in diocesan and General Convention, and when this happens it will be because they fight by every legitimate means for these rights. The news from Fayetteville read to me like women who were fighting and being supported by their rector. As news editor I was therefore delighted to print it and regret being obliged to take it back by publishing the above telegram.

As a matter of fact, the lot of a news editor on a Church paper is not always a happy one since he often gets perfectly accurate stories that he withholds for one reason or another. There is a story now out of St. Louis and another out of Albany which would make for a more interesting magazine. They are not printed, contrary to my own judgment, because I am advised by others not to "for the good of the Church." To me, the Church would best be served in the long run by printing them, but I defer to the judgment of wiser men. Nevertheless this whole question of what to print and what not to print would make for exciting discussion at a conference of editors.

—W. B. S.

ROBERT J. PLUMB
Rector, St. Mark's, Washington, D. C.

A man going under the name of Alvin Hansen or Clifford E. Douglas, after attending a church service, is presenting a generous letter of recommendation supposedly signed by me and saying that he is a friend of Bishop Dun of Washington. He is heavy set; has greyish hair; has florid complexion; is in his fifties and is usually chewing gum. May claim to be national director of the American Research and Writers' Association, an anti-communistic organization. Has been recently in Kansas and Colorado.

This man is not a communicant of the Church and his letter is a forgery. I will appreciate a warning of your readers.

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THE

Witness

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Large Number of Missionaries Leave for Foreign Fields

Presiding Bishop Commissons at Service Which Is Held at Seabury House

★ A commissioning service for 32 outgoing missionaries of the Church was held at Seabury House on June 18th, following a conference of the group which started with the dinner hour the previous day. This is the largest group of Episcopal mission workers to be commissioned at one time since before the war. Presiding Bishop Sherrill was the commissioning officer, with Bishop John B. Bentley, vice-president of the National Council and director of the overseas department, assisting.

The service was brief, the missionaries being asked to reaffirm their allegiance to Christ, their sense of missionary vocation and call, to promise to give themselves unreservedly to the work they are undertaking, to maintain the faith and to "proclaim with fidelity the truth of the gospel."

The thirty-two missionaries will go to Cuba, Honolulu, Japan, Okinawa, where the Episcopal Church is just starting work, Liberia, and Nicaragua. They come from fifteen dioceses of the United States, and those who are clergymen represent six theological seminaries. They are graduates of nineteen colleges, including Oxford University in England.

The missionaries who will leave soon for their fields are: The Rev. Robert H. Coleman of Garrison, Md., former captain in the marines. He goes to Kyoto, Japan, for pastoral clinical work, following a summer of language study at Yale.

The Rev. Kenneth T. Cosbey, Wood Ridge, N. J., son of the rector of St. Paul's Church there. He too, is a former marine with rank of captain at the time of his separation. He will work in Hawaii, where he was stationed for some time when he was a marine.

Paul M. Daniel of Cincinnati, with experience in Boy Scout work and three years in the infantry and air corps, will go with Mrs. Daniel and their young son to head the new laboratory in the science department of Cuttington College, Liberia, West Africa. Mr. Daniel has been laboratory assistant in the department of zoology, Miami University, for the past year, and Mrs. Daniel is a bacteriologist, graduated from Miami University in 1948.

The Rev. William D. Eddy, who has been living at Tomas, Mexico. He was a naval officer during the late war, and will go to Japan to be on the faculty of the Monoyama Boys School, Osaka.

The Rev. Norman B. Godfrey has been for the past ten years rector of St. John's Church, Massena, N. Y. He, with Mrs. Godfrey and their five children will live temporarily in Honolulu until a home can be built for them on Okinawa. He is to open what is an entirely new mission field on Okinawa, where previously the Episcopal Church has not been represented.

The Rev. William R. Grosh of Philadelphia, has worked as a lay pastor in a Virginia prison camp, and in rural parishes and missions. He has specialized in clinical pastoral training, and will be located at Waimanalo on the island of Oahu, T. H.

The Rev. William C. Heffner, Richmond, Va., served in the navy during the war, has experience in young people's work and in pastoral clinical training. He will be located on Okinawa, to work with Mr. Godfrey.

Anna C. Jones, M.D. of New York, is a graduate of the Harlem Hospital school of nursing, St. Augustine's College, Raleigh, N. C., West Virginia State College, Meharry Medical College. She will join the staff of St. Timothy's Hospital, Cape Mount, Liberia.

The Rev. Judson S. Leeman, M.D., has been in charge of the church hospital at Pinedale, Wyo. He has his degree in medicine from the University of Minnesota, and in theology from the General Seminary. He has combined medicine and religious ministry in his work. He served as a naval chaplain during the war and will be on the staff of St. Luke's International Medical Center, Tokyo, Japan.

The Rev. Milton R. LeRoy, Atlanta, Ga., was in the infantry for three years, a first lieutenant at the time of his separation. With Mrs. LeRoy and their one son he will leave for work in Cuba in the very near future.

The Rev. Moultrie H. McIntosh of Summerville, S. C., is a baritone of considerable prominence. He served in the army during the late war, and for the past year and a half has been

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EPISCOPAL CHURCH NEWS

WESTERN CLERGY MEET

★ Clergymen of the four dioceses in Washington and Oregon held a conference in Tacoma, June 12-16, to hear and discuss plans for a revitalized program of education. It was the second of four such conferences held this month on the Pacific coast. Leaders from 281 were the Rev. John Heuss, Mrs. Dora P. Chaplin and Miss Charlotte Tomkins, and with them were Canon and Mrs. Theodore Wedel of Washington, D. C. and Prof. Reuel Howe of Virginia Seminary.

CONVOCATION MEETINGS IN MICHIGAN

★ A series of six convocation meetings were held in Michigan in May and June for the Auxiliary, at which the program of the diocese was explained by either Bishop Emrich or Bishop Hubbard.

PROGRAM ISSUES FOR ORGANISTS

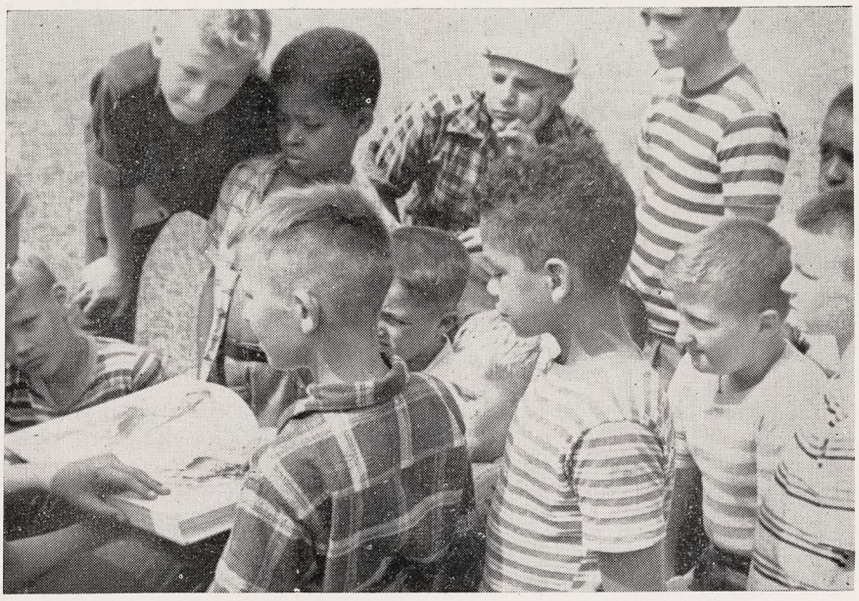
★ The commission on Church music, meeting in Evanston, adopted a program to aid organists and choirmasters through a series of three pamphlets which will deal with music at weddings, funerals and services in small churches. An effort will also be made to produce records which will give examples of plainsong and some of the music for the communion service. The commission is also considering a school of music for next summer, which would be primarily for organists and choir directors.

BISHOP MITCHELL MADE CHANCELLOR

★ Bishop Bland Mitchell of Arkansas was elected chancellor of the University of the South at the four-day commencement, June 11-14. Other highlights were the laying of the cornerstone for a $300,000 dining hall; the conferring of 127 degrees—largest in history.

BISHOP CARRUTHERS APPOINTED

★ Bishop Carruthers of South Carolina has been appointed to the committee to arrange for the Pan-Anglican Congress of 1953, succeeding Bishop Pardue of Pittsburgh, resigned.



LADS LIKE THESE, representing many races and nationalities, are looking forward to this summer when they can go to Camp Chickagami, located in the northern part of the diocese of Michigan

CLERICAL UNION PROTESTS

★ A committee representing the Clerical Union of New York has issued a statement on behalf of the organization expressing "complete disapproval of Bishop Hall's lawless action in allowing ministers of non-episcopal bodies to participate in a service of ordination." The statement, which claims to speak for 200 priests with approximately 67,000 lay people under their care, "regards Bishop Hall's conduct as highly reprehensible" which it brands as a "capricious performance." The committee concludes with the statement: "For the peace, unity and well being of our entire communion, we earnestly hope that everything possible will be done to prevent the recurrence of any such distressing event, and to see that the offending bishop is properly disciplined."

Signers of the document are the Rev. Charles H. Graf, rector of St. John's, New York; the Rev. Thomas S. Bradley, assistant chaplain at St. Luke's Hospital, New York; the Rev. Herbert Brown, rector of Trinity, Cliffside Park, N. J.

GARDINER M. DAY PRAISES PAPER

★ Rector Gardiner M. Day of Cambridge praised the Boston Herald for an editorial which came to the support of Bishop Hall of New Hampshire, recently attacked by the American Church Union for allowing an ordination in which ministers of other Churches joined in the laying on of hands. Day stated in a letter to the paper that "the reunion of the Churches will be achieved only as the various Churches refuse to be guided by rigid and exclusive denominational rules and, under the inspiration of the Holy Spirit, move boldly along the paths of cooperative action and common worship."

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ACTIVE BUILDING IN LOS ANGELES

★ There is great building activity in the diocese of Los Angeles, with Bishop Bloy reporting that "I have broken more ground and dedicated more buildings during the past two years than any other bishop in any other diocese."

Here are some activities of the past two months: All Saints Church, San Diego, dedicated a chapel on June 11, the first unit of a $45,000 building plan. All Saints, Beverly Hills, broke ground for a $500,000 church. Grace Church, Los Angeles, dedicated a $25,000 parish house. St. Stephen's, Hollywood, dedicated a $50,000 parish house. St. John's, Wilmington, is building a $10,000 parish house. St. Alban's, Westwood, is building an $85,000 addition to the parish house. Holy Trinity, Alhambra, is building a $50,000 parish house, part of a $135,000 program. All Souls, San Diego, dedicated a $35,000 church. Holy Trinity, Covina, is building a $35,000 parish hall. St. Paul's, Santa Paula, completed a $10,000 class room and rector's study, to be followed by a new church and parish house. St. Peter's, Santa Maria, has started a building program with the purchase of an $8,000 lot. St. Thomas, Hollywood, has announced plans for a new church.

WASHINGTON CATHEDRAL REAFFIRMS STAND

★ Washington Cathedral is sticking to its practice of inviting non-Episcopalians to join in the communion service. Bishop Angus Dun was recently attacked by a branch of the American Church Union for issuing such an invitation.

On a recent Sunday Dean John W. Suter pointedly issued a general invitation. Meanwhile Bishop Dun has been vigorously defended by a large number of Washington clergy, including the Rev. William Sharp, rector of St. John's; the Rev. Edward H. Pruden, new president of the Northern Baptists and the pastor of the First Baptist Church, where President Truman is a member; the Rev. Robert S. Trenbath, rector of Trinity; the Rev. Oscar F. Blackwelder, Lutheran, who declared in a sermon that Bishop Dun is "one of the most intelligent, matured and statesmanlike Christians that I know."

URGES POLITICAL ACTION

★ Rector Arthur S. Knapp of Trinity, Houston, Texas, has written an open letter to his parishioners urging them to take a more active part in politics. He branded the apathy of people towards elections as a "scandal." He also urged them to attend precinct meetings and to take a positive stand on issues and then stick by their position.

"What is the matter with us?," Knapp wrote. "Do we need pretty girls and a hillbilly band to incite us to do our religious and civic duty?" and went on to say that his people are concerned about the problems that face the nation as much as he is, but said: "What do we do about it? Complain, but anything else?"

He urged them to talk politics with neighbors and to discuss not only issues but personalities.

MISSIONARIES ARE PRAISED

★ Dr. and Mrs. Brank Fulton of the Yale in China Mission recently invited the St. Thomas Society, a student organization at Huachung College, Wuchang, to be their guests for one of the meetings. Afterward, one of the students, whose courage in writing English was greater than his experience with that language, reported the meeting. He wrote in part:

"Mrs. and Dr. Fulton are both kind, kind indeed. Phonograph, talk, laughter, all come before address; solemn, silent, pious, peaceful and calm, all are soon filling full of air as the speaker takes his place Dr. Fulton has really drown it out diligently. Who dare not in fact keep his admire for any more longer? After his excellent speech, Mrs. Fulton graciously delivers us cakes and tea. Dr. Fulton then changes his holy face and begins to make fun and joke people.

"On our way to school, a strong feeling strikes me: Love in Christ is immortal."

An undated letter from Dr. Fulton himself says: "Life has gone on quite smoothly with relatively few changes so far, of which the most interesting is the increase of student par-



ST. JOHN BAPTIST SCHOOL faculty at tea. The school is one of the many fine Episcopal Church Schools whose announcements are found on pages fifteen and sixteen. It is at Mendham, N. J. and is under the direction of the Sisters of St. John Baptist

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ticipation in the formation of policies, student representatives attending faculty meetings, with voting rights . . . We personally are finding that friendliness on the part of our colleagues and of the people in the street generally has if anything increased . . . Americans as individuals are being treated in a reasonable and friendly manner."

CONVENTION OF BROTHERHOOD

★ A convention of the Brotherhood of St. Andrew is being held this week, June 26-30, at Dickinson College, Carlisle, Pa. The chaplain is Bishop Barry of Albany, and addresses are being given by Bishop Spencer, retired, of West Missouri; Bishop Heistand of Harrisburg and Layman Paul Rusch of Japan. It is the first convention to be attended in that capacity by the new general secretary, Morton O. Nace.

The convention was for both the senior and junior branches.



ROSCOE T. FOUST, Rector of the Ascension, New York, and Editor of The Witness, sails for Europe on July 6th to be gone until September to study conditions there

MISSIONARIES:—

student chaplain at the Episcopal High School. He has had two years of pastoral clinical training. He will be located at St. Mark's parish, Bluefields, Nicaragua, to work especially among the Mesquito Indians.

The Rev. Gale F. Miller of Endicott, N. Y., is a former U. S. marine, graduate of Syracuse University and the Episcopal Theological School. He will go to Liberia, to work in Episcopal missions in the interior.

The Rev. Christopher Morley Jr., Roslyn Heights, N. Y., is a son of the writer and was for a time assistant editor of The Witness. He served during the war with the army. He has been assigned by the Presiding Bishop of the Nippon Seikokwai (Holy Catholic Church in Japan) to join the faculty of the Central Theological College, Tokyo, Japan. He is a member of a team of three which will go, at the request of the Japanese Church, to head up the seminary staff.

The Rev. Shunji F. Nishi, New York, has been a fellow and tutor at the General Theological Seminary in New York, assistant chaplain at Columbia University, assistant at Christ Church, Cambridge, Mass., and field worker for the National Council's division of domestic missions. He will go to Japan to become dean of the Central Theological College, Tokyo.

The Rev. William B. Parsons Jr., New York, was a star member of the football team at Harvard. He served in the navy during the war, and has worked with the clergy school at Calvary Church, New York. He is a nephew of Bishop Peabody of the Diocese of Central New York. He will serve in Kobe, Japan.

The Rev. Max M. Pearse Jr., of Detroit, has been assistant at St. Columba's Church there. He will serve in Liberia.

Joseph F. Reed of Honolulu has been treasurer of the district of Honolulu for the past four years, following three years in the marine corps. He is now being placed under regular missionary appointment and will continue his work in Honolulu.

Miss Edith J. Sloan, member of the Church of the Heavenly Rest, New York, has been educated in this country and in Switzerland. During the war she was an officer in the WAC. She will be on the faculty of the House of Bethany, Cape Mount, Liberia.

The Rev. Robert MacL. Smith had been working as a lay missionary in Mexico prior to his ordination. He has been assigned to pastoral work in Kyushu, Japan.

Reed F. Stewart, Hyde Park, Mass., with Mrs. Stewart, will go to Bromley, Liberia, where he will be superintendent of Julia Emery Hall and Mrs. Stewart will be principal of Julia Emery Hall and a missionary teacher.

The Rev. Roger N. Whybray, New York, has been a tutor and instructor at the General. He was educated in England, and Mrs. Whybray was educated in France. After some further study in England they will proceed to Japan, where Mr. Whybray will serve on the faculty of the Central Theological College, Tokyo.

Mrs. Laura H. Yergan, R.N., will join the nursing staff of St. Timothy's Hospital, Cape Mount, Liberia. She is a member of St. Philip's Church, New York, a graduate in nursing of the Harlem Hospital school of nursing, and with a B.S. degree from Hunter College. She has worked with the Harlem Hospital, the Hartford visiting nurses' association and the New York department of health.

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EDITORIALS

The Way to Peace

RECENTLY we submitted a few thoughts dealing with the connection there is between fear and a bad conscience. In the course of this piece we suggested that the only successful way for America to overcome her present hysterical fear of Soviet Russia was to take the Christian Apostle's statement that "perfect love casteth out fear" at face value and to proceed on a course of self-giving toward Russia, as we did during the late war, which, in economic terms, would mean taking down the bars against trade and sending her whatever she requires and will pay for.

We have been criticized for making such a suggestion, on the grounds that such a procedure was merely idealistic and was hopelessly impractical as a national policy in today's world. In personal relations, we were told, such idealistic action might be fruitful, but among nations it would never work.

Our answer to this criticism is two-fold. First,—it is the business of Christian leaders to set forth Christian ideals, for nations as well as individuals. Nations and individuals will probably not actually reach the high mark aimed at, but they will certainly come nearer to it than if the aim itself had been lower. In long-distance marksmanship one doesn't aim the gun straight at the mark, but well above it if he expects to hit his objective.

Second,—we venture the assertion that the present United States policy of throttling trade between the U. S. A. and the U. S. S. R. makes no sense at all, even from the severely practical standpoint of national health and strength. The reason given for this policy is that we must rigorously limit our exports to Russia lest we contribute to her war potential. As a result of this policy we sold last year to Russia, with her 200 million people, only one-twelfth of the amount that we sold to Sweden with her six million people. During the four years of war, we sent the Soviet Union eleven billion dollars worth of goods, but even that immense amount was but five percent of what she needed; the remaining ninety-five she provided for herself. Isn't it then, slightly absurd to believe that cutting down on our exports to Russia today (we sent her a bare eight million of goods in 1949) will make any appreciable difference to her war potential, with her productive capacity today far above her war and pre-war totals? Soviet planners are more realistic and intelligent than ours. They continue to sell us manganese and chrome ores freely, although they are well aware that we are stockpiling them for military purposes.

United States exports to the world at large decreased $500,000,000 in 1949, with resulting decreased income for labor, increased unemployment and lowered profits for industry and commerce. Normal trade with Russia and with the nations of eastern Europe would very much more than make up that deficit. The locomotives and freight-cars which Russia would buy from us, if we permitted her, would keep our plants busy for years. And because we will not sell her such goods as these, Russia is now naturally retaliating by cutting down her purchases of cotton (which we permit her to buy) and looking more and more to India and Brazil for her cotton supplies. Because of this impasse, our cotton warehouses are full, our farmers desperate for markets and our cotton acreage for 1950 is reduced more than twenty percent from 1949. Our political and military planners are, day by day, "biting off the nose to spite the face"! And the great newspapers of the country are doing their bit to suppress the hard economic facts of United States policy, so that the rank and file of our people will go along tamely without protest on the road toward war, accompanied by the childish hysteria of the McCarthys and Hickenloopers who rejoice in muddying the waters of truth and decency, while still an alternative of

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"QUOTES"

I AM a little rusty on the various heresies but, as I remember it, the Jansenists were condemned because they said we must never be happy unless we are unhappy. This heresy seems to be attractive to bishops. We are tempted to feel sorry for ourselves because we have to work so hard. When the census taker came to our home, he asked the form question, "Were you working last week?" "Yes." "How many hours did you work?" "Seventy." "What? Forty is the limit."

—BISHOP OLIVER HART
from his Convention address

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sound economic sense might be chosen, were American citizens allowed to know the facts of economic life.

No, we have no apology for having stated that present American fears - like all fear - are gripping us today because something is basically wrong, wrong with ourselves, our national leaders and national policies. And we are not ashamed of the Christian ideal that "perfect love casteth out fear" nor of urging it as applicable to men and nations. For love is not an emotion merely, but a way of life, the way of self-giving. The Christian citizenry of America needs to get this spiritual fact clearly into its head and heart and realize that its economic expression is trade and then more trade with potential enemies. Only by such a policy shall we escape from our fears, bred of sin and ignorance, and begin again to walk in the way of peace. Then we shall see at last determined and successful pressure brought on the present blind policy-makers in political, military and industrial high places, to the end that fear may be replaced by repentance and good sense and America's direction of travel be reversed from the Fascism and war road that it is now traveling to the highway of fearless democracy and peace which is the traditional way of the America we have loved and respected.

The Bishop and Pastoral Relationship

BY
EDWARD L. PARSONS
Retired Bishop of California

THIS is not a discussion of the Melish case. It is or aims to be a discussion of some of the principles of ecclesiastical action raised by that and other cases. These are in general the nature of the bishop's responsibility towards the clergy and congregations of the diocese, the interpretation of the canons dealing with tenure and with the election of rectors and the wide and fundamental question of "liberty of prophesying" which means not only freedom of the pulpit, but freedom to follow what the priest believes is the guidance of God in his pastoral ministry.

The first question concerns the nature of the bishop's responsibility, and I am aware that a few paragraphs of what sound like rather dogmatic assertions do no more than open the subject. History if we cut it off at any one point could support almost any view. And yet if we follow down through the centuries from Ignatius' picture of what he thought a bishop ought to be to the office for the consecration of a bishop in our American Prayer Book there is one thread which runs through it all. The bishop's office in relation to his "people" is primarily religious, not ecclesiastical. Whatever be the theory of the episcopate, or in the particular case the impact of the burden he bears, whatever his importance in linking his people to the Church of Christ throughout the world, or, as the inevitable monarchical conception of the episcopate developed, whatever emphasis came upon his rule he is always the pastor, the chief pastor of his people. Although he must in some sense rule, his relationship to his people is not essentially administrative. "Feed my sheep" is its chosen expression. The touching words of the Orthodox prayer carry its deepest meaning: "Grant that this man now made a steward of episcopal grace may be an imitator of thee, the True Shepherd, giving his life for thy sheep, to be a guide to the blind, a light to those in darkness, a teacher of the ignorant, an instructor of infants, a lamp in the world."

Although fortunately (at least for us in the Anglican Communion) the monarchical episcopate is gone, the bishop must still be judge, administrator, policy maker and the like; but the point I am emphasizing is that these functions are all subordinate, mere incidentals to his primary function as chief pastor; judge at one time, administrator at another, he is always pastor. He is related to the boards and councils and vestries of his diocese as an administrator; but his real relationship, the one that takes precedence over all others is that of pastor to the members of those groups.

I begin with this statement because it means that if there is any question concerning the canons dealing with the bishop's responsibilities the primary emphasis in interpretation must be upon his pastoral function. Most canonical obligations are quite clear. The bishop cannot, for example, ordain without the prior consent of the standing committee. But there are canons which are not so definite in their meaning. Among them is that

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which has to do with the calling of a rector. It is appropriate therefore, that before we come to the vexed question of tenure we should look at its provisions.

On Calling A Rector

THE canon (47) is quite explicit concerning procedure. There is no doubt whatever as to the things which are to be done. When a vacancy occurs the wardens or other officers shall notify the bishop; the vestry then proceeds to canvass the list of persons suggested to fill the vacancy, and having made their choice notify the bishop. The vestry do this under the provision of canon 13 which makes them "agents and legal representatives" of the parish in all matters concerning "the relations of the parish to its clergy." There is nothing to prevent the vestry inviting the help of members of the congregation, nor submitting proposals to the parish, but when they have made their choice they must submit the name to the bishop giving him thirty days to consider the matter and presumably to tell the vestry what he thinks about it.

And then arises the question which needs to be cleared up. The canon says nothing about what the vestry shall do with the bishop's communication if he sends one in reply to their notification. It ignores it and goes on to say that the election shall be notified to the ecclesiastical authority and he if he "is satisfied that the person so chosen is a duly qualified minister and has accepted the office" shall direct the secretary of convention to record it, and that done the matter is completed.

Now there are two obvious inferences from this procedure: The first is that the initiative lies with the vestry. That does not mean that the bishop should not consult with the vestry, suggest names for their consideration and keep in touch with them during the whole procedure. It does mean obviously that the bishop has no authority to limit the field of the vestry's choice. If he should endeavor to do so by insisting that choice be made within a list which he presents, the vestry is entirely within its rights in declining to be so limited. The initiative lies with the vestry. Nor, it should be noted, has a diocese any right to legislate contrary to this canon.

And the second inference is that the canon does not intend to give the bishop an unlimited veto power. If that were the case it would not leave us up in the air about what happens to the bishop's communication to the vestry if he sends one after his thirty days consideration. It would not wait as it does until the vestry has completed the whole affair, has elected the person they

THINGS BEGAN TO HAPPEN WHEN THE SEMINARIES WERE FOUNDED

Missionaries of the Church of England founded dozens of parishes before 1776 but the Church had an uphill fight. Fields were lost, never to be recovered. There were no American bishops, and **there were no theological schools.**

Organizing the national Church was a great step forward. The next was the founding of theological schools. **After that the great missionary expansion started.**

THE SEMINARIES FURNISH

Technical Information to Meet Today's Problems
Stimulating Contacts between Students and Faculty
The Life of Prayer and Devotion

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

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wanted, has received his acceptance, and then notified the bishop. It is only when all that is done that the bishop can exercise the veto power recognized in the "duly qualified" clause.

We have here a somewhat awkward arrangement. Even if the bishop disapproves he can do nothing officially until the call has been accepted and he is notified. It is obvious that the "duly qualified" clause which gives him veto power is not expected normally to come into use at all. It may be assumed that as their chief pastor the bishop has already given the vestry his judgment on the qualifications of the man they have chosen.

What then is this power of veto? What does "duly qualified" mean? It has, I think, been generally assumed that it means a man properly ordained and under no disciplinary action. That assumption is in the main correct, but the canonists (cf. Hoffman, White in loco) make clear that it goes further. It is based upon the English usage and must be interpreted thereby. To go into all the supporting details seems unnecessary. It is enough to quote the English canon of 1603, which if there had been any bishops in the Colonies before the Revolution would have governed their action. The man chosen to a benefice must in addition to his letter of orders bring the bishop a "sufficient testimony of his former good life and behavior if the bishop shall require it, and lastly shall appear upon due examination to be worthy of his ministry." There can I think be no doubt that that is the correct interpretation of the phrase. It means definitely not that the bishop can veto an election because he does not like a man's theology or his social views or his personality, or if he is outside the diocese, because he is not the kind of a man he wants in it. It is not, and this is vitally important, a question of whether the bishop thinks the man would not be well adapted to the particular parish. That is the vestry's decision, the apparent view of a New York Court to the contrary notwithstanding. The bishop must, to put it bluntly, be satisfied that the man ought not to be in the ministry at all.

Now if this is what the canon means and what the Church wants it seems that the bishop and the vestry should have clearer guidance. The vestry should understand that the bishop has full advisory rights in the matter of their choice and indeed as loyal churchmen they should welcome his counsel but that the initiative and final decision rests with them. The bishop may veto that decision only when he is satisfied that the person chosen is in character and education not properly qualified to be in the ministry at all. Everyone knows that there are men in the ministry who have never done anything which could warrant trial for "conduct unbecoming a clergyman," but whose whole professional career reveals precisely that they never should have been ordained. If this is what the Church means and wants, the canon could be clarified by adding a few words so that it might, for example, read "is duly qualified by ordination, faith, and character to serve in the ministry of this Church."

Finally it is clear that although the canon says nothing about it, the bishop as chief pastor and not as a mere administrator must inform the vestry of the grounds of his veto. Indeed if he is in such relationship with the vestry as he should be the substance of his judgment in the matter will be known. The veto, unless it has been fully anticipated in the previous conferences with the vestry, may be canonical but it certainly would not be what the vestry should expect from its chief pastor. Some of the grounds on which the bishop acts may well be confidential; but the main facts of the previous service of the clergyman in question on which the bishop's decision is based may properly be put in writing.

Meaning Not Clear

FINALLY I emphasize again the fact that while the canonical process is clear, the meaning of duly qualified is not. The veto should clearly be not a summary action, but the sequel to or result of the conferences implied in the thirty days allowed the bishop for consideration of the vestry's choice. The matter is really fundamental. The veto is to be exercised only if the vestry persists in calling a man whom the bishop has already told them he believes to be unfit for the ministry at all. To interpret the canon to mean that the bishop has practically an unlimited veto is contrary to the Anglican tradition both here and in England. It is important that the Church decide where it stands. Freedom of congregations to make their own choice, and freedom of movement among the clergy are involved. Implicit also is the question whether the Church wishes to make it not only possible but easy for a bishop to mould a diocese into his own way of thinking. The influence of his character and his thinking would be and should be great. He should be a leader and the way open for him to lead, but to be a leader is quite different from being a "boss". Finally let me say emphatically that the Church should not leave it to a secular court to decide what it means.

EDITOR'S NOTE: This is the first of three articles on this important subject. The next will discuss the tenure and dissolution of the pastoral relationship; the third with the liberty of prophesying.

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EPISCOPAL CHURCH NEWS

COMMENCEMENT AT BERKELEY

★ Canon George W. Briggs of Worcester, England, author of six hymns in our Hymnal, was a headliner at the commencement of the Berkeley Divinity School. He has been the visiting lecturer there during the Spring term. The alumni preacher was the Rev. Elmer Horstmann of Christ Church, Bridgeport, Conn. It was the first commencement to be held in the rebuilt and enlarged chapel of the school. It was announced by Dean Urban that Bishop Burroughs, coadjutor of Ohio, and the Rev. G. Paull T. Sargent of St. Bartholomew's, New York, are the newly elected alumni trustees.

SERVICE FOR NURSES IN DETROIT

★ Uniformed graduates and student nurses of the major hospitals of Detroit marched to St. Paul's Cathedral on June 4 for the annual service of the Guild of St. Barnabas. Bishop Hubbard, who had been elected chaplain-general of the guild the previous day, succeeding the Rev. John G. Martin of Newark, was the preacher. The latter conducted all of the meeting at this biennial conference where plans were made to extend the program by setting up branches in provinces.

COMMENCEMENT AT CAMBRIDGE

★ A class of 26 graduated from the Episcopal Theological School, Cambridge, at which Bishop Powell of Maryland was the preacher. The Rev. Gardiner M. Day of Christ Church, Cambridge, was the preacher at the alumni service. Headliner at the alumni dinner was the Rev. Anson Phelps Stokes, former canon of Washington Cathedral. A member of the class that graduated fifty years ago, Canon Stokes said that the fundamentals for which the School stood then held true today: reverence and search for truth; supreme significance of the Incarnation; importance of Christ's summary of the law based on the fatherhood of God and the brotherhood of man; the Church as an instrument for bringing in the kingdom of God.

Dean Washburn, emeritus,

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also spoke at the dinner, stressing particularly the contributions made to the school by the late Bishop William Lawrence.

COMMENCEMENT AT VIRGINIA

★ Commencement was held at Virginia Seminary on June 8 with 38 men graduating. Professor A. C. Lichtenberger of the General Seminary gave the graduation address, with Bishop Goodwin of Virginia presiding at an ordination service on the 9th, assisted by Bishop Dun, Bishop Peabody and Bishop Blankingship. Honorary degrees went to Bishop Clairborne of Alabama; the Rev. Richard H. Baker of Baltimore; the Rev. Charles Smith of Wellesley; Dean F. Craighill Brown of the seminary of the University of the South. The Rev. Darby Betts, formerly of Alexandria was awarded a masters degree.

DEDICATE CHAPEL IN BROOKLYN

★ A war memorial chapel of unusual color and beauty was dedicated at St. Paul's, Flatbush, Brooklyn, on June 11. Speaking at the service was the rector, Harold S. Olafson, who said that the chapel commemorates 350 men and women of the parish who served in the last war, of whom fourteen were killed.

JENSEN APPOINTED TO COMMISSION

★ The Rev. Philip J. Jensen of Owings Mills, Md., has been appointed to the commission to study the question of the placement of the clergy. He was appointed by Dean Sprouse, president of the House of Deputies, to succeed Bishop Campbell of West Virginia, no longer eligible to represent Deputies.

KENYON & GAMBIER COMMENCEMENT

★ Commencement at Kenyon College and Bexley Hall, theological seminary of the college, was held June 12 with 136 men graduating from Kenyon and 12 from Bexley.

ORDER OF JAMESTOWN HAS SERVICE

★ The 343rd anniversary of the establishment of the Episcopal Church on this side of the Atlantic was observed on June 25th with special services held at the Robert Hunt Shrine, Jamestown, Va. The preacher was the Rev. Arthur P. Middleton.

LOWELL RECTOR IN BERLIN

★ The Rev. Laurence H. Blackburn of St. Anne's, Lowell, Mass., is spending the summer in Berlin, Germany, at the invitation of Bishop Otto Dibelius of the Evangelical Church. He is to preach in the churches in the American sector, teach in the Evangelical Seminary and participate in youth conferences.

NEW TRUSTEE OF PENSION FUND

★ David E. Bronson has been elected a trustee of the Church Pension Fund. He is warden of St. Paul's, Minneapolis, chancellor of the diocese of Minnesota and has been a deputy to five General Conventions.



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PEOPLE OF THE CHURCH

ORDINATIONS:

LUTHER D. MILLER JR. was ordained deacon at Virginia Seminary on June 9 and was married the following day to Sally Dessez of Washington, D. C.

PAUL K. YESHIRO, son of the Presiding Bishop of the Church in Japan, was ordained priest May 23 at Seabury House by Bishop Bentley.

ROBERT G. W. SPELL, assistant at Holy Trinity, Middletown, Conn., was ordained priest at Christ Church Cathedral, Hartford, on June 16 by Bishop Budlong, assisted by Bishop Gray. The following were ordained deacon at the same service: DAVID B. BRONSON, Waterbury; BRENDAN GRISWOLD, Hartford; RICHARD B. KALTER, Brookville, O.; JOSEPH KOCI JR., Cos Cob; JOHN W. McCANN, West Lawn, Pa.; PETER B. TOMKINS, Washington, Conn.

The following were ordained deacon at Bexley Hall, June 13, by Bishop Tucker of Ohio, assisted by Bishop Whittemore of Western Michigan and Bishop Burroughs of Ohio: HERBERT J. VANDORT; WILLIAM C. SEITZ JR.; WILLIAM E. FERGUSON; GEORGE P. TIMBERLAKE; THOMAS F. FRISBY; RICHARD P. HARIG; JOHN G. HAYNES; ALFRED W. JARVIS; EDWARD A. SICKLER; WILLIAM G. WORMAN.

Ferguson is doing missionary work in the Mansfield area of Ohio; Timberlake is assistant to Tom Barrett, chaplain at Kenyon, and rector of Harcourt Parish; Frisby is in charge at Deliance and Hicksville; Harig is chaplain to Episcopal students at Bowling Green State University; Haynes is assistant at Emmanuel, Cleveland, and chaplain to Episcopal students at Western Reserve and Case Institute; Sickler is assistant at Christ Church, Shaker Heights; Worman is assistant at St. Paul's, East Cleveland; Jarvis is in charge at Sidney, O.

MITCHELL HADDAD, executive assistant at St. Paul's Cathedral, Buffalo, is being ordained deacon today, June 29, by Bishop Scaife.

MALCOLM H. MINER was ordained priest on June 17 by Bishop Lawrence at Christ Church, South Barre, Mass., where he is vicar. He is also vicar of Christ Church, North Brookfield.

ROBERT D. PARLOUR was ordained deacon on June 11 by Bishop Lawrence at St. Mark's, Adams, Mass. He is in charge of St. Paul's, Marfa, Texas, and St. James, Alpine.

DUDLEY D. COBHAM, assistant at St. Philip's, New York, was ordained priest by Bishop Gilbert on June 4.

The following were also ordained deacons: H. M. M. NICHOLAS at St. Cuthbert's, London, England; D. J. GARDNER, assistant at Christ Church, Manhassett, N. Y.; R. C. FISHER, assistant at St. Stephen's, Pittsfield, Mass.; B. Y. BEACH, assistant at St. John's, Youngstown, Ohio; J. A. BOSMAN, assistant at St. James, Upper Montclair, N. J.; R. W. BARNES, assistant at St. Andrew's, Wellesley, Mass.

ROBERT G. ELLIOTT was ordained priest by Bishop Hubbard on June 11 at St. Paul's Church, Detroit, where he is assistant.

HOLT M. JENKINS was ordained priest on May 19 by Bishop Powell at St. Anne's, Annapolis, Md., where he is assistant.

GALE MILLER was ordained deacon June 16 by Bishop Peabody at St. Paul's, Endicott, N. Y. He is to serve in Liberia.

EDWIN BENNETT was ordained deacon on June 20 by Bishop Peabody at Trinity, Lowville, N. Y. He is in charge of the religious program at a work camp for Negro migrants at King Ferry, N. Y.

H. WARD JACKSON was ordained deacon on June 24 by Bishop Higley at All Saints', Johnson City, N. Y.

HONORS:

DUDLEY S. STARK, bishop of Rochester, received a doctorate from Hobart College on June 11.

PAUL RUSCH received a doctorate from Hobart College June 11.

VESPER O. WARD of the dept. of education of the National Council received a doctorate at the commencement of Seabury-Western on June 15.

J. HENRY BROWN, director-chaplain of the Fort Valley College Center, received a doctorate from Livingstone College, Salisbury, N. C., on June 7.

ALEXANDER C. ZABRISKIE, dean of the Virginia Seminary, received a doctorate from Princeton University on June 13.

The following received doctorates at the commencement of the Berkeley Divinity School: JIRO SASAKI, bishop of Kyoto, Japan (received on his behalf by Bishop Bentley of the National Council); NELSON M. BURROUGHS, bishop coadjutor of Ohio; LUTHER A. WEIGLE, dean-emeritus of the Yale Divinity School.

The following received doctorates at the commencement June 12 at the University of the South: HORACE W. B. DONEGAN, bishop coadjutor of New York; HENRY D. BULL, rector of Prince George Church, Georgetown, S. C.; GEORGE J. HALL, rector of All Saints, Santa Barbara, Cal.; WILLIAM E. KAN, principal of St. Margaret's School, Tokyo, Japan.

MARRIAGES:

RANDOLPH C. MILLER, prof. at the Church Divinity School of the Pacific, was married on June 16 in Richmond, Va., to ELIZABETH WILLIAMS FOWLKES.

JOHN W. SUTER, dean of Washington Cathedral, and ALICE HOYT ELMER were married on June 13 at St. James, New York.

CLERGY CHANGES:

RICHARD J. HARDMAN, formerly junior associate at Calvary, Pittsburgh, Pa., becomes rector of St. Stephen's, McKeesport, Pa., August 15.

HARRY T. BURKE has resigned as rector of All Saints, San Diego, Calif., and leaves July 1 to return to the



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PEOPLE

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HARRY B. LEE, formerly in charge of St. Paul's, North Utica, N. Y. and St. Andrew's, Trenton, takes charge of St. John's, Elmira Heights, N. Y. and St. Mark's, Millport, on July 1.

HARRY O. NASH, rector of Christ Church, Coronado, Calif., is to retire Oct. 1 because of ill-health.

MARCUS B. HALL, formerly assistant at St. Luke's, Montclair, N. J., is now rector of that parish.

WILLIAM A. GILBERT, formerly of Walla Walla, Wash., becomes rector of St. Paul's, Ventura, Cal., Sept. 1.

GERALD H. CATLIN, rector of Epiphany, Forestville, Md., becomes rector of Christ Church, Kensington, Md., Aug. 1.

CHARLES H. BEST, vicar of St. Barnabas, Apponaug, R. I., becomes assistant at All Saints, Chevy Chase, Md., July 1.

J. LAWRENCE PLUMLEY, formerly rector of St. Mark's, Houston, Texas, becomes rector of the Ascension, Pittsburgh, Pa., Aug. 15.

The following graduates of Episcopal Theological School have accepted positions as follows: JOHN J. HARMON, assistant at St. Paul's, Rochester, N. Y.; TREVOR A. HOY, assistant at St. Stephen's, Columbus, O.; RALPH E. MACY, in charge of Good Shepherd, Sapula, Okla.; JOHN ROWE, graduate student at Wycliffe College, Toronto; DAVID B. BRONSON, assistant at Trinity, Hartford, Conn.; ELWYN D. BROWN, in charge of St. Luke's, Fairport, N. Y.; GEORGE R. DAWSON, in charge of St. John's, Ramsey, N. J.; ROBERT C. DERR, assistant at Christ Church, Short Hills, N. J.; GAREN K. GDANIAN, pastor of St. Vartanantz Armenian Church, Boston; JOHN F. BIANCHI, assistant at St. Luke's, Washington, D. C.; RUSSELL E. MURPHY, junior canon at Christ Church Cathedral, St. Louis; PEYTON D. REED, in charge of St. Stephen's, Cincinnati.

LAY WORKERS:

ELIZABETH EVANS, supervisor of the social service and retirement program for a New York department store, has been made director of the service to the aged of the diocese of New York.

ALICE M. PRATT, secretary to Bishop Gilbert, has accepted appointment as administrator of Seabury House, National Council center at Greenwich, Conn., effective Jan. 1951.

W. TED GANNAWAY is now secretary of the committee on the program of the Church for the diocese of New York.



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BACKFIRE

JAMES M. STONEY
Bishop of N. M. & S. W. Texas

I was very much intrigued by your account, in the June 8 issue, of the attack by A. C. U. on Bishops Hall and Dun. It seems that the smear campaign that has so enlivened the legislative branch of the federal government will soon find an echo in the Church. If the ecclesiastical Senator McCarthys really got to work, it will not be long before any of us caught at golf or at lunch or on the streets with Presbyterians, Congregationalists or Methodists will be suspected of being Protestant sympathizers.

This will not bother all of us, for we cheerfully admit that we are Protestant sympathizers. More, we are Protestants. The Prayer Book says so, and we are pledged to abide by that.

Maybe it was from this same group that I got handled rather unkindly some years ago. The question then was evening Communions which form a regular part of the procedure in this district. I never did see what the hands of the clock have to do with the consecration of the Eucharist, nor do I know which time belt determines the matter, nor whether the rule calls for standard time or daylight saving.

Anyway, I am all for Bishops Hall and Dun. If the matter had received publicity, I might have gotten it myself, two years ago, when I celebrated the Holy Communion for the State Council of Churches, and administered to clergymen of all the denominations represented.

How I wish that we could turn our attention to serving the Lord, rather than to wasting our energy arguing over what the Lord thinks about whom.

HARRY O. REX
Warden, Church of Our Saviour,
Plainville, Conn.

Your issue of May 25th devoted largely to items concerning the new Parish House of Christ Church at Alexandria, Va., is more than interesting, especially to one who has spent considerable time in Virginia.

However, in looking at the interior view of the Church, shown on page 4, I was interested in seeing the positions of the National Emblem and the Church flag, the former being hung at the left of the sanctuary as one faces the congregation, and the latter to the right of the priest as he faces the congregation.

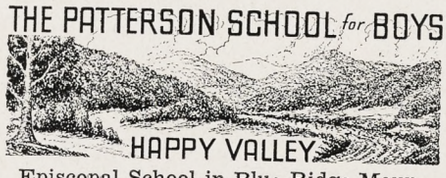
During the early war years, we of Our Saviour were presented with a similar set of colors, and after due inquiry concerning their placement, we were informed that the National emblem should be hung at the priest's right as he faced the congregation, and the Church flag at his left. Consequently, these colors have been hung in that position ever since.

The point is that either we in Plainville are wrong, or else Christ Church in Alexandria has been wrongly informed. In either case, I feel certain that both churches would appreciate being informed officially which is the proper position for these colors. Possibly there be other churches elsewhere who may be uncertain on this subject.

Would you give this information in an early issue? Thank you.

ANSWER: Concerning the placement of the American flag and the Church flag in our chancel, we have the Church flag on the right of the minister as he faces the congregation because we have a primary allegiance to God which is above our allegiance to the nation and because we recognize the sovereignty of God to be higher than the sovereignty of the government. As far as I know, none but the totalitarian nations of earth have claimed a sovereignty higher than the sovereignty of Almighty God. —B. B. Comer Lile, Rector of Christ Church, Alexandria.

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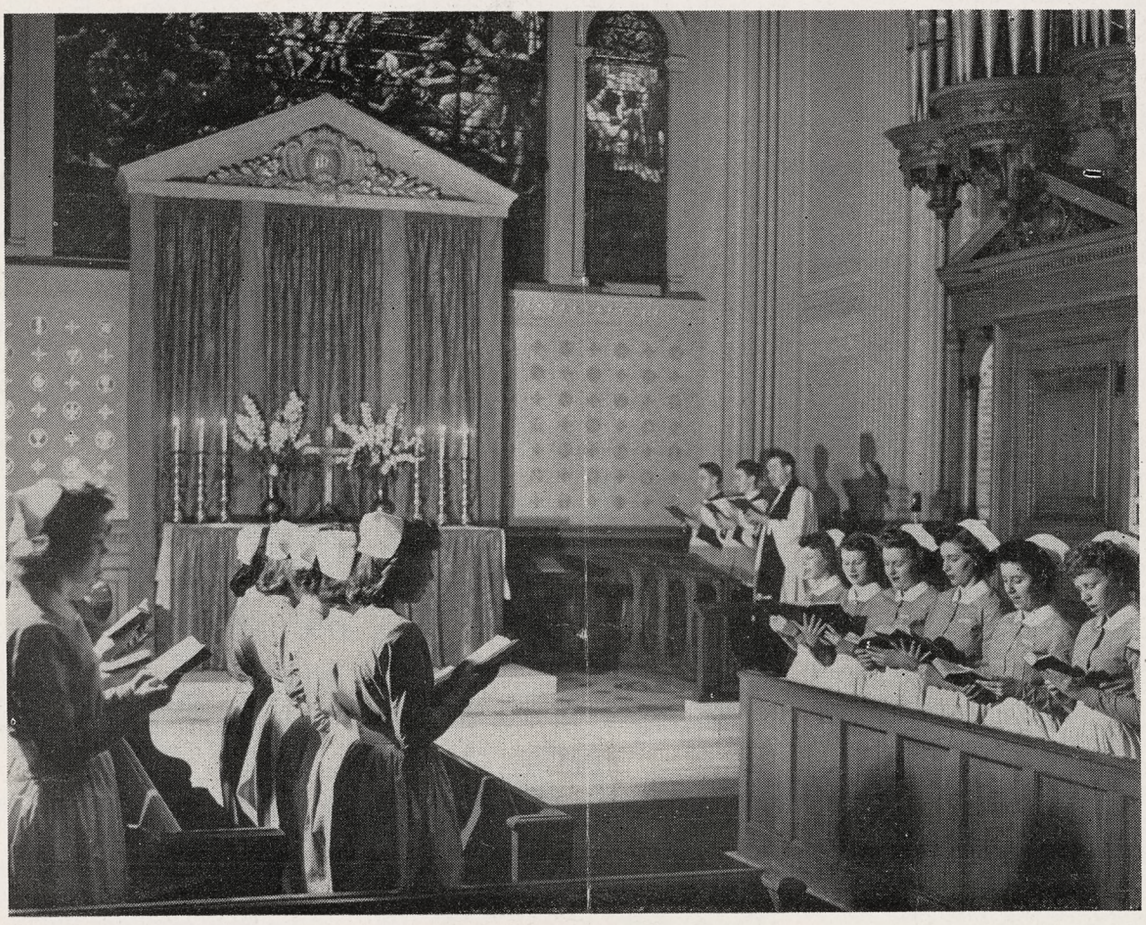
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THE
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July 13, 1950



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Chaplain Otis Rice Reads Daily Service

TENURE AND THE PASTORAL RELATIONSHIP

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

William F. Cochran Spent Life Giving Away Fortune

Fifty Years Devoted to Blotting Our Evil Of What He Thought an Unjust Order

By W. B. SPOFFORD SR.

★ William F. Cochran, Episcopalian of Baltimore, Md., died on July 2. He was one of two men of wealth I have known who aimed to die poor. The other was the late Bishop Robert L. Paddock. Both failed in the effort. Both made good tries.

Billy Cochran inherited a large fortune from his father which had been made in the manufacture of carpets through the firm established by his grandfather. After graduating from St. Paul's School and Yale, he began living the life of a man of wealth; parties and riding to the hounds. His conversion, as he related it to me years ago, was as sudden as St. Paul's. He was riding to the hounds when he suddenly drew up his horse and said to himself: "Why do I live as I do? What right have I to great wealth?"

He promptly wrote to Prof. Walter Rauschenbusch, in those days the foremost writer and lecturer on Christian social ethics, to inform him that he proposed to give away his money and sought his advice. It was promptly given. Rauschenbusch told him that if he, Billy Cochran, knew that his wealth should be shared, then he was the man best able to see that it was distributed wisely. Billy started in the early years of the century to give sums to what he called "unpopular causes." And he spent years discovering how difficult it is to give wisely. He was, on his own admission, a "sucker" for many organizations and individuals. And needless to say he got a lot of free advice, most of it completely selfish. But by-and-large he gave wisely and well.

In 1915 he spoke at a forum in Baltimore, where he lived, on "The Passing of the Idle Rich." At the end of the speech he asked two questions of the audience: "What is the quickest and best way in which I can grow poor?" and "Am I immoral from the mere fact that I am rich?"

He received a full measure of advice at the meeting and was then flooded with letters, including those from people who offered to take over the fortune along with any immorality that might be attached to it. One man informed him that he need not worry about getting rid of his money if he held on to it a little longer because the working people would soon take it away from him.

Billy later made it plain that his aim was not to give away all his money and thus merely reduce the number of multi-millionaires by one. "I intend to spend my money to help undermine the system under which I myself have reaped benefits and which gives some many millions and makes paupers of others. As long as there is a system that creates millionaires at one end of the social scale and paupers at the other there will be great unrest in the world. I shall devote the money I have to blotting out this evil."

To this end he established the Christian Social Justice Fund, with a committee of religious leaders meeting once or twice a year to dispose of large blocks of money. It was my priviledge to serve on this committee over a period of years. We would spend the day carefully reviewing requests for grants, and assigning sums to those we thought deserving. There was never unanimity on the committee, with everyone there, naturally, having their own pet charities. Likewise on occasions the majority voted to give money to organizations that were not approved by Billy. But never once do I recall him ever exercising a veto. The majority ruled, even in giving another man's money.

Billy Cochran was for a number of years a member of the mission board of the Episcopal Church, now the National Council. He was the treasurer of the Church League for Industrial Democracy from its founding in 1919 until three or four years ago when the League changed its name to the Episcopal League for Social Action. During most of these years I was executive secretary of the League and our friendship was deep. He was a communicant of Christ Church, Baltimore, which he attended faithfully and supported generously.

If our "Story of the Week" should be, as we think, an unusual one, then I think there has never been one which is more worthy of this space—the story of a Christian man of wealth who earnestly sought to die poor.

EPISCOPAL CHURCH NEWS

GRADUATE WORK IN NEW YORK

★ Paul Y. Chen and his wife Helene are completing a period of graduate study in New York and are soon to return to play their part in the social rehabilitation of China. He is the son of Bishop Robin Chen of Wan-gan, formerly Anking.

Seeking scholarship aid for graduate and special work in the United States, Mr. and Mrs. Chen joined in a statement of "Our motive, need and hope," which pointed out the post-war social problems certain to confront China. "The great mass of laborers call for men with interest and knowledge for services in mines and factories. The government is laying great emphasis on the importance of labor welfare and seeking for solutions to their problems. Social welfare and social insurance for the laborers should be taken care of immediately and everywhere all over the country. For this reason my favorite subjects deal with labor problems.

"Child welfare work is in its stage of infancy. This is of the greatest importance, for here lies the new blood for the future of China. Experiments have been made on great scales in orphanages, hospitals and children's recreation centers.

"China needs men and women to go to these fields to work and these are places where we, as young people, can help to lay the foundation stone for modern China."

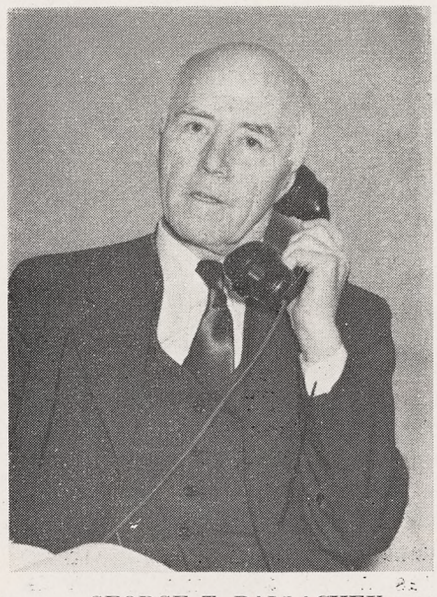
Mr. Chen has been secretary for labor service in the Kunming district; hostel superintendent at various centers during the war; chief for social service, Chungking, New Life Movement Social Center, and junior secretary, division of general affairs, ministry of foreign affairs, Nanking. Mrs. Chen's experience includes work as junior secretary, division of social welfare, ministry of social affairs; secretary, Chungking experimental social relief administration; dean, junior public school for girls, province of Szechuan; secretary, national committee for the care and nutrition of children, Chungking headquarters; secretary, child welfare experimental center, under the auspices of Ginling College, and assistant, department of sociology, Ginling College.

Bishop Chen suggested an inquiry to the Rev. Almon R. Pepper, director of the National Council's department of social relations, who interested himself in seeking resources for Mr. and Mrs. Chen. The result has been that they were granted scholarships by the New York School of Social Work of Columbia University, aid was given by the U. S. state department, and further assistance was given through the Presiding Bishop's fund for world relief to complete the two-year post-graduate course.

Now they are ready to return to China, well equipped to bring to reality many of the plans they have in process, for the future development of the new modern China, along lines that are sociologically sound, and developed with Christian principles as a fundamental.

Mr. Chen has already secured placement as a social worker on the staff of the national Christian council in China, with headquarters in Shanghai. He will assist the director of the committee on Christian service and industrial relations, who wrote to him: "We are very anxious that a man of your training and Christian conceptions will be able to travel a great deal up and down the country helping Church leaders and Christian leaders in hospitals, educational institutions to orient their program toward working with labor."

Mrs. Chen expects to find her place in the child welfare program of the Church.



GEORGE T. BALLACHEY was recently honored at a luncheon in Buffalo for his outstanding contribution in diocesan and civic affairs

ST. PAUL'S CELEBRATES ANNIVERSARY

★ St. Paul's Cathedral, Los Angeles, celebrated its 26th anniversary on July 9, the service being conducted by Dean John M. Krumm, with Bishop Campbell the preacher. The offering went to a fund to purchase a new organ as a memorial to the late Bishop Stevens.

LAYMEN TO PRESENT CHURCH PROGRAM

★ Seventy-seven of eighty-seven dioceses already have set up laymen's training conferences in preparation for the every member canvass next fall. The missionary district of Honolulu also has set up a conference. The conferences are concentrated as to time, most of them over the weekend of September 16-17 and October 7-8. Approximately 2,200 men will be trained.

Robert D. Jordan, who will

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instruct the original group of men, who will train others, and the Rev. Arnold M. Lewis of the committee on laymen's work, expressed gratification at the interest and enthusiasm aroused by the training plans, all through the Church.

Thirty men of the quality often described as "big men," professional men, industrialists, high ranking officers in military and naval service, will meet at Seabury House September 8-10 to receive an intensive course of instruction by Mr. Jordan. These men will go out and train others, who will carry the message of the Church's program to every part of the Church through presentations at parish meetings. The training will employ audio-visual materials, and each of the trained men will be given a book, Facts, with detailed information about the Church, how to present the program, and the every member canvass, both philosophy and techniques.

Most of the parish meetings, when whole congregations will hear and see the presentation, are being set up for October 9 and November 11. Parishes everywhere are being urged by the National Council to start planning parish meetings now, and to develop plans to assure the attendance of the entire parish, men, women, children, to hear the presentation, which will employ methods that are entirely unique in this field, and that, National Council men declare positively, "will hold the interest, get over the information, and help to build the spirit of consecration which will result in sacrificial giving."

The parish meeting presentation will offer by transcription the voices and messages of some of the great missionary bishops, the voice and message of the bishop of the diocese will present the diocesan program, and colored films will show actual work, needs and opportunities. The speaker, one of the specially trained men, will explain parts of the audio-visual presentation, and the last fifteen minutes of the meeting are for a member of the parish to present the parish part of the program and budget.

NEW PARISH HOUSE IN KANSAS CITY

★ St. Paul's, Kansas City, Mo., recently opened its new parish house. It contains an auditorium seating 450, with fully equipped stage, address system, moving picture booth. There is a completely equipped nursery; 14 class rooms, a Boy Scout room. Rector Richard M. Trelease states that the cost of about $300,000 has been almost entirely subscribed.

STUDENTS GET WORK IN MICHIGAN

★ In accordance with the plan established by Bishop Emrich of Michigan some years ago, a group of young men and women, most of them from other parts of the country, went into various mission fields in the diocese on July 1st for two months' practical work and training. About twenty comprise this group, of whom several come from Michigan. Others lived in Massachusetts, Illinois, Kentucky, Connecticut, Vermont, Virginia and Pennsylvania. These workers are for the most part students for orders in the various seminaries, who welcome this opportunity to receive practical training in the missions of the diocese. They are paid a small scholarship which is provided from funds contributed in memory of the late Bishop Herman Page. The missions in which they work furnish board and room for the two months. The workers will engage in many activities during their stay in the mission field, including conducting services, holding vacation church schools, calling on parishioners, learning institutional work, and in some cases working on parish buildings and grounds.

The summer workers attended a meeting at Parishfield, the diocesan retreat and conference center, on Thursday, June 29-July 1. The Rev. Charles D. Braidwood of Lapeer (who planned their schedule in consultation with Bishop Emrich) and Miss Margaret Culley, diocesan field worker, led the conference, from which the workers entered their various fields.

ZABRISKIE RESIGNS AS DEAN

★ Alexander C. Zabriskie has resigned as dean of the Virginia Seminary, with the trustees accepting the action at a meeting June 28. The action, taken with great reluctance, was based upon reports of his medical advisors who reported that the dean's two recent attacks of illness were the result of extreme hypertension and that any attempt to resume the deanship could only result in a serious threat to his health. He has been granted a leave of absence as the head of the history department until such time as he is able to resume his duties in that capacity.

The Rev. Stanley Brown-Serman, professor of New Testament, was elected the new dean by the trustees.



JOHN ELLIS LARGE, now rector of the Heavenly Rest, New York, will become a member of The Witness Editorial Board when meetings resume in September

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EDITORIALS

Missionary Policy in China

OUR reporter at the April meeting of the National Council tells us that there seems to be developing a new policy regarding our mission in China. In a short debate concerning an allocation of $600 from Reconstruction and Advance funds to build a small church and rectory at Sing Tien, China, one bishop asked if such action would not be contrary to what he understood policy to be "that there would be no capital expenditures in China because we might lose them." No policy had been stated in open meeting, but when the Presiding Bishop replied, he did not deny that this was what was contemplated. He simply said that the sum was so small that if they could be built for that amount, it was worth the chance. Later information revealed that what we must do in China is spend our money, not on buildings, but in providing a living for technicians of all sorts who will be able to assist the people of China to develop a higher and better standard of living. This strategy was discussed in department meetings and executive sessions, but was not sufficiently formulated to become open and official policy.

When the Detroit conference on the Church and economic life was studying the role of the Church in the Point Four program for assisting under-developed countries, it came out with much the same plan. The American Church could do a real service by sending Christian public health and agricultural technicians, teachers and organizers of cooperatives, to China. The opportunity for witness to the Christian concern for the whole of man's life is great, and devoted persons could accomplish much for Christ and his Church in this way. We hope that this is what the National Council is seriously considering.

We hope they will also come out clearly for this and extend it further. Some members of the Council are of the opinion that the time has arrived when any financial aid that is given to the Church in China should be appropriated in a lump sum, and not earmarked by our National Council for any specific projects. The Chinese Church now has a completely native bishopric, and might well be treated by us as an autonomous Church. This would have two advantages. First, it is exceedingly difficult for us in this country to have complete information on what is transpiring in China, and the tenseness of the political atmosphere colors our judgment on what facts we do possess. Those in China cannot help but be aware of where the greatest need is, and where our missionary effort would be most effective.

Secondly, as long as our government refuses to recognize the present government in China even to the extent of allowing its representatives to hold the allotted positions in the United Nations, there is in the mind of many Chinese that America still supports the discredited Kuomintang regime. If a missionary is thought to be a representative of the American Church, it puts an obstacle in the path of dealing with the Chinese. However, if it were known that he is a representative of the Chinese Church, and sent by them, acceptance would be facilitated. The overseas department and others at 281 have an opportunity to exert real leadership in making a Christian impact on China by setting out on a course which they have apparently charted.

There are hundreds of Chinese who have finished graduate work in the United States, like Paul Chen and his wife (see page four), who are returning to their native land to help build the new China. Many of them, like these two, are devoted Church people. They will remain so if the Church does not make it difficult for them to do so, by refusing to accept the new situation in their native land. The program of this young Chinese couple indicates clearly what they believe the Church should be doing. It is also, we hope, what the National Council believes.

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"QUOTES"

IT is no wonder that the behaviour of men who are nominally Christians — Christians in profession if not in practice—has checked and still checks the progress of Christianity. The missionary comes preaching the gospel of peace and love, but when the natives see the rapacity and injustice of men professing the religion which the missionary preaches, the preachings lose their power.

—LORD BRYCE

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The Bishop and Pastoral Relationship

BY
EDWARD L. PARSONS
Retired Bishop of California

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THE consideration of tenure can properly start not with the canon concerning dissolution of the pastoral relationship but with the tradition which has guided and governed the Church in the past, which goes back to the pre-Reformation Church of England and back of that to very remote times. Like that of the bishop to his diocese the pastoral relationship was regarded as something akin to that of the father in the family. It had in meaning (however often it lacked in practice) something sacred and beyond the reach of any canonical expression. To quote Hoffman: "It seems to have been felt that there was a nearness and sacredness of tie between such parties as admitted not of severance but for legal offenses or with the intervention of grave authority." (Page 332). And as one studies the grounds on which the tie may be broken in England one realizes that they are all either voluntary (a new benefice, ill health, etc.) or else the result of action for which the priest may be tried. There is no provision for dissolving the pastoral relationship because parishioners, few or many, do not like the incumbent or his ways. This is emphasized again when one turns to the proposed new code now before the Church of England for consideration. There is no provision whatever for dissolution of a pastorate.

Now English usage is not determinative. It is only interpretive. Neither English canon law nor Parliamentary statute (any more than the whole vast medieval corpus) tells us what we must do; but they give us the background of our own enactments and to some extent they enshrine the tradition in which we share. And there is no doubt whatever that the Protestant Episcopal Church at the beginning of its independent life accepted the traditional view. Bishop White believed there should be no severance of the pastoral tie except after trial for misconduct. The canon of 1808 dealing with the matter states "the Church designs not to express an approbation of any laws which make the station of a minister dependent upon anything else than his own soundness in the faith and worthy conduct."

But conditions in America were in two respects quite different from those with which the earlier canon law had to deal. In general and allowing for its survival for awhile in parts of the south, there was no such thing as a parish in the historic sense. The parish was a congregation, not an area and even where parish boundaries were recognized by the Church they had to do only with the relations of congregations and individuals. They had and have nothing to do with the relation of the pastor to other than fellow Episcopalians. As a result the personal relationship of the rector to his congregation assumes an importance quite beyond that which it held through the medieval period and still holds where the Church is established.

And the other factor lies in the steadily increasing mobility of American life. There are many long and happy pastorates. There was a larger percentage of such, no doubt, in the earlier days but the turnover through the Church at large is today very great. Clergy move all the time. Congregations do not I suspect ordinarily settle down nor do their rectors with the feeling "here we are for life." Incidentally the only possible ground on which the present policy of this Church against the translation of bishops can be defended is that the bishop is a stabilizing force. One might say he lives in a house; the rest of the population including the clergy in trailers. At any rate there is no doubt that the situation the Church in America has had to meet for over a century and a half differs from that envisaged by earlier canon law.

The Present Canon

THESE new conditions made new legislation necessary. Such legislation had to be experimental and the detail of the attempts to deal with the problem need not be studied. A summary is sufficient. In general and diocesan canons we find various provisions: the bishop and presbyters of the diocese—but that left it possible to ignore the rights of the laity in the final decision! The bishop and the convention—but that obviously became impracticable as dioceses increased in size! The bishop and standing committee—that protected the interests of both clergy and laity! But there again came the question as to whether the function of the standing

committee was advisory or whether while the bishop quite properly was judge, his decision required the concurrence of the committee. There were many perplexing shifts in this whole matter, especially during the 60s and 70s, the years of the ritualistic controversies. In 1871 an arbitration board was proposed. But finally in 1904 with the general revision of the canons at that time, the structure of the present canon 46 was adopted.

Its provisions are well known. They may be summarized as follows: A rector may not resign nor a parish or its vestry or trustees "whichever may be authorized to act in the matter" remove its rector without in either case the consent of the other party. There is of course practically no likelihood that any parish would take canonical steps to prevent a rector resigning if he were determined to do so. That contingency may I think be ignored. But if the parish, its vestry or trustees desires a separation and the rector declines to accede the canon goes on to provide (Sec. 2) that the bishop may try to settle the matter "by his godly judgment." If that is not successful, the parish, its vestry or trustees may give notice to the bishop and he with the advice and consent of the standing committee and proceeding with its aid and counsel shall be the ultimate arbiter and judge. The judgment whichever way it goes shall be binding upon both parties. Then follow provisions concerning the execution of the judgment and the final section gives dioceses and missionary districts the right to deal with the matter in their own canons and notes that the canon shall not apply "in contravention of any right to any minister, parish, congregation or vestry under the law of the civil authority."

The purpose of the canon is clear enough. It is (1) to resolve impossible and destructive situations occasioned through one or more of the many causes for failure of a rector and parish to get along together and (2) somewhat indirectly to give the Church (represented by the bishop and diocese) a chance to intervene where the parish through inadequate leadership is steadily failing to do its work and is gradually disintegrating.

Heart of Matter

THE matter of tenure which lies at the center of this whole matter is so important that the principle behind it must be discussed in the concluding section of this paper. One cannot think of the matter at all however without realizing that it is only through security of tenure that the pastor can be free to carry on his work as God, rather than the vestry or the leading parishioner or the woman's guild, gives him guidance. The security of tenure for the clergy of his diocese, their independence and freedom of action must be as important to the bishop as his own. They with him are the leaders of the Church and leadership is an empty word for Christians unless leaders are free.

That being assumed we turn to the consideration of the canon as a whole and ask whether it safeguards sufficiently the interests of the parties concerned: the rector, the people of the congregation and the Church represented by bishop and diocese. There can be no reasonable doubt but that the interests of the Church are safeguarded. Not only is the bishop ultimate arbiter and judge; he is such under definite constitutional provisions, so that the consent of the standing committee which represents clergy and laity of the diocese is necessary to initiate any procedure and the committee acts throughout as a jury to get the facts. The rector is not so fortunate. He has every right to present his case except one. He cannot demand that his congregation be consulted as to their view of the matter; and ipso facto the congregation is deprived of the right to present its case if any large number of its members disagree with the vestry's appeal that the pastoral relation be dissolved. It is certain that ordinarily the vestry does represent the parish; but it is equally certain that at times it does not. Furthermore the question at issue is not what the vestry thinks but what the parish thinks. The parish, the particular group of Christians within the larger family of the Church, has chosen its own rector, has its place in diocesan convention, takes its share in the larger activities of the Church, and these people not the vestry constitute the body with which the Church is concerned. Indeed if the bishop is exercising his pastoral responsibility he must recognize that his relationship to the vestry is only legal or canonical. His essential concern is with the congregation.

It has been recently urged that because the vestry has been chosen to represent the parish corporately it can speak for the parish and act for the parish regardless of the views of the parishioners. What shall we say of such a position? Nothing but that it is pure legalism and has no place whatever in the realities of the Christian fellowship of the Church. It is true that the directors of a corporation can legally bind the corporation regardless of what the stockholders wish, and the stockholders usually get little chance to say what they wish. Indeed "big business" can hardly be run in any other way. It is true also that a vestry can commit a parish legally to this or that obligation, financial

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or otherwise, and have authority to call a rector without consulting the parishioners. But no one I think would contend that there is any inherent right in the matter. It is a matter of convenience, the obviously practical way of doing things. No vestry however which had any sense or any Christian feeling would e.g. call as rector a man whom they knew to be distasteful to great numbers of the congregation. The fact is that from the Christian point of view the legal authority of the vestry is purely for convenience. The Church is vastly "bigger business" than Westinghouse or Ford. It is altogether too big business to be tied down by a legal quibble. The matter it seems to me does not need to be argued at all. The Church is from the beginning concerned with people and that answers the question.

It follows that the canon is defective in not requiring that the position of the congregation should be ascertained. It should provide that after the vestry has presented its appeal for dissolution sufficient time be allowed for a dissenting group in the congregation to ask for a parish meeting at which the matter may be discussed and a vote taken. Provision should be made that both those who support the vestry and those who oppose be heard before the standing committee.

But what is to be done if the parish votes against the vestry? There are two reasons (much as I dislike such a conclusion) why the vote of the parish should not be determinative; but rather be treated as part of the evidence before standing committee and bishop. The first is that a majority, even a two-thirds majority opposing the vestry might be nothing more than the evidence that the parish is too badly split to warrant a continuance of the particular rectorship. The second is that there are cases as suggested above in which without any open dissension a parish is disintegrating so steadily as to warrant the bishop intervening if the vestry is willing to cooperate with him. It is the kind of case in which people will have simply drifted away instead of making trouble. Those who remain may most of them be friends of the rector. Their voice should be heard; but the Church as represented by bishop and standing committee should have the final decision.

Rector Has No Appeal

FINALLY there are three matters deserving comment in closing the discussion of the canon.

(1) The rector has no appeal within the canons to any Church court. The resource of General Convention is open to amend injustice in the canon; but it cannot well be invoked in the trial of a particular case. Various suggestions have been made for appeal boards. Within the diocese one cannot well have any body more likely to be just than bishop and standing committee if they have all the evidence including the views of the congregation. One cannot ask an outside arbitration board nor the Provincial Court of Review (which has been suggested) to convene at the call of any cantankerous rector (and there are such) who has fallen out with his congregation. Would the Church consider giving the president of the province the slight metropolitical authority to present the case to the Court of Review if he felt that serious injustice was involved? I raise the question.

(2) It seems indisputable that no diocese should be allowed to enact legislation which might on the one hand limit the bishop's responsibility beyond that which General Convention has recognized nor on the other hand imperil further the security of tenure which that body safeguards. The final section of the canon ought to be amended by omitting the permission to dioceses to make their own rules (save within the framework of the general canons).

(3) The third matter which this whole discussion must raise in people's minds is the extent of the bishop's authority as chief pastor. We have brought to us in that question a perfect example of the difficulty inherent in adjusting an age-old institution to a present day condition. The social ideals which made the monarchical episcopate inevitable are gone, we in America believe; yet actually in the social order they have come to new power in the Communist and Fascist dictatorship and in a part of the Christian Church. Nothing in the past has ever quite equalled the closely-knit organization of the Roman Church in which the dictate of one man is absolute and in those deep areas on which the life of the spirit depends is regarded as the infallible word of God.

We in the Anglican Communion however have looked forward not back and have met the problem of adjustment with more or less success by developing what the Lambeth Conference calls "the constitutional episcopate." Now the substance of the constitutional episcopate as we have developed it in America is that the Church including both clergy and laity acting for its divine Head confers upon the bishop those gifts and faculties which make him a bishop, and likewise the jurisdiction which enables him to exercise them. These are facts quite regardless of whether we hold a high or low or any other theory of the episcopate. In other words authority does not descend from him (as one civil court has held) any more than it descends from the President of the United States or the governor

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of a state. It is conveyed to him by the free suffrage of his people and the freely adopted provisions of General Convention. The Church determines who shall be a bishop and the limitations of his authority. There is of course a kind of no-man's land, an area in which the survivals of the monarchical tradition will or will not come into play much in accordance with the bishop's personal character and theological views. There is always behind him and with him the reverence of his people for the place he holds. He carries with him the atmosphere of more than fifteen hundred years in which his rule was actual and in which as today in confirmation and ordination he represented the deepest sources of the life of the Church. Today the whole trend of life has tended to centralize authority in the Church (witness the place of the Presiding Bishop's office as contrasted with a generation ago) and to put more responsibility and thus more authority in the bishop's hands. The Church must reckon with such tendencies. Authoritarianism is easy. Freedom is hard. Yes, freedom is hard. It is hardly won and hardly preserved. It is our precious Christian heritage. It belongs to bishops, other clergy, laity—all who have entered into the glorious liberty of the children of God. One of the points at which it focuses for us at the moment is the apparently small question of the tenure of the parochial clergy, but once threaten it successfully there, we take one more step toward authoritarianism. It is for that reason it it worth while to turn to the final topic.

Next issue: A concluding article on The Liberty of Prophesying.

Camping and Sharing

By HUGH McCANDLESS
Rector of the Epiphany, New York

THEY say you never know people until you live with them. There is no way you can live as close to people as by camping with them. When you don't have conveniences you need plenty of cooperation. The person who never lets his tent mates sleep because he wants to talk, or who never lets them talk because he wants to sleep, might seem all right if you were simply staying in the same house with him. You can't ignore the shirker when you have to carry everything, and you can't avoid the groaning grumbler when you both have to sit around the same camp fire.

J. M. Barrie wrote a play called "The Admirable Crichton" which describes this. Some very important people had a wonderfully handy manservant, who was very quiet, but very capable. They all took a trip, and were shipwrecked. A few of them managed to get to a jungle island, and there they had to stay. The servant, Crichton, did not mean to assert himself at all, but he had the best ideas on how to get food and make a shelter. It soon developed that he had more character and sense than the people shipwrecked with him and little by little he became their leader, and the others after a while obeyed him absolutely, because they knew he was unselfish and wise.

Perhaps the best tests of any camper or picnicker are these—does he leave the place in better shape than when he came, and does he leave the people in and about the place happier?

Our Lord came of a race of campers. They always remembered the forty years wandering under Moses, when their only church was a tent.

Even today the Jews have a festival in early fall, called the Feast of Tabernacles or the Feast of Booths—we might translate this the Feast of Tents. Then for a few days they spend all day out in the open in a little summer house made of bush and branches, and eat the simple food of their wandering ancestors. Occasionally they invite their Christian friends to join them, and if you ever get such an invitation, don't refuse it.

A great many pictures of our Lord show him draped in sheet-like garments, which of course is ridiculous. He wore clothes much better suited to working and walking. And he probably wore a headdress made of a kerchief held on the head with bands, and this he could use as an emergency pail, by lining it with leaves, or a rope, or a bandage or string, like the Boy Scout neckerchief.

THE story of the loaves and fishes tells of the time when a great number of people had followed Jesus around the Sea of Galilee to hear him speak. They were quite a distance from their villages, and the time came to eat. Everyone was afraid that there would not be enough food, of course. One hungry boy did not wait, but offered to share a few small buns he had and some fish about the size of sardines with anyone who wanted it.

Of course that was not enough for everyone, but it was much better for him to do that than to eat by himself and be embarrassed by his selfishness, or to steal away somewhere and eat by himself. He was not bragging about what he had; he simply said he would share it.

At any rate, Jesus stopped those who sneered that the boy's gift was not enough; he took it as if it were enough, and thanked God and blessed it as if it were enough. And it was more than enough.

Some people have what appears to be quite a good explanation of this story. It is that there

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were plenty of people there who had enough and to spare for themselves and some others. What our Lord did was not to change the amount of food but to change the hearts of these people by his prayer of blessing, and so they all began to bring out what they had, and to share it with each other.

Some say one thing and some say another, but it is just as much a miracle to change people's hearts as to multiply food. Whatever happened, that young boy helped do it.

The first Christians loved this story: it proved that there is always enough when people share. Any group of people may have very little to get along with—if they are friendly, it is enough. Another group may have a great deal, but it will never be enough, if they are not friendly. It's the campers that make a camp, not the number of cooks or canoes or councilors or diving boards or slides or riding horses.

When nations share the world will not be divided into armed camps as they are today. Babies won't share anything, not even a see-saw which they can't work alone! It is time for the nations to grow up.

The People's Bread

BY

GORDON C. GRAHAM

WHO provides the bread and wine for the Holy Communion in your church? The rector or the altar guild? Perhaps it may be some old parishioner who has been doing it for years; or it may be donated from outside the church as in the case of a local liquor dealer, who for his own reasons, business or political, sent wine gratis to all the churches in his community. In the simple economy of early Christianity the people of the congregation usually made the bread and wine themselves and brought them to the Eucharist as their offerings to God. In our specialized society this meaningful act is no longer feasible so that the bread and wine have to be bought from those who manufacture these things. Following the original practice of the Church, it would seem natural that the buyers of the bread and wine in our day should be the people of the congregation and not any one individual or private group. In other Prayer Books of the Anglican communion, except our own, this point is made quite clear by a rubrical direction which says—"The bread and wine for the Communion shall be provided by the curate and the church-wardens at the charges of the parish".

The people, therefore, should provide the bread and wine because it is their common and corporate offering. It cannot be stressed too much that this can only be real if these things are purchased from general parish funds. The point here is a real one because it concerns the reality of our part in the Communion service. It is, perhaps, not without significance that our Prayer Book directs that the collection be taken up before the bread and wine are offered on the altar. This, by the way, is seldom observed so that the presentation of the alms is turned into the climax of the offertory, when it should only be introductory. One wonders whether this is merely a convenience, or is the result of finance capitalism which puts the making of money before the production of goods and services. The reality of the offertory can be brought out practically by having the people make their offering in bread as well as in money. This can be done by putting a table at the door on which are bread and wine and a collection plate. As each person enters they put their money on the plate, take a wafer out of the bread box, and put it on the paten. At the offertory all these things can be carried to the altar by a procession of people, including of course, members of the vestry.

Real Worship

WORSHIP that is real must be first related to the world before it can be related to heaven. There can, in other words, be no Holy Communion unless the people first offer to God bread and wine. These commodities come from the earth through the workers of the world — farmers, processors, etc.—and they are used by congregations to express their offering to God. What could be more a part of life? Before we can appreciate the Church's worship or get others to realize its relevance we must insist on this principle of reality. There is much to Christian worship and, much more to the offertory act, than we are commonly inclined to realize but it all has first to be made humanly real. Bread and wine are not just beautiful symbols with emotional value but are actual commodities taken from every day life. They must be regarded for what they are—things of the world—used for the worship of heaven, thus establishing the reality of the relationship between life here and now and life eternal. Christian worship has too often been treated as something pretty, or high, or low, depending upon personal tastes. It is nothing of the sort; it is a very practical business in which b r e a d and wine have a very practical function. If this is what we want and what we need, it is for us, the people, to take the first practical step of seeing that the bread and wine offered in our church really belongs to us.

Next: Bread of the World

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EPISCOPAL CHURCH NEWS

URBAN CHURCH IS CRITICIZED

★ The urban church is "in a sorry way," for though called to preach the gospel its voice in the city "has become nearly mute." That was the opinion of a committee set up at a ten-day conference on urban problems, meeting at Evanston. The committee, headed by Prof. Joseph G. Moore of the Seabury-Western Seminary, stated that "the Church ministers to mobile millions, using techniques worked out for an English suburb. It has so failed to preach judgment upon contemporary culture that it seems a pleasant club rather than a loathsome and dangerous company. It forgets the divine love and promise under which it stands and so it falters."

In discussing specific problems faced by the urban parish, the committee pointed out: "We are not adequately informed about the influence of such phenomena as poor garbage collection and slum housing on the building of character. We too often play the part of fool in industrial relations. Nor are there any co-ordinated efforts to meet population changes for there is still over-lapping in some neighborhoods and no service in others."

The faculty at the institute were the Rev. Almon Pepper of the National Council; Jack Stipe of the National Council; Prof. Lichtenberger of General Seminary and the Rev. Ralph Higgins of St. Mark's, Evanston, with Moore as dean.

AUXILIARY MEETS AT EASTON

★ A conference of the Auxiliary of Easton was held June 20-22 at Port Deposit, Md., with the Rev. Donald Mayberry, rector of Trinity, Wilmington, Del., the chaplain. Bishop Allen Miller had a meditation at one of the sessions and there were addresses on the program of the Church by Mrs. William Taliaferro, former national executive board member and Mrs. Roger Kingsland, a member of the National Council.

URGE SOCIETY FOR FACULTY MEMBERS

★ Formation of a national association of Episcopalians on college faculties was proposed by a group of professors meeting at Utica, N. Y. There were 87 present at the conference from colleges in New York, New England, Pennsylvania and other eastern states.

CATCH-UP CONFIRMATION IN DETROIT

★ Bishop Emrich confirmed 65 persons from 15 parishes and missions at a "catch-up" service.

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—S. E. Johnson

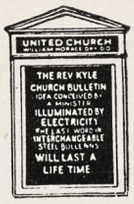
PEOPLE

DEATHS:

CHARLES B. COLMORE, 71, bishop of Puerto Rico from 1913 until his retirement in 1947, died June 28 at Winter Park, Fla. His wife, four sons and three daughters survive. Since his retirement he has devoted himself largely to producing a new Spanish translation of the Prayer Book.

ORDINATIONS:

The following were ordained deacons June 14 at Washington Cathedral by Bishop Dun: JOHN F. BIANCHI, curate at St. Luke's, Washington; FRANK L. MOONZ, in charge of St. Mary's of Southern Maryland; BENJAMIN W. NEVITT, in charge of St. Peter's, Poolesville, Md.; ARTHUR H. UNDERWOOD, assistant at Christ Church, Georgetown; RAY RYLAND, assistant at St. Margaret's, Washington. Ordained priests: OWEN C. THOMAS, doing graduate work in New York; EARLE R. CLOSSON, assistant at St. Paul's, Washington.



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BACKFIRE

HOLT M. JENKINS
Curate at St. Anne's, Annapolis, Md.

The editorial of June 8th in defense of Bishops Hall and Dun seems to me to be somewhat at variance with your excellent discussion of South India in the issue preceding. There is a wide gulf between the constitutional activity of a Church and individual gestures of well-intentioned clergy. I am concerned that we present some sort of united front to the world in the matter of Christian reunion.

Your editorial does not consider the following factors in the actions of the two bishops. First, in the matter of open communion, it seems natural and normal that guests should be treated as such and that visitors to our parishes be welcome at the Lord's table. However, I have had to deal with members of other denominations who have attended the Episcopal Church for years and received the sacrament without ever showing any desire to abandon their affiliation. Some of these people have steadfastly refused confirmation and made no effort to support or participate in the life of the Episcopal Church. Since we do have so many converts from other Churches, it seems to me that we need to make clear the difference between guests and parasites.

Secondly, while most of the members of other Churches who receive the sacrament in an open communion service belong to bodies which profess some belief in the sacramental nature of the holy communion, the invitation is generally extended publicly to all who believe in Jesus Christ. This is a rather broad statement and does not take into consideration the peculiar Christologies of some of the minor denominations. There are also certain groups which deny any sacramental character to the holy communion or else hold ideas which oppose the principle on which all sacramental belief rests. Cannot the invitation be less general?

Finally, in the matter of Bishop Hall's action, the question of representation is involved. If I am invited to take part in the ordination of a minister in another denomination, do I act for myself or am I acting on behalf of the Episcopal Church? Can I, as a priest, represent the Episcopal Church in the ordination of a minister in another body? I believe that any proposal for joint ordination would insist upon an official action by those who participated in the laying on of hands. To my knowledge, this was not true of the ordination in New Hampshire.

If we do not wish to appear before the world as irresponsible individualists and if we do not wish our relations with the rest of Christendom to vary from parish to parish, I suggest that we devote our energies to the activities of the General Convention and its commission on approaches to unity. The progress made in South India ought to show us the advantages of such a course of action.

E. LOUISE NOYES
Churchwoman of Santa Barbara, Cal.

I can not refrain from a thank you for two recent articles in "The Witness." Bernard Bell's article on "Churchianity" recently and your editorial "Sharing Our Treasures" in "The Witness" on June 8th are certainly tops on what ought to be said. I wish that both of them might be broadcasted to all Episcopalian churches in our country.

MRS. GEORGE W. MOORE
Churchwoman of Scarsdale, N. Y.

The editorial of June 8th reports with understanding the Christian hospitality of Bishop Dun of Washington and Bishop Hall of New Hampshire. They witnessed to their belief in the spiritual unity of all Church people. To many these acts will be steps toward the unity for which we pray.

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STORY OF THE WEEK

World and Federal Councils Endorse Korean War

Opposed by Fellowship of Reconciliation And Number of Other Groups

★ The World Council of Churches, through its central committee meeting in Toronto, declared that the UN "has attempted to establish a free, united and independent Korea within the community of nations" and called for support of "a police measure which every member nation should support." The statement stressed however that "governments must press individually and through the United Nations for a just settlement by negotiation and conciliation."

Endorsement of the Korean war was opposed by two members of the committee; the Rev. Edwin T. Dahlberg of Syracuse, former president of the Northern Baptists, and Prof. A. I. Newlin of Guilford College, N. C., a Quaker.

On July 7 the Federal Council of Churches gave full endorsement of the UN's "prompt and vigorous action" in the conflict.

Intervention by the U. S. in Korea was scored however by other religious groups. The Fellowship of Reconciliation stated that the U. S. course in Korea is "a continued application of the Truman doctrine" which "has not proved a road to peace but one which has brought us to the point where all over the world Russia and the United States are locked in a conflict of power in countering military might with military might" and the statement concluded by calling for a policy of "mediation and persuasion." The statement was signed by a number of religious leaders, both Protestant and Catholic.

Likewise the Peace Information Center, 222 West 23rd St., New York City, continues to circulate the World Peace Appeal, the so-called Stockholm Appeal, which commits signers to:

"We demand the outlawing of atomic weapons as instruments of intimidation and mass murder of peoples.

"We demand strict international control to enforce this measure.

"We believe that any government which first uses atom weapons against any other country whatsoever will be committing a crime against humanity and should be dealt with as a war criminal.

"We call on all men and women of good will throughout the world to sign this appeal."

Dr. W. E. B. Dubose, anthropologist, who is chairman of the Center, stated in a lengthy letter to Secretary of State, Dean Acheson, on July 14th that the Appeal had been signed by more than a million Americans "and in the next few weeks several millions more will sign because the American people in overwhelming majority want peace."

To the charge made by Acheson, and likewise the committee of the World Council, that the Appeal is "Communist inspired," the Peace Center issued a letter on July 17 over the signatures of Dr. Dubose, the Rev. Joseph F. Fletcher of the Episcopal Theological School, and Fred W. Stover, president of the Iowa Farmers Union, that stated that "The World Peace Appeal is an unequivocal and simple statement calling upon all governments to outlaw atomic war. The question is not who first proposed it or last agreed to it, but simply, is it right? Is it civilized? Surely all of us who earnestly desire peace can agree on this, no matter how we may differ in our political or religious beliefs, no matter what our race and nation."

The letter states that "millions upon millions of men and women" throughout the world have signed the Appeal, and it lists a few of the more notable ones, including many Church leaders.

Also the Committee for a Democratic Far Eastern Policy, 80 East 11th St., New York City, last week issued a document "Facts on the Korean Situation" which contains information not found in newspapers or heard over the radio. It is available for the asking.

World Council

In addition to the pronouncement on Korea, the committee of the World Council meeting in Toronto, took action on a number of other subjects. Opposition was expressed to "the exploitation of non-self-governing peoples and violations of human rights, discriminations or segregation on the ground of race or color." During debate on the matter however two Negro leaders criticized the Council for lack of leadership on this matter. Bishop Walls of the African Methodist Church asserted that "we either have Christianity to bring to bear on this situation or we have not. We can

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have Christianity or we can have segregation. But we can't have both at the same time." President Benjamin B. Mays of Morehouse College, Atlanta, said he felt the central committee was "too timid" and should make a stronger statement.

Governments were asked to make legal provision for conscientious objectors, the committee expressing the belief that "the conscientious decisions of Christians with regard to participation or non-participation in war are to be respected."

All practices by which governments, Churches or other agencies curb religious freedom were condemned in a series of resolutions. Members of the committee heard the Church admonished for failure to use the services of women. The address was by Sarah Chakko of India who is on a leave of absence from teaching to head the Council's commission on the life and work of women in the Church.

It was agreed that the second assembly of the Council, to meet in Evanston, Ill., the last two weeks of August, 1953, shall be composed of 600 delegates. In a departure from the procedure at the Amsterdam assembly, it was decided not to allow alternates. The theme will be based on the affirmation that "Jesus Christ as Lord is the only hope of both the Church and the world."

It was stated that the Council has 156 member Churches, with Bishop George K. A. Bell of Chichester, England, declaring that it serves as an instrument of "common action, common study and mutual support in the task of evangelism" for an estimated 160 million Christians in 44 countries.

A budget was adopted for 1951 which totals $365,000, which does not include $600,000 anticipated to aid refugees. $240,000 is expected from Churches of the U. S.; $75,000 from Churches in the other 43 countries; $50,000 from the Rockefeller Foundation.

WOMEN DO SERVE IN DELAWARE

★ With most of the news relating to women serving officially in parishes and dioceses being in the negative, we are glad to report that Mrs. Ernest May is a member of the vestry of the Cathedral Church of St. John, Wilmington, Del., and Mrs. Ellason Downs, communicant of Christ Church, Christiana Hundred, was elected a member of the executive council of the diocese of Delaware at the last convention.



MRS. WARNER W. PRICE JR.

Also for the first time in the history of St. Peter's, Smyrna, a woman, Mrs. Warner W. Price Jr. was elected to the vestry.

CONFERENCE FOR LAYMEN

★ The Rev. Paul T. Schultz of Westfield, Mass., led a conference on evangelism of 80 men of the diocese of Massachusetts, June 23-25, at the diocesan center at Meridith, N. H. Bishop Nash also took an active part.

FAITH AND ORDER PLANS

★ American members of the commission on faith and order of the World Council met in New York on June 28 under the chairmanship of Bishop Dun to discuss plans for the conference to be held in Lund, Sweden, in 1952. The Lund meeting will deal mainly with three topics: the nature of the Church; ways of worship; inter-communion. The American members also urge a special meeting to follow the Lund conference to discuss Church unity moves now under way among several of the "younger Churches," most notably in Ceylon, North India and Persia.

UNIQUE CONVOCATION IN PARISH

★ A fine evangelistic convocation was held recently at Christ Church, Martinsville, Va., arranged by Rector Charles C. Fishburns Jr. Running for a full week, the visiting lecturers were Prof. Reinhold Niebuhr and Prof. Paul Scherer of Union Seminary and Prof. C. H. Dodd of Cambridge, England. Prof. Edward D. Myers of Washington & Lee conducted the seminars; Bishop Phillips and Bishop Carruthers took turns presiding; the Rev. Charles J. Smith, provost of Roanoke College was the banquet speaker, his subject being "Why Can't We Behave Ourselves?"

CANON SMITH SPEAKS FOR MIGRANTS

★ Canon Robert D. Smith, head of social service of the diocese of New Jersey, deplored conditions faced by children of migrant workers in appearing before President Truman's commission on migrant labor at a hearing in Washington July 17. He said that action in New Jersey to improve conditions had been feeble at best, and he rap-

ped Governor Driscoll for eliminating $75,000 from the state budget for welfare work among migrants.

Another speaker, the Rev. G. G. Higgins of the National Catholic Welfare Conference, told the committee that trade unionism in the agricultural field offered the best hope for improving conditions.

YOUTH CONFERENCE FOR 7TH PROVINCE

★ A conference for youth of the 7th province was held at Chichasha, Okla., with the Rev. Gerhard Stutzer the dean. Courses were given by the Rev. A. H. Benzinger of Coffeyville, Kan.; Bishop Quarterman of North Texas; Lynette Giesecke of Houston; Harriet Anderson of Claremore, Okla.; Don Jackson of Kansas City, Kan.

RETIRES AS HEAD OF GRADUATES

★ Miss Eliza Ridgway has retired as president of the society of graduates of St. Mary's Hall, Burlington, N. J., after serving for 20 years. She was the recipient of many tributes from people at the reunion in June, including those of Bishop Matthews, retired, and Bishop Gardner.

She is succeeded by Mrs. Henry G. Siegrist of Bordentown, N. J., one of whose daughters was in the graduating class.

YOUTH CONFERENCE IN CENTRAL N. Y.

★ Young churchmen of Central New York closed their two-week conference at Manlius School on July 14, with a total of 241 junior and high school students registered during the period. Featured speakers were Bishop Peabody; Dr. Milton Kepler of Fayetteville, N. Y., who is to go to the Hudson Stuck Hospital in Alaska; Elizabeth Myers of Waverly, N. Y., who told of her experiences in youth hostels in Europe.

YOUTH CONFERENCE FOR BETHLEHEM

★ Youth representatives of 33 parishes of the diocese of Bethlehem attended the conference held June 25-July 8 at the summer camp of St. Stephen's Church, Wilkes-Barre, located at Tunkhannock, Pa. The Rev. Theodore T. Johnson of Sayre was the director, with courses given by the Rev. A. August Kuehl of Reading, Dean Webb of Bethlehem, the Rev. W. Paul Thompson of Reading, the Rev. Walter A. Henricks Jr. of Scranton, the Rev. W. B. Schmidgall of Tunkhannock, the Rev. Lyle E. Scott of Athens, the Rev. Fred W. Trumbore of Wilkes-Barre and Robert K. Chapman, organist of the cathedral in Bethlehem.

The featured speaker the first week was Virginia Atienza of the Philippines and the Rev. Tolle L. Caution of the National Council the second week. The chaplain the first week was the Rev. Arthur M. Sherman Jr., professor of religion at Lehigh, with the Rev. W. R. Williams of Dallas, Pa. serving the second week in that capacity. The address at the opening service was given by Bishop Sterrett and the second week began with a service at which the Rev. Burke Rivers of St. Stephen's, Wilkes-Barre, was the preacher.

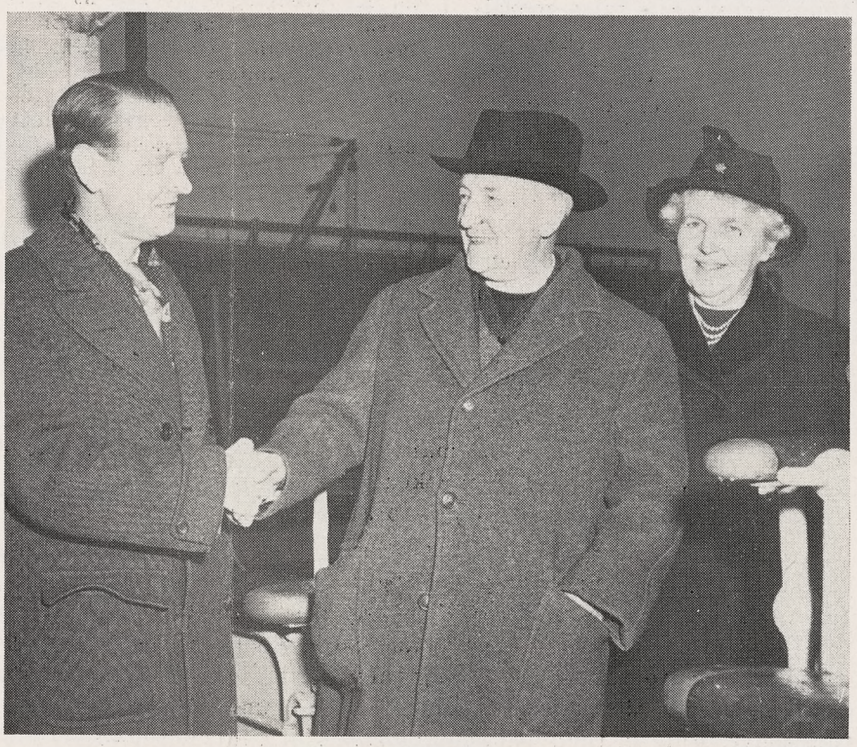
RECTOR'S SON AT HENLEY

★ Paul R. Rouillard, son of the rector of Bethesda Church, Saratoga Springs, N. Y., sailed for England immediately after graduating from Dartmouth, to captain the college crew in the Royal Henley Regatta.

CHURCH CONFERENCE AT ASILOMAR

★ The annual Church conference of the Pacific coast will be held at Asilomar, Calif., August 4-9. The president is Bishop Walters of San Joaquin; the dean is the Rev. Willis Lamott

(Continued on Page Ten)



LEON McCAULEY, head of Oxford University Press religious department, greets Canon George W. Briggs, noted hymnologist, and his wife. Canon Briggs came to consult with Oxford on school hymn and service books and to lecture in the United States and Canada

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EDITORIALS

A Dead Religion

BY coincidence this year the eighth Sunday after Trinity follows after St. James' Day. Why the compilers of the Prayer Book failed to honor St. James by assigning to his feast day that magnificent second chapter of his epistle by which he is best remembered — "faith without works is dead"—is a great mystery. Could it be that such a forthright social manifesto was considered too strong meat for the powers-that-were and so discretely excluded from any of the Prayer Book epistles?

The gospel of the eighth Sunday after Trinity, in less pungent manner, stresses the same issue; "beware of false prophets." We need to remind ourselves that these false prophets were not heretics at all; they were the orthodox scribes and Pharisees. Under cover of their vociferous proclamation of their loyalty to the externals of their religion they practiced a false morality. So it is today; the most serious threat to the Church is not an external one (as from the sincere humanists); it is from those within who fail to carry out in their lives, perhaps do not even see the significance of, what they enthusiastically p r o f e s s with their lips. These are the practical atheists who expose us to the jibes of the sceptics. Wasn't it Samuel Butler who, with characteristic cynicism, remarked, "A Christian is one who is equally shocked at hearing Christianity doubted and seeing it practiced."

"Faith without works . . . beware of false prophets." One cannot help but be bewildered (dismayed is perhaps a better word) by those in the Church who berate the pride and possessiveness of the materialists, reminding them that the earth is the Lord's, and yet practice that same possessive pride in their particular branch of the Church—which is no less the Lord's. It is the utmost presumption to bid men share their material wealth and at the same time fail to share freely and unstintingly, without qualification, the spiritual wealth of the Church which we possess. False prophets is mild word for such parochial narrowness; if materialism is false, this is both false and blasphemous.

Why must certain groups feel they must guard too jealously the privileges with which they are blessed in Christ's Church? Analysis would probably disclose two reasons; the same compulsions in the material and the spiritual realm. One is a deep-seated sense of inferiority, a sort of guilt feeling, that must needs be allayed by achieving an artificially inflated self-confidence. The other is a lack of confidence in God's greatness; a mistaken buttressing of one's faltering ego by doughtily coming to his aid. As if he were dependent on our protective efforts for his existence!

The answer to this is a dual one; to feel oneself as a son of God possessing a measure of his spirit—to be as freely and generously shared as he shared it and continues to share it. And, concomitantly, to gain that deeper sense of God's majesty and munificence which Jesus felt so acutely and so humbly. Or, in St. James' words, "God resisteth the proud, but giveth grace unto the humble. Submit yourself therefore to God."

"QUOTES"

AS the Pope said two years ago, no one with a true sense of humanity can approve the use of modern weapons which strike indiscriminately at soldiers and civilians, and which blindly spread death over areas that daily grow wider and wider, with man's increasing scientific knowledge. For our part we condemn them with all our strength, as we had no hesitation in condemning the mass bombings during the last war, which, in attacks on military objectives, killed old men, women and children at the same time. We are convinced that mankind will be disgracing the intelligence God gave it, if it perverts to evil ends scientific knowledge which could so fruitfully be used for good.

—from a Pastoral Letter of the Cardinals and Archbishops of France

Tax and Spend

THE American pocketbook is beginning to show the strain. Taxes are on the increase especially for the middle income group. The proportion of the national income received by churches and charitable institutions is an indication of how much the taxpayer is being pressed as only 1% of what our people have spent has been given away. Yet we are told that never before has there been so much prosperity and the national economy on such a sound footing.

There are those who, in the face of this strain, advocate measures of economy. They would cut down the post office requirements for example, and in various ways clean out a large number of

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government employees particularly in the welfare services. If this group is sincere in its zeal for cutting the taxes it is strange that it should not mention the amount of money that is being spent on wars, past, present, and future. There is where the national income is being spent. Our prosperity, therefore, is an artificial prosperity based on the manufacture of arms and the giving of huge grants to the European nations for the same purpose so they may buy in the United States. The situation has reached a point where we dare not cut back this type of spending for fear of wrecking the national economy. Despite our vaunted prosperity the fact is that the majority of our people, in relation to the cost of living, are unable to maintain our national industries by their own purchasing power. It is a situation that can only lead to a shooting war which will destroy so much goods that industry may have a further market. The pump may be primed by various devices but it is usually necessary, at the last, to dig a new well in order to keep the water flowing. This is the history of the first and second New Deals and yet when national defense was proclaimed no Republican had the courage to call it the third New Deal.

It is this sort of thing that is the background of our current insecurity. On the one hand, it is felt that the American economy may blow up at any moment, or, on the other, it will plunge itself into an even greater destruction by leading to war as the only solution. There seems to be no way out of this dilemma except by changing our so-called free enterprise system and this we have been efficiently conditioned to avoid at all costs. If our policy makers think that they are stopping a planned economy by this kind of insane spending and taxing they are in for a rude awakening. They are simply playing into the hands of one of the chief Marxist dogmas which is that capitalism contains inner contradictions which will ultimately bring about its own ruin when subjected to sufficient strain. That strain is now being provided and our economy is leaping toward it with suicidal glee. This would all be very interesting and perhaps amusing if it were not finally to be written out in human lives. Things being what they are we do not know the solution but we think it is the function of the Church to point out the obvious fallacies of the course we are taking. The last absurdity is that most of our Church people in the United States do not even see the writing on the wall, let alone pausing long enough to understand its true meaning.

On the Liberty of Prophesying

By EDWARD L. PARSONS
Retired Bishop of California

THE technical questions of the bishop's relation to the parish priest as set forth in the canons concerning his call and his tenure are important. They are indeed vastly important because the Church, while it must possess recognized codes of procedure, must have such codes always under review. New conditions of life must be met justly; the great Christian values must be preserved. The canons are made for the Church; not the Church for the canons.

Now one of the great fundamental Christian values involved in all this matter of call and tenure is that of the "liberty of prophesying." I have used the phrase which Jeremy Taylor made familiar. The more common phrase, "freedom of the pulpit," covers only part of the freedom which belongs or ought to belong to the minister's office, whether he is bishop or priest. He must be free to interpret his priesthood in the light of his call to prophesy. He cannot forget that in a sense his whole life is prophetic. Hosea revealed God in his relations with his faithless wife; Isaiah when he named his sons.

Jeremy Taylor was, it is true, using the term especially in reference to preaching and in preaching especially to its doctrinal content; but his wise words, a bit ponderous one must confess, are well worth re-reading in these days. Although it is not theological heresy about which most American Christians are concerned, but social heresy, the principle is the same. A good word for Russia; a suggestion that Communism has something to tell us; a suspicion that once upon a time a man or woman had been associated with a so-called subversive organization—that is the kind of heresy which today terrifies many good Americans and that is the kind of heresy for which the Church, if it is to protect its prophetic task, must find room. If that is so it needs no argument to prove that whether the liberty of prophesying has to do with theology or with the impact of the Christian faith on social conditions,

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"tenure" is of vital importance. There is not, there cannot be, that free and joyous acceptance of the guidance of the spirit of truth, where at any moment the fiat of a superior (even his godly admonition) or the unchecked judgment of the congregation has authority. Tenure I say is of vital importance to both bishop and priest if there is to be liberty of prophesying; and liberty of prophesying is essential.

Prophets Are Essential

THE immediate grounds for that last assertion lie in the two complementary facts that on the one hand the growth and vigorous life of the Church, on the other the Christianizing of the world depend upon it. The Church can go on living, existing, bringing consolation and help to individuals in worship, in sacrament, in teaching with little or none of the prophetic spirit. It is bringing God to men through the formal channels of his grace. That the Holy Spirit comes to men in these accustomed ways the Church has always made clear; but it is equally clear that when the emphasis changes from the charismatic ministries to the feeling that the gifts of the Spirit in baptism or confirmation or ordination are the only vital things, something happens to the very life of the Church. Prophets are essential. It is the prophets, not the bishops and priests, whom the Te Deum couples with the apostles and martyrs. It is the prophets to whom the word of the Lord comes to lead, to be disturbers of the peace, to find new ways to meet new conditions, to reach out to the pagan world with the message of the gospel.

It seems unnecessary to remind ourselves that the greatest of the prophets, our Lord himself, was a disturber of the Church of his day. The righteous of his people, the good, the respectable, the hierarchy brought him to his death; but of his death and life the new Church was born. So Paul in his time shocked the first disciples as he broke the barriers of narrow Judaism. So Athanasius stood against the world; and Francis brought new life to the vast ecclesiastical structure of his day. So Wiclif and Hus and later Luther stirred men's hearts in days when the freshness and new life of the gospel had been so widely forgotten. And what of Wesley and what of the circuit riders who followed the pioneers to the west here in America? But I need not go on with a catalogue. It is "the goodly fellowship of the prophets" which stirs the moribund Church to life, which points its way in new conditions, which proclaims the word of the Lord where the Church has grown cold or indifferent or complacent in accepting the standards of society. One must remember too that while the Church, to use one of the cliches of today, stands in judgment over against the "world" and the "world's" social order, it makes that judgment effective for the most part only through those clergy and laity to whom God has vouchsafed the prophetic charisma, the men and women whose hearts are stirred, whose minds are open, whose courage is unwavering. Men do not become Kingsleys and Maurices and Dollings, Rauschbusches and Williamses through the gift of the Spirit in ordination. It is the Spirit, coming as the wind, which sweeps them along. They are helpless (to change the figure) when the flame from heaven rests upon them. They must speak. They come, these prophets, from all kinds of Christian bodies; small marginal groups of whom most of us have never heard, great historic Churches, Roman, Orthodox, Anglican, Catholic, Protestant. The wind bloweth where it listeth; the Spirit where God elects.

But if it is true that the immediate grounds for the liberty of prophesying lie in the fact that on the one hand the dynamic life of the Church, on the other the Christianizing of the world depends upon it, the fundamental ground lies in the very nature of the Christian faith. The New Testament breathes from first to last this spirit of freedom. It would be far beyond the scope of this paper to enter into a discussion of what such freedom means—the glorious liberty of the children of God. It is enough to suggest that God comes to men whether in or through the Church or in the wider context of the world (the light that lighteth every man) always ultimately in a personal relationship. The "divine — human encounter" however mediated must always partake somewhat of the uniqueness of the individual. And thus St. Paul emphasizes the diversities of gifts in the same Spirit. And, thus from generation to generation the interpretation of the gospel is enriched by new emphases, new experiences, new revelations of its adequacy to the infinite variety of human needs. When there is no vision the people perish, the Church becomes the slave of its traditions, the mouthpiece of a system of doctrine. Its arteries harden. It is no longer what the Body of Christ should be, living, growing, adventurous. The letter killeth; the Spirit giveth life.

Liberty Is Not Anarchy

OF course this liberty is not anarchy. It is not license. It is exercised within the great affirmations of the historic faith of the Church. It is exercised in this Church by the clergy with loyalty to the vows taken at ordination. It is

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exercised with a deep sense of the responsibility of the bishop or priest to the total life of the Church and the Church's mission to the world. But it is likewise exercised with full recognition of the wide and generous spirit of the Church, the diversity of interpretations and of emphasis everywhere acknowledged; but most important of all with recognition that the ultimate responsibility of the minister is to God in Christ, the head of the Church. The bishop as chief pastor (himself secure in his tenure except for causes which would warrant a trial) has of course the duty to advise, to give guidance, to warn. His "godly admonitions" (if we speak of those modern social "heresies") will properly warn enthusiastic young liberals to be sure of their facts and still more sure that their prophetic message finds warrant in the gospel. But understanding how vital this freedom is to the Church and to Christianity he will realize how much it depends upon that tenure which for him is so secure. There are I think few congregations which, if assured of their rector's good faith and given a full opportunity to understand what this liberty of prophesying means, will not be ready to accept it. It is one of the chief pastor's opportunities. But he will always be himself a man under authority and that the authority of the Lord of the Church. He will never forget that his essential relationship is not to the boards and committees and vestries which represent his people for purposes of common action, but to his people themselves. He will never forget that the canons are made for the Church and not the Church for the canons. He will never forget the apostolic precept, "quench not the Spirit" nor the apostolic word that "where the Spirit of the Lord is there is liberty."

NOTE: My attention has been called to the fact that in discussing the election of a rector (June 29th issue) my use of the phrase "made their choice" in connection with the vestry's notification to the bishop of the man they want to elect, is slightly confusing. I should have used the phrase in the canon "purpose to elect." For this is the point in the procedure at which the bishop enters officially, with thirty days to consider the qualifications of the man the vestry desires. It is not the final action of the vestry in sending to the bishop word that the candidate has been elected and accepted.

Preceding all this formal action is the bishop's pastoral conference with the vestry on the whole matter. It is only if they persist after he has disapproved that the possibility of a veto, which is fully discussed in the paper, would enter in. Really the most important part of the whole procedure is the informal pastoral conferences between bishop and vestry concerning possible choices.—E. L. P.

Garden Variety Faith

By WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln, Nebraska

LATELY I had my garden ploughed and I have planted potatoes, peas, radishes, lettuce and set out some onion sets. The whole prospect is pretty uninteresting looking at the moment—just dark, rough, ploughed ground. But in the light of past experience in a few weeks the garden will be covered with green plants, and it will be a struggle to keep the weeds from choking the plants. Then in due time I will dig the potatoes and gather the tomatoes and other vegetables.

Gardening is a kind of parable of faith. There are many times in life when the outlook on the face of it is dull, uninteresting, and monotonous. We are beset with the sameness of things and we become discouraged. But the situation does not always stay the same. There are hidden possibilities of change, like the seeds planted in a garden, which need but time and work to grow and come to fruition. When we do something, expend a little effort, and cultivate our lot in life we find that life is on our side. Things begin to blossom and in time the harvest comes. So if life is monotonous and hard, have faith, do your part, and you will see that your faith and work will be justified. The garden will grow!

Let Freedom Ring

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

FREEDOM comes in four styles. First there is the freedom of slaves which lacks some of the features of other styles but has the most attractive characteristic of including freedom from responsibility. When we say "they" instead of "we" in talking about our family, church or nation, we are bidding for this style.

Then there is the freedom of soldiers. It offers more personal rights while still keeping a lot of freedom from responsibility with plenty of room for "passing the buck." When we accept orders or laws without thinking whether they are right and just, we buy this style.

The third style available is freedom of sinners. This style involves accepting the responsibility for our acts but recognizes no rule superior to our own desires and needs. The trademark is "I'll do as I please."

The final style is the freedom of saints. Here we come back toward the first style for we have to give up our own will in order to have it. But we give it up to God and not to other men or to our government. In return God gives us wide open opportunity and full power in his service together with really great joy.

Slaves, soldiers, sinners and saints are all mixed up in each of us, in our country and in the world. We move toward higher freedom as we think and pray and see just where we stand each day and refuse to be satisfied with any substitute for style 4.

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EPISCOPAL CHURCH NEWS

(Continued from Page Five)

of San Anselmi, and the chapel leader is the Rev. Graham C. Hunter of Fullerton. The vesper services are to be taken by the Rev. John E. Skoglung of New York.

INFORMAL LECTURES AT ST. JAMES

★ The Rev. Gray M. Blandy, professor of Bible at the University of Texas, is giving informal lectures followed by discussion each Wednesday evening at St. James, New York. They are planned particularly for men.

MARK ANNIVERSARY OF FORMER CHURCH

★ An unusual ceremony marked the 100th anniversary of St. John's, Harpers Ferry, W. Va., when members of the parish went to the ruins of their original church, destroyed during the Civil War. The walls remain partly in existence and the outlines of the altar are still visible. Bishop Strider spoke at the service, pleading for revitalization of the faith of the pioneers who built the original church.

CHANCELLORS PORTRAITS ARE PRESENTED

★ Bishop Pardue accepted and dedicates on behalf of the diocese of Pittsburgh the portraits of three members of the Burgwin family who served as chancellors of the diocese: George C. Burgwin Sr.; Hill Burgwin, and George C. Burgwin Jr. who died recently after holding the office for a short time.

WINDHAM HOUSE GRADUATES

★ Eight students have finished their work at Windham House, New York and have received their master's degrees from Columbia University or Teachers College and certificates from General Theological Seminary. They have accepted the following appointments:

Polly Telford of Sarasota, Fla., has received her master's degree in Christian education from Union. She has accepted a position as field worker in the department of education of the diocese of South Florida. She began work there the end of June.

Margaret McBride of Enosburg Falls, Vt., has accepted a position as director of education for Eau Claire and began June


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15. She has received a degree of master of religious education from Teachers College.

Mary Elizabeth Bell of Washington, N. C., has received a master of education degree from Columbia. She has accepted the position of director of religious education at the Church of the Advent, Brownsville, Tex. She starts her work there September 9.

Mary Parker of Beaufort, S. C., has received a master of education degree from Columbia. She will be parish worker at the churches of St. Thomas, Reidsville, and the Messiah, Mayodan, N. C., starting in August.

Marion Burton of Philadelphia, formerly a teacher at St. Mary's Mission School in South Dakota, has received her master's degree in education of Columbia. She has accepted a position as diocesan director of education and youth work in the diocese of West Missouri, beginning September.

Moina Ware of Opelousas, La., has accepted the position of director of education at St. James' Church, Alexandria, La. She received her master's degree in education at Columbia University.

Sarah Matthai of Chundikuli Girls' College, Jaffna, Ceylon, has received her master's degree in education from Teachers College. She will return to Chundikuli Girls' College where she was formerly on the teaching staff.

Virginia Atienza of Manila, Philippines, received her degree of master of science in nursing education from Teachers College. She will return to Manila to take a position at St. Luke's Hospital, of which she is a graduate.



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GRADUATE SCHOOL OF THEOLOGY

★ The graduate school of theology is being held at Sewanee, Tenn., July 24-August 26, with Prof. M. Bowyer Stewart of the General Seminary the director. He is also giving a course on the Atonement. The Rev. Elmer J. Cook of Hartford Seminary is giving a course on the Synoptic Gospels and Prof. Massey H. Shepherd Jr. of the Episcopal Theological School presents a course on the history of Christian worship.

QUINCY OPPOSES REVISION

★ Prayer Book revision was opposed at the synod of the diocese of Quincy on the grounds that it would create a controversial atmosphere "causing genuine distress among the laity"; the present book is satisfactory; expense for new books; absence of any general demand for revision.

The resolution was nearly identical to those which have been presented at a large number of diocesan conventions.

CANADIAN INDIANS VISIT DETROIT

★ The choir and many parishioners of St. John the Baptist, Walpole Island, Ontario, visited St. Andrew's, Detroit, on a recent Sunday. The congregation is composed of Indians of several of the Algonquin tribes. In the summer, vacationers to the island attend the services at St. John's but in the winter when they are alone they use the Ojibway hymnal and at St. Andrew's they sang several numbers in their own tongue.

On June 11th the visit was returned, with Rector Albert R. Marshall, choir and members of the parish going to Walpole for a service, picnic, ball game.

DAGWELL PLEADS FOR SEXTONS

★ Fair play for the church sexton was urged by Bishop Dagwell of Oregon in a new letter to people of his diocese. "Too many of us take our sextons for granted," he wrote. "We rarely give them much thought except when the church is cold or dusty or a fuse blows out during the

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singing of the offertory anthem. We want them on hand 24 hours a day and believe they can do without vacations. As for their ultimate retirement on a definite pension, such thought smacks of radicalism in many quarters. Anything that dignifies their position and their estimate of themselves as workers for God in his temple is greatly desired."

SEMINARY RECEIVES CONTRIBUTION

★ The School of Theology of the University of the South has received a gift of $10,000 for its building fund. It was made by a member of Dean F. Craighill Brown's former parish. It is planned to erect a building to contain an assembly room, class rooms and dormitory to take care of the 75 students entering this fall, which is practically double that of any year prior to 1945.

SUNDAY SCHOOL BUILDING AT DAYTONA BEACH

★ St. Mary's, Daytona Beach, Fla., is to have a $50,000 Sunday school building, it has been announced by Rector C. W. Fleming. The edifice will be so constructed that it will be in harmony with the new church, planned for the future. It will also be so built that it can be connected with the church.

UNIQUE GIFT TO LIBERIA

★ A new flagpole in the form of a ship's mast has been presented to St. John's School, Robertsport, Liberia, by John Lewis Jones, English designer of ironwork. It is in appreciation of the kindness shown him when he was shipwrecked in April with his wife and two children. The flagpole is the mast of his yacht.

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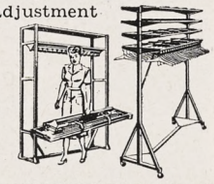
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PEOPLE OF THE CHURCH

ORDINATIONS:

WILFRED HOLMES-WALKER, assistant at St. Matthias, Detroit, was ordained priest by Bishop Emrich July 8.

THOMAS B. ALDRICH was ordained deacon July 9 by Bishop Emrich at St. Mary's, Detroit. He is assistant at St. James, Birmingham, Mich.

JOHN F. RUSSELL was ordained deacon by Bishop Nash at St. Michael's, Milton. He is curate at St. Stephen's, Lynn, Mass.

ROBERT L. THOMAS was ordained deacon on June 29 at Grace Church, Radford, Va., by Bishop Phillips. He has been assigned to mission work in the western part of the diocese of Southwestern Va., with residence at Norton.

FREDERICK J. BUSH was ordained priest by Bishop Gray on July 2 at the Chapel of the Cross, Rolling Park, Miss., where he is in charge.

DONALD C. SCHEIDER was ordained priest by Bishop Higley on June 29 at St. Matthew's, Moravia, N. Y., where he is in charge. He is also in charge of St. Ambrose, Groton, N. Y.

HARRISON SASSCER was ordained priest on June 14 by Bishop Powell of Md., acting for Bishop Emrich of Mich. at St. Anne's, Annapolis, Md. He is in charge of St. Thomas, Omer, Mich.

WILLIAM H. MEAD was ordained deacon by Bishop Emrich on June 23 at Christ Church, Cranbrook, Bloomfield Hills, where he is assistant.

MOULTRIE H. McINTOSH was ordained deacon on June 29 by Bishop Carruthers at St. Paul's, Summerville, S. C. He is a missionary in Nicaragua.

ALBERT W. EISENHAUER was ordained deacon June 24 by Bishop Barry at Trinity, Albany, N. Y. He is assistant at Grace Church, Orange, N. J.

ROBERT E. MEGEE JR. was ordained deacon by Bishop Jones at St. Mark's, San Antonio. He is assistant at the Good Shepherd, Corpus Christi.

The following were ordained deacons on July 6 at St. Paul's Cathedral, Los Angeles, by Bishop Bloy: WILLIAM C. BILLIG, assistant at St. James, Los Angeles; WILLIAM A. BLONDON JR., on the staff of St. Paul's Cathedral; ROBERT E. JUERGENS, in charge of St. John's, Needles; WILLIAM F. LICHT, in charge of St. Elizabeth's, San Diego; JOSEPH E. LIVINGSTON, unassigned; LOWELL B. McDOWELL, in charge of the mission at Gardena; CHARLES W. SCOTT, in charge of St. Paul's, Pomona.

JOHN D. WORRELL JR. was ordained deacon on June 24 by Bishop Jones at the Redeemer, Eagle Pass, Texas. He is assistant at St. Luke's, San Antonio.

LAY PEOPLE:

JAMES N. GILCHRIST, formerly on the staff of a firm of certified public accountants, has been named acting comptroller of the National Council.

ELIZABETH EDDY, director of religious education at St. Andrew's, Wellesley, Mass., has resigned to take a similar position at Christ Church, Winnetka, Ill.

DEATHS:

HENRY A. McNULTY, assistant at Christ Church, Rye, N. Y., and missionary in China, 1909-41, died July 10. During the war he directed a refugee and relief center for Chinese of the Soochow area. He is survived by four children, two brothers and a sister.

CHARLES L. MILLER, 62, chancellor of the diocese of Harrisburg, died suddenly on June 13. He was a vestryman of St. James, Lancaster, and a deputy to the General Conventions of 1940 and 1949. He is survived by his wife, five children and five grandchildren.

LOUIS A. DOUGLASS, 82, senior warden of St. Andrew's, Newark, N. J., died on June 11. He is survived by two sons.

CLERGY CHANGES:

ANSON PHELPS STOKES JR. dean of St. Andrew's Cathedral, Honolulu, becomes rector of St. Bartholomew's, New York, at the end of Sept.

ARTLEY B. PARSON has resigned from the staff of St. George's, New York. He expects to take up new parish work in the fall.

WILLIAM A. GILBERT, formerly rector of St. Paul's, Walla Walla, Wash., is now rector of St. Paul's, Ventura, Cal.

M. G. NICOLA, vicar of St. David's, Pittsburg, Cal., becomes rector of St. John's, Capitola, Cal., Aug. 1.

GEORGE E. WHARTON, vicar of St. Andrew's, Phoenix, Ariz., retired from the active ministry July 1.

HAROLD KNIGHT, formerly in charge of St. Mark's, Clark Mills, N. Y., becomes rector of the Epiphany, Rochester, N. Y., Sept. 1.

LEE W. BURNETT, formerly rector of St. Paul's, Bellevue, O., and in charge of Grace, Clyde, is now rector of St. John's, Donora, Pa.

SHELBERT C. HARRIS JR., formerly in charge of St. Mark's, Shel-



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by, O., is now rector of St. Matthew's, Cleveland.

ARTHUR A. BESSEY, formerly assistant at St. Mark's, Mount Kisco, N. Y., is now vicar of St. Paul's, Pleasant Valley, N. Y.

JOHN G. MILLS, formerly curate at St. Mark's, Glendale, Cal., is now rector of Christ Church, Ontario, Cal.

WILLIAM J. SPICER, rector of All Saints, Syracuse, N. Y., becomes rector of Trinity, Oshkosh, Wis., Sept. 1.

ARTHUR T. REASONER, formerly chaplain and superintendent of the Episcopal home for the aged, Alhambra, Cal., has resigned to retire from the active ministry.

DALLIS L. HARRIS, formerly rector of Trinity, Litchfield, Minn., and in charge at Hutchinson and Paynesville, has been appointed archdeacon in charge of Indian work in Minn.

SYDNEY S. BYRNE, formerly rector of the Good Shepherd, Fitchburg, Mass., is now rector of St. Thomas, Detroit.

HAROLD B. ADAMS, formerly rector of St. Mark's, Coldwater, Mich., is now rector of St. Barnabas, Rumford, Maine.

DEATHS:

JEFFERSON RANDOLPH ANDERSON, 88, senior warden of Christ Church, Savannah, Ga., died July 17. He was chairman of the committee on dispatch of business, House of Deputies, General Conventions, 1919-1937.

NEW BOOKS

I Want To Live! By J. N. Thompson. Morehouse. $2.10.

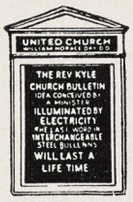
Convinced that many young people today, cut off from religion by indifferent parents, are interested in the Church but too shy to ask questions, the Rev. J. N. Thompson, vicar of Hampden, New Zealand, has written this book as the Christian answer to their cry for life. He sets forth simply and plainly the faith and practice of the Church. Although somewhat stilted, it is a good book to give to those groping for the Church.

—C. L. Willard Jr.

Responsible Christianity. By Justin Wroe Nixon. Harpers. $2.50.

"The conviction animating the pages that follow is that the spiritual climate of today has become increas-

CLERGY RETREAT, Adelynrood, So. Byfield, Mass., Sept. 5-8, auspices Brotherhood of the Way of the Cross. Conductor, Rev. Frederick W. Dillistone, M.A., D.D. Charges $8.40. Apply to Rev. Sherrill B. Smith, Superior, F.V.C., Swansea, Mass.



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ingly affected by modes of thought that are not favorable to the realization by man of his highest possibilities." These words define the setting in which Dr. Nixon develops his redefinition and defense of an intelligent, forward-looking, evangelical Christian faith.

The new and unfavorable "spiritual climate" is interpreted in terms of the displacement of an idealistic outlook by the dominant naturalism of today; this is the thesis of the introductory diagnosis. Subsequent chapters set forth the Christian alternative through a vindication of the Christian belief in God, an examination of the significance of Christ, and a plea for "a new apostolic age."

The themes are not new, but they are fundamental. And the presentation is fresh, clear, engaging, balanced and convincing. No less important, it is always held firmly within the context of the contemporary lay mind in language in which that mind is at home. Dr. Nixon has read widely and well. Here is a book to stimulate and satisfy the intelligent layman, and to confirm the minister harboring half-confessed misgivings.—Henry P. Van Dusen.

The Gospel in Hymns. By Albert Edward Bailey. Scribner. $6.00.

This is the story of public praise of God in the English language. As such, it begins with the first English translation of the Prayer Book, and the accompanying publication of the psalms in English. High Church and low, the developing social consciousness and the revived classicism of the Church in the several periods have found expression in the hymns. The author has a particular bias, as all writers must have, but he is eminently fair in presenting the positive contributions of each school. After reading this volume, one feels that by reading Church history or trends in theological development, he has missed the real meaning of recent movements in Christianity. And once the reader starts Mr. Bailey's valuable work, he will find it difficult to put down. —Sidney A. Temple Jr.

The First Book of Maccabees. English Translation by Sidney Tedesche; Introduction and Commentary by Solomon Zeitlin. Harpers. $4.00.

This is the first volume of a series called Jewis Apocryphal Literature which is to appear under the auspices of Dropsie College. If the rest are anything like the first, the series deserves wide and constant support. This volume contains the Greek text of I Maccabees, with a clear and idiomatic translation and valuable historical notes. To understand the New Testament one must know something about the Maccabaean period. In this volume we find the best historical narrative of the time. Zeitlin argues that chapters 14-16 were added later, but Thackeray's suggestion still seems relevant: the reason Josephus used only the first 13 chapters is that his manuscript was incomplete. Critical questions like this do not detract in the least from the value of this book, which we highly recommend.—R. M. Grant.

Preaching in the Great Tradition. Neglected Chapters in the History of Preaching. By Ray C. Petry. Westminster Press. $2.00.

Dr. Petry's book is a companion volume to his anthology of sermons (No Uncertain Sound), published two years ago. Here he enunciates those basic principles of great preaching which have characterized the Christian pulpit in all ages—its teaching quality, its relation to the common life and to Christian worship, but above all, its central proclamation of the gospel. Though many are prone to forget it, the period since the Reformation has had no monopoly on pulpit effectiveness; and this fact Dr. Petry makes abundantly clear in his exposition of patristic and medieval sermons and sermon technique. Such a book as this helps to give us a just sense of perspective upon one of the primary duties and privileges of the Christian ministry.—Massey H. Shepherd Jr.

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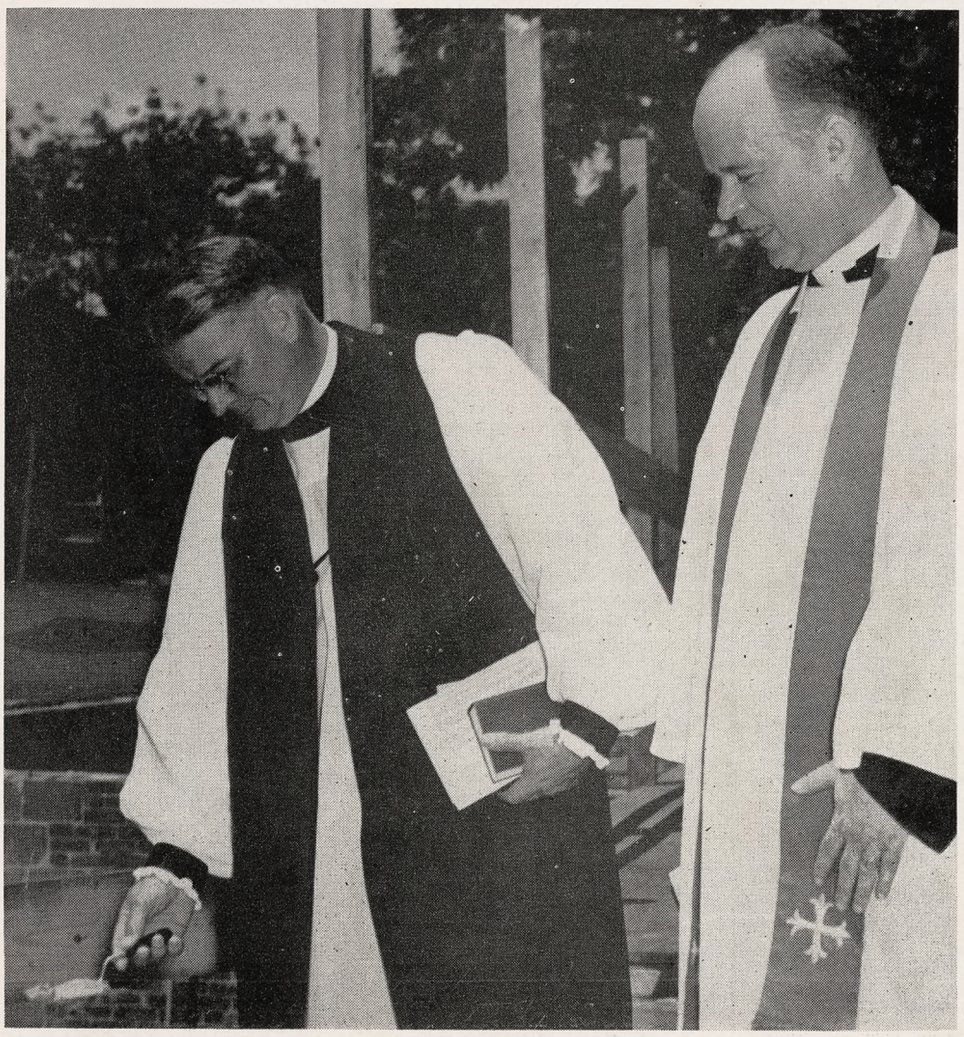
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THE Witness

August 10, 1950



BISHOP GOODWIN LAYS PARISH HOUSE CORNERSTONE

As Rector Comer Lile of Christ Church, Alexandria, looks on

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

World Council Needs Support In Call For Peace

Church Leaders Being Requested to Endorse Pronouncement By Witness Editors

★ The central committee of the World Council of Churches called upon governments to "press individually and through the United Nations for a just settlement by negotiations and conciliation" of the war in Korea. Those of The Witness editorial board who could be reached in these vacation months, six of the ten members, are strongly of the opinion that efforts should be made to secure wide endorsement by Church leaders and Church groups of this appeal. We have every reason to believe that the other editors, if they could be reached in time for this issue, would share this view. But time of course is of the greatest importance in this crisis.

We have sent a statement to a considerable number of Churchmen, with a request for their endorsement. We hope too that readers will send us a postal or letter to Tunkhannock, Pa., our office of publication, approving the statement. A form below is for your convenience. The document, together with the names of those approving it, will then be sent to the proper authorities in Washington and the U.N. at the earliest possible time. Likewise we will keep readers informed on the results of our effort. It is, we are fully aware, a feeble one since The Witness reaches but a tiny handful when stacked against these agencies bent on creating a war psychology. Feeble or not, we speak for peace, confident that Almighty God will bless the effort.

The Statement

The World Council of Churches in a statement issued on July 13 called on all governments to "press individually and through the United Nations for a just settlement by negotiation and conciliation" of the hostilities in Korea.

We Christians, ministers and Church members, recognize the challenge to Christian leadership at this crucial point in world history. We favor every effort in the direction of peaceful settlement in Korea, such as the proposals of Premier Nehru which include the recommendation that the representative of the Chinese People's Republic be seated in the United Nations in accordance with the charter, and other steps necessary to restore the United Nations as an effective agency of mediation.

The moral atmosphere of our land today is dangerously pessimistic and war-like. A positive effort by the American people on behalf of reconciliation among the nations is needed to create a climate which will constrain our government to give fuller support to attempts at peaceful settlement in Korea.

The United Nations is our great modern act of faith that conflicts like that in Korea can be settled by means other than war. If we do not will the means, we do not will the end. As men and women of the Church, we pledge our active support of the World Council's call for negotiation through the United Nations to bring peace to Korea.

PRAY FOR PEACE IN TRENTON

★ The churches of Trenton, N. J. united last Sunday in praying for peace—the day being the fifth anniversary of the dropping of the atom bomb on Hiroshima. The call for prayer, issued by the council of churches, also urged that the atom bomb be not used in Korea. The statement also supported the pronouncement of the World Council of Churches which called for negotiation and conciliation in Korea. It was signed by the president and six vice-presidents.

THE WITNESS
Tunkhannock, Pa.

I would like to have my name joined with other church people in support of the statement submitted by The Witness on a peaceful settlement in Korea.

Signed .....

Address .....

.....

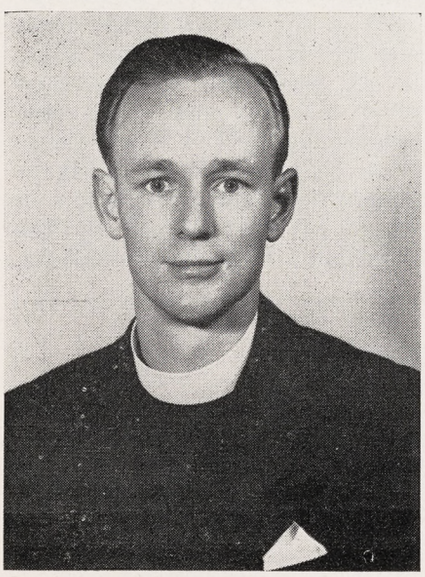
EPISCOPAL CHURCH NEWS

ALABAMA WITHHOLDS CONSENT

★ The standing committee of Alabama unanimously withheld consent to the consecration of the Rev. David E. Richards to be suffragan bishop of Albany, in action taken July 25th. The letter to the standing committee of Albany stated that the action was taken "in view of the arbitrary manner in which, according to our information, the suffragan bishop-elect was nominated. It would appear that this was not a 'free and untrammelled' election in the Church's best interest. In no wise do we wish to reflect on the character or ability of the suffragan bishop-elect, but we cannot consent to his consecration under the circumstances."

STUDENTS TRAINED AT HOSPITALS

★ Three Episcopal theological students are training this summer at the state hospital at Trenton, N. J., learning how to help people with problems through a clinical pastoral training program. They are Norman Long of the General and Ernest Richard and Louis Levinson, both of Virginia Seminary. The Trenton center is one of 23 centers being conducted this summer at general and mental hospitals and correctional institutions. There are 150 students from 51 seminaries enrolled.



J. OGDEN HOFFMAN is now chaplain at San Diego State Teachers College and vicar of St. Dunstan's

NORTHERN MICHIGAN HAS NEW CENTER

★ Bishop Page dedicated the new conference center for the diocese of Northern Michigan at a service held in July. The tract had a frontage of 3000 feet on Little Lake when purchased last year, but since then 800 feet has been sold and another 1200 will be sold later. A chapel was moved to the property last year, and a large house on the property is being remodeled, and log cabins, each capable of housing eight people, have been erected. The first actual use of the center will be Sept. 21-24 when a conference for clergy and laymen will be held.

TOPEKA CATHEDRAL PARISH HOUSE

★ Dean John Day broke ground in July for a new $150,000 parish house for Grace Cathedral, Tokepa, Kansas. It is being constructed at the south end of the cathedral and extends to the south end of the present guild hall. The building, to be ready in March, is the first unit of a building program.

VACATION SCHOOL USED PUPPETS

★ The vacation Bible school of Middletown, N. J., in which the Protestant churches of the community joined forces, used puppets to great advantage. Episodes in the life of Christ were portrayed with dolls made and operated by Mrs. Richard (Gay) Coblenz, the organist at Christ Church. The school met in Leeds hall, the new parish house of Christ Church.

HOLLYWOOD RECTOR IS HONORED

★ The Rev. Neal Dodd observed the 43rd anniversary of his ordination on July 30th at a service at St. Mary of the Angels, Hollywood. Bishop Gooden, retired suffragan, was the preacher. During the 31 years he has been the rector of the parish Mr. Dodd has officiated at more than 700 real weddings and has "officiated" at about 300 motion picture weddings. He is said to be the only clergyman in the world to have a card in the Screen Actors Guild.

JAPANESE DOCTORS ARE BAPTIZED

★ Six doctors on the staff of St. Luke's Hospital, Tokyo, Japan, were baptized last month after a long period of instruction by Chaplain Peter Takeda. Several more doctors and a number of nurses are now under instruction and it is expected that they will be baptized and confirmed in the fall.

LOS ANGELES HOSPITAL EXPANDS

★ Bishop Bloy of Los Angeles last week announced plans for a $3,000,000 building and expansion program for the Good Samaritan Hospital in Los Angeles. The first new unit will be a wing, a memorial to the late Bishop Stevens, which will increase bed capacity to 500.

BURROUGHS PREACHES MEMORIAL SERMON

★ Bishop Nelson Burroughs, coadjutor of Ohio, preached August 6th at the memorial service for the late Frank F. German, rector from 1916 to 1937 of Holy Trinity, Middletown, Conn. Burroughs attended the parish when he was a student at Wesleyan and the Berkeley Divinity School, then located in Middletown.

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LOS ANGELES HAS FINE CAMPS

★ One group of seniors and two of juniors attended thrill-packed weeks at the camp of the diocese of Los Angeles at Big Bear Lake. In all there were about 300 youths attending the one week sessions.

HOW TO BUILD A CHURCH

★ The best way is to do it yourself. Vicar Elvin W. Smith of St. Simon's, San Fernando, Cal., put willing parishioners at work evenings, with each one making about 50 adobe bricks at each session. It will require about 21,000, each weighing 55 pounds, to complete the 5,200 square foot structure, which will be in early California style, seat 250, cost about $42,000. Mr. Smith and adobe bricks are not strangers since he used them in building the rectory.

Vicar Smith also used a chain letter scheme to raise funds. He mailed a letter, in the form of a verse, asking the person to buy a brick for a dollar. He also enclosed three similar letters which he asked the person to send to three friends. He has raised more than $8,000 in this way, receiving donations from as far as Guam and Florida.

When the church is completed the congregation will cease meeting in a four-car garage and storage room, which is waggishly known in San Fernando as "St. Simon's-in-the-garage." The vacated garage will then be used as a parish house until one can be built.

BALTIMORE RECTOR TO RETIRE

★ The Rev. Hugh W. S. Powers has resigned as rector of Holy Nativity, Baltimore, effective January 1st, a date marking the 40th year of his service to the parish. The vestry has made him rector emeritus and voted him a pension.

With the exception of five years in country work following seminary, Mr. Powers has devoted his entire ministry to Holy Nativity. When it was established under his leadership in 1910, on the outskirts of the city, there were fifty communicants worshipping in a portable chapel. Today the parish serves an area of several square miles, has about 800 communicants, a rectory, large parish house and an unusually beautiful church, with a side chapel, seating 500 persons.

SOCIAL RELATIONS CONFERENCE

★ A conference on social relations will be held August 13-15 at Backsteep Manor, the training center of the diocese of Western Massachusetts. The director is Mrs. Benson Harvey of Easthampton, field worker of the social relations department of the diocese. A featured speaker will be the Rev. Alfred B. Starratt, rector at Stockbridge, who was formerly a missionary in China. Mrs. Muriel Webb will be present as the representative of the national social service department.

CITY COUNCIL THANKS RECTOR McNAIRY

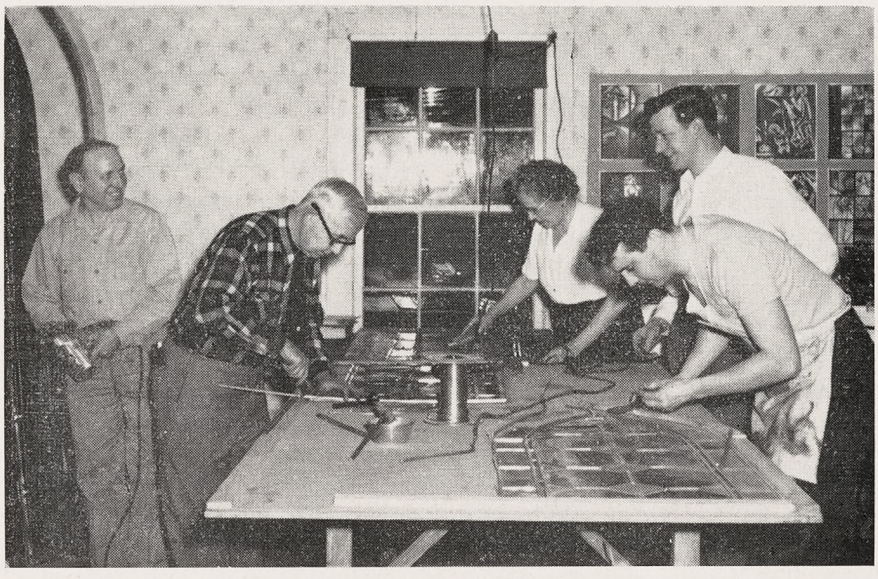
★ The Rev. Philip F. McNairy, rector of Christ Church, St. Paul, Minn., was called before the city council last week to receive public thanks for his work in the city. The resolution pointed out that McNairy, about to leave to become the dean of St. Paul's, Buffalo, has been a founder and president of the city's council on human relations.

ELSA CONFERENCE TO BE HELD

★ About 50 members of the Episcopal League for Social Action have been invited to a weekend conference that will be held at Seabury House, Greenwich, Conn., over the Labor Day weekend. It is planned to discuss the various social and international problems that face the world and, if possible, to determine a united course of action for the League.

CHURCHES ISSUE VOTERS GUIDE

★ A unique service has been rendered to San Antonio voters through a Voters Guide, put out by the council of churches of the city. For the past seven years it has been prepared and distributed by the 72 churches of 16 denominations that are members of the council. The information is specific as to the qualifications, training, program, affiliation of all candidates for office.



ST. PAUL'S, Ironton, Mo., does its own repair work on stained glass windows battered by storms and small boys with stones

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EDITORIALS

Prayer Book Studies

IT is to be hoped that the first number of Prayer Book Studies recently published by the Church Pension Fund will be widely and sympathetically read throughout the Church. The publication of these studies by the standing liturgical commission was authorized by the last General Convention, and others are to follow the one now in print.

The initial booklet deals with baptism, confirmation and the liturgical lectionary or the epistles and gospels for the Sundays and other days of the Christian year. Tentative revisions of the services and the lectionary are put forward, not for use, but for comment and criticism. Out of this, it is hoped, will come a general understanding of and participation in the official revision of the Prayer Book which must come within the next decade or two, not too soon for many churchmen!

A first reading of the booklet at hand leads to the conclusion that the commission has labored patiently and diligently to do a service to the Church. How difficult to have a meeting of all minds on something so hallowed as the Book of Common Prayer, to satisfy all tastes and opinions! There will always be those who resent and resist any change whatsoever. And there will be those others who would go to the opposite extreme if they could. But this is what makes a democracy, and ours is such a Church. Slowly but surely we shall arrive at the necessary compromise and agreement, for revise the Prayer Book we must in every generation. For it must not be a static thing, and much as we all love it, neither is it perfect and beyond improvement.

Almost everyone will welcome especially the section on the service for holy baptism. Who is there that does not often feel apologetic, even embarrassed, when he reads or hears the service as it now stands in the presence of a congregation of young parents and sponsors? We have no doctrinal quarrel on the score of the meaning of holy baptism, but the order and wording of our rite is frankly unintelligible, obsolete and long-winded. One reason for not having baptism at the main service of the church according to the earlier and better custom is the very fact that in its present form it is simply bewildering to the average layman. The suggested revision is a conservative one, but distinctly an improvement over the 1929 version!

There is not the same unhappy feeling about the confirmation service although as the study points out there is some little confusion as to just what confirmation itself means. The commission proposes, in particular, an introduction to the service consisting of an opening sentence, a psalm, a lesson, and a collect, all coming before the actual presentation of the candidates to the bishop. As a matter of fact, the majority of clergy are already given to improvising some introductory matter when confirmation takes place, as it usually does, of a Sunday morning with the full congregation present. Sometimes the creed is said, or parts of the offices of instruction used, especially that section which refers to confirmation itself. It is generally felt that to begin immediately with the presentation to the bishop without any other preparation is too abrupt. The standing commission has tried to deal with this criticism by suggesting an introductory rite. As we read it over it struck us as making far too much getting up and down. The congregation is standing for the opening sentence and the psalm, then sitting for a very brief lesson from Ezekiel, then on its knees for a single collect, then up again for a hymn and the presentation of the candidates. Too much! We would like to see the beautiful prayer of self-dedication from morning family prayer adapted (by the changing of a single word, another, to this) and used in such an introductory service.

This first issue of Prayer Book Studies is taken up even more with a careful survey of the epistles and gospels appointed for the Christian

★

"QUOTES"

THE people of our nation tend to glory in our political and military might, and while we maintain that there is no imperialism in our paternalistic money-lending and lend-lease and other forms of largesse, it is a simple fact that the other nations feel our power and cringe before it. They feel they have no way of being sure that we shall use our power in terms of justice and righteousness. Whether this impression is fair or not, it is there. Can the Church so add to the acts of statesmen as to convince the world that America has no sinister motives?

—FORWARD
Summer, 1950

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year. And, as the booklet points out, how much confusion has entered into the choice of many of these scriptural passages. As a result, the Church does not always put its best foot forward in the lessons read in the Holy Communion. We feel that particularly in Lent, on Easter Day, and on those Sundays approaching Whitsunday. The commission takes up the Church seasons successively, gives something of the history of the liturgical lectionary, recording many criticisms and suggesting more than a score each of possible new epistles and gospels.

Prayer Book Studies will undoubtedly meet with a mixed reception. It is not meant to be a final statement, merely a preliminary report, an invitation to general study and comment. The Church is indebted to the commission for a work well begun. We shall look forward to further studies leading up eventually, but not too distantly, to an actual revision and enrichment of the Book of Common Prayer.

Conversion in 1950

THUMBING through the newspaper the other morning we came across a feature story about a series of church buildings which the diocese of New York is erecting in strategic places of new growth. On the same page were pictures of one such church just completed, interior and exterior, simple in line and economic in cost. A good idea, we thought, and reading further we were enlightened to learn that, in the architect's words, these new church buildings can be converted into factories or warehouses within two or three days should their neighborhoods change from residential to industrial ones. This is certainly nice to know and must be very reassuring to the board of missions!

In the same newspaper, but not on a back page, there was a prominent headline assuring the great American public that its manufacturing plants will be converted into war factories much more quickly than last time. This, too, is very reassuring. It may be that the New York churches will be converted sooner than their architect imagines.

The newspaper carried more about conversion. There was an ad of a sofa which can be converted into a bed, a sewing machine into a desk, pictures for the walls into lamps at night, a clothes-pole into a beach umbrella, etc. We're actually a clever people, we Americans of 1950! A people of quick conversions. Every kind of conversion but the one which is most needful of all!—conversion from self-righteousness to humility. Conversion from fear to faith. Conversion from mammon to God. It is of the spirit, this kind of conversion, and oh how urgent in this day of reaction and national hysteria.

The Lessons of Extinction

By HUGH McCANDLESS
Rector of the Epiphany, New York

PROFESSOR EINSTEIN once said "God is a scientist, not a magician." In other words, Einstein expects the world to make sense, because there is a divine mind behind it all.

As a group, scientists, especially biologists, are among the most thoughtfully religious men of today.

If God made the world, and if God's law applies in the world, then that law applies just as much to our lives as it does to the weather. It does not matter where we look for truth—if we look sincerely, we shall find that truth in one thing is truth in another. We can learn from the Bible, from history, from science, from nature, or from life. The basic truths we learn from one will apply to all the others.

We are thinking much about extinction today. What can we learn from nature about our chances?

Take the Dodo. We know the phrase "As dead as a Dodo." Well, the Dodo actually existed, once. It was a bird that lived on the island of Mauritius, in the Indian Ocean. It had lots of food and no enemies. You might think that this environment would produce a wonderful animal, but it didn't. The Dodo didn't have to swim, or run, or fly, to get at the shellfish it ate. It had no enemy to swim or fly or run away from. And so it forgot to swim, lost the power of flight, and could just waddle around, after centuries of this easy living. Also it became helplessly stupid. About three hundred years ago, the first sailors landed on Mauritius. They were looking for fresh water, but they must have been delighted when they found fresh meat. They found the nearest thing to a "Shmoo" that ever existed! The dodoes didn't even run away when the sailors started killing them, they were just too stupid. More ships landed at Mauritius later, and after a hundred years or so the Dodo was dead indeed.

All of us tend to look for an easy life. We would like an easy school, an easy job—everything easy. Especially we would like an easy religion. But that is the way to become spiritually extinct. The Dodo bird was killed because its life had been too easy.

Jesus says to us "If any man will come after

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me, let him deny himself, and take up his cross, and follow me."

Another extinct animal is the Trilobite, but this disappeared thousands of centuries ago. It was a small shelled animal, built like a church with aisles, or perhaps I should say it was built like a Quonset hut with two small Quonset huts on each side. Thus it is called the Trilobite—the three lobed creature. It was from about one to about four inches long, and crept along the bottoms of oceans which disappeared a long time ago. The strong shells of the various kinds of Trilobites made them immune from most of their enemies, and the race lived a long time. Other kinds of sea animals appeared and disappeared but the Trilobite kept on living happily on the muddy sea floor. We find numerous fossils of this animal in strata of rocks which were laid down hundreds of millions of years apart. But suddenly the successful Trilobite disappeared. For a long time the scientists could not guess the reason, but now they think they know. The last Trilobites began to have very fancy shells. Their shells were covered with projections and curlieques which served no purpose at all; in fact they got in the animal's way.

Human Families

THIS very same thing happens so often in human families: we all know of pioneers who came to this country and lived very simply. Generations later we sometimes find that their descendants must lead such complicated lives that living takes all their time, and they have no time for families or children. Aristocracy has always tended to die out, except where it has made the effort to keep its life simple. And you and I can become so encumbered with slavery to possessions, and luxurious habits, and sophisticated pleasures, that living gets to be such an effort that we have no time for the real things in life, for religion, and friendship and charity. The Trilobite died out because its way of living became too fancy.

As Jesus said in another place "The cares of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful."

Another extinct animal is the Irish Elk. It is an animal that did the wrong thing and did not know when to stop. It had two weapons: its sharp front hooves, which it used against the wolves; and its wide spreading horns which it used against other elk. As this elk developed its horns grew bigger and bigger until they became the biggest antlers any animal ever had. Some have been dug up from the Irish bogs which measured more than twelve feet across. So the elk was getting better and better at destroying his own kind. At the same time, the weight of the veritable forest he was carrying on his head made him less and less able to use his hooves against the real enemies of his race, the wolves. And so the race died out. Between the wolves and the other elk, no individual elk had much of a chance. This surely ought to be a warning for men and nations today. If we are going to use all our science and strength in destroying one another, instead of destroying our real enemies, we shall simply be helping our real enemies destroy us. Our real enemies are disease and famine and poverty and ignorance. Against them the atom bomb is of no more use than the horns of the Irish Elk were against the wolves.

Our Lord said in Gethsemane "They that take the sword shall perish with the sword."

Bread of the World

BY

GORDON C. GRAHAM

WE are in the season of nature worship. People say that they can find God in the country, by the lake and in the hills. They even say that the golf course gives them a feeling of communion with the divine. Our churches are bereft of their congregations as they rush out into the country for their weekend recreation. Yet the Incarnate God when he was upon the earth did not identify himself with the beauties of nature. He talked about the flowers and the wheat but he always coupled them with the activity of people. On the night on which he was betrayed he took bread and said "This is my body."

Bread (and wine) is an economic commodity. It comes originally from the earth but it does not grow automatically. The wheat is sown and tended by human hands. It is harvested and shipped by workers to where it is made into flour. It is baked and marketed for sale far from the place where it was grown. All kinds of people have taken part in its production and distribution. It carries in itself the mark of the whole economic system. Good men and bad men have taken part in its manufacture. Their conditions of employment have been wholesome and they have been unhealthy. It has been produced to feed men and it has been sold only to make profit, especially for those who have had nothing actually to do with its creation. All sorts of related enterprises have gone into its production, either directly or indirectly, such as transportation, advertising, banking, and education. It contains, therefore,

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both good and evil. It is a sample of our society. It is the bread of the world.

Bread, also, as does any other article of human making, represents the personalities of the members of the society from which is has come. We are known by what we produce, be it a pie or a symphony. When we have turned out some article, such as a dress or an engine, we feel that part of ourselves has gone into its production. We are pleased or hurt personally by the judgment of society on what we have done. This is not just subjective feeling. It is part of the definition of any object. The worker is a part of the thing that he has made. Every artist knows this and it is one of the difficulties that is at the heart of the modern industrial system: ownership is not just a matter of putting up money, it is a matter of labor.

Part of Us

THE bread of the world, therefore, is part of us. This is realistically true when it is bought with our own money because money represents our goods and services. When we present our offerings of bread and money at the offertory we are putting something of ourselves on the altar. We are doing even more than that—we are offering samples of our whole social system. St. Augustine said that when we made our offertory in the Eucharist we should say—"There am I on the altar." If we realize this we shall find a practical meaning to the offertory act. It is not just bread by itself, but our bread representing us, as we bring to the altar in it all "ourselves, our souls and bodies," our accomplishments, our goodness, our shortcomings and our sins. This is true not only for ourselves, who are actually in the church at a particular service, but for our whole society. We may present the bread but the world has produced it and it bears the marks of the good and evil of our economic and social relationships. We can say really and truly, in a sense of oneness with the human race, that this bread of the world is "my body." The question that arises immediately when we think of God's goodness and our sins is whether our offertory is worthy of being placed before him who would have us be perfect because he himself is our Father in heaven who is perfect.

A Two-Fisted Faith

By CORWIN C. ROACH

Dean of Bexley Hall

AS boys we used to declare belligerently that we could lick Tom, Dick, or Harry with one hand tied behind our back. Of course we couldn't. In any honest to goodness fight we need both hands. Many a boxer has lost the decision because he did not know how to use his left. So the Church has sometimes lost out because it did not use all the weapons God has given it. We need an ambidextrous Christianity, a two-fisted faith in the eternal conflict against sin, the world, and the devil. The early Christians won out over the Roman Empire because they used all the weapons. They outthought as well as outlived their great rival. We see those weapons being forged in St. Paul's letters. With a sacrificial spirit he coupled a bold, inquiring mind. Not only must we love God with all our heart and with all our mind, we must fight for him with the same weapons. Sometimes in the Christian conflict we are called upon to lead with our head!

Note the change in the reading from the standard translations, weapons for armor, in II Cor. 6:7 "With the weapons of righteousness for the right hand and for the left." The latter is the normal rendering of the Greek but occasionally, as here, the former translation is to be preferred. Moffatt incorporates both in his translation "with the weapons of integrity for attack or defense." Too often, however, the Church has stressed armor to the neglect of arms. The best defense is a good offense. We were not meant to protect ourselves from sin and its evil results but to defeat and destroy it. We were meant to be the Church militant and that demands an all-out, two-fisted attack.

Morbus Sabbiticus

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

AN attack of Morbus Sabbiticus comes on suddenly. No symptoms are felt on Saturday night. In fact the patient is often in high spirits just before the onset.

There are eight peculiar features of this disease:

1. It attacks church members.
2. It makes its appearance only on Sunday.
3. The symptoms vary, but never interfere with eating or sleeping.
4. It never lasts more than 12 hours.
5. It generally attacks the head of the house and continues until everyone in the family is affected.
6. No physician is ever called.
7. It always proves fatal in the end to the soul.
8. It is becoming fearfully prevalent, and is sweeping many into spiritual weakness every year.

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EPISCOPAL CHURCH NEWS

PARISH STARTS MOVE AGAINST HYSTERIA

★ Members of Christ Church, Oswego, Oregon, have launched a movement to combat war hysteria, hoarding and profiteering. A pledge, issued by the church, was later adopted by the local chamber of commerce. Those signing it pledged "That we, the members and friends of Christ Episcopal Church, as practicing Christians, protest in every possible manner all profiteering, scarce-buying and hoarding; that we renounce all individual gains which must be had at the expense of general security; that we pledge ourselves neither by word nor deed to contribute to fear or hatred, being aware that the present emergency challenges our moral, as well as our physical courage; that we as Christians will meet this challenge with the courage and fortitude which belongs to our glorious Christian heritage; that we invite all like-minded citizens to join us in this resolution."

ANGLICAN EVANGELICAL GROUPS MERGE

★ The Church Association and the National Church League, evangelical organizations of the Church of England, have merged with the new name of Church Society. Among the objectives are "to maintain the doctrine and worship of the Church of England as set forth in the Thirty-Nine Articles and the Prayer Book" and to "uphold the supreme and exclusive authority of Holy Scripture as containing all things necessary to salvation." The new society will "resist all efforts to reinstate in the Church of England the sacrifice of the Mass."

WORK CAMPS HELD IN JAPAN

★ The National Christian Council of Japan is sponsoring work camps this summer, with students living together for some days for study in the meaning of Christianity in action. They also help folks in need, make playgrounds for children, aid repatriates.

Another project has been meetings on the family where many serious problems were brought up for discussion. Some listed were the difficulty in being a good church member when others in the family are non-Christian; in-law conflicts; the shortage of men for husbands; concubinage; conflicts between youth and their elders because the former are more and more adopting western ways. Divorce also is a serious problem and is often linked with financial difficulties. Likewise suicide is great, particularly among young people who see no way ahead.

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Further information available by addressing any of the above at

20 Exchange Place **New York 5, N. Y.**

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CHURCHWOMAN IS HONORED

★ Dean Artemesia Bowden of St. Philip's Junior College, San Antonio, was recently honored by the Council of Pan-American Relations for her outstanding contributions to the youth of the city in the field of education. Bishop Jones, out of the city at the time, wired her: "I rejoice with you in the great honor that has been accorded you. This is a well deserved tribute for your long and unselfish service to your people and to our community."

ASCENSION FESTIVAL ANTHEM CONTEST

★ The Rev. Roscoe T. Foust, rector of the Ascension, New York, has announced a fourth anthem contest, continuing the efforts of the parish to add to the repertory of significant church music. The contest is for the best setting for the Te Deum, and the winning composition will be sung at the festival to be held at the Ascension May 3, 1951. The prize is $100, with the winning work published on a royalty basis. Details may be had from the secretary, 12 West 11th St., New York 11, N. Y.

CHURCH CARRIES ON IN CHINA

★ The Rev. Charles P. Gilson of Shanghai, writing of the ongoing work of the Church in China, reports "just one of many examples:" A man of sixty years, who has been on the mission's office staff for thirty years and had never become a Christian, was baptized on Easter Day, and not alone; with him were baptized his wife, son, two daughters, daughter-in-law, son-in-law, and two grandchildren.

"It takes courage and conviction for a non-Christian Chinese to make such a decision now," Mr. Gilson says, "and they are doing it by the hundreds. Anyone who says Christianity is finished here is either pathetically ignorant of facts or just a subversive Christian. Christianity was never more alive than now, and there never was a time when we needed the support and backing of the folks at home more than we do right now.

"We have had no disruptions of our normal daily routine lately, for which we are all thankful. Things are going along much the same as usual. Each day brings new problems, ideas, regulations, etc., but we all continue to keep healthy and happy."

MILLION TO MICHIGAN FROM MRS. FORD

★ Mrs. Henry Ford has given a million dollars to the diocese of Michigan for the erection and maintenance of a church. Bishop Emrich, in making the announcement on August 3, said the church would be built on a site, deeded to the diocese, which surrounds the old Ford family cemetery in Detroit. Mrs. Ford's husband, his parents, and 60 others of the Ford family are buried there.

RADIO & TELEVISION WORKSHOPS

★ Radio and television workshops are being sponsored by the Protestant radio commission. National network officials will instruct Church representatives on how to use these means of communication on the local and diocesan level. One will be held in Philadelphia, August 6-31; Des Moines, Iowa, October 21-28; Syracuse, N. Y., November 12-17, which is devoted exclusively to television.

PEACE VIGIL IN TEXAS

★ A vigil for peace started in the diocese of Texas on August 6 as a result of a call by Bishop Quin. The schedule was worked out by a diocesan committee so that prayers are being offered in at least one church in the diocese each hour of the day and night until the cessation of hostilities in Korea.

St. James Lessons

I The Lord Jesus and Children

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III Friends of the Lord Jesus

IV The House of The Lord Jesus

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VI The Lord and His Servant

VII The Lord and His Church

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Renewing The Mind. By Roger Hazelton. Macmillan, $2.50.

Roger Hazelton, clergyman and philosopher, has presented in this volume a remarkable and timely explanation of the Christian function of faith and reason. As Christians we hear a great deal about faith; as human beings we are constantly aware of reason. Seldom do the two dwell peacefully and creatively in our minds. The irrationality, confusion, and despair of our day (symptoms of the sickness of our minds) cry out for mental health. This can be achieved only by understanding the conditions of Christian faith which, when met, will consecrate and renew the life of human reason. What this way of renewal means is clearly stated and one will find it unusually helpful.

—C. L. Willard

The Classical Tradition. By Gilbert Highet. Oxford University Press. $6.00.

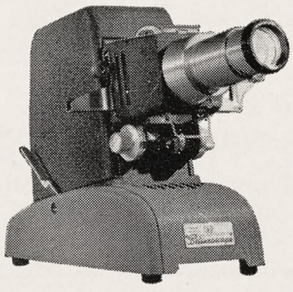
This is a survey of the influence of Greek and Roman culture upon Western literatures. It is fascinatingly written, by an author who seems to have read all European literature, and who possesses a fine sense of literary values. Not only that, but he is also aware of the place of Christianity and the Christian church in the emerging civilization of Northern Europe since the Classical Age. This is no mere "history of classical scholarship," but a study of the living impulses, fertilizing ideas, and literary forms which exercised a creative influence upon the literature and thought of the North and West. The story is carried down through the Dark and Middle Ages, the Renaissance and Reformation, to the present day. It is a book to be read and re-read—and remembered.—F.C.G.

Parish Worship on Community Occasions. The National Council. 25c.

It is good to see the National Council sponsoring pamphlets of this sort, which presents the ideals of the Liturgical Movement from a non-partisan point of view and with a very practical concern and application. The three essays are: "Community Life in parish worship" by Edward R. Hardy; "Community life in Morning & Evening Prayer" by Hugh McCandless; and "Community Concerns and the Holy Communion" by Charles S. Martin. The theme of all three essays is the offering of life and work of modern men and women through the common liturgy of the Prayer Book. The corporate worship of the Church is thus made relevant to the larger community of occupational and social concerns of the Church's present day membership. There is nothing doctrinaire about these essays. They are first and foremost practical, and parish clergy will find many good suggestions for making their Sunday services more meaningful — without departing from the established liturgical law of the Church.—M. H. Shepherd Jr.

The Conducting of Retreats. By James Wareham. Morehouse - Gorham. $1.50.

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CLERGY CHANGES:

WILLIAM H. MARMION, rector of St. Mary's, Birmingham, Ala., becomes rector of St. Andrew's, Wilmington, Del., Sept. 15.

JAMES S. COX, rector of St. Paul's, Winston-Salem, N. C., becomes rector of Emmanuel, Baltimore, October 2.

JOHN LEE, formerly canon of Grace Cathedral, San Francisco, is now vicar of St. Andrew's, Ben Lomond, Cal.

HAROLD HINRICHS, rector of Grace Church, Nutley, N. J., becomes rector of St. Luke's, Queen Anne's County, Md., Sept. 15.

JOHN B. COVEY, recently ordained deacon, is now curate at Grace Cathedral, Topeka, Kan.

GEORGE GOODREID, formerly in charge of Indian work in Minn. (for which he was cited in the 1949 Witness honor roll) is now rector of St. Paul's, Winona, Minn.

ROBERT M. C. GRISWOLD, formerly of Long Beach, Long Island, is now rector of the Holy Apostles, N. Y.

JAMES C. CROSSON, formerly rector of the Redeemer, Pelham, N. Y., becomes rector of St. Paul's, Oakland, Cal., Aug. 15.

ORDINATIONS:

DAVID SOLTAU, prof. at the University of Redlands, was ordained priest and RAYMOND P. JONES, student at the Church Divinity School of the Pacific, was ordained deacon on July 26 by Bishop Bloy at St. James, South Pasadena.

DONALD R. RAISH, assistant at St. Clement's, El Paso, Texas, and FREDERICK J. SEDDON, vicar of the Hot Springs - Hatchfield, were ordained priests by Bishop Stoney on July 16 at St. Clement's.

WARWICK AIKEN JR. was ordained deacon on July 27 by Bishop Gray at Christ Church, Vicksburg, Miss. He is in charge of the Epiphany, Tunica, Miss.

RODERICK J. HOBART was ordained priest July 24 by Bishop Carruthers at the Church of the Holy Apostles, Barnwell, S. C., where he is in charge, together with Christ Church, Denmark.

DEATHS:

MRS. FRANCIS POTT died July 27 in England. She was a missionary in China for many years and was the widow of the late Dr. Pott, for many years the president of St. John's University, Shanghai.

MRS. N. M. KOON, widow of the late Rev. J. C. Koon who had parishes in Va., Md. & Me., died at the home of her daughter, Mrs. Kenneth C. M. Sills at Brunswick, Me., July 19.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

JAMES R. SHARP
Secretary, diocese of Tenn.

There may be some question about who did write the Epistle of St. James, but it is quite certain that the St. James commemoriated on July 25 did not, unless he did it before the events related in Acts XII. This refers to the first sentence of the editorial "A Dead Religion" (Witness, July 27).

MRS. C. E. ROBERTS
Churchwoman of Dallas, Texas

Just a word of appreciation for your articles "Prayer Book Loyalty" by George Morrel (June 8) and "The Prayer Book As It Is" by Bishop Oldham (June 15), which struck a responsive chord in my heart as being the true middle ground on which all loyal members of our Church should be able to agree.

L. F. ELLSBREE
Layman of Brighton, Mass.

Many congratulations to you on your publication of various issues of The Witness in order to present the purposes of such organizations as the Episcopal Evangelical Fellowship, the American Church Union, and the Anglican Society. These issues are certainly aids to understanding within the Church.

May I comment on the claim of the "five Episcopal clergymen," unnamed, in the issue of June 15th? They say that "since the service conducted by Bishop Dun has many precedents, it appears quite improbable that any action of censure would be taken by the House of Bishops."

There are "precedents" good, and "precedents" not so good. The crucial point here is whether the precedent alluded to is in accordance with the catholic nature, teaching, and sound practice of the Episcopal Church, and in relation to the same nature, teaching, and sound practice of the whole Catholic Church?

Certainly, the undivided Catholic Church—that Church which we confess we believe in, when we recite the creeds — never permitted those who had separated from its fellowship and communion, and who had also set themselves up into rival organizations, to assist in the ordination of priests or to receive the holy communion, unless they had first, repentant and forgiven, been received back into the Church. If this Church (or individual members of it, acting on their own initiative) does to the contrary of that custom, the "precedent" would seem to be out of line with the traditions to which the Anglican Communion appealed at the Reformation and to which we are firmly bound.

CHARLES E. STEELE
Layman of Romulus, N. Y.

Concerning the placement of the American flag or any other national emblem in a church of God—the place for it is not inside the church at all. During the first world war many of our churches had their smaller altars decorated with the flags of our country and of our allies. This altar, dedicated to the Prince of Peace, at one period had the Japanese flag in and the Russian out. Then when we got mad at the Japs, out went their flag. Then when the Russians double-crossed themselves and everyone else, in went the Russian flag.

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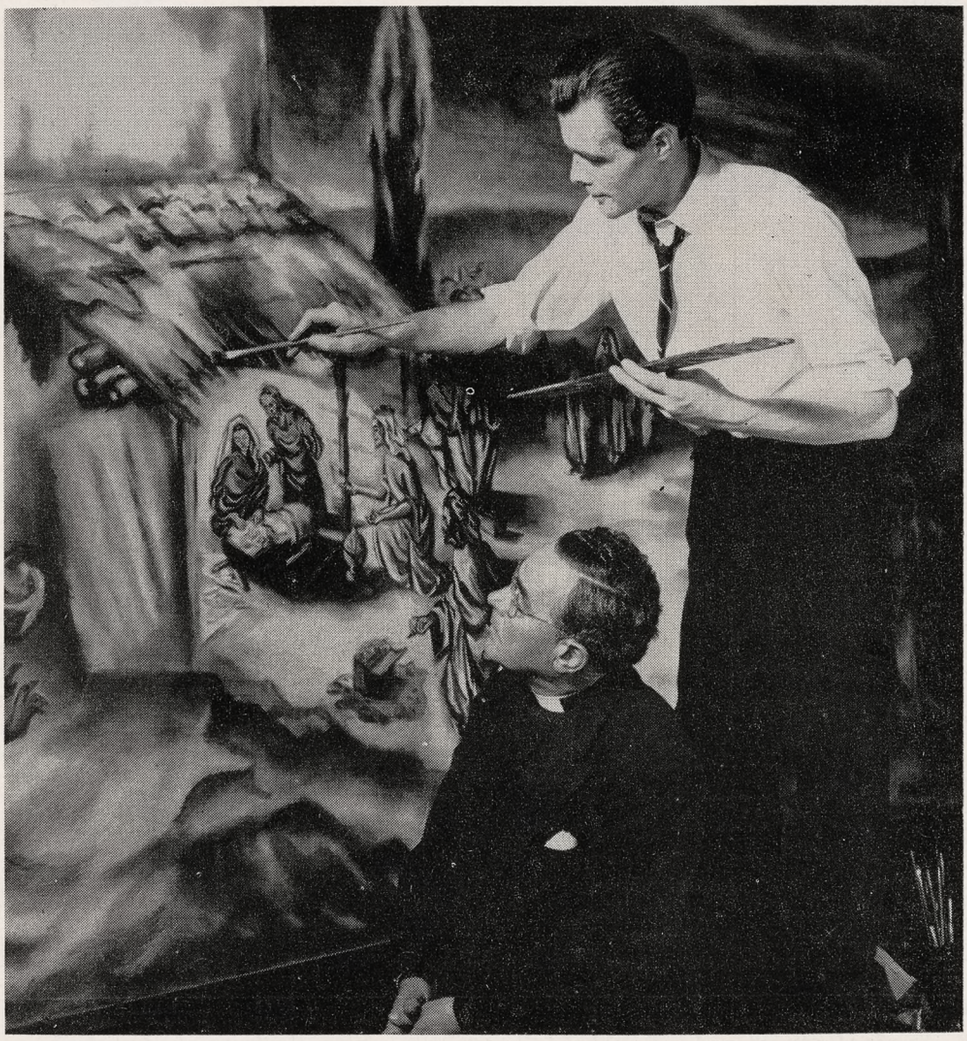
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STORY OF THE WEEK

Churchmen Throughout Country Endorse Peace Appeal

Nearly 500 Signatures Received in a Week In Response to Witness Statement

BY
W. B. SPOFFORD SR.

★ The statement calling for support of the World Council's call for "a just settlement by negotiation and conciliation" of the hostilities in Korea, published in our issue of August 10, had been signed by 440 people up to August 15. Endorsements continue to be received with every mail, making it necessary for us to report more fully in our next issue. It can already be said however that this is a remarkable response, representing a 25% return to letters we sent out by 4th class postage in the middle of the vacation period.

Signers represented 27 denominations from 39 states, with Methodists leading the list with 158 signatures. Episcopalians were second, naturally since this is a magazine of the Episcopal Church, with 77 signing. Space limitations prevent us from publishing all the names, but we do present the names of some of the most prominent of other Churches, with the names of all the Episcopalians so far to have signed.

Methodists

There were 158 who stated that they were Methodists. Being away from our office as this is written our facilities for identifying the signers is extremely limited, but we wish to present some of the more prominent, without meaning any slight to others: Bishop Marshall R. Reed of Detroit; Mrs. Fred B. Fisher, the chairman of the World Day of Prayer Committee of the Council of Church Women. Mrs. Fisher is the widow of Bishop Fisher who served his church in China for many years. There are two district superintendents: the Rev. Dillon Wesley Throckmorton of the Sacramento-Nevada district and the Rev. Owen J. Beadles of the Seattle district. Mark A. Dawber, until recently the head of the Home Missions Council; Prof. Clyde R. Miller of Columbia; Willard Uphaus, director of the Religion and Labor Foundation, and Bill White, vice-president of the youth fellowship of north central region are other Methodists to sign. Also the signature of Bishop John Wesley Lord of Boston has just come in.

Baptists & Congregationalists

The Rev. Joseph C. Hazen, secretary of the American Baptist Convention, heads a list of 49 Baptists from widely scattered parts of the country, most of them pastors of churches.

The Congregational-Christian Church is represented to date by 47 signers, among them being the Rev. Albert Buckner Coe, president of the Massachusetts Congregational Churches; Prof. Arthur L. Swift Jr. of Union Seminary; Mrs. Erminie Lantero, assistant editor of "Religion in Life"; Ivey J. Shuff of the Pennsylvania Council of Christian Education, and Prof. Jerome Davis, author and lecturer, formerly of the Yale Divinity School.

Friends & Presbyterians

Editor Richard R. Wood of "The Friend," one of eight Quakers to sign, writes: "I am delighted to be able to share with you in the current effort to introduce a much-needed constructive note into the consideration of the trouble in Korea. I hope that you receive a great response and that from mere fear of war people turn to the available means of doing something toward a peaceful settlement of the conflict."

One of the 29 Presbyterians to sign adds a bit of color by stating that he, the Rev. Raymond H. Rosche, is the pastor of the Church of the Covenant, New York, which he describes as the "church nearest to the new United Nations headquarters." Another well known Presbyterian to sign is the Rev. Philip P. Elliott, pastor of a large church in Brooklyn.

Unitarians & Disciples

Prof. Alva W. Taylor of Nashville and Dr. Kirby Page, author and lecturer, are among the seven Disciples, while there are eight Unitarians, among them the Rev. John Howard Lathrop of Brooklyn, and the Rev. Stephen H. Fritchman, now the pastor of a large congregation in Los Angeles and formerly the editor of the official magazine of that Church.

Evangelical & Reformed

The fourteen members of the Evangelical and Reformed Church are led by Dean David Dunn of the seminary at Lancaster, Pa.; H. Stanley Dunn, a professor at the same institution and Dr. John N. LeVan, their director of united promotion.

There are eight members of the African Methodist Episcopal

Zion Church on the list, headed by Bishop Cameron C. Alleyne of Philadelphia and Bishop G. W. Taylor of Virginia, and Mrs. Abbie C. Jackson, the head of women's branch, the Church's missionary society.

Other Churches

Other Churches represented are: Reformed in America (4); Evangelical United Brethren (4); Missionary Baptist (6); Community (3); Lutheran (2); Church of the Brethren (2). A few Churches are represented by but one signature, but in a number of instances the signature is that of a distinguished person. Jenny A. Johnsen is the editor of "The Friend," organ of the Independent Lutheran Church; Archbishop William H. Francis is the head of the Old Catholic Church, while Pierre van Paassen, the noted author, is the sole member of the Dutch Reformed Church to send in his endorsement.

Other denominations represented are Churches of God in North America; Commandment Keepers; Federated Baptist-Methodist; United Presbyterian; Zion Baptist; Universalist. There were also eight people who sent in endorsements without identifying themselves by denominations.

Incidentally there were but nine persons who were sufficiently opposed to our statement to write to say so.

Episcopalians

We will state first that eight of the ten members of The Witness editorial board have endorsed the statement, with the other two, Dr. Foust who is in Europe and Mr. McCandless who has not yet been reached, having had no opportunity to sign. Five Bishops have signed: Bishop Lawrence of Western Massachusetts; Bishop Dagwell of Oregon; Bishop Parsons, retired of California; Bishop Walter Mitchell, retired of Arizona; Bishop Gooden, retired suffragan of Los Angeles.

At least three to sign the statement which calls for the seating of the People's Republic of China in the Security Council of the UN, are former missionaries to that country: Mrs. Daniel T. Huntington, widow of the Bishop who served in that country for so long; Miss Marjorie True Gregg and the Rev. Alfred B. Starratt, now rector at Stockbridge, Mass.

Six clergymen connected with theological schools signed: Professors C. A. Simpson and W. Norman Pittenger of General; Joseph F. Fletcher of Episcopal Theological School; Oscar J. F. Seitz of Bexley Hall; Dean Fleming James, former head of the seminary at the University of the South; also the Rev. Frederick C. Grant, professor at Union Seminary and former editor and now book editor of The Witness, who comments that in signing he is lining up with Trygve Lie and Premier Nehru.

Others to sign: Rev. Charles B. Ackley, New York; Rev. Melvin Abson, East Syracuse, N. Y.; Mrs. J. D. Andrey, San Antonio; Rev. Shelton Hale Bishop, New York; Rev. Roger W. Barney, Ashland, N. H.; Miss Hannah L. Batty, Hardin, Mont.; Rev. W. Carroll Brooke, Staunton, Va.; Mrs. H. M. Burke, Long Island City, N. Y.; Eliza Polk Cochran, Middletown, Del.; Florence Converse, Wellesley, Mass.; Mrs. James G. Cooke, Los Angeles; Harvey A. Cox Jr., Thomasville, N. C.; Dean John W. Day, Topeka, Kan.; Rev. Gardiner M. Day, Cambridge, Mass.; Rev. John F. Davidson, New York; W. H. Duncanson, Detroit; Rev. Thaddeus Clapp, Worcester, Mass.; Page C. DuBois, Clearfield, Pa.; Mr. and Mrs. Arthur Fawcett, Annapolis, Md.; Mrs. P. M. Ferguson, Dixon, Ill.

Also Miss Elizabeth P. Frazier, Philadelphia; Rev. John Gass, St. Augustine, Fla.; Charles C. Haney, Brooklyn; Rev. Homer R. Harrington, Grand Forks, N. D.; Rev. Charles Havens Jr., Stamford, Conn.; Mrs. H. N. Heflin, Kewanee, Ill.; Rev. Clarence H. Horner, Providence, R. I.; Rev. Canon Richard Lief, Los Angeles; Rev. Frederick W. Lighfoot, Maspeth, N. Y.; H. M. McMillen, Minneapolis; Rev. Benjamin Miller, Columbia, Mo.; Rev. Jules L. Moreau, Chicago; Mrs. W. J. Mosenthal, Upper Montclair, N. J.; J. Muir, Stormville, N. Y.; Rev. Robert M. Muir, Roxbury, Mass.; Rev. Samuel J. Martin, Chicago; Rev. William H. Melish, Brooklyn; Mrs. John Moors, Brookline, Mass.; Mrs. Richard Norman, Norwich, Conn.; Rev. and Mrs. Clarence Parker, Chicago; Rev. Richard Greeley Preston, Worcester, Mass.; Mrs. Elive C. Sanford, Nutley, N. J.

Also Prof. Vida D. Scudder, Wellesley, Mass.; Miss Caroline Stokes, Kewanee, Ill.; Rev. Eric M. Tasmas, South Orange, N. J.; Miss Sada C. Tomlinson, Kennebunkport, Me.; Miss Edith M. Tuttle, Paterson, N. J.; Miss Mary van Kleeck, Woodstock, N. Y.; W. E. Waters, St. Cloud, Minn.; Mrs. Winifred P. Watson, Torrance, Calif.; Rev. Robert M. Webb, Cos Cob, Conn.; Rev. Walter N. Welsh, Syracuse, N. Y.; Rev. Eliot White, N. Y.; Rev. Luke M. White, Montclair, N. J.

Copies of the full statement, as it appeared in our August 10 issue, will be sent on request by writing The Witness, Tunkhannock, Pa.







FREDERICK C. GRANT, VIDA D. SCUDDER, BISHOP PARSONS are among the Episcopalians to endorse The Witness appeal for support of the World Council's call for negotiation and conciliation

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MELISH FILES AN APPEAL

★ The Rev. John Howard Melish filed an appeal in Albany on August 10th with the Court of Appeal, against lower court decisions which upheld his ouster as rector of Holy Trinity, Brooklyn, by Bishop DeWolfe in April of last year. The appeal calls the lower court ruling "an unwarranted intrusion of the civil power in a Church controversy contrary to the freedom of religion" guaranteed by the federal and state constitutions.

DISCUSS WELFARE OF DEAF

★ The Rev. Robert Fletcher of Birmingham, Ala., represented the Episcopal Church at a three-day conference held at Raleigh, N. C. to consider the moral, social and religious welfare of the deaf. It was one of the first conferences of the kind to be held in this country. Speeches were interpreted in sign language, enabling them to be "heard" by the 150 deaf persons attending.

OUTLAW BOMB IS URGED

★ Bishop Dagwell of Oregon, Bishop Moulton, retired of Utah, Dean Paul Roberts and Emily Greene Balch, Nobel prize winner for 1946, are Episcopalians to join with about 600 others in calling for the outlawing of atomic warfare and the setting up of a system of strict international control. The statement was issued August 14 by Dr. W. E. B. DuBois, anthropologist, who is the chairman of Peace Information Center, New York. Besides the many Americans to sign the appeal, the statement listed a number of international figures, including Bernard Shaw; former President Cardenas of Mexico; Madam Sun Yat-Sen; Vitterio E. Orlando, premier of Italy in world war one; Alvaldo Aranha, former president of the UN security council.

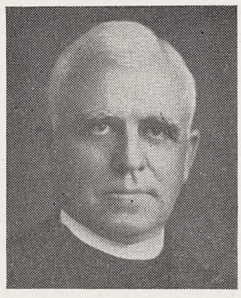
The release, incidentally, was ignored by the two largest papers in New York, which is itself news.

RELIGIOUS EDUCATION CONFERENCE

★ The Rev. Victor Hoag, the Rev. Donald W. Crawford, Mrs. Dora Chaplain and Mrs. Louise M. Gridley were the official delegates of the Episcopal Church at the conference on religious education, held August 7-9 in Toronto. There were also members of the youth commission attending the youth section of the conference: Mary Brace of the National Council's division of youth; Nancy Miller of New Hampshire; Beverly O'Dwyer of Rhode Island; Lindley Hartwell of Vermont; Kurt Fish of Ohio. Directors of education attending were Ruth Gill of Christ Church, Wilmington, Del.; Florence Hissey of Trinity, Binghamton, N. Y.; Muriel Wood of Holy Trinity, New York. The total registration for the conference was close to 1,000, including 62 members of the Church of England in Canada; seven Anglicans from Asia, with but one Anglican among the delegates from England.







BISHOP DAGWELL, GARDINER M. DAY, BISHOP MITCHELL are also endorsers of The Witness appeal

PHILIPPINE CHURCH WINS CASE

★ Bishop Isabelo de los Reyes, leader of the majority group of the Philippine Independent (Aglipayan) Church, has been declared by the Court of Appeals to be the denomination's legitimate head. The decision was the latest in a series of court rulings on his dispute with Bishop Juan Jamias, leader of a minority faction, who claims to be the ruling head of the Church.

The court granted Bishop de los Reyes' request that the Rev. Santiago Fonacier, retiring bishop of the minority faction, hand over to him the accounts of the Church's funds and properties. The minority faction had accused Bishop de los Reyes of renouncing the Philippine Church and joining the Protestant Episcopal Church of the United States because he accepted consecration at the hands of Episcopal bishops and arranged for inter-communion between the two bodies.

Recognition of Bishop de los Reyes' authority by the Court of Appeals is expected to bring the Church into closer relationships not only with the Anglican communion, but also with Evangelical denominations in the Philippines and abroad. Bishop de los Reyes a few months ago informed representatives of the International Missionary Council and the Foreign Missions Conference of North America that if his authority were confirmed by the courts, he would strive to identify his Church more closely with the Federation of Christian Churches in the Philippines and the World Council of Churches.

He also expressed his intention of visiting Christian groups abroad to enable him to give the Philippine Independent Church a more progressive and vital Christian leadership.

The Aglipayan Church was formed in 1902 by priests and laymen who broke away from the Roman Catholic Church.

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EDITORIALS

To Be Read In a Hammock

THE weather may be somewhat warm when you receive this copy of The Witness, so instead of giving you another editorial to read, we shall tell you a story. It is about real people, and it has what some consider a happy ending.

It was a year ago last spring. There was a diocesan convention in an eastern diocese which has had great difficulty in even approaching its missionary quota. The delegates were in a mellow mood, and the time seemed ripe to persons interested to ask for the allocation of diocesan funds to the establishment of two new commissions: one for college work, another on work among elderly people.

Certain clergy stirred uneasily. They were the ones who found it difficult to face their vestries when they were raising their quotas, and even more difficult to face themselves if they didn't. Some of these men rose to point out that the college work commission would overlap other work to some extent, and that the geriatrics commission would not be able to do anything but announce a problem everyone knew existed — namely, that there were not enough homes and other ghetto or jim-crow arrangements for old people.

These opponents knew they were playing an unpopular role. They would be accused of unfiliality, cold-heartedness, and that senile mentality which sees no future in anything but hoarding. Thus they made their remarks in a conciliatory tone, but they stuck to their position and almost won out.

The proponents of these measures spoke with infectious and attractive enthusiasm. Finally they announced that one of these commissions would cost nothing, and the other would be allowed to use only a few dollars left over from a previous survey in which the old people had overwhelmingly stated that they would not mind being in old folks homes if they were located in their own neighborhoods. So the two commissions were made official.

One year passed. The new budget of the diocese was placed before the delegates. There were two new items, one for each of these heretofore gratis commissions. The combined cost was now to be almost eighteen thousand dollars. This time there were no questions, no opposing voices.

This sum would keep a dozen or so old people for a year. It would keep up quite a few mission stations. But how insignificant and parochial that would be! A commission tackles problems from a much loftier point of view. It evaluates, tabulates, enumerates, corresponds with other commissions, visits the field in good weather, sends out reports, and does a hundred other chromium plated improvements on works of mercy or of evangelization.

If we were Mr. John T. Flynn, we should see in all this a vast plot. Being depressives rather than paranoiacs, we see it simply as a trend. Taxing and spending is in the air, and the resultant atmosphere makes it as impossilbe to kill commissions when they are aborning as when they are completely fossilized. Building a bureaucracy is in the blood, and it seems to infect Republican lay-delegates quite as much as Socialist members of Parliament.

If this is a trend, we wish the Church would take the lead in reversing it.

"QUOTES"

WHAT we are doing is to make it easy for the Russians to induce the Chinese to adhere to the Kremlin, and we are identifying ourselves with armed opposition to the great masses of Asia and to most of their intellectual and spiritual leaders. Against the advice and judgment of our European allies and of the strongest and the best of our disinterested friends in Asia, we have made it impossible for ourselves to take the only course by which we could hope to reduce the fearful odds against us. That is to refuse to regard China as a Russian satellite and to treat the government in Peking as if it were, so that it may have the chance and the reason to become an independent Chinese government.

—WALTER LIPPMANN

On The Assumption

WE hope all our readers were wise enough to go swimming on August 15th, because this is an infallible way of preventing any kind of illness for the next twelve months. We ourselves know it is so, for we were told about it by a girl who was majoring in biology at a Roman Catholic college. August 15th is the feast of the Assumption of the Blessed Virgin Mary.

This teaching of the Roman Church was this year made a basic tenet of their faith: it is no longer to be considered just a nice thought,

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but a necessary doctrine. Some of us will regret this, as being just another barrier to reunion between Rome and the rest of Christianity. But it is easy to see what brought it about. It is the latest step in a long process of the human mind which constantly attempts to disassociate God's love from his justice.

At first, the ignorant feared God the Father, but they loved Jesus! When the Church insisted that Jesus Christ was God, and revealed God, people attributed to him the harsh vindictiveness and irritability they had pictured God the Father as possessing. Thus we have such Advent hymns as the fearful and unhappy "Dies Irae" (468). The result was that people turned to the other members of the Court of Heaven for favors, to many saints, and to Mary the Queen. ("She is a woman, she will understand, she will speak for us.") It was very much like the approach to a worldly court.

Once the Blessed Virgin had assumed the role of mediator, it was only natural to give her a sort of Virgin Birth—the Immaculate Conception. Now the process has gone to full length in giving her a sort of Empty Tomb—the Assumption. The pleasing old Eastern feast of "the Falling Asleep of the Virgin Mary" was changed into a bodily disappearance.

Need we assume that we require a mediatrix between the Mediator and the flock he came to save? Need we say that it is repugnant to think that the body of the Blessed Mother should become a prey to worms; that he who was tempted in all points as we are would have assumed her body to the heavenly mansions to prevent this? Need we assume that the best answer to the materialism of the Communists, who pickled Lenin's body, is the Church which promulgates this very unspiritual doctrine? Does this add one iota to our gratitude and respect for the unassuming Virgin?

Our ancestors used to say, of the claims of Rome, that they were presumptions. At present we feel some of her doctrines are assumptions.

Why People Are Irreligious

BY
JAMES M. MALLOCH
Dean of St. James Cathedral, Fresno

PEOPLE who are indifferent or opposed to religion may be classified loosely as follows:

1. Traumatic (injured) Personalities. They are the religiously injured. Religion for them is associated with some injustice, persecution, extreme boredom, embarrassment, or other bitter experience. "They have become fixated on the trauma," as one psychologist puts it, "and have never matured in this region of their lives beyond the shock." "Preachers kids," retired ministers, and widows of clergymen are apt to be victims of remembered religious injuries. Many Protestants develop a sense of church dissatisfaction which is sufficiently characteristic of Protestantism to be called the "Protestant Peeve." Some of them are pathological demanders or pronounced introverts and get frustrated and infuriated when their demands are not promptly, fully, and constantly met.

Temporary relief from traumatic dislike of religion is often secured through praise, a pastoral call, election to a church office, coaxing and coddling, or some other form of flattery well known to Protestantism. A permanent cure can be had generally only through maturation, including the facing of life as it is. Sometimes it can be had by psychological substitution, such as the joining of a church like the Christian Science which eliminates "personal contagion."

2. Overoccupied Personalities. They are unreligious, because they find no time in their lives for religion. The machine age and overorganized materialistic society leave little room for the things of the spirit. Religion becomes indefinitely or permanently sidetracked. The cure for overoccupation is revaluation, resulting in the putting of first things first, and thereby recognizing the primacy of religion in life.

3. Confused Personalities. They are people who are left bewildered by the complexity of religion itself or by the sectarian and social competitiveness of Protestantism and Speculative Fraternalism. Failing repeatedly to make up their minds about religion, they finally drop the religious quest altogether and forget it. Mixed marriages are a prime source of religious confusion. Protestantism in general expects too much of run of the mill humanity and offers it virtually no simple religious devices comparable to the rosary in Rome for example. It expects everybody to be a judge of good preaching. Pentecostal sects meet the situation by noise, jazzy

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hymnology, excitement, and repetitious ejaculations which become practically as fixed in wording as rosary petitions. The only permanent cure for confusion, however, is the elimination of confusion.

4. Atheistic Personalities. They are against the gods and religion. In his book "Psychology of Religion," Paul E. Johnson of Boston University lists four motivations of atheism: (1) jealcus revolt or the Oedipus complex, a jealous desire to overthrow and supplant the father; (2) egotism, the overflow of the Freudian "Id"; (3) projection, the blaming of God or the universe for ones misdeeds or misfortune; and (4) rationalization, the victory of desire over reason. Atheism may be wishful thinking or evasion of pronounced order. In his book "The Individual and His Religion," Gordon W. Allport of Harvard points out that a militant atheist is a "reactive doubter" and perilously close to being religious, because he puts vehement emphasis upon the same focus of interest. Negatives shift into positives very easily. That is why Communism may be regarded as a religion.

Cures for atheism must be as varied as its causes. They generally lie in the realm of the emotions. Unlike people who suffer from traumatic conditions, atheists who are cured at all are almost invariably cured permanently.

5. Secular Personalities. They are religiously insensitive, just as some people are tone deaf or color blind. They have little capacity for religion. A distinguished psychologist calls them "non-religious personalities" by temperament, and says that they do not seem to require an absolutely embracing value or philosophy of life. For them matters are easily compartmentalized. They are incurious, content with a limited conception of the good. "Proximate values, not ultimate values, are what they sigh after."

Secular personalities can become at least mildly religious and often wholly cooperative with churches through an aroused sense of duty to themselves or to society. They usually have some rudimentary religious longing which can be used as the basis of moral appeal.

FIVE qualifying points must be noted: 1. Many people who say they are not religious really are religious. They simply do not know the philosophical and psychological meaning of the term religion. Everybody believes something and in something. People who say they have no religion often have a lively set of superstitions. It must be admitted that philosophers and theologians have not succeeded in defining religion beyond a vague and abstract discussion of its psychological correlates, their possible synergy, and their object in ultimacy. Possibly we can hope for better results from the work of psychologists in the field of religion.

2. Irreligious people, that is people who are violently opposed to religion, are usually in psychologic or psychiatric conflict. The cure for irreligion as a mental abnormality lies in the field of psychosomatic medicine and beyond the scope of this article.

3. Many people are only ostensibly unreligious or irreligious. They are just keeping up with the Joneses. They are slaves of the religious pattern or mores of their group. Strange as it may seem, this is often true in academic circles. The cure for this lies in the development of a sincere, genuine, conscientious personality and moral integrity. Some people apparently are just too lazy and procrastinating to be good church members. Maybe vitamin therapy is what they need!

4. Some people undoubtedly are just too ignorant of religion to be functionally religious. They have no language or other means by which to express their religious impulse. The only cure for religious illiteracy is the improvement and extension of religious education.

5. Many people are religiously inhibited by the essentially unreligious idea found in non-Roman Catholic Churches that it doesn't matter whether a member attends church or not. The cure for this unnatural reaction lies in the bringing of the Protestant philosophy of the Church into conformity to a normal psychology of organized religion.

Swimming and Praying

BY

HUGH McCANDLESS
Rector of the Epiphany, New York

ONE of the most important things we shall ever learn to do some summer is learn to swim. It will mean a great deal to us in later summers—and winters—for our peace of mind, our safety, and our pleasure.

One of the most important things—probably the most important thing—we shall ever do in our lives is to learn to pray. It will mean a great deal to us in good times and bad times, for our peace of mind, our safety, and our joy of living.

There are marked similarities in learning to swim and learning to pray.

When a little fellow is learning to swim, we say to him "Do this with your hands and this

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with your feet, and the water will hold you up." He may not say so, but he will probably think that sounds ridiculous. Everything else that holds you up is something you can cut with a knife or move with a shovel.

The same is true of praying. We say, "Clasp your hands and bend your knees," but it seems like the weakest thing in the world, and the poorest way to get things done.

We are used to air as an atmosphere. Water is a strange medium for us to live in.

Prayer also seems a strange atmosphere. (Just "saying your prayers" is like doing swimming exercises on dry land.)

In order to prove that people do stay up in the water, the instructor usually gets in himself and shows what happens.

The people who are best at teaching us to pray are those who tell us what it has done for them. They do not need to be great prayer-makers, any more than the best swimming teachers are great swimmers, but they do need to share their experience with us.

If a person has been around water and swimmers from an early age, he usually finds it easy to learn. The same is true of a person who wants to learn to pray.

Swimming and praying are both quite discouraging at first. Very often the swimming student is tempted to say: "Oh well, I'll be able to swim if I really have to." This may be true in some cases, but it may not. Not everyone who is thrown in the water learns to swim that way. Remember the king in "Hamlet"; he wanted to pray, he needed to pray, but he found he was not able to pray really, no matter how many prayers he said.

Or, the pupil may say: "Oh, I'll stick to bridges and boats." Boats are like the prayers of the Church, and bridges are like the prayers of others, but they are not always there when you need them.

Or, he may say: "Oh, I'll never go out over my head." That is something you can't prevent. Sometimes people find themselves way over their heads in some predicament, and the only way of praying they know is to say "Now I lay me down to sleep" or "God bless grandmother." You can't always live your life in shallow water.

Our Own Prayers

OR, the pupil may say: "I'll always wear a life belt." Wearing a life belt is a good gradual way to learn to swim; first you depend on it entirely, then you do a bit of swimming with it, and then—a terribly hard thing—you are able to give it up. It is like the prayers we learn to say by heart. First we learn to say them, then we learn really to pray them, then we finally are able to say our own.

When some one learns to swim, at first he does a great deal of splashing and hitting at the water, and doesn't get very far. Some people try to pray that way. They pray "God make me better; God give me the things I want; God make everyone happy, Amen."—without giving God a chance to say anything. And then they wonder why they don't get very far. When you start swimming or praying, the first thing to do is to relax.

Some instructors at girls' camps say, "Don't forget the water; just pretend you're a water lily and do a gentle slow dance, and you will find yourself swimming." I have always taught boys, and I never imagined that an invitation to do a slow dance like a lovely water lily would be attractive to boys, so I have suggested that they don't hit at the water, but treat it like a big strong teammate.

The same is true of prayer. Rufus Jones advised: "Let go—and let God." When we start to pray we should think about God thankfully and trustingly, and let him help us pray.

When you float in the water, you can just feel your body being buoyed up, and you realize that water is a friendly element. When you relax in prayer, you feel the spiritual forces about you, and you realize that the spiritual world is not so strange after all.

Many swimming teachers ask their pupils to sit in shallow water, to learn to put their heads under, to learn to open their mouths and eyes under water, and so forth before they begin to learn to swim. This gets them to realize what water is like. Then perhaps they have them hang on the side of a pool or swimming dock, or lie on a board, and kick their feet to see how the water acts when you move in it.

For the same reason, the Church teaches us a great deal about God, and then it teaches us to hang on to some definite duty and relate that duty to God.

By going to church and hearing the Bible we learn that God is not some one who will give us anything we happen to want whether it is good for us or not. He is not a magician who will change the laws of the universe to suit us. But he is our great Father and Companion and he desires our companionship.

We swim usually not to get to a distant point (walking or boating would be better) but for the pleasure of being in the water. So we should pray, usually, not to get anywhere or anything in this world, but to be with God.

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EPISCOPAL CHURCH NEWS

CONFERENCE ON HELPING AGED

★ Episcopalians Frances Perkins, the Rev. Beverly M. Boyd, officer of the Federal Council, and Canon Richard Williams of Washington Cathedral, played leading parts in President Truman's conference on aged, held in Washington August 16. Mrs. Perkins said that churches should do their utmost to play a major role in care for the aged rather than leave such care entirely to secular authorities with their often impersonal approach.

Canon Williams told the delegates that "too often grandmother stays at home as babysitter. Older persons are shunted aside in our own programs and left to their own little circles. We have to begin by changing our own attitudes toward the aged."

THE PICTURE ON THE COVER

★ Artist Kenneth George Gilson, British war veteran, is putting the finishing touches on murals showing birth and crucifixion of Christ, as the vicar, Esteban Cladera, looks on. The murals were recently dedicated at the Mission of the Holy Family, North Hollywood, by Bishop Bloy.

ARCHBISHOPS HIT NEW DOGMA

★ The Archbishops of Canterbury and York issued a joint statement on August 17 condemning the new Roman Catholic dogma of the Assumption. The doctrine teaches that the body of the Virgin Mary was preserved from corruption and assumed into heaven shortly after her death.

"We profoundly regret," the Archbishops said, "that the Roman Catholic Church has chosen by this act to increase the dogmatic differences in Christendom." (see editorial, page six)

ANNOUNCE PROGRAM FOR SYNOD

★ The synod of the province of the mid-west will be held at Kenyon College, Sept. 11-13, under the presidency of Bishop Ivins of Milwaukee. Bishops of the dioceses comprising the province are to report on various phases of work, with Presiding Bishop Sherrill featured with an address on the national work of the Church.

GERMAN PARISH GIVES THANKS

★ The National Council has received from Wiesbaden, Germany, a grateful letter telling of the resumption of worship in the Old-Kathol Parish church, made possible in part by the Episcopal Church's contribution through the Presiding Bishop's fund for world relief. The service was conducted by Bishop Steinwachs with assistance by Priest Eder of the local parish. At the opening, Eder "thanked with hearty words the Protestant Episcopal Church in America, for through its help it was only possible to restore the church. It would be absolutely impossible to restore our church as it looks now without the

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brotherly help of Protestant Episcopal Church."

During the service the Bishop offered prayers "for the benefactors which found a lively echo in the hearts assembled at the church."

CHURCHMEN ASK FOR PRAYERS

★ Clergymen and lay people of different denominations in Atlanta, Ga., have called upon President Truman to set a time for special prayers over the Korean war. They ask for a 15 minute all-network broadcast to be conducted by a Protestant minister, a Jewish rabbi and a Roman Catholic priest. Dean de Ovies is participating in the campaign.

In Oklahoma City Protestant churches united on August 11th for a 24-hour prayer vigil for world peace and justice.

LOS ANGELES HAS NEW GUIDE

★ A curriculum guide for the diocese of Los Angeles, embracing the eight southern counties of California, has been prepared by the division of Church instruction and has been released by the department of Christian education, it was announced by Miss Margaret Brown, assistant director. The 26-page guide has been prepared as a further response to Bishop Bloy's call "to know the faith in its wholeness, to practice the faith in its completeness, and to propagate it with vigor and with zeal." It also is a tool to be used during the new interim period when "we are preparing for the new curriculum, the family-parish program of Christian education," according to the foreword.

BENTLEY PREACHES IN CANADA

★ Bishop John B. Bentley, vice-president of the National Council and director of the overseas department, has accepted the invitation of the primate of the Church of England in Canada to preach at a service to be held in connection with the annual meetings of the House of Bishops and the executive Council of that church. The service will be held in St. Luke's Pro-Cathedral, Sault Ste. Marie, Ontario, on Wednesday evening, September 6.

JOSEPH McGEE OFFERS A PRAYER

★ Joseph E. J. McGee, verger of the Cathedral Church of Christ, Philadelphia, believes that stockholders meetings should be opened with prayer. He travels to Hoboken, N. J. each year and there requests of the chairman of the stockholders meeting of United States Steel that a prayer be said. It is becoming traditional for Mr. McGee to be asked to do the praying. He is 82 years of age.

NEW CHURCHES IN MICHIGAN

★ Ground was broken July 20 for a new church for St. Martin's, Detroit, where the Rev. James H. Morris is rector. Also a new church was dedicated by Bishop Emrich on July 23 for All Saint's, Houghton Lake.



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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Earth is the Lord's. By Abraham Joshua Heschel. Henry Schuman. $2.50.

A beautifully written and wonderfully illustrated account of Eastern European Jewry, bringing out its profoundly religious character, but at the same time its intense loyalty to traditionalism. It is the record of a precious human—very human—kind of life, indeed a wholly unique type of civilization, which has now, thanks to Hitler and his hellions, completely passed away. It seems to me that it is somewhat of an exaggeration, however, to say that this "was the golden period in Jewish history."

A Pictorial Gospel. By Eliot Hodgkin. Macmillan, $3.50.

Truly "good news" is this presentation of the gospel narratives in picture book form. The collector has included all of the recognized masters, which makes of the book the enjoyable experience of walking through a familiar gallery, but, in addition, there are delightful drawings from breviaries, codices and old Bible histories rarely come upon. Some of the pictures from private collections like "The Hireling Shepherd" of P. Breughel and Blake's "The Soldiers Casting Lots" are significant. The two pictures by Hans Fries from Fribourg suggest a startling XVth century parallel in lively biblical depiction to the current "In Our Image." The plan is right with the story (A. V.) on the left-hand page and the illustration facing it; the format is attractive. This is a superior "gift book," but you will want to keep it for yourself.

—Jean H. Johnson

Thanking God. By Olga P. Burton and Joan Gale Thomas. Morehouse. 30c.

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NEWS OF OTHER CHURCHES

FEDERAL COUNCIL URGES ECONOMIC IDEALS

Science and a free economic system fail to solve the problem of society unless they are accompanied by the practice of Christian ideals, according to the annual Labor Sunday message issued by the Federal Council of Churches.

"Despite all our resources," the statement said, "we have not been able to meet even the basic needs of many people at home and of millions throughout the world. Unless we continually seek to make the convictions we hold as Christians operate in the work that is our livelihood, we invite moral decay."

The message warned against allowing the national economy to become habitually dependent on "artificial supports" such as military expenditures. "We must strengthen and improve those elements in our economic system," it said, "which will enable us to maintain continued high levels of employment and productivity without such supports. To do this we must declare unremitting war on poverty, ignorance, greed, and prejudice."

The message declared that "the Christian can never accept the doctrine that unemployment and hunger are inevitable any more than he can accept the doctrine that war is inevitable."

Intended to be read in churches throughout the country on the first or second Sunday of September, the statement was approved by the Council's executive committee and issued through its department of the church and economic life. Church people were urged to familiarize themselves with the problems of wage earners and with organized labor's contribution to industrial progress and harmony. They were encouraged to correct injustices in the social order and to oppose abuses of economic power by labor as well as by management and other groups.

MACKAY SEES NON-RECOGNITION OF CHINA A MISTAKE

Failure of the United States to recognize Communist China was "a very decided mistake," Dr. John A. Mackay, president of Princeton Theological Seminary and chairman of the International Missionary Council, said at a Lutheran conference at Northfield, Minn. Although the Korean war has made the situation more difficult, a way still should be found to give recognition to the new Chinese order.

Dr. Mackay, who is also president of the board of foreign missions of the Presbyterian Church in the U. S. A., said "the present danger is that we alienate entirely the Chinese people and risk the tragic possibility of war with China."

ANGLICANS OF INDIA NAME METROPOLITAN

Bishop Arabindo Nath Mukerjee of Delhi has been elected bishop of Calcutta and metropolitan of the Church of India, Pakistan, Burma and Ceylon. He is the first native to hold the Church's top post.

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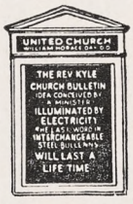
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PEOPLE

DEATHS:

ROBERT CARTER JETT, 85, Bishop of Southwestern Virginia from 1920 to his retirement in 1938, died August 9th at his home in Roanoke.

CLERGY CHANGES:

G. BURTON HODGSON, assistant at Christ Church, Dearborn, Mich., is now rector of St. Paul's, St. Clair, Mich.

JOHN L. COTTRELL, formerly of Montana, is now in charge of St. George's, Milford, Mich.

BENJAMIN A. MEGINNIS, former navy chaplain, is now rector of the Nativity, Dothan, Ala.

JOSEPH W. PEOPLES, rector of St. John's, Chicago, has been called back to active service as an army corps chaplain.

J. EDGAR EDWARDS, clergyman of another communion who plans Episcopal ordination, is in charge of St. Peter's, Hillsdale, Mich.

FRANK L. TITUS, assistant sec'y of the overseas dept., National Council, becomes rector of All Saint's, Syracuse, N. Y. in Sept.

PHILIP J. DAUNTON, formerly an instructor at the Church Divinity School of the Pacific, is now curate at St. Clemen's, Berkeley, Cal.

WILLIAM B. MURDOCK, formerly curate at St. Paul's, Burlingame, Cal., is now vicar of St. Andrew's, Lomita Park, Cal.

MILTON G. NICOLA, formerly vicar of St. David's, Pittsburg, Cal., is now vicar of St. John's, Capitola, Cal.

ORDINATIONS:

LESTER W. McMANIS, in charge of St. John's, Decatus and St. Timothy's, Athens, Ala., was ordained deacon on Aug. 16 by Bishop Carpenter at Trinity, Florence.

F. ROBERT DAVIDSON, graduate of Virginia Seminary, was ordained deacon by Bishop Emrich on July 29 at St. Columba's, Detroit. He is assistant at St. Paul's, Flint.

PHILIP J. DAUNTON was ordained priest by Bishop Block at St. Clement's, Berkeley, Cal. He is to be an instructor at the Church Divinity School of the Pacific.

ROBERT S. MORSE was ordained deacon by Bishop Block at St. Paul's, Burlingame, Cal., where he is curate.

BURKE INLOW was ordained deacon on July 21 by Bishop Block at St. Luke's, San Francisco, where he is curate.

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Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

ARTHUR A. SWANSON
Methodist minister, Lundy's Lane, Pa.

Please add my name to the other names which come into your office for the settlement of the Korean dispute by reconciliation for a just settlement. This Bath of Blood so soon after the last horror of bloodshed and suffering is wholly uncalled for, costing precious lives and outlay, which and because of which, the neediest and poorest on earth are compelled to do without and further adds to still greater suffering. It's so shocking and awful that unscrupulous heads of nations plunge millions and themselves into pitfalls and death.

PAGE TREDWAY SR.
Layman of Little Falls, N. J.

On a business trip this week to one of our largest cities I noted the following: In the heart of the business district stands a Methodist Church. A sign board — dignified but large enough to be read by passersby in a car—announces the preachers for the two summer months—a prominent clergyman each Sunday, some of them nationally known. Two blocks away is an Episcopal Church, about the same size as the Methodist—its bulletin board announces the service for the following Sunday, with sermon by the curate.

A mile or so from downtown on one of the main arteries is the Cathedral of the diocese—its bulletin meekly announces that the preacher next Sunday will be a member of the Cathedral staff. This thoroughfare rolls on, the neighborhood becomes distinctly residential and we find an especially handsome Episcopal Church —sermon by the curate. Exactly one block behind is a Disciples of Christ Church. It has a sign announcing summer preachers—prominent names —and one of them no less than an Anglican bishop — and an Episcopal Church only a block away!

All this strikes me as an example of the so-called "Protestant bodies" using the summer months as an opportunity to put their best foot forward and the Episcopal Church using them as an opportunity to coast along and do the minimum.

Does our Church not have sufficient top-flight preachers among its bishops and other clergy so that during the summer the key parishes in large cities could provide a program on a par with that of neighboring Protestant churches? Or do these fellows have such a strenuous winter that they must vacation all summer, perhaps preaching, occasionally at some St. Juniper's-by-the-sea.

It may be argued that preaching is not important in the Episcopal Church. If so, it should be abolished altogether. A poor sermon can be just as long as a good one.

I do not mean to pass judgment on the young men who do our summer preaching. Being confined to my own organ bench even Sunday, I seldom hear them.

JEROME DAVIS
Author and Lecturer

On my return from a trip to Europe where I have been studying the cooperative movement I find your letter about signing the statement on the Korean situation. I am of course happy to do this. More power to you in the great work you are doing.

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THE
Witness

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September 7, 1950



CHAD WALSH

See Announcement on Editorial Page

DR. GRANT REVIEWS PRAYER BOOK STUDIES

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★

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Prayer Book Studies Praised By Witness Book Editor

Says Work of the Liturgical Commission Is Outstanding Performance

BY
FREDERICK C. GRANT
Book Editor of The Witness

★ The standing liturgical commission of the General Convention has been receiving suggestions for the improvement of the Prayer Book almost since the adoption of the latest revision in 1928. This does not mean that the new Prayer Book is unsatisfactory, but the opposite—or almost the opposite! The new book is so great an improvement over the 1892 revision that it has inspired the widespread hope that an even greater improvement can be achieved. In spite of opposition to further revision observable here and there (some dioceses have even adopted resolutions opposing any revision), there is no way to prevent those who love and constantly use this book from desiring to see it made more perfect. In fact it would be very unwise to forbid that desire, and to insist that what is now "good enough" should not be tampered with. "Let well enough alone" can be a disastrous maxim in spiritual matters. Here certainly the better may be the enemy of the best.

The commission has very properly assembled all available suggestions, analyzed and evaluated them, and in the light of sound historical research has proceeded with various proposals which ought someday, after thorough discussion, throughout the church, to be presented for adoption. This is a much better way than suddenly to rouse from our slumbers once in thirty or forty years (not like a giant refreshed) and indulge for a decade in feverish Prayer Book revision—and then lapse back into somnolence. A living Church, with a living liturgy, requires a constant and continuing "liturgical movement." We are very fortunate, in the Episcopal Church, in the thorough scholarship, the balanced judgment, the deep religious convictions of the men on our standing liturgical commission. What they propose deserves the most thorough and careful consideration by every one of us, from the oldest and wisest bishop to the youngest confirmation candidate. For the Prayer Book is first of all our common book of prayer, full of contemporary relevance, and secondly it is the current representative of the Church's great liturgical tradition, now nineteen centuries old, a tradition with a certain fundamental and inalienable character which must be preserved as long as the Church continues to pray and to stand for that specific, world-wide, catholic, historic religion known as Christianity. What binds together these two features of the Prayer Book's current and contemporaneous relevance with its historical continuity and fidelity is the profound reality, even realism, of its whole tone, outlook, and theology. For the Anglican Prayer Book is something more than a well-chosen collection of prayers, of the kind it happens that Anglicans like to say: it is our standard of theology, and it means to us all that the long catechisms and confessions of other reformed Churches mean to them. Hence the commission is also wise in declining to approve any proposal that might destroy the existing theological balance and proportion of the Prayer Book. It is no partisan book that they have in their hands, but the Prayer Book of the whole Church. It would be the greatest tragedy if any one party or group made off with it and fashioned it "nearer to the heart's desire" — whether Anglo-Catholic or Evangelical, Pro-Roman or Modernist. It is and must remain the great book of common prayer.

Baptism and Confirmation

The present volume of studies first deals with the history of the rites of Christian Initiation, and then proposes a revision of the services of Baptism and Confirmation. The historical chapter is very important, and should be read carefully by everyone who feels called upon to make any comment on the proposals for revision! Here in brief compass is more information upon the history of the two rites than is to be found in most essays or articles of twice its length. As to the proposed revision itself, the leading features are a reduction in length of the service (for example by the omission of the silly question, "Hath this child been baptized, or no?"—a question no

Prayer Book Studies. I. Baptism and Confirmation. II. The Liturgical Lectionary. Church Pension Fund. $1.00.

longer important, since repeated baptism is not now believed to ward off measles or whooping-cough!), a better scripture lesson for adult baptism, a better presentation of the contents of the creed, a question to sponsors ("Wilt thou undertake to set him an example by the faithful exercise of the duties of a Christian?") and a better form of the question, "Wilt thou endeavor to bring this child . . . to the bishop . . .?"

The leading features in the revision of the Confirmation services are the expansion of it, especially at beginning, into a short independent service of worship (since Confirmation often stands alone, as a service apart from Morning or Evening Prayer), a good lesson (from Ezek. 36:25ff.), a reformulated prayer, "Send into their hearts . . . thy Holy Spirit," and a better formula of administration, "Confirm, O Lord, this thy Child . . ." (instead of the old "Defend, O Lord . . ."). Provision is also made for a wonderful service in which adult baptism can lead on directly to the order of Confirmation. I should like to attend such a service—it sounds perfect!



WILFORD LAYTON

Organist and choirmaster at St. Paul's, Flint, Michigan, he is now also a priest and assistant to Rector Franklin Bennett

Speaking only for myself, as one reader of the proposal but one who was long a parish priest, I would like to say that I think the commission has performed an excellent work of revision, and one that I hope will be adopted. Getting back to the fundamental New Testament doctrines which we Anglicans profess means getting quite a long way behind Luther and Calvin—and even Cranmer—as well as behind Trent, not to mention 1552 and 1549. It takes genuine scholarship to go back to the Fathers and learn anything, and back of them to the New Testament; and our commission has shown good evidence of sound theological scholarship. My only criticism concerns something that they are not responsible for: I still think it would be clearer and simpler to have two baptismal services, one for children, one for adults. It is my experience that combining the two is no advantage. But many of the clergy hold the opposite view!

The second part of the book, far the longer (pp. 39-117) deals with the Liturgical Lectionary. Here the Epistles and Gospels of the liturgical year, the seasons and their sequences, the fixed holy days, occasional services, repetitions, and the text of the liturgical selections are all dealt with in detail. A careful reading of this section will make clear at once the immense amount of labor that has gone into this part of the proposed revision. Again, the historical introduction is of paramount importance, and no reader should skip it. There already is a system in the liturgical sequences and selections found in the B.C.P. — though it results now and then in poor or inappropriate choices. The commission proposes no new system, but only the improvement of what we already have—of what the Western Church has been trying to say, liturgically, since the 7th century! The proposals are relatively few, and are summarized on pp. 108f. On the whole I believe they are all an improvement over the present Epistles and Gospels. The reasons for rejecting many of the proposed changes are sound, even though they may strike some of us as too conservative. It is noteworthy that the suggestions contained in Professor Easton's and Dean Robbins's book, "The Eternal Word in the Modern World" (1937), have had great and deserved weight with the commission. That book was one of the most important liturgical works ever produced in the Anglican Church.

Finally, the proposed revision of the text, not going the full length of the R.S.V. (whose value is noted) or other modern versions, is most excellent. "Weapons" is surely better than "armour," "food" than "meat," 'cause to sin" than "offend," "reverence" than "worship," "grain" than "corn," and so on —in most passages from the Bible. And the words proposed are not new-fangled but old and venerable and both accurate and clear. Once more, the last word should be with scholarship: What does the New Testament mean? But not the only word, perhaps: for any revision of the B.C.P. should keep the Prayer Book what it is, neither wholly up to date nor wholly archaic, but in the traditional (but well understood) language of Christian devotion.

We greet this first of the "Prayer Book Studies' with enthusiasm, and hope that it will have a widespread and favorable reception and discussion. Whenever revision again takes place, be it in ten years or in fifty, let us hope it will be guided by the same conscientious, loyal, devout, and thoroughly critical scholarship that characterizes this magnificent little volume.

LEADERS TRAINING SCHOOL

★ A training school for youth leaders of the province of New England was held at the GFS holiday house, Caanan, Conn., over the Labor Day weekend.

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EPISCOPAL CHURCH NEWS

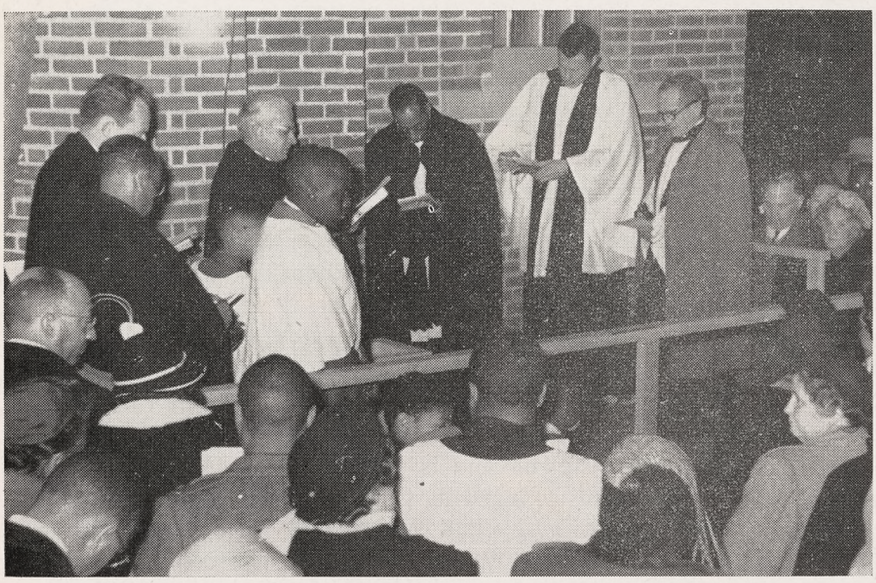
WITNESS PEACE STATEMENT

★ The statement calling for support of the World Council's call for "a just settlement by negotiation and conciliation" of the hostilities in Korea, published in The Witness of August 10, has to date been endorsed by 565 churchmen. Methodists lead with 208 signers, mostly ministers, including another district superintendent, the Rev. J. Clyde Keegan of Wyoming.

Since the report in our August 24 number there have been 32 of other Churches besides Methodists and Episcopalians to sign, including Prof. Henry N. Wieman of the University of Oregon; the Rev. D. B. Cloward, an executive of the Baptist Convention; the Rev. T. Chipman Day, associate in religious education of the Massachusetts Congregational Conference; and Dean R. C. Snodgrass, a Disciple, who is head of the Brite College of Bible at Texas Christian University.

As for Episcopalians, a note arrived from Bishop Moulton, retired of Utah, after our August 24 issue was off the press in which he says: "I did not receive your call for peace in time, otherwise I should have been the first to sign. Please sign me. The world's mind is on peace, not war." Others to endorse the statement, in the order in which they were received, are: Mrs. Henry Hill Pierce who has been closely identified with the World Council since it was organized; the Rev. Charles Martin, rector of St. Albans School, Washington; the Rev. George Easter of St. Louis; the Rev. George A. Taylor of Baltimore; the Rev. Allen F. Kremer, chaplain to Episcopal students at the University of Pennsylvania; Agnes M. Chambers of Houston, Texas; Jeanne F. Clark of Houston; the Rev. C. R. Peck of Boston; Walter Hood of Charlestown, Mass.; the Rev. E. Jerome Pipes of Rapid City, S. D.; Frances C. Norton of Winsted, Conn.; the Rev. and Mrs. W. B. Spofford Jr. of Parkville, Mo.; Mr. Henry C. Ibbotson of Brooklyn; Lulu Pann and Alice P. White of Riverside, Cal.; Marjorie P. James of Long Beach, Cal.; Carolyn Herndon of San Francisco; Mrs. Alice Kamp of Jamaica, N. Y.; Margaret Munsterberg of Boston; the Rev. Kenneth deP. Hughes of Cambridge, Mass.; the Rev. F. V. Carthy of Cranford, N. J.; Mr. W. Kenneth Frederick, vestryman at Cranford, N. J.; Edith M. Douglass of Asbury Park, N. J.; the Rev. Peter H. Paulsen of Los Angeles; Miss L. B. Hugus of San Francisco; F. L. Kershaw of Spokane; Mrs. Barclay H. Trippe of Easton, Md.; E. Margaret Brown of Philadelphia.

Also, just as we were to go to press with this number, we received the endorsement of the Rev. Guy Emery Shipler, editor of our contemporary, The Churchman.



BISHOP McKINSTRY lays the cornerstone for the new St. Matthew's, Wilmington, as Vicar Richard E. Horsley and members of the congregation join in the service

NEED TO PRACTICE CHRISTIANITY

★ Communists as evangelists make Christians look sick, Rotarians of Walla Walla, Wash., were told by Churchman Paul Rusch, formerly a colonel on General MacArthur's staff in Japan. He added however that the Christian world can outstrip the gains of the Communists in the Orient, by demonstrating through the practice of Christian brotherhood in all walks of life, that it is preferable and more workable.

MISSIONARIES IN JAPAN

☆ The army post office facilities (APO 500) that have been extended to all missionaries in Japan for the past year or more were discontinued on September 1. Letters to them must now be sent through regular channels.

PAYMENTS REPORTED VERY GOOD

★ Treasurer Russell E. Dill of the National Council reported that payments to the Council are excellent. As of August 1 last year payments equalled 108% of the amount due. This year payments on that date were 114%.

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EDITORIALS

Destination Moon

THERE is a new motion picture entitled "Destination Moon." As the title indicates it is a science-fiction adventure film of a trip to that planet. The picture, we are told, "follows the indications of the latest works and discoveries of today's top scientists." There is a space ship, and magnetic shoes to keep the adventurers standing when the lack of gravity in the intersteller spaces would have them floating about. The cast of characters includes a retired army general, an atomic scientist, an important industrialist, and a guy from Brooklyn. All this and technicolor too. "Destination Moon" is good clean entertainment. It is colorful, authentic, and of course as exciting as a trip to the moon could be. For earthbound folk it is really a thrill, and, of course, we like thrills once in awhile.

Nevertheless in "Destination Moon" there is another indication of the tempo of our times. New worlds to conquer. New worlds to explore and to control. One of the characters points this out when he says that whatever country controls the moon as a defense outpost will control the world. Those in authority in the military, atomic and industrial fields, as represented by the characters in the picture, are seeking new worlds to conquer and to control. But no effort is being made to conquer and control the one region which can bring peace—the heart of man. Centuries ago God spoke to his people through Jesus Christ. "Seek ye first the Kingdom of God," and "the Kingdom of God is within you."

After all, the causes of conflict between nations are lust, fear and anger. These have their origins in the hearts of men. We hear much of our national prosperity and that we must preserve it. This is good enough, but what is called national prosperity may be confused with the lust for the satisfaction of our primitive appetites. We hear much of national security, but national security may be confused with fear. We hear much of patriotism, but patriotism may be confused with anger.

Perhaps the nation which controls the moon will control the world. Nevertheless we feel that the industrialist, the retired army general and the atomic scientist are all going in the wrong direction. First there must be removed the causes of war—lust, fear and anger. These things are not found in seeking new worlds, but in the hearts of men. This we were told centuries ago.

You will enjoy "Destination Moon." It is good entertainment, but remember that it is an indication that those involved are headed in the wrong direction. If western civilization is on its way to the junk pile of history it would pay us if we sought the real cause of the troubles, the lusts, the greeds, and the angers which ferment in the hearts of men.

"QUOTES"

I DO NOT despair in this dark hour. On the contrary, to me it is the darkness of the thunderstorm just before the skies clear and the glorious sun bursts forth. I feel so partly because of the sheer necessity of mankind finding the true way. I feel so also because of the substantial degree of enlightenment we have achieved, because of the resources we possess, because of the common fear of international suicide from atom warfare that forces us to refuse to die by our own hand. I feel so finally because there are great spiritual forces at work in the world with a burning desire to achieve the good life for mankind that will not be denied.

—DEWEY ANDERSON
Director of Public Affairs Institute

New Editors

THE picture of Chad Walsh has been on our cover before, but we are so happy to announce that he is now a Contributing Editor of The Witness that we run it again. As we are sure most of you know, he is a priest who is on the faculty of Beloit College, and is the author of a number of books which have won him a large following, both within and outside the Church. The first of two articles on the Holy Communion will appear in our issue of September 21 when we return to our every week schedule.

We are likewise happy to announce that Hyatt Howe Waggoner, professor at the University of Kansas City, is also one of our Contributing Editors. Dr. Waggoner is a new-comer to the Church and is to present the viewpoint of a recent convert in three articles that will follow the two by Chad Walsh. The title of his articles is "What's Wrong with the Episcopal Church," with this footnote on the first page of his manuscript: "I should like to forewarn the reader that these articles present only one-half of the whole

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subject. The other half is "What's Right with the Episcopal Church." It is our hope to persuade our contributor to deal with this latter subject also, again from the point of view of a new-comer.

We know that our readers will share our delight in welcoming these two distinguished scholars to the staff of Witness writers.

The Value of Travel

By HUGH McCANDLESS

Rector of the Epiphany, New York

ALTHOUGH Jesus lived most of his life in a country about the size and shape of the state of Vermont, he was a great traveler. Good travel does not consist of going far, but of observing closely and sympathetically. You will see more of any city, foreign or American, by taking a walk or riding on a public bus, than you will by taking a sightseeing car.

Our Lord spent his early childhood as a displaced person in Egypt. The high point of his later childhood was his trip to Jerusalem where his parents lost him in the temple. As a preacher he wandered in Galilee. And the last journey he took was again to Jerusalem where today you can follow his last walk of all—carrying his cross out of the city to the hill of crucifixion.

Christianity has been spread over the face of the earth by travelers. St. Paul was the first; he was converted on the Damascus Road, let over the walls of a city at night in a basket, and shipwrecked while he was in chains. His adventures are all the more remarkable because he was a sick man. Part of our Bible consists of letters he wrote to friends he had made in various cities.

St. Paul was followed by other great travelers —the early saints, like Patrick, who journeyed back to convert the Irish people who had kidnapped him, and others whose names I have not time to mention, much less their adventures. St. Francis' friars and the Lollards in England, and the Jesuits who opened up Canada, and the Methodist circuit riders, and Bishop Tuttle in Ohio, who did all his reading on horseback, are only a few of the people who carried on in St. Paul's footsteps.

Pilgrimages have always played a great part in our religion—you remember the search for the Holy Grail, and Chaucer's Canterbury Pilgrims, and you know perhaps people who have gone to see the Passion Play at Oberammergau. Phillips Brooks wrote "O Little Town of Bethlehem" while on a trip to the Holy Land. The year 1950 is seeing a great pilgrimage of Roman Catholics to Rome. One of the great classics of Protestant religious literature is Bunyan's "Pilgrim's Progress," in which life is pictured as a journey, and from Bunyan's writings is taken the poem "He who would valiant be."

One thing we must remember as we travel—in everything we say or do, we are either missionaries for Christianity or missionaries against it. Our actions will either make our Church, our country, and our way of living more admired or less admired by the people among whom we journey. No one who ever leaves home can avoid this responsibility.

Types of Travelers

LIFE is indeed a journey and all of us are only passing through this world.

The parasite travels because he spoils for himself every place he lives in. The gypsy must get along before people have found that he had been a thief and a cheat. Many people travel through life that way, and their lives are never richer for it.

The pioneer makes the world a better place as the parasite makes it a worse one. When his journey of life has ended, he is remembered with gratitude by those who follow.

The prodigal spoils things for himself by being selfish and wasteful. He can have only what he can buy; his friends are usually false and soon forget him, when he passes on to the other world.

The expatriate has forgotten his true home in his enjoyment of this life on earth—he has forgotten his own native language. Such people think death an awful tragedy.

The provincial is the opposite. He thinks everything is better at home. Show him the Parthenon, and he will say that South Station is bigger. In the journey of life, this attitude is right, because everything in our true home, heaven, is much better than it can be here. But the things of heaven, beauty, truth, and goodness, can also be found here.

The pilgrim is the best traveler of all on the road of life. He knows where he is going, but he can still enjoy the things that happen on the journey. Most important of all, he does not encumber himself too much with the baggage of this earth, and thus he is less apt to faint when the road is long and hard, and less apt to lose his way back to his heavenly father's home.

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Functional Liturgics

BY

GORDON C. GRAHAM

PUTTING ON A SHOW

THE phrase, "Putting on a show," can be used to describe what human beings do when they try to give expression by signs, sounds and actions to what is more than the biological needs of their animal natures. Dancing, painting, speaking, music, all come under this head—so does religious worship, which is a sort of combination of all of these. Animals do not worship, and man according to anthropological evidence, ceased to be an animal when he began to worship. Worship, therefore, is a sign of man's evolution. This is equally true when we compare man with the modern machine. Machines show increasing signs of doing almost everything that man can do—except to worship. Perhaps anthropologists of the future will say that mechanized man was saved from becoming a machine by the revival of religious worship.

Human evolution can only be maintained, therefore, by developing the reality of religious worship. This reality means first of all what is physical and human so that worship must be frankly regarded as a kind of show. There are, of course, many sorts of shows in life but they are only "make believe" and serve chiefly to provide pleasure and escape. The Christian religion, in its worship has a "holy show" to offer which is both humanly and divinely real. It can be expressive of all of life both in this world and "as it is in heaven." It must, however, be real in the sense that it rests upon a content of physical, social and spiritual action that actually does exist. Worship must be a worthy performance, not just while the show is on, but both before and after.

The holy show of Christianity is, of course, the Holy Communion Service, also called the Holy Eucharist or the Holy Mysteries. It is the show because it displays all the characteristics of universal and living drama—purpose, progress and ordered structure. From this point of view, (as well in keeping with other articles in this series) the most descriptive title of the Christian holy show comes from the New Testament — "The Breaking of the Bread." An uninformed observer from outside would witness actually just this, in five acts. (For convenience reference to the wine is omitted.) First, the bread is prepared—a process which begins long before the particular performance starts. Second, the bread is taken up and put upon the altar by all those who are taking part. Third, the bread is "spoken over" and broken. Fourth, the bread is distributed to the people for their consumption. Fifth, these people are dismissed into the world from which they came.

Christians understand this holy show to be an expression of the whole drama of the divine redemption of the world. Primarily, it exhibits to Christians what God is doing by his incarnation, death, resurrection and the coming of the Holy Spirit. The catechism says that "the sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." The meaning of "The Breaking of the Bread" is clear but it does not work its impression by any magic or merely technical skill. Just as there can be no Bread of Life given to the people unless they first bring to the altar the bread of the world; so they can only learn from this drama in proportion to what they express by the bread which they bring.

Next: Dramatis Personae.

Office of a Priest

BY

GEORGE I. HILLER

Rector of Trinity Church, Miami

IF you ask the average Churchman about the duties of the priest, you would at the best get a rather vague reply. In fact some of us who have had the office for many years would be long put to it to describe the job. The first inclination would be to go to the language of St. Paul and try to describe the "care of all the churches" and the trials, etc. of the administrative office.

Certainly the priest is expected to be an executive. Many of us are not, and that is a measure of the criticism which is leveled at us. A goodly knowledge of business and the methods of administration on a business basis, is required if the parish is to be kept in the middle of the road. Knowledge of music, ability to handle people in the various relationships in which they must work; a long memory, a length of sympathy and understanding, a knowledge of psychology, and infinite patience, beyond that with which the human being is endowed, are required.

He should of course, be able to preach and write with a knowledge and understanding which in itself requires years of reading and study. He should be available at all times for a round of duties having to do with details and administration. He should be a scholar and student—but also a business man.

He should dress and conduct himself with

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decorum and dignity, and at the same time he should be a good fellow and meet everybody on his or her own ground. He must not be a "stuffed shirt"—nor yet a play boy.

He should have a conviction, based on knowledge, about the social and political issues of the day. If he expresses any such conviction he is a bigot to those who disagree. If he does not express conviction of such issues he is spineless and incapable of thinking.

Now the Prayer Book says "the office of a priest, is to minister to the people committed to his care; to preach the word of God; to baptize; to celebrate the Holy Communion; and to pronounce absolution and blessing in God's name."

In the average parish it seems to me these are the things which the people least expect of a priest.

Sheep and Chickens

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

SHEEP and chickens run a close race for the prize of stupidity and general incompetence. When Peter compares us to sheep (I Peter 2:25) and Jesus refers to us as chickens (St. Matt. 23:37) they are pointing to our need for someone to look out for us. We cannot be trusted to do what is best.

The good shepherd or chicken farmer tries to keep his charges out of trouble. But he often finds that they get into it just the same and have to be rescued. He needs to be a man of saintly character and infinite patience.

Fortunately the "shepherd and bishop of our souls," the Lord, Jesus, is saintly and patient, persistent and loving. He not only gives us ample warning of what to avoid and clear directions on what to do but he also comes after us when we get into trouble and walks with us through suffering and death.

If you have tried to correct a fault in yourself or to help a child or a neighbor or your pastor or anyone to see some simple truth and be guided by it instead of by habit and prejudice, you know how very much we do resemble sheep and chickens.

As far as I can see there is not much to be done about our helplessness except to recognize it and give thanks to God that we have a Good Shepherd. God does not expect us to be different from the way he made us but he does expect us to realize our short-comings and to heed the voice of the one who has charge of us.

Do You Like to Go to Church?

By WILLIAM PAUL BARNDS

Rector of St. Matthew's, Lincoln, Nebraska

THE Psalmist who wrote "I was glad when they said unto me, we will go into the house of the Lord" was expressing a true religious emotion. Certainly the people of God should enjoy worshipping their Heavenly Father. Some people go to church from a sense of duty, and that is sufficient reason for going, because it is our bounden duty to worship God every Sunday in his church. Some go from force of habit, and church going is an excellent habit to form. Some go only once in awhile—perhaps because of sentiment, notably at Christmas and Easter.

Whatever may be the reasons which cause people to go to church, those who go have missed a real Christian experience if they have never really been happy about going to church, and genuinely enjoyed worship. To be sure moods vary, and a devout person will sometimes have times of spiritual dryness and perhaps depression, but basically we ought to enjoy being in church and find a fine delight in Christian worship. The person who never has this feeling needs greatly to take stock of his spiritual life, because something is not as it should be.

Apparently there are many who do not like to go to church, for if they did, they would go. Taking into account individual notions and pet peeves on the part of some, it is still a serious problem that only a minority of Christian people worship God regularly in church. Surely among Episcopalians, where we have such a magnificent Prayer Book, which provides a means for worship which appeals to spiritually alert people, and which has developed throughout centuries, there is some spiritual lack in the person who does not like to go to church.

CHAD WALSH

The first of two articles by this brilliant writer on

THE HOLY COMMUNION IS SEDITION

will appear in the September 21 issue
Other fine articles will follow in our Fall numbers

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EPISCOPAL CHURCH NEWS

BISHOP DEFENDS PREACHER

★ The right of a minister to preach that war is un-Christian was defended by Bishop Penick of North Carolina, who acted in reply to complaints about sermons of the Rev. David W. Yates, rector at Chapel Hill. Declared the Bishop: "We believe in freedom of speech. Mr. Yates is a man of conviction and intelligence who has the courage of his convictions. He is entitled to speak the truth as he sees it."

Members of the congregation had protested two sermons by their rector on "why a Christian cannot go to war." He also, according to reports, announced at services that he had blanks for conscientious objectors and would be glad to assist any members who wished to file such papers with their draft boards.

DENTAN TO LEAD CONFERENCE

★ Prof. Robert Dentan of the Berkeley Divinity School is the headliner at the Connecticut teaching institute, to be held Sept. 9-10 at Hartford Seminary. Other leaders are the Rev. Lincoln Taylor, O.H.C.; Mrs. Guy O. Howe of St. James', West Hartford; Miss Mary Hyde, Christ Church, Greenwich; Miss Elizabeth Wynkoop, Trinity, Hartford; Mrs. Helen Prange, director of children's section in the Stamford library; Canon Clinton R. Jones of Christ Church Cathedral, Hartford; Rev. Douglas H. Loweth, Christ Church, Norwich.

RIGHT TO SPEAK FOR PEACE

★ A number of prominent citizens, including religious leaders, issued a statement August 28 scoring attempts to interfere with the rights of people to speak for peace as they see it. They called upon the mayors in 192 cities and upon President Truman "as sworn defenders of the U. S. constitution, for the sake of our country's good name, to act at once against those who seek to interfere with the right to petition, speak or act for peace."

Episcopalians among the seventy to issue the statement were Bishop Parsons, retired of California; Emily Greene Balch, 1946 Nobel peace prize winner; Dean Wilbur G. Katz of the Chicago Law School; Stringfellow Barr, former president of St. John's College, Annapolis; the Rev. Fleming James, former dean of the seminary of the University of the South; Vida D. Scudder of Wellesley.

EPISCOPAL HOUR TO START

★ A network of 140 stations covering the south and southwest will launch the Episcopal Hour of October 1, at 8:30 a. m. The speakers for the five Sundays in October are Bishop Louttit of South Florida; Bishop Dandridge of Tennessee; Bishop Wright of East Carolina; Bishop Henry of Western North Carolina; Bishop Clairborne, suffragan of Alabama.

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BOSTON CLERGYMAN IS SILENCED

★ The Rev. Robert M. Muir has been serving Christ Church and St. Chrysostom's, both of Quincy, Mass., during the illness of their rectors, the Rev. Chester A. Porteus and the Rev. John F. Kolb. He was dismissed however because of his support of the so-called Stockholm peace appeal. Senior Warden Rubric G. Balcom of the former parish said that he had told Mr. Muir not to come back, adding "I have received many calls from parishioners objecting to his preaching. I feel that he is not a communist but has been misled by communist fronts." Rector Kolb of St. Chrysostom's said that he ordered Muir not to return because "I felt he was a communist sympathizer and that he was using the Church for communist propaganda. In his arguments he talks like the communists do—he takes every fact that you put before him and twists it to his own end."

Muir is associated with the Rev. Warren McKenna, rector of St. John's, Roxbury, Mass., where the two young clergymen are carrying on a unique experiment in a depressed area under a set-up called "Workers of the Common Life."

SOUTH INDIA MODERATOR VISITS HERE

★ Bishop Michael Hollis of Madras, moderator of the Church of South India, arrived in New York on September 2 for a two months stay. He will meet with Church leaders and mission officials, and will speak in churches and seminaries in the east and middle west. He is British born and went to India in 1931 as a missionary of the Society for the propagation of the Gospel. He was appointed Bishop of Madras in 1947, the year the Church of South India, a union of Anglican, Methodist, Presbyterian and Congregational Churches, was established.

CLERGY CONFERENCE IN NEW JERSEY

★ The Bishop of Ely, Harold E. Wynn, is to be the leader of the clergy conference in the diocese of New Jersey, meeting at St. Mary's Hall, Burlington, Sept. 17-20. His theme will be the pastoral ministry. Bishop Wallace J. Gardner will preside at all of the sessions.

CONNECTICUT CLERGY TO MEET

★ Clergy of the diocese of Connecticut are to hold a conference at Avon, September 11-12, with Canon Wedel of Washington and the Rev. Victor Hoag, head of religious education in the diocese of New Jersey, the leaders. They are to deal with the new curriculum of the National Council's department of religious education.

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NEWS OF CHURCHES OVERSEAS

MOSCOW RADIO ATTACKS ARCHBISHOP

The Archbishop of Canterbury was attacked by the Moscow radio for his opposition to the so-called Stockholm Peace Appeal. He was accused of supporting "wholesale murder" by atomic bombs. "Hitherto prayers alone have not succeeded in stopping the war preparations in the USA and Britain," the broadcaster said. "The warmongers can only be stopped by active participation in the movement for peace. This is precisely what the Archbishop has no wish to do. What is more, he has instructed the entire English clergy not to sign the Stockholm appeal and to induce their congregations to do the same. The Archbishop has thereby proved that he opposes the prohibition of the most savage weapon for annihilating human beings."

SOUTH PACIFIC CONFERENCE PRAISES MISSIONS

High tribute to the educational work of Protestant and Roman Catholic missionaries was voiced by leading delegates to the South Pacific Conference which concluded two-week sessions at Suva, Fiji Islands. The conference—first of its kind ever held—brought together native delegates and Christian missionary observers from 16 island communities for discussion of social, economic, health and educational questions. It was presided over by Sir Leslie Brian Freeston, Governor of Fiji.

In a typical comment, a delegate from French Oceania declared that "both Roman Catholic and Protestant missions are doing valuable work in education and they must be encouraged."

Dr. John W. Burton, former president of The Methodist Church in Australia and its general secretary of Overseas Missions for many years, told the conference:

"The missions have been first in the educational field. For some generations there have been only mission schools in native territories. Now the policy of member governments is to embark on a much wider scheme of education while still maintaining co-operation with the missions."

PRIEST WAGES CAMPAIGN FOR FILIPINO LABOR

Filipino labor has an ardent supporter in Father Walter Hogan, a 37-year-old Jesuit priest from Philadelphia, who wants to see wages for unskilled workers increased from two pesos to 12 pesos—or $6—a day.

In trying to raise the workers' standards, however, Father Hogan has been meeting with considerable opposition. Some newspapers have been unfriendly. Business leaders have branded him as an interfering nuisance. Even some labor leaders have denounced him in public statements. And only recently, the Philippine secretary of labor threatened to have him deported.

Undaunted, Father Hogan maintains that he is merely living up to the injunction of Pope Leo XIII's Encyclical on the Condition of the Working Classes: "Every minister of holy religion must throw into the conflict all the energy of his mind, and all the strength of his endurance."

In the Philippines since 1933, Father Hogan has been on many picket lines, but only on a recent occasion, he asserted, has there been a "fuss."

That was when he took his place beside four dismissed workers of the Philippine Airlines forming a picket line at Manila's big international airport. The four workers were labor leaders who had been fired, according to Father Hogan, because the management considered them undesirable.

ASKS DRIVE AGAINST ROMAN CHURCH

A call for a new drive against the Roman Church in Hungary was sounded on June 6 by Joseph Revai, education minister. The continued existence of 12,000 monks and nuns belonging to 63 religious orders was unnecessary, he said, since the demand for them in schools and charitable organizations "has ceased." He also labelled them "agents of imperialists and spreaders of war hysteria."

MARC BOEGNER RESIGNS AS PRESIDENT

The Rev. Marc Boegner has resigned as president of the national council of the French Reformed Church. He made the announcement June 6 at the synod meeting at Nimes. Pressure of work occasioned by his post as co-president of the World Council of Churches was given as the reason for his resignation. Pastor Pierre Maury of the Protestant faculty of theology in Paris was elected to the post.

ARCHBISHOP TO VISIT DOWN UNDER

The Archbishop of Canterbury will leave England on September 22 for a three-month tour of Australia and New Zealand. Highlights of his tour will be the centenary commemoration of the Australian board of missions and the celebration of the centenary of the Canterbury diocese of New Zealand.

WANT FRENCH SCHOOLS NATIONALIZED

A plan for nationalizing all schools in France is being prepared by the League for Teachers for submission to the government. It is sure to be opposed by Roman Catholic leaders.

MANY THOUSANDS VISIT ROME

An estimated 350,000 pilgrims from all parts of the world had visited Rome up to the middle of April to gain the holy year indulgence.

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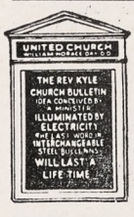


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PEOPLE

CLERGY CHANGES:

JAMES F. MARTIN, formerly curate at St. John's, Troy, N. Y., is now assistant at St. Paul's, Englewood, N. J., with particular oversight of young people's activities.

ROBERT T. GIBSON, formerly in charge of St. Matthew's, Henderson, Texas, is now rector of Trinity, Longview, Texas.

C. L. CALLAHAN, formerly in charge of churches at Ontario, Vale and Nyssa, Oregon, is now canon of the Cathedral at Spokane.

GALEN ONSTAD, formerly rector of St. Andrew's, Amerillo, Texas, is now rector of St. Paul's, Klamath Falls, Oregon.

WILFRED A. MUNDAY, formerly vicar of St. Mark's, Crockett, Cal., has retired from the active ministry because of ill health and is now living at Forestville, Cal.

WILLIAM B. SPOFFORD JR., who recently received his master degree in social work at the University of Michigan, is now on the staff of the National Town-Country Church Institute, (Roanridge), Parkville, Mo., and is teaching sociology at Park College.

GORDON M. JONES, formerly city missionary of Toledo, O., is now in charge of a newly established mission in East Lansing, Mich.

EMMONS P. BURRILL, who has been in semi-retirement for the past few years, is now vicar of St. Paul's, Lancaster, Cal.

ORDINATIONS:

TEXAS, Deacons: JOHN W. FRITTS, in charge of Christ Church, Jefferson; JOHN M. HOLT, in charge of Trinity, Jacksonville, and All Saints, Crockett; DAVID P. McBRIDE, in charge of Holy Trinity, Dickinson and St. Michael's, La Marque; HERBERT J. BEADLE JR., in charge of St. James', Conroe. Priest: RALPH C. MILLER, assistant at Trinity, Houston.

DAVID L. SOLTAU, head of the dept. of physics and University of Redlands, was ordained priest July 26 by Bishop Bloy at St. James, South Pasadena. He also is vicar of St. Paul's, San Jacinto, Cal.

DEATHS:

FRANCIS A. GRAY, 56, retired rector of St. John's, Accokeek, Md., died August 10. Before entering the ministry he was an instructor at Boone University, China.

MABEL R. MANSFIELD, missionary in the diocese of Southwestern Va. from 1924 to 1943, died in Philadelphia August 13.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

G. BROMLEY OXNAM
Bishop of the Methodist Church

It seems to me hardly fair to quote the World Council of Churches in connection with the Korean situation without quoting the entire document. It is true that the phrase you quote appears in the resolution adopted by the World Council. It is also true that the World Council endorsed the action taken by the United Nations in seeking to end the aggression by the North Koreans. The World Council did not link the proposal to seat the representatives of the Communist government in China with this resolution at all. It seems to me that this communication (Witness Statement of August 10) is likely to mislead our people as far as the World Council is concerned.

ANSWER: Three or four others have written similarly. The Witness Statement appeared in our issue of August 10. Our issue of July 27 had previously stated, in the largest type we have, on our first news page as The Story of the Week, that the World Council and the Federal Council supported US and UN action in Korea.

It is the judgment of the Witness editors, in which we have been joined to date by 565 churchmen (including 208 Methodists), that the best proposal so far offered for "negotiation and conciliation" is the one by Premier Nehru, in which he is supported by Trygve Lie. We think also that the World Council is obligated to spell out what they mean by "negotiation and conciliation," otherwise our Church leaders can be charged with using empty words.

WILLIAM J. GORDON JR.
The Bishop of Alaska

It has been called to my attention that a man who calls himself Norman or Norton Mills, and he may be going under any other name, claims to be a member of the Episcopal Church at Kotzebue, Alaska, and has been obtaining money from various clergy and Church people under false pretenses.

I do not know this man, nor is he a member of the Church in Alaska. He has been particularly active in California in recent months and caution is advised in dealing with him. I will appreciate it if you will run this notice in The Witness so that Church people may be protected from his activities.

REV. & MRS. HENRY WIESBAUER
Chicago, Illinois

We are already subscribers to The Witness, but with this letter we are sending you a check which is a symbol of our appreciation for your magazine.

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MRS. HENRY WALTER VISITS CHILD
In German Hospital. Story on Page Three

WESTERN MASSACHUSETTS TRIES FRIENDSHIP

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Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services: 8, 9:30 and 11 a. m.

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NEWARK, NEW JERSEY
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The Rev. Benjamin F. Axleroad Jr., Ass't.
The Rev. Edward W. Conklin, Assistant

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Tues.-Fri. (October-May): 12:10 p. m.
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Meridan St. at 33rd St.
INDIANAPOLIS
The Rev. Laman H. Bruner, B.D., Rector

Sunday Services: 7:30 a. m., Holy Communion; 9:30 a. m., Church School; 11 a. m., Morning Prayer and Sermon.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams

7:30 a. m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a. m.

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The Rev. C. George Widdifield
Minister of Education

Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

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Second Street Above Market
The Rev. E. A. de Bordenave, Rector
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Saturday and Holy Days, 10:30

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RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector

Sunday: 8 and 11 a. m.
Friday and Holy Days: 9:30 a. m.

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STORY OF THE WEEK

Western Massachusetts Tries Christian Friendship

Adopting German Parishes Bring Results That Astonish Even Themselves

BY
MARY HEILNER

★ As the darkness grows deeper in the world and we seem to be living in a time like that which the New Testament describes as "the last days" when men's hearts are failing them for fear, we hear many voices calling us to some particular form of salvation. Among these are Christian voices, which with a desperate urgency, call us to become "ecumenical," and to take our faith more seriously. They urge the layman in the Church to become more educated in his religion, to realize his place and responsibility in the world-wide fellowship of Christ, so that he may be able to withstand the forces of atheism or secularism. Most ordinary church goers hear these cries—many listen intently. But the word "ecumenical," and the reality of the Christian world community often seem unreal to people as they go to their parish churches on Sunday.

In the post-war years Church people have done a tremendous ecumenical work through the Church World Service. However, the fact that many of these people now say, "Why must we send any more? Why can't they stand on their own feet now?" shows not only the isolation of Americans from the experience of the rest of the world, but also a misunderstanding of the meaning of what they have done, and indeed of the nature of the Church. The same kind of misunderstanding, assisted perhaps, by the attitude of many Americans, prevails on the other side of the Atlantic, "Why," I was asked by a young European, "Do Americans send CARE packages?" It was obvious to him, as it is to most of us, why Americans are spending billions of dollars on the Marshall Plan, the Voice of America, and the Atom Bomb. All of these have a political purpose, they serve our national self-interest, they are weapons in the "cold war." Are CARE packages, Church World Service, and ecumenical relations more of these weapons? Are they expressions of our compassion for a suffering world? For Christians they are obviously not the first, and they are something much more than the second.

In the diocese of Western Massachusetts we have had an experience of the Christian community and of ecumenical action which can only be described with humility, for it did not come about through our own efforts but by the grace of God.

Aid to Germans

Two years ago, under the leadership of Bishop Lawrence, and at the instigation of Mrs. Henry Walter, then C.W.S. chairman for the Springfield area, 50 parishes in our diocese "adopted" 50 Evangelical parishes in Berlin. Mrs. Walter, who had studied in Heidelberg before the war, had learned through a friend who was a church-worker in Berlin, of the desperate spiritual and physical need in Germany. Encouraged by Bishop Lawrence, Mrs. Walter obtained the names and addresses of fifty pastors scattered throughout the four sectors of Berlin and its immediate environs in the Russian Zone. These pastors were members of the Confessing Church, and some were refugees from East Germany who had lost everything. Plans were made for packing fifty packages of food. Merchants in Springfield donated sugar, coffee, lard, and fruit.

On a December afternoon our fifty clergymen gathered in the diocesan house and were presented with empty cartons, cans of food, and paper and string. Thus far the plan had gone well, but let no one think that there were no difficulties. The confusion and anguish of fifty Episcopal clergymen engaged in packing food for overseas shipment can scarcely be imagined! The box sent to each German pastor was preceded by an air letter from his American brother. This somewhat hectic beginning in no way foretold what was going to happen. Our outstretched hand was grasped by our German brethren in a manner we hardly expected. It was not the food which the hand contained which was grasped, but the hand itself, and with a Christian joy which put us to shame. The first letters from the Berlin pastors gave thanks, but not to us. Surrounded by man-made barriers for more than ten years, they expressed amazed and humble thanks to God for the Christian family which knew no barriers of distance, nationality or hatred,

saying that this was the meaning in which our gifts were accepted.

Then there began to grow up between pastors and people here and there, real friendships through correspondence. Church school children, youth groups, and adults exchanged letters, gifts, and even recipes for apfelstrudel! At Christmas time Advent-lamps, stars for the Christmas tree, and transparencies, all hand made, arrived from the German parishes. Songs and carols in English and German were exchanged along with the reports on the Churches' life and work. Simultaneous services with the same prayers and hymns were held on both sides of the Atlantic, and one parish recently recorded its morning service, including three greetings spoken in German and the singing of, "A Mighty Fortress" (also in German), and sent it as a Whitsuntide gift to the adopted parish. Language has presented us with few difficulties for there are many in our parishes who can translate when necessary, and many of the Germans can write in English.

Visit to Berlin

Almost from the beginning of this venture, I had corresponded with Miss Hanna Reichmuth, the pastor's assistant in our adopted church. When I was preparing to go last year to the Ecumenical Institute in Celigny, Switzerland, the bishop suggested that I apply for a permit to enter Berlin and visit the fifty parishes. I did so, and spent a month there, living with Miss Reichmuth, and visiting parishes, youth groups, and as much else as could be squeezed into twenty-four hours of every day. Mrs. Walter visited Berlin at the same time, and both of us were astonished at the way we were everywhere received. We never felt like foreigners or strangers. We were welcomed in every Christian group as, "Unknown, yet, well known," as members of the family. The frankness and openness of our conversations with the Berlin Christians was in striking contrast with the suspicion and distrust of people for each other in the world of material and spiritual ruin outside the Church.

Living with our German friends as we were, rather than in American occupation buildings, we experienced at first hand the physical destruction in which the Berliners lived. There was no hot, running water, although plenty of water from the interminable rain ran into the houses and churches through the holes in the bombed roofs! There was, indeed, nothing which we had taken for granted in our life at home. We saw people living in the mountainous rubble like animals in caves, we heard the bitter dispairing words of those young people who had been raised to believe that they were the master race, and we felt daily the tension in this divided city. Far worse than the physical ruin in Germany is the spiritual ruin, and so it was a never-ending source of surprise and joy for us to enter a Christian group. It was like entering another world. We were told again and again that our relationship with them had come as a light in the darkness, that it was a symbol that God had not forsaken them and that not only did it give them new hope and courage, but



Mary Heilner and Mrs. Walter are received by German Pastor accompanied by a band

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EPISCOPAL CHURCH NEWS

the reality of our Christian fellowship had brought some people back to the church.

After we returned home, Bishop Lawrence invited Miss Reichmuth to visit us during this past winter. She came and stayed five months and spoke and visited throughout our diocese. She created a profound impression and many said that they realized for the first time the true meaning of Christian community. Again and again, she begged us to remember that our gifts were important only because they were sacramental, because they were outward and visible signs of our inward and spiritual bond in Christ. She said many times, "Our prayers for each other are the most important thing. New walls are always being built around us, and every man-made bridge over them can be broken, but the bridge of prayer can never be broken." We have experienced the truth of this in our diocese. No amount of preaching would have accomplished what these "adoptions" have accomplished. We are convinced that they are the work of God and that he has given us these relationships as an opportunity to let ourselves be used as instruments of his peace. It is certain that what has grown out of the project was not intended or planned by us, and we hope that other American parishes will wish to enter into a similar contact with German Christians. If you are interested in doing so you are invited to write me at Church of the Atonement, Westfield, Mass.

LARGE ENROLLMENT AT SEABURY-WESTERN

★ An orientation program for 35 new students entering Seabury-Western Seminary will be held tomorrow, September 22. In addition 45 former students will return for classes which begin September 26th.

LOS ANGELES YOUTH IN CONVENTION

★ More than 125 young people of the Santa Barbara, San Bernardino, Pasadena and Long Beach areas of the diocese of Los Angeles held a training conference at St. James, South Pasadena, September 16. There were sessions on program planning, with workshops to consider techniques and available materials for religious services and recreation and study programs. The director was the Rev. Robert A. Tourigney of Pasadena, director of youth work in the diocese. Other leaders were Bishop Campbell; Rev. Hiram B. Crosby of Lakewood Village; Rev. Edward McNair of Studio City; Rev. Gilbert P. Prince of Van Nuys and Rev. Elvin W. Smith of San Fernando.

E.E.F. DEFENDS TWO BISHOPS

★ Nine bishops are among the 63 Episcopalians who signed a statement of the Episcopal Evangeline Fellowship defending Bishop Dun of Washington and Bishop Hall of New Hampshire whose actions in holding services where clergymen of other churches participated have been criticized. The former had been attacked for inviting two ministers to read the Epistle and Gospel at a service of Holy Communion, and had also invited ministers who were attending the services to receive communion. Bishop Hall was criticized for asking ministers of other Churches to join in the laying on of hands at an ordination.

The statement of the E.E.F. says: "The attacks are attempts of a minority group within the Protestant Episcopal Church to change the traditions of our communion and to transform us into a 'closed communion' sect. The whole religious world must be shown that what the bishops stood for, and not what the attacks made upon them represented, truly manifests the spirit of the Protestant Episcopal Church."

The bishops to sign were Barton of Oregon, Gibson of Virginia, Hobson of Southern Ohio, Nash of Massachusetts, Parson, retired of California, Scarlett of Missouri, Stark of Rochester, Tucker of Ohio, Walker of Atlanta. Also signing the statement were two seminary deans and six seminary professors.

CLERGY MEET AT LENOX

★ Clergy and lay workers of the diocese of Western Massachusetts held a conference at Lenox School, September 11-15, with the national program of religious education the chief topic considered. Leaders were Rev. John Heuss, director of the national department; Prof. Reuel L. Howe of Virginia Seminary; Canon Ted Wedel and Mrs. Wedel of Washington; Canon Vesper O. Ward, Miss Charlotte C. Tompkins and Mrs. Dora P. Chaplin, all of the national department.



CANON T. O. WEDEL is leading conferences in several dioceses on the new national program of education

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EDITORIALS

Being a Good Samaritan

THE "Good Samaritan" figure of our Lord's parable is so familiar that the two words have become one of our commonest metaphors for human kindness, giving emergency help. "John Smith," we say, "is a Good Samaritan; he lent me a fiver when I was broke" or "helped pull my car out of the ditch."

But if we read the old story carefully, we will realize that our common notion is quite unfair to the hero of our Lord's parable. He was very much more than an emergency man; he was that much rarer person—a clear-thinking chap who saw to it that his act of mercy should produce permanent results. He took the sufferer to an inn, made a down-payment and said: "Take care of him and when I come again I will repay thee." He was a man who was not content with the emotional release of a momentary spasm of kindness, but followed through on his job.

Our world today is not unlike the Jerusalem - Jericho highway — a notorious, brigand-infested road. All manner of cruelties, violence and greed surround us. War, hatred, revenge pollute the very air we breathe. No one can escape it. It affects the quality of our thinking and action, not alone in public affairs, but in intimate personal and family concerns. It makes for instability in all relations of life. We find it easier than ever to start good works, to respond to appeals for help, but astonishingly hard to follow them through steadily and intelligently.

Parents may well ask themselves if they are successfully following through with their children. Have they settled down happily to a lifetime job of patiently and lovingly understanding them, as they meet the stress and strain of these difficult times, or are they passing the buck to some outsider who, they hope, can be a truer Good Samaritan than themselves — doctor, psychiatrist, priest, boarding-school, camp? An age of specialization such as ours makes it temptingly and dangerously easy to "let George do it," instead of following through on problems that belong to us to solve. We imagine too that many grown-up children are having a difficult time these days in their relations with parents whose ways are not their ways and whose outlook on the world and on life in general is that of the older generation. They are not likely to change, but they long for the loyalty and affection of their children. The temptation for grown-up children is not to be bothered; to content themselves with seeing that parents lack nothing material that they need and to drop in on them now and again, with cheery greetings or to show off the grandchildren and let it go at that. All of which is too much like pouring oil and wine in the wounds of the sufferer, but not thinking of taking him to an inn and caring for him. What parents—and other oldsters—most need from the younger generation is understanding through devout, active imagination, a steady patience and affection. Following through in situations like this is always hard and constantly challenges the ingenuity and devotion of youth.

★

"QUOTES"

I MIGHT pluck a rosebud off a tree and it would be a rosebud and no more. The one I love best in all the world might pluck a rosebud off a tree and give it to me and it would be a rosebud and a great deal more. The substance of it would be changed because she gave it to me. I will go to the altar next Sunday morning and take bread and wine, and it will be bread and wine, and a great deal more. The substance, the meaning or the sense of it, will be changed because he gives it to me. He gives it to me. That is the root of the matter.

—G. A. STUDDERT-KENNEDY
from Meaning of the Real Presence, a Witness leaflet

★

The Church Should Speak

THE Episcopal Church—along with the majority of the non-Roman communions—would do well to search its corporate soul by meditating on the significance of the Good Samaritan's quality of carrying his good work through to a fruitful finish. During the 1920's, when the reaction against war was strong and the realization of the merger good results of World War I was growing, our Church — through the House of Bishops — was frank and forthright in declaring its belief that war in itself was a denial of the Christian religion and that it was rooted in the sins of an acquisitive and greedy society which we should take steps bravely and drastically to reform. This mood of the Church continued into the early '30s. We tried, so far as words could, to pour oil and wine into the wounds of a maimed civilization. And then we stopped short, for the war fever

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was rising fast in Europe and infecting the thinking of America. The New Deal gave place to preparation for war. And the Church fell into line. No more brave declarations on peace and social reform were heard from the House of Bishops. And as the holocaust in Europe raged, we were catapulted into World War II, from which we awoke to find that we had got ourselves a new enemy in militant Communism. All thought of social and economic reform went into the discard and America began backing reactionary and corrupt regimes around the world in a desperate attempt to stay the progress of Communism. And the Episcopal Church remained—and remains—officially silent. And so we are now at war again, backing a reactionary and corrupt outfit in Korea and in Formosa. Does any intelligent person who knows the world and its struggling millions of underprivileged think that it will be better off and our civilization headed toward health when we have won our military victory in Korea? The World Council of Churches seems to have remembered that there is, even now, an inn where the suffering victim of the Jerusalem-Jericho road may be taken, if we have the sense and good will to do it. Nehru of India has glimpsed it down the road too, and the sign-board on it reads "Arbitration Hostel."

It is time, we believe, for our House of Bishops to speak out and follow through, as the Good Samaritan did, on its brave words in the earlier pastorals and declare again for social and economic reformation and peace without fear or favor—fear of Communism or any other devil nor favor to any stubborn defenders of the status quo. The time is short. The war fever is rising fast. Our political leaders are caught in a swirling eddy of fear and hatred. If the Church expects ever to hear its Master's "Well done, good and faithful servant," it had better speak out now for righteousness and peace and say, as Farragut did, "Damn the torpedoes"—of hysteria and fear that will undoubtedly be launched at those who presume to speak bravely in the spirit of the Christian Master.

Talking It Over

By W. B. SPOFFORD SR.

THE WITNESS statement urging church people to support the call of the World Council of Churches "for a just settlement by negotiation and conciliation" of the hostilities in Korea has so far been endorsed by over 600 people. Many have taken time to write notes commending our efforts. We thank them, and now turn to the task of answering a few critics.

The name-calling by Doctor Morehouse of the Living Church, and his man Friday, Peter Day, can be ignored. In the name of Christianity, that journal in an editorial called "No Peace in Our Time," declared for total mobilization, including universal military training and gag laws. So one hardly expects these men to approve Witness efforts for "Peace in Our Time."

It has been nice to discover too that our peace statement finally got the Living Church and the Southern Churchman to agree on something. They have been scrapping all summer on whether Baptists, Methodists and other Protestants are members of the "Church of God." But now Editor Ribble goes along with Doctor Morehouse by calling our statement "strange," and by comparing it with the World Peace Appeal which, he says, must be approved by one or more of our editors. It just happens that I received in this morning's mail a printed document which lists hundreds of Americans who signed this appeal. None of the ten men that comprise our editorial board are on the list. That of course includes me. But since Editor Ribble urges us to come clean, I'd like to say for myself, that I see no reason why I should not sign it. This is the World Peace Appeal:

"We demand the outlawing of atomic weapons as instruments of intimidation and mass murder of people.

"We demand strict international control to enforce this measure.

"We believe that any government which first uses atomic weapons against any other country whatsoever will be committing a crime against humanity and should be dealt with as a war criminal.

"We call on all men and women of good will throughout the world to sign this appeal."

What's wrong with that? And the answer of most people is "Nothing"—at least that was their answer until word went around that the Appeal was "Communist inspired." So when that happened a lot of Christians, including most of the members of the central committee of the World Council of Churches, decided to drop the word "Peace" from the Christian vocabulary and turn it over to the Communists. Not me. I like the word "Peace" and insofar as I am able I do not propose to let the Communists, or anyone else, steal it from the Christian Church. Hence our statement which deals, not with the atom bomb, but with hostilities in Korea, and in which we support the proposals of Premier Nehru, who is in turn supported by the Secretary-General of the UN, Trygve Lie.

Letters have also been received from three distinguished Churchmen: Methodist Bishop G.

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Bromley Oxnam; Episcopal layman, Charles P. Taft; the Rev. Douglas Horton, minister of the General Council of the Congregational Christian Churches. They all point out that our statement failed to say that the World Council endorsed the action of the UN in seeking to end hostilities in Korea by military action. That is correct as far as our statement of August 10 is concerned. But what these men do not know, apparently, is that The Witness on July 7 reported with a two column, bold face head, on our first news page: "World and Federal Council Endorse Korean War."

It was the central committee of the World Council that first called for "a just settlement by negotiation and conciliation" of the hostilities. We merely echoed this appeal and urged Church people to support it. We said also that we believe Premier Nehru's formula the best so far offered to this end. Leaders of the World Council may have a better one. Certainly they must have had something better in mind than the laying waste of the whole of Korea, north and south, when they called for "a just settlement by negotiation and conciliation."

Let them spell it out and so save the Christian Church from again being charged with using beautiful but empty words.

All Life is Meeting

BY

By HUGH McCANDLESS
Church of the Epiphany, New York

THE most important thing in our lives next to our relationship with God is our relationship with other people. If we meet other people in a disdainful way, it makes us feel bigger, but it really makes us smaller. If we meet other people modestly and appreciatively, we shall learn something useful from everyone, and we shall become bigger people all the time.

This makes our summer vacations particularly important, because we usually leave home and spend the time with people whose way of life differs from ours. If, for example, we are going to act as if all country people spoke—and thought—like Mortimer Snerd, they in return will consider us ignorant city slickers, and the experience of meeting them will be an unfriendly one, from which both sides learn nothing.

Since our natural tendency is to be rather pleased with ourselves, we are in the wrong at least half the time when we despise other people.

Sometimes we despise them for being better at something than we are. There was an old mountain guide in the Carpathians who insisted that English travelers must be the dirtiest people in the world: they had to take baths every day!

Sometimes we despise people for being exactly the same as we are! In "Kilvert's Journal" the young clergyman describes a trip he took to Land's End. He and five or six friends walked out one day along the shore to see a huge rock, which was balanced on another rock in such a way that you could tip it with your hand. On the way out, they met a party returning, and looked down their noses at them. After they passed, the other group began to titter, so they looked back and glared. They all became quite worked up about the incident and when Captain Somebody in Kilbert's party gave it as his opinion that a "good kicking might tend to mend their manners," everyone agreed.

Mr. Kilvert went home and set all this down in his journal, with a long condemnation of the manners of the typical British tourist. It never occurred to him that nothing had happened; that his friends had been just as rude (in a better bred way) as the others; and that he, too, was a typical British tourist!

THE attitude of people toward you is frequently a reflection of yours towards them. If you walk home past a country store with an empty creel, or if you have trouble with a rented horse, or if you tip over a sail boat or have trouble with an outboard motor, some country people will quietly help you do better. Others will stand and laugh at the ignorant city slicker. You will immediately think how stupid the latter group are, and you may be right, but you are also reflecting their attitude.

Country people will reflect your attitude if you just think them quaint and peculiar, even in a kindly way. Once there was a famous lady novelist who wanted to write a story about life on a Maine island and she visited with the people for a year, with a little black notebook in her hand. She would write down their strange ways of speech, and would put down notes about interesting characters, right in front of them. It made them quite self-conscious, and kept her from being as popular as she might have been. In revenge, some of them invented very stranger mannerisms and ways of speaking, all of which she picked up with delight, and recorded faithfully in her book.

To lump other people together in "types" is a way of preventing yourself from learning things and growing.

Country people know so much that we don't that we ought to be ready and anxious to learn whatever they will teach us. You can't learn from a "type," you can learn only from a person.

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Some psychologists tell us that our personalities are the sum total of all our personal relationships. The more personal relationships we have and the more varied they are the deeper our personalities are going to be. You won't have many varied personal relationships if you laugh off people who may be different from you, if you dismiss them as "types," or scorn them in some other way.

All life is meeting. When our Lord was on earth, some people recognized him for what he was, the Son of God. Others just classified him for a troublemaker, or a crazy prophet, or a revolutionary.

How would we have judged him, if we had lived in those days? It is hard to tell, but one way we can guess is by noticing whether we "classify" the strangers we meet, or recognize each of them as a special child of God, as an incarnation of a divine spirit in a human form.

Dramatis Personae Of the Eucharist

BY

GORDON C. GRAHAM

Push button amusement and mechanized recreation are the order of the day for the average citizen and they represent the amount of effort and activity that he has to exert when he feels the urge to have fun. The same is true when the average churchgoer (usually a different person than the above) finds himself indulging in religious worship. He has come for a spiritual diet which he can most easily digest when it is served up to him in the form of a pill that calls for little or no cooperation on his part. Full participation in the Church's worship is as rare as it is in a movie or television audience.

In the drama of Christian worship all of the people (not just the minister or the choir) in their whole personalities, which includes all their relationships—physical, social and spiritual, must function together as an integral organism. There is no absolute distinction between officiant and congregation. The action of the drama is carried out by the body as well as the soul, the intellect and the emotions, and the material as well as the spiritual. The "holy show" is also the "wholly show"!

In the breaking of the bread everybody gets into the act, so that the cast, or dramatis personae, is by no means confined to those who are in the church at any one service. As a matter of fact the most important members of the cast are not there, in the sense of being "after the flesh" as St. Paul would put it. They have come before or they live elsewhere but it is their work in providing the bread that links them to the actual drama. Everybody is represented by "the bread of the world." It is only the unseen audience that makes the Holy Eucharist important. This is a salutary thought for those clergy and laity who tend to think pridefully of themselves for attending church.

The unseen members of the cast, also, make the drama comprehensible. Essentially, what goes on is very simple—people bring food and drink, which are offered, blessed, and consumed, and then the people go away. This has some obvious meaning but it is not satisfactorily self-explanatory. It does, however, suggest and point to something beyond itself. We have to be told the answer and given the key because it is not magic. It is an expression of the life and work of Jesus. He is the hero of the drama; he it is who began it and he it is who carries it on. "This is my body, which is given for you. Do this for the recalling of me." He came proclaiming the Kingdom of God, he offered himself for it, and was put to death in accomplishing it, but he triumphed over evil and death by living on and transmitting his life to his followers whom he sent out to carry on as his agents.

Next: Persons Present.

The Supreme Opportunist

BY

CORWIN C. ROACH

Dean of Bexley Hall

THE devil is an opportunist. He will not take no for an answer but is continually looking for new occasions whereby he can turn his old defeats into victories. The devil does not rest upon his laurels and it is dangerous for us to do so. The devil never takes a vacation. He does not weary in ill-doing. He takes advantage of every opportunity and his opportune times are those which would appear to us as the most unlikely. He came to our Lord with his subtle temptations at the moment when Jesus had experienced the greatest exaltation of his spirit in the baptismal experience.

The time of highest achievement is also the time of severest provocation. Witness our national debacle in the first years of so-called peace. The devil's chief lieutenants are man's complacency and self-satisfaction. When we are most convinced of the security of our spiritual defenses, then the devil is most active. Pride is the postern gate which is most easily breached.

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EPISCOPAL CHURCH NEWS

SOCIAL SECURITY FOR CHURCH WORKERS

★ About 100,000 lay workers employed by churches, religious organizations and institutions will be eligible for federal social security coverage beginning January 1 under the bill recently signed by President Truman. The Church Life Insurance Corporation, subsidiary of the Church Pension Fund, is to send a summary of the new provisions to all clergy of the Episcopal Church.

Under the original social security program enacted in 1936 all employees of non-profit organizations and institutions were excluded from coverage. Non-profit institutions were defined as those enjoying tax exemption under section 101 of the U.S. internal revenue code. This included churches, colleges, hospitals, and all charitable organizations. This exclusion has now been repealed, except that ordained ministers of the gospel and members of religious orders will continue to be excluded.

All other employees of religious institutions are eligible for coverage, provided two steps are taken. First, the church body employing lay workers must indicate to the federal security administration its willingness to pay taxes and make wage reports on those of its employees desiring coverage. Second, all eligible employees must be polled and two-thirds must express a desire to participate.

If a two-thirds majority approves, participation will be granted, but those employees who vote against participation can remain out, if they so desire. Unless two-thirds of the employees do approve, none can participate in the social security program.

Once employees of a given religious institution or organization have voted to come into the social security program, all new employees taken on will automatically be covered. Thus, there will be a tendency in the end for all employees of a given organization to be covered, even if, at first, some stay out.

The first step in security coverage must necessarily be an offer of it by the employing body. There is no way under the law whereby employees of an eleemosynary institution can bring pressure to bear in this matter, since Congress did not feel it necessary.

Church bodies or church-related institutions desiring to offer coverage to their employees can take this first step immediately, although coverage would not begin until January 1. The requisite application blanks are now being prepared by the government printing office. Inquiry should be made at the nearest social security district office. Its address can be obtained from the local postmaster.



ERIK BOHEMAN, Swedish Ambassador, presents altar cloth embroidered by King Gustav to Old Swedes', Wilmington, Delaware

VIGIL OF PRAYER IN WASHINGTON

★ The Church of the Epiphany, three blocks from the White House in Washington, was the scene of a seven-day, around-the-clock vigil of prayer for peace which started September 15th. It coincided with the opening of the assembly of the UN in New York. The Rev. E. Stanley Jones, missionary, visited President Truman and informed him of the event. He did not reveal what had been said in his conference with the President, but he did tell reporters on leaving the White House that he thought the U.S. should listen to the voice of Premier Nehru of India (see Witness statement for peace, August 10 issue).

CANON RAVEN SPEAKS AT CONFERENCE

★ Canon Charles Raven of Cambridge, England, was a leader at the annual conference of the Fellowship of Reconciliation, meeting at Evanston, September 12th. He urged the delegates, as Christians, "to take Jesus Christ seriously—to act on the belief that love, not might, is the ultimate reality; that suffering, not sovereignty, is the way of salvation; that the cross of martyrdom is the only road to peace on earth."

Other speakers urged the UN "to stop dropping bombs over Korea, but instead to drop leaflets promising a unified govern-

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ment, and to drop relief supplies because most Koreans are hungry."

TRAINING CONFERENCE FOR LAYMEN

★ Thirty laymen met at Seabury House, September 8-10, for training in presenting the Church's 1951 program. They in turn are to train 2,300 others who will then present the program at parish meetings. One of the features was a carefully staged specimen "parish meeting" duplicating in detail how it is to be done. It is estimated that the plan will take the Church program to 1,600,000 persons before the every member canvass.

ST. MARK'S CATHEDRAL ON THE AIR

★ St. Mark's Cathedral, Seattle, was on the air September 3 for the Columbia church of the air broadcast. Dean Watson was the preacher, and the cathedral choir supplied the music.

PRIEST RECEIVED FROM ROME

★ Bishop Conkling of Chicago announced on September 7th that he has received the Rev. Edward Malindzak, formerly a Roman Catholic priest in Pittsburgh, into the Episcopal Church. He is now studying for Episcopal orders. He was noted as a preacher in the Pittsburgh area and is credited with having made 300 converts to the R. C. faith. He is 34 years of age.

WAR CAUSES MANY CHANGES

★ Five clergymen of the diocese of Harrisburg are now serving as chaplains: Earl M. Honaman, rector of St. John's, York; Donald C. Means, rector of St. Luke's, Altoona; Charles P. James, rector of St. Paul's, Columbia; William H. Weitzel, vicar of St. Mark's, Northumberland; Donald B. Kline, rector of St. Luke's, Mount Joy.

J. Daniel Stover, rector at Lock Haven, is to be in charge of the York parish; Randall H. M. Baker of the Redeemer, Baltimore, will be locum tenens at Altoona; W. Ross Baley Jr. of Tioga is in charge at Columbia; while the services at Northumberland and Selinsgrove will be taken by neighboring priests, and those at Mount Joy by Elmer Witmer, lay reader and postulant.

CENTRAL NEW YORK LAYMEN MEET

★ The election of a suffragan bishop for the armed forces, as authorized by the last General Convention, was urged by the laymen of Central New York attending the annual conference of their association, meeting at Manlius, September 9-10. They also asked for a national commission to study the Korean situation and related events in order that Church people may have guidance on the international problems facing the

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world. Specifically they asked that a commission of bishops, priests and lay persons representing all walks of life, meet at Seabury House for a period of at least a week with that end in view.

CONSECRATION OF DEAN SHIRES

★ Dean Harry H. Shires, formerly the head of the Church Divinity School of the Pacific, is to be consecrated suffragan bishop of California at Grace Cathedral, San Francisco, September 29th. Bishop Sherrill will be the consecrator, with Bishop Block of California and Bishop Gooden, retired suffragan of Los Angeles the co-consecrators. The bishop-elect will be presented by Bishop Walters of San Joaquin and Bishop Rhea of Idaho. Bishop Parsons, retired bishop of California, will preach. Bishop Bloy of Los Angeles will be litanist and the attending presbyters will be the Rev. Henry M. Shires of Alameda, son of the bishop-elect, and the Rev. Mark Rifenback of San Jose.

SYNOD OF PROVINCE OF SEWANEE

★ The synod of the province of Sewanee will be held at St. Andrew's, Tampa, Fla., October 10-11, with the meeting of the Auxiliary held at the same time. Speakers will be Canon T. O. Wedel of Washington; Rev. James W. Kennedy of Lexington, Ky.; Rev. Roger Blanchard, director of college work of the National Council.

DELAWARE CLERGY TO MEET

★ Bishop McKinstry is to entertain all of the Protestant ministers in Wilmington and vicinity at a luncheon on October 4th, held at his home. Bishop Oldham, retired of Albany, will give a meditation and an account of the meeting of the central committee of the World Council of Churches, held this summer at Toronto.

COLLEGE OF NURSING HAS FULL ROLL

★ The Bishop Johnson College of Nursing at the Good Samaritan Hospital, Los Angeles, has a full enrollment of 50 for the three year course which started September 11. Director Martha E. Eilers attributes this to publicity giving the advantage of nursing careers and the need for nurses. She stated that other institutions are likewise reporting increased or maximum enrollments.

BISHOP OF ELY AT BERKELEY

★ Bishop Harold Wynn of Ely, England, is the lecturer from that country at the Berkeley Divinity School this fall. His course is on the English Reformation. He is also lecturing and preaching at a number of clergy conferences and churches in various parts of the country. He is to deliver the Kingsbury Lectures at Berkeley on November 20th on religious education in England. He is to return home in December.

LAYMEN'S CONFERENCES IN HONOLULU

★ Stewart A. Cushman, business man of Chicago, arrived in Honolulu September 13 to conduct conferences for clergy and laity on the national work of the Church.

CHAD WALSH WRITES NEXT WEEK

★ The first of Chad Walsh's articles, announced for this week, has been postponed until the issue of next week. The reason is that circular announcements are now in the mail to the clergy and others, and we want to give them time to get their orders back.

In addition to these articles by the Beloit professor, other unusually fine articles will be presented this fall.

We solicit the cooperation of the clergy, and others, in giving them as wide an audience as possible.

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NEWS OF OTHER CHURCHES

SEES BASIC FREEDOMS THREATENED

Basic freedoms, including that of religion, may disappear until Americans wake up, was the warning of the Rev. Harold A. Bosley, Methodist of Evanston, Ill., and former dean of Duke University, in an address to ministers of Ohio. Declaring that the country has the worst case of jitters it has ever had, he said that the fears of many "forces them into what amounts to a curtailment of freedom in order, they say, to preserve it." Referring to widespread criticism of the Methodist Federation for Social Action, the speaker declared: "I have read several resolutions (hitting MFSA) and confess that I am appalled by their meaning. The Caesars asked no more of the early Christians than some of these resolutions ask of our Church. They ask us to forswear the right of fundamental criticism of our social order, to preach the gospel within the limitations imposed by that social order—but not to challenge those limitations. A Church that will accept such an ultimatum, even when delivered by friends, is not worthy of the name Christian Church. We need not worry unduly about freedom for such a Church, it will not need freedom; it will not want freedom; it will soon lose all sense of freedom—it will surely die."

NIEMOELLER WARNS AGAINST AMERICAN 'SUPERMAN'

If America is to avoid the pitfall into which Germany fell when Hitler rose to power, it must see men as men and not as supermen, Martin Niemoeller told the Junaluska Assembly meeting in North Carolina.

The German Church leader said: "The feeling in America today is what it was in Europe 20 years ago: that this is the time for a strong man. Perhaps you, as I, have wondered how in a country like Germany—90 per cent Christian—a man like Hitler could come into power. It was that he pretended to be a superman. It has not yet happened in America, but it could when we see how the times are calling for a superman to bring civilization under control."

Pastor Niemoeller warned against considering any nation or all mankind as a race of supermen, citing the "terrible" experience of his own nation during the past two decades. Men who believe themselves supermen, he declared, soon try to replace God, not only legislating what is good or bad, but also judging who is good or evil.

"Superman puts on the scrap heap those he thinks are useless to him," Niemoeller said. "That is why Hitler had six million Jews murdered. But when Hitler disappeared, superman did not, nor did the human scrap heap. It still grows. In Western Germany from nine to 14 million German people were made homeless after the war was over; four million died from famine." He called these Germans "human scrap heap material."

Today's problem, he stated, is "how to go from superman back to man, to the human being who is a creation of God. Here is the great opportunity for the Church."

PROPOSES UN TAKE OVER OUR FOREIGN POLICY

President Truman should turn over foreign policy on Korea and the Far East to the UN, Paul Hutchinson, editor of the Christian Century, told 500 Methodist ministers meeting at Delaware, Ohio. "Nothing but a revolution in American foreign policy, by which the UN would fix the terms of American intervention in the Far East, can rescue this nation from the mess it is in in Korea and Formosa." He also suggested the formation of a new UN commission made up of foreign ministers of all its Pacific base member states except those with permanent seats on the Security Council.

ARCHBISHOP DEFINES CHRISTIAN DUTIES

Greater social justice, prayers for peace, resistance to "atheistic Communism" were called the Christian's duty by Archbishop Garbett of York, writing in his bulletin for September. "He will acknowledge with deep penitence that often in the past the Church has failed to strive for social justice. He will resolve that in the future he will try to make amends to those who have been left too long in poverty and ignorance. But he will also determine that out of a love of truth and freedom he must take his stand with those who resist aggressive communism."

SENATORS WARY ON VATICAN MINISTER PLAN

Members of the Senate are exceedingly wary of comment on President Truman's suggestion that a permanent Minister with regular diplomatic status be sent by this nation to the Vatican. The Senate would have to confirm such an envoy were he nominated by the President. Leaders of Protestant organizations who opposed the previous mission of Presidential envoy Myron Taylor have already indicated that they will wage a determined battle to prevent Senate confirmation should the President make such a move.

ARCHBISHOP OF CANTERBURY SPEAKS ON CHINA

The Archbishop of Canterbury, in addressing his convocation in London on September 12, said that the people of China are better off under Communism than they were under the government of Chiang Kai-shek. He also called for new spiritual faith in the West, since the building up of a defense is not enough to combat Communism. He asked for sympathy for Christians in China "who, while quite uncertain how things may work out in the future, acknowledge that the present regime is morally and socially preferable to the corruption and inefficiency and exploitations of the regime it replaced."

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NEW BOOKS

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The Dilemma of the Idealist. By David Bryn-Jones. Macmillan. $3.

The author, who is both a clergyman and professor of international relations at Carleton College, has written a well-balanced, readable and informative discussion of the relationship between Christian ethics and political decision. He begins with absolute pacifism as the most crucial example of the general problem of how ideal standards are to be brought to bear upon actual events. He then traces in an illuminating manner the history of the Church's attitude in connection with other problems, such as slavery, private property and obedience to the state. He concludes with a judicious examination of the strengths and weaknesses of (a) refusal to compromise and (b) compromise.

Concerning the absolute pacifist (and the "uncompromising idealist" generally), Prof. Bryn-Jones shows that his witness is so valuable in keeping vision and moral sensitivity alive that the Church should always expect to nurture this sort of heroic protest, and should heed it carefully. He also shows, however, that such a position excludes the idealist from being a wise guide in framing policy, and illustrates how the intransigeance which goes with perfectionist conviction often leads to disastrous results. The personal solution for which the author is groping is a doctrine of compromise which will lead toward the ideal (instead of repudiating it), while remaining within the sphere of the feasible.—David E. Roberts.

The Art of Real Happiness. By Norman Vincent Peale and Smiley Blanton, M.D. Prentice Hall, $2.75.

This is a sort of Dr. Jekyll and Mr. Hyde book in that the psychiatry is good and helpful, and the religion abominable. It is the same old utilitarian, "cart-before-the-horse" type of religion. If you want peace and happiness, try God and religion. When will we learn—or will we not learn before the world blows up—that God is not a compliant nurse-maid to neurotic man, and that genuine peace and happiness come only when man loves God with all his heart for what God is (and not for what man can get out of God) and submits himself to God to be God's instrument for carrying out His, not neurotic man's, will and purpose?—Lane W. Barton.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider importan

ALBERT W. KAUFFMAN
Minister, Congregational Church,
Vernon, Michigan

I cannot tell you how happy I am to receive your petition on the present crisis (Witness, Aug. 10). This is a time when we must act to save our nation and our world. The people who have habitually prayed "Thy kingdom come on earth as it is in heaven" should not fear to undertake this task of at least maintaining a status of peace. With sincere prayers that together we may carry out the will of our common Lord and Master in giving the world his peace.

ROBERT O. REDDISH
Curate at St. Stephen's, Sewickley, Pa.

I read Mr. Tredway's letter (Aug. 24 Backfire) and wept with him over the plight of Episcopalians who, come summer, are subjected to the sermons of us curates. I cannot, however, refrain from referring to the words of Jesus: "Yea, have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?"

DAVID C. HUNTINGTON
Clergyman of Grand Rapids, Mich.

Hopkins Adams' article "Old Age, I spit in its eye" is very suggestive as to the ability of many elderly people to render service and earn a living for their families, if not restrained by unreasonable legislation. In our Lord's time anyone saying it was "corban" or "a gift" to take care of their parents was condemned. Nobody ever thought of turning them over to the state, or to the corporation or the Church to take care of them. Aren't we getting too far away from the patriarchal system and tribal government which centered authority in the father or grandfather. This was the strength of the Roman Empire and was never questioned ever by Emperors.

Probably one pensioned by the generosity of the last General Convention ought not to have any opinions, but it would be a crime, I think, to force rectors to resign at any specified time. If this is done, should not the charge of the bishop on page 541 of the Prayer Book be changed which says, "Ye ought to forsake and set aside all worldly cares and studies." Then too a course in theology ought to include instructions in some trade so that the consecrated pastor who has given away all he earned to the needy of his congregation might be able to earn a living for his family.

The idleness of the pensioned is not bliss. The Church spends fortunes in educating ministers, why deprive itself of the service they might render by setting a time limit to that service? Because one man is senile at 68 or 72 does not prove that 99 others are senile. Has anybody, now-a-days, ever studied logic? You can't generalize from particulars.

Old men are honored in two of the most successful institutions we have —the Roman Catholic Church and the Masonic Fraternity. Both are conducted wisely in consequence. We are told that the panic of 1929 was started by someone throwing 40,000 shares onto the market all at once. I have always wondered if it was not a young man who did it.

Of course we need the energy and initiative of young men in business and the Church, but is not the experience and wisdom of older men just as valuable?

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THE
Witness

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SEPTEMBER 28, 1950



RECTOR JOHN PORTER PLACES CROSS

CHAD WALSH WRITES ON HOLY COMMUNION

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STORY OF THE WEEK

Fair Employment Practices Promoted By Church

Diocese of Oregon Has William Van Meter As Enforcement Officer of Law

★ The completion this summer of a year of fair employment practices in the state of Oregon is proof that Christian people with continued application of their Christian principles can successfully take and hold a stand for social justice. In 1946 under the chairmanship of Bishop Benjamin D. Dagwell, a committee was organized to marshal public interest in the introduction of a fair employment practices bill into the Oregon legislature. Bishop Dagwell was supported in his action by a resolution favoring such legislation which had been passed at the diocesan convention. The committee, composed of representatives of Church groups and civic organizations, was able to get only a weak statement of policy, without enforcement penalties passed, in 1947. By reorganizing on a broader basis and adding to their number from a wide variety of Church and community organizations, including the League of Women Voters, the Roman Catholic archdiocese of Portland in Oregon, the Anti-Defamation League, and the major political parties, they continued their work during the 1949 session of the legislature and were successful in getting the present acceptable bill enacted. Since its inception the law has been administered by Rev. William S. Van Meter, former vicar of St. Mary's Mission, Woodburn, Oregon, now acting as the deputy commissioner of labor in charge of the fair employment practices division of the Oregon bureau of labor.

Oregon's fair employment practices act rules that it is unlawful to engage in practices of discrimination in employment because of race, creed, color, or national origin. The FEP division of the bureau has two functions: first, to prevent and eliminate discrimination by employers, labor organizations, employment agencies, and other persons, and, second, to develop a positive educational program in the field of human relations. Failure to comply with the law after reasonable consultation and conciliation carries the possible penalty of a year in jail or a $500 fine following an unfavorable decision at a public hearing before the labor commissioner. It has not been necessary to invoke this penalty. Oregon's successful experience in reaching satisfactory settlement through voluntary methods parallels that of other states where FEP legislation has been effective during the past five years.

Barriers Removed

An important result of this legislation has been the removal of the psychological barriers to full participation in community life held by many minority group members. Negroes need no longer limit themselves to searching for employment in areas in which Negroes have traditionally been employed. Young people are now training themselves for positions for which they feel they have a vocation without reference to previously held attitudes toward color, creed, or national "suitability." This conclusion is supported by the fact that while in the nation as a whole 24 percent of all high school graduates apply for college admission, and when, in June, 1950, 25 percent of all graduates of Portland public high schools applied for college admission, 64 percent of the Negro Portland high school graduates asked for higher education. The Urban League of Portland, an agency engaged in integrating Negroes into the total life of the community, reports that since the passage of the FEPA it has placed 40 Negroes in jobs which had previously been held by white persons. For the first time a Negro saleswoman has been employed in a downtown Portland department store and for the first time the largest chain grocery in the Pacific Northwest has employed Negroes in sales positions. Within present memory, the first Negro family to live in Salem, the state capitol, moved in recently when the father of the family found employment in a city that prior to passage of this act, actively discouraged members of minority groups from becoming its citizens. None of the cases cited was the result of an adjusted complaint. In these instances the employer took the initiative, but it required the passage of the law to uncover that initiative.

Few Complaints

The flood of complaints envisioned by opponents to the bill has not materialized. To date only 21 affidavits charging discrimination in employment have been filed in the labor commis-

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sioner's office. To their credit, the minority groups of the state have not used the law to vent their aggression against employers or society as a whole, though they would have had legal basis for so doing. The atmosphere has been one of cooperation and not conflict. Although there is no organized opposition to the law, in general employers have fulfilled only the letter of the law. Not all employers yet understand the implications of the law or what a wholly integrated employment policy would mean. The majority of complaints filed has been on the basis of color, though religion and national origin have also appeared as reasons. This may be attributed to the fact that much work has been done with the Negro citizens of Portland and they are better informed concerning their rights and duties under the law.

Two lessons are to be found in this Oregon experience. First it was necessary to begin and maintain action over a period of years on a long-discussed program, in spite of what seemed like initial failure, and second, it was necessary to call in and cooperate with other like-minded groups. The results of a year's operation of the Oregon fair employment practices act are evidence of the wisdom and feasibility of such procedure. The Episcopal Church played a part in the initiation and administration of this legislation which gives reality to the Christian principle of the brotherhood of man. This should give courage to other groups desiring to make a Christian mark in our society.

PARISH DAY SCHOOLS

★ Two more parishes of Los Angeles, St. Matthew's, Pacific Palisades, and St. Mary's, Hollywood, open day schools this fall. It brings the number of such schools in the diocese to nine.

CONFERENCE ON COLLEGE WORK

★ College work clergy of the second province met for a three-day conference at Seabury House, September 6-8. The purpose of the conference was expressed in the keynote address by Miss Katharine Duffield, secretary for college work in the province, who discussed plans for the coming year. Miss Duffield called the delegates' attention to the fact that "college work involves the welfare and perhaps the very existence of our Church in the nation," since (to quote John Coburn of Amherst College) "the majority of students know nothing about God." The nature of college work, as stated by the provincial committee on college work, "is to deepen and strengthen the Christian faith among students and faculty." "College work," said Miss Duffield, "is not merely an interesting experiment; it is one of the most essential missionary jobs in the Church."

The second speaker, Rev. Roger W. Blanchard, director of the division of college work of the National Council, explained the organization of college work on the national scale, naming the existing committees and their areas of work. In the same way he reported on the student organizations and the plans for the forthcoming national student conference to be held at Cranbrook School, Michigan, in December, for the purpose of establishing a national Canterbury movement. In reviewing the work which is being done among faculty people, Mr. Blanchard applauded the efforts of the second province, citing in particular the successful faculty institute in theology held last June at Hamilton College. Elsewhere in the country faculty groups have been formed on a regional basis rather than on individual campuses, reported Mr. Blanchard. Commenting on his recent trip abroad to attend the international inter-faith conference in France, Mr. Blanchard went on to consider the ecumenical endeavor in this country, describing the efforts of the United Student Christian Council and where Episcopal students are coming to know students of other faiths and understand something of those faiths through these friendships. Communication, in Mr. Blanchard's opinion, is the greatest problem facing college workers at this time, a situation which the Na-



MICHIGAN'S YOUTH COUNCIL at work. Facing camera (l to r) Nancy Tucker; Max Richards, vice-president; Susan Stewart; Jack Goodrow, president; Douglas Cook

tional Council is working to alleviate through the publication of pamphlets and through publicity in various media. In closing, Mr. Blanchard noted areas for future development — e.g., work among graduate students, the need for more curates, lay ministers and women workers, new plans for training women workers and plans for the appointment of future committees.

Speaking on the subject of work with faculty members, the Rev. George M. Bean, chaplain of Lehigh, suggested three approaches to faculty members, the first of which is personal contact and individual conversions; the second the formation of cell groups for faculty people who know something about religion, but ought to know more. "It comes as a surprise to many people that Christianity can be intellectually exciting," said Mr. Bean, who has used the cell idea successfully. One of the reasons that faculty people are hard to reach, Mr. Bean feels, is their total indifference to Christianity, regarding which they have no vantage point and live in a vacuum. "Christians have been so concerned about being impartial that they have bent over backwards as no other group has . . . liberal rationalism is taking over on the campus because no fight is being made there for the maintenance of the Christian heritage. If this thing is to be headed off, we must start with the faculty, developing lay theologians among them." A third effective means, Mr. Bean finds, is to build a library of books to lend to the faculty, "books which will jolt the faculty members out of their lethargy." Mr. Bean cautioned the conference that faculty people, specialists in their own fields who constantly endeavor to keep abreast of the progress in their fields, expect the clergy to maintain the same standard in their specialty, and recommended that clergy keep up on current theological books.

In the first of his two lectures at the conference the Rev. Charles R. Stinnette considered the role of the chaplain as counsellor, particularly where psychological problems are involved. Pastoral care or counselling, said Mr. Stinnette, involves the establishment of a genuine relationship between counsellor and counselee. The clergy can do an important job by making people understand that no stigma should be attached to people who are mentally ill. Mr. Stinnette recommended books which would be helpful to the chaplains in preparing for counselling and described in some detail the specific techniques of counselling.

In his second lecture Mr. Stinnette discussed the place of the Church in health. "The Church is limited because it participates in the ambiguities of this age. The question is, are we willing to take seriously what our Christian faith demands of us? So many of us do not know what we stand for and on the college campus this translates to the students." What can the Church do? According to Mr. Stinnette, the Church is defined as the community of the forgiving and the forgiven; therefore, the ideal of the Church should be to realize this definition.

Miss Virginia D. Harrington, assistant professor of history at Barnard College, gave two talks. Speaking first on the nature of man and how man considers the nature of man as evidenced by history, Miss Harrington described and traced the various historical concepts man has had of himself from the Renaissance concept through the Calvinist predestinarian concept and the enlightenment doctrines of inevitable progress and the essential goodness of man, to the new predestinarian doctrine (both secular and scientific). "These are things people thought about man. The testimony of history, however, tells us two things about man—first of all, power corrupts and that absolute power corrupts absolutely, and secondly, that man likes power and gain, and as a result constantly creates new problems for himself while he thinks he is solving old ones."

Miss Harrington's second address considered the influence of the doctrine of man on political ideas, and more specifically as applied to our American democracy. Democracy as a form



LAYMEN throughout the Church are now meeting to plan the presentation of the Church Program. Here Byron Miller tells a group of the diocese of Lexington how to present the program

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of government really stems from the enlightenment concept of man. It depends on the enlightenmentalist's view of the abilities of man. "Democracy," stated Miss Harrington, "as an answer to man's problems, was at its height just before the Civil War." It depended on three faiths—a faith in democracy, a faith in a world governed by divine law, and a faith in the free individual. "The decline in faith in democracy started after the Civil War and came into full flower about 1930." When people began to lose their faith in God, they created new faiths, e.g., humanism, stoicism, faith in progress, faith in science, etc. According to Miss Harrington, all these faiths have suffered body blows in recent years, most notably science with the development and subsequent use of the atomic bomb. "Along with these declines in faith in God and in democracy, came the rise of dictatorships in the world," she observed. There is a connection between the two, she pointed out, because the philosophy which motivated both the Nazis and the Fascists was that the minority should solve the problems of the majority. The growth of this idea gave rise to Communism which sprang up and was embraced. "It is interesting to note that at the same time we are trying to revive an interest in democracy, even to the extent of fighting for it, there is a simultaneous revival of interest in religion," said Miss Harrington.

MIDWEST PROVINCE HAS SYNOD

★ The synod of the midwest province met at Kenyon College, Gambier, Ohio, September 11-13, with about 200 delegates attending, including 16 of the 18 bishops of the province. Business was minimized so that workshops of the entire membership could be held on various phases of Church work. Leaders were Rev. E. E. Piper of Detroit on religious education; Rev. Almus Thorpe of Columbus on college work; Rev. Samuel N. Keys of Waynesville, O., on town and country work; Bishop Street, suffragan of Chicago, on social relations; Rev. Percy Jones of Niles, Michigan, on promotion and publicity.

There were four addresses: Bishop Emrich of Michigan presented a program for future work of the province; Professor Salmon of Kenyon gave an interpretation of the work of Bishop Philander Chase, one of the great leaders of the Church more than a century ago; President Chalmers of Kenyon who spoke on higher education in which he pointed out the neglect of the spiritual side of life. The Presiding Bishop also addressed the synod on the national and overseas work of the Church.

Bishop Ivins of Milwaukee ended his two terms as president, with Bishop Page of Northern Michigan elected to serve for the next three years.

INTERFAITH STUDY ON WAR HELD LIKELY

★ An interfaith study dealing with the moral implications of modern warfare was seen by Bishop Angus Dun of Washington, as likely to develop from the first formal meeting of the commission of Christian scholars. The commission was appointed last March by the Federal Council of Churches to deal with the moral perplexities of Christian conscience in modern war. Bishop Dun is chairman of the twenty-member group.

In a statement issued at the close of the two-day meeting, Bishop Dun said: "If principles mutually agreed upon are discovered in interfaith consultation, the commission has been empowered by the executive committee of the Federal Council to issue its findings jointly with similarly appointed scholars of other faiths, presumably meaning of the Roman Catholic Church and of the Jewish community."

Bishop Dun also stressed in his statement that "the Korean struggle and the threat of a global war give a new urgency" to the aims of the commission.

"Under United Nations' auspices we are engaged in a bloody struggle in Korea which we seek to maintain as a police action," he said. "The weapons we feel compelled to use are bringing ruin to the very people we seek to rescue from aggression. The dread of a global war darkens the lives of men in Europe and Asia and the United States. In that situation there will be many who will feel that the hard political realities overshadow and render almost irrelevant the question as to what weapon we shall use or make ready to use in the ultimate eventualities. Yet our situation only faces us more actually with the searching moral issues which have been referred to us. It also gives urgency to our search for any word which may be granted us."

CONSENT IS WITHHELD BY MASSACHUSETTS

★ The standing committee of Massachusetts has withheld consent to the consecration of the Rev. David E. Richards as suffragan bishop of Albany. Ac-



PHILIP F. McNAIRY is the new Dean of St. Paul's Cathedral, Buffalo

tion was based on the dictatorial way in which the nomination is reported to have been made and does not reflect upon the character or ability of Mr. Richards. Similar action was taken some time ago by the standing committee of Alabama.

PACIFIST FELLOWSHIP HAS MEETING

★ Canon Charles E. Raven of Oxford, England, was the headliner at the meeting of the Episcopal Pacifist Fellowship, held at Seabury House, September 12-15. "Europe," he declared, "is not in a position to stand six weeks of global war." No one in Britain, he said, has a notion of what the U. S. is going to do but they do know that the future of the world depends on the U. S. He also expressed the opinion that another full scale war would likely see all of Asia against the West.

Canon Raven's advice to Americans was not to be morbidly concerned about what other peoples think of us. Our fear of Communism, he declared, cannot justify the remedies we tend to employ, and he also expressed the opinion that another global war will communize Britain.

Other speakers were the Rev. John Nevin Sayre, director of the Fellowship of Reconciliation; Rev. William K. Russell of Brooklyn; Rev. John Yungblut of Terrace Park, Ohio; Evelyn Eaton and the Rev. John F. Davidson of New York, with the Rev. Bradford L. Young of Manchester, N. H., serving as chaplain.

YOUTH LEADERS MEET IN HARTFORD

★ Officers and advisors of the young people's fellowship of the diocese of Connecticut met at Christ Church Cathedral, Hartford, September 23rd to discuss the national youth program. In addition to round table discussions, there was an address on the work of the Church Army by Cadet A. T. Patience who has just finished field missionary work in Montana.

TEACHERS CONFER IN DETROIT

★ Fifty teachers and workers in the public schools of Detroit were present at a communion service at St. Paul's Cathedral, September 16th. After the service they had breakfast, with an address by Bishop Hubbard in which he stressed the opportunity they have to advance programs in Christian education, particularly by serving as teachers in Sunday schools.

EXCHANGE VISITS COME TO END

★ Canon Arthur H. Hayden of Warwick, England, sailed for home on September 14, after having been in charge of the Church of the Holy Cross, North Plainfield, N. J., since March. On the same day Canon Robert Gribbon and his family sailed from England after serving the Coventry parish as an exchange with Canon Hayden.

Both men found the experience very pleasant and profitable.

"I've never once felt like a foreigner," the Canon told reporters, "and it has been quite easy for me to drop into the life of the Episcopal Church. Gribbon has written many times that he found the same friendliness in Warwick that I have found here."

He added that his wife and twenty-three-year old daughter found housekeeping in the U. S. much easier than in England.

Y. C. S. SECRETARY IN LONG ISLAND

★ Mrs. Charles S. Monroe is the acting executive for the Long Island Youth Consultation Service, loaned by the national office. She is the daughter of the late Archbishop Derwyn T. Owen of Toronto. Her job is chiefly to work with the board on long range planning. Two new staff members are Miss Rose Lawrence, recently with the home service of the Red Cross, and Mrs. Annie Humphries who has worked with children and adolescents in various agencies.

MISSIONS ARE HELD IN RHODE ISLAND

★ A one-week mission in nearly every parish of Rhode Island is being held September 24-October 8th. Bishops from other dioceses taking part are the Presiding Bishop, Lawrence of Western Mass.; Scaife of Western New York; Sawyer of Erie; Ludlow of Newark; Mallett of Northern Indiana; Demby, retired suffragan of Arkansas.



VARIOUS MISSION fields were represented when these young ladies staged a pageant at St. John's, Tallahassee, Florida

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CONFERENCE ON YOUTH WORK

★ Thirty clergy and young people from the dioceses of New York and Albany participated in a special experimental conference at Peekskill, September 6-8. Under the auspices and general direction of the division of youth, young people who serve as members of the national youth commission guided the discussions and sessions of this experimental conference.

Since the needs and concerns of young people are of primary concern to the Church it was felt that some pattern might be worked out where young people and clergy in conference together could plan for youth work in their own parishes and missions. The chairman and secretary of the national youth commission, Lindley Hartwell of Burlington, Vt., and Nancy Miller of Dover, N. H., Alma Schelle of New York, provincial representative and Harold Wright of Boston, member-at-large, led the sessions and panel discussions with the Rev. Meredith Wood, member of the National Council's division of youth, the Rev. Robert R. Spears of Auburn, N. Y., provincial adult representative on the national youth commission and Miss Mary Margaret Brace, acting executive secretary of the division of youth, acting as adult consultants.

After an introduction to the conference by Miss Brace, Lindley Hartwell acted as chairman of a discussion of the united movement of the Church's youth and its accomplishments and needs in the dioceses involved. A panel discussion led by Harold Wright discussed the problems and needs of youth. A lively discussion followed which brought to the fore many of the most common areas of tension between youth and adults. Separate discussion groups met with youth chairmen to discuss program materials and how they are useful in parishes of varying sizes. Reporting showed that much can be done in consultation with young people themselves to develop and enrich the average youth program.

The Rev. John Heuss, director of the department of Christian education, who is responsible for youth work in the Church, directed a final evaluation session.

VISITING DELEGATES FOR CONVENTION

★ According to a statement from the National Council offices, the Episcopal Church is entitled to 203 visiting delegates to the constituting convention of the National Council of the Churches of Christ in the U. S. A., to be held in Cleveland, Ohio, November 28, 29, 30 and December 1, 1950. Such "visiting delegates" will be entitled to attend all the sessions, but will have no voting privileges. Each will pay his own registration fee of $5.00.

A member of the Episcopal Church who desires to be certified as a visiting delegate should send an application to the Rev. C. Rankin Barnes, secretary of the National Council, 281 Fourth Ave., New York 10, N. Y., enclosing therewith a letter of recommendation from his rector, which must include a specific statement that the applicant is a member of this Church in good standing. To such applicants Barnes will then mail the proper credentials with instructions as to where to send the registration fee.

THIRD PROVINCE SYNOD

★ The synod of the province of Washington is to be held at St. Matthew's, Wheeling, W. Va., October 17-19. Prof. Norman Pittenger is to speak on the Church's opportunity; Bishop Hart of Pennsylvania, on inter-Church cooperation; Bishop Pardue of Pittsburgh on spiritual development and evangelism. Also a feature of the meeting will be a joint session of the various organizations attending when Prof. George F. Thomas will deal with the same subject he presented in his Witness article in Lent: "The challenge to Christianity of humanism, secularism and communism."

The address at the banquet will be by Ted Gannoway of New York, and at the final session a number of speakers will deal with various subjects connected with marriage and the family, with Judge Charles P. Wilhelm of the judicial circuit of West Virginia presiding. Bishop Cameron J. Davis, chairman of the committee on the marriage canon will report on how the present canon is working; Chaplain Robert Morris of the Episcopal Hospital, Philadelphia will speak on the Christian family; Prof. Reuel Howe of Virginia Seminary will deal with preparation for Christian marriage, and Bishop W. C. Campbell, coadjutor of West Virginia, will speak on the holy communion prior to the ceremony.

THE PICTURE ON THE COVER

★ When the new parish house of St. Gabriel's, East Detroit, was dedicated earlier this year it featured a large cross. The cover picture is of the youthful rector, John Porter, hanging it. Modern prefabricated techniques, modified and adapted to the assembly line method, were used, and a large part of the labor was given by men of the parish and other parishes of the diocese, notably Trinity, St. Clair Shores and Christ Church, Cranbrook. The total cost was about $37,000.

CENTRAL NEW YORK LAYMEN MEET

★ Vestries of the 139 parishes and missions of Central New York attended one of a series of ten meetings that started September 17. At each either Bishop Peabody or Bishop Higley presented the problem and needs of the diocese and of the national Church. Meetings were held at Watertown, Rome, Utica, Oswego, Syracuse, Elmira, Binghamton, Moravia, Auburn and Norwich.

EDITORIALS

Win the War Now

IN "Thus Spake Zarathustra" Nietzsche wrote, "To stand in the midst of this sorry scheme of things and not to question, not to tremble with delight and desire in questioning—that is what I call contemptible." He was right, and we offer in this editorial an issue which we should all be questioning. Interest in world government gathers momentum and adherents in many parts of the world each day. But whatever may be our opinion of it we are sure of this one thing: to think is not enough. If we believe in peace the time has come to act. It is up to those who oppose world government to offer an alternative way out of our tragic difficulties — and act on it. Those who are convinced that world government is the only solution are acting. It is trite to remark that we all "believe" in peace of course! But Jesus did not say, "Blessed are the peace-wishers" or even "Blessed are the peace-pray-ers." His words are a challenge that cannot be dodged: "Blessed are the peace-makers." Every avowed Christian should not only be thinking about peace, wishing for peace or praying for peace; he should be working actively for peace. As Supreme Court Justice William O. Douglas, vice-president of the United World Federalists recently stated, "We are the soldiers of the next war; if we win now we will not have to fight."

Jesus' mandate, taken from the Old Testament, "Thou shalt love thy neighbor as thyself" has, in our generation, moved from its tacit acceptance among Christians as a desirable ideal to a sine qua non of existence on this planet. There is no doubt that he promulgated it as the inflexible law of life: throughout the ages his followers received it as a pious aspiration, not denying its validity but doing little to accede to it. Only a few saw it as the relentless and absolute order of the universe. Within recent years it has received dramatic and inescapable emphasis as the latter through two related happenings. The first is the shrinkage of the earth because of the increasing interdependence of its inhabitants, due to the growth of modern communication and commerce. The second is the incredible and diabolic power that man has developed for mutual destruction.

In spite of this obvious demonstration of the compulsion of the second commandment (and the last two "world" wars were devastating proofs of its validity) there are still many people who are reluctant to acknowledge it. They fail to see that "one world or none" is but a paraphrase of his words. Strangely enough, professed followers of the prophet of Nazareth (and adherents of the Hebrew Scriptures) are largely unaware that they are engaged in an abortive attempt to refute him. World government is, basically, a religious issue.

Sovereignty

THE main charge brought against it by its opponents is that it would mean the sacrifice of our "sovereignty" as a nation. The answer is—complete agreement. With the further assertion that no progress, either in the individual or in the group, has ever been made except sovereignty has been sacrificed.

So prevalent is the objection, and so obtuse are those who set it forth, that one must reduce one's reasoning to the simplest terms. Sovereignty is defined by the dictionary as "the state of exercising or possessing supreme jurisdiction or power." In other words, the right to do as one pleases.

The baby attempts to exercise sovereignty but he soon, if he is wise, learns that it is futile. Some adults never learn and we say, pitingly or disparagingly, that they suffer from adult-infantilism. But the vast majority of human beings find by trial and error that they must give up their individual sovereignty if they are to live in this world with any degree of satisfaction—or even to live. Indeed the great majority of those who read these lines are alive today because they, and their

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"QUOTES"

ALMIGHTY GOD from whom all thoughts of truth and peace proceed: Guide, we pray thee, with thy strong and peaceful wisdom, those who take counsel for the nations of the earth in the United Nations. And that we may worthily support them, deliver all thy people from selfishness and false ambitions. Grant that we may prepare our minds through study, our hearts through compassion and our souls through prayer and sacrament for a new world in which justice shall be assured to all and in which peace shall be enduring, through Jesus Christ our Lord. Amen.

—Forward, Trinity, 1950

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forebears, have given up a large degree of sovereignty. We are familiar with the process in history, so grudgingly and hardly learned. From the family through the village, the tribe, the city-state, the nation, the undeviating story has been the same: relinquish your sovereignty to a larger group or your chances for survival are almost nil. Yes, we are familiar with the re-iterated saga, but we face the next and inevitable step—the sacrifice of national sovereignty—with the same doltish lack of vision that was the mark of many of our ancestors. But, fortunately, not of all—or we would not be here. Some did learn and act on the law; that there is no assurance of freedom, of security or even of life save through the law of definite circumscribing of sovereignty. As Emery Reves in "The Anatomy of Peace" has put it so well, "The day the first legal imposition was forced upon man was the greatest day in history: that day freedom was born."

One could go on to demonstrate this in every area of life. If we had been born, for example, two hundred years ago perhaps less than a third of us would have survived to maturity. Most would have died at birth; the others would have had only a comparatively few years of existence. Plagues, pestilences and diseases now conquerable would have swept them away like flies. The science of medicine, with its increasing knowledge of sanitation, of bodily processes, of the germ theory of disease emerged gradually and bit by bit took away man's sovereignty. It discovered laws, the ruling power enforced them; men were denied the right to do as they pleased and, in return, were given—life.

A Religious Problem

WHAT should not have to be made clear is that, be it in man's own soul or in his relationship with other men, in giving up his sovereignty he is not surrendering without return; he gains a far greater good, he achieves something he did not possess before. So Christ insisted.

One further thing needs to be pointed out. Those who passionately rush to defend their nation's sovereignty, the right to possess armament and to declare war (which is the only issue here considered) are curiously blind to the fact that they are exercising themselves to defend something that is non-existent! There has been no more tragic illusion and myth than that of the self-determination of nations. For we, as a nation, are subject not only to our own will but to the wills and determinations of other nations. Can one be so credulous as to imagine that our decision to enter the last war was formulated in Washington—the decision of a sovereign nation? Alas, the decision was made some time before in Berlin and Tokyo—with the resultant chain reaction. Does anyone really believe that out of a budget of billions we are eagerly spending a very large part for destructive purposes simply because we have decided to do so of our own uninfluenced free will? Far from it; we are forced so to waste our substance because, rightly or wrongly, those who control our national destiny are themselves controlled by what happens in Moscow.

World government is basically a religious problem on at least two counts. One because it is a realistic attempt to find a solution to this world's immediate and appalling problem of sheer survival. If it is not realistic then Christ was a silly, deluded and impractical dreamer—and he should be rejected as such, frankly and finally. Second, because it accepts, as did the founder of Christianity, the fundamental unequivocal premise of the unity of the world; "that ye all may be one, as I and my Father are one." Jesus stated in effect; Thou shalt love thy neighbor equals the sacrifice of sovereignty, equals the achievement of security, freedom and peace.

Such is the law. "The moving finger writes; and, having writ, moves on." Inexorable it is and glorious we can make it.

Going Off Half-Cocked

BY

CORWIN ROACH

Dean of Bexley Hall

Render account for every careless word.—Mt. 12:36

THE tongue is a trigger. It is a human failing to go off half-cocked, to talk carelessly and thoughtlessly. The world's worst excuse among men who use firearms is to say, "I didn't know it was loaded." The first thing a novice is taught is to handle weapons with care, for more people have been hurt by guns that were not loaded than the reverse. Similarly, more damage has been done by careless words than by speech which was meant to be malicious. Every word we utter is loaded. It has power to do good or evil. There is no such thing as an "idle word" in our ordinary modern sense of that term and our new translation has rightly changed the qualifying adjective. Words are like bullets. They make their impact whether we mean them to or not. They are boomerangs which bring back the blessing or the curse with which we dispatched them on their way. The next time we are tempted to go off half-cocked, to be quick on the trigger, let us stop and consider the high potency of the weapon we are using. Jesus tells us we shall be asked to give account for the way we have handled it.

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Holy Communion Is Sedition

BY
CHAD WALSH
Contributing Editor of The Witness

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PART ONE

THE very abnormal period of history in which we are living began as long ago as the Renaissance. It is clearly mirrored in Shakespeare's tragedies, where such ruthless and lonely characters as Macbeth defy heaven and earth in order to fulfill their ambitions. Century by century the philosophy of rugged individualism and devil take the hindermost continued to develop, until it reached its full flowering in the nineteenth century.

It is true that the unsavory pill was skilfully sugar-coated. We were assured by the philosophers of rugged individualism that it would all be for the best; that if everyone looked out for Number One, the earthly paradise would automatically arrive. Today the jig is up. History has taught us the hard way that every-man-for-himself leads not to Utopia but to anarchy, and anarchy leads to tyranny—whether of big business or big government.

The world is at last waking up to a fact it had forgotten during several centuries of hectic looking out for Number One. This fact is that each of us is dependent on everyone else; that no one can live completely for himself without ultimately transforming society into anarchy.

Some of the remedies are worse than the disease. Fascism and Communism, for all their differences, try to cure the evils of irresponsible individualism by abolishing the individual. The individual becomes part of a jelly-like mass, with no meaning apart from society. He loses his soul, and by the time the propagandists get done with him they have also pocketed his mind.

The Fascist and Communist solutions are wrong, but the problem remains—how to get rid of unbridled individual selfishness without abolishing the individual. If the problem isn't solved in the right way, the Fascists or Communists will solve it their way.

One can see this quest for a solution most clearly in England and the Scandinavian countries. Unbridled capitalism of the old-fashioned dog-eat-dog and charge all-the-traffic-will-bear variety is obviously dead there. But the masses of the people do not want Communism. They want some system that will insure the good of society while leaving the individual an individual; that will make it possible for individuals to cooperate freely for the good of society without becoming regimented sleepwalkers.

Discovering the Church

WHAT has all this to do with Holy Communion? Very much indeed. Nothing in Christianity is a neat flower garden, hedged off from the crude realities of life. And I believe that the political tendency I have just mentioned—the quest for a solution that is neither rugged individualism nor totalitarianism — is closely connected with two trends now discernable in many Christian denominations.

The first of the trends is a rediscovery of what the word "Church" means. During the individualistic nineteenth century, religion often degenerated into private piety. "The flight of the alone to the Alone" was a favorite phrase. The Church was commonly thought of as a voluntary association of nice people who, for no particular reason, met to pay their respects to God, when they could just as well have worshipped God in the privacy of their own living rooms.

Today the leaders of almost every denomination are rediscovering what St. Paul meant by the word "Church." They are finding that Christianity was social from the beginning, and that the Church, as pictured in the New Testament, was much more than a voluntary association of people who think it nice to meet together once a week—that it was more than an organization to finance missionary activities, find funds for the minister's salary, and provide facilities for guild meetings. The Church—the real Church—can be describe only in the language of biology. It is not an organization but an organism. It has a life of its own which is greater than the combined lives of its members. Christ is the head of the Church, and each of us is a "member" or organ of it. We are, so to speak, the legs and arms and nose and mouth of the mystical body of Christ.

In the Church, as thus conceived, we have one place where we get some faint idea of how individualism and the needs of the group can be reconciled. The hand and the eye have very different functions, but they are not competitive: each complements the other. And the hand and

the eye do not lose individuality by being parts of the same body—rather, they would lose their individual functions if separated from the body.

The second thing that is being rediscovered in many denominations is the supreme importance of Holy Communion. In the Episcopal Church, this rediscovery began a little over a century ago. The liturgical movement in the Roman Catholic Church, led largely by the Benedictines, is beginning to get results; "mass without communions" is becoming less frequent than formerly, and in many parishes the people are being encouraged to receive communion as often as possible.

Even in the Protestant Churches one finds here and there strong indications that a new appreciation is developing, and a realization that the rule of four times a year is a starvation diet. There is a liturgical movement among the Lutherans of Sweden and Germany, and in Scotland the Iona movement of the Church of Scotland advocates Holy Communion as the usual Sunday service.

It seems clear that the new appreciation of Holy Communion is closely linked with the renewed understanding of the nature of the Church. Holy Communion is at the same time the most effective symbol of the nature of the Church, and one of the most powerful aids toward nourishing the life of the Church and making it what it should be. In other words, Holy Communion is both a symbol and a means—a means for changing the symbol into a reality.

The Social Implications

FOR my present purposes I shall not concern myself with the theological minutiae of the sacrament. I assume that all schools of thought would agree that in Holy Communion Christ is as objectively present as if we saw him with our own eyes, and that in receiving the sacrament we are given spiritual strength that defies the power of logical analysis. But here I am thinking mainly of the social implications.

If you were a native of some South Sea island, and were being initiated into Christianity, the sacrament of Holy Communion would strike you as an odd thing. It would seem much ado about very little. This feeling would be accentuated if someone explained to you that bread and wine were the common food and drink among the Jews in the time of Christ—that he had deliberately chosen the most commonplace things.

The implication is clear. Holy Communion signifies that Christ is interested in the most everyday things of life. He is interested in the activities of the butcher, the baker, the assembly lines worker, the banker, and the farmer. And he does not turn up his nose at the material world. Instead, he transforms it by using it for his own purposes. This banishes any idea that Christianity is a purely "spiritual" religion; it is as spiritual as God and as concrete and material as the physical universe of stars, planets, human bodies, bread, and wine.

The next thing to note about Holy Communion is that it is an abbreviated meal. Very abbreviated, it is true, and not sufficient to keep body and soul together. But the bread and wine at least symbolize a whole meal. And we do not ordinarily eat meals with people we hate, or whom we hold in contempt. Therefore, when we go to the communion rail and receive our tiny portions of bread and wine we are sharing a meal with the other people in church and with Christians everywhere. By implication we are saying either that we regard our fellow partakers as friends, or at least that we know we ought to regard them as friends.

In any parish, there will be some people who are relatively wealthy, others who are relatively poor. There will also be a wide variety of occupations. Ideally (though, alas, rarely in the Episcopal Church) there should also be a wide variety of races: Negroes and Chinese kneeling beside Anglo-Saxons and Italians. But all these differences, which loom so large on the city streets, are swallowed up in the simple act of sharing a meal together.

This is a meal we do not receive as a right. We receive it as a privilege. The privilege is granted us not because we are wonderful people but because God is merciful and loving. No wonder that we kneel to meet him. Rich or poor, stupid or intelligent, black or white, we kneel in token both of our weakness and our sinfulness.

But before we kneel at the rail, we all join in the general confession—"We acknowledge and bewail our manifold sins and wickedness . . ." It is noteworthy that the rubrics of the Prayer Book give us no option about saying the confession.

This raises an interesting point. If mankind were divided into two classes, the invariably good and the invariably bad, it would be dishonest and hypocritical for the good people to kneel and confess sinfulness of which they are not guilty. However, the authors of the Prayer Book were shrewd psychologists as well as sound theologians. They knew that no human being can go a single day without committing sins of either commission or omission, and that—in addition to specific sins—there is constantly in each of us a rebellious spirit toward God which results from original sin. The danger of hypocrisy seems purely theoretical.

Therefore, when the members of the Church come to Holy Communion, they have at least two

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things in common. They are partaking of a meal together, which is a symbol of friendship and love. And they are sinners and say so.

All of this has a strong bearing on the problems of society, as I hope to make clear next time.

Authority of the Bible

BY

LOUIS WALLIS

THE Bible is authoritative for us because it is based upon the moral law, which is an expression of the universe just like the law of gravitation. If the Bible merely told us about God as a kind of abstract person or power without any relation to morality and social justice, it would not have the authority and prestige that it actually does have. And thus the true approach to the subject is given by the Psalmist: "Clouds and darkness are round about him. But justice and righteousness are the foundation of his throne."

In the days when the Bible was being written, the world was ruled by big, wicked cities which were surrounded by high walls of stone. Some of these places were Babylon, Ninevah, Damascus, Tyre, and Sidon. They were centers of immorality and social injustice which found a symbol in the gods of heathenism. Specially interesting to readers of the Bible are two of these ancient cities. One was called "Shechem"; and it lay in a valley among the hills of central Canaan. The Hebrew clans that entered the country from the desert had to destroy Shechem in a torrent of blood and fire before they could form a simple backwoods monarchy under Saul ben Kish.

The other city was in the hills of southern Canaan; and we read about it with something of a shock in a very ancient source which is unfamiliar to most Christians and Jews. "As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out. But the Jebusites dwell with the children of Judah at Jerusalem unto this day." That the influence of this unconquered pagan city was very corrupt, is pointed out by the prophet Ezekiel: "Thus saith Jehovah to Jerusalem, thy birth and thy nativity are of the land of Canaan. Thy father was an Amorite and thy mother a Hittite." Ezekiel condemns Jerusalem for every kind of sin, including the practice of immorality, unjust treatment of the poor and needy, and the worship of heathen gods. Jerusalem appears in the book of Luke as a city that killed the Hebrew prophets and stoned those that were sent unto her.

Jerusalem in Hebrew History

THE children of Judah, led by a chieftain, David ben Jesse, forced their way into Jerusalem by secret passage and captured a fort called "Zion," overlooking the city. Going out from there, David subjugated the nearby peoples of Edom, Moab, and Syria, all of whom became slaves to the house of David. And in the meanwhile, the Hebrew clans in the central Canaanite hills, once ruled by Saul, passed under the yoke of Jerusalem. David allied himself with the great, heathen cities of Tyre and Sidon; and presently the people of Saul's old kingdom were levied upon for labor-gangs to construct a series of huge, expensive, and sumptuous buildings in Jerusalem.

But in time the central highlands rose in rebellion, saying, "What portion have we in David? And there was none that followed the house of David but the tribe of Judah only. And the cause was from Jehovah, that he might perform his saying which Jehovah spake by the prophet Ahijah." A war party soon arose, however, in the central hills, and built a great, fortified city called "Samaria." The military party followed the policy of David in making alliance with heathen, Baal-worshiping Tyre and Sidon. So there were now two Hebrew kingdoms in Canaan —the little kingdom of Judah in the south, ruled by Jerusalem, and the big kingdom in the center of Canaan, ruled by the great, walled city of Samaria.

Prophets Against Metropolitan Corruption

THE prophets were mostly from little country villages. Their standpoint was that of the clan-brotherhood in bitter antagonism to city corruption, immorality, and social injustice. The wealthy classes in Jerusalem and Samaria reached out and absorbed the houses and lands of the peasantry in the rural districts. And so the prophets were against the capitals of both Hebrew kingdoms. Thus, the book of the village prophet Micah is headlined as follows: "The word of Jehovah that came to Micah concerning Samaria and Jerusalem: What is the transgression of Jacob? Is it not Samaria? And what are the heathen altars of Judah? Are they not in Jerusalem?

Jehovah was the god of the poor and needy. His worship centered originally in the wilderness and in rural villages. The prophets of Jehovah opposed Baal-worship, not primarily because Baal had no physical existence, but because of what Baalism represented or symbolized. Baal and the other heathen gods, whose cults flourished when the Bible was being written, were the gods of the

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wealthy in the walled cities. And unless we understand the opposition between the big cities and the country villages, we cannot fully grasp the meaning of the Biblical struggle against immorality and social injustice.

The moral law runs like an invisible thread through Hebrew history and the Bible. It resembles the mysterious "radio-beam" which is available to the driver of the air plane as a guide through darkness and storm. He can find the beam by searching for it with his instruments; and we can likewise find the moral law running through the Old Testament into the New Testament. Sociological and economic research illuminate the Bible, and bring the sacrifice of Jesus into still clearer light.

This article has been republished as a pamphlet for free distribution, giving Biblical references and also explanations of passages not usually considered by readers of the Bible. Write Dr. Wallis at Forest Hills, Long Island, N. Y.

Spirit in the Inner Man

BY

JOSEPH WITTKOFSKI
Rector of St. Mary's, Charleroi, Penna.

AN honest survey of Christian history must show that the Church has contributed much to the welfare of humanity but the same outline must likewise confess the fact that the Church has generally failed to infiltrate the abysmal depths of human personalities. The failure of Christian people to behave like Christians is the most baffling problem which we find in the past two thousand years of history. It is true that from time to time we do meet a person who is completely Christian in thought, word, and deed, but among the countless millions of Christians, these people are probably numbered among the thousands. There is an urgency today which demands an answer. Why have Christian people largely failed to live up to their profession?

In his discerning letter to the Colossians, St. Paul tells us that God "hath delivered us from the power of darkness, and hath transplanted us into the kingdom of his dear son." Actual experience, however, demonstrates that the average Christian has not been transplanted, or at least is totally unaware of any such transplanting. On the whole, our Church people are as worldly minded as are their neighbors who do not go to church. In our distant mission fields, it is often said that the greatest obstacle to the advancement of Christianity consists in those Christians who have contact with the natives. Now that the whole wide world has again become a vast missionary region, it is obvious that Christians themselves are often the impediment in the way of the Church's general progress.

The most pressing need of our times is the real and genuine conversion of all Church people. Upon careful analysis, it cannot be said that the vast numbers of Christian people are not intelligent nor do they possess ill wills. Very many strenuously endeavor to reach the stature which our Lord intends but very often they make miserable failures of their lives. They study and after a fashion they pray but they cannot fully develop the mind of Christ within themselves. They may even become very intelligent Christians but they cannot make their Christianity take complete possession of their personalities. It appears, in many of these cases, that the higher part of the human brain, or the cortex, may be somewhat influenced and transplanted, but the lower level of the brain, or the thalamus, remains largely unregenerate.

The thalamus, situated at the base of the brain, is a very important way-station for the reception of the impulses from our senses. The impressions may be integrated in the thalamus, or the sensations may be passed on to the more conscious cortical brain. As a result of a hurried thalamic integration, on the spur of the moment, we may be unkind to people. When we take time to consider our actions, or our response is reviewed by the cortical brain, we are usually sorry. The law recognizes this fact when it makes a distinction between deliberate murder and killing in which there was no premeditation. Our ladies also appreciate this distinction. By instinct, they know that people do not refer their sensations to the cortical brain. For example, they use perfume to give the impression of sweetness and of daintiness. If we refer the sensations that we perceive in the presence of these lovely ones to the cortex, we readily see that there is no real connection between a little bit of perfume and sweetness and daintiness. Since we commonly permit the integration of our sensations to take place in the thalamus, we fall victims to the feminine wiles.

It would likely be correct to say that many followers of Christ are cortical Christians and at least in a measure they are thalamic pagans. In their fully conscious activities, these people may earnestly strive to live their religion, but the subliminal faculties below the cortex remain untamed. Since the thalamus is usually the culprit in human personalities, the great work of the Church in the modern world is the transplanting of the lower human faculties from the power of darkness into the present moment of eternity.

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Christian Virtues

THE Christian behavior pattern, outlined by our Lord, is in large part based upon the proper conditioning of the human thalamus and of the related subconscious faculties. The reasoning of the human cortex does not necessarily have an abiding effect upon personality, but the orientation of the sluggish thalamus produces a lasting change. Jesus constantly placed his major emphasis upon the conditioning of the heart which we have come to interpret as the lower brain faculties. In the Sermon on the Mount, the disciple of Christ is described as one who is poor in spirit, who mourns, who is meek, who seeks after honest living, who is full of mercy, who is pure of heart, who strives for harmony in the world, and who is ready to suffer for his convictions of the right. All of these qualifications refer to basic attitudes in a human personality.

Christian behavior begins in poverty of spirit. Inborn human pride is the foremost obstacle against the formation of an enduring Christ-mentality. We are prone to assume that our good qualities arise from ourselves. Any degree of such pride will fast close the doors to the development of a complete Christian character. Pride is like plantain in a lawn. Unless the plantain is continually rooted out, it will destroy the whole lawn. In all of his teaching, our Saviour endeavored to inculcate the necessity of humility. We have come forth from God, we exist by his present power, and our eternal destiny remains in the Godhead. As we assimulate these truths, we begin to become poor in spirit.

The Christian must be able and willing to share the sorrows of all other people. We usually cannot bear the little unhappiness and disappointments in our individual lives. To avoid sharing the afflictions of other people, we go out of our way. But there is no possible isolation for the sincere Christian.

Meekness is often confused with humility. As humility consists in poverty of spirit, so meekness is a confident dependence upon God. The human organism that has been totally transplanted into the new-eternity is aware that God will completely care for it. Such a one does not place his security in his own efforts. He understands that he possesses a security above his deserving.

The pursuit of wholesome and honest living should be the goal of all Christian activity. Fundamentally, this is an attitude of never taking unjust advantage of others. A basic evil in the worldly social pattern is that damnable cleverness which is often considered to be smart business. Society continually finds itself infiltrated with various forms of cheating. In business, in politics, and in other social activities, right and honest action often has very little opportunity when placed over against expediency.

Mercy is often considered to be a type of feminine weakness. In the letter to the Ephesians, St. Paul urges his readers to "be kind one to another, tenderhearted, forgiving one another." Among the multitudes of Christian people, there are really very few who have a sincere pity for all of their neighbors. Mercifulness is usually considered to be impractical and unintelligent.

Pureness of Heart

Pureness of heart is a little appreciated attribute of human living on the higher plane of existence. In the strict intellectual and prevalent Christianity, some slight emotional affection may be found for God. This, however, is limited by the selfishness of the creatures. Ordinarily, human hearts are divided, that is, their affections are mixed or impure. The heart of man must completely rest in God and, through him, it is obliged to love his creation. A continual checking is required to develop this necessary purity of heart.

In dealing with others, the Christianized personality strives to create peace and harmony in the world. In the purely natural life apart from God, it pays the individual to keep the world around him in a turmoil. If every one else can be placed in a disordered state, it is possible to concentrate better upon the building of one's own interest. This often becomes the strategy of rugged individualism. The concept of the mystical body of Christ requires that each Christian recognizes that he is part of the one whole.

Finally, the Christian pattern requires a willingness to suffer for the sake of his convictions. Christian people are often fearful of ridicule. They are even ready to forfeit the gift of God if they can obtain a measure of popularity in the world of time. There can be no compromise, however, between the world of darkness and that of redeemed mankind. The Christian must be ready to suffer persecution from those who have not reached or who may never attain the kingdom of heaven.

Our Lord disdained and despised a purely intellectual and rational religion. More than the human cortex must be converted. For this reason, Jesus did not come into the world as a mere philosopher, but he also brought with him a technique to train the subliminal faculties of his followers. Intellectual activity may satisfy human pride but by itself it cannot order the functioning of the human heart. The lives of countless thousands unhappy Christian people bear witness to this fact. The Church will really come to life

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again when human organisms are wholly conditioned by that cosmic apprehension which brings about the inversion of selfish personalities. In other words, humanity must find its unity in Jesus Christ who has purchased the kingdom for himself. As he is permitted to take full possession of his own, mankind will find that destructive selfishness tends to diminish.

Christmas in September

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

A NEW idea, breaking the habits of our thought and making a real and lasting change in our life, is a rare event. When it comes, we may not be pleased, since we often prefer the familiar to the new.

That Christmas is a day in which our very best effort should be given to showing Jesus our great love for him and our joy at his birth may be such an idea to you.

When it really takes hold of you, it makes you dissatisfied with the usual ways of celebrating the day. What one woman did about it when it hit her is told in a leaflet published by The Witness, "Make Christmas Christian." September is the time to think and pray over what you are going to do about it. To make any change in the usual round of personal and community events takes a lot of doing and must be planned long before the event.

I suggest that you think over the following questions and make your plans in line with your answers to them:

1. Which of the special Christmas events in town really express our joy over the birth of Christ and which are just parties.

2. How much of the money we spend for Christmas cards, gifts, extra food, etc., is spent in order to bring joy to the one whose birthday it is?

3. What are you going to do about it in this Year of Our Lord, 1950?

Now In Autumn

BY

WILLIAM P. BARNDS

NOW that autumn has come church activities will be making a fresh start. Some guilds will resume their meeting after a summer recess. The Church schools will take a new lease on life. The every member canvass is just around the corner. Many secular activities are getting steamed up anew. Schools are starting and the usual routines connected with them. Football and hunting seasons will soon be upon us. The international situation causes us some concern, and is affecting the plans of many people.

What will be the church's claim upon our lives this autumn? Each of us has only twenty-four hours a day of time—no more no less. Some of these hours are of necessity occupied in our work, but we all have some time which we can use as we choose. As church people we ought to give church matters first place in our free time. The Christian religion is vital and in it we believe is to be found salvation for the individual's ills and for those of the whole world. There is no organization or activity more important than the Church.

Therefore when you are asked to do a church job this fall, think carefully and pray sincerely before you decline. It may be a God-given opportunity for you to serve him. What a mighty impact the Church would make upon every community if its people, each and every one, would with conviction and enthusiasm take part faithfully and intelligently in the Church's work! However, if you are enthusiastic don't load yourself with so many jobs that you can't do any of them well. If you are one who has been shirking and letting others do all the work, get in there and do your part. You'll enjoy it, your conscience will be clearer, and you will be taking part in the greatest enterprise in the world!

Make Christmas Christian

What one Churchwoman did to that end is set forth in a leaflet, together with the story of what was accomplished by her gift, written by Bishop John E. Hines of Texas. This leaflet should be sent to parishioners now in order to be most effective.

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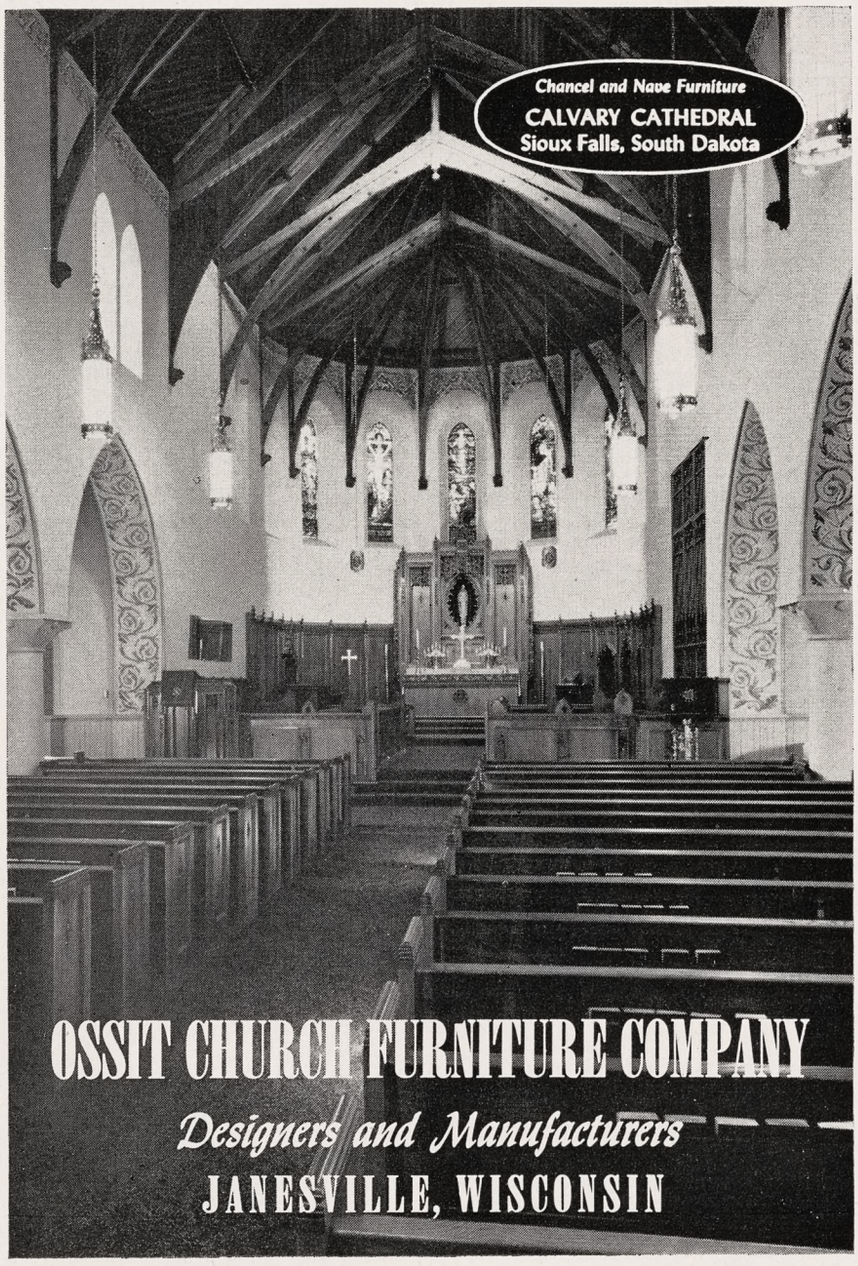
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NEWS OF OTHER CHURCHES

METHODISTS OUST FEDERATION

Eviction of the Methodist Federation for Social Action from its tiny offices in the Methodist Building in New York was unanimously voted by the denomination's board of publication, owner of the building. The Federation, headed by the Rev. Jack McMichael, has been attacked in recent months as being too far to the left. It has been as vigorously defended by leaders and organizations of the Methodist Church. McMichael said he had learned of the action only through press reports and that the Federation has not been given a hearing. The offices have been occupied since 1919 when the secretary was Prof. Harry F. Ward of Union Seminary.

The action was taken at a board meeting of the publishing company, held in Dallas, with 50 of the 59 members present. It was also reported at this meeting that net sales for the fiscal year ending May 31 were $13,533,309, an all time record. It was also announced that a $1,500,000 expansion of the agency's printing plant in Nashville would soon be completed.



URGES EXPANSION OF WELFARE PROGRAMS

Social welfare programs must attempt to meet the total needs of the communities instead of serving only the lower income groups, it was agreed by those attending the conference of Lutheran social workers, meeting at Buffalo. It was agreed that the idea that Church welfare work is confined to handing out food and clothing is antiquated; that skilled professional workers are called upon today to do pastoral counseling, educate people in family life and child welfare, and deal with the problems of alcoholism.

A resolution directed to President Truman was passed calling upon national leaders to "establish and maintain peace in our time," with Ambrose Herring, head of the Lutheran Welfare Council of New York, stating that "we realize that it is the welfare agencies that do the work after the fighting ends."

URGES JUSTICE FOR NEGROES

Bishop W. P. Walls, Chicago, of the African M. E. Zion Church, said in Richmond, Va. that he walked the streets of this city as a "half-slave" in his own country, and called upon Negroes to seek God's help in their continuing fight against injustice. The bishop sounded the keynote for the general convention on Christian education and general assembly of Christian youth of the African M. E. Zion Church.

Bishop Walls said that for more than a century America "stood in the ranks with oppressed minorities. She was against imperialism and colonialism and fought for all the oppressed. Now for a quarter of a century or more, America has been moved into a position with strange and strangely acting allies, who have exacted of her that she defend always stagnant oppressions or new usurpations. She sheds her blood and spends her money, and when the battles are over and her friends made secure, they put the quietus on her demand for justice for small peoples . . .

"Someone says if America would only start a revolution of her own for defending the oppressed so that they could join her to aid themselves in throwing off the yoke of their oppressors, she would lift her name again into that noble tradition of helping weaker peoples to democratic freedom. She cannot do this and live forever under the scare that paints all efforts of freedom's search as Communism."

Another speaker, President Rufus E. Clement, of Atlanta University, accused the churches of being the hotbed from which the seeds of prejudice and bigotry are taken to be transplanted into all other avenues of American life.

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NEWS OF CHURCHES OVERSEAS

SOUTH INDIA CHURCH ADDS NEW DIOCESE

The Church of South India, inaugurated on September 27, 1947, with the union of former Anglican, Presbyterian, Reformed, Methodist and Congregational churches, enters its fourth year with a significant step forward. The third anniversary will mark the inauguration of the new diocese of Coimbatore and the installation of A. J. Appasamy as its bishop.

About 30,000 members will be added to the Church by the creation of the new diocese, 23,000 of them Congregationalists and the rest Anglicans and Methodists. As a result, the Church will represent by far the biggest single concentration of Christian forces in India. The Church has a total of 1,100,000 members served by an ordained clergy of 575 nationals and 145 foreign missionaries. Altogether it forms more than a fifth of the entire Protestant community in India.

When the Church was formed three years ago the North Tamil Church Council (Congregationalist) voted not to join. This decision was reversed by a large majority of the Council in February of this year. As a result the new diocese of Coimbatore will be created. The diocese will be inaugurated on September 27 at the Brough Memorial Church, Erode. Bishop Frank Whittaker of Medak, acting moderator of the Church will preside over the ceremonies. Bishop Lesslie Newbigin of Madura will preach the inaugural sermon. All the bishops of the Church, together with the presbyters of the new diocese and representatives of other diocese, will be present.

Following the inaugural ceremony in the morning the installation of Bishop Appasamy will take place in the evening. On the following day, the new bishop will preside over the first diocesan Council. Bishop Appasamy is perhaps the best known Indian Christian scholar at home and abroad. He studied for three years (1915-18) at the Hartford Theological Seminary, and spent another year at Harvard University where he received Masters degree. From there he went to England where his thesis on mysticism earned for him the Ph.D. degree of Oxford University.

MARRIAGE PROPOSAL IS DEFEATED

A proposal to ban the celebration of marriages by Anglican clergymen on Ash Wednesday and between Palm Sunday and Easter eve, except for reasonable cause, was defeated, 66-58, by the lower house of the Convocation of Canterbury. Canon F. N. Didsbury of Coventry said that he was told there was a sudden rush of marriages before April 6 because people wedded prior to that date were allowed an income tax deduction for the entire year. "We should be extremely unpopular," he said, "if we made a man pay a fine by way of income tax for the whole year by refusing marriage on a certain day."

One factor in the clergy's unwillingness to perform marriages during Holy Week was said to be the knowledge that large numbers of those who request such rites are out of sympathy with the Church and merely have religious ceremonies for convenience.

ROMAN BISHOP HITS ANGLICAN STATEMENT

Much more than the dogma of the Assumption of the Virgin Mary keeps the Church of England and the Roman Catholic Church apart, the Most Rev. Cyril Cowderoy, Roman Catholic Bishop of Southward, declared in addressing members of a pilgrimage of the Knights of Columbus at Canterbury. Bishop Cowderoy challenged the recent statement by the Anglican Archbishops of Canterbury and York that the forthcoming proclamation by Pope Pius XII of the new dogma would deepen the rift among Christians. He said that such "protestations" did not "come with grace from the Archbishops of Canterbury and York."

It seems possible, the bishop said, to belong to the Church of England and at the same time to doubt such truths as the bodily resurrection and ascension of Christ, his virgin birth, and his divinity.

Anglicans could claim to be Christians, he added, and yet be able to accept divorce, justify artificial conception, and "speak with tolerance, if not favor, of the murder of the innocent under the name of enthanasia."

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Old Testament in the Church. By Joseph Woods. Macmillan, $1.75.

People often ask why lessons from the Old Testament are read in church. One obvious answer is that the New Testament is full of Old Testament quotations and allusions; another answer is that the mission of Jesus was understood both by him and by his disciples as the fulfillment of the message of the Old Testament. "The Gospel is a new thing, yet its connection with the religion of the Old Covenant is inescapable." The basic unity of the whole Bible lies in the self-revelation of God which joins both testaments together.

Mr. Woods' little book is a call to recover the importance of this central theme. "We are playing with fire if we treat the stories of Genesis as less important than our science." Undoubtedly this is a timely warning; but unless it is heeded judiciously and cautiously it can lead to the darkness of ignorance rather than to fire or light. "True criticism . . . is concerned with matters which at the very most are mere preliminaries to proclamation . . ." "The 110th Psalm yields the meaning which Jesus gave to it, whether it was written by David or not." Such statements skip lightly over basic theological, philosophical, and historical problems. This book should be read, but it should be read with care.—R. M. Grant.

The Gentle Infidel. By Lawrence Schoonover. Macmillan, $3.00.

This is a historical novel whose setting is the fall of Constantinople in 1453, when that great city ceased to be the capital of the Eastern Roman Empire and became the capital of the Osmanli Turkish Empire, and thereby in a sense the political capital of Islam. It is still, after five hundred years, a Moslem city, but it is also still the seat of one of the Eastern Christian Patriarchates.

A hundred years ago John Mason Neale, the hymnologist and ecclesiastical historian, wrote a similar story, Theodora Phranza or the Fall of Constantinople, writing it from the point of view of those within the doomed city. Mr. Schoonover writes his story from the point of view of the attacking Turkish army. His hero is an Italian youth, the son of a Venetian merchant who had established himself on the Turkish side of the Strait. By guile the youth is impressed into the corps of the Janissaries, brought up as a Moslem, trained as a soldier and presently as a commander in that elite corps, and takes part in the assault on and capture of the city. There he learns of the fraud by which he was impressed into the Turkish army, meets again the Anglica of his boyish love, returns to the Christian fold, and escapes to Europe among the few who got away during the sack of the city.

Dr. Neale had an intimate acquaintance with the Byzantine historians and a profound knowledge of the religious life of the eastern Mediterranean at that time. Mr. Schoonover obviously has little knowledge of either the language or the religions of the people with whom his story is concerned, but it is an interesting enough story, pleasantly told, which has a message if it reminds us of the tragic apathy among Christian nations which made possible the city's capture.—Arthur Jeffery.

Will Our Children's Children Owe to Us The Debt We Owe to Our Forefathers?

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Youth of the Church

By JOHN BOOTY
Ex-Chairman of the
National Youth Commission

I was sitting in the snack bar of a large metropolitan university chatting with two friends when it happened. In the middle of the room two men began struggling. Soon a mob gathered and more struggle began. At the venture of the vortex was a Communist youth, a Young Progressive youth and a member of a university gang known for its unthinking violence in defense of "Americanism."

The struggle started when a member of the gang stole a number of petitions the Communist and the Young Progressive were circulating in support of a debate between an ousted Communist professor and a faculty member. The Communist and the Young Progressive sought to retaliate.

I sat on the side lines watching with my friends. Violence, anti-democratic methods, the fascist right and the radical left swirled before us in a dark nightmare. What were we to think? What were we to do? Could we close our eyes?

This overt physical struggle is an extreme example, but it is representative of the challenge which Christian youth face in our day. It is the challenge which most Episcopalian youth chose to ignore. We try to ignore it or else unthinkingly align ourselves with the status-quo, the rigid conservation of the right.

But it seems to me that if we really believe that Christ is the Lord of all life, we cannot avoid the challenge. We must face it with our faith. And if we believe that Christ is the Lord of all life, then the Christian faith is not only concerned with individual salvation but also with the transformation of the social order. But this is meant human social justice as a reflection of God's righteousness.

All social ills, all moral and political disputes, are of vital interest to the committed Christian. This does not mean that the Church must be affiliated with one party or another, but it does mean that the Church must stand for its avowed principles and its people must enter actively into the wider struggle. It seems fair to state that if the Church had been more concerned with its right participation in the world struggle for justice. Communism might not have captured the imaginations and the spirits of the Chinese.

What is needed in our youth movement and in Christian education is more concern with justice. We need to heal the seeming split between Christianity and social concern. We need to emphasize this now and act with vigor. This may call for social action emphases within the United Movement of the Church's Youth. It may call for the immediate establishment of a youth section of the Episcopal League for Social Action.

But whatever is done it must not be done wildly. It must be done with careful concern for our faith. It must issue out of faith. Many of us who grow more and more alarmed as we watch the world struggle and see its effects upon Christian thought and see the struggle within our own country, look and pray fervently that God may fill us and show us what to do in our dark but challenging days. We have seen the tremendously wonderful effects of Christian youth participating in the struggle. One example was seen at the Christian youth conference in 1948 when Communists met us on street corners and tried to convert us. Young people in their teens met these youth and found new strength and meaning in the Christian faith. These young people also met bigoted, narrow minded representatives of the extreme right and

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were less effective. Also at this conference a Negro delegate was refused a haircut in a YMCA barber shop. No one saw an Episcopalian come to the defense of this boy.

Methodist youth are attempting to do their part in the struggle for justice. The United Christian Youth Movement strives to uphold the principles of Christian youth in Washington. But the Episcopalians in the United Movement of the Church's Youth are largely unaware of what Bob Tesdell and UCYM are doing. Will we continue in the way of lethargy? Will we continue to deny that Christ is the Lord of all life? I pray not. William Temple's prayer concerning this might well be used by every youth group as a beginning in understanding and participating in the social adventure of the Christian Church.

"O God, the King of Righteousness, lead us, we pray Thee, in the ways of justice and of peace: inspire us to break down all tyranny and oppression, to gain for every man his due reward and from every man his due service; that each may live for all, and all may care for each, in the name of Jesus Christ."

PEOPLE

CLERGY CHANGES:

HOWARD S. KENNEDY, dean of the Cathedral of All Saints, Albany, N. Y., becomes rector of St. James', Chicago, October 15.

ROBERT A. WILSON, canonically of the diocese of No. Mich., has retired and is now doing pastoral calling for the cathedral in Detroit.

WALTER R. STRICKLAND, formerly vicar of All Saint's, Whalom, Mass., becomes rector of St. Matthew's, Unadilla, N. Y., Sept. 15.

CLAIRE T. CRENSHAW, formerly rector of St. Mark's, Cleveland, O., is now in charge of St. Paul's, Nyssa, Ore. He was married on August 18 to Mrs. Hilda Gorham Mouser, the ceremony being performed by Bishop

DEATHS:

RICHARD W. TRAPNELL, 69, died Sept. 12 at his home in Wilmington, Del. He was at one time a field secretary of the National Council.

APPLETON GRANNIS, retired clergyman of Mass., died in Roanoke, Va., Sept. 12. He was rector of parishes in New Jersey, New York and Mass., and served 1939-40 as rector of the church in Rome, Italy.

AUSTIN J. ECKER, 45, rector of St. Peter's, Detroit, and chaplain of the juvenile court and the police dept., was killed in an auto accident Sept. 9.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

H. J. MAINWARING
Layman of Wollaston, Mass.

Bishop Stoney says (June 29 Witness), "We are Protestants. The Prayer Book says so, and we are pledged to abide by that."

This is curious news, and important if true.

I have carefully looked through the Prayer Book for any such statement. Where is it? On what page or pages?

In looking, I find that the legal title of the Church is "The Protestant Episcopal Church in the United States of America," and that our ecclesiastical title is "the holy Catholic Church," and that we are required to say, at every service, that we (I) believe in "the holy Catholic Church" or "One, Catholic and Apostolic Church."

Furthermore, I find that we pray that we may "die" in the communion of "the Catholic Church." (Page 317).

Besides all this, the Offices of Instruction (P. 291) in defining the Church, to which both Bishop Stoney and I belong, never once mention the word "Protestant." Instead we are taught there that "The Church . . . is Catholic; . . ."

Bishop Stoney seems to be reading into the Book of Common Prayer a notion which is not in it.

WILBUR L. CASWELL,
Rector St. Paul's, Yonkers, N. Y.

Thank you for rescuing the Good Samaritan from its usual use as a trite admonition to help anyone we happen to meet on the road. May I humbly add a suggestion of its chief purpose, which is usually overlooked? The Samaritan had not only to walk across the road, but to leap over a deep and wide abyss of racial prejudice. Did you hear of the Methodist minister in Georgia who told the story in modern terms, of a traveling salesman rescued by a mulatto, after a Methodist bishop and a Baptist deacon had passed him by, and paid his board at the best Atlanta hotel from which the mulatto was excluded as a guest?

JOHN B. LYTE
Rector of All Saints, Providence, R. I.

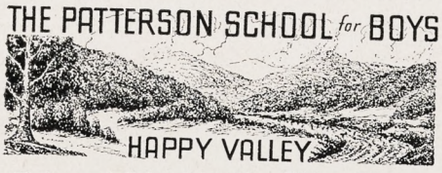
A chap, purporting to be a Mr. James Curry of All Saints', Providence, is making a tour of New England soliciting financial help from some of our clergy. During the past few days I have heard from four of the "brethren" who have been taken in.

His story in brief is that his wife died last May leaving three small children who are now living with his wife's mother in Providence. Unable to find employment in Rhode Island he claims to be seeking work wherever he finds himself to help bring the family together in that particular community. Then comes the "touch" due to his dire financial straits and the difficulty in getting employment because of failing eye-sight. He claims further to be a member of All Saints' Church and a dear personal friend of mine, telling of the great lift I gave him, financially and otherwise, when his wife died. He has been working churches both in New Hampshire and more recently in Massachusetts.

To save others, as well as myself, future embarrassment, could you give a few lines in The Witness branding this chap as a fraud and unknown to me, either as a friend or a member of All Saints' Church, Providence.

GRACE E. FRENCH
Methodist of Portersville, Cal.

I agree with The Witness statement published in Zion's Herald, calling for negotiation through the UN to bring peace to Korea. I hope that this can be done very soon.



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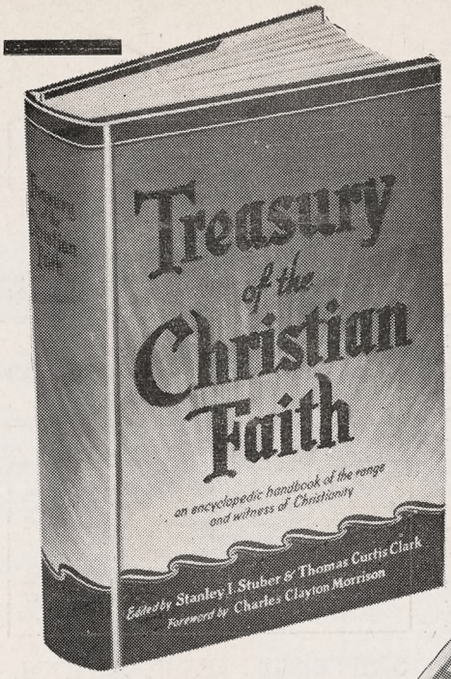
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FOR CHRIST AND HIS CHURCH

OCTOBER 5, 1950

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STORY OF THE WEEK

Episcopal Delegates Appointed For Cleveland Meeting

Convention Will Create a National Council By Merging Ten Large Agencies

★ When the National Council of the Churches of Christ in the U. S. A. is constituted in Cleveland, November 28-December 3, the whole Episcopal Church is vitally concerned. Presiding Bishop Henry Sherrill said recently: "The formation of the National Council of Churches in a time of world confusion and strife, is a hopeful event of vital importance. Here is proof of the great underlying spirit of cooperation among the Churches and a promise that in action together we will face the great issues and opportunities of our time."

There are 29 regularly appointed representatives of the Episcopal Church to the constituting convention, and ten alternates. In addition, the Episcopal Church is entitled to 203 visiting delegates who may witness the convention events but who are without vote. The officially appointed representatives are: Bishop Sherrill; Bishop Karl M. Block of California; Bishop Charles C. J. Carpenter of Alabama; Bishop Henry W. Hobson of Southern Ohio; Bishop R. Bland Mitchell of Arkansas; Bishop William Scarlett of Missouri **Bishop Frank W. Sterrett of Bethlehem; Bishop Harwood Sturtevant of Fond du Lac; Bishop Beverly D. Tucker of Ohio; Rev. John M. Burgess of Washington, D. C.; Rev. Gardiner M. Day, Cambridge, Mass.; Rev. John S. Higgins, Providence, R. I.; Canon G. Gardner Monks, Washington, D. C.; Dean Claude W. Sprouse, Kansas City, Mo.; Dean Frederick J. Warnecke, Newark, N. J.; *Mr. John Nicholas Brown, Providence, R. I.; Mr. W. A. Cochel, Parkville, Mo.; Mr. Peter M. Day, Milwaukee, Wis.; the Hon. Hubert T. Delaney, New York; Mr. Scott N. Jones, Dallas, Tex.; Clark G. Kuebler, Ripon, Wis.; **Mr. Thomas B. K. Ringe, Philadelphia, Pa.; Dr. Spencer Miller, Jr., Springfield, Mass.; Mr. Charles P. Taft, Cincinnati, O.; Mrs. Francis O. Clarkson, Charlotte, N. C.; Mrs. Clifford C. Cowin, Lakewood, O.; Mrs. Edward G. Lasar, St. Louis, Mo.; Miss Nancy Miller, Durham, N. H.; Mrs. Harper Sibley, Rochester, N. Y. (*Executive committee alternate, **Executive committee).

Alternates are: Bishop Stephen F. Bayne Jr. of Olympia, Wash.; Bishop C. Avery Mason of Dallas; Rev. John E. Large, New York; Canon Bernard C. Newman, New York; Archdeacon Anthony R. Parshley, Providence; Rev. Thorne Sparkman, Bryn Mawr, Pa.; Canon Donald H. Wattley, New Orleans, La.; Mr. Paul F. Good, Omaha, Neb.; Mr. R. O'Hara Lanier, Houston, Tex.

Among the visiting delegates will be many of the official staff of the National Council. Bishop John B. Bentley, Rev. Charles H. Long Jr., and Mr. J. Earl Fowler will go from the overseas department. Rev. George A. Wieland, Rev. Clifford L. Samuelson and Rev. Tollie L. Caution of the home department will attend. Others who will go are the Rev. John Heuss Jr., Miss Mary Margaret Brace, Miss Charlotte C. Tompkins and Canon Vesper O. Ward of the department of Christian education; Rev. Almon R. Pepper and Rev. J. Arnold Purdie of the department of Christian social relations, and from the Woman's Auxiliary will go Mrs. Arthur M. Sherman and Miss Avis E. Harvey, as consultants for the Missionary Education Movement, Miss Ellen B. Gammack, a visiting delegate for the Federal Council, Miss Edna B. Beardsley, a visiting delegate appointed by the Foreign Missions Conference, and Miss Dorothy Stabler, a consultant for the Home Missions Council. The Presiding Bishop will head the Episcopal group, he having been a member of the committee on program and procedure since its organization.

The forthcoming constituting convention has been described as "the most important gathering of non-Roman Christians in the history of the American Church." It marks the organization of an agency that will serve the interests of 27 Church bodies, including a number of the Eastern Orthodox Churches. The combined Church membership represented is over 26,000,000. There will be coordination of the activities of the various Churches in certain work in foreign and home missions, Christian education, evangelism, race relations and national and international affairs. Actually ten national agencies now in existence in the United States, serving some 50

EPISCOPAL CHURCH NEWS

Communions, will become departments of the new agency, including: the International Council of Religious Education, the Foreign Missions Conference of North America, the Missionary Education Movement, the Federal Council of the Churches of Christ in America, the Home Missions Council, the Protestant Council on Higher Education, the United Stewardship Council and the United Council of Church Women.

At the Cleveland convention, an attendance of over 6,000 is expected, with 1,200 official delegates and 5,000 visiting delegates, probably the most widely representative Church gathering ever held on the North American continent.

On December 3, the Sunday following the Cleveland convention, nation-wide services of rededication, to express thanksgiving and support for the National Council of Churches, will be held in conjunction with services in thousands of churches.

It has been pointed out by the planning committee that this new body is in no sense a merger of denominations, but that it does represent a "deliberate policy" of cooperation, which will have the effect of bringing Churches closer together. It is believed that a wider recognition of women's work in the Church will grow out of the new Council, as well as a stronger voice for laymen in Church affairs. The Council will serve as a clearing house for information and exchange of views to forward the development of a sound strategy on key issues. It is believed, too, that local churches will benefit, through increased influence in the community through relationship to a national body united for Christian service and action.

The Council first was conceived as an idea nearly ten years ago at a meeting of interdenominational agency leaders at Atlantic City. Since then the plan has grown slowly but inevitably and has been studied carefully by the agencies and the various Church groups. Under direction of the planning committees headed by Dr. Luther A. Weigle, dean emeritus of Yale University Divinity School, the Council will take form and substance at the Cleveland convention in November.

CHURCHMAN AMES IS FIRED

★ The resignation of Winslow Ames as director of the Springfield, Mo., art museum for the last three years, was accepted by the trustees on September 21 after Ames, who is an officer of the Episcopal Pacifist Fellowship, informed the members that he had written the government that he would withhold that part of his income tax going toward war purposes. Ames, who was a conscientious objector in the last war, told reporters that he and his wife would continue to live in Springfield with their five children.

GERALD BURRILL A BISHOP

★ The Rev. Gerald Francis Burrill was consecrated suffragan bishop of Dallas on September 29th at St. Matthew's Cathedral, Dallas. The consecrator was the retired Presiding Bishop, Henry St. George Tucker, with Bishop Moore, retired of Dallas, and Bishop DeWolf of Long Island the co-consecrators. He was presented by Bishop Scaife of Western New York and Bishop Quarterman of North Texas. Litanist was Bishop Jones of West Texas and the sermon was by Bishop Mason of Dallas.

ARMED SERVICES BISHOP IS URGED

★ Laymen of Central New York, meeting at Cazenovia, September 23-24, urged the election of a bishop suffragan for the armies forces and deplored the fact that no Episcopal chaplains were serving in Korea. Three weeks ago at a laymen's conference held at Manlius School a resolution was also passed urging similar action.



THE ASCENSION, Sierra Madre, Calif., has a parochial school for children from kindergarten through seventh grade. This is the class of second graders

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RIGHT OF BAIL UPHELD

★ Justice Robert H. Jackson, associate of the Supreme Court, in a decision September 25, upheld the right of bail for those whose appeals have not been ruled upon by all the Courts (see editorial this issue). The ten convicted Communists had appealed to him for a ruling since he administers the 2nd district. His eight page decision stated that he acted to safeguard the right of all Americans to "equal treatment before the law," even though the Communists' pleas were "hypocritical" and "their motives evil." He said that the rights of all to equal treatment "is wrapped up in the same constitutional bundle with those of these Communists. If, in anger or disgust with these defendants, we throw out the bundle, we also cast aside protection for the liberties of more worthy critics who may be in opposition to the government of some future day."

He added: "The very essence of constitutional freedom of press and of speech is to allow more liberty than the good citizen will take. If the government cannot get at these utterances by direct persecution, it is hard to see how courts can justifiably reach and stop them by indirection. I think courts should not utilize their discretionary powers to coerce men to forego conduct as to which the Bill of Rights leaves them free."

COMMUNISM THEME OF CANVASS

★ Laymen of the diocese of Los Angeles, being prepared for the forthcoming every member canvass, were told that they should make it a campaign against "the fanatical evangelism of atheistic materialism." One of the leaders declared that "we are fighting against the infiltration of Communistic godlessness into the very life blood of this diocese and our nation."

AUXILIARY MEETING IN LOS ANGELES

★ The first of four general meetings of the Auxiliary of the diocese of Los Angeles is to be held October 10 at All Saints, Pasadena. The main topic will be social relations with Canon Richard Lief, director of the social relations department of the diocese, heading a large list of speakers.



RECTOR WALLACE BRISTOR of Our Saviour, Joliet, Montana, baptizes Toshi and Mary Hashisaki. Sponsors are Mrs. Laura Burris (center), Mrs. Josephine Bell and Mrs. Motomu Hashisaki

BETHLEHEM CLERGY IN CONFERENCE

★ Clergy and Auxiliary members of the diocese of Bethlehem meet this week at Mount Pocono, the clergy, October 2-4 and the women the three days following. Dean Hamilton Kellogg of Christ Cathedral, Houston, Texas, is giving four lectures to the clergy on pastoral care and the Rev. Arnold Purdie of the National Council's department of social service is delivering two lectures on church institutions. Layman Byron S. Miller spoke on Tuesday evening on the work of laymen and the Rev. M. M. Moore, head of promotion in the diocese, lead a discussion on the Church's mission.

Leaders at the Auxiliary conference are Mrs. Wray Congdon of Bethlehem who speaks on education; the Rev. Walter A. Hendricks Jr. of Scranton is giving meditations; the Rev. W. Francis Allison of Montrose presents visual aids. Barbara Arnold of Christ Church, Poughkeepsie, N. Y.; Mrs. Henry McP. Pinner, head of the Auxiliary in the province and the Rev. Arthur M. Sherman Jr. of Lehigh University, are others on the program.

CARILLON RECITALS AT ST. MARTIN'S

★ Rector John H. Johnson of St. Martin's, New York, announced last week that a series of carillon recitals would be given each Sunday evening at 6:30 through October 29th. The forty bells will be played by Carillonneur Kamiel Lefevere, world famous for his mastery of this art.

CANTERBURY PRESIDENT RESIGNS

★ The Rev. Douglas R. MacLaury has resigned as president of Canterbury College, Danville, Indiana, effective November 1st. The announcement was made on September 23d by Bishop Kirchhoffer of Indianapolis who is president of the board of trustees.

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SEABURY-WESTERN OFFERS COURSES

★ "The problem within the Church is not that we have stupid clergy but that we have many clergy who cannot communicate their knowledge to the people," was the opinion expressed by the Rev. Francis W. Voelcker, who has just been made head of a department of religious education at Seabury-Western Seminary. The four courses offered by the new division are sponsored jointly by the Seminary and the department of education of the National Council.

LARGEST ENROLLMENT AT PACIFIC

★ The largest incoming class in the history of the Church Divinity School of the Pacific swelled the enrollment to a record high of 70. Three ex-Roman Catholics and seven ex-Baptists are in the new class. Prof. Charles F. Whiston led the quiet day that opened the term, with orientation lectures the following day by the former dean, Henry H. Shires, who became suffragan bishop of California on September 29. Other lecturers were Prof. Randolph Miller, Prof. Whiston, Prof. F. A. Schilling and the new professor of Church history, the Rev. Samuel M. Garrett.

No successor for Dean Shires has yet been announced.



DORA CHAPLIN is on the staff of the national department of religious education

YOUNG PEOPLE NEED COUNSELING

★ The need for greater Church participation in premarriage and post-marriage counseling was indicated in questionnaires turned in by the young people attending a conference of young married couples sponsored by the diocese of Western Massachusetts and held at Lenox School. The questions and answers:

Did you receive any counseling from a clergyman before you were married and was it helpful? 16 "yes"; 20 "no."

Had participation in Church life been of help in your marriage?

30 "yes" none "no."

What are the most common sources of tension in your home?

19 said fatigue; 17 impatience; 9 in-laws; only one said sex.

What questions regarding your family should the Church answer?

23 said the relationship of God to family life; 20 asked for more religious education; 16 said personal counseling; 15 urged marriage and sex education.

Bishop Lawrence and Chaplain John Coburn of Amherst College were the leaders.

E. P. F. URGES PEACE IN KOREA

★ At the annual conference of the Episcopal Pacifist Fellowship held at Seabury House, Greenwich, September 12 to 15, the following resolution was unanimously adopted and sent to the Secretary of State, the Hon. Warren Austin and the Hon. Trygve Lie of United Nations:

"As Christian citizens of the United States who believe that the basis of democracy is the right of every human being to freedom and justice and that the will to peace creates its own opportunity to achieve peace, we earnestly appeal to you to demonstrate the will for peace of the United States by persevering in your efforts to end the conflict in Korea.

"Specifically, we urge you to support India's proposal for the appointment of the six nonpermanent members of the Security Council as a committee to receive all proposals and formulate a plan for:

"1. A peace settlement of the Korean conflict.

"2. The establishment of a unified and independent Korea."

ALL SHARE IN COMMUNION

★ The Holy Communion service as a living and dynamic symbol of the way the atonement works through "the family of God" was made the central experience of the diocesan youth conference of the diocese of Missouri by a project in appreciation which involved the entire 97 young people and 24 staff members in attendance.

The service to conclude the conference, which was held at the Lake-of-the-Ozarks State Park, August 20 to 30, used vestments, vessels and elements made by the members of the conference with the exception of the chalice, patten and communion wine. The cruets and ciborium were made of pottery and the traditional vestments for the service were made and decorated by a committee under the direction of Miss Genevieve Albers, parish worker, at St. Stephen's Church, St. Louis; and the altar bread was made by another group working with Mrs. A. Malcolm MacMillan, wife of the rector of the Church of the Ascension, St. Louis. The altar and a hanging cross were also their manufacture.

Mr. MacMillan was the director of the whole project and the celebrant at the service. The Rev. W. Murray Kenney, rector of St. Mark's Church, St. Louis, and dean of the conference was

the preacher. The young people also provided a choir which was directed by Benjamin Harrison, organist and choirmaster of the Church of the Ascension, St. Louis.

When the procession of the elements took place at the offertory, this communion service represented the act of a conference group which felt itself thoroughly identified with the service. The service completed the conference theme, based on the third paragraph of the Apostles' Creed, as outlined by the leader, the Rev. Edward T. Adkins, rector of St. Paul's Church, Overland.

SUMMER SCHOOLS IN OKLAHOMA

★ The Redeemer, Okmulgee, Oklahoma, has completed a summer program of education with success; first a vacation school in June and then a religious story hour in August. Vern Jones, student at General Seminary, arranged and conducted both programs, assisted by a number of college students who were given hospitality in the home of parishioners. Rector G. C. Stutzer reports that the programs were not only valuable for the large number of children who enrolled but that the college students gained valuable experience in teaching.

RELIGIOUS EDUCATION PROGRAM

★ The diocese of Western New York opened a series of meetings for Church school leaders at the Good Shepherd, Buffalo, on September 18th when the Rev. Donald Crawford of New York City was the leader. All of the meetings, to be held every other month through May, have been planned by Mrs. Eldon F. French, who is the chairman of the program committee.

At each meeting there will be a round table discussion panel composed of the following clergy of the diocese: Rev. Kenneth Hallett, canon of St. Paul's Cathedral; Rev. Richard B. Townsend, rector of St. Mark's Church; Rev. John W. Talbott, rector of St. Andrew's Church; and the Very Rev. Samuel N. Baxter, archdeacon of the diocese. The moderator will be Mrs. R. Howard Smith of the Church of the Good Shepherd.

This will be followed by a workshop, divided into four distinct groups. Visual education under Mrs. Kenneth Whittenberger of St. Mary's, and Miss Loretta Seibert of St. Matthew's Church. "Knowing the child" will be the theme for Miss Edna Evans of Trinity Church. "Teaching Techniques" will be taken up by the Rev. Harry J. Vere, rector of Trinity Church, Fredonia. An open forum for clergy will consider "Child Development" under Dr. Maurice H. Fouracre, professor at State Teachers' College. There will be a different phase of these subjects taken up at each meeting.

The visual education group will take up "Its place and how to select and use it"; slides and films, seasonal handwork, and the flannel-board.

The group "Knowing the child" will think through, "Does knowing the child make a difference."

TYPHOON HITS ORPHANAGE

★ One of the Japanese Church's best-known institutions, the Widely Loving Society of Osaka, which grew out of work started nearly ninety years ago by Bishop Channing Moore Williams, was badly damaged in the typhoon of September 3. The orphanage has been caring for 300 children, 2 to 18 years, mostly orphaned in the recent war. The greater number are aged 5 to 10.

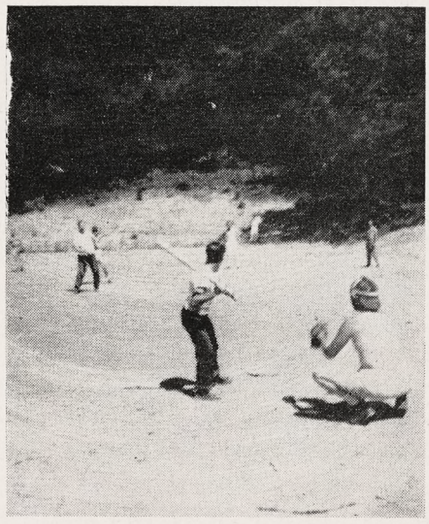
They fled to the building of the Bishop Williams Memorial Church where fortunately all were safe. Following the high wind, a tidal wave sweeping up the river from Osaka Bay, flooded the orphanage grounds and also cut off the electric power for four days. Relief work was carried on from rafts, and in total darkness at night. Three homes, dispensary, primary school and meeting hall were severely damaged, and elsewhere roofs, windows, doors, and walls were "deadly injured," in the words of the director, the Rev. P. T. Yabumoto. He adds that Mrs. K. Kobashi, the president of the Widely Loving Society, and all the staff "are exerting for recovery with faith in God and courage."

OPPOSE RECOGNITION OF CHINA

★ The Rev. Samuel Shoemaker, rector of Calvary, New York, is among the 300 persons to address a communication to the U.S. government urging that the People's Republic of China be not recognized. Americans who profess friendship for the Chinese people can best express this sentiment, the statement declared, by giving military support and medical and food supplies to the Nationalists on Formosa.

LARGE ENROLLMENT AT VIRGINIA

★ Virginia Seminary opened with an enrollment of 178, the largest in its history. There are 74 new students, also a record. One is from Cuba and three from Japan.



BASEBALL is a favorite pastime at all Church conferences. This game is at the Cathedral Domain of the diocese of Lexington

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EDITORIALS

The Right to Bail

A DOZEN or more years ago there was a young clergyman and his wife doing a fine job in directing welfare institutions of the Presbyterian Church in Albany. As so often happens with people who run orphanages, old peoples homes and relief agencies, he soon asked himself what was wrong with a society that made such agencies necessary. This inquiry brought him into active membership in the United Christian Council for Democracy, an inter-church organization which aimed at discovering and curing, insofar as it could, evils that exist in our society.

The Rev. Richard Morford soon became the executive head of the UCCD where he did a remarkable job on very limited resources. When it folded for lack of funds, he was elected the director of the National Council for American-Soviet Friendship. This was in those days when Secretaries of State, Generals, Admirals and Bishops considered it an honor to speak at the mass meetings sponsored by the Council. But the young clergyman continued to be an ardent worker for peace, based on American-Soviet friendship, after such efforts no longer had the approval of the administration in Washington. So he was eventually called before the Committee on Un-American Activities where he was asked to produce the records of the Council, including the names of all those who had contributed anything whatever to its work. This he refused to do, knowing that to do so would work hardships on these people in these days of hysterical witch-hunting. He therefore was cited for contempt of Congress and convicted. For months his case has been before the courts, and is still to come before the U.S. Supreme Court. But whether the highest court of our country finds him innocent or guilty, Morford will have already served his sentence, since he is now serving a three months' term in a federal prison.

This is a contradiction and denial of the traditional American legal procedure of due process, since denial of bail and imprisonment, before his case has been reviewed by the Supreme Court, are part and parcel of the whole current process of suppression of free speech and intimidation. That the courts are not unaware of the threat to traditional Constitutional guarantees can be seen in the action of the Federal Court of Appeals in San Francisco in rebuking the Attorney General for attempting to deny bail to Harry Bridges on the ground that he made statements unsympathetic to the war in Korea. Said this Court:

"However hard and disagreeable may be the task in times of popular passion and excitement it is the duty of the courts to set their faces like flint against the erosive subversion of the judicial process . . ."

The general proposition that a man charged or convicted of a crime may be denied bail on the ground that he opposes a policy of the executive branch of the government, said the Court, is "without precedent in the history of the Republic and is "as startling as it is novel."

The importance of bail, we are sure, will be obvious to every reader. Its origin is integrally connected with the presumption of innocence until proved guilty, the very cornerstone of our system of law. If a man may be imprisoned without bail before the conclusion of his rights of appeal, he may serve a sentence, only later to be found not guilty. Certainly it is a mockery to say that one is presumed innocent, and has a right of appeal, if one must nevertheless languish in jail before conviction or during appeal. Even more serious, how does it conform to our American concepts of freedom of speech and thought to deny bail and put a man in jail because he disagrees with a policy of government?

We believe that those who propose to fight for our basic rights should write the Attorney General in Washington asking that he use his office to defend, rather than to attack, the traditional American right to bail.

★

"QUOTES"

ALMIGHTY GOD, who hast created man in thy own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. Amen.

—The Book of Common Prayer

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Holy Communion Is Sedition

BY
CHAD WALSH
Contributing Editor of The Witness

PART TWO

HOLY COMMUNION is sedition. It is a symbol and means of revolt against individualism (of the rugged sort), collectivism (of every sort) and practically every other ism. The Russian commissar and the weightier members of the N.A.M. have equal reason to be suspicious of it.

In my first article we saw that when the members of the Church kneel at the communion rail, they have two things in common: they are partaking of a meal together, which is a symbol of friendship and love; and they are sinners and have said so before they go to the rail.

Viewed from the perspective of the communion rail, an ideal society would be one in which every individual had, at least potentially, a relationship to every other individual. There cannot be any hidden reservations, any categories of mankind that are relegated to outer darkness. No man who has caught the implications of the common meal shared in Holy Communion can say to himself, "I'll love everybody except the Negroes," or "I love all humanity except the Jews," or "Every man is my brother except the capitalists," or "Every man is my brother except John L. Lewis." We dare not be more exclusive than God. His heaven has no restrictive clauses, and we humans write them into our real estate leases at the risk of slamming the door on God as well as on the particular ethnic groups we want to keep out.

Another thing we learn from Holy Communion is that the basis of a good society can never be the virtues and righteousness of its members. It helps if there are some virtues floating around, but there are never enough to justify complacency. A tolerable society is not an association of virtuous men, but rather a community of people who know all too well how unrighteous they are, and who can therefore humbly work together to help one another.

Nothing is more divisive than a feeling of righteousness. If anyone doubts this, let him look at the current tug of war between America and the Soviet Union. It is hard to say which nation behaves more like a self-righteous Pharisee. Nothing would promote peace between the two countries more effectively than the simple recognition on the part of each that it is selfish and guilty of disgraceful social conditions. But instead, each one focuses its telescope on the other, and draws careful diagrams of the other's sins.

Three Relationships

LET us return now to the Communion service and look at it from another angle. The service involves three different relationships.

The first is the individual and God. There is a private corner of each person's soul which is known only to God. The individual makes the general confession, but God reads his mind and knows the specific sins that he is repenting. And when the individual goes to the rail, he individually gives himself to Christ and individually receives Christ.

The second relationship is that of the Church and God. By the Church I mean the true, universal Church, whose visible unity has been destroyed by schisms, but which is visible enough to God and probably also to the Devil. The Church as a whole—the Christians, living and dead—are united in a relationship with God. When each of us goes to the rail to receive Holy Communion, he receives it not only as an individual but also as a member or "organ" of the Church.

In the third place, there is the relationship of each individual communicant to the other communicants. This is a relationship that would not exist if it were not for God. If God, in the person of Christ, has not established the sacrament, there would be no Holy Communion. If God were not always present to work an unseen change in the bread and wine, we would be the most deluded and silly of people to go through the elaborate ritual. We share in common the faith that what we receive is more than any other bread or wine—because God is at work in and through it.

All of this is an elaborate way of saying that God is involved in every relationship that exists in Holy Communion. He is the initiator; he began the whole business; he keeps it going; without him we would be the most deluded of men to keep up the custom.

It is the same way in society. With God left out of the picture, human relationships deteriorate. Demonic impulses spread on a mass scale.

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Men change from men into something less attractive and more dangerous than wild animals. People begin going off on demented tangents, and soon such moral aberrations as enthanasia and the torture chamber are taken for granted.

I need hardly point out how the history of the last hundred years has substantiated this generalization. When God goes out the front door, the demons swarm up from the cellar.

This means that a secular, humanistic society is, in the long run, an utter impossibility. It has only its own resources to draw on, and these are not enough. Bit by bit, it drifts off on perverted, violent tangents. Men cannot create the Kingdom of God without God, but they can easily create the Kingdom of hell. In fact, they have already done so over large parts of the earth.

Anglo-Catholics

A SOCIETY that hopes to endure must therefore be religious. And here we come to what is one of the most important aspects of Holy Communion. If society is going to be Christian, it can only be so if its members are Christians and trying to live a Christian life. This is one of the most difficult of all accomplishments. We can receive spiritual strength and wisdom through prayer, through obedience to God, and through many other channels we only half recognize. But Holy Communion stands somewhat apart—it is a completely objective, even physical, channel of strength and understanding. It is a means of imparting grace to humans who are both spirit and animal. The experience of literally millions of Christians for nearly two thousand years has shown its crucial importance in the Christian life.

It is clear that Holy Communion is a complex thing. It is a symbol of right relationship—of a society united in devotion to God, united also in a humble individual awareness of sin; a society in which no barriers of race or class are permitted to stand between men. It also points toward a society which is neither atomistic nor collectivistic, but one in which men freely choose to serve the common good because they love God and therefore love their neighbors.

But Holy Communion is more than a symbol—it is a supernatural source of strength and understanding, created by Christ to aid the individual Christian. In the long run, the individual—thus strengthened and enlightened—is better able to work for the kind of society implied by the sacrament itself.

I cannot help thinking that all factions in the Episcopal Church badly need to rethink—or at least think through—their attitudes toward Holy Communion. If this were done, I believe the sacrament would become a meeting place and bond of unity between the Anglo-Catholics and the Evangelicals, rather than something to argue about, as it too often is today.

What is the characteristic mistake of the Anglo-Catholic, when it comes to Holy Communion? Surely his greatest temptation is to spend so much loving care on the trappings—incense, sanctus bells, and all the rest—that the service quietly degenerates into ritual for ritual's sake, and its mysticism evolves into magic. There is also the ever-present danger that the individual communicant will be so overwhelmed by the personal significance of the sacrament that he will seldom be aware of its corporate, social meaning.

I do not say that these false emphases are characteristic of Anglo-Catholicism. From my own observation, the opposite is decidedly true. A relatively small percentage of Anglo-Catholics really value the icing more than the cake. But the temptation is constantly there, and some Anglo-Catholics do fall ker-plunk into the trap.

Evangelicals

WHAT is the characteristic mistake of the Evangelical? He decides that whatever the Anglo-Catholics like must be wrong. He views the frequent celebration of Holy Communion as the first step toward rosaries, "Father" instead of "Mister," and the jangling of sanctus bells. As a consequence, he stolidly pushes his way through the dignified placidity of Morning Prayer three Sundays out of four. In so doing, he takes a service which is admirable for private devotions and forces it into a public role for which it is eminently unsuitable. The reposeful cadences of Morning Prayer are not likely to arouse anyone to a deepened concern for society, nor can Morning Prayer compare with Holy Communion as a direct source of spiritual strength. (After all, Holy Communion is prayer plus something else!)

But actually, need the matter be argued? Holy Communion was the usual public religious service of the primitive Church, and it is the only one specifically established by Christ himself. The Episcopal Church will not be fully obedient to the plans of its founder until it returns to the practice of the primitive Church: the Eucharist as the normal mode of Sunday worship. But the cake is more important than the icing. I personally like a moderate use of the trimmings—candles, vestments, etc.—but it is far more in accordance with the will of Christ to have a service of Holy Communion with the priest dressed in a cassock and no candles on the altar, than to offer, Sunday after Sunday, the most elaborately dressed up versions of Morning Prayer.

But perhaps most important of all—Episcopalians of every sort need to wake up to the

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meaning of the sacrament—not just its individual meaning, but what it implies about society. This should be frequently hammered home from the pulpit. It should be hashed out in study groups. It should be a part of confirmation instruction. The more clearly this is understood, the less danger there is of turning the service into an esthetic binge. Rather, it will become an act of revolt against the shallow assumption of a dying, secular world, and at the same time a source of strength and reconstruction and new life—not only for the individual, but for his world.

Agent of a Foreign Power

BY
CLAUDE C. WILLIAMS
Clergyman of the Presbyterian Church

The following letter was sent to the President just prior to the passage of the Wood-McCarran bill.

President Harry S. Truman,
The White House,
Washington, D. C.

ATTENTION: The Department of Justice

HONORABLE SIR: In light of certain legislation pending before the Congress, and of its implications to the religious freedoms and civil liberties of our country; in light of the Kingdom of God teachings of the Scriptures, and of their implications for peace and happiness to the world; I, Claude C. Williams, as a colonist of the Kingdom of Heaven wish to register as a representative of a foreign power.

I am a member of the WAY: the Way of Righteousness as set forth in the Bible, the Way "persecuted even unto the death" by Saul of Tarsus. "This Way" is the oldest underground movement of history, and the most effective; the most effective because it has been and is an uncompromising fight with the people against subjugation and oppression and a fight with them for freedom and justice. Its most worthy work in our own country was done with the Underground Railroad when sold and bought people in the South were helped to freedom.

My Commission, Sir, from the Captain of This Way is to "Preach the Gospel in every nation, to proclaim Good News to the poor of all nations and peoples and kindreds and tongues."

Our program, Sir, is Peace on earth, good will toward all men everywhere.

Our goal, Sir, is to conquer the world. Our method is peaceful penetration. Our weapon is Love. And our slogan is, "Obey God rather than men."

THIS Way pre-dates any political or non-political system of the present-day world. It has never been nor can it ever be incorporated under any political state; neither has it submitted its conscience to the decree of kings nor to the legal opinion of courts. The world charter of this movement was given to Abraham, reaffirmed to Isaac and confirmed to Jacob. Its beginning was as a slave uprising in Egypt, a rebellion of subjugated people against tyranny and a struggle to have their own religion, land and government.

Whenever people have sought these inalienable rights, from Egypt through to Rome, Germany, England to our own America, oppressive forces have "outlawed" the movement as being subversive, condemned its members as heretics and imprisoned its leaders as criminals.

The beasts of Babylon have always sought to "devour and break in pieces, and stamp the residue with their feet." But today the peoples of the whole earth are rising up, rising up to throw off the yoke of oppressors and to have their own land and government and religion free from outside interference. This is the Way, Sir, "and the gates of hell shall not prevail against it."

I am proud to be a witness for This Way. My membership in it is voluntary. My work with it is from conviction.

NOW I do not know where the Kingdom of God is. But the current morality of your government clearly shows it is not here.

I shall pray and continue to work for its coming upon all the earth, which work will most certainly be considered subversive by your present Department of Justice. Moreover, it seems clear to me there are agents of Mammon within your government who would even now "Shut up the kingdom of heaven against men; who will not go in themselves, neither permit those who would enter to go in;" and who, unless their plan is opposed quickly and effectively, will surely

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make it a political offense to preach the Gospel of the Kingdom of God in the United States of America. This I suspect is the real purpose of, and am sure will be a use made of, the so-called anti-communist bill which was passed in the Senate today by a vote of seventy to seven; and which bill you yourself have expressed some fear of being misused.

I am personally convinced such "wickedness in high places" must be opposed by every person who "knows the truth and by the truth has been made free." And to oppose this wickedness in every way conscience will permit, to respectfully ask you, Sir, to oppose it with every means of your high office, and the hope of enlisting other persons to oppose it, are reasons I feel it is my religious duty to register as an agent of the Kingdom to which I owe and as a minister of the Gospel have vowed allegiance.

In the name of Him who was called the Prince of Peace and who said, "The field is the world," I am,

Sincerely yours,
(Rev.) Claude C. Williams

"Service"

BY

WALTER LOWRIE
Former Rector at Rome, Italy

IN the last revision of the American Book of Common Prayer the liturgy was aptly restored to its Catholic form, but unfortunately the attempt to introduce prayers for the dead resulted in a formula which is anything but Catholic. In the liturgy we are now required to pray that those who depart hence in the Lord may "continue to grow in love and service," and in the burial office that they may "go from strength to strength in the life of perfect service, in thy heavenly kingdom." Perhaps even so brief an expression of care for loved ones departed, natural as this is in itself, and supported as it is by ancient tradition, could not have been introduced into our Prayer Book in the face of an inveterate prejudice, if it had not been couched in a form peculiarly congenial to our American activism which combines the idea of progress with that of active service.

About the evolutionary philosophy which underlies the notion of continual growth and progress I say nothing here except to remark that progress belongs to time, not to eternity, and that growth in "strength" prolonged to infinity would result in infinite power.

I am more concerned about the word "service." Traditionally, and from the very beginning of the Christian religion, heaven was regarded as a place of rest and refreshment, as the end of a toilsome journey. "Eternal rest" and refrigerium is the Catholic expression of this cheerful hope.

It is true that service is enjoined upon Christians during their earthly life. But this is a precept of interim ethics: we serve here, but we shall reign with Christ in heaven. Extravagant as this hope is, it is confirmed by St. Paul, and he merely generalized the promise Jesus made to his twelve apostles.

We Are Presumptuous

BUT our notion of service as applied to the earthly life is sometimes presumptuous, implying that God stands in need of our help. Our American optimism, which could be quenched only by two world wars, did not express our faith in God but was founded (far less securely) upon the belief that with man all things are possible. This belief was not diminished by the first war, and in the interval between the two wars it was expressed in the most offensive form by the highest authority of the Episcopal Church, that is, by the National Council, which in sending to all the children mite-boxes in which they were to make their Lenten offering printed upon them this proud inscription: "God has no hands but our hands." Perhaps no words more injurious to Almighty God have ever been uttered by men who profess and call themselves Christians, for the Bible speaks emphatically of God's omnipotent hand and of his stretched-out arm. Alas, this is what many people mean by "service."

Closely akin to this is our notion that God's kingdom on earth can be brought about only by human effort. It is even more intolerable when this notion of service is associated with the "heavenly kingdom," for it is notorious that in heaven God is adequately served by myriads of angels.

Although our optimism about man has by this time been only too thoroughly discredited, one can hardly venture to hope that the Satanic notion of heaven now expressed in our liturgy will soon be eliminated—the notion Satan expressed by the saying, "Better to rule in hell than serve in heaven." Yet perhaps this might be accomplished by a slight change of words which not many would notice. Instead of saying "perfect service" we might write "perfect obedience," with the understanding that obedience to God is perfect freedom. Even on this earth, as Samuel said to Saul, "to obey is better than sacrifice"—better, that is, than any sort of meritorious service.

God himself had need of rest after the six

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days of creation. How much more his frail creature man after perhaps three score years and ten, during which he labored for a while as the servant of sin, then bravely withstood this cruel master who pays no wages but death, and then, for I don't know how many years, has borne the meek yoke of Christ, verifying the promise that it is "easy," though it gave him no rest. I am fain therefore to believe with the author of the epistle to the Hebrews that "there remaineth yet a rest for the people of God."

Facing Intellectual Difficulties

BY

WILLIAM H. MARMION
Rector of St. Andrew's, Wilmington

AS we watch our young people go off to college, many of them for the first time, we are reminded of the recent statement of one of our student pastors as to the state of religion on the campus. The undergraduate attitude toward religion, he said, is this: "Polite skepticism mixed with wistfulness." One of the reasons for this is that for the first time many of our young people find themselves in an atmosphere of free and open discussion where no subjects are barred. In the classrooms and especially in the informality of their bull sessions they find their most cherished beliefs subjected to the harshest and most brutal scrutiny.

Those of us who have come through our periods of intellectual doubt are not bothered by these matters any more. We don't have all the answers about religion and life, but at least we have thought things out and we have won through to a certainty of faith which is intellectually respectable and spiritually satisfying.

Not so the youth who finds himself at a loss to answer the myriad of questions his professors and fellow students ask him about his faith. Too often he falls an easy prey because of his ignorance of the facts of Christianity. Such comments as: "You can't believe in evolution and still be a Christian" or "That man is a hypocrite because he goes to church" show an utter confusion about what Christianity is and what the Church is supposed to do.

Also, a college chaplain reminds us, "the naive student is victimized by a distortation of the true scientific method that states that the only things that count are the things you can see and touch and examine. This distortion denies the existence of trust, honesty, remorse, guilt, faith, love. Yet it is upon these intangibles that all human relationships exist and flourish." Truth is arrived at not merely by the scientific approach but by the artistic and the religious as well. This is something to remember as we face intellectual difficulties, especially those connected with the literature of the Bible.

The gospels are full of stories of miracles performed by our Lord. St. Mark especially presents Jesus quite simply and naturally as the supernatural Son of God, whose power to work miracles is taken for granted by himself and others. St. Mark didn't have any trouble believing these miracles, but many people today do have trouble believing them, and in this scientific and philosophic age we must face this trouble and discuss it frankly. In Apostolic days the belief that Jesus worked miracles was part of the basis of faith in him as the supernatural Son of Man. Today the miraculous element in the gospels cannot possibly have the same value or meaning for us.

I do not mean to imply in any way that we are justified in throwing out any accounts of miracles. That would be foolish, because there is a reason for these accounts and they convey much truth. I simply mean that we should recognize the difficulty these stories present to the modern mind and that we in the Church must deal sympathetically with those who are asking questions about them.

Theory of Evolution

ONE question which is a perennial with students in college has to do with the theory of evolution. These students want to know what the Church teaches. Was man created by God or by some scientific force? Is man descended from the ape or not? What about the story of Adam and Eve?

I have always answered these students by saying that the Episcopal Church accepts the

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assured results of science and scholarship. One of these is the doctrine or principle of evolution, namely, that all life is the results of growth including the life of mankind on this earth. This does not mean, however, that we are committed to any particular theory of evolution or that we have to believe that man is descended from the ape. And it certainly doesn't bow God out of the picture. On the contrary, we believe that the power behind this universe as Creator is a beneficent, superhuman being whom we call God and that he is also imminent in the world as Holy Spirit. Science gives us information as to the method of creation and thus makes a contribution to our knowledge of the ways of God. The Genesis story of Adam and Eve is a beautiful story in the form of a myth which gives us many spiritual truths about the frailities of human nature, but it certainly is not to be taken as a scientific account of the creation of man. Rather, its purpose is to teach us about God's dealings with human beings. Look at it this way, Shakespeare's Hamlet is a classic of literature giving many insights into personality, but it is not necessary for us to expect it to be an accurate history of Denmark. So with Genesis, its truth is poetic, spiritual, moral; not scientific, yet it is truth nevertheless.

As for man being created by some scientific force, how can the creature be greater than the creator? If man is the product of evolution, which we believe he is, then the power behind evolution must at least have the same qualities as man, such as intelligence, personality, spirituality. That rules out mere scientific force, which is impersonal, and points definitely to a supreme being who has many of the attributes of man, though not man's limitations.

Life After Death

ANOTHER question often asked refers to life after death. As one person wrote, "It is impossible for me to comprehend that when I die I will go to heaven or hell, as the case may be. The Catholics claim that your soul leaves your body, and that it has eternal life. This seems too wonderful but I just can't understand it. Is there anything that you could tell me that would make me see this and believe it?"

Well, in regard to eternal life, we know that the human race, though not all individuals, has consistently refused to believe that death ends all. Plato said that an eternity is required for a person to realize all his possibilities. Admittedly, it is difficult for us to conceive of life after death. It can neither be disproved nor proved. But it is consistent with our belief in a God who created us, and loves and cares for us. It is a corollary of the belief in the infinite worth of the individual person. Why should God take many billions of years to produce a spiritual being like man, only to snuff him out after three score years and ten? Our universe shows order, regularity, intelligence. It is rational. It's not a madhouse (even though men, themselves, may go mad). We can trust the power behind our world for so many things—winter and summer, seedtime and harvest—then why not with our human destiny?

As for heaven or hell, they are spiritual states, not places. Heaven is where God is, and hell is where God is not. If you are close to God, here or hereafter, you are "in heaven." If not, you are "in hell." And the terms are relative, too. We need not worry over these matters as long as we believe in God, love him and trust him. Neither should we bother over much about the details of a future life. Who knows about it? Do the scientists know any more than anybody else?

The Miracles

ONCE more, there is the question of the miracles of Christ. They don't seem to fit in with scientific conceptions too well either. What can we say about them?

By definition a miracle is an alleged event that does not fit into the known laws of life. I believe we should attempt to account for every "miracle" first by the operation of natural law if we can. Thus, we speak of the "miracle" of production in the U. S. in the war or a miracle operation performed by a great surgeon. I believe many of the so-called miracles of Jesus were in this category, great acts performed by a great person. But how about the raising of Jairus' daughter from the dead and Jesus' walking on the water? I don't think we can be dogmatic one way or the other about these matters. But in line with my suggestion of seeking natural explanations first I would point out that Jesus said in regard to the "dead" girl, "She is not dead but sleepeth"—either a poetic allusion to death or a factual diagnosis different from the others. If the child actually was dead, I must admit I don't know how she could have been brought back to life and that goes for the raising of Lazarus, too. Still, we don't have all the details of the incidents. What appeared a miracle to the ancients might be explained easily today by our scientifically advanced minds. But I would not rule out miracles. Dr. Alexis Carrel, a scientist, claims he saw a cancerous sore shrivel up before his eyes and says he cannot explain it except as the result of prayer. As for the purported incident of Jesus'

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walking on the water, I can see no reason at all why that should have happened. Even if true, it adds nothing to the moral stature of Christ. Our Lord himself consistently refused to give "signs" or perform "wonders" just to make people stare. All kinds of great acts were attributed to great persons, and I believe this is such a case. Or perhaps the disciples, in the mist-covered sea, thought they saw Jesus walking on the water when he was actually walking on the bank. Anyway, a story like that is naturally heightened or embroidered on as time goes on and that may account for the miracle. However, I do not say dogmatically it did not happen. Who can say that? It's still true that "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

Finally, as to the miracle of the resurrection, I believe that unreservedly, not because I can explain it, or because it is easy to believe, but because I can't explain the long life of the Christian Church without it—because I can't believe Christian heroes and martyrs and saints and philosophers have been duped all these years by a myth.

Christ himself is the greatest miracle. Can anyone explain him by natural laws? Has anyone ever done it? Many have tried to analyse Christ. They scientifically dissect him, so to speak, and neatly label everything he did as this and that, and think they have captured Christ. But Jesus eludes them. He is greater than all our explanations of him.

Professor Frederick Grant of Union Seminary and Witness book editor questions the wisdom of trying to argue people into Christianity by setting forth the claims of a pre-critical age. He doubts if they ever converted a single skeptic. Those claims were all right for an earlier day, but we today have other claims which are just as valid and are more persuasive because they are more congenial to the mind of the twentieth century. As my conclusion I leave with you this statement of Professor Grant:

"Unless the Christ of the gospels himself speaks to us, unless the miracle of his person—not merely of his deeds—captures our imagination and devotion, fires our enthusiasm, inspires our wills to response and obedience, unless we recognize that he, and he only 'has the words of eternal life,' then our time will be wasted in trying to prove or to disprove the 'claims' men later made for him in his name. But I believe the modern approach to the gospels not only clears the way to a better understanding of their origin and to a clearer view of the Lord whose records they enshrine, but really leads us to the affirmation of faith."

A Holy Show in Five Acts

BY

GORDON C. GRAHAM

THE drama of the Breaking of the Bread is an expression both of something human and something divine. Looking at it first from the human viewpoint shows it to be a play about what happens to some bread. First the bread is prepared by being manufactured and brought into the church. This is accompanied by prayers and lessons to teach the people the meaning of what they are about to do. It is the act of preparation, extending from the introit hymn until after the sermon. Secondly, the bread is offered on the altar, together with the money and prayers of the congregation. This is the offertory act and it goes from the actual presentation of the gifts up to the preface. Thirdly, the bread is blessed by the words of Jesus that link it with his death on the cross, by which it becomes a worthy offering. It is the act of consecration and finishes after the Lord's Prayer. Fourthly, this consecrated bread (and wine) is fed to the people. It is the act of communion and is over immediately after the people have received. Lastly, there is the act of dismissal when the people are blessed and sent out again to their life in the world. It is a drama in five acts founded upon the function of bread in expressing human values which may be made worthy of being offered to God.

The Eucharist as a divine expression goes back historically to the life of Christ, showing what he did. It, too, is a drama in five acts. In his preparation our Lord was getting ready for bringing in his kingdom by teaching the people and making ready his followers. It is the longest part of his life. Our Lord's offertory was the Last Supper when he presented his body and blood as a sacrifice for the sins of the world by the act of breaking the bread and pouring out the wine. By this act he pointed to his coming death and invested it with its sacrificial significance. "This is my body," he said as he broke the bread, "Do this for the recalling of me." It was by his death that he redeemed the world; so it is the act of sacrifice or consecration and the crisis of his life. God, however, was not to be defeated and our Lord was raised up to give new life to his apostles. The resurrection is the act of communion as on the road to Emmaus "He was known to them in the breaking of the bread." The last act, the act of dismissal, is the ascension when he gave his mis-

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sionary charge to his followers to go and teach, be witnesses, and feed the flock.

The drama in five acts is double-sided working in two ways—the human approaching the divine, the divine approaching the human, and both working out towards the world. There is the human preparation of the bread, and our Lord getting ready for his kingdom. This is followed by the offering of the bread as the expression of the people's life, and our Lord designating, also, the bread as "his body." Then, both are united by his sacrificial death which is re-presented in the consecration and the risen life of his redemptive grace is given in Holy Communion. The conclusion takes the life and work of Christ into the world as the participants are sent out by their Lord to carry on what he began.

Next: The Act of Preparation

How Could You?

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

HAS your wife (or husband or parent) ever asked: "O how could you?" after a particularly selfish or stupid move on your part? It is the natural question of a person who loves you and is saddened by your failure to see and do what is right in love's sight.

The answer is that we could because we were looking only at what we wanted and not at the effect of our act on others. How would you be angry at your son and hurt him so that he cried? Because he came in and tracked mud over the floor you had just cleaned or raced through the living room and smashed your favorite pipe. Over and over you had warned him about muddy boots and running in the house. Looking at the wreckage your patience ran out and you blew your top.

For the same reason we continue to offend God, to ignore his love, to feel that it is too much effort to get to church or that we are justified in suspecting or hurting some one of his children even though we know such conduct holds him on the cross. How could we line up with others to crucify the Lord? Simply by keeping our own desires constantly in sight so that we do not notice how we hurt God.

But there is another question over which I wonder. How can God love us and find it in his heart to forgive us again and again and always to leave open a way of reconciliation and even to come to meet us on the way, hanging in our sight and saying: "Father, forgive them . . ." Only God knows how he can love us but we can thank God that he does love us.

A Hurricane Lamp

By CORWIN C. ROACH

The Dean of Bexley Hall

IT was with right instinct as well as sound scholarship that the recent revision took "The darkness has not overcome it"—John 1:5, out of the margin and put it into the text. It should be put into the text of every Christian's faith. The light of Christ is a hurricane lamp which no darkness can put out. The author of this gospel verse was writing at the close of the first century. He had witnessed the persecutions of Nero and was now writing, perhaps in the midst of those of Domitian. Yet he can say that with Christ a new light has come to man which all the powers of evil have not been able to extinguish.

Sometimes, in the centuries since, that light has been obscured and hidden. We think of the Dark Ages of Europe but more immediately of the blackout of civilization in our own day. We echo the sad words of the English statesman who saw the lights of Europe going out one by one and hardly to be relit in his lifetime.

Yet if those lights are ever to be rekindled it must be from that one torch which has never gone out. That light shines still in the darkness, and the darkness has not, nor ever will, overcome it. That is the Christian faith. It was made a fact in the first century because men were willing to die to make it come true. What are we willing to venture in our century that the eternal light of Christ may lighten a sin-darkened world?

Make Christmas Christian

What one Churchwoman did to that end is set forth in a leaflet, together with the story of what was accomplished by her gift, written by Bishop John E. Hines of Texas. This leaflet should be sent to parishioners now in order to be most effective.

Single copies 5c

$1 for 25; $1.50 for 50

$2 for 100

The Witness

TUNKHANNOCK PENNA.

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EPISCOPAL CHURCH NEWS

MISSOURI PARISH STARTS BUILDING

★ Christ Church, Rolla, Mo., launched a building program this summer consisting of a new church and the rehabilitation of the parish house. The church, begun eighty years ago, ministers also to the students of the Missouri School of Mines so that the parish house will also serve as a student center. It is expected that the new plant will be ready for consecration in the spring, announced the Rev. O. V. Jackson, now in his 20th year as rector.

GUARD FREEDOM SAYS LAYMAN

★ President C. H. Greenewalt of the DuPont Co. told laymen of Delaware at a conference that "the Church is freedom's watchdog, first and foremost. It is the duty of every Christian Church in every community to watch for any infringement of personal freedom and liberty and to deny promptly and vigorously the validity of any such betrayal of individual dignity."

CONSENT WITHHELD ON RICHARDS

★ Another standing committee has voted not to approve the election of the Rev. Mr. Richards as suffragan of Albany. By a unanimous vote, the standing committee of Central New York, which borders on Albany, voted to withhold approval of the election, which has caused considerable comment in local circles. Central New York newspapers, because of the closeness to the Lake Placid election scene, carried full reports on the disputed election.

BROOKLYN CHURCH CHOIR ON RADIO

★ The rector of the Church of St. Luke and St. Matthew, Brooklyn, announces that he has completed negotiations with the Protestant Radio Commission whereby the choir of the parish will provide the music for a national program during October. Each Sunday in October from 1:30-2:00 p. m. this choir will be heard over WJZ, New York, and one hundred other radio stations in the country.

The choir is one of the oldest and most famous in Brooklyn and has maintained a distinct religious tradition of high standing for many years. It will be under the direction of Mr. Grant McK. Smith, organist and master of the choristers.

The rector, the Rev. George Boardman, has just completed a nine week religious program on radio which has been going out to about 200 hundred stations in the United States.



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101 Things A Layman Can Do is a pointed and direct approach to the utilization of the manpower of a parish. 5c a copy

Men, This Is Your Business by the Rev. Arnold M. Lewis. 3c a copy, $2.25 a hundred

If I Were A Layman by the Very Rev. James W. F. Carman, DD. 3c a copy, $2.25 a hundred

The Presiding Bishop's Committee on Laymen's Work
281 Fourth Avenue, New York 10, N. Y.

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FREEDOM SUNDAY OCTOBER 8TH

★ Clergymen throughout the country have been asked to mobilize their people this coming Sunday in the Crusade for Freedom. General Lucius D. Clay, chairman, sent a special message to 80,200 pastors and rabbis, describing the effort "as a spiritual offensive designed to mobilize all Americans to combat Communist propaganda through a dramatic demonstration of a belief in freedom."

Robert D. Jordan, head of the promotion department of the National Council, is the national director of the Church program.

DEAN WATSON HITS HYSTERIA

★ Dean Richard S. Watson of St. Mark's Cathedral, Seattle, recently hit at the hysteria that is sweeping the country. Writing in his weekly bulletin he said: "Many of us are becoming increasingly concerned over the easy habit we have fallen into in our national and local life of name calling. When a person disagrees with our opinion he is apt to be at once a 'pink' or a 'red' or a 'communist'. Let anyone whisper a question about another and immediately he may be labelled. Reputations are kicked around without benefit of even a casual investigation as to the truth. Organizations and individuals exist at their peril.

"Two groups with which I am associated have been so attacked recently. I am close to their inner workings. I know their objectives and the philosophy under which they work. I am convinced through personal knowledge and experience that these groups are sound.

"Yet one comes along with no such personal knowledge and eagerly passes along a vicious opinion, making no effort to check the truth.

"We have reached a point where we have lost sight of objectivity in disagreement and taken refuge in the cowardly retort of the calling of names. In the ruthless process innocent victims are being stripped of reputation with careless abandon. For shame!

"I quote a man who, in 1839, put it in these words: 'Freedom of opinion, of speech and of the press is our most valuable privilege, the very soul of republican institutions, the safeguards of all other rights. If men abandon the right of free discussion; if, awed by threats, they suppress their convictions; if rulers succeed in silencing every voice but that which approves them; if nothing reaches the people but what would lend support to men in power—farewell to liberty'!"

CHURCH PAPERS BOOSTED

★ The weekly bulletin of St. Paul's Cathedral, Buffalo, recently gave a boost to Church papers. "Most people read the newspapers everyday," says "The Chimes." "In fact they depend on them so much that if the paper boy is late they are apt to become impatient and perhaps irritable. They don't want to miss out on reading the

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FIVE MINUTES TO TWELVE

By WILLIAM E. PURCELL
Illustrated by Arthur Wragg

FIVE MINUTES TO TWELVE pulls no punches. It is urgent, forthright—even frightening—in discerning the signs of the times. But like the early prophets, it points the way to save civilization and our souls.

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COMMUNISM and The CHURCHES

A Documented Study of the Attitude of Communist Governments to the Churches
Foreword by H. M. WADDAMS

COMMUNISM and the CHURCHES contains basic and indisputable documents and facts, and from these the reader can draw his own conclusions. The countries which are examined are as follows: U.S.S.R., Albania, Bulgaria, Czechoslovakia, Hungary, Roumania, Yugoslavia. There is a further section on Vatican pronouncements.

Price, $1.25

WORK IN MODERN SOCIETY

By J. H. OLDHAM
(Published for the Study Department World Council of Churches)

The present paper is the outcome of preliminary discussions in a small group which met in Switzerland under the auspices of the Ecumenical Institute in April, 1949, and was composed of those actively engaged in industry and by sociologists and theologians. In relating Christianity to the secular life, it has considered the nature of modern society, including modern attitudes and incentives to work, the Christian approach to the meaning of work, and the source of a Christian doctrine of work.

Price, $1.00

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news and looking at the cartoons in the newspaper. The newspaper tells us what is going on in the world and we need to read it to help us keep up on current events.

"Now there are many current events taking place in the Church. Missionaries are working in different countries, preaching the good news of the gospel. New churches are being built in various places. Men are being ordained to the ministry. Dioceses are holding conventions. Prominent Church people are making important statements. Many interesting things are happening in the Church.

"There are Church papers that give us this news. Some come out once a week; others only once a month. Every Church person should read some Church paper regularly in order to keep up on what is going on throughout the Church as we read the newspaper for what is going on in the world generally."

YOUTH TAKES SERVICES

★ George H. Bowen, eighteen years old, works in a factory five days a week, but on Sundays he takes services and preaches at Grace Chapel at East Rutherford, N. J. A year ago when the Rev. Vernon Losee, pastor, was ill, the young man stepped in as a licensed lay-reader to help out. He did so well that this summer he was asked to take services while the vicar was on vacation.

His zeal however cost him $50 for one Sunday he was a bit late in getting started from his home in Park Ridge and was nailed speeding through Hackensack. A cop stopped him and demanded, "Where do you think you're going?"

"To church," Bowen replied.

The cop was a skeptic, pulled him in and he was fined fifty.

Young Bowen is at Trinity College, Hartford, on a scholarship with some factory work on the side. He figures on going to theological seminary upon completion of his college course.

GOLD RUSH PREACHER IS HONORED

★ Services honoring the 50th anniversary of the ordination of the Rev. Benjamin Darnielle, famed Nevada gold rush preacher, were held recently at Trinity Church, Los Angeles. The sermon was by Bishop Robert B. Gooden, retired suffragan, and Mr. Darnielle was guest of honor at a reception afterwards.

Mr. Darnielle achieved wide fame at the turn of the century when he went from Washington, D. C., to Delamar, Nevada, when there were more saloons than ministers and no churches worth mentioning. Rip-roaring days followed, with Mr. Darnielle, long interested in prison reform and rehabilitation of criminals, serving on the board of chaplains of the Nevada state penitentiary for four years. His sagebrush missionary work among the miners took him to each new gold strike. He was at Elko in 1901-02, Carson City from 1902 until 1905, Arcata, California, from 1905 to 1907, and in Napa and McCloud the following year. He followed the gold strikes down across the blistering desert to Goldfield and Tonopah when these lid-raising towns were rich in gold, deep in whiskey, and wide open 24 hours a day.

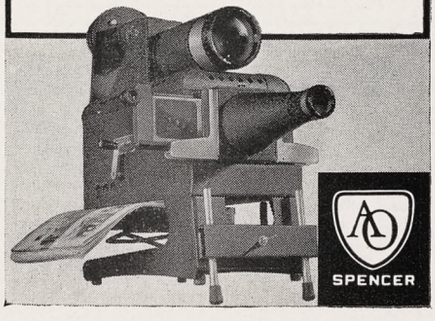
When Mr. Darnielle wasn't trying to calm down and cool off miners he was up in the hills in lumber camps, which were only a shade more respectable than the desert settlements of clapboard and tarpaper.

The Church Uses Visual Aids

This is a new booklet, written by a clergyman in consultation with others, for all who are interested in more effective religious instruction. Many unusual applications for opaque, slide and slide-film Delineascopes are described in 48 profusely illustrated pages.

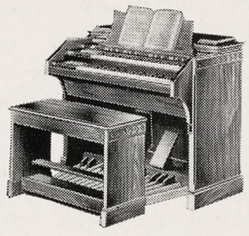
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NEWS OF CHURCHES OVERSEAS

CANADIAN CHURCH URGES KOREAN PEACE

Immediate efforts to end the conflict in Korea were called for by the general council of the United Church in Canada, meeting at Toronto. Action should be taken, the resolution said, through a committee of the UN on which major representation should go to countries of Asia.

Action was also taken whereby all property in China and India is to be donated to the native churches in those countries.

THE BISHOP OF BIRMINGHAM APPROVES MERCY KILLING

Birth control and mercy killing were endorsed with qualifications, and atomic bombing was condemned, by Bishop Barnes of Birmingham in addressing the British Association for the Advancement of Science. He said that the danger of overpopulation in the world required men to face the question of preventing the increase of "tainted human stocks," and that "only the most reactionary" in the Churches now oppose birth control. The doctrine that human life is sacred, he asserted, applies only to a man "made in the image of God, a good man, healthy and strong." He added that this implies the acceptance of the principles of eugenics and euthanasia. He denounced the "mass extermination" of atomic warfare, saying that "the use of such weapons might empty an overcrowded world but it would bring suffering that God, as revealed by Christ, would not approve and no human being can lightly excuse. He cannot, to protect himself from enemies fancied or real, approve methods of mass murder and mass mutilation. If the alternative be a pacifism willing to endure and to suffer, let us choose that pacifism."

ARCHBISHOP REBUKES BISHOP BARNES

The Archbishop of Canterbury in a statement disassociated the Church of England from the private utterances of Bishop Barnes of Birmingham and Dean Johnson of Canterbury. Bishop Barnes was rebuked for his statement found elsewhere on this page; the Dean of Canterbury for his alleged pro-Communist utterances.

ALL ANGLICAN BISHOPS IN CHINA RESIGN

All Anglican bishops in China have resigned, the Church Missionary Society announced in London on Sept. 7. This action was taken to fulfil a promise made to leaders of the Chinese Church when the Communist conquest of the country began. They were also hastened by government restrictions on the movements of foreigners and insistence upon Chinese Church leaders that it was a prerequisite to governmental recognition of the Church. The only exception is Bishop Ronald Hall who is to remain in Hong Kong, a crown colony.

POLISH PRIESTS SIGN PEACE APPEAL

Seventy-three R. C. priests in Poland have signed a resolution calling upon members of that Church throughout the world to condemn atomic bomb production. They all took part in a peace partisans conference in Warsaw where they charged that the hierarchy of western nations were "supporting warmongers."

BISHOP BELL STRESSES COMMON MAN'S ROLE

Survival of democracy depends upon bringing the common man into effective participation in the affairs of the nation, Bishop Bell of Chichester told the delegates to the British Trade Union Congress.

FORMER AGLIPAYAN LEADER DIES

Bishop Juan Jamias, former leader of the Philippine Independent (Aglipayan Church) died Sept. 25 at the age of 78. He fought through court action the recognition of the majority faction, led by Bishop Isabelo de los Reyes, by the Episcopal Church.

CHURCH DECLARATION FROM CHINA

Reformation of the Church in China is underway as the result of a declaration drawn up by representatives of the Churches. It calls for the unification of the various denominations and the end of financial support from abroad. The document was signed by 1,527 religious leaders, including pastors, students and teachers in Christian schools and leaders of the YW and the YM.

The Churchmen agree to "purge imperialist influence" and to educate their followers against the evils of "imperialism, feudalism, and bureaucratic capitalism."

The declaration is said to be the work of 40 representatives of Churches in China and was issued with approval of the government.

It states that imperialists "will attempt to make use of Christianity to carry out provocative agitation activities and develop reactionary power." Consequently Churches must "rid themselves of all imperialist influence" and guard against imperialist intrigues, especially from the U. S.

The statement also calls upon Church leaders to "encourage Christians to take part in the movement for peace and educate them to support the government's land policy."





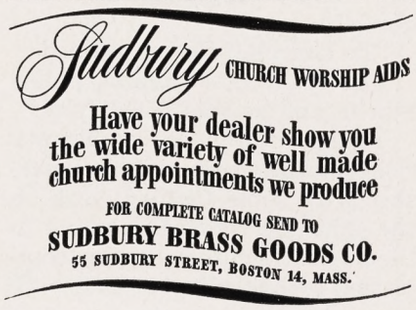
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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Living God. By Armaud Pierhal. Harper, $1.75.

In this little book the well-known French author Armaud Pierhal, a former unbeliever recently returned to the Catholic Church, attempts as a self-confessed amateur to give his reasons for his new faith. The value of the book clearly lies in its witness to a strong faith, and to this reviewer this is its sole appeal. The arguments for the Christian faith are confusing and scattered in their order; I found myself throughout more in sympathy with "the Objector" than with the proponent. But more serious to my mind was the nature of the view presented in these arguments. Its philosophical basis was clearly a strict dualism of matter and spirit: "he (man) was fated to sin, because of the imperfection of his double nature, carnal and spiritual" (p. 25). Consequently God is finite in the philosophical sense, i.e., He is "the resultant of the forces of good, within us and without, fighting against the resultant of the forces of evil" (p. 80). The result is, of course, that such a God is primarily known in so far as he does us good. In prayer, for example, "God pays cash" (p. 73). He stills stormy waters when a man "experiments" with this benevolent power (p. 66), and he even wakes up the author, who had a sore throat at the time, to tell him he needs to take an aspirin (pp. 101-2). At this point I stopped, thinking that Houdini and Thurston were a more interesting and less harmful brand of magic.—Langdon B. Gilkey.

The Study of Christian Doctrine. By A. E. J. Rawlinson. S.P.C.K. 1 sh.

A lecture by the Bishop of Derby setting forth the Anglican position relatively to Rome, the East, the influence of St. Augustine, and the Churches of the Reformation. There are tensions within Anglicanism, but (and this is perhaps the reason) the Church of England "never at any time became either a Calvinist or a Lutheran Church. Its most characteristic appeal, next to the appeal to Scripture, has been to sound learning. It has believed in reason, and it has made its appeal to the general tradition of Christendom, and especially to such traditions as could be shown to go back behind both the Reformation and the Middle Ages to the period described as the Undivided Church." —Would that we heard more of this sound doctrine on our side of the Atlantic!—F.C.G.

Mary. By Sholem Asch. (Tr. by Leo Strindberg). Putnam, $3.50.

This book, following The Nazarene and The Apostle, is a romance of the life of Mary, the mother of Jesus. To those who have already read and enjoyed the former novels it will be of further interest, and yet it may stand alone as an imaginary portrayal of the meaning of her son's life to the woman set apart in Israel. While not cloying the reader with sentimental devices, the author has interwoven the gospel story with Jewish lore and Christian apocryphal legend, the use of this latter material being, perhaps, the one detraction to an otherwise reverent treatment of the subject.—S. F. Terrien.

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PEOPLE

CLERGY CHANGES:

FRANCIS J. PRYOR 3rd is on leave of absence as dean of Calvary Cathedral, Sioux Falls, S. D., to serve with the armed forces. The vestry has asked Bishop Roberts to be acting dean.

TOM T. EDWARDS, formerly a tutor at the Episcopal Theological School, is now assistant at the American Pro-Cathedral Church of the Holy Trinity, Paris, France.

ARTHUR F. ROEBUCK, formerly dean of the cathedral in Providence, is now rector of St. Paul's, Pawtucket, R. I.

WILLIAM G. BERNDT, formerly rector of the Transfiguration, Edgewood, R. I., is now rector of St. Mary's, Newton Lower Fall, Mass.

HAYES E. MORELAND, rector of the Advent, Brownsville, Texas, has accepted the rectorship of St. Mark's, Denver, Colo.

ROBERT L. STEVENSON, formerly of Newaygo, Mich., is now assistant at St. Columba's, Detroit.

G. BURTON HODGSON, formerly assistant at Christ Church, Dearborn, Mich., is now rector of St. Paul's, St. Clair, Mich.

LAY WORKERS:

ROBERT G. COOK, for the past two years in charge of the speakers' bureau of the National Council, has resigned. For the present Robert D. Jordan, head of the promotion dept., will supervise the bureau assisted by Mrs. Sherman Jones.

EARL RANKIN, former radio and opera singer, who is studying for orders, has been made assistant in charge of youth work at St. James', South Pasadena, Cal.

WILLIAM H. SIEGMUND, business man of Los Angeles, has been named chairman of laymen's work in the diocese of Los Angeles.

ORDINATIONS:

WILLIAM J. HASS was ordained priest by Bishop Tucker on Sept. 20th at St. Luke's, Cleveland, where he is rector.

MARSHALL V. MINISTER was ordained priest by Bishop Bowen on S ept. 29 at the Ascension, Denver.

ANNIVERSARY:

DEAN S. ALSTON WRAGG, now of South Carolina, recently celebrated a triple anniversary: his 75th birthday; 50th anniversary of his ordination; 50th wedding anniversary. He retired from the active ministry a year ago but has been doing supply work in Fla. and S. C.

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WANTED—Parish Assistant with emphasis on Church School and Young People's Program. Formal training not required. Metropolitan Liberal Evangelical parish. Box R, Witness, Tunkhannock, Pa.

WANTED—Secretary for national Church organization. Some knowledge of bookkeeping required. Young Churchwoman preferred. Office in New York City. Box J, Witness, Tunkhannock, Pa.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

F. C. HAMMOND
Vicar of All Souls, San Diego, Cal.

Please add my name to The Witness Statement calling "for a just settlement by negotiation and conciliation" of hostilities in Korea. I realize that this will make me in all probability a Communist—or at least a sympathizer—in the eyes of many good but deceived and deluded people, among them many who profess to be followers of the King of Peace, who gave his cheek to the smiters and when he was reviled, reviled not again; who in the supreme hour of his agony prayed for his enemies.

Personally I am more afraid of gag-rule than I am of the Communist threat. Your stand of Korea and other questions of our day is indeed commendable.

JOHN F. DAVIDSON
Ass't. St. George's, New York

My real gratitude goes to you and Bishop Lane W. Barton for his excellent broadside at the kind of religion preached in the book by Peale and Blanton (Witness, Sept. 21). This "happiness" brand of religion is making a horrible and all too successful drive to win men's hearts and allegiance today. To be quite honest, I could not read the book referred to. And I did try. Bishop Barton's analysis is crisply helpful in that he clearly shows that any religion worthy of the name puts God first, and not puny man and his so-called "happiness."

MRS. J. R. LONG
Churchwoman of Marion, Ala.

Thank you so much for the editorial on Being a Good Samaritan (Sept. 21). I have been waiting and praying and listening for someone in our Church to say those words. I am still hoping and praying that our Church will begin praying for our enemies. I can find no prayer for that in our Prayer Book. Please add my name to The Witness Peace Statement.

MR. & MRS. BERNARD STANDING
Quakers of Earlham, Iowa

We most heartily endorse the statement drafted by The Witness and reprinted in The Friend of Eighth Month, 24th, appealing for popular support and government action in efforts to achieve a peaceful settlement in Korea.

ANSWER: The Witness statement of August 10 was reprinted in Zion's Herald, Methodist, and The Friend, Quaker, and a very large number of endorsements have been received as a result. The total number so far to have endorsed the statement is approximately 700, with additional endorsements received daily.

KATHLEEN HANSTEIN
Churchwoman of Philadelphia

I am glad to endorse The Witness statement on negotiation and conciliation of hostilities in Korea and would have done so earlier except that I wanted to get others to sign it. Several are enclosed.

It seems to me it's high time for the Christian Churches to take a positive stand regarding peaceful solutions of the world's problems. Too often they have given active support to war as a method of handling international difficulties. It has always seemed to me that unless they both preached and practiced the way of peace there was no validity in their calling themselves Christian.

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THE Witness

October 12, 1950



WORKERS ARE E.L.S.A.'s CHIEF CONCERN

EPISCOPAL LEAGUE FOR SOCIAL ACTION

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The WITNESS
FOR CHRIST AND HIS CHURCH

OCTOBER 12, 1950

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STORY OF THE WEEK

E.L.S.A. Holds Conference To Consider Program

Various Aspects of League Work Dealt With By Outstanding Leaders of Church

★ By invitation, thirty-one persons, clergy and laity, gathered at Seabury House, Greenwich, Connecticut, over a recent weekend to discuss the implementation of the program of the Episcopal League for Social Action. The group was representative of many shades of opinion ecclesiastically and socially, as well as coming from different sections of the country—New Hampshire, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Maryland, District of Columbia, Virginia, North Carolina, Ohio, Michigan, Illinois, and Missouri.

Van Dyke Leads Off

The executive committee of E.L.S.A. last May formulated five areas in which it decided the league must pursue study and action. The conference time was divided so that there could be discussion of what must be done, and how it might be done, in each of these areas. The opening session was concerned with the function of the League in the area of democracy. Introductory talks were given by the executive secretary, the Rev. A. M. Van Dyke, and the Rev. Louis H. Berry, rector of St. Philip's Church, Newark, N. J.

Mr. Van Dyke suggested that the democratic way of life was the endeavor to achieve a balance between freedom and order. Referring to Samuel and John Adams, he said that our democratic system grew out of a definite religious belief that sinful man had to be controlled from the tyranny and exploitation of which he was capable, by a rule of law, but man-instituted law itself must have in it checks and balances so that man's essential dignity and freedom is not abridged. To have democracy the balance between executive, judicial and legislative branches of government must be maintained. Examples of the imbalance growing in the political field because of encroachments by one into another's proper field were cited. These instances point to a growing tyranny in which criticism of governmental policies is more and more being silenced by one or another branch, without recourse to others. This is the road to fascism. In the economic realm the increasing dependency of industry, transport, the press, and agriculture on government subsidy gives a sense of an overpowering stake in the maintenance in power of a particular set of political figures. The corporate state has rapidly evolved in our country. The list of individual incidents of the budding police state is frighteningly large, and E.L.S.A. has a duty to give aid and comfort to its victims. A fundamental job also should be stimulated which would study the numerous cases with a view to showing how each one is related to constitutional liberty so that in publishing the findings, the American people might be aware of what is happening to our heritage of freedom.

The Rev. Mr. Berry spoke feelingly of racial discrimination, particularly as it is practiced in the Episcopal Church, and many of its institutions. He mentioned a few constructive steps that had been taken, but at the same time revealed the vast gulf that exists between practice and the idea of brotherly fellowship.

In discussion which followed on strategy, it was felt that the League should cooperate with other groups concerned with social action, but that as a Church group it must always maintain a position that expresses the uniquely Christian viewpoint.

Moreau Speaks

The next morning the Rev. Walter Welsh, assisted by the Rev. Frank Carthy, celebrated the Holy Communion. The first session of the day dealt with social change. The Rev. Jules Moreau, instructor in New Testament at Seabury-Western Seminary, presented a background for the subject out of the Christian theological position. He affirmed that the gospel call to repentance was addressed to Israel as community. To repent means to change radically, and our Lord's message to the nation means a demand for radical social change. A theology which states that all creation is under the sovereignty of God has in it the imperative of social change. Following the talk given by Miss Mary Van Kleeck, printed in this number, there was extended discussion. Most of those present were of the opinion that a recognition of the revolutionary social change going on in the present world, and an adaptation of our thinking to

this fact, are necessary prerequisites to dealing with other areas of concern. Standing for the "Christian duty of accepting and promoting social change" became the primary task of the E.L.S.A.

The area of peace through international cooperation was to have been introduced by the Rev. Joseph Fletcher of Episcopal Theological School, but he was not able to be present at the last moment. General discussion ensued on the topic, and its relation to social change. Most of the group felt that the United Nations would be an effective organization for peace when our government pursues the course advocated at the annual meeting of E.L.S.A. of recognizing the de facto government of China, and also utilizes the United Nations agencies more in its dealings with other countries, pursuing less a unilateral policy.

On the subject of livelihood, the speakers were Mr. Harvey A. Cox Jr., district secretary of the United Furniture Workers, CIO, of Thomasville, N. C., and the Rev. Dillard H. Brown, rector of St. Luke's Church, Washington, D. C. A part of Mr. Cox's remarks are printed on another page. His presentation brought discussion and a re-thinking of the League's historic interest —organized labor. Guides for action in this area must be developed anew.

The Rev. Mr. Brown spoke of the need for the League to be concerned with the problem of housing, and in particular for those of the middle-income group. The statistics given illustrated the deplorable domestic situation, which is increasingly forgotten as minds are turned towards foreign affairs. Mr. Brown also discussed what the lack of home rule in the nation's capital was doing to education and recreation facilities, as well as to the minds and souls of people.

Work in Church

The session that evening centered about the League's work inside the Episcopal Church. The Rev. C. Kilmer Myers of Grace Church, Jersey City, explained the way in which he and two other priests are working in the field so much neglected, the church in the slum areas of our cities. He stressed that such activity must never be conceived of as an "experiment," but the natural extension of the mission of the Church which will build a real parish family in communities which have no actual center of life.

The Rev. Massey Shepherd's talk in part, on "Liturgical Change" appears in this issue. His stress on using the many opportunities in our present Prayer Book to their fullest advantage complemented what Mr. Myers had told of the practices in Jersey City in making worship the expression of community.

The Rev. W. M. Weber, rector of All Saints Church, Littleton, N. H., presented aspects of the Church's economic and employment practices which were more in harmony with the ideals of our own economic order than they are in harmony with historic Christian faith. Among the matters considered were salaries and pensions of clergy and lay employees, diocesan investment trusts, the Episcopal Church Foundation. He spoke also of methods of money-raising and the need for more and more emphasis on the idea of Christian offering and the right use of this world's goods given to us by the Creator.

At the beginning of the conference, a findings committee was named, consisting of the Rev. Robert Dentan of Berkeley Divinity School, the Rev. W. Carroll Brooke, rector of Trinity Church, Staunton, Virginia, Miss Mary Van Kleeck and the executive secretary. Their work was to discover "the sense of the meeting" and to report it for discussion at the close. On the back page is printed what finally evolved after the conference had worked over it, and it was subsequently criticized through correspondence. This statement represents what the conference believes should be the direction of the E.L.S.A.. The study and action commissions now being set up in each of the fields will fill in the details.

LECTURE ON CATHEDRALS IN SEATTLE

★ Henderson Braddick delivered a lecture on European cathedrals at St. Mark's Cathedral, Seattle, September 27th. They were illustrated with colored slides, from photographs taken by the lecturer.







BISHOP EDWARD L. PARSONS, President of E.L.S.A., with Dr. Mary van Kleeck and Prof. W. Russell Bowie, two of the five vice-presidents

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Inter-Faith Commission Meets In France

BY
CHARLES W. LOWRY
Rector of All Saints, Chevy Chase

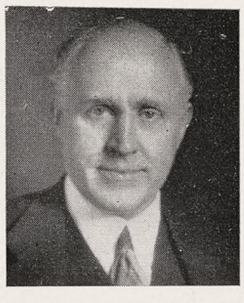
☆ The commission on intercommunion of the World Council of Churches (faith and order section) held a final and vitally important meeting at Bievres, France, last month. In attendance were seventeen members of the commission, including the chairman, Prof. D. M. Baillie of St. Andrew's University, and the secretary, Prof. John Marsh of Nottingham, England. Three American representatives were present: Dean A. T. deGroot of Texas Christian University, Dr. Oscar T. Olson of Cleveland and the writer. In addition, the theological secretary of faith and order, Prof. Leonard Hodgson, and the general secretary, the Rev. Oliver Tomkins, were present and by way of counsel and liaison played a significant part.

The first task of the commission was to put into final form its report which will be the basis for discussion of the great problem of intercommunion at the 1952 Lund Conference on Faith and Order. The report adopted contains nothing startlingly new. Indeed the commission was keenly aware of the severe limitations imposed upon it by the facts of division and divergence of conviction among the Churches, and a strong expression of guilt and penitence in the face of this stubborn and at present irreducible barrier was written into the report.

A large proportion of the report is taken up with the analysis of the principal relevant facts as regards the divergent traditions of Christendom on intercommunion. The analytical section will be found to be informative and comprehensive. The heart, however, of the report and the focus of greatest interest is in the section dealing with the specific problem of intercommunion in the ecumenical movement. What is to be done at ecumenical conferences or other meetings with regard to Communion services? The draft of the report with which the commission began at Bievres was weighted heavily in favor of the second of three solutions so far proposed: 1) Separate simultaneous services; 2) Non-simultaneous services with non-communicating attendance where such is required by the laws of Churches involved; 3) Sacramental fasting. In the final draft of the report (2) was still favored as among the three clear possibilities, but doubt was indicated as to its adequacy or finality. This revision was the direct result of the latest thinking and struggle of soul in relation to the problem in the World Student Christian Federation as communicated to the commission by the WSCF representatives, Bill Nichols (an English Anglo-Catholic) and Keith Bridston (an American Lutheran). The report brought to the commission indicated that in the WSCF there was now a conscientious inability to accept any static pro tem solution but a disposition rather to weigh the problem afresh at every meeting or conference, made a profound impression and is, in the writer's view, the news of the Bievres meeting.

Another outstanding feature of Bievres was the celebration of the Holy Communion on Sunday according to the newly authorized optional rite of the Church of South India. The celebrant was an Anglican, the Rev. T. S. Garrett, Bishop Newbegin's alternate for the commission sessions. The rite, which is shortly to be published, is of extraordinary interest as bringing forth "things new and old." For Bievres it was a solution of the immediate problem of the Holy Communion for all present except the Orthodox.

Several sessions were devoted to the discussion of papers on different phases of the intercommunion problem and prepared with the forthcoming volume of the commission in mind. Among these were papers by Fr. Hebert, Prof. Zander (a distinguished Orthodox theologian) and the three American representatives (all attending the commission for the first time). Quite a little interest was expressed in a paper by the present reporter on "The Impact of Protestantism on American Culture," and it was widely felt that this presentation of the over-all American picture paved the way for a more sympathetic reception of Dean deGroot's essay on "Intercommunion in the Non-Clerical Tradition" and Dr.





PROF. VIDA D. SCUDDER, one of the founders of E.L.S.A., has long been a vice-president; pictured with her are Bishop Lane Barton and Dr. Spencer Miller Jr., members of the national committee (right to left)

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Olson's summary of the American Methodist tradition. It should, however, be emphasized that there is a wide gulf between the old world and the new on this whole question. Even the English Free Churchmen hardly talk the same language as the American Protestants. They approach the problem as a very real one, theologically and historically. The Americans (in general tendency) do not see that there is any problem.

Special tribute should be paid the British members of the commission. One had the feeling not only that they were an island of mediation in the work of the commission but that without them the work would have been impossible. Prof. Baillie's leadership in guiding the many sessions and in communicating to all his faith and Christian simplicity, was outstanding. He was closely seconded by Prof. Marsh, who impressed all by his sincerity, good humor and earnest Congregational high churchmanship. Dr. Hodgson's wisdom and learning were ever available but never thrust on the commission. The Rev. Oliver Tomkins made me understand why the British civil service has played the role it has for three centuries or more. The World Council is fortunate in having in its secretariat a man of his ability and vitality.

The one serious lack at Bievres was the absence of both the German members of the commission. It is perhaps news that the Swedish representative, Prof. Ragnar Askmark, was scheduled to attend on his return trip home a meeting of an Evangelical Synod at Fulda, Germany, and to address the Synod at the request of its Bishop on the Apostolic Succession. Prof. Askmark was, however, consistent in expressing at Bievres the standpoint that for Lutherans this succession is not a doctrinal question and that the important thing for them is doctrinal agreement.

Canadian Action Group Holds Meeting

BY

JOHN PEACOCK

Rector at Cowansville, Quebec

★ Three miles from the tiny Laurentian village of Arundel, Quebec, on Bevans Lake, is the summer home of Dr. J. C. Flanagan where the Arundel conference is held every August. This conference is sponsored by the Anglican Fellowship for Social Action, Montreal unit, and has as its purpose the consideration, by lecture and discussion, of basic Christian principles and doctrines as they relate to present day historical settings and action.

The conference leader at the 1950 sessions was the Rev. William Howard Melish of Holy Trinity, Brooklyn, N. Y. Mr. Melish gave the main lectures, ably supported by the Reverends S. L. Pollard, J. C. Kirby, W. R. Coleman and John Frank.

The Korean situation was the topic of the Rev. S. L. Pollard. He gave an excellent and concise exposition of the whole sad affair, its historical background, the facts of the "invasion" as gleaned from sources other than the American and British press (which latter show the capitalist philosophy bending the will of the people towards a "preventative" war), and the probable course of the war and its conclusion.

A paper on liturgics was given by the Rev. John Kirby, who demonstrated a complete "volte face" in the matter of the Eucharist being celebrated in the evening. Basing his argument on the latest studies in Britain and the United States, Father Kirby reached the conclusion that the Eucharist, especially as a social action of the Church militant, is fluid and vibrant in its form and use, not static. He maintained that the original liturgy was short and spare of form, not overloaded with words and phrases. It was poignant and meaningful to the historical setting. Thus the present service form ought to be such that it has clear, instructive meaning in social action to the participating Christians. The time of day or night was no longer a matter for furious debate or schism, but of secondary importance to the "times and circumstances" wherein the Eucharist takes place.

The Rev. John Frank of Toronto gave an interesting talk on his experiences in England where he had spent his sabbatical year, exchanging posts with an English cleric. He not only gave interesting highlights of parish life in the old land, but also some insights on trends and philosophies as he noticed them.

Dialectical Materialism

Dialectical materialism and Christianity was the theme of the paper by the Rev. W. R. Coleman, dean of the faculty of Divinity, Bishop's University. This paper evoked a great deal of discussion. After giving in some detail the historical setting of Marxism, its philosophical, sociological and religious bases, Professor Coleman summed up his position, and in his opinion the position of every thoughtful Christian, in these words, "To the Marxist there is no God, because the ultimate reality is matter and not mind or spirit . . . the Marxist is not under the judgment of God, but the Christian is. I can never be a Communist because I believe that I stand under God's judgment, and all that I am, think, say and do, is under his judgment."

The Rev. William Howard Melish gave seven lectures. There was general agreement

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among the conference members that the personal experiences of the speaker were not the result of accidental clashings between clergy and vestry members, but the result of fundamental differences between Christian belief and action on the one hand, and contemporary reactionary materialism on the other.

The lectures started with an historical review of the now famous Melish case, wherein he gave a complete story and word picture of his own and his father's life. That this history was necessary for the hearers was obvious, for it not only traced the lives of these two men, but the story of a liberal-social "Pilgrim's Progress" within the Anglican Church in the United States. This story runs the full gamut of toleration, wonderment, opposition and persecution by a congregation, a vestry and a bishop of those who dare to live the Christian truth as they see it. It tells the further story of the truth of the words from the New Testament, "and the ordinary people heard him gladly," for the rank and file of the members of Holy Trinity congregation decided to follow their leaders in their Christian stand.

From all this came an unfolding of the world position today. The situation at Holy Trinity is the Capitalist-Communist-Christian situation in embryo. What is the Christian's attitude and stand to be in the face of opposition and persecution? This is what each must answer. The witness of Mr. Melish and his father, by word and deed, seemed to conference members to be sufficient and clear answer.

The Anglican Fellowship for Social Action has four units, and one in the process of being formed—Montreal, Toronto, New Jersey, Nova Scotia, Vermont. It is concerned primarily with the reform of the Church from within, that it may be a witness to the world of basic Christian teachings. The Arundel conference has been operated by the Montreal unit for eight years in succession, and in addition it has held two seminar sessions. A variety of leaders have been at the conference, among them the Reverends Joseph Fletcher, F. H. Hastings-Smythe, Gordon Graham and Gilbert Cope. This last leader in the succession, the Rev. Mr. Melish, was fully qualified to rank with the best of them, and left an impression which will last long, long after the decision is made whether the multitude will be heard and justice overcome prejudice or not.

SOCIAL RELATIONS IN NEW JERSEY

★ The Rev. James Pike, chaplain at Columbia University, was the keynote speaker at the annual conference of the Auxiliary of New Jersey and the diocesan department of Christian social relations, held at Trinity, Princeton. Pike spoke of the Christian answer to problems in the international, national, home and individual spheres. He insisted that the so-called American "way of life" could not be the necessary antidote to Communism as a religion. In Korea, he stated, we see how Communism can convert other peoples so that they will fight, but the U. N. fight for freedom is carried on by forces from outside. The only way of solving all difficulties in this age and any other is when people have a supreme loyalty to the all-sovereign God, and this faith must be instilled in us at home and everywhere.

Canon Robert Smith, director of social relations of the diocese, addressed the conference on the diocesan program of social service and action, particularly stressing in the latter area the need for a real Christian concern for strengthening interest in the affairs of the UN. Mrs. George F. Prestwich, chairman of social relations for the Auxiliary, planned the discussion groups into which the conference was divided. The Rev. Frank Carthy of Cranford led the section on worship; Mrs. A. M. K. Maldeis, W. A. diocesan president, had study; the Rev. A. M. Van Dyke, executive secretary of the Episcopal League for Social Action presented action; Mrs. John Pierce of Philadelphia directed fellowship. The devotions at the conference were led by Bishop Banyard.

WHAT PROSPECTS FOR PEACE?

★ A number of Churchmen have joined with others in sponsoring a forum tomorrow evening, October 13th, at the Philadelphia Academy. The general subject is "What Prospect for Peace?", with Sir Benegal N. Rau, head of the Indian delegation to the UN, speaking on the Nehru Proposals; Roy Reuther on the Reuther Plan; James P. Warburg on a Business View and Clarence E. Pickett on the Quaker Proposals.

TERCENTENARY OF VIRGINIA PARISH

★ Ware Parish, Gloucester County, Va., will celebrate its tercentenary on October 22.







PROF. JOSEPH F. FLETCHER, a member of the national committee of E.L.S.A.; Prof. Massey Shepherd whose article is featured in this number and Prof. Arthur Lichtenberger who was formerly over an extended period the chairman of the E.L.S.A. Committee

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BRITISH CANON HERE FOR LECTURES

★ Canon C. B. Mortlock of London arrived in New York on the Queen Mary, to cover a speaking itinerary under sponsorship of the committee on interchange of preachers and speakers of the Federal Council of the Churches.

Canon Mortlock is canon treasurer of Chichester Cathedral, an office which has no concern with finances, but which carries the responsibility of seeing to the care and preservation of the art treasures of the diocese. He has lectured widely and is a member of the standing committee of the central council for the care of churches and of the council of management of the National Buildings Record. "I am glad," Canon Mortlock said recently, "of opportunities of discussing matters of ecclesiological concern, and particularly the care and use of ancient churches." He lectures frequently on this subject, using slides to illustrate the lectures.

"The Bible and the Spade," the general title of thirteen articles in The Daily Telegraph, and which was published simultaneously in the United States, is perhaps his best-known work here. Commenting, Canon Mortlock said, "I find there is very great interest in the results of Biblical archeology on account of the evidence it supplies to support the historicity of the Scriptures. As archeological correspondent of The Daily Telegraph, I have twice made an extended tour of all the sites under excavation in the Holy Land. As secretary since 1934 of the Palestine Exploration Fund, the pioneer of archeology in Palestine, I have had first-hand information and am well acquainted with the leading archeologists and their work, including those concerned with the latest discovery of Hebrew scrolls 1,000 years older than the earliest existing manuscript of the Old Testament."

At Kings College, London, Canon Mortlock succeeded Prof. Percy Dearmer, lecturing there on ecclesiastical art. He is at present scheduled for lectures to architectural students of University College, where he is chairman of the board of studies in architecture, his topic being the liturgical arrangement of churches. He has the following engagements here: Washington Cathedral and College of Preachers over the October 1 weekend; Philadelphia Divinity School the 5th; English Speaking Union, New York, 7th; Trinity, New York, 11th; the Advent, Boston, the 15th and the Cathedral that evening; New England Catholic Club the 16th; General Seminary, 21st to 27th, with Grace Church the morning of the 22nd and St. James at four. St. Luke's, Evanston, 29th; University of Chicago the 30th; Seabury-Western, 31st, with an address that evening to the Canterbury Club of the diocese of Chicago.

His November engagements are the Chicago Catholic Club the 1st; Cathedral of St. John the Divine on the 5th; St. Paul's, Richmond, the morning of the 12th and the Epiphany that afternoon. On the 19th he is at St. Martin's, Providence, in the morning and at St. John's Cathedral in the afternoon. On the 26th he is at Trinity, Buffalo, with other engagements in the city the two days following.

ELSA SECRETARY QUOTES BISHOPS

★ The Rev. Andrew M. Van Dyke, secretary of the Episcopal League for Social Action, discovered that there are forty-five Senators and Congressmen who are members of the Episcopal Church. He therefore addressed them a communication relative to the gag-laws which subsequently were passed over the President's veto. Wrote Van Dyke: "The House of Bishops of the Episcopal Church, meeting in Winston-Salem about the time that agitation was growing for the original Mundt-Nixon Bill three years ago, said: 'As Bishops in the Church of God we call upon the people of our churches to be on guard lest an hysterical fear of Communism shall lead us to fight that danger with weapons destructive of the treasures we seek to guard.'

"The Episcopal diocese of Massachusetts, Newark, Western Massachusetts, and others, have taken strong stands in their conventions against legislation of the Mundt-Nixon type. Individual bishops have publicly stated their opposition to those kind of laws which threaten the civil liberties of our citizens.

"The Episcopal League for Social Action has consistently opposed acts, which though endeavoring to protect the nation against danger, have within them greater danger for our ideal as Christians that a man's color, class, creed or political belief cannot be a basis for denying him the advantages we want for ourselves. The immigration and naturalization features of the bill before you seem to deny this ideal. We are aware that these days make your choice a difficult one, but we appeal to you to allow the foregoing to be a factor in your final opinion."

CHIEF'S SON STUDIES IN AMERICA

★ Augustine Jalla, the son of a tribal chief in Liberia, is now a student at the University of Bridgeport. He is the product of the schools of the Church in that country, where his achievements won for him a scholarship from the government for four years of study abroad, with the U. S. his choice.

He was at Southern University, Baton Rouge, La., last year but was not particularly happy there. When he received a letter from the Rev. Ralph T. Milligan, rector of St. John's, Bridgeport, who had formerly been a missionary in Liberia and knew the boy's father, arrangements were made for transfer to the Connecticut institution.

EDITORIALS

Christian Duty and Liberty

THIS was written to Christian people: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." It had little meaning outside the flock. In the police-state countries it has not been true, for it has been unlawful to show love and gentleness to any who oppose those in power. There was no law against love, kindness, faith in our own land until ten days ago. Then the Congress passed, over the veto of President Truman, the "Subversive Activities Control Act of 1950."

This bill states that the thoughts and beliefs of some persons and groups make such persons and groups unclean. Hence, they are to be shunned, put out of their jobs, excluded from entering our country unless they can prove themselves blameless, and placed in concentration camps in the event of a declaration of war or invasion of the United States or its possessions, or civil insurrection in aid of a foreign enemy.

The Old Testament ethic demanded that the stranger be loved. The foundation and growth of our country was the result of loving and showing kindness to those strangers who had found conditions intolerable in their native lands. Love is not simply a part of the Christian ethic, it is the very essence of the Christian life. In the Johannine epistle there is the severe warning that "He who says I love God, and hates his brother, is a liar." Yet this law says that association or fellowship, without which love is impossible, with persons who are in designated Communist action organizations is a crime. To them there is to be shown no consideration, no love, no kindness, and as it is working out in the actual situation in our country today, no gentleness.

The faith so strong in the Christian tradition, and out of which grew the religious and civil liberties we have in this land, has been that no person, nor small group of persons shall decide what must be believed. The Episcopal Church looks back to the great Councils of the Church, as well as to representative assemblies in these days, for the determination of its doctrine, discipline and worship. Such practice comes from the experience that no one man can be trusted to rule absolutely, for on that road lies tyranny. This faith is denied in the new law. A board of five persons is now to decide whether or not certain persons' thoughts, speeches and writings shall bring upon them the condemnation of the law. A few feeble gestures are made to put the proceedure in harmony with classic judicial process, but it works out as the desertion of the tenet that "one is innocent until he is proved guilty." The burden of proof is on the accused. The rulings of this small board will define what is American, and it has always been the glory of Americanism that it was undefined and undefinable.

Premium on Dishonesty

THERE are many similarities between the situation now developing because of this law, and that attempt through the 18th amendment to legislate a particular way of thinking. Both put a premium on dishonesty. And it will make it so that the big operators are never caught, just the little ones. The homebrew artist, and the ones who happen to have some convictions which also are held by the Communist party, are the ones to suffer. The Justice Department is already beginning to worry about neighbor's suspicion of neighbor resulting in complaints too numerous to handle. What this does to peaceful living together in communities is horrible to contemplate. It may be that one of the most conservative of radio commentators, Buckhage, was overstating it when he said, "Look out when this bill is law for anyone you ever beat at golf or bridge, or for the next-door neighbor who doesn't like you—they can turn you in." This may be extreme, and maybe not.

The supreme threat in the bill to Christians, though, is what it does to the faith and practice

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"QUOTES"

THE Gospel of the Kingdom is of and in itself a social message. We believe that an outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of cooperation in service for the common good, in place of unrestricted competition for private or sectional advantage.

—Pastoral, House of Bishops, 1922

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of prophetic religion. It was the work of the Old Testament prophets, of our Lord, and of the early disciples to condemn the sins of Israel in order that the nation might fulfill the task given to it by God to be a blessing to all nations. Lately the epithet of 'Communist' has been thrown at every person who dares to point out mistakes in foreign policy, and in many local situations the same condemnation falls on one who questions anything in the status quo. This treatment is not new in history, but the virulence of it recently has caused a great silence to fall upon many a liberal prophet because of fear. It is the role of the Church to be the conscience of the state, but in these times the conscience is becoming still. Biblical religion is full of examples which show that when there is not an unequivocal "yea" or "nay" in the land from the prophets, the nation rushes on towards terrible judgment. This law can make any dissent a crime, and even before its passage, the shadow of it was forcing many to become either false prophets, blessing things as they are, or retreating into quietness.

President Truman's veto message spoke so clearly of the impossibility of administering the law, as well as its dangers to our liberties, that it is possible that the law can be repealed as soon as the worst of the hysteria is over. Church people must become disturbed about the action of Congress, which was condemned sharply beforehand by such papers as the New York Times, the New York Herald Tribune, and the Washington Post. The conviction and courage of such splendid men as Senators Lehman, Douglas, Langer, Kefauver, Humphries, Kilgore, Graham, Chavez, Green, Leahy and Murray is something for us to take to heart. Between now and the time Congress reassembles, we must let our representatives know that we see in this law a denial of Christian principles, as well as American. Enough of us working on this could accomplish its speedy repeal, and a return to the time when people can speak unafraid of any earthly terrors, and with the prayer that it is pleasing to God.

Social Change in the World Today

BY

MARY VAN KLEECK

Retired Director of Industrial Studies,
Russell Sage Foundation and Vice-President of E. L. S. A.

UNLESS we are willing to accept social change in our own nation and in other nations along lines desired by the groups and peoples needing it most—specifically by improving conditions of livelihood and status for all workers—we shall have neither democracy nor peace in our time. Acceptance of social change to meet the needs of the neediest would, in contrast, lead the United States and the world out of its present crisis to a new era of peace and abundance for all mankind. But our present governmental administrators have actually enunciated exactly the opposite policy. They have gone so far in resistance to social change in other lands that we as a nation are left confused and frustrated, facing the heavy, sacrificial responsibility laid upon us by a foreign policy which commits us to support by our own armed force any government anywhere in the world promising to resist so-called "communism." Formulated in the Truman doctrine of 1947 as applicable to Greece and Turkey, and now developed into a plan to apply it over the Pacific Ocean confronting the peoples of Asia, our emerging American program of military action surely calls for examination of what it is we are resisting.

Whether the present war goes on or comes to a speedy end, meeting the needs of the neediest by accepting and cooperating in their own national efforts for social change, remains the inescapable task today. To it Christians have a special contribution to make. The universal Christian prayer, "give us this day our daily bread," is echoed in every genuine people's movement in every nation in our century's history. Understanding these movements is an obvious Christian duty. To explore their history and their current developments in a study-for-action program is the new work proposed for the Episcopal League for Social Action. This conference has been called to discuss and clarify such a program.

Such concern is no new departure for the League. From its beginning as the Church League for Industrial Democracy, it has had as its explicit, central aim a democratic status for American workers. The League has always sup-

Address delivered at conference of Episcopal League for Social Action at Seabury House, September 4, 1950.

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ported the right of workers to organize and bargain collectively in their trade unions. In specific strikes it has interpreted conditions to League members and the public, and has been able not infrequently to encourage Episcopal employers to use their influence toward a just settlement. Friendly relations with trade unionists and workers within and without the Church have given the basis for a "realizing sense" of conditions of life and labor in our country. The foundation has been laid for the League to continue this work now in the United States, while also seeking to understand in other nations the necessity to improve conditions of livelihood.

The Nature of Social Change

THE prime mover in social change in this century is not ideology but technology. Electrification, and now atomic energy, fundamentally alter the relation of man to his tools. Not the human hand but a cosmic force supplies the energy for production. As a consequence, a man can no longer earn a living independently of others. Work must be organized in sub-divided processes involving many workers, with energy provided by electricity, and with performance more or less completely automatic, depriving the individual worker of initiative or control even of his own motions or speed, giving rise to the new fatigues of frustration. The individual worker regains some measure of freedom only by association with other workers in trade unions and shop committees.

The same technology which gives rise to the changed relation of man to his tools calls for centralized administration to relate different industries to each other, from raw materials to processing with the new apparatus and equipment and, finally, to the completed product and its distribution. The independent business gives way to a corporation, which in turn becomes a unit in a system of corporations. The source of power affecting them all more or less directly is highly centralized in finance capital, in ownership of patents and in agreements which establish monopoly. The resulting influence over government threatens to change and weaken political democracy. The small farmer, though seeming to be independent, must buy his machinery and materials for his work and his own living from corporations and sell his produce to incorporated processors, with whom he is as unequal a bargainer as the individual workman in industry. Nor are the professions unaffected by the process of organization which increasingly transfers all workers to the status of employees for wages or salary, subjecting them to the centralized power for which technology creates the necessity. The all important question is, who shall control the centralized power which controls the means of livelihood?

In colonial areas and in other countries not yet industrialized which supply raw materials to the highly industrialized nations through international corporations, the problem of control has the added aspect of foreign ownership of the nation's resources. Capitalism becomes imperialism when capital uses its own government to strengthen by war, if necessary, its command over the resources and means of livelihood of the people in other nations.

Such in briefest outline is the nature of the problem of social change, directed today toward utilization of the world's abundance, immensely enhanced by science, for the living standards of the people throughout the world. In the United Nations, through the Economic and Social Council, all members are obligated to take measures jointly and separately towards raising living standards everywhere. When this work begins effectively and sincerely, the Security Council will be confronted with fewer instances of international aggression.

Varieties of Social Change

THE evidence for such a statement of the problem of social change must be derived from current history. The League's program is planned to stimulate study of needs and aspirations as expressed in people's movements throughout the world today. The missionary work of the Church has opened the way for us to explore as Christians how cooperation in the ways of peace may supplant war. Through study and firsthand contact we shall discover that the common problem of livelihood takes different forms in different countries. Calling every movement of the people today "Communist," and attributing it all to the direct intervention of Soviet Russia, can only cloud understanding, especially as the word "Communism" is erroneously used by officials in high places.

To attempt a definition, and thus to point the way toward more widespread study of this phase of the social sciences, becomes necessary for the American people if we are not to make grievous and disastrous mistakes. The first and the outstanding example of thoroughly revolutionary social change so far in the 20th century is the Russian Revolution, whose leaders were and are communists. What is Communism? Clarity demands that four phases be recognized:

First, it was a new methodology in the social sciences as they were in process of development in the mid-nineteenth century. Inspired by the theory of evolution and the scientific method

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which revealed it, Mark and Engels sought to apply the methods of science to society; assuming also that social change is constant, that each situation contains its opposite, and that the trend can only be understood by the dialectical process of thinking from thesis to antithesis and synthesis. Moreover, not the idea but the material reality constitutes the dialectical process.

Second, Communism was a critique of capitalism, with further development by Lenin in the stage of imperialism.

Third, Communism has a theory of revolution. The law of revolution is two-fold: The moment for it comes only when existing conditions are intolerable and the prevailing system has broken down. Thus a revolution is historically conditioned in each country and differs from nation to nation. A significant example is the relation of Churches to a Communist-led revolution. The Church in Russia supported the Czarist regime and oppressed the people, keeping them in ignorance and superstition. The revolutionists opposed both the Church and the Czar. In China, Christian missionaries have a record of constructive, educational work, and many Christian leaders support the new government, advocating its recognition by the United States; at the same time the Chinese government tolerates and encourages colleges and other institutions established by Christian missions.

Fourth, Communism after a revolution becomes a new social system administered as a planned economy. Eventually, according to Communist theory, government as a police force for the defense of one class against another class becomes unnecessary, as the exploitation of man by man comes to an end with the socialization of land and all means of production.

Here it must de noted that nowhere in the world today does a Communist system exist. Soviet Russia is socialist. The countries of Eastern Europe and China are at various stages of emergence from feudalism, retaining capitalism where it seems expedient but always insisting upon the necessity to eliminate foreign ownership and control. At this point, of course, the social change which is the goal of all these new popular movements runs counter to the interests of international corporations which seek to continue control of the resources of these nations.

The Truman Doctrine

IT would appear then that the Truman doctrine and more recent pronouncements committing the United States to prepare for war against so-called "Communist imperialism" should more properly be called a committee to oppose any movement against foreign ownership. We ourselves in the American Revolution cast off British control, but we are now in effect telling nations seeking economic independence from international corporations that their aims are an unwarranted interference with the right of American business to own and control natural resources in other countries. Such a policy is not really consistent with the interests of the American people, nor even of the majority of American businesses whose existing capitalist system as a whole would be benefited by trade with other countries as they succeed in raising living standards through industrialization of their own interest.

Small wonder, however, that it is so difficult for Americans to understand these conditions which differ broadly from ours at present and are too far removed for personal observation or experience. The United States has no present revolutionary movement, nor has it happened here today that conditions have become intolerable for a large section of the people and that the existing system has broken down. It may even be possible, since history does not always repeat itself, that if our political democracy can be maintained, we may achieve a corresponding industrial democracy through peaceful political action. It is, however, disturbing that the year of enunciation of the Truman doctrine against social change in other lands was also the year of passage of the Taft-Hartley Act, which is recognized by the trade unions as seriously undermining the rights which had been assured them in the Wagner Act of 1936.

In Korea the United States was given the responsibility jointly with the Soviet Union to aid Korea in establishing its own new and democratic government after 35 years of subjugation to the rule of Japan. It may be well to note that this was not the first occasion of American intervention in Korea's history. In 1905, after presiding over the signing of the treaty at Portsmouth, N. H., which ended the war between Czarist Russia and Japan, President Theodore Roosevelt, in pursuit of a policy of balancing powers in the Far East but knowing that he could not hope for Senate support for an open alliance with Japan and England, sent a secret emissary to Tokyo. Not until nearly 20 years later, in 1924, was the secret convention made known whereby, according to our American historian Beard (in The Rise of American Civilization v. II, p. 497): "Japan on her part undertook to respect American dominion in the Philippines, while the President of the United States agreed on his part to accept the establishment of Japanese domination over Korea by force of arms."

Japan completed this task and took control

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of Korea in 1910. Thirty-five years later the responsibility came to the United States to share in the recovery of Korea. Now, three years later, after the United States and the Soviet Union had failed to carry out jointly their commitment to create a united Korea, the United States, under the auspices of the United Nations, sends troops to defend the government established in the South against armies of the government which had subsequently been established in the North. Unhappily Korea has long been coveted as an important base for any nation seeking to dominate and exploit the Far East. As a subject people, its minerals and natural resources, which are considerable, supplied materials for Japan's war industries. Food and other consumer's goods were produced in the interest of the exploiting nation rather than for the benefit of the Koreans. Whatever may be said as to the responsibility for the present war, it seems clear that the social change, which could have been constructively planned at the moment of liberation in 1945, will remain to be developed when the war is over.

Korea exemplifies an inescapable conclusion concerning our present foreign policy: the hope of averting another war and establishing a just and constructive peace rests today in a wholehearted declaration by the United States that we will accept and cooperate in movements throughout Asia for national independence, in order that each nation may achieve control of its own resources, and with international cooperation use them for the welfare of the people.

Need of Liturgical Revision

BY

MASSEY H. SHEPHERD JR.

Professor at Episcopal Theological School

IT is not strange that voices should be raised from many quarters desirous of fresh revisions and enrichments of our liturgical heritage, especially among those who are particularly sensitive to the revolutionary changes of our society which have taken place within the short space of two decades since our last Prayer Book revision. To tell the truth, our Prayer Book, as we know it today, has been molded and remolded through a succession of revisions, each of them coming in the wake of upheavals and changes which profoundly altered the social environment of the Church's witness both in worship and in work. In England both the Reformation period, which gave us the first Prayer Books, and the Puritan Commonwealth, to which the 1662 revision responded, were eras of fundamental reorientation of society. And in America, our first Prayer Book of 1789 was necessitated by the results of the American Revolution; our 1892 revision by the economic and cultural changes produced by the War Between the States; and our last 1928 revision by the experience of World War I and its aftermath. Is it so strange then, that a new demand for review should emerge again after the evolutions and revolutions of worldwide depression, a second world war and its appalling aftermath?

Specifically, there are three areas where our Prayer Book formularies need careful review and rewording. Foremost are the prayers having to do with the political order. The new material introduced in 1928 gives the direction along which we should proceed, such as, for example, the alternative prayer for the President in Morning Prayer and Bishop Parsons' collect for Independence Day. But the relics of the Tudor and Stuart outlook have long since become an anomaly for worshippers in the present day and age. And the sooner they go the better prepared we shall be as a Church to bear witness to God's judgment upon the political situation of our own time. This applies not only to the specific intercessions for rulers and magistrates and our national legislature, but also to the prayers having to do with war and peace. We have good, modern prayers for the army and for the family of nations, but alongside of these we carry an archaic prayer for the navy and some totally antiquated (because they are so totally nationalistic) prayers and thanksgivings for times of war and tumults and of deliverance from our enemies. Basically, of course, these contradictions are the result of a change in theological perspective. The recovery in our own day of a truer interpretation of the eschatological nature of New Testament and early Christian thinking makes the Erastian flavor of

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some of our received inheritance not only distasteful but definitely poisonous.

A second area where something needs to be done and done soon is a more realistic concern for the needs and claims of our rural society. The farmer and his welfare ought to have a place in the Prayer Book; for our Rogation prayers spend much more time on the relief of our necessities and wants than they do on his. There is not a prayer in our book about fruitful seasons and good weather and all that which is not inadequate or irrelevant to modern ears, both from a theological and a practical standpoint. It is small wonder that the rural mission of our Church struggles for support and development. We need a modern commentary in our Prayer Book on "Give us this day our daily bread."

Obsolete Services

THIRDLY, there are those offices in the Prayer Book which, though they are primarily individual in their reference, are nonetheless concerned with the healthful integration of the individual in communal relationships. Two of these offices have become so obsolete that they have fallen out of general use: the Churching of Women and the Visitation of the Sick. They have ceased to be used for the very reason that they are negative in character. The former concentrates upon the deliverance of the woman from childbirth pains. Instead it should be a service built around the positive possibilities of a Christian home and family—surely a thing most needed in our society, full of broken homes and disintegrating families. The second office (including, of course, the propers for Communion of the Sick) still carries the totally unacceptable idea that illness is a visitation of God for sin or for the trial of a man's patience. Again, it should be set with a definitely positive frame of reference and be a means of restoration and of healing. One might make similar observations respecting our Penitential Office—which is, in fact, not a rite of penitence but of remorse. Without sacrificing the deeply personal and inward aspects of penitence and forgiveness this office could be given a much more explicit social reference, an end, at least, with some note of positive hope.

Likewise our initiation rites — baptism, instruction, and confirmation—need further underscoring in their positive elements; that is to say, the conception of nurture and growth in the fellowship of the Spirit can be strengthened, without losing sight of the important emphases of remission of sin and defense against evil. The recent publication of the Liturgical Commission, "Prayer Book Studies" (Church Pension Fund, 1950), is a step in this direction. It is very much to be desired that both the clergy and laity will receive these and such other studies for what they are—bases for study and discussion, so that we shall have a clearer mind, when the formal process of revision does come, of what we want to do. It is senseless to cut off all debate on the subject before any evidence is laid before us, as some dioceses have already done, simply on the grounds that revision is expensive or that people sometimes show partisan frenzy when discussing Prayer Book revision. If the need is sufficient then we shall surely find the means to meet it. And if we cannot discuss the improvement of our liturgy with restraint and open-mindedness then we are, indeed, in a very bad state of spiritual health.

But all idea of revision aside, there is an enormous opportunity for the more fruitful use of the very excellent liturgy which we now possess. Some very good ideas on this score can be found in the pamphlet of the National Council, "Parish Worship on Community Occasions" (reviewed in The Witness, August 10, 1950). Within the latitude granted by our general rubrics ("Concerning the Service of the Church") some controlled experiments with supplementary services or liturgical forms can be tried. But above all, the fundamental social implications of our liturgy, in particular the Holy Communion, can be taught in season and out. And not only taught, they can be exhibited if we have a mind to work creatively on ceremonial, with such things as the offertory procession and other features of what is commonly called "the parish communion." Surely the parish eucharist is the focal center around which all else must be built and towards which all else must be directed. Whatever the situation of the parish—urban, suburban, collegiate or rural—it is the social action of the Eucharist which gives relevance and makes necessary the social action of the Church.

Delivered at the Labor Day conference of E.L.S.A.

WHAT'S WRONG WITH THE CHURCH?

Three Articles By

HYATT HOWE WAGGONER

The first article next week so use the coupon if you do not receive The Witness regularly.

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Organized Labor Today

BY

HARVEY A. COX JR.

District Council Secretary, United Furniture Workers, CIO

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I TALK to you today not as a representative of the national CIO nor of my international union, the United Furniture Workers, but as a furniture worker, an Episcopalian and an E.L.S.A. member. It would be a big order for me to give a complete report on where organized labor in America is heading. I could not presume to do that. This will have to be more just telling you about the current problems of workers, and what we are trying to do about them.

I live in a small southern mill town which is a furniture manufacturing center, nationally known for its products. Thomasville, N. C., is not unlike many other towns in the industrial Piedmont section of the upper south. Let me tell you a little about the history of the struggles there. During the depression years there were various concerted efforts on the part of the workers, in furniture and textiles, and a number of strikes were carried on in that period. But these efforts and these strikes nearly all ended in failure. The bosses generally won, and the workers went back to work on the bosses' terms.

In 1945 the first serious attempt was made to organize furniture workers in Thomasville. The United Furniture Workers organized the largest plant in town, employing about 1500 persons. A strike for a contract was called in 1946. The workers struck and won. It was a strike in which a real unity, never seen before in this area, was demonstrated. White and Negro workers struck side by side, picketed side by side, ate in the commissary side by side. This unity paid off not only in dollars but also in a contract signed by a company that had boasted it would never recognize a union in its plant.

That was in 1946, the year when the CIO was winning such tremendous gains for its members, and at a time when the CIO was still a united, fighting organization for the workers. Shortly afterwards the Taft-Hartley Act was passed, and all labor was placed on probation, hamstrung and insulted. Only twenty-five percent of the American workers were organized, and Congress decided that the American labor movement was too strong!

Some of the leaders of the American workers proposed a boycott of the National Labor Relations Board, thereby making it defunct. The Taft-Hartley Act would have been a dead letter if they had refused to sign the non-communist affidavits, and refused to publish financial statements, these being required to qualify for the "services" of the board. John L. Lewis proposed this, and others agreed. However, some unions did comply with the requirements right away and then began raiding non-complying unions. This was the beginning of the terrible split in the CIO. The harmony and the united fighting that won gains for the workers went out the window when the orgy of red-baiting and stool-pigeoning began. Now this is led by the leaders of the CIO themselves!

Split in CIO

UNDER the cry of fighting Communism, the Murray-Reuther-Carey majority of the CIO leadership ordered all affiliated unions to "comply." This meant that those unions which opposed any policy, economic or political, which was adopted as CIO policy, were subject to expulsion, raiding and dismemberment. This all happened after Murray had reaffirmed the autonomy of all affiliated unions as late as 1946. Indeed it had always been the source of the CIO's strength that unions, and individual leaders of varying economic and political views were united under the banner of the CIO for the purpose of winning gains for the workers. When, in the 1948 CIO convention, a number of unions voiced opposition to the Marshall plan, they became "communist-dominated." Almost overnight Murray and Carey discovered that there were millions of slave laborers in Russia (though the bearing that this has on the conditions of American workers is hard to understand), and proceeded to brand many tried and tested leaders of unions as agents of a foreign power.

As this orgy of red-baiting was carried on by the "respectable" right-wing leaders of the CIO, it was aided very generously by the bosses' press and radio. It was not long before every worker who was a member of the CIO was on probation now not only before his government, but the CIO leadership as well. What was once a body of militant fighters for labor's rights to which workers by the millions rallied became a body domi-

Excerpts from an address given to the Conference of the Episcopal League for Social Action at Seabury House, September 4, 1950

nated by its leaders. They made the CIO a part of the Democratic Party, and the party dominated the CIO.

This process is not, and has not been good for the American working people. It spreads suspicion and fear. It discourages any kind of criticism among the rank and file, and that is most necessary for the growth of any organization. What is shaping up for the organized labor movement in our country? I believe we are living under a shadow. The shadow is fascism. Organized labor is being molded into a Labor Front, in which the workers are not able to decide their own fate, but are placed more and more on probation before a self-perpetuating hierarchy that hands down policy. The workers used to formulate their own policy, and not in an atmosphere of fear. Now it is this same atmosphere of fear that keeps the policy-making leaders of the CIO in power.

Turning the Tables

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

IN some gambling joints the tables have tops which turn over in an instant, hiding all the game equipment and changing the room into a legal restaurant when a raid threatens.

Some of the changes we make are like that turning of the tables. Our faults are hidden and we appear to be entirely all right. But we have not given up our wickedness. We have simply hidden it.

When he was tempted, Jesus made another kind of turning. He turned his back upon the evil. "Get thee behind me, Satan." Instead of hiding the evil thoughts which plagued him, he called them by name and turned away from them.

Since we belong to him and look to him for orders, we should practice turning our backs on the Devil and avoid trying to turn the tables when we are threatened with some disclosure of our thoughts or acts.

In order to do so we need to learn to recognize Satan when we meet him. That is where moral law and the advice of other people can help us.

But we also need to turn our backs once we recognize who faces us, for Satan never gets behind us on his own initiative. When he is there, it is because we have turned away from him. And we can expect that he will move around and try to deceive us again.

Turning the tables is the way the world deals with evil. Turning away is the Christian's method. Remember that when Satan comes your way again today.

Uncut Wood

BY

WILLIAM P. BARNDS

THERE lived near us sometime back a retired Methodist minister. He was about 80, and he took his exercise by sawing and splitting wood. He had his equipment and his logs on a lot nearby. One summer while on a little vacation trip, he died. On his lot were left some great logs which he had not finished cutting and which now he would touch no more.

Musing on this unfinished task, it occurs to me how people do leave many unfinished tasks when their last earthly hour comes. It may be only some uncut wood left by a man who had lived out more than his three score years and ten, or it may be a family of children left by a young mother. Many, many unfinished tasks are left by those who answer the call of death. In some cases it seems tragic that some people are not spared to fulfil more nearly certain important responsibilities; in other cases the unfinished work is no more important than was Mr. Moore's uncut wood for the body is old and the spirit welcomes Paradise.

It is fine to live so that one does leave some undertakings uncompleted, for that means living with an attitude of expectancy and hope for the future. Sad indeed is the lot of the person who does not welcome a new day. And if we live fully and well each day, God blesses our efforts and enfolds us and our work with his eternal love.

Make Christmas Christian

What one Churchwoman did to that end is set forth in a leaflet, together with the story of what was accomplished by her gift, written by Bishop John E. Hines of Texas. This leaflet should be sent to parishioners now in order to be most effective.

Single copies 5c

$1 for 25; $1.50 for 50

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The Witness

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EPISCOPAL CHURCH NEWS

WASHINGTON SURVEY ON PUBLICITY

★ The technique of reporting news of parish activities to the newspapers is outlined in a survey issued today by the department of promotion of the diocese of Washington. Entitled "Parish Public Relations: The Press," it includes a list of possible news items. The list ranges from the selection of a new clergyman and the building of a new church edifice, down to next Sunday's sermon topic.

The importance of getting the news to the newspapers in time is stressed—by Wednesday for the Saturday church-news pages.

Double-spaced typewriting is advised—"(triple-spaced is better)"—with name and telephone number of the sender at the top, so the editor can verify or amplify the information given. At least a quarter page of blank space comes next, the survey says, for the editor to write a headline and instructions to the typesetter. "Never write your own headline," is the warning. There is a bibliography on news techniques for churches.

The editor needs news that he considers interesting to a large number of persons. What that is can vary from editor to editor, and a good editor is always enriching his concept of desirable news.

A check list of elementary news subjects in a parish follows. All are handled as news of future events, as announcements of happenings to come. Except for the news of women's organizations, all are suitable for the church pages.

1. Selection of new clergyman, whether rector or assistant. With photo.

2. His arrival or first functioning.

3. Resignation of clergyman, and his plans.

4. His final service.

5. A guest clergyman.

6. Celebration of anniversary of parish, of clergyman, or any organization.

7. Building or remodeling of church, parish hall or other structure for parish use. Creating a game room in basement, etc.

8. Ceremony of burning a mortgage or its equivalent.

9. Talk by outside speaker to any parish group.

10. Rector's vacation, with plan for services in his absence.

11. Rector's return from vacation, with topic of first sermon or other program.

12. Church school: new director; any change in general approach or curriculum; beginning of school year; any special services; end of school year with awards.

13. Men's club: beginning of club year, with any special program for year; any special speakers or projects during year; election of officers; closing of season.

14. Women's organizations (address "Society Editor" or "Woman's Page Editor" instead of church editor, and give names of women who make up committees, as well as of leaders. Send these items in for any day, not just for Saturdays): Date and general plan for bazaar; more detailed plans for bazaar as its date approaches; final bazaar announcement on day before or morning of its date; start of organization's season, with any special program for year; any special speakers or projects during year; election of officers; closing of season.

In general: Don't slight any paper, even if you disagree with its editorial policy. Don't expect to make a perfect score with your news—nobody does that.

15. Sermon topics do not rate high as news, but are worth submitting if available in time each week. Put all church editors on mailing list for your published bulletin, if any. It will arrive too late for the current week, but may suggest future items.

ATLANTA WITHHOLDS CONSENT

★ The standing committee of Atlanta is the latest to withhold consent to the consecration of the Rev. David E. Richards to be suffragan bishop of Albany.



Trinity Church, Asheville, North Carolina
Rev. J. W. Tuton, Rector

Church lighting as an art can be coordinated with church lighting as a science to improve the architecture, the general decorative effect, and at the same time help put the congregation at ease and induce attention to the service. Note, in the illustration, that (1) the Nave is lighted by lanterns giving general diffused light, (2) the choir stalls are lighted by open bottom lanterns which give excellent light downward, yet little light in the eyes of the congregation and, finally, (3) two opaque shields suspended over the Communion rail give ample and well distributed light on the Altar and in the Sanctuary generally. Send for our questionnaire and booklet, "Church Lighting Trends".

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NEWS OF OTHER CHURCHES

URGES WEST ADOPT NEW POLICY ON EAST

Let's quit making the United Nations "a cockpit for the capitalist-Communist struggle," Colonel M. Thomas Tchou, former secretary of China's nationalist president, Chiang Kai-Shek, urged in Cleveland. It should be transformed into a representative world government "by and for the citizens of the world with powers for maintaining peace and justice," Colonel Tchou told members of the inter-racial Church of all Peoples.

The colonel, who is a leader of the World Citizenship Movement, said the "West has failed to understand the problems and aspirations of the East. While the people of Asia want above all is political independence and economic betterment the West keeps preaching to them of the blessings of political democracy . . . and the benefits of the capitalistic system which has hitherto meant for them heartless exploitation."

"The West tells them about the evils of Communist totalitarianism, forgetting that the people in Asia are not interested in such isms," he continued. "To them, anyone who will support their demand for political independence and economic betterment is their friend, whether he be Communist or capitalist."

Colonel Tchou said, "Western governments have unwittingly undermined their own case by supporting inefficient and corrupt puppet rulers, such as Bao Dai."

These puppets are looked upon as "tools of the new imperialism," he asserted, "thus supplying the Communists with the opportunity to champion the cause of the people."

FEDERAL COUNCIL LAUNCHES ECONOMIC LIFE STUDY

A three-year study by American scholars in the social sciences on the relation of Christian ethics to economic life was launched last week by the Federal Council of Churches. The main topics to be studied are (1) the goals of economic life; (2) the value criteria which people use and the problems of conscience they face in economic decision-making; (3) the social responsibilities of individuals in economic activity; (4) the place of organized economic groups in modern life; (5) the standard of living as related to the content of consumption in modern society.

The study was launched with a $100,000 grant from the Rockefeller Foundation.

MAINE UNITARIANS BACK TRUMAN

A resolution supporting President Truman's veto of the McCarran bill and asking for its repeal was narrowly voted by the Maine Unitarian Association. Carleton P. Small of Portland, chairman of the resolutions committee, said the bill was "hastily drawn" and "threatened common liberties guaranteed by the constitution."

INDUSTRIAL RELATIONS INSTITUTE

An industrial relations institute is being held one night a week for eight weeks at Philadelphia Lutheran Seminary, with sessions open to the public. Instructors are members of the faculty at Temple University.

LUTHERANS TO HAVE CLOTHING APPEAL

Lutherans throughout the country are to observe Thanksgiving by appealing for clothing for the needy of Europe and Asia.

ARMY OF SPECIALISTS SAID TO BE NEEDED

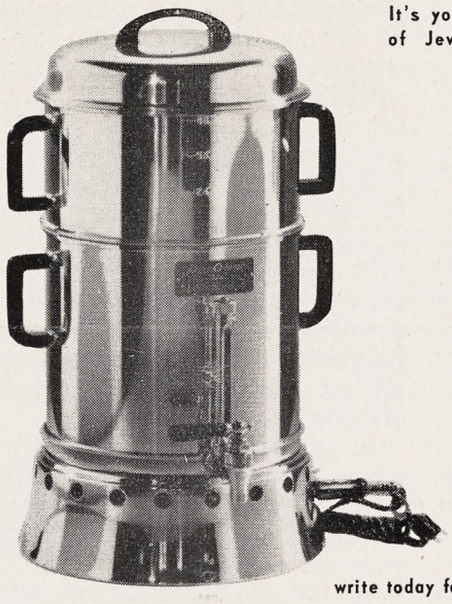
Frank C. Laubach, missionary, asked a Dallas audience to contribute five per cent of their income to help finance a plan to save the world from Communism. He said that the plan would require 50,000 specialists and about two billion dollars. Stating that the U. S. is losing the cold war in Asia, he said that he knew why. "It is a reason that ambassadors and army generals will not know because they do not mingle with the masses of those countries. It is because those masses are hungry, miserable, sick, destitute and desperately unhappy—ready to rob and murder."

Laubach's cure for situations in China, India, Burma, Africa, is to send in specialists to teach agriculture, health, hygiene, journalism and other subjects, making it clear to the people of these countries that they can be prosperous like the people of the U. S. if they will only adopt our ways.

OPPOSE ENVOY TO VATICAN

Methodists of North Carolina and New Jersey, at recent conferences, petitioned President Truman not to appoint a representative to the Vatican.

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NEWS OF CHURCHES OVERSEAS

JAPANESE LEADERS EMBRACE MORAL REARMAMENT

A group of "changed" Japanese are now crusading in their country under the banner of "Moral Rearmament" which they believe is the answer to Communism. Included in the group of 42 are Diet members, the mayors of Hiroshima and Nagasaki, labor leaders, business tycoons and provincial governors.

For three weeks they absorbed MRA in the rarified atmosphere of Caux sur Montreux, a Swiss mountain resort. There they heard talks by Frank Bauchman, 72-year-old MRA leader and by visitors from around the world.

Lest MRA seems too much a matter of morals and too little of armament, Chojiro Kuriyama, Diet member, declared that if Russians land in Yokohama: "We will fight; we can't be sissy pacifists in a crisis."

Mrs. Yasutane Sohma, whose husband is president of Koshin Co., said about the atom bomb: "If you're going to have war you can't restrict the weapons of war. What does it matter if a man is killed in ten seconds or ten minutes."

Tokutaro Kitamura, also a member of the Diet, expressed the belief that MRA and democracy can convert the countries around Russia and contain Communism ideologically. One way MRA can help is by promoting cooperation between management and labor so that production will increase, Mr. Kitamura said. Greater production will raise Asia's low standards of living, a primary reason why Asia's people now readily absorb Communism.

"Our great desire is to make amends for our mistakes of the past by constituting our country a trusted partner of the United States in building a regenerated Asia," they said. "We came to the West in search of a new ideology which might fill the vacuum of belief among our non-Communist countries of the East. We believe MRA is a key to the future of Japan and to a new era of comradeship between Occident and Orient in the task of remaking the world."

UNITY UP FOR VOTE IN AUSTRALIA

Presbyterians in Australia are to vote in December on the proposal of federation with the Methodist and Congregational Churches. The latter Churches have already approved. It is federation, not union, with the three Churches keeping their property, and will function separately as far as worship is concerned, but unite in education, missions, social work.

CHRISTIAN COMMANDOS IN GLASGOW

Teams of Christian Commandos representing the Protestants of Glasgow, Scotland, last week canvassed the entire city, bringing their message to people in homes, on the street, at work, in parks and theatres. Addresses at the service opening the campaign were made by the Rev. John White, president of the campaign, and Bishop J. C. How, primate of the Episcopal Church in Scotland.

RACIAL SEGREGATION IN SOUTH AFRICA

As a result of the government's policy of racial segregation, Colored persons are leaving the Dutch Reformed Church and are seeking new places of worship. The Church that seems to be making the most gains as a result of the situation is the Roman Catholic.

PROTESTANTS HIT DENIAL OF RELIGIOUS LIBERTY

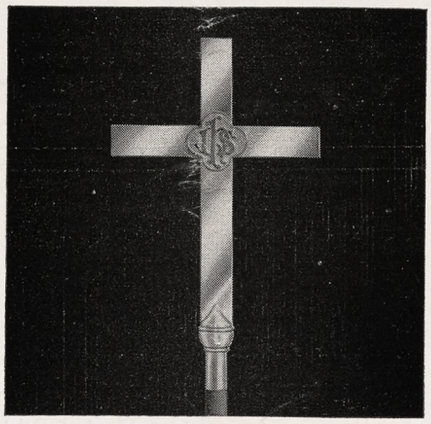
A resolution denouncing "the denial of religious liberty, or the various obstacles placed in its path in certain countries with a Roman Catholic majority" was adopted in Torre Pellice, Italy, by delegates attending a congress of the Evangelical Churches of Latin Countries. Named specifically were Spain, Italy and Portugal.

MORE BAPTISTS ARRESTED IN QUEBEC

Four more evangelists of the Baptist Church have been arrested in Quebec, bringing the total to 27 in recent weeks. Their crime is holding street meetings in a strongly Roman Catholic province.

QUAKER GROUP GOES TO COSTA RICA

Twenty-five Quakers of Fairhope, Ala., are moving to Costa Rica in order to be free from military demands and from paying war taxes.



A new Processional Cross by Gorham. Cross is 15 inches in height, of highly polished brass, complete with 1-piece Staff of quartered oak with brass mountings. Overall height 67 inches. Plain Cross as illustrated $50.00; with etched Passion Flower design, $75.00.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Ordeal by Slander. By Owen Lattimore. Little, Brown & Co., $2.75.

This is a personal history of what can happen in America in these hysterical times. Included in the volume is a chapter relating the experience of Prof. Lattimore's wife, as well as what he himself went through from the day he heard of Senator McCarthy's charges until the end of his appearance before the Tydings' committee. The final chapter is an excellent analysis of the meaning of freedom. The anti-intellectualism, so characteristic of witch-hunts, is spread out before the reader's view. There is little self-pity in the book—it is more an endeavor to tell others what they will face when and "if your turn comes."

—A. M. Van Dyke

The Religion of Ancient Egypt. By Samuel A. B. Mercer. London. Luzac. £2-5-0.

This magnificent account of ancient Egyptian religion is not intended as a "history" (for the time has not yet come to write the history; it may never come, for the details of personalities and movements may never be fully focussed), but is a factual account of the gods, the rites, the theological systems, the mysteries, popular magic, and morals—which were of a remarkably high order. The final chapter deals with the influence of Egyptian religion outside that country during the Greek and Roman periods. Finally there is a good chronological summing-up, which many readers will wish to read first, and then go on to the volume as a whole. Dr. Mercer is one of our most eminent scholars, and has had many years experience as a teacher (Western Seminary, Chicago; Bexley Hall; then Trinity, Toronto, where for many years he has been head of the department of Semitics and Egyptology in the university). He is an expert popular teacher; accordingly the layman will find this book as interesting as the clergyman. And who can resist the spell of Ancient Egypt?

—F.C.G.

Jesus, Son of Man. By George S. Duncan. Macmillan, $3.50.

A carefully worked out thesis, by one of the leading Scottish New Testament scholars, that our Lord did not think of himself as Messiah but as Son of Man. The book is full of good things, though a bit dogmatic in tone on matters of controversy: for example, "In the century or two before Jesus came a darkness had fallen on the faith of Israel" (p. 31); "It is futile to look for the roots of this conception (of the Son of God) elsewhere than in the religion of Israel" (p. 108). The author would have done well to read and ponder certain obvious modern works before making such drastic statements! Thanks to the "iron curtain" that surrounds Britain—where it is illegal for a British subject to subscribe to foreign periodicals, and where American books and journals are almost unknown—the author perhaps did not have access to such a work as George Foot Moore's "Judaism"; but he should have known the German works (these are apparently admitted to Britain) that relate to his subject—such as those by Lohmeyer, Gressmann, Bousset. No Ph.D. candidate in America would be permitted to turn in a thesis which did not take account of the works on the subject by such eminent scholars.

White Witch Doctor. By Louise A. Stinetorf. Westminster, $3.00.

In fictional form Miss Stinetorf has written an interesting and informative account of the work of medical missions in Africa. As a child she traveled with her father in Africa, and in later years spent vacations there, and so has an abundance of first hand information for the background of her story. Since we are told in the foreword that many of the incidents are based on fact, she must also have had access to records of African medical missions. The story recounts the experiences of Sister Ellen, called to take over, in an emergency, the work of an older missionary. She has not only routine nursing to do, but has to shoulder a rifle and produce fresh meat for the hospital. When operations are needed, she has to act as surgeon. Her only assistants she has to train herself. One of them, an old pagan woman, she teaches to read Rausa, and even English—even medical books! Though slightly exaggerated, the story is intended to make the characters human and lovable, and in this she has succeeded admirably. Here is a true picture of life on a mission field—narrow in some ways, yet resplendent with the single motive of helping a pagan community to find a better way of living.—Elsie Jeffery.

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THE WITNESS

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Youth of the Church

By JOHN BOOTY
Ex-Chairman of the
National Youth Commission

Fellowship is one of the simplest goals to achieve in our youth groups. Bring together a group of normal young people and they seem to easily adjust to rather lively group activities. Dances, games, picnics, skating parties, jaunts to the local juke box joint after meetings—these are all familiar aspects of the Church youth group. And because this happens conspicuously and seems to progress more easily than do the study, worship and service emphases, they tend to let fellowship take its own course. Indeed, the cry resounds, "Too much dancing, too much juke box. Not enough Christ centered Christianity." And we strive to study, work and pray as if in opposition to the fellowship emphasis.

To a degree the serious young Christian leader is right. Often the lament concerning too much fellowship is justified. For if fellowship is defined as merely dancing, coke and dating bureaus it seems to me to be suspect. In my travels around the country I have seen that far too many young people believe that matters concerning Christ are the boresome price to be paid for the parent-approved, interesting social fellowship. And I believe that if our youth groups are to contain this spirit and this emphasis, they might as well join the Ys or some school social club or fraternity. After all the secular groups' social activities are perhaps better prepared and more successful than ours. They have more money to work with and they don't seem to have Christ to slow down and impede their fellowship.

But I choose to define fellowship differently. In the church fellowship is communication and interaction first between man and God and secondly between man and man. The Church is the fellowship of believers. And according to this definition both the anti-fellowship attitude and the teen-talk, social butterfly attitude are dangerous. According to this definition the weakest part of our whole youth program is found in the area of fellowship. Fellowship ought to be the center and core of our work, the goal and aim of youth leaders.

The disease of this age in western civilization is the disintegration and splitting up of all of life. We compartmentalize and divide at every turn. We set up emphases and cafeteria line thinking. It is all false and immensely dangerous to Christianity. Actually fellowship is the core.

Either we believe in God or we do not. If we believe, we seek to know him. This means prayer, worship, Bible study. This means faith on our end meeting the Grace of God. This is the meeting of powers more potent and more devastating than any others.

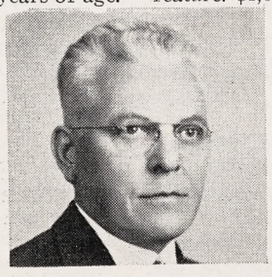
And if we believe in God we must believe in all men whom he has created, and love all men and seek them out and serve them! This means loving our neighbors and our enemies. This means joining with our fellows at the altar throne of the King of Kings. This means joining in the army of the Almighty.

This is the true, the worthy fellowship emphasis. And this emphasis lays down the strong foundation upon which our friendship, loves and comradeships are built. With this attitude and viewpoint, no one need concentrate with heavy brows upon the ponderous problems of how to promote dances and games. Fellowship born of faith in God, finds fellowship with men, the necessary and natural expression of love.

The United Movement of the Church's Youth will devote a year to the promotion and definition of fellowship in the Church. The new plan is out and for sale. It is called "He in us and we in him." Here is a challenge for all of us. I am convinced that it is not so much that plan has been too difficult to use in the past, as it has been our own weakness and timidity in trying to deal with the fundamental concepts of our faith. The United Movement of the Church's Youth challenges all of us to discover or re-discover the power of Christian fellowship for ourselves and our fellow young people. Get your copy of PLAN! Send copies to those whom you know need it. (PLAN is twenty-five cents, available from the Division of Youth, 281 Fourth Ave., New York 10, N. Y.) And watch this column for hints on how the program can be used.

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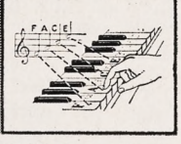
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CLERGY CHANGES:

POLAND H. MILLER, canon precentor of St. Mark's Cathedral, Seattle, is now also rector of the Ascension, Magnolia, Wash.

FRANCIS J. BLOODGOOD is now associate rector of Trinity, Tulsa, Oklahoma.

FRANCIS B. RHEIN, formerly rector of Emmanuel, Newport, R. I., is now rector of Christ Church, Millwood, Va.

CHARLES HAVENS JR., formerly assistant at St. John's, Stamford, Conn., is now rector of St. Andrew's, Longmeadow, Mass.

JAMES STONEY, formerly rector of St. Paul's, Conway, S. C., is now assistant at St. Philip's, Charleston, S. C.

C. STURGES BALL, teacher at Hannah More Academy, is now residing at 501 W. University Parkway, Baltimore.

J. J. AMBLER, formerly rector of St. Matthew's, Washington, D. C., is now rector of Emmanuel, Alexandria, Va.

E. PINKNEY WROTH is now chaplain of St. Alban's School and assistant at St. Alban's Church, Washington, D. C.

RUSSELL DEWARD, formerly vicar of Grace Church, Chicopee, Mass., becomes rector of St. Peter's, Beverly, Mass., Nov. 1.

HERBERT W. LAMB JR., rector of St. Paul's, Waterloo, N. Y., becomes rector of Grace Church, Silver Springs, Md., Nov. 19.

HOWARD C. OLSEN, formerly vicar of Calvary, Pascoag, R. I., is now curate at St. Martin's, Providence, R. I.

EDWARD LEGROW, formerly a Presbyterian minister, is now rector of St. Mary's, Warwick Neck, R. I.

A. H. PLUMMER has resigned as rector at Mahanoy City and Shenandoah, Pa., to retire from the active ministry. He is residing in Poughkeepsie, N. Y.

HERSCHEL O. HALBERT, formerly in charge of St. Paul's, Prince Frederick, Md., is now rector of Trinity, Easton, Pa.

WALDO PETERSON, formerly rector of St. Andrew's, Manitou Springs, Colo., is now associate rector at St. Peter's, Perth Amboy, N. J.

ROBERT E. H. PEEPLES, formerly vicar of Christ Church, Cordele, Ga., became vicar of St. Paul's, Jesup, Ga., Oct. 1.

JAMES C. CALEY, formerly of the Church of England in Canada became vicar of the Atonement, Augusta, Ga., Oct. 1.

WILLIAM GROSH, graduate of the Virginia Seminary, is now in charge of St. Matthew's, Waimanalo, Oahu, Hawaii.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

LINCOLN FIGART
Layman of Briarcliff Manor, N. Y.

In the last war I served my time; and although never saw action, I was prepared to. As then, and as now, I was loyal to my country and willing to fight for it. But today my ideas of how to fight are different. No more do I feel that the decency that the good part of my country means can be defended by the immorality of the bayonet and the degeneracy of the impartial bomb. I cannot feel that a Christ attacked would feel impelled to defend himself if it meant the murder of children, of women, of the innocent; nor that the Apostles would have put a faith in arms and force above trust in God.

If a great war should start again, how then can I and others who feel as I do avoid the necessity for serving with guns and yet show that they are not using pacifism to cover their fear. Of course, the answer (and other religious sects have reached this conclusion) lies in the willingness to serve in positions of danger while following the concepts of Christianity in caring for the sick and wounded.

It seems to me, that now is the time for us to prepare ourselves for this and that The Witness can start the movement. Let us form companies of men along the line of National Guard units which train one night a week with added home study. Give training and education for the men to become good medics, and build these groups on sound Christian ideology. Let us be serious, determined, and dedicated; let us perhaps be a little fanatical and pledge ourselves to peace; let us proclaim our faith. Let us pledge ourselves to administer to all men of all beliefs; let us have a loyalty only to Christ and his principles.

If the numbers of men who were interested were large, we could build the units with men in the same draft classifications. Thus, if the situation became bad, the unit could go in together. Intensive training could be given to those who might be called up quickly, for instance seventeen-year-olds.

However, these are details to be worked out, what is needed is a program for those of us who believe in a loving God, and perhaps a program that its meaning may spread and strength may grow into more than a means for us to follow Christ, but into a force for peace in the world.

I wonder if The Witness and those who read The Witness might feel that this is a worthy program to work for?

F. C. HAMMOND
Vicar of All Souls', San Diego, Cal.

A dangerous little sheet appeared in my mail, called "Christian Economics." I say dangerous because it attempts to tie Christianity up with a partisan—I'd say N.A.M.—view of economics. There is no such thing as Christian economics. We may have, ought to have, and I hope some day will have, an economy, world-wide, based upon Christian motivations and standards. But this sheet to my mind is a deception and a delusion. As long as it is N.A.M. economics why not title it that. It seems that the N.A.M. drive to indoctrinate the clergy and make them disciples of their particular views is working well. Could we have a word on this new organ from, say, Joseph F. Fletcher of E.T.S.?

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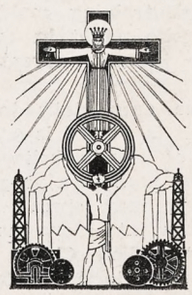
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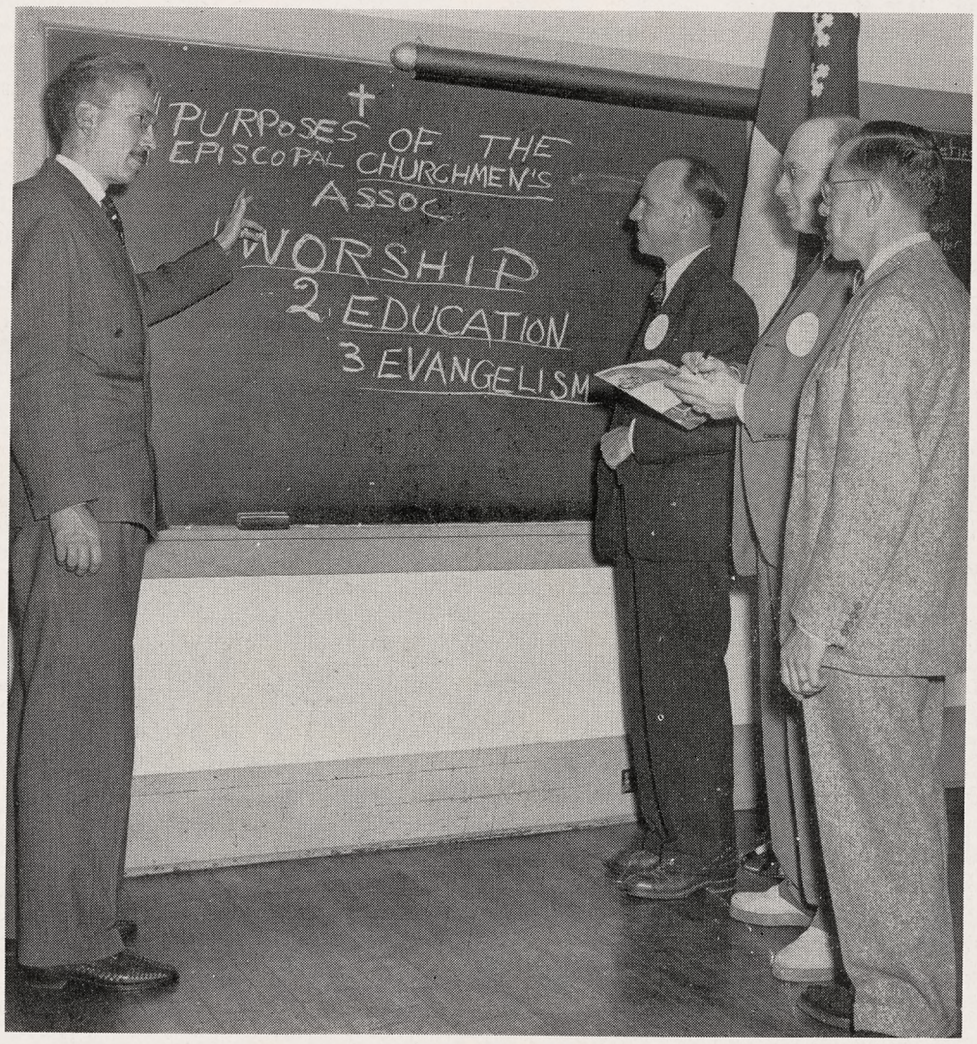


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THE
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October 19, 1950



INSTRUCTION FOR CANVASS
Given Laymen of Central New York

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The Rev. C. Leslie Glenn
The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

ST. JOHN'S CHURCH
Colonial Circle—Lafayette Av., Bidwell Pky.
BUFFALO, NEW YORK
Rev. Walter P. Plumley

Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
Tuesday: Holy Communion, 10:30.
Visit one of America's beautiful Churches.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
The Very Rev. Philip F. McNairy, Dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad

Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p. m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

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In Leading Churches

CHRIST CHURCH CATHEDRAL
Main & Church Sts., HARTFORD, CONN.

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

CHRIST CHURCH
CAMBRIDGE
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a. m.
Weekdays: Wednesday, 8 and 11 a. m.
Thursday, 7:30 a. m.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services: 8, 9:30 and 11 a. m.

TRINITY CATHEDRAL
NEWARK, NEW JERSEY
The Very Rev. Frederick J. Warnecke, Dean
The Rev. Richard Aselford, Canon
The Rev. Benjamin F. Axleroad Jr., Ass't.
The Rev. Edward W. Conklin, Assistant

Sundays: 8:30 a. m., 11 a. m., 4:30 p. m.
Tues.-Fri. (October-May): 12:10 p. m.
The Cathedral is open daily.

ST. PAUL'S CHURCH
Montecito & Bay Place, OAKLAND, CALIF.

Sundays: 8 a. m., Holy Communion; 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon.
Wednesdays: 10 a. m., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Meridan St. at 33rd St.
INDIANAPOLIS
The Rev. Laman H. Bruner, B.D., Rector

Sunday Services: 7:30 a. m., Holy Communion; 9:30 a. m., Church School; 11 a. m., Morning Prayer and Sermon.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams

7:30 a. m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education

Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

CHRIST CHURCH IN PHILADELPHIA
Second Street Above Market
The Rev. E. A. de Bordenave, Rector
The Rev. Robert M. Baur, Assistant

Sunday Services: 9:30 and 11:00.
Wednesdays and Holy Days: 12 noon.
This church is open every day.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. Nicholas Petkovich.

Sunday: 8, 9:30, 11 and 8.
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector

Sunday: 8 and 11 a. m.
Friday and Holy Days: 9:30 a. m.

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STORY OF THE WEEK

Fund of a Million and a Half Set Up By the Council

Fund Was for China But Bishop Sherrill Said It Cannot Be Used There Now

BY
ANDREW M. VAN DYKE

★ Routine reports of the departments and divisions took up most of the time of the meeting of the National Council at Seabury House on October 11th and 12th. The remainder of the sessions provided some lively issues.

Outstanding was the announcement of the Presiding Bishop that the money in the Reconstruction and Advance Fund totaling $1,661,000 allocated for work in China "cannot be wisely expended at present." He spoke of his recent visit to the 8th province and his talks with the bishops of the Pacific Coast where they are trying to meet the needs of millions of people who have recently come into the section. Bishop Sherrill stated that he hoped the Council would make a "great and thrilling move." He proposed that $1,500,000 of the amount not yet used in China be set up as a fund from which it would be possible for all dioceses and districts in the whole Church to borrow for capital expenditures in new work. The resolution introduced required that application for such loans should come from the bishop, standing committee or council of advice, and the executive committee of a diocese or missionary district. The president, treasurer and director of the home department of National Council would approve the loan, which would be without interest, and would be paid back at the rate of 1/10th each year for ten years.

Mitchell Asks Question

Bishop Mitchell asked if such "isn't freezing the China situation?" The Presiding Bishop explained that it was not using all the funds right away, and there would be $150,000 returned each year. In answer to other queries he said that "Reconstruction and Advance Funds are not a trust fund, so we could give all where we wanted to." No interest would be charged because there would be little expense involved in administering the money. He was firm in answering the suggestion of Bishop Dun that it was not always good to invest funds in the family, adding that the money would be "conserved" for China. Bishop McKinstry asserted that he was sure that if the Communists were thrown out of China tomorrow, Church people would be so thankful that they would give to another fund for that country. Bishop Hobson insisted that neither previously, nor for the future could a final commitment be made as to where the R.&A. money was to be spent. Conditions existing at a given moment determines that.

Bishop Block Speaks

Bishop Block wanted it known that originally the diocese of California had wanted to handle its own needs itself, but it had been found necessary to join with Los Angeles in raising a capital fund of three million for Church hospitals. He pointed out that when there was an emergency, "we don't ask where, we go." We are a national Church, he said, not an amalgamation of dioceses, and in the last few weeks he has started two missions and could start 18 more tomorrow, which would be profitable for the whole Church for they would soon be supporting it. The resolution was passed, with enthusiasm.

China Situation

Treasurer Russell Dill spoke of the situation which faced the Church in China. He said that the financial representative of the Church in the Shanghai area had informed him that the tax levied by the government would be about $50,000. It would be paid in order to avoid "confiscation of property or maltreatment of missionaries." The Council authorized the sale of certain properties which are not at present utilized in order to cut down the tax burden.

Chaplains

After the report of Chaplain Hall of the Armed Forces Division, Bishop Sherrill made a most empassioned and moving talk. Mr. Hall pointed out that in April we had 66 chaplains on duty, now there were 94, and that by next June they would probably number about 150. He was greatly disturbed by the erroneous report in the Living Church that there was only one Episcopal chaplain in Korea. Actually, there were three with the infantry, two with the navy, two with the air forces, and two on hospital duty in Japan. Since Episcopalians, on a numerical basis have a quota of only 3% of the chaplain's corps, our representation in that sector was quite high. Bishop Sherrill, in

(Continued on Page 6)

EPISCOPAL CHURCH NEWS

BISHOP DEPLORES MASS MOVEMENTS

★ Modern emphasis on mass movements and mass causes rather than upon the individual will not work in the Church, 6,500 of the Rhode Island diocese were told by Presiding Bishop Henry K. Sherrill. To be vigorous, he said, religion must be personal, not second-hand. Bishop Sherrill preached to more than one-fifth of the confirmed membership of the Church in Rhode Island at the closing service of a two-week mission sponsored by the diocese.

The climax to the first statewide evangelistic effort in the diocese in 14 years was preceded by a solemn procession of more than 1,200 persons. Taking part in the service besides Bishop Sherrill were Bishop Granville G. Bennett of Rhode Island, and three bishops from other dioceses who remained on for the final event after conducting missions in individual parishes. Missions had been held in nearly all of the 78 parishes of the diocese during the two-week period.

Bishop Sherrill contrasted the personal appeal of Christ in his day to the modern emphasis upon mass movements. "Today we have mass industry, mass propaganda, mass education and sometimes mass hysteria," said the bishop. "We think we have accomplished something if we have a program, committees and a large organization."

But in the Church, he said, "these things have no meaning unless they are related to the pastors and to the people in the pews. There is the hope and the strength of the Church."

"Even in this great and inspiring congregation," he told the nearly filled Rhode Island Auditorium, where the service was held, "each of us cannot escape standing alone in the presence of the Master talking directly to you and to me."

BISHOP CONKLING VISITS MacARTHUR

★ Bishop Wallace E. Conkling of Chicago, who is now making a six weeks' visit to Japan and the Philippine Islands, had a 45 minute private interview with Gen. Douglas MacArthur on Sept. 25. The bishop reported that Gen. MacArthur spoke at length and "most earnestly" for the abolition of war as a means of solving international problems, and quoted the general as follows: "War is outmoded as a solution of our problems. The people of every land—millions of them—are against war. Our leaders must find the way to bring relations between the nations up to the higher plane on which the people now are."

Bishop Conkling said his interview with the general also included a discussion of the spiritual problems related to the military occupation of Japan and to the rehabilitation of that country.

The bishop arrived in Japan Sept. 22 and on the same day met with the House of Bishops of the Japan Episcopal Church. On the following Sunday he administered confirmation to a class of candidates from the occupation colony, including several officers on Gen. MacArthur's staff. Mrs. MacArthur and her son were members of the congregation at this service.

Bishop Conkling also inspected St. Luke's hospital in Tokyo, which the Episcopal Church is enlarging as part of its missionary program. He reported that the normal capacity of the hospital is 600 but it now has about 1,700 patients.

The bishop talked with several American soldiers wounded in the Korean campaign, and reported that they are getting the best of medical care. He said he also visited a small ward filled with North Korean wounded prisoners, who appeared to be "practically children, about 16 years old."

Bishop Conkling is scheduled to return to Chicago Oct. 31 and will tell of his trip at a series of meetings throughout his diocese. The first of these meetings, for the clergy, will be held at 1 p. m. on Nov. 2 in the Furniture club, 666 Lake Shore Drive.



CHURCH OF THE SAVIOUR, Hanford, Cal., recently celebrated its seventieth anniversary and brought together a notable group: L to R: Rev. Randolph C. Miller, Rev. Ray O. Miller, Bishop Walters, Tracy R. Kelley, Rev. Harold H. Kelley, Rev. Torben R. Olsen, Lynwood Kelley, Rev. Richard U. Smith

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EFFICACY OF PRAYER TESTED BY RECTOR

★ The Rev. H. Hamilton Aulenbach, rector of Christ Church and St. Michael's, Philadelphia, who has a flair for publicity, got a story in the papers by offering a prayer for the success of the Phillies at the service the Sunday before the world series. According to one paper "the rectory phone has been buzzing since with delighted fans who say the Rev. certainly provided a prayerful assist to Eddie Sawyer & Co."

The managing editor of The Witness, who stuck a sign the size of a silver dollar on his shirt announcing "I'm for the Yanks," claims that his bit of magic was more effective than the parson's prayer.

AUXILIARY HEARS UN SPECIALIST

★ Mrs. Iva G. Sprague recently addressed the auxiliary of the Syracuse area of the diocese of Central New York on the work of the United Nations. She was one of six U. S. delegates to attend the meeting last year of the U. N. commission on the status of women which was held in Beirut, Lebanon. She has also been an official of the U. N. in Germany, working on relief.

The meeting was preceded by a celebration of the holy communion by Bishop Peabody, assisted by Bishop Higley.

BAY VILLAGE HAS NEW CHURCH

★ The cornerstone of St. Barnabas Church, Bay Village, Ohio, was laid recently with Bishop Tucker, Bishop Burroughs and the Rev. William S. Brown, minister-in-charge, officiating. The stone is a historic one since it is a relic of "Old Kenyon," the dormitory of Kenyon College which burned two years ago.

The church was made possible by the will of Dr. Clara Gillard of Pt. Clinton, Ohio, who left about $65,000 to the diocese for a church to be built at whatever location the bishop and diocesan council decided. Members of the mission are now raising funds so that the $78,000 church may be free of debt when it is completed this winter. The mission was founded four years ago and the congregation has been holding services in the high school.

SCHOOL FOR CHURCHMEN IN LOS ANGELES

★ A school for churchmen is being held on three Tuesday evenings this month at St. James', Pasadena, Calif., arranged by the Rev. Benson Bellis, associate rector of the parish. Lectures are being given by the Rev. Edward E. Hailwood of Altadena; the Rev. Herbert V. Harris of La Crescenta and the Rev. David Scovil of Alhambra. The purpose is to instruct the laymen on the work of the Church overseas, in the nation, in the diocese.

NEWARK CLERGY EDIT CANVASS MATERIAL

★ The clergy of the diocese of Newark, at a recent meeting, discussed at length the material being sent from national headquarters for the every member canvass and decided that it has a negative emphasis—too much setting Christianity over against "materialistic atheism." A committee was therefore set up, under Bishop Ludlow, which has deleted a number of paragraphs in the material sent by the National Council.

THEATRE MANAGER HONORED

★ The movie, "No Way Out," dealing with race prejudice was banned in Chicago. But not so in Syracuse, N. Y. due to Harry H. Unterfort, manager of a chain of theatres. He was cited for his action by the Syracuse branch of the National Association for the Advancement of Colored People whose president is Mr. William G. Rushing, a vestryman of St. Philip's. Present at the ceremony was the Rev. Walter P. H. Parker, vicar of St. Philip's.

BISHOP OF ELY IN SEATTLE

★ Bishop Harold E. Wynn of Ely, England, was the preacher at St. Mark's Cathedral, Seattle, October 1. His western tour included preaching at Grace Cathedral, San Francisco; taking part in the consecration of Bishop Henry Shires as suffragan of California; conducting a conference for the clergy at the School of the Prophets, San Francisco.

ALBANY RADIO PROGRAM RETURNS TO AIR

★ The Episcopal Hour, weekly radio program of the diocese of Albany, returned to the air for the winter over an Albany station on October 6 and a station at Malone on the 13th. New plans include broadcasts from various communities at a dinner or parish meeting. The Rev. Dudley J. Stroup, director, is now negotiating with other stations for similar programs.

RECORD ENROLLMENT AT GENERAL

★ There are 92 new students at the General Seminary, with a total enrollment of 208, one of the largest in history. Of the new students, 44 are veterans.



DAVID D. SCOVIL is the rector of Holy Trinity, Alhambra, Calif., and is secretary of the convention of the diocese of Los Angeles

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NATIONAL COUNCIL . . .

(Continued from Page 3)

speaking of the subject, said that he was getting tired of hearing that if we only had an heroic Presiding Bishop or an heroic suffragan bishop for the armed forces then every Episcopalian in the military could have communion every Sunday. He pointed out how impossible it was because of the realities of our quota, which is more than met, for chaplains, and affirmed them to be fair realities. He knew that the department of defense in Washington could not quite understand these ecclesiastical and theological points, and that the matter was not going to be solved by sentimental suggestions, but by working with the general chaplains commission.

The Woman's Auxiliary has published a new brochure called "Inside 281." The treasurer of National Council, Mr. Dill, again delivered himself of the situation in the headquarters, where he insisted that "lack of space breeds inefficiency." No more employees can be accepted because there is not room for them. Storage space has had to be found in various parts of New York City, and being decentralized is expensive. A million dollars is needed for a new building, and it will have to be done before long.



RUSSELL E. DILL tells National Council of the situation that faces the Church in China

Treasurer Dill also spoke of the effect of inflation on salaries in "281," both of secretaries and officers. Of the former he declared that even with the 5% cost of living increase, a top secretarial salary in New York is $60-70, and we are paying $52. Four employees of value left two weeks ago because of inadequate salaries.

Promotion

Bishop Hobson, in reporting for the department of promotion, commended both the Rev. Arnold Lewis and Mr. Robert Jordan for the splendid leadership training program for the laymen. He also gave a plug for the movie produced by the department called "Window on the Sky" at a cost of $10,000 which is to be liquidated by rentals and sales. The movie is of the work among the Navajo Indians at Fort Defiance. Mr. Jordan also displayed a sample of the new roadside sign for Episcopal churches. It is of porcelain enamel over steel with a Church shield in the center and lettered "The Episcopal Church Welcomes You," and then room for a personalized message at the bottom. Complete with pole and arm, it will sell for just under $30, and will soon be available.

The department of Christian Education introduced new members of the staff including the Rev. Walter Williams, Mary Rhees Villerett, Eleanor Snyder, Marian Parsons, Dr. Florence Jennings. The adult division said that a new course on the hymn book is nearly ready. In preparation are also study pamphlets in cooperation with the Woman's Auxiliary and the department of Christian social relations.

Roanridge

The Rev. Gresham Marmion reported on the progress made on the buildings for the Rural Training center at Roanridge. The town and country division gave training to 209 students this summer, including 22 women. Mr. Marmion announced the appointment of the Rev. William Spofford Jr., as working with the unit of research and field study at Roanridge, pastor of Union Chapel at Parkville, Mo., and head of the department of sociology at Park College. This prompted the remark from Bishop Sherrill, "What does he do with his spare time?"

There were reports on college work by the Rev. Roger Blanchard; displaced persons by the Rev. Almon Pepper; World Council of Churches, with Bishop Dun presenting a report by Mr. Charles Taft in which The Witness was branded as "dishonest" for urging support of the World Council's call for "conciliation and negotiation" of the hostilities in Korea.

BISHOP ROBERTS SPEAKS ON CHINA

★ Bishop William Roberts, until recently the Bishop of Shanghai, addressed meetings at St. John's, Laceyville, and St. Peter's, Tunkhannock, Pa., on the evenings of October 9 & 10. He also talked informally with the clergy of Tunkhannock at a luncheon meeting. He gave a vivid and first hand account of conditions in China, which he left as recently as July.

THE PICTURE ON THE COVER

★ In preparation for the every member canvass, laymen of Central New York meet to be instructed on the objectives. Left to right: Larry Kolb of Grace Church, Elmira; Bob Turrell and Fred Hubbard of Trinity, Elmira; Grant Pealer of Grace, Elmira.

TEACHERS INSTITUTES IN NEW JERSEY

★ The department of religious education of New Jersey, under the direction of the Rev. Victor Hoag, is sponsoring sixteen teachers' institutes in various parishes this month.

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EDITORIALS

Citizen of the Kingdom

THE letter written by the Rev. Claude Williams, which appeared in this paper October 5th, should make us all wonder about the effectiveness of our Christianity. The writer of this letter, as a follower of "the way of righteousness," lists himself as an "agent of a foreign power" whose aims are diametrically different to those exhibited currently by the United States. Such a line is certainly far from that taken by most ecclesiastics of our time who are going all out to show that the aims of their organizations are almost indistinguishable from those of the United States at home and abroad, often even going the government one better. Such ecclesiastics, we need hardly add, are in high and respectable places, and receive powerful approbation.

Is Christianity subversive of the status quo, or is its function to support unthinkingly the powers-that-be? For us the question is whether the Kingdom of God is ultimately identifiable with capitalist democracy as found in the United States, or is the former something more than, and also something over against, the latter? If this question is raised in terms of the Kingdom and communism there is no doubt about the answer, but at home it would seem to be that the American way comes before the way of righteousness. Communist countries can, of course, be criticized from the Christian point of view, although that criticism would not necessarily condemn them for the things that capitalist propaganda does. Capitalist countries can be criticized from the Christian point of view but in America the Church has, with few exceptions, sold out its prophetic office.

The proof of this is that Christianity in America is not being persecuted; on the contrary, its members are held up as the staunchest defenders of the status quo and surest antidote to subversion. The Church in the U. S. occasionally chastises a few individuals but it does not condemn the world, except as it exists outside the borders of the U. S. and its satellites. The Church has ceased to stand in judgment on our society, except of course, on that section which lies behind the Iron Curtain. If Christians were taking a stand against the things in our own community and nation which are un-Christian, they would now be persecuted, smeared, shunned, or even called communists. The early Christians were not put to death for saying their prayers, burning incense, or preaching platitudes about the Pax Romana. These are all harmless activities and do not account for the bitter hostility of the status quo against the new movement. The only tenable conclusion is that the Roman powers-that-be considered the Christians to be the subversive agents of a foreign power.

★

"QUOTES"

THE Churchman will come to church at least every Sunday.

He will come to church on time, kneel for prayers, sing the hymns, say the responses.

He will receive the Holy Communion with regularity.

He will say his private prayers morning and evening every day.

He will ask God to bless his meals.

He will read his Bible.

He will make a regular contribution to his Church according to the local plan of giving.

He will also make a regular contribution to the missionary work of the Church.

—St. Mark's Rubric
Seattle Cathedral

★

An Unruly Member

GOVERNOR DEWEY'S blast against the Russians at the dinner at which New York City was host to all members of the United Nations has received general condemnation as an inexcusable breach of good taste. But it was more than that; it did a grave disservice both to this country and to the world. For these are days in which we must guard that "unruly member," the tongue, if we really desire peace. The governor's act was, unfortunately, typical of many who supposedly guide the destinies of mankind. We seemed to recall a warning in the Book of Proverbs and there, in the eighteenth chapter, we found these words: "Death and life are in the power of the tongue." Obvious though it be, we need to remind ourselves that in this world of modern communications the power of the tongue for good or evil has been magnified to the nth degree.

It is true that the Russians have practiced the art of abuse to a high extent—sometimes to the point of absurdity. But should that persuade us to follow their examples? Must we both roll in the same gutter? As a friend of ours put it

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the other day in deploring the unrestrained, wasteful and dangerous ranting that goes on among the United Nations; "It seems as if God ought to appear in the midst of them and say, 'Shut up, all of you; you sit here and you sit there and you stand in the corner and listen to me'!"

Let's air our views by all means; but let it be clean air—after listening to God.

The Episcopal Church — What's Wrong?

BY

HYATT HOWE WAGGONER
Professor at Kansas City University

SAID Mr. X in response to our request for money, "Yes, I'll give you ten dollars. I don't come to church very often. I'd like to come more than I do. Dr. Y's sermons are real interesting. I don't care what a man believes or what church he goes to, as long as he's a decent man. I go to hear Dr. Y's sermons. There's always something in them you can profit by."

Mr. X went on for some time in this vein while we fidgeted on our chairs and calculated the number of calls we had still to make that afternoon. We got the money finally and departed. I mentally tallied up another person listed on the books as a communicant who hadn't the faintest notion, apparently, what Christianity in general and Episcopalianism in particular are all about.

Only a few days later I had another communicant say to me, "No, I don't get there as often as I'd like to. I'm usually pretty busy on Sundays. But I like to go. Dr. Y is sure on his toes. He always makes the service interesting and worth while."

One final example. (I've been keeping notes on little conversations like these for some time. I'm interested in finding out what Christianity means to Christians.) This person, a communicant of another parish, a regular church-goer, an admirable character, and a person of more than average education, was asked in my presence about a point of doctrine. "Goodness!" she said. "Isn't that what you call theology? I wouldn't know anything about it. Our rector never mentions those things. Of course I guess there's something about it in the Prayer Book, but . . ."

These are among my favorite illustrations of a point I want to make. And what do they mean? Well, many things no doubt, but the central essence of their meaning can be summed up under one general heading: the weakening, the watering down, the sentimentalizing of the faith, and the secularization of the Church. They mean that there are vast numbers of people in the Church who neither understand nor feel, nor would accept if they were brought to understand, the historic faith. They mean that very large numbers of Episcopalians are merely nominal Christians. They mean that before the Church can expect to be very effective in winning over the pagans outside the Church, it must convert the pagans in the Church. How our Church compares with others in this respect is not my topic; and anyway, I think it would be well to look to the beam in our own eye and not try to find comfort in the thought that certain other Churches may be even more vulnerable to this charge.

Bernard Iddings Bell has said that while the Church is always trying to win over the world, the world, in its turn, is always trying to assimilate the Church; and he has added that in recent years the world has been making rather the better progress in the race. Now this of course is not a pleasant idea at all. Many of us no doubt have already thought of half a dozen answers: how the Church as a whole is growing, how a certain parish we know of confirmed over a hundred adults at Easter, how another parish met with ease a budget 15% larger than last year's, how the Church appeals to so many of "the better sort of people" in town, how the Church is really doing a lot of good.

But are these good answers? Do they really meet the issue? If the world in our time ex-

NOTE:—I should like to forewarn the reader that the articles that follow present only one-half of the whole subject. The other half is "What's Right with the Episcopal Church." But this other half is not the subject on which I was asked to write. I should also like to ask the reader to believe that though in what follows I have naturally had specific examples in mind to support my generalizations, I have deliberately refrained from picturing in recognizable form any specific parish, rector, or communicant.

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presses its age-old hostility to the Christian way not by attempting to destroy the Church but by taking it over, then the very answers I have suggested (and I have heard them, or ones like them, from the lips of many) may give our case away rather than strengthening it. Indeed I am convinced that the answers that the average communicant would make to the charge of the secularization of the Church would be adequate evidence of the essential validity of Dr. Bell's judgment.

Typical Parish

TAKE for instance a typical large-city parish. It lists, let us say, 2500 communicants. A very large proportion of these do something toward supporting the church—some give very generously—so that it does not need to struggle in poverty. It makes generous budgets and meets them. But in a church seating, say, five hundred, there is a mere scattering, except at Easter, at early communion, and a full church only at eleven. Few come to mid-week services unless those services are tied in with meetings of clubs and organizations, which are in a very flourishing condition. Somewhat more than a fifth of the communicants, in short, attend church regularly. If any parish has reliable figures which show this estimate to be untypical, I should like to see them.

But supposing the percentage were even as high as a half—what then? How much dedication, how much devotion, how much understanding is there even among those who come regularly? I do not mean by "understanding," a knowledge of the finer points of theology but a simple grasp of the fundamentals of Christian doctrine. How much knowledge of the Bible do all these well-dressed and—in terms of the national average—well-educated people have? How much faith? How many can, or would, except in church (where they are protected by anonymity and the fact that the repetition of the words of the Prayer Book is a "mere form") say that they believe, really believe, the creeds? How embarrassed they would be if that question were asked across the table at a Chamber of Commerce luncheon! If my conversations and observations have not led me completely astray, the answer must be: a very tiny fraction.

But, some of you are undoubtedly answering me at this point, everyone knows that there are more professing Christians than real ones. What's new about all this? And what has it to do with the Episcopal Church? Is it more true of us than of others?

Yes, I fear that it is more true of us than of some. And perhaps less true than of some others; but that is not the point. There is small comfort in being better than the poorest in any scale of judgment. The peculiar weakness of the Episcopal Church, it can hardly be doubted, for all the soundness of its official doctrine and the catholicity of its traditional practice, is that it contains unusually large numbers of merely nominal Christians. Hence it is that a friend of mine who is a priest in the Church calls the Church a "sleeping beauty." A beauty, yes, with everything in doctrine and liturgy and tradition that a true Church should have; but asleep, deeply asleep.

Here is the paradox: a Church which, if one were to judge simply by reading the Prayer Book or studying its chief theologians, is doctrinally one of the most conservative, traditional, and pure of the Churches; yet also a Church which, if one were to judge by private conversation with a cross-section of a typical congregation, or even, I must admit, with a good many of the clergy, is high on the list of those denominations which are "successful" today because they have learned to conform to the ways of the world, to be "well-adjusted" to their environment. When this has meant, and it usually has, giving up that which was foolishness to the Greeks, they—and we—have given it up. This is the paradox, and a very sad one it is: the official doctrine is to be found in the Prayer Book, and the Bible, but the living doctrine of many if not most parishes is to be found in the pages of the Reader's Digest.

Why Such a State?

I COME then to what I think is the chief reason for this state of affairs in our Church. Why should a Church which has so much—which has, in fact, everything needful and right—be in a state that, however flourishing it may appear to the merely external and quantitative view, is really in something like its condition in the 18th century, when it was so soundly asleep that not even the Wesleys could wake it up?

There are, no doubt, many partial reasons, including those that are threatening the inner life of all the other Protestant Churches; but there is one special and peculiar reason, and it is to this that we should look. The Episcopal Church is fashionable. It appeals to more than its share of the "better people" in every city and town. There is a certain prestige in middle-class circles connected with being an Episcopalian that is not connected with, say, being a Baptist or a Nazarene. If any who belong to these Churches read this, I hope I shall not be misunderstood: what I am saying will, if it is true, tell in the last judgment against the Episcopalians, not against the others. Episcopalians are in general better dressed, more stylish, better educated than most of the congregations of the other Churches. If

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the Unitarians can claim the largest number of listings in Who's Who in America in proportion to their numbers, we can probably claim to be the most solidly and perfectly upper-middle class.

And what does all this mean? It means that, since the world has been very good to most Episcopalians, we are not at all inclined to be dissatisfied with the world. One does not bite the hand that feeds, or rock the boat in which one has such a large stake. It means that, respectable and prosperous as we are—and respectability is largely a function of prosperity—we find it very hard to think of anything to repent of. The Prayer Book is so unreasonable in parts. As a clergyman once said to me, "You can't expect people to take all that seriously in these days." Nothing can be really wrong, we are sure; there is no deep-seated trouble. Nothing is amiss that a little larger annual subscription will not set right. I remember the very negative comments I once heard on the substance of a splendid and deeply inspired sermon on the text from St. Paul, "Be ye not conformed to the world."

Now this complacency, this pervasive extreme Pelagianism, is nothing more nor less than pride. For pride need not manifest itself as offensive vanity or overt conceit. The world recognizes, and disapproves, such pride, and it has its own penalties for it. So pride takes a subtler form, a form which the world not only does not punish but actually applauds: an easy satisfaction with things as they are, a belief in the certainty of "progress," a belief in the natural goodness of human nature just as it is, a firm conviction that there is nothing really radically wrong—except of course with the "criminal classes," with gangsters and crooked politicians and sexual perverts, all of whom make the chief targets in sermons against vice: it is so easy, and even in a way comforting, to deplore the wickedness of those who commit the grosser crimes; it never irritates anyone in the congregation to hear sex murderers denounced in the strongest terms. All this is a manifestation of pride.

And pride, I should not have to tell Episcopalians (but judging from the ones I know, I do have to), is, by good and scripturally founded Christian tradition, considered the most deadly of the deadly sins. I know a good many nominal Christians, including some Episcopalians, who do not believe in sin. They are really relativists and naturalists, whatever they may call themselves. But Christians believe in it, and I shall not here argue with non-Christians. Could it be that the swank that attaches to Episcopalians, and the general prosperity and stylishness of Episcopalians, actually work to breed in us the worst of sins? I fear so; and if so, what a frightful thing this is! Episcopalians who are also Christians should get down on their knees every day and pray to be delivered from this sin to which everything tempts them.

Average Episcopalian

BUT this matter of the complacency which is a manifestation of a subtle pride is not all. Who is that prosperous, respectable good citizen, this pretty-well-educated and pretty decent average Episcopalian I have been talking about? Well, he is the epitome of what might be called, in American terms, the upper-middle and upper classes. He is the average business man, lawyer, doctor, bank cashier—or his wife. He is a member of the Rotary, the Kiwanis, the Republican party (except in the South), the Masons. He reads the newspaper and the Reader's Digest; his wife sometimes reads a book of the month. He is, in fact, that superficially heartening specimen, the typical modern man at his non-Christian best: half educated, educated beyond folk culture but without anything to put in its place except synthetic mass-culture, rootless, optimistic by training and conviction, though he may have ulcers from worry and suppressed unhappiness, full of ideas that have seeped down to the mass man from the intellectual currents of the Romantic movement—like Swinburne's "Glory to man in the highest, for man is the master of things," and Henley's "I am the captain of my soul." All this he is, this typical Episcopalian I have been talking about.

Now this makes very unpleasant reading, I am sure; and I am sorry to have to write it. But it seems to me to be true, and to have a very important consequence, which is this: that today at least, if it has not always been true, the class least open to persuasion to the Christian faith, least able, naturally, to give their whole hearts to the Saviour, to become as little children, to believe, is this half-educated, prosperous middle class. For not only their prosperity but their ideas—which are diluted and half-baked versions of those held by intellectuals of the last century, when it seemed that science and a rising standard of living had made Christianity both untrue and unnecessary — put very nearly insurmountable barriers in their way.

The poor, the unfortunate, the unsuccessful, the sick—these are not tempted to feel that they do not need God; and the ignorant do not have to overcome the resistance of a secular "climate of opinion," for they do not share the climate of opinion, never having been educated upto scientism and naturalism and relativism. These people do not share fully in the benefits, some

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real and some not, of our secular culture and so are not likely to be positivists or pragmatists. For positivism and pragmatism are notions which have been promulgated by popular education, which is not only non-religious but usually actively anti-religious (the influence of John Dewey and the gospel according to Teacher's College); and the poor and the ignorant have not been deeply affected by education. They do not know enough to know that science has ruled out the supernatural, that Freud has declared God to be a delusion originating in the father-complex, or that most of the "better minds" are today scientific humanists. There is a chance for them to become and remain Christians without coming sharply and painfully into conflict with our mass culture.

The Intellectuals

AND there is another class which finds it possible to have faith without too much conflict but for the opposite reason. I mean the upper reaches of the "intellectuals." Unlike the poor and the ignorant, who have not yet grown up to a share in our culture, this class—very small, but very influential—includes many who have moved, as it were, through and beyond our culture to a point where they can criticize it. Knowing many cultures, they have a choice: they are not helplessly bound by the "climate of opinion" of our age, by that pervasive set of unquestioned thought patterns that are always assumed, not proved, because they seem as obvious as common sense. There has been a rather vigorous revival of Christianity among this class of late. A rather high percentage of our best writers and critics, for example, confess the Christian faith—a significantly larger percentage than did thirty or forty years ago. The two greatest poets writing in English today, for instance, T. S. Eliot and W. H. Auden, are both Christian converts (Anglicans); and two of the best of our American critics, Allen Tate and R. P. Blackmur, are Christians (Anglicans).

But in between these two classes, in between the poor and the ignorant on the one hand and the intellectuals on the other, there is a great class which finds it much harder to become and remain Christian. This is the great non-intellectual middle and (as the term is used in America) upper class. And this, unfortunately, is the very class which is the "strength" of the Episcopal Church. This class, which finds it so hard to believe and so nearly impossible to repent, is the very class which makes up the bulk of any typical parish. How can we expect these people to believe in what is as foolish to the pragmatists, including the "educationalists" who teach those who teach our children, as it was to the Greeks? Knowing a little—just a little—literature, this class knows that most of the best literature for the last century and a half has been either non or anti-Christian. Knowing a little science, it knows that only that which can be proved by scientific experiment is true. Knowing a little—a very little—philosophy, as that seeps down into the popular magazines and best-selling books, it knows that if man will only use his mind and be a good scientific pragmatist, he will solve all his problems.

Knowing a little of all this, how can this class say "I believe"? Faith that goes against the best that one knows cannot be a working faith, or a secure one. Yet what the average middle class American today "knows" conflicts squarely with the heart of the Christian faith. Of the Church visible it may be safely said that it cannot be much better than the class from which it chiefly draws its support. The question then is not why there are not more really dedicated Christians in the Church, but how there can be so many. A Church which depends for its success as a going institution upon a class which more than any other finds belief difficult is in a dangerous situation. And that is precisely the situation of the Episcopal Church today.

(Continued Next Week)

WATER

By PHILIP H. STEINMETZ

WATER is so common that we may forget its importance. And it seems so weak standing in a pool that we may forget its strength. We may even resent it when rain spoils a party or floods wreck our home.

But water is supreme on earth. Nothing lives without it. Nothing stands up against its steady wearing. Nothing equals its beauty for every scene is more beautiful if it includes a lake.

The power of water is in its character rather than its shape. Its strength is the strength of meekness.

The secret lies in its steadiness. It is not with the thrust of violence but with the push of pressure that water works.

And it works no matter what bounds restrict it for it is not changed in character by outward restrictions. It is constant.

So are those who are truly meek. They continue to be loving under all conditions and no matter what external forms may be forced upon them. Their resistance to evil is the resistance of the Cross in contrast to the sword, seemingly weaker yet never conquered, bent and twisted and yet never destroyed.

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EPISCOPAL CHURCH NEWS

CHICAGO HAS PROGRAM ON FAITH AND ACTION

★ A program on faith and action started in Chicago on October 9 when the first of seven meetings, on successive Mondays, was held at St. James Church. Its purpose is to take the people where they are and teach them about the faith of the Church in terms they can understand so that they can apply it to their daily lives. There has been wide interest in the plan with 140 persons from 38 parishes attending a preliminary meeting. The director is the Rev. Irwin St. John Tucker, for many years a newspaper man who has a gift for dramatizing the teachings of the Church. It is hoped that these first meetings will be so popular that parish sessions will follow.

RECORD ENROLLMENT AT BERKELEY

★ The Berkeley Divinity School opened with a record enrollment of 84, representing 29 American dioceses, Hankow, Hong Kong and the Greek Church. Bishop Wynn of Ely is the English lecturer and the Rev. Sydney Barr and the Rev. Joseph A. Johnson are fellows. Mr. Barr will also assist in the New Testament department.

PHILADELPHA HAS BIG ENROLLMENT

★ The Philadelphia Divinity School reports a record-breaking enrollment of 96, representing 31 dioceses. There are also students from the Ukrainian Orthodox Church, the Patriarchate of Jerusalem, the Greek Archdiocese in North and South America, the United Lutheran Church and the United Brethren.

NEW ENGLAND TO HAVE SYNOD

★ The synod of first province is to meet at the cathedral in Providence, October 24-25, under the chairmanship of Bishop Budlong of Connecticut. Bishop Nash of Massachusetts is to be the preacher at a missionary service the first evening. After a presentation of the function of the province by the executive secretary, the Rev. John R. Wyatt, delegates will break up into a number of committees to consider different phases of work. These will be presented to the synod the following morning.

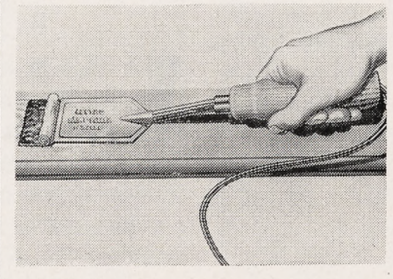
Bishops of the province are to meet the day previous to the opening of the synod, and the council of Church Women will also meet that day.

MARYLAND STRESSES THE CANVASS

★ A pastoral letter by Bishop Powell launched the every member canvass in Maryland when it was read in all the churches on October 8. From that date through November 4 congregational meetings are being held at which national, diocesan and parochial needs are being presented. Each week during the period a piece of literature presenting some outstanding need is being mailed to the people.

MISSION PAYMENTS OVERPAID

★ Treasurer Russell E. Dill of the National Council reported on September 30 that total payments to that date were 104.3% of amount due.



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Free Pamphlet

AUTHORITY of the BIBLE

By Louis Wallis
(Reprinted from the Episcopalian "Witness")

This free pamphlet suggests a new method of studying and teaching Hebrew history within the terms of modern scientific scholarship. Its purpose is to show how the authority of the Bible comes from the God-centered history that the Bible tells about.

The pamphlet is for clergymen, collegiate instructors, adult Bible class teachers, and laity. Will be sent for a three cent stamp to cover first class postage. L. Wallis, Box 73, Forest Hills, Long Island, New York.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

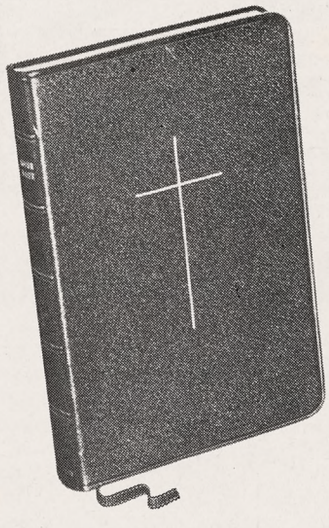
Theology of the Old Testament. By Paul Heinisch. The Liturgical Press, Collegeville, Minn. $5.00.

Dr. Paul Heinisch of the University of Nijmegen published this work in 1940, as the first supplement volume to the "Bonn Bible." The present publication is more than a translation—it is a new edition, the author having furnished the additions and changes to the American editor, the Rev. Wm. Heidt. The work is a magnificent example of modern Roman Catholic Biblical scholarship, and ought to render the coup de grace to those fanatics who still maintain that the Roman Church forbids its people to study the Bible. It is a systematic exposition of Old Testament Theology—not a "History of the Religion of the O. T." Such a work is most valuable; for there are students who can tell you what P, J, E, and D stand for, or what Jeremiah taught, but who have not the faintest notion (apparently) what the Old Testament as a finished work teaches, or what the O. T. doctrine of angels, or the life to come, or sacrifices, really contains. The divisions of the work are clear: God (his nature, attributes, and the preparation for the mystery of the most Holy Trinity); creation (the spirit world, the world, man); human acts (morality, divine worship, man and God's commandments); life after death; redemption (judgment, the new Kingdom of God, the Messiah). There is a most valuable extensive bibliography at the end.

A further advantage of the work is that being Roman Catholic no apology is made for the use of the "Apocrypha"; nor is the work left hung up in the air with the last of the canonical O. T. books. We have only one complaint: why do not our Roman friends use the traditional English transliterations for O. T. proper nouns? Itaias and Jeremias are strange (they are of course Greek, not Hebrew forms); so is Tenoch. A concession is made in the use of the term Chronicles (instead of Paralipomena); we hope that eventually the other forms of proper nouns will follow suit. The rest of us will be thankful if this is done—we can use Roman books much more intelligibly! But it ought to be considered by Roman scholars anyway. The crudity of the Douay version is no longer tolerated in some circles, and the barbarous, un-English forms of personal names ought to be exchanged for the traditional ones, familiar throughout the history of English literature—though of course not exclusively used by all writers even since (let us say) Elizabethan days.—F.C.G.

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PEOPLE

CLERGY CHANGES:

CHARLES W. MAY, formerly in charge of St. John's, Durand, Mich., is now in charge of St. James, Detroit.

HARRY B. WHITLEY, at one time student pastor at the University of Nebraska, is now rector of St. Andrew's, Algonac, Mich.

LAVERNE MORGAN, formerly of Bayfield, Canada, is now in charge of St. Mark's, Marine City, Mich.

RUSSELL MURPHY, ordained deacon in June, is now junior canon at Christ Church Cathedral, St. Louis.

SILAS J. HIRTE, formerly missionary to the deaf in Milwaukee, is now rector of St. Thomas Mission to the deaf, St. Louis.

WENDELL M. PASCO, formerly rector of St. Philip's, Grand Rapids, Mich., is now chaplain at St. Augustine's College, Raleigh, N. C.

LEO M. BROWN, formerly rector of the Good Shepherd, Allegan, Mich., is now rector of St. Mark's, Coldwater, Mich.

JAMES S. COX, formerly rector of St. Paul's, Winston Salem, N. C., is now rector of Emmanuel, Baltimore, Md.

JOHN R. WYATT, secretary of college work and executive secretary of the first province, becomes rector of Trinity, Seattle, Wash., Dec. 1.

ROBERT GRIBBON, rector of Holy Cross, North Plainfield, N. J., has accepted the rectorship of Grace Church, Chillicothe, Mo., and charge of missions at Brookfield and Trenton.

ROBERT SHEERAN, formerly in charge of St. Columba's, Paauilo, and St. James', Papaaloa, is now in charge of Holy Apostles', Hilo, Hawaii.

MAURICE H. HOPSON, formerly rector of Emmanuel, Bristol, Va., was instituted rector of St. Clement's, Alexandria, Va., on Sept. 10.

EDWIN O. ROSSMAESSLER, formerly chaplain at Christ School, Arden, N. C., is now assistant at Trinity, Santa Barbara, Cal.

DEATHS:

SIDNEY WINTER, rector emeritus of St. Paul's, Owego, N. Y., died on Sept. 30.

MRS. ERNEST G. STILLMAN, churchwoman of Cornwall-on-Hudson, N. Y., died August 21.

WALTER T. H. CRIPPS, 66, associate rector of the Ascension, Pittsburgh, Pa., died Sept. 23.

MRS. HENRY FORD, 84, died in Detroit, Sept. 29. The funeral was held at St. Paul's Cathedral, Bishop Emrich conducting the service, assisted by Dean Weaver and the Rev. Hedley G. Stacey of Christ Church, Dearborn, where the Ford family often attended.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

J. HOWARD W. RHYS
Assistant at Trinity Cathedral, Trenton

In your issue of September 21, you report a statement circulated by the Episcopal Evangelical Fellowship in defense of Bishops Dun and Hall, whose recent actions have been subjects of controversy in the Church. Having read the full statement, of which the signatories include not only the nine Bishops and eight members of Seminary faculties, but also some members of The Witness staff, I think it necessary to point out that the situation is not correctly represented by the statement.

First of all, there is some question whether Prof. James Muller's study of "The Confirmation Rubric" will be accepted by all competent historians as the last word on that matter. More serious is the fact that the confirmation rubric is not the principal ground for complaint against the bishops. In the preface to the ordinal, page 529 of the Prayer Book, it is stated: "no man shall be accounted or taken to be a lawful bishop, priest, or deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal consecration or ordination."

The reading of the gospel at holy communion is and has been a function of deacons or higher orders of ministry in this Church. The laying on of hands at an ordination of a priest is and has been restricted to those already so ordained. The ministers of other communions, who acted at the invitations of the Bishops in Washington and in New Hampshire, made no claim to possess "Episcopal ordination," however valid their ministry in God's sight. This obvious fact should not have escaped so many leaders of our Church.

If we desire to make the "treasures of our Church available to all Christian people who share in the faith of the New Testament," that aim is noble. But if bishops of this Church disregard legality and constitutional procedure in their efforts to make our privileges more widely available, other Christians may well come to believe that we have no treasures to share.

CHARLES E. L. STEELE
Layman of Romulus, N. Y.

Since when has our great Church taken orders from our military as to how we must conduct services? I quote from a letter of June, 1950, from the Armed Forces Division of the National Council: "—whenever it is the custom to use a funeral pall the American flag takes precedence over the funeral pall at the burial service of a deceased veteran.—Joint Resolution 303 pertaining to the rules and customs in regard to the use of the American flag—passed 15th July, 1942, Section 3 (n). P.S.—I asked Army to send me material on the above."

When it comes to dealing out death, destruction, wilful waste and woeful want, our Brass Hats have proved themselves supreme and since the cessation of our last military operations, when they took it upon themselves to produce "a Lasting Peace," they have not been so hot. Now, lo and behold, they are reaching out to run things spiritual. To the writer the most shocking thing is that our Church has not raised one word in protest, as far as I know. There is a great principle here involved and some person or persons far more able than I should take up the cudgel over this.

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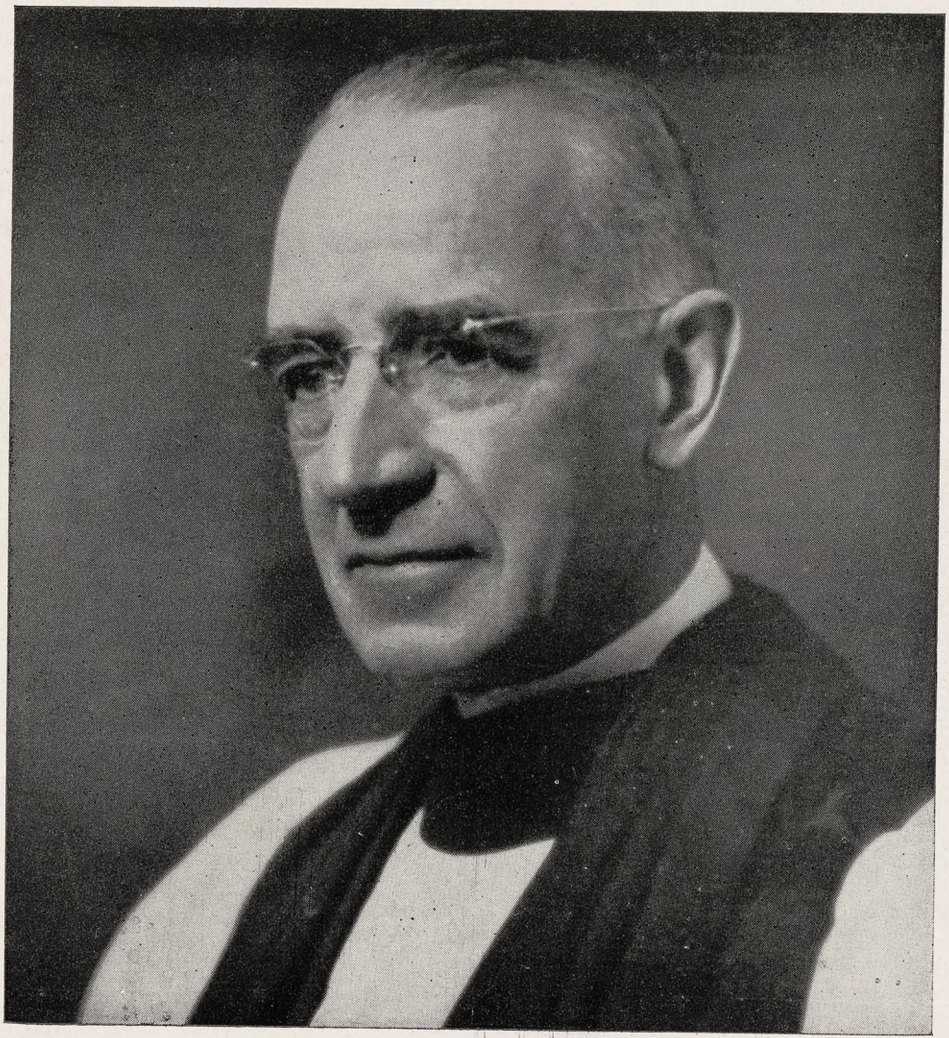
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THE
Witness

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October 26, 1950



CHARLES K. GILBERT
Retires as Bishop of New York

REMEMBRANCE OF A SCHOOL BOARD

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Bishop Hollis Calls Disunity A Witness Against Christ

The Bishop of the Church of South India Wants Christianity Demonstrated

★ "It costs very little to have unity with people on the other side of the world. My own feeling is that the real challenge is in the concrete here and now, where the scandal of disunity exists on the local scene," Arthur Michael Hollis of Madras and Moderator of the United Church of South India, told the clergy of the diocese of Missouri at the annual fall clergy conference, Oct. 2-4.

On Bishop Hollis' visit to Missouri, he preached at the morning service on Oct. 1 at Christ Church Cathedral, and at an evening service at the Church of St. Michael and St. George. His wife, a former missionary herself, addressed the fall conference of the Auxiliary.

"The whole Anglican Communion is in communion with the Old Catholic Church, but there is not one Anglican in a million for whom it makes the slightest difference. They never see an Old Catholic and they never will. It is not that this intercommunion is unimportant, but that the real problem is communion with one's neighbors in the same village. We do not want to forget the world and have narrow national Churches, but the real danger in denominational ecumenicity is that it provides a good excuse for nobody ever going anywhere.

"If the Church of South India had had to wait until the Episcopal Church of Scotland and the Presbyterians had been able to forget the history of the past 300 years, we would never have achieved our union. But it is quite evident that we in South India are helping those in Scotland, for example, to see that the problem of unity is not quite what they had thought it to be."

Bishop Hollis declared that the position adopted unanimously by the convocations of Canterbury and York with reference to the status of clergy and communicants of the Church of South India when in England probably went further than some of the members thought they were going. To admit that a bishop or presbyter, ordained in the United Church, might celebrate the holy communion when permitted so to do by a diocesan bishop was equivalent to saying that he was capable of celebrating, anywhere. Bishop Hollis objected strongly to the proviso that such permission was granted only on the understanding that such clergymen would not celebrate in churches of other communions.

The keynote of the success of the United Church of South India is the awareness that "the Church should meet as God's elect people in the power of the Holy Spirit, where we corporately may discover God's will and God's choice."

Bishop Hollis was also the headliner at the annual Old Barn Conference of the diocese of Southern Ohio, held at Camp Miami, Germantown, Ohio. He presented the task of the Church in the Far East and outlined the organization and work of the newly formed united Church.

He later visited Kenyon College where he addressed the faculty and students of Kenyon and Bexley Hall. Emphasizing that existing divisions among Christians in India are entirely "imported," and that none of the divided Churches alone could hope to Christianize that vast sub-continent, Bishop Hollis spoke of disunity as a "witness against Christ." The difficulties of translating the gospel into languages which lack many of the right words can only be overcome, he insisted, by translating it into life and action. The people of India, tragically torn by bitter religious conflicts between Islam and Hinduism, demand a demonstration that Christ can unite his own followers, and such a demonstration is now being given.

YOUNG PEOPLE MEET AT NEW HAVEN

★ Young people of the diocese of Connecticut met last weekend at St. Paul's, New Haven, with Rector Warren Traub giving the opening address. Richard Hayward of Watertown, representative on the New England youth commission, was the speaker Saturday afternoon, with Bishop Gray also a speaker. Bishop Budlong was the speaker at breakfast following the early celebration Sunday morning. The preacher at the later service was the Rev. Robert L. Curry, headmaster of Lenox School. At the dinner ending the conference the speaker was Lindley Hartwell, student at the University of Vermont, who is chairman of the national youth commission.

EPISCOPAL CHURCH NEWS

CHURCH HOSPITAL CHANGES STATUS

★ After nearly 100 years as a Church hospital, Episcopal Hospital, Philadelphia, has severed ties with the diocese of Pennsylvania, by a change in the constitution and by-laws making it a non-sectarian institution. The move was taken by the board so that the hospital would be free to receive state aid for the care of indigent patients.

For years the Thanksgiving Day offering in churches of the diocese has been given to the hospital to help meet the deficit. The salary of the chaplain was paid out of general hospital funds. Discounts to patients who are clergy or members of their family, as well as special patients sent from diocesan institutions and parishes, were taken care of by the hospitals.

The yearly offering has ranged between $25,000 and $41,000, with a special offering one year which came to $100,000 in honor of the 80th birthday of the late Bishop Taitt.

Bishop Hart will continue to appoint the clergyman to be chaplain, and he will be paid by the diocese.

One of the major benefits to the hospital under the new set-up will be the allocation of $75,000 a year from state funds. The hospital has received many bequests and gifts during its long history so that its present endowment is about $3,250,000, one of the largest in the city.

ROBERT FROST HONORED BY KENYON

★ Poet Robert Frost was honored over the weekend of October 7 by Kenyon College when a conference on the poet and reality was held. Distinguished men and women in various fields of activity attended to listen to addresses by scholars, writers, journalists. Among them were J. Donald Adams of the New York Times; Prof. Kenneth Murdock of Harvard; Prof. Marston Morse of Princeton; Novelist Walter Havighurst, who is also professor at Miami University; J. Frank Dobie, author and professor at the University of Texas; Editor John H. Crider of the Boston Herald.

Also attending and lecturing was L. A. G. Strong, British novelist and poet, who flew from England to be present.



CHRIST CHURCH, Dover, is one of several quaint churches in the Dioceses of Delaware

COUNCIL SPONSORS SEMINARS

★ The Rev. Russell Dewart, Episcopalian, hospital chaplain for the Council of Churches in Springfield, Mass., arranged a program whereby clergymen in the area could learn how to make their ministry to the sick and aged more effective. The meetings started October 16 and continue for five Monday mornings. Doctors, surgeons and social workers lecture on the crippled, cancer, hospital social service, obstetrics, child guidance, the aged and handicapped, the care of those dying. Following the morning program the clergy dine together and confer with the doctors and social workers.

BISHOP WYNN VISITS HARTFORD

★ Bishop Wynn of Ely, England, special lecturer at the Berkeley Divinity School, was the guest of honor at a tea on October 21 given by Bishop and Mrs. Budlong. The clergy of the diocese and their wives were guests. On Sunday Bishop Wynn preached at Christ Church Cathedral.

BISHOP HINES SPEAKS IN SOUTH CAROLINA

★ Bishop John E. Hines is the headliner at the annual meeting of the Auxiliary of the diocese of South Carolina, meeting at Sumter, November 7-8. Workshops led by department chairmen are features of the sessions.

NAVY IS ACCEPTING SEMINARIANS

★ The navy has announced that it is now accepting applications for probationary commissions in the naval reserve from seminary students. They can apply for the commission and then on completion of their theological training they will be commissioned lieutenants in the chaplain corps.

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SYNOD MEETS IN NEW YORK

★ The synod of the 2nd province was held at the Cathedral of St. John the Divine, New York, October 17-18, with Bishop Malcolm Peabody of Central New York opening the sessions with his address as president. College work was the special subject under consideration, with addresses by the Rev. Robert N. Rodenmayer of St. John's, Northampton, Mass.; Katherine Duffield, secretary of college work in the province; Mrs. Reinhold Niebuhr, on the faculty of Barnard; Canon Vesper Ward of the National Council's department of religious education. There was also a panel of the colleges' answer to the challenge of religion in which five leading educators took part.

The synod closed with a luncheon on the 18th at which the Presiding Bishop was the speaker.

CAMBRIDGE PARISH ADOPTS HOME

★ The Rev. Gardiner M. Day announced that the Church Service League of Christ Church, Cambridge, voted to adopt the Central Deaconess House in Berlin, Germany, which means that the organizations of the parish will assume as a special project responsibility for supplying some of the serious needs of the House. The House is a hospital of over 400 beds, established by the Lutheran Church in 1847. With the hospital is a Deaconess House in which the nurses, who are called "Sisters," are trained. The head of the hospital is Pastor Langer, who holds services in the hospital chapel and administers to the patients. Two hundred and fifty nurses live in the Deaconess' House. Not only do the nurses work in the hospital, but over one hundred perform their duties in fifty-three branch hospitals or clinics, thirty-three of which are in the Soviet sector or zone. Since the hospital stands exactly on the line of division between east and west Berlin, it is in a particularly strategic position to help patients in the Soviet zone as well as in west Berlin.

During the war the hospital lost all its household linen, such as bed linen and towels. The result, Pastor Langer writes, is that frequently the admission of patients to the hospital depends upon whether they can bring their own bed linen. As people also lost most of their bed linen during the war, this means that frequently seriously sick people cannot be received. In addition, the hospital is lacking clothing, undergarments, and uniforms for the nurses and has a continual struggle to secure enough other types of clothing, soap, and even food.

DECONSECRATE BEFORE WE MOVE IN

★ St. Thomas, North Syracuse, N. Y., which was started last spring in the veterans' room of the post office, now is conducting services in the former Roman Catholic Church, St. Rose's. The Church was deconsecrated before the Episcopalians were allowed to move in. The Rev. Paul Miller is in charge.

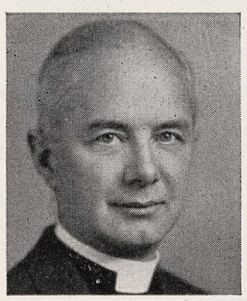
HOLY COMMUNION IN SPANISH

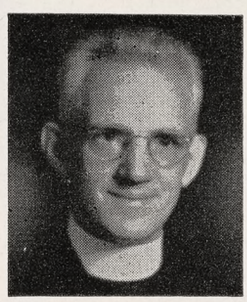
★ The service of holy communion in Spanish is being celebrated each Saturday morning at All Saints, Syracuse. Rector Frank Titus states that the program is aimed at reaching at Porto Ricans, many of whom are moving to upstate New York.

WOMAN'S AUXILIARY BOARD MEETING

★ A demonstration of the training conferences which are being held in many centers by the department of education of the National Council was a feature of the meeting of the board, held at Seabury House, October 5-9. In five sessions lectures, meditations and discussions were given by members of the department's staff; the Rev. John Huess, Prof. Reuel Howe, Canon Theodore Wedel, Canon Vesper Ward and Mrs. Dora Chaplin.

It was reported that the United Thank Offering for 1950-52 is more than $100,000 ahead of the offering at the same period in the last triennium. Appropriations were voted for a chapel for Easter School, Baguio, Philippines; St. Mark's, Honolulu, where members have been making hollow-tile bricks in their free time to aid in building a church; Centennial church at Ningpo, China, for the finishing of the interior. The church is so named because it was founded in 1848, although the diocese of Chekiang, now presided over by Bishop Kimber Den, was not organized until 1872. Appropriations were also made toward repairs of the children's home at Bella Vista, Panama; for the furnishing of a room at Delhi School of Social Work, India; completing parish house and rectory for St. James, Payette, Idaho; rebuilding a church at Dragertown, Utah; a small truck for the Navajo reservation at Fort Defiance, Arizona.







DEAN SUTER resigns as Dean of Washington Cathedral; the **REV. WILLIAM GRIME** presents book of hymns for children; **PRESIDENT CHALMERS** of Kenyon College is host to poets

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Dom Gregory Dix Leads Liturgical Day

BY
HUGH McCANDLESS

★ Dom Gregory Dix of the Anglican Order of St. Benedict was the leader of the liturgical day on October 12th, sponsored jointly by St. Ignatius' Church and St. George's, New York, and held at the latter church. A solemn liturgy and holy communion was celebrated in the morning, with the noted visitor the preacher. Following luncheon there was a demonstration of the early Christian liturgy by the Prior.

He spoke from the pulpit and as a part of his exposition a small group demonstrated in the chancel what a service of holy communion was like in the days of persecution. The participants wore modern dress, with the clergy distinguished only by stoles since there was no difference between church vestments and street clothes in these early days. Each person made his own offering of bread and wine and, in the demonstration at least, took home enough of the consecrated bread for daily private communion in the safety of his own home.

The simplicity and brevity of the service held by the very small group of "unimportant people" who in those days constituted the Church was in marked contrast to the austere magnificence of the service held in the morning, at which over 600 people had received communion.

After this demonstration, evening prayer was sung enthusiastically by the whole congregation, led by the General Seminary students under the direction of Ray Brown. At this service the lessons were read by Basil Rathbone. His diction was faultless and his sincerity obvious. However, someone had neglected to pick out lessons more suitable to the occasion than those for the day; to warn him not to begin with a few remarks, however felicitous, on the relationship of the theatre and the Church; and to teach him the formula with which to introduce and end his reading.

With this exception however the liturgical day was a masterpiece of imagination, discretion, and intelligent and friendly compromise. It lifted and united the more than one thousand church people of all groups who attended.

TRAINING GIVEN TO BISHOPS

★ From October 16 through the 20th, 24 bishops received intensive training at the College of Preacher at the hands of the staff of the department of religious education of the National Council. They were exposed to the same courses previously supplied to younger clergy at various intensive conferences.



JOHN HEUSS tackles job of teaching bishops

Bishops attending were: Armstrong, Pa.; Barth, Tenn.; Burrough, Ohio; Clairborne, Ala.; Gibson, Va.; Gunn, Southern Va.; Hall, N. H.; Henry, Western N. C.; Hines, Texas; Hubbard, Mich.; Jones, West Texas; Jones, La.; Louttit, So. Fla.; Mason, Dallas; Quarterman, No. Texas; Sawyer, Erie; Scaife, W. N. Y.; Sherman, L. I.; Smith, Iowa; Stark, Rochester; Street, Chicago; Welles, W. Mo.; West, Fla.; Whittemore, W. Mich.

Courses were given by the Rev. John Heuss; Canon Vesper Ward; Prof. Reuel L. Howe; Mrs. Dora Chaplin; Canon Theodore Wedel; Miss Charlotte Tompkins; Mrs. Theodore Wedel.

CANVASS CAVALCADE IN NEW JERSEY

★ A canvass workshop was held at Trinity Cathedral, Trenton, as the kickoff for what Bishop Gardner hopes will be the most efficient canvass ever to be held in the diocese. This dress rehearsal, at which laymen were instructed on how to present the program, is being followed with suppers in nine centers, called the Canvass Cavalcade, at which officers of departments will present phases of Church work in brief talks.

Writes Bishop Gardner: "Canvassers, properly trained this year, will seek much more than pledges. They will stress the needs of the Church and we can assure parents everywhere that there is no greater need than that which can be answered by priests who will promise, in the sight of God, to do all that he asks them for his people."

MORTON O. NACE AT BERKELEY

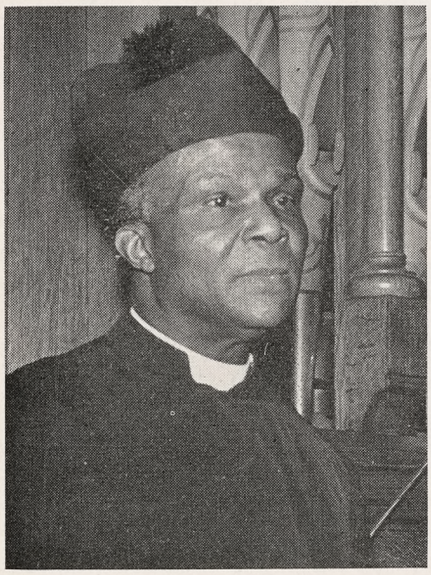
★ Morton O. Mace, general secretary of the Brotherhood of St. Andrew will address the faculty and students of the Berkeley Divinity School on October 26th on parochial administration and laymen's work.

He recently became head of the Brotherhood and has elaborate plans for expansion.

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BISHOP E. T. DEMBY ISSUES WARNING

★ Bishop Demby, retired suffragan of Arkansas, speaking in Buffalo, said that Negroes in the United States are turning to the Mohammedan religion.



OSMOND H. BROWN is honored by St. Philip's, Buffalo, where he has served as rector for many years

He attributed it to the failure of the majority of Christians to live the ideals they profess. The 81 - year - old Bishop was the preacher at a community service in honor of the Rev. Osmond H. Brown, rector of St. Philip's.

SUPREME COURT TEST ON MELISH CASE

★ The Rev. John Howard Melish announced on October 18 that he will carry the fight to be reinstated as rector of Holy Trinity, Brooklyn, to the U. S. Supreme Court. The statement was signed by Dr. Melish and Lewis Reynolds, senior warden.

"Our decision," said the statement, "is something more than that of one injured pastor or of a congregation deprived of its fundamental rights. It is, we believe, the expression of the religious community's concern that a principle essential to the very fabric of the democratic structure of the Protestant Episcopal Church and the United States of America itself, is here at stake. We believe that the right to preach the Christian faith itself —its vitality, its freedom, its opportunity—all are involved in this case. Under God, humbly and prayerfully, we take this action in the faith that it will help contribute to the integrity and the vitality of true Christian witness within the United States and before the eyes of the world."

CHILDREN'S CHAPEL AT SEWICKLEY

★ A unique kindergarten chapel was recently dedicated at St. Stephen's, Sewickley, Pa., by the rector, the Rev. Benedict Williams. It is a memorial to Charles Thompson, and was given by his parents. The dedication culminates a year of work and planning and the result is one of the finest hand-wrought projects of its type in the country. Everything was built to kindergarten scale; the altar, the benches, railings, archway.

The building of the chapel carries an interesting story of imagination, creation and persistence on the part of the donors. Shortly after their son's death the Thompsons began thinking of some sort of memorial which would be lasting and which would tie closely to Charlie's age group. While in Maine, they talked with the Rev. Leverett Davis of Christ Church in Exeter, N. H., who told them of a children's chapel in his church. That started the process and Mr. Thompson immediately began drawing up a set of plans. He had no model nor pattern to follow—all of the work is based upon original ideas. He set about finding the wood for the job and located some 20 year old cherry —wood that had been originally intended for pattern work. He later had to supplement his stock with some specially treated cherry that he found would match the original quantity.

Moving the wood into their basement, Mr. and Mrs. Thompson began the long arduous job of cutting, fitting, sawing, sanding, and planning. It took all winter and most of the summer.

The little altar had to be a perfect fit. Mr. Thompson tested the benches on children of kindergarten age to see that they were the right size. The work went on. From time to time, amateur helpers dropped in, notably Warren Wadsworth, and the project was finally completed very late at night before the deadline.

At either side of the altar are two of the loveliest stained glass windows ever seen in such a chapel. One depicts Moses being found in the bullrushes, and the other the Nativity scene. The Thompsons visited Boston and personally worked out the details of the windows. A permanent organ for the little chapel will be given by Mrs. Charles A. Painter, Jr., who is Mrs. Thompson's mother.

Mrs. Thompson has ordered material for vestments for a "two-man" choir or servers group and similar robing for a crucifer.

IMPORTANT DATES IN NEW YORK

★ There are four important dates coming up in the diocese of New York. On October 28th at 4 there will be a service of thanksgiving at the Cathedral of St. John the Divine for the leadership of Bishop Gilbert. On the 30th a dinner will be held in his honor. Bishop Donegan will be installed as the Bishop of New York on November 18. On the 27th the annual clergy quiet day will be held.

NEW YORK SCHOOL OF RELIGION

★ The board of religious education of the diocese of New York is sponsoring a school at General Seminary on Monday evenings from October 16 through November 20th. The chairman is the Rev. Leslie Lang and courses are offered by the Rev'ds F. C. Leeming, Robert S. Bosher, Richard L. Harbour, J. Willard Yoder, Paul Moore, Paul C. Weed Jr., Hanford L. King Jr., John D. Wing Jr.

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EDITORIALS

Souls and Saints

WHO wants to be a saint? "Heaven forbid," says the average modern whose ideas on the subject are not apt to be very flattering. One reason for this general bias is the all-too-familiar fact that the Christian measure of a man has been replaced by the American success standards in terms of Cadillacs and mink coats. Our real treasure today is elsewhere than Christ. But it is also true that no one wants to be a saint because some of the so-called saints in our churches are not very interesting or exciting. We have not sold the world of our day on the heroic and contagious quality of the Christian life at its best. Hence it is that many people are prone to think of saints as anemic souls living outside the main stream of human existence. And yet nothing could be more false.

The gospel and epistle picture of a saint certainly contradicts some of our contemporary illusions. There the saints were men and women who turned the world upside down. They defied emperors and cruel death out of convictions that were worth dying for. Like their Lord before them they claimed the world for the reign of God on earth. And there have been others like them in every day and age since, heirs of Christ, the saints of God, lights of the world, and the salt of the earth in their several generations.

In the New Testament we are all called to be saints, that is, devoted followers of Christ. In brief, to be a saint means the imitation of Christ. God helping us, it is to have more and more of his mind who is the supremely good and the world's salvation. And this, says the gospel, is the Christian calling for all mankind, this is really the life. Hence our Church is on the right track when it remembers all the faithful departed on All Saints' Day. All who have gone before us as well as we of this generation are called to this vocation.

To be sure, some have excelled exceedingly in becoming saints. Their names live on, and there are other names too, lost in time but written in eternity. These were not always canonized by the Church—but they were known to God, they were the pure in heart, the peacemakers and the merciful. Indeed we would question Rome's claim to canonize at all: in truth who but God himself can do this? Nor would we always agree with the Roman definition of a saint, an example of which was given the world this very summer. Instead we would offer as candidates giants of character like Schweitzer and Kagawa, yes, even one who while not a Christian was not far from the Kingdom, the saintly Gandhi. In our own time we can point with pride to great souls like these who represent something of the fullness of Christ and are examples of the possibilities of human life in him.

★

"QUOTES"

I PLEAD with you for all that makes strong citizens. First, clear convictions, deep, careful, patient study of the government under which we live, until you not merely believe it is the best in the world, but know why you believe. And then a clear conscience, as much ashamed of public as of private sin, as ready to hate and rehate and vote down corruption in the state, in your own party as you would be in your own store or church; as ready to bring the one as the other to the judgment of a living God.

And then unselfishness. An earnest and exalted sense that you are for the land, and not alone the land for you; something of the self-sacrifice which they showed who died for us from '61 to '65.

And then activity; the readiness to wake and watch and do a citizen's work, untiringly, counting it as base not to vote at an election, not to work against a bad official, or to work for a good one, as it would have been to shirk a battle in the war.

Such a strong citizenship let there be among us; such knightly doing of our duties on the fields of peace.—PHILLIPS BROOKS

★

Faith and Works

THE other day, in the window of a Roman Catholic book store, we saw a poem, suitably framed, entitled "The Father of a Nun" which fascinated us. We wish we could remember the whole, but we quote the last two verses which sum up in a devastating manner much which passes for Roman Catholic thinking today. The author, stating frankly that he was no better than he should be, ended with this revealing conclusion:

"And since to err is human,
There's a lot that's on the slate
That I'll have to account for
When I reach the Golden Gate.

"But I am not a-worrying
About the things that I have done;
I'll just whisper to St. Peter,
'I'm the Father of a nun.'"

Aside from wondering how surprised St. Peter would be at this information we began to consider how this negated St. James: "Faith without works is dead." Our impish impulse was to send a copy to The New Yorker but aside from dubiety about its publication came the realization that this was

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far too serious a contribution to that weekly.

Sometimes we are accused of criticizing the Romanists too strongly; we offer this in extenuation. Can it be possible that a biological function is a passport to heaven? We doubt if it is as simple as that. Possibly good propaganda—but can Roman Catholics be so desperate as to offer this sort?

Charles Kendall Gilbert

BY
WILBUR L. CASWELL
Rector of St. Paul's, Yonkers, N. Y.

IN an essay directed against the English dissenters, Matthew Arnold coined a phrase to describe some of their ecclesiastical officials which, I fear, might aptly be applied to a few—fewer now than ever before—of our bishops. He called them decorative inutilities. The phrase occurs to me because it is so directly the opposite of a great Bishop of New York who retires from active service on October 28th. The Right Reverend Charles K. Gilbert could probably not be called decorative even by his most devoted admirers, and the ornaments which appertain to the episcopacy have never interested him. And from the day of his ordination he has been an active prophet of righteousness, never content until he had made some effort to bring his prophetic utterances to some practical conclusion. He believes that the preacher of the Christian gospel must strive to make its principles effective in every department of human life. One is almost tempted to apply to him Samuel Crothers' characterization of Sir Philip Sidney: "Every time he heard of a good war, he went to it."

Those of us whose memory includes the past thirty years of the history of the diocese of New York have not forgotten his courageous leadership as secretary of the diocesan social service commission. In those days it took courage to offer a Christian protest against the witch-hunting hysteria after the first world war, to support the demands of labor for the many rights it did not then enjoy, and to insist upon some necessary reforms which most conservatives regarded as socialistic. Influential clergy and laymen, devoted to the status quo, were among his violent opponents. The social service commission had a voice which was heard throughout the city and diocese, for its secretary never forgot that we are taught to pray that God's Kingdom may come on earth, and he knew that Christian men and women in the hands of God are the chief instruments for the fulfillment of that prayer.

As Bishop

SINCE his becoming the chief diocesan of New York he has achieved much that has not been publicly attributed to him or to his leadership. He has never been interested in public praise, and is content to know that things are done, whoever may get the credit. And obviously the function of a spiritual pastor of a diocese is radically different from that of a secretary of a social service commission. But Bishop Gilbert has never tempered his prophetic demand for civic righteousness and social justice, though he has not sought for it head-line publicity.

He has always been truly a "bishop of the Church of God" more concerned over the interests of that great Church than over the promulgation of the particular tenets of his own denomination. Always a loyal Episcopalian, he believes that he is most loyal by cooperating wherever possible with other Christians who share his religious and social ideals. Many years ago Coleridge warned Christians against a sin which perhaps by their very position is a special temptation of bishops. Frederick Robertson borrowed Coleridge's words for the eloquent conclusion of a great sermon on "The Religious Non-Observance of the Sabbath," in which he said that if England were punished by God, it would not be because trains ran on Sunday, or working-men were permitted amusement, but "because we are selfish men, and love our party more than our Church, and our Church more than our Christianity, and our Christianity more than truth, and ourselves more than all." Once again, as in my first sentence, I have ventured to describe the Bishop of New York by asserting what he emphatically is not.

He has always been interested in the New York Federation of Churches, and his election as president of the Council of Churches, into which the Federation has developed, is an indication of how his fellow Christians appreciate and value his ecumenical spirit.

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He has followed the custom of his predecessor, Bishop Manning, in authorizing the use of the Cathedral for special services of an interdenominational character, with officers of the Council of Churches or other interdenominational agencies in the chancel and the pulpit. Reformation Sunday, for instance, is usually so observed. And on Labor Sunday there is often in the pulpit a layman who proclaims the Christian principles which must govern the Church's attitude toward labor.

On the other hand, Bishop Gilbert has realized the importance of recognizing the kinship between our Church and the Eastern Orthodox Churches. Many of them are affiliated with the World Council of Churches, and with us, they are Protestant in the truest sense of the word, though they do not wish to use the term. Bishops and priests of those Churches have frequently participated in the Cathedral services, and Bishop Gilbert has cooperated with them in the raising of necessary funds for some of their impoverished churches. The Serbian Church has awarded him its highest honor, the Order of Joanikie.

Diocese Well Organized

IT would be impossible to enumerate the accomplishments of Bishop Gilbert during his brief service as diocesan. One of the most important is his inauguration of the "Cornerstone Campaign," the purpose of which is the raising of funds for the economical construction of "pre-engineered" —not exactly pre-fabricated—churches and parish houses for missions that have long been struggling with inadequate accommodations for their members. While the entire amount required has not yet been raised, several satisfactory buildings have already been erected, and those who see them will wish to continue and complete this work as rapidly as possible.

Much constructive work has been done to the Cathedral structure. The window of the sports bay has been installed, and the old synod house, which must remain until it is possible to construct the southern bay of the Cathedral, is under reconstruction to make it a really attractive building. A private residence has been contributed to the diocese as a retreat house. A commission for the study of the needs of the aged has been organized, and is now at work, as well as a commission for work among the college students, never adequately organized in a city with so many institutions of learning. Surely Bishop Donegan, his successor, inherits a finely organized diocese, and has in his hands efficient instruments for the expansion of diocesan activities—religious, charitable, financial.

New York is a large diocese, with both extremes of churchmanship well represented in large and influential churches. But there has probably never existed the unity of spirit which has been evident during the episcopate of Charles Gilbert. He is distinctively an "Evangelical" in every sense of the word. But he appreciates and values the contributions which may be, and are made, by those of other types of thought and practice. He believes that the Church can advance most effectively by complete loyalty to the spirit of the Book of Common Prayer, which however must always be regarded as a living, vital, sincere expression of the religious aspirations of the people, and never permitted to freeze—to mix a figure—into a chain of bondage. And he insists that the faith of the Church is dead indeed if it is not manifested in effective work for the children of God.

Every Churchman must be deeply grateful for these years of Bishop Gilbert's episcopate, and for the abiding influence which they must have upon the future of the diocese of New York and the whole Christian Church.

Talking It Over

BY

W. B. SPOFFORD SR.

THIS is a memorable week in the diocese of New York. This Saturday afternoon a service of thanksgiving for the leadership of Bishop Gilbert will be held at the Cathedral of St. John the Divine. On Monday evening a dinner in his honor will be held. I do not want the occasion to pass without underscoring all that Wilbur Caswell says about my friend of many years.

When the editorial office of The Witness was moved to New York we were given space in the old diocesan house on Lafayette Street. On another floor was the dreary office of the social service commission, but while the office was gloomy it was brightened by its secretary, Charles Gilbert. He was, indeed, a forthright champion of unpopular causes who was never deterred from his Christian witness by men in high places, some of whom were on his board. The strike of paper box makers comes vividly to mind. It was in those days when labor had to fight inch by inch, with few outside friends. These particular workers—men, women and children—were working for low wages under terrible conditions—more of them than not in sub-sub-basements with no light or sanitary facilities. Three of us went to work; Charles Gilbert as the official representative of the diocese of New York; James Myers as the social service secretary of the Federal Council of

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Churches; myself as the secretary of the Church League for Industrial Democracy. We investigated; we issued reports and releases to the papers; we were a factor in the winning of a long and bitter strike. Through it all tremendous pressure was placed on Charles Gilbert, which he met, more often than not, by converting his accusers by his unheated presentation of facts.

Another little incident revealed the man. The C.L.I.D. in those days sponsored forums at General Conventions. When plans were announced for the 1937 Cincinnati convention, an organization came into being, headed by Merwin K. Hart, with the sole purpose of preventing these meetings. Bishop Manning—without I am sure knowing too much about Mr. Hart and what he stood for—was enlisted as the spokesman for this group and for months not only the Church magazines, but the secular papers as well, were filled with the controversy. The forums were held, with Bishop Gilbert, then Suffragan of New York, the chairman of the meeting at which the speaker was Norman Thomas, in days when this leader of the Socialist party was not as popular with people in power as he now is. It took courage of the first order for the Suffragan of New York to defy the Diocesan of New York, but there was not the slightest hesitation on the part of Charles Gilbert.

Many similar instances of his courage, springing from his deep religious convictions that make him the champion of the least of the brethren, could be given but perhaps these two give the caliber of the man.

Another side of the man was revealed to me by the summers when we were neighbors at Dell-in-Heath, Mass. This resort center, now so popular with many of the Churches, was discovered by Dr. Howard Robbins. One of the first to go there was Bishop Gilbert. The story of his accomplishments as a builder has been presented in this paper before, so will not be repeated beyond saying that he bought an old tumbled down grist mill; went to work, single handed, with a sledge hammer, saw, hammer and nails and built what is now one of the show places of the colony. What is more, he furnished it with tables, desks, chairs, made with his own hands in the workshop which is his pride and joy. That shop, and his garden from which, in the late summer, comes the corn, the tomatoes, the potatoes that are roasted over the grill beside the brook that feeds the lovely pond beside his house. And it is this Charles Gilbert, I suspect, that is the real one rather than the champion of unpopular causes. But that a man who, above everything, loves simplicity and peace can be a militant fighter for the underprivileged puts him, in my book, among the great leaders of our day.

The Episcopal Church — What's Wrong?

BY
HYATT HOWE WAGGONER
Professor at Kansas City University

(Continued from Last Week)

THERE is an article in the April issue of The Hibbert Journal that I think every clergyman in the Church ought to be asked to read, and to reread, and to comment on from the pulpit. Called "How the Roman Catholic Church Makes Converts," the article is a masterly summary by a Presbyterian of the weaknesses in the various Protestant Churches that drive so many of the highly educated and thoughtful into Romanism. And what are those weaknesses? There are many, as the author, Prof. H. L. Stewart of Dalhousie University, makes clear; but they are all aspects of one great, pervading weakness: secularization, loss of the inner meaning, loss, in short, of faith. It is this loss of the Church's very reason for existence that has reduced most of modern Protestantism to futility and inanity, a mockery and an empty shell, supposedly dedicated to a purpose in which it no longer believes, and searching desperately (look at the ads on the church page of the paper any Saturday) for some new reason to justify its existence. Seeking to protect their jobs, ministers become popular lecturers, amateur psychologists, amateur sociologists, scanners of the headlines for currently interesting topics on which to preach.

To the extent to which this indictment by Prof. Stewart is true of any Church, it seems to be clear that that Church is already spiritually dead and ought to be allowed to die naturally: it does not deserve our support. Social service work can be and is done more efficiently by organizations especially equipped for it, and adult education can be better carried on by the universities and their

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adult education programs. We do not need the Church if it is just one more service organization. And we shall need it even less in the future, if I read the signs of the times aright, for government is increasingly going to see to it that everyone is indoctrinated with the dogmas of the secular religion — nationalism, democracy, pragmatism, progress.

Now I do not think that this indictment—that the Church is becoming merely one of the state's propaganda arms, an instrument for the dissemination of the doctrines of the popular culture which is our substitute for the Christian religion that gave unity and purpose to the civilization of the Middle Ages—I do not think that this terrible indictment applies as much to our Church as to some others. But who is to say that it does not apply at all? And if it does apply, what are the peculiarly Episcopalian features of this pervasive secularization, this creeping death in Christ's Church?

Conformists

WE all know, do we not, the high-powered preacher in the large-city parish who week after week preaches just what the congregation wants to hear? And what is it that Episcopalian congregations want to hear? Well, being what they are by and large, they want to hear, in this year of our Lord 1950, how evil and selfish labor is. So it is, in a sense, and so is capital: all men are sinners before God. They want to hear attacks on Communists. I for one am sure the Communists deserve most of the attacks; but if, as one of our bishops recently said, the Church must dedicate itself to defeating Communism, then again it has become an arm of the state, for the announced purpose of our government is to defeat Communism, so that Church and state do not differ in their aims. They want to hear attacks on Mrs. Roosevelt. Perhaps she ought to be attacked at times, but it would convince me that the attacks were motivated by an attempt to interpret Christian doctrine rather than an attempt to please a conservative congregation if, just once in a while, I could hear such an attack followed by another on, say, Senator Wherry or Senator McCarthy. They want to hear attacks on Roman Catholics, who are, it is said, both "superstitious" and "dangerous to democracy." But if Episcopalians had more of the "superstition" of our Roman brothers, the Church might not be the adjunct to the Rotary Club that it too often is. And which is finally more important to Christians anyway, Christianity or our capitalist democracy? Christianity has already outlasted several different social systems, and I think we are safe in assuming that it will outlast all those that we now know. To deify any particular social arrangement is to be guilty of idol worship. They want to be indirectly flattered by hearing the more violent sins strongly denounced. For from these they are quite safe, and being told to feel strongly about them has the effect of stimulating a pleasantly self-righteous glow. How many Episcopalians are in imminent danger of committing murder or rape, and how many Episcopalian gangsters have you heard of?

The priests who take this line—and each of us could name some—are of course usually enormously successful if they are effective speakers and have pleasant personalities. Most frequently in my experience—though I confess that my experience on this point may be untypical—they are either broad Church or low Church or both. Sunday after Sunday they say what the very best people in the community want to hear. Sunday after Sunday they praise democracy, education, and modern drugs; attack superstition, ignorance, and poverty; denounce gangsterism and arson; and recommend good will and larger pledges for the new parish house or what-not. They are inclined to make radical reinterpretations of the creeds when they talk to confirmation classes or to individuals, though they repeat the familiar words without change of expression every Sunday. They are apt to be either entirely unacquainted with the new theology—the new orthodoxy as it is sometimes called—or they know just enough about it to know that they disapprove of it. They lean heavily on popular magazines, newspapers, and second-rate sentimental literature for sermon material.

Now I think I may have laid myself open to serious misinterpretation at this point. If what I have been saying seems to imply that the rectors who preach out of The Reader's Digest and so please the big butter and egg men in their congregations would be doing much better if they preached out of, say, The Nation and so said what our left-wing liberals want to hear, I have expressed myself poorly. The Christian religion was not designed as a bulwark for any political party, or for any particular form of government, or for any special social arrangement. It cannot be a tail on any kite, radical or conservative, and be true to itself. It offers no detailed blue-print for society; rather it prescribes certain general ends. There may well be legitimate difference of opinion between Christians about how best to achieve those ends. It is, I take it, not only inevitable but even desirable that Christians should differ among themselves in their politics: no political party has a monopoly on the truth or ever completely lives up to Christian principles. To take

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one example—as Christians, we must be concerned about housing for the poor; but how best to achieve better housing for them is not specified in the gospels or in Church tradition.

The True Purpose

ALL that I am saying, really, is that the subordination of the Church's proper message and function to some worldly, though often good, end is very common in our parishes; and it is fatal. The proper end of the Church is to preserve and spread faith in Christ as the way, the truth, and the life; and when this faith is not kept where it belongs, in the very center, the Church becomes spiritually dead and socially non-essential if not useless; for apart from guarding and spreading the faith and providing the direction and means of worship, there is nothing that the Church does that cannot be done as well or better by some other organization. Clergymen who do not believe this should get out of the Church and into some more congenial work—social service, or fund-raising for the community chest; or they should get out of the Episcopalian Church and join the Unitarians, who officially welcome non-theistic members and who look upon Jesus of Nazareth as just another inspiring moral teacher.

But what, you may say, of the growing High Church movement? Surely what you have been saying does not apply there? No, perhaps in part it does not. But even here we Episcopalians have no grounds for complacency—though in my personal view there are perhaps grounds for hope. For to what extent, would you say, is the High Church movement a largely aesthetic thing, or a movement merely toward Rome rather than back to the great traditions of our own Church, with its central position between Romanism and Protestantism? To what extent, would you say, do the forms of worship become more important than the content they symbolize in many High Church parishes? A remark I have very commonly heard after a very High Church service is not, what one hears after a Low Church service, "Wasn't the sermon interesting?" but "Wasn't it a beautiful service?" Both remarks are almost equally beside the point. The High Church movement attracts too many effeminate young men, too many aesthetes who are more aesthetic than Christian, too many formalists.

And so I say that what is wrong with the Episcopal Church as far as the clergy is concerned can be summed up under two headings. First, among the modernist, liberal, social gospel clergy, subordination of the Church's true and essential function to some other end, either, most often, to flattering the prejudices of the well-to-do, or, often at the same time, working for popular "good causes." Second, especially among some of the High Church clergy, subordinating the spirit and intent of the Gospel to the semi-aesthetic requirements of a "beautiful service"—or even losing the spirit entirely in a sort of mechanical ritualism. In both cases the thing the Church exists for is lost or weakened.

Happy Associations

BY

WILLIAM P. BARNDS

ONE of my early childhood memories is that of my mother reading to us children from a book of Bible stories called "Happy Sundays With the Bible." We enjoyed those stories and looked forward to them.

It is very important that both children and adults form happy emotional attachments for religious practices. One sometimes hears a person say that he had to go to church as a boy and got fed up with it and now does not want to go. Assuming that what he says is true (one often wonders!) it is unfortunate that his early associations with religion were not pleasant. Had they been he might still enjoy the Church.

Some people have such a limited contact with the Church that they connect it with the sad and gloomy because they go only when a funeral is in progress. If they were deeply imbued with the spirit of the Church and really loved the Church, even the burial service might have for them a solemn, poignant joy.

So go to church when you are especially happy, on joyful anniversaries, and form pleasant associations with the Church's practices and observances. Help the children to enjoy the Church and in later years they will be all the more happy in it and can honestly sing "I love thy kingdom, Lord."



TOM BARRETT
who will soon
be back with
more Adventures
of Mr. Entwhistle.
The first will
be about the
New Curate

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Remembrance of a School Board

BY
GEORGE L. CADIGAN
Rector, St. Paul's Church, Rochester, New York

THE school board consisted of six duly elected members with the mayor, ex-officio, serving as chairman. The mayor had been mayor for several years, and there seemed little likelihood that his office would be occupied soon by another. He never could have measured up to the pattern of a one-time New Jersey mayor, but he was reminiscent of him and he had a good machine. He was a hot-headed son of Erin with limited intelligence and an avowed hostility for the more cultured persons of the city. Naturally, he was strongly liked and disliked. I liked him too until we got into the fight. He had many enemies and he always remembered them.

The school superintendent was a graduate of Teacher's College in New York. He was an admirable person. In the later times of deep tension he bore himself with an amazing serenity. It was perhaps more difficult for his family who later were subjected to much crudeness and cruelness. The superintendent was a progressive and thoughtful leader in his field. It is a mystery how the board came to choose him. He did have an Irish name and perhaps his election can be explained by a remark once overheard, "with that name we thought he was one of us." Under the city charter the superintendent was not a member of the school board.

One member of the board was an outstanding doctor, an ear, nose and throat specialist. He was a Vermonter and had much of the kindliness and toughness of the Yankee.

A second member was a brilliant, affable young lawyer. He was Irish too, and with much intestinal fortitude. He had to have it to stand out against the rest. Both these professional men were to comprehend personally the cost of a struggle for truth.

A third member was an attractive young mother, a daughter of a first family and a member of the parish where I served. These first three were individuals of mature disinterestedness whose chief concerns were the children and the school system. Therefore, they labored for the educational policies advocated by the superintendent.

NOTE:—The occurrences in this paper, while based upon actual happenings, have of necessity been abbreviated; and all of the details, because of the limits of space, have not been included. All quotations used are not an attempt to repeat exact statements but do relate the substance of the thought as they are remembered. Written from the point of view of a clergyman, the facts stressed have particular reference to his responsibility to the community.

The other three members voted solidly together against the superintendent. In this group was a medical man who was not on the staff of the local hospital. A second member was a young man who, the mayor constantly reminded us, was "a graduate of the greatest university." He had also served as an officer during the last war. Some years previously he had been convicted in the criminal court on a charge involving race booking operations. He was clever and therefore the more dangerous. The forebears of both these men were from the old country. My own father came from County Cork and perhaps that is why I happened to get mixed up in this thing. Last of all there was a French-American who was an insurance agent. The mayor decided all issues by casting his ballot with this second group. This was the school board who were directly and indirectly responsible for the moral and intellectual welfare of our children.

I am given to think of myself as a rather quiet person chiefly interested in the pastoral ministry. It was a little awing and a little terrifying also, to find myself suddenly plunged into a maelstrom. I had known very little about the situation until I attended a school board meeting at the suggestion of the lady member. There were about a dozen other spectators present. Visitors to the meetings without previous permission could not speak from the floor. I understood from the beginning why I had been urged to attend. Every policy or issue that seemed to have merit was defeated 4-3. Once the mayor rose to exclaim, "Mr. superintendent, I have no confidence in you whatsoever, and I am going to get you out of town." The superintendent did not reply and I thought of his wife and children. Earlier that day I had visited his eleven-year old daughter confined in the hospital with a malignancy of the bone. The superintendent advocated a measure to encourage further study for the school faculties. It was defeated 4-3. The superintendent advocated a measure to increase teachers' salaries. It was defeated 4-3. The "university graduate" minus tie and coat, rose to move that the city borrow several thousands of dollars to increase the seating capacity of the high school football stadium. The motion was carried 4-3. The insurance man said, "I did not get elected to this board for nothing. I would like to write the

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fire insurance for all the public school property." The scheme was put in a motion by the doctor, the one not on the hospital staff. It was seconded by the former bookie, the "university graduate," and the vote was 4-3 in favor of the motion. The same doctor then moved that a vocational training school teacher be replaced by a man who was a good friend of his.

The superintendent said, "Does your friend have any scientific training?"

The doctor said, "No, but he can learn electricity rather quickly." The accredited teacher was replaced by the doctor's friend. The vote was 4-3. I was inclined to think that all this was a dream, but afterward I was sick to my stomach.

Ministers Take Action

A FEW days later the ministers' association, whose membership included all the Protestant clergy in the city, held its regular meeting. It happened to be my year to serve as president. I spoke of the school board meeting and queried as to what we might do to serve the superintendent. Two of us were commissioned to write the mayor a letter, but I knew it would not be enough.

We wrote the letter setting forth our concerns and grievances. It was a documented manuscript inasmuch as we had discovered that the minutes of the school board were available for public study. The letter also regretted that the school board was not above political concerns, that the educational standards of the school system were low, that the actions of the school board were demoralizing to faculty, students, and parents and that it was our considered opinion that the superintendent of schools was a competent and praiseworthy individual who should be retained for the good of the entire community. A special meeting of the ministers' association was called and the letter was signed by every Protestant clergyman in the city. I suggested that we make an appointment with the mayor and read him the communication, rather than mail it to him. With much difficulty the appointment was made, for the mayor wanted to delay seeing us until after the coming election.

Prior to the hour of the meeting with the mayor the clergy met and discussed further implications of our intentions. Only one clergyman had "another engagement." My admiration for all these men was great. I knew that my people would back me up. It was not that clear for these others and as the affair was dynamite some of them could have been required to resign their pulpits. After we had prayed together we walked in a body to the city hall. I remember that we were rather quiet and somehow I found myself thinking of Martin Luther.

As president of the group I read the letter to the mayor. Because he is deaf I had to shout. He heard me to the end and when I looked up at him his hand was still cupped over his ear, but his face was almost purple. Then he lost his temper and said many things which a shrewd politician never says. In the midst of his outburst he called upon Christ to witness to his integrity. He even opened his journal and showed us a notation to tell the insurance agent not to solicit the public school business. We wrote it all down afterward and if we had ever used it against him it would have been his death warrant as a politician. The meeting ended with our demanding a reply within three days to the charges written, or else the letter would be published. He did not commit himself as to his intentions but said, "I am in the midst of a political campaign."

The Newspapers

WE did not hear from the mayor. The Unitarian minister and I spent one hour with the city editor urging him to print our letter with all our names attached.

He was reticent to touch it.

I said, "If you will not publish it as news, will you permit us to buy space and print it as an advertisement?"

The city editor said, "I will have to refer the matter to the staff and owners and I will give you an answer within two days."

I said, "If it does not get in your paper we will give the whole story to the newspaper in the next city." I wondered as we left his office if I should have made that remark. Neither of us believed the letter would be printed, but I remember feeling a little afraid lest it should be.

The third day after, the Unitarian minister called me on the telephone. He said, "Have you seen the paper?"

I said, "No!" and was already on my way downtown, as I could not wait for the regular delivery. I bought a paper and did not have to hunt for the item. It had made two headlines in the front page. My heart jumped. I knew it was wrong to underestimate the mayor's machine and that the fight had just begun.

In the next few days I learned the pain of receiving anonymous letters and telephone calls. There were rewards too, the greatest being a visit from a group of high school students who were members of the national honor association. Their spokesmen were a Colored girl and a Jewish boy, the latter the class valedictorian. They wanted to help. The Jewish boy had already gained permission from the school board to address publicly its next meeting. They could not have known what he wanted to tell them. He

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asked me if the school board had power to keep him from graduating.

The next Sunday most of the clergy preached about this community problem. I chose as my text these words of the Psalmist, "Unless the Lord keep the city, the watchman watcheth but in vain." Before Sunday lunch was over the city editor had me on the telephone to say that they were going to print the entire sermon. They did and again it was on the front page. My respect for the paper was increasing. The following days and nights remained charged with tension and with fear and joy all intermingled. We learned what a scandalous weekly paper could print by way of defamation and we were warned that the clergy should remain at their altars and keep out of civic affairs.

The next school board meeting came, but now the spectators were not sparse. The hall was jammed. People sat in the window sills and stood along the walls and in the aisles. A squad of police were present. The meeting began quietly enough, although it was the quietness before a storm. Routine matters were dispensed with quickly and as part of the routine the Jewish boy was given leave to speak. He spoke from a manuscript and beautifully. Later I was accused of having written the speech. I wished I might have claimed it, but it was all his own. He represented the thinking students of the high school and you could sense his personal longing for sound teaching and learning. Suddenly he was interrupted by the "university graduate," the former bookie, still coatless and tieless.

He said, "How long do we have to listen to this stuff?"

The mayor said, "Let him speak."

The crowd would not have permitted him to stop. The boy resumed but now he had discarded his manuscript and spoke extemporaneously, passionately and more beautifully than before. He finished and sat down shaking all over. The crowd roared approval but I was worrying about his diploma.

The mayor rose. His face was flushed. He was very angry and I do not think he knew what he was saying. There was much noise and confusion. But suddenly we heard him calling upon Christ again. Then referring to the Jewish boy, I thought he said, "If this young man were of a different faith, he would not talk like this." Another remembers it this way, "Those people who are putting you up to this do not worship at the same altar that you do."

But behind me the young Colored girl was on her feet almost screaming above the din. "Mr. Mayor! Mr. Mayor! Is there no religious freedom in this city?"

The meeting, threatening to become a mob scene, was abruptly adjourned. The police moved into the room and we walked out into the dark to let the cool night air chill and still the fiery dust of the brain. I knew that if I had witnessed all this on the stage or in the motion pictures I would have thought, "This is good drama, but it is overdrawn."

The next week the local elections took place. The mayor was defeated.

The moral to this remembrance: the forces of evil never sleepeth and once you stick your neck out you have to leave it out.

Easy Street

BY

CORWIN C. ROACH

Dean of Bexley Hall

The way is easy.—Mt. 7:13

PICTURE a wide boulevard with no restrictions. It has no white lines, no traffic lights, no warning signs. A motorist is free to drive as he pleases, at any speed, in any direction. He need make no signals nor observe any rules. That would appear to be a very easy road to drive on but at second thought it would task the powers of the most experienced motorist. Such an "easy street" would prove a death-trap for any driver foolhardy enough to venture upon it.

Yet men who would not drive their own cars under such conditions are willing, even eager, to lead laissez-faire lives, devoid of any economic, social or moral restraints. They want the boulevard wide and easy and they do not heed Jesus' warnings that such a road can lead only to destruction. Because men wanted to get on easy street we had the depression of 1929 and the world war a decade later. How long will it take humanity to learn the lesson of safety first in the things of the spirit, that the hard way, the road which is restricted and regulated, is after all the easy and the safe way?

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The story of a woman's Christmas gift and its accomplishments.

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The Witness

TUNKHANNOCK PENNA.

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EPISCOPAL CHURCH NEWS

GREAT SCENES FROM GREAT PLAYS

★ The National Council at its recent meeting (Witness, Oct. 19 for report) voted a second appropriation of $6,000 for the work of the Protestant radio commission. The department of promotion also reported that plans for the radio program "Great Scenes from Great Plays" had not been advanced due to the pressure of other work. For it to be of value, it was reported, 350 parishes will have to participate enthusiastically and the matter will be pressed in the near future.

NEW CHURCH AT RICHLANDS

★ Construction was started October 5 on a new church for Trinity, Richlands, Va. A community house was built there in 1922 and has served well for many years. Conditions changed so that this property was sold in 1945. Services were continued however and now a church is being built in a more suitable location. The Rev. Thomas L. Ridout is rector.

EDITORIAL PAGE QUOTE

★ We are indebted to our friend, Arthur K. Hunt, churchman of Brookline, Mass., for the quote on the editorial page. In sending us the passage from a sermon by Bishop Brooks, Mr. Hunt writes: "I feel strongly that it is the duty of every eligible person to vote. Unfortunately some are indifferent, some lazy. I wonder if you would be willing to print the enclosed in a fall issue. It is authentic."

MODERN BUSINESS IN MICHIGAN

★ The use of modern business methods in the Church is one of the main projects this fall in Michigan. Initiating the program was Mr. Dean Coffin, Bloomfield Hills, a staff member of a Detroit advertising agency, who led a conference of fifteen picked laymen, selected for their special aptitudes in various fields in the business world. These men are now leading eleven meetings held in various centers, called "business methods clinics."

CANON RAVEN AT SWEET BRIAR

★ Canon Charles E. Raven of Cambridge University, England, lectured on "the present position and prospect of liberal theology" at Sweet Briar College on October 20th. He also conducted an informal discussion on current religious matters the following evening and preached last Sunday in the college chapel.

VIRGINIA PROFESSOR VISITS DETROIT

★ Prof. Clifford Stanley of Virginia Seminary was the leader of a conference for the clergy of Michigan, held October 9-11 at Pine Lake. His subject was "relevant aspects of the doctrine of creation." During the meeting the Rev. Howard Harper, rector of St. Paul's, Jackson, chairman of promotion in the diocese, presented plans for the every member canvass. Bishop Emrich also spoke on tithing and standards for the diocese.



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WELCOMES STAFF OF FACTORY

★ Recently the New Matic tube factory of Detroit, moved to Utica, N. Y. The Rev. Stanley Gasek, rector of Grace Church, Utica, and member of the department of promotion in Central New York, won the admiration of his fellow clergy, by showing what could be done to win new members for the Church, and not lose any old ones. Soon after the factory transfer was announced, Gasek obtained a list of the 175 executives and supervisors who were being moved to Utica. He mailed copies of this list to 65 clergy in the Detroit area, asking them to mark their own communicants, so that he could welcome them to Utica.

The young former paratrooper chaplain then mailed a letter of welcome to all of the 175 executives, inviting those that had no Church affiliation to make Grace Church their spiritual home in Utica. He also offered to assist them with personal moving problems. The parish has already several new communicants through this method of evangelism.

DEAN SUTER LEAVES WASHINGTON

☆ Dean John Wallace Suter has resigned as dean of Washington Cathedral, effective Jan. 1, to become rector of St. Andrew's, Hopkinton, N. H., and a master at St. Paul's School, Concord. Since 1942 Dean Suter has been the custodian of the Book of Common Prayer. He is a contributing editor of The Witness and for a number of years conducted a column for the magazine. In discussing reasons for the change he said that he is anxious to return to parish work and is particularly happy to combine it with some teaching.

URGES AN AMERICAN CATHOLIC CHURCH

★ Bishop Wallace E. Conkling of Chicago, speaking at a dinner of the National Federation of Orthodox Clubs, urged the formation of a "National American Catholic Church" through the union of the Episcopal and various Orthodox Churches.

Such a Church he said would owe allegiance to no ecclesiastical authority outside the United States. He predicted that such a Church would be formed in two or three generations.

RICE JOINS STAFF OF COUNCIL

★ The Rev. Otis R. Rice, director of religious work at St. Yuke's Hospital, New York, has been named executive secretary of the department of pastoral services of the Federal Council of Churches, succeeding the Rev. Seward Hiltner who is now on the faculty at the University of Chicago.

A GOOD CHRISTMAS GIFT FOR A CHILD



New Carols and Songs for Children

By William Grime

" . . . a little classic. The songs . . . are sure to develop devout and prayerful habits."—Bishop DeWolfe

" . . . here we find words and music through which little children may have real worship experiences."
—Religious Education

"This book meets a long felt need. Clergy, teachers and parents will welcome other songs besides 'The Animals' Christmas Carol,' 'When Jesus was a little boy,' 'Children who live across the Sea.'"—Churchways

" . . . This is a thrilling book. I am ordering some for my God-children, nieces and nephews."—Helen Turnbull

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Out of My Later Years. By Albert Einstein. Philosophical Library, New York. $4.75.

This volume contains 60 essays dealing with manifold subjects, such as personal convictions, scientific issues, public affairs, memorials and Zionism. The essays, written between 1933 and 1949, are unfortunately not ordered chronologically, not even within the groups of special subjects. All the various writings show the intellectual greatness, the personal vigor, the emotional discipline and the human wisdom of the author. However, it is to be regretted that the fame of Einstein covers his opinions even if they are either merely individual or amateurish, as they are when he writes on religious, political, or philosophical matters. He is the typical representative of the age of enlightenment, living in the most unenlightened twentieth century.—Richard Kroner.

Parables of Crisis. By Edwin McNeill Poteat. Harper, $2.75.

A brilliant homiletical exposition of sixteen of our Lord's parables, taken from the Gospel of St. Luke, on the theory that they were the last of his parables, and were used by him during the forty days before his crucifixion. They were all uttered under the strain and tension of the approaching crisis, and are to be interpreted accordingly. The parallel with the crisis of the present day is obvious, and helps the author to interpret the meaning and make the application relevant to our needs. But it is a question if he has not read too much of the modern crisis into the ancient; and if the parables were all delivered during these final weeks of strain and stress. Moreover, it is a still larger question whether or not one can reconstruct the teaching of our Lord exclusively from his parables. One would hesitate to do that with any other teacher's illustrations! Often the story is remembered but not the point it was made to illustrate. In a word, one cannot do without the whole gospel tradition, in attempting to interpret the mind of our Lord.—F.C.G.

Winnington-Ingram: The Biography of Arthur Foley Winnington-Ingram, Bishop of London 1901-1939. By S. C. Carpenter. Oxford University Press. $3.50.

The biography of one of the most influential of England's modern bishops, by the Dean of Exeter, who is well known in this country as special lecturer at Berkeley Divinity School. Winnington-Ingram was a good man, if not brilliant; an earnest Christian, though scarcely inspired. As in much recent ecclesiastical biography, one has the impression that the Church is still rolling on its 19th century momentum. Some readers must wonder if it has the stuff it takes to meet either the challenge of modern scholarship or that of the vast world-wide levelling movement in social relations, industry, politics, and economics. What the world needs now is men on fire with conviction, ready to pioneer on new frontiers, not just able guardians of the past and defenders of its heritage.—F.C.G.

About the Gospels. By C. H. Dodd. Cambridge University Press. $1.00.

Four broadcast addresses by the eminent Cambridge New Testament scholar and theologian who visited this country again last year and taught at Union Theological Seminary in New York. The point of view is that of modern critical study of the Gospels, but the contents are replete with religious meaning. The beginnings of gospel writing are traced in the Gospel of St. Mark; the "living tradition" is the Church's testimony which lies behind Mark; the development of gospel writing in Matthew and Luke is the work of the Church in missionary propaganda and in religious teaching; the final "interpretation" of the gospel is the work of the fourth evangelist, St. John.

Clergy who are looking for an up-to-date book on the gospels, brief and easy to read, which they can place in the hands of adult groups—or even the whole congregation—as they conduct a course of Bible study, will find this book well adapted to their needs. Profound a scholar as Dr. Dodd is, he speaks the plainest and simplest prose! And there is a depth of spiritual illumination about everything he writes and says which makes the book worth re-reading again and again.

—F.C.G.

These Sought a Country. By Kenneth Scott Latourette. Harper. $1.75.

Six lectures on outstanding missionaries: William Carey, Samuel John Mills, Hudson Taylor, Timothy Richard, Joseph Hardy Neesima, and one lecture in conclusion.

Humanist or Christian?

THE CHRISTIANITY OF MAIN STREET

Theodore O. Wedel

Idealistic moralism or the Christian gospel of salvation—which is the Christianity of main street? In this straight-forward book, the two alternatives between the message of God's love and the worship of men and their works, are presented in an endeavor to help each individual to make the intelligent choice for himself. The author, Canon of Washington Cathedral and Warden of the College of Preachers, Washington, D. C., points out that the Christianity of ideals is not enough and that the great motivating force of God must be brought back to our faith. Religious Book Club selection. $2.00.

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NEWS OF OTHER CHURCHES

WORKING TOWARD UNION

The Disciples, meeting in convention in Oklahoma City, voted to have their 1952 convention in Chicago at the same time as the Baptist convention, looking toward long-range merger plans. At least four joint sessions will be held.

Addressing the delegates, Prof. M. Searle Bates of Union Seminary, New York, said it was time for America to quit trying to make Westerners of Orientals, adding that the West had lost face with millions of Asians who no longer look upon Western civilization as superior.

Announcement was made that the denomination now has 1,800,000 members in the U.S.; over half of the three-year goal of $14,000,000 for missions, education, evangelism, social service, has already been donated by 4,341 churches; 3,200 young people have volunteered for the ministry or missions as a result of the three year program which ends next February.

PRESBYTERIAN PROGRAM HAS NEW HEAD

Clarence S. Johnson, corporation executive of St. Louis, has been named director of the five-year "program of progress" of the Presbyterian Church, succeeding former Mayor Roy LeCrew of Atlanta, now in the army. The program, to be completed in 1952, aims at 500,000 new members and $7,500,000 for expansion of work.

LOTTERY PROPOSALS ARE FOUGHT

The Mass. Council of Churches is fighting the proposal for a state lottery. Posters and fliers have been sent to 2,000 churches stressing the evils of gambling. Clergymen in Springfield as well as Boston and other cities have vigorously denounced this proposal and also the one which would bring back dog and horse racing.

LUTHERANS HEAD TOWARD MERGER

Without a dissenting vote, the American Lutheran Church, at its convention at Columbus, approved the first step toward a proposed three-way merger with the Evangelical Lutherans and the United Evangelical Lutherans. The other two Churches have already approved the step, which calls for a joint union committee, with nine from each Church. The convention also voted for intersynodical Lutheran cooperation in mission work; to turn its Negro work over to the National Lutheran Council; approved in principle the establishment of a national Lutheran Council division on Latin American work; to encourage missions in India and New Guinea to work toward a single Lutheran Church in each country.

BAPTISTS ISSUE STATEMENT ON RACE RELATIONS

Equal rights for all racial and minority groups is urged in a statement adopted by the joint committee on public affairs of the Baptist Church. The committee represents four major conventions, including the Southern Baptist, and is composed of both white and Negro representatives.

SOCIAL GOSPEL PREACHING APPROVED BY LAYMEN

It is not often that laymen have anything good to say about the preaching of the so-called "social gospel." However laymen of the Universalist Church, meeting in Washington with no clergymen allowed, stated that they are for it. In so doing, they stated that in any presentation of social, economic and political issues "the pulpit should emphasize the moral and religious aspects." One group at the convention even argued that preaching on such matters should be more forceful.

METHODISTS CAMPAIGN FOR PASTORS

Plans for recruiting 5,000 men for the ministry of the Methodist Church, over the usual 1,200 each year, were made at a conference of 507 district superintendents meeting in Indianapolis.

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Paulus - Pittsburgh Press

THE SECRET WAY

By Joseph Wittkofski

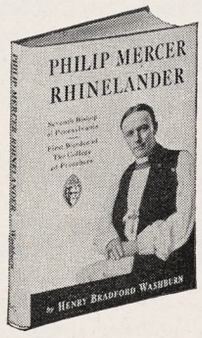
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NEWS OF CHURCHES OVERSEAS

RELIGIOUS LEADERS MEET IN MOSCOW

High dignitaries of virtually all religious groups in the Soviet Union assembled in Moscow last week as delegates to the national conference of peace partisans. They occupied the first two rows in the large hall, dressed in ecclesiastical robes. Metropolitan Nikolai of Krutitsky, head of the delegation from the Orthodox Church, sat on the presidium platform with Sergei Vavilov, president of the Academy of Sciences. Others attending were leaders of the Armenian Church; archbishops of the Lutheran Churches in Latvia and Estonia; head of the Baptist Council of the USSR; chancellor of the R. C. archdiocese of Lithuania; the chief Lama of the Buddists and three ranking Moslems.

ESTABLISH NEW CHURCH IN SOUTH AFRICA

Rev. I. D. Morkel, Negro pastor of an impoverished congregation in the Cape Flats area of Cape Town, is leaving the Dutch Reformed Church to set up a new native Church, to be called the Christian Church of South Africa. Mr. Morkel has been an outspoken opponent of the government's policy of racial segregation. He is supported in his move by 80% of his congregation.

At Port Elizabeth about 1,000 natives packed a movie for a youth rally and heard President J. S. Moroka of the African National Congress advocate an all-Africa national Church.

MORE BAPTISTS ARRESTED IN QUEBEC

Four more Baptist evangelists have been arrested in Quebec for street speaking, bringing the total to 31 in recent weeks. Meanwhile the Presbyterians of Montreal and Ottawa, meeting in synod, decided it would "serve no good purpose" for them to take sides in the controversy, in spite of an urgent request from the Baptists.

ENGLAND OBSERVES UN SUNDAY

This Sunday, Oct. 29, is UN Sunday for the Church of England, following a call by the Archbishop of Canterbury for prayer "that mankind may be spared another war." Similar appeals were issued by the head of the Free Churches and the heads of the Presbyterian and Anglican Churches of Scotland.

CONGO NEGROES SEEK TO BECOME JEWS

Dr. Levy, chief rabbi of the Belgian Congo, arrived in Jerusalem last week to confer with leaders of Israel concerning a Congo Negro sect whose members seek to become Jews.

NEW VICAR GENERAL IN CZECHOSLOVAKIA

Ladislav Hronek, a pro-government priest of Czechoslovakia, has been made vicar general of the R. C. diocese of Hradec Kralove. His nomination is said to have been made by 81-year old Bishop Moric Picha, one of the most outspoken critics of the government. The new officer was one of the first to sign the appeal to the clergy for Church-state cooperation, opposed by the Vatican.

PROTESTANTS MEET IN SOUTH AFRICA

A Protestant congress of one day duration is meeting October 31 in Pretoria to discuss "the danger which the Roman Catholic Church holds for the people and the country."

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CLERGY CHANGES:

WILBUR L. CASWELL has resigned as rector of St. Paul's, Yonkers, N. Y., effective June 1. During his rectorship of 25 years a beautiful Cram church has been built and five members of the choir have become clergymen. He is well known throughout the Church as a columnist for The Churchman.

WILLIAM T. GRAY, formerly rector of Christ Church, Trenton, N. J., is now rector of St. Paul's, Poughkeepsie, N. Y.

ROGER GEFFER, formerly of the diocese of Nassau, Church of England, is now ass't at the Resurrection, New York.

KENNETH C. MORRIS, formerly ass't at All Saints, Pontiac, Mich., is now rector of St. Stephen's, Armonk, N. Y.

BERT F. A. EDE, formerly in charge of St. James, Detroit, is now ass't at All Saints, Pontiac, Mich.

JOHN R. PICKELLS, formerly rector of Trinity, Chicago, is now vicar of Trinity, Lone Pine, Cal.

ALBERT E. SELCER, in charge of St. Luke's, Chicago, has resigned to retire from the active ministry.

CLINTON J. KEW, formerly rector of St. James, Boardman, O., is now ass't at St. Luke's, Montclair, N. J.

ALLEN P. ROE, formerly rector of St. Andrew's, Youngstown, O., is now in charge of St. Paul's, Put-in-Bay, O.

ROGER W. BARNEY, formerly rector of St. Mark's, Ashland, N. H., is now archdeacon of New Hampshire.

GEORGE C. ASHTON, rector of the Redeemer, Oklahoma City, becomes rector of the Good Shepherd, Lynchburg, and St. Philip's, Bedford, Va., the latter part of November.

LAY PEOPLE:

HELEN HAZARD, formerly supt. of the Ill. Reformatory for Women, becomes executive sec'y of the Chicago Church Mission of Help on Nov. 1.

DEATHS:

FREDERICK W. CLAYTON, 65, vicar of St. John's, Milwaukie, Ore., died on Sept. 25. He was formerly rector of All Saints, Omaha, Nebr.

PIERRE M. BLEECKER, 97, retired clergyman of the diocese of Albany, died Sept. 25.

ORDINATIONS:

EDWIN G. BENNETT, in charge of St. Matthew's, Homestead, Pa; WALTER J. MOREAU, in charge of St. Barnabas', Tarentum, Pa.; ROBERT H. BOOKER, in charge of the Messiah and of St. George's, Pittsburgh, were ordained to the priesthood by Bishop Pardue on Oct. 14 at St. Matthew's, Homestead.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

A. F. GILMAN
Layman of Chicago

I must take issue with Chad Walsh when he says: "A relatively small percentage of Anglo-Catholics really value the icing more than the cake." My own observations are that it is later than he thinks. He does not realize how the temptation grows and how the second generation adds to the folly of its predecessor. You have but to follow the course of the Roman Catholic Church down through the years to see the end to which the icing leads. You have but to go to a diocese where Anglo-Catholicism has long been predominant to see the results, particularly among the younger clergy.

The only reason morning prayer becomes unpurposeful and uninspiring is because of the mediocre caliber of the clergyman conducting it. Christ said wherever two or three are gathered together in my name there am I in the midst of you. There is too little thinking among the clergy and too much following what somebody else tells you to make either morning prayer or holy communion an inspiring experience. After all it is what we do in our lives, not what we do in church, that counts.

WILLIAM L. GRIFFIN JR.
Rector of St. Paul's, Paterson, N. J.

In the Rev. Massey Shepherd's article on Liturgical Revision (Witness, Oct. 12) there occurs an amazing statement to the effect that the prayer for the army in the present Prayer Book is good and that the one for the navy archaic. It would appear to me that the exact reverse is true. The army prayer assumes that we are engaged in a holy war and that all we do is ask for strength and obedience. The navy prayer turns our thoughts to the purposes for which war might justly be engaged in. Either prayer should be greatly improved, but surely it is the army prayer which is most greatly in need of change.

WILLIAM PAYNE
Retired Priest of San Francisco

A word of appreciation to the Rev. Mr. Marmion for his article on facing intellectual difficulties (Witness, Oct. 5). This frank approach to the questions raised in connection with the teachings of the Church is exactly what so many of our young people, beginning their college careers, have been looking for.

The next question the young people will be asking is: "Why cannot the creeds be expressed in language that would make them more easy for us to grasp the current conceptions of their real import?"

Ask any average churchgoer what he means when he sings such phrases as: "Here I raise my Ebenezer"; "The Stem of Jesse's rod"; "The wormwood and the gall," and he either gives you a blank stare or says: "Isn't my face red!"

After all, religion is for everybody and not a select few and the Christian faith should be expressed in a language that the man in the street can comprehend or our young people should be given a course in "ecclesiastical vernacular."

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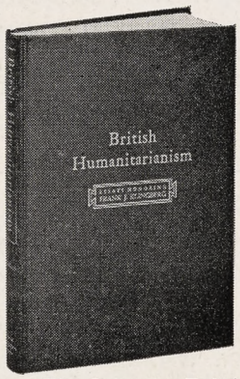
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BRITISH HUMANITARIANISM

Essays Honoring Frank J. Klingberg

Edited by SAMUEL CLYDE McCULLOCH
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THE YEAR 1951 will be the 250th anniversary of the founding of the Society for the Propagation of the Gospel in Foreign Parts (commonly called the S. P. G.) Its charter was granted on June 16, 1701. "Under God, the S. P. G. saved the Episcopal Church in America from extinction," said the Rev. Dr. E. Clowes Chorley, late Historiographer of the Church. More than that, it was the motivating and sustaining power in the development of British humanitarianism. It is still doing a great work all over the world.

A REVIEW from THE CHURCH TIMES, London

In December 1907, J. Franklin Jameson, in his presidential address to the American Historical Association, pointed out that ecclesiastical records are at least as important a source for modern history as for the mediaeval period. Charles M. Andrews, a great American historian of the first British Empire, discerned that the records of the English missionary societies were indispensable to the study of the expansion of England. But to Professor Frank J. Klingberg of the University of California, who had studied under Andrews and also under F. J. Turner, belongs the credit of organizing the scientific exploration of the massive archives of the Society for the Propagation of the Gospel.

To mark his retirement, ten of his former students have presented to him this collection of essays on topics within his field of work. The two main themes are the SPG and the abolition of slavery in the British Empire. These are linked together in the opening essay on "The SPG and Emancipation": the policy of the Society was complicated by the fact that in 1710 it had accepted a bequest of the Codrington sugar plantation of Barbados with the slaves thereto appertaining.

Other aspects of the anti-slavery movement are illustrated by essays on the Rev. James Ramsey, author of "An Essay on the Treatment and Conversion of African Slaves in the British Sugar Colonies" (1784), which aroused England as "Uncle Tom's Cabin" was to arouse the United States; and on attempts made between 1781 and 1833 to modify chattel slavery in the British Empire.

An historical outline of the ecclesiastical government of the Anglican Church in North America before 1688 is followed up by three essays describing the variety of work performed by the SPG in Colonial America: one writer describes the assistance given by the Society to the foreign settlers: two others contribute biographical sketches of two notable SPG missionaries, Matthew Graves (who worked in Connecticut and encountered opposition from Dissenters), and the American-born Thomas B. Chandler of New Jersey, a powerful agitator for the establishment of an Anglican episcopate in America.

Other topics include the relations between convicts and colonists in Australia from 1800 to 1850: Early Factory Legislation in England (which drives another nail into the coffin of the legend that William Wilberforce was interested only in the woes of Negro slaves): and children's hymns in eighteenth-century England.

These ten essays are of singularly even quality. None of them is of outstanding brilliance, but there is not one of them that is not useful and informative. All are carefully documented. In addition, the volume contains a select list of books and articles by Professor Klingberg. This *Festschrift* covers a wide field of historical investigation, and the component essays have the singular merit of being concerned with broad topics of general interest, and not with the *minutiae* of technical historical scholarship.

WHY DOES THE EPISCOPAL CHURCH NEED SCHOLARS?

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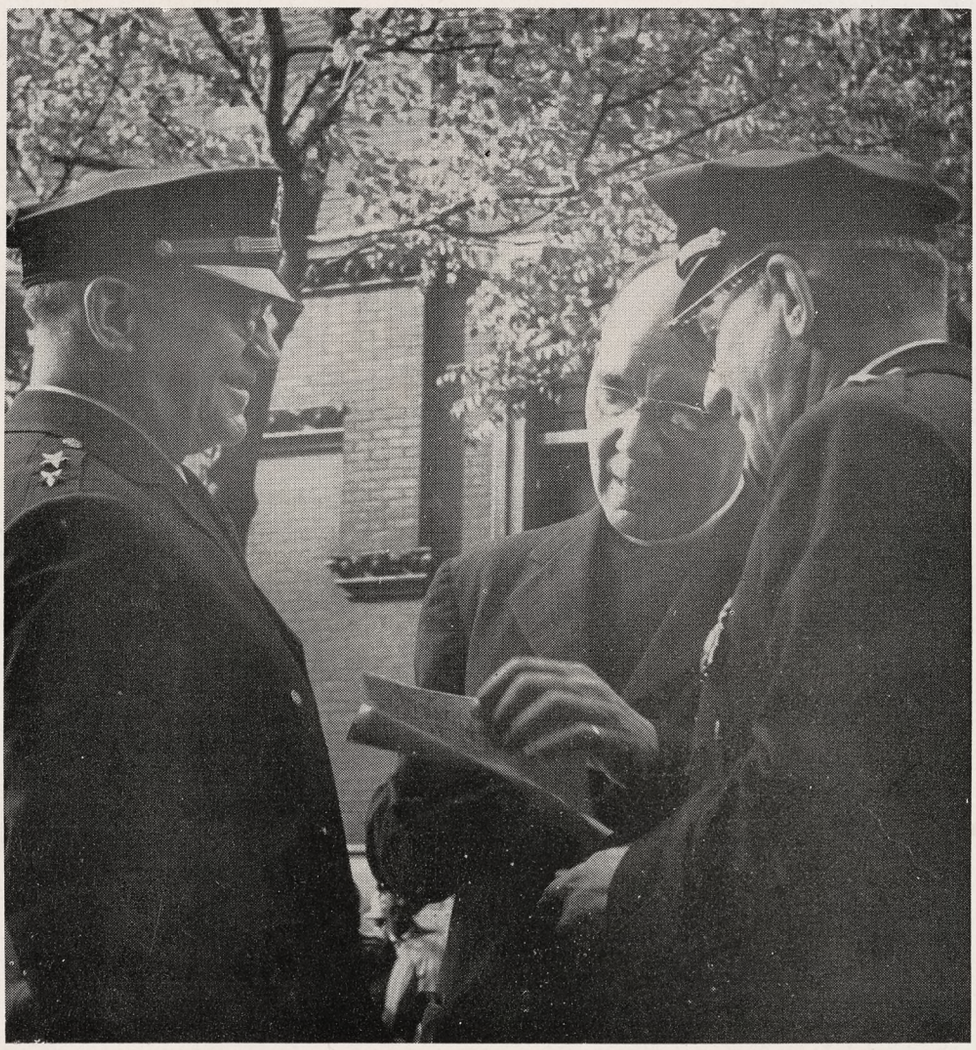
This, the Society's latest brochure, answers this question forthrightly, with special reference to the field of Church History. It answers the question, "Has scholarship any practical value?" It gives a partial answer, with facts and figures, to the question recently asked us, "Where can I find out the number of Catholic converts to Anglicanism?" Mr. Ervin's section, "The Value of Scholarship to the Law," shows how scholarship has stimulated reforms in the administration of justice.

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THE Witness

November 2, 1950



RECTOR J. H. JOHNSON AND POLICE OFFICERS
Chat after a service at St. Martin's, New York

The Living Liturgy by Massey Shepherd Jr.

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PITTSBURGH
Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. Nicholas Petkovich.

Sunday: 8, 9:30, 11 and 8.
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector

Sunday: 8 and 11 a. m.
Friday and Holy Days: 9:30 a. m.

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FOR CHRIST AND HIS CHURCH

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STORY OF THE WEEK

Religion as Part of Education Urged at Conference

The Philadelphia Council of Churches Takes a Similar Position

★ Religion must become a part of general education, insisted Bishop Angus Dun of Washington, and Mrs. Douglas Horton of New York, who is vice-president of the Federal Council of Churches. They were two of the headliners at the national conference on religion in education, meeting at Atlantic City and attended by the representatives of 165 private schools. (See editorial page eight).

Bishop Dun said that private schools should teach their students a religion around which they may rally to forestall the development of some other faith, such as Communism, Fascism, materialism or naturalism. All human beings, he said, need a center of allegiance or devotion, and in the world of today, "patriotism is not enough. We must be taught religion, of God's works, love and fellowship."

Declaring that an educated man is not necessarily a religious man, he added that "the most serious crimes can be committed by educated men." The bishop said that religion can be used to explain the sciences and to direct the energies and knowledge of educated men into paths of endeavor which would aid mankind.

Mrs. Horton said that schools "need to recognize the reality of religious experience as a part of cultural and personal life. Any school, however secular (including the public school), which purports to introduce a child to the culture of American society, owes it to that child to include in his description of the world in which he lives, the fact of religion and specifically of the dominant religious tradition of America—our Jewish-Christian heritage.

"Schools need to identify the Church as the institution responsible for maintaining the religious heritage, and they need to help the child understand the diversity of ecclesiastical tongues. Schools can create an atmosphere within which children can recognize religion as a normal, desirable concern of educated people.

"We owe it to children to tell them of the richness of their religious heritage, to demonstrate our own commitments to that heritage, to associate their idealisms with the dynamic of religious faith which has moved mountains and men throughout the ages. But we do well not to drive them, but rather to win them to an interest in these matters."

Fifty of the educators, comprising one group, issued a report in which they pledged themselves to "work to increase intelligent commitment to God in the schools."

"As we survey the first 50 years of the 20th century," the group's statement said, "we realize that we have not come to grips with the basic problems of materialism and secularism. We ourselves have become more and more the victims of a paralyzing culture which has penetrated even the strongholds of the school and the Church.

"To see the world and our task in proper perspective to God's purpose and to find the power that will free us from this paralysis, we must be strong in our knowledge of God and thorough in our commitment to him.

"There have been signs of more readiness to understand the basic ideas beneath varying expressions of belief and a greater agreement on these ideas. Hence as we enter the second half of the twentieth century we intend to work to increase intelligent commitment to God and accomplishment of his will in the schools. Our simple and profound objective will be to rethink, replan and restate the religious program for independent school education."

Philadelphia Statement

A similar position on education and religion was taken by the Council of Churches of Philadelphia, in a statement issued October 19th.

While endorsing separation of Church and state, the committee stressed that "we do not hold to a separation of religion and education."

"Rather," the statement said, "we believe that these two are inseparably related and that any attempt to separate them does violence to both." It added:

"We believe that education is weakened and its usefulness impaired to the extent that it is separated from the disciplines and insights of religious faith. The Christian faith underlies the history and philosophy of American life and of its public education. Were we to depart from this foundation, all our democratic institutions would be imperiled."

EPISCOPAL CHURCH NEWS

NEW EMPHASIS IN MICHIGAN

★ The diocese of Michigan, although well on its way to 120 years of existence in time, has young ideas when it comes to the promotion of the Church's program, as evidenced by the following report, which was made by the Rev. Howard V. Harper, of Jackson, chairman of the department of promotion, at the October 18 meeting of the executive council:

"What has been taking place under the guidance of Bishop Emrich and the department of promotion this year goes far beyond the old concept of Church promotion. In the past, promotion has been thought of as a way of getting people to underwrite a budget. Promotion has been related entirely to finance.

"What has happened this year is that the diocese has had the courage to stop selling a program and to begin teaching giving as a religious matter and a means of grace. The emphasis has been moved from getting to giving. That can be, and I believe it is, a reformation of universal and eternal significance, within the Church. It is the beginning of a change of attitude. One result of this inner change in the heart of the diocese will be a new concept of the department of promotion—its function and scope. Its purpose becomes educational instead of financial. The activities of the diocese must still be shown and explained to the people, but from now on, instead of using the Church's list of activities for two weeks in the fall as an incentive for money raising, we shall be free to use it all year long as material for deepening the knowledge and increasing the participation of our people in the Church's work. So the department of promotion becomes the continuing voice of all other departments, telling their story the year around. So far as I know, Michigan is the first diocese that has come to this point.

"We are prepared to make a temporary experiment in this larger concept of promotion. We have established, on a temporary basis, a full time office with Mr. John Chapin as secretary, and our next step, beginning now, will be to put the highly talented people in our department to work telling, by tested professional methods, the story of all diocesan operations."

Innovations in the department's fall program have been business methods, clinics, film strips, a moving picture, and a brochure and other material on tithing, all produced by professional advertising experts most of whom are members of the Church.



DIRECTOR GLENN ADKINS, reads a story to a group of lads at the Cathedral Domain, diocese of Lexington

ST. LUKE'S CHAPEL HAS NEW ORATORY

★ A new oratory was dedicated in the chapel of St. Luke's Hospital, New York, October 18. Chaplains officiated and the choir was composed of 72 nurses from the hospital's training school.

CONTROVERSY OVER UN FLAG

★ Flag of the UN nations, including the Russian, were carried in procession at a UN service held at the Church of the Advocate, Philadelphia. The service, conducted by Bishop Remington, was sponsored jointly by the council of churches and the world affairs council of the city.

However the UN flag itself caused a controversy elsewhere in the city. The council of churches sponsored a UN television service at the First Baptist Church, but the UN flag was not a part of it since, according to the secretary of the council, the Rev. William Powell, "There is some touchiness, and even antagonism, over the flag because of the Russian representation."

RECTOR CONCERNED OVER CHOICES OF YOUTH

★ Choice of Betty Grable and Hopalong Cassidy among heroes of boys and girls in a recent nationwide poll disturbed the Rev. Frederick H. Belden, rector of St. Paul's, North Kingstown, R. I. He was particularly disturbed because "less than two percent listed Jesus in the poll." "Isn't it a shame," he declared in a sermon on October 22, "that we are not giving our youngsters the kind of insight into the character of Jesus so that they want to claim him and other Christ-inspired persons as heroes too."

A THEOLOGY FOR PREACHING

★ Canon Theodore O. Wedel of the College of Preachers, Washington, gave four lectures on a theology for preaching at Seabury-Western Seminary, Evanston, on October 30-November 2. It is the second in the series of annual George Craig Stewart memorial lectures. They were open to the public.

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THE PICTURE ON THE COVER

★ The Rev. John H. Johnson is snapped following a special service for the New York police at St. Martin's. Pictured with the rector is Frank Kristensky, assistant chief inspector (left) and James R. Kennedy, deputy chief inspector. The rector of St. Martin's has been Protestant chaplain of the New York police force since he was appointed by Mayor LaGuardia in 1939. Services are held at St. Martin's for the police at frequent intervals, always preceded with a grand parade, with bands. Also the noted police glee club takes part in these services, augmenting the noted choir of the parish.

VIVISECTION BACKED BY CLERGYMEN

★ The Rev. Don Frank Fenn, rector of St. Michael and All Angels, and the Rev. Richard H. Baker of the Redeemer, who is bishop coadjutor-elect of North Carolina, joined with other Baltimore clergymen in opposing a proposed amendment to the city charter which would forbid the vivisection of stray dogs in medical research. All of the ministers took the position, well stated by Rabbi Morris Lieberman who said: "Religion teaches that the human personality is the highest value of civilization. In our Bible we read that God created man in his own image and likeness and gave him domination over all the earth. Therefore the use of animals for the preservation and protection of human life is in highest agreement with the teaching of the Bible. Human life, then, is more valuable than animal life."

CANTERBURY TRUSTEES ISSUE STATEMENT

★ The trustees of Canterbury College met October 17 with Bishop Kirchhoffer of Indianapolis presiding as president and with 13 of the 17 members present. A statement was issued announcing that the institution would continue as a Church-centered, coeducational liberal arts college. The president to succeed the Rev. D. R. MacLaury, who recently resigned, will be an Episcopalian, and a chaplain also will be secured. The acting president is Dean F. G. Neel, with an advisory committee consisting of members of the faculty and the board of trustees.

NEW CHURCH IN DETROIT

★ The cornerstone for the new St. Martin's, Detroit, was laid by Bishop Emrich on October 14. The congregation was established in 1928 and has worshipped in a small, poorly equipped building which the department of missions bought from the board of education of the city. The new building will provide adequate facilities for the rapidly growing congregation and school. The Rev. James H. Morris is the minister.

AUXILIARY MEETS AT TAMPA

★ The Auxiliary of the province of Sewanee met for two days in October in Tampa, with delegates from all the fifteen dioceses attending. There were addresses by Bishop Barth of Tennessee, Bishop Jones of Louisiana and Bishop Henry of Western North Carolina. Mrs. John A. Morson presided as president. The newly elected president is Mrs. E. G. Peeples of Oxford, N. C.

MISSION CONDUCTED BY BISHOP HINES

★ Bishop Hines of Texas conducted a mission for three days in October at St. John's, Thibodaux, La., with many from nearby parishes attending. There was a daily celebration; instruction for women in the afternoon; evening service with sermon and a question period. During the mission he confirmed a number of people, including three former Roman Catholics. He also spoke at the assemblies of the high school and the Nicholls Junior College when he challenged the students to the spiritual values that accrue to those who have a life destination and a plane of living set higher than animal existence. The same challenge was given at a luncheon meeting of one of the service clubs. It was through the efforts of the Rev. George F. Wharton, rector of this historic parish, that Bishop Hines was induced to conduct the mission.

BISHOP BARTON IN TEXAS

★ Bishop Lane W. Barton of Eastern Oregon, chairman of the advisory board of The Witness, was a speaker at parish meetings in the diocese of Texas, which extended over a ten day period in late October. He spoke on the need for supporting the program of the National Council.



ST. PAUL'S, Modesto, Calif., has a new parish house which is an active community center

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Women Put Questions To Mr. Malik

BY
ANDREW M. VAN DYKE
Secretary, Episcopal League
For Social Action

★ The Witness statement on the peaceful settlement of the Korean hostilities is still being used. A group in the Chelsea section of New York, called the women's committee for peace, printed the statement, and at the bottom of the page had a ballot where one could agree or disagree with the statement. They took a poll of the sentiment of the community with 360 persons voting in favor of The Witness appeal, and 38 against.

In order that these sentiments might be made known, the committee wrote to the members of the Security Council of the U.N. asking for appointments so they could apprise them of the judgment of people in the Chelsea area. None were able to meet with the women except the delegate of the Soviet Union, Mr. Jacob Malik. He agreed to have them come to USSR headquarters, in New York. Representing the committee were Mrs. Jeanette Miller, Miss Joyce Cooper, Mrs. Annabel Howard, Miss Charlotte Leslie and Mrs. Barbara Mogulescu, accompanied by the writer as executive secretary of the Episcopal League for Social Action and member of The Witness editorial board.

Previous to the date of the interview, the women had written to Mr. Malik asking three questions on which they hoped he would comment. The group talked with the Soviet representative for an hour and a half, receiving answers to all queries, in addition to the original ones. In response to the question of whether or not he thought it possible even now to bring a peaceful settlement in Korea replied vigorously in the affirmative. Concerning the admission of the Chinese People's Republic into the U.N. Mr. Malik stated that he felt that failure to do this was frustrating to a great extent the ability of the Security Council to work for peace. He spoke at some length on the subject of general disarmament, enumerating the many occasions that the Soviet Union had made proposals that this be done. His government has suggested several times that the nations agree in the U.N. to an immediate disarmament of one-third of their strength, and that there be rigid inspection by the U.N. to see that the agreements are carried out. Later there should be another reduction of a third, and over a period of time further steps in the direction of complete world disarmament. He reiterated the position of his government on atomic energy, saying that it was in agreement that the United Nations should strictly supervise and continuously inspect atomic power projects in all countries, but that the point of difference in this matter was that the Soviet Union could not accept proposals for international ownership of atomic facilities.

Mr. Malik repeatedly spoke of the deep desire of the people in the Soviet Union for peace. In the last war, his country had over ten million military casualties, which meant that there is no family in the nation that did not lose a father or a brother. He stressed that his people have no simple theoretical knowledge of the horribleness of war. They have all experienced it. They do not want any more wars, they want peace.

The Soviet delegate is hopeful that solutions to the many world problems can be worked out by the representatives of the large nations around a conference table. He insisted that much had been accomplished before through this method, and was sure that it can be continued.

CHARLES P. TAFT IS HONORED

★ Charles P. Taft, Episcopalian of Cincinnati and former president of the Federal Council of Churches, received the Bishop Chase metal award of Kenyon College at the dedication ceremonies of the restored Old Kenyon held the weekend of October 21.

RABBITS HELP SUPPORT A MISSION

★ What rabbits have to do with religion is conclusively pointed out by the Rev. Andrew H. Scott, vicar, St. Matthew's Mission, Baldwin Park, Cal. He raises 'em, feeds 'em to his parishioners at a buck—no pun intended—a serving, and thus gets money to keep his mission going.

So far three rabbit dinners have netted the mission $530 for improvements, the bunnies keep multiplying, and he's tossing another October 7.

Mr. Scott, once a star soccer player on the Scotch international team, which is that country's version of making an



ALICE HUDSON is the director of Christian education at St. Michael's Cathedral, Boise, Idaho

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All-American football team here, has ideas.

Not long ago he gave $10 to each of 32 parishioners and told them to "go out and multiply." One woman gave a dinner in her home and multiplied the money to $48; Mrs. Scott made blouses and netted a tidy sum; others sold doughnuts, made bassinets.

One parishioner, the late James Rose, given $10, took the crack about multiplying literally and working with the men's club of the mission, started raising rabbits. In February, he and the club held the first dinner. Shortly before Rose died he told the vicar: "This multiplying has to go on. You see that it does."

Mr. Scott did. He already had received two rabbits from Rose, and now he has 250, representing six breeds.

In addition to the rabbits, the multiplying dollars, $320 strong, have come back with $130 additional. That makes the total net profit on the $10 multiplying project about $630.

Mr. Scott, native of Scotland, which may explain his canny operations, served in the last war with the medical corps of the Canadian army. His last charge was at Merced, California. He came to St. Matthew's April 15, 1949.

His wife boosts the family income by selling insurance, and his son, MacGregor, 4, helps feed the rabbits.

BISHOP NASH ON PREACHING

★ Bishop Norman Nash of Massachusetts had things to say on preaching at a conference on the subject, sponsored by Boston University. "Preaching at its best is prophecy — the proclamation, 'Thus saith the Lord.' In our day of peril and world fear we hear voices of doom claiming to be the word of the Lord. They are surely nearer to it than smooth utterances of self-confidence or proud predictions of national invincibility or ecclesiastical infallibility. The so-called 'popular preacher,' whose people assure him weekly that they have 'enjoyed your sermon,' have not listened before speaking. But the prophet of doom has forgotten that God's world is not governed by fate but by the loving power of the living God."

Other speakers were Canon Charles E. Raven of the Church of England; Prof. Edwin Mims of Vanderbilt University; Prof. Charles C. Noble of Syracuse University, and Paul Macy of Chicago who gave the Charles Henry Brent lectures on Church unity.

SCHOOL FOR SPASTICS IN LOS ANGELES

★ An all-San Fernando Valley project, said to be the first of its kind in the west—a special Church school for spastics and other handicapped children—was organized by the congregation of St. Mark's, Van Nuys, Calif., Sept. 25th. The Church school is set up along the lines established by the Dutch Reformed Church in New York and the founder of that school, Mrs. Leonard K. Rodgers, long interested in the education and care of such children, will be in charge of the work in Van Nuys. Working with her will be the Rev. Gilbert Prince, rector of St. Mark's, physicians, nurses and others interested in the spiritual and physical welfare of the children.

According to Mr. Prince, the school will be open to "handicapped children of all races, creeds, nationalities and colors."

First step in the establishment of the school was on October 1, when Mrs. Rodgers addressed clergy of all churches, the general public, and the entire congregation of St. Mark's. Prominent physicians and nurses were special guests.

"The school is ideally suited for such an endeavor," Mr. Prince declared. "Classes will be held in the parish hall, where there are no steps and easy entry. We plan to have a nurse and physician in attendance at all classes."

SYNOD MEETS AT LARAMIE

★ The synod of the northwest province met at Laramie, Wyoming, October 24-26, with Bishop Gordon V. Smith of Iowa the preacher at the opening service. Others taking part in the service were Bishop Brinker of Nebraska, president of the province; Bishop Hunter of Wyoming and Dean Otis Jackson of St. Matthew's Cathedral where the service was held.



DEAN OTIS G. JACKSON

The Rev. George A. Wieland, head of the home department of the National Council, was the headliner at the banquet, speaking on the program of the Council.

FEDERAL COUNCIL BACKS TRUMAN PLAN

★ Bishop Scarlett of Missouri presided at a meeting of the Federal Council's department of international justice and goodwill, meeting in New York, October 26, attended by 75 of the 160 members. A letter was sent to President Truman, over the bishop's signature, urging acceptance of international agreements for the effective reduction and regulation of armaments including atomic weapons.

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EDITORIALS

Religion in Schools

SOMETIMES it is necessary to remember that the majority has rights too! We have long championed the rights of minorities, but in one area of our common life we are threatened today by minority rule.

We are referring to the question of religion in the public schools of the nation. It was only a few years ago that a single atheist was successful in winning a Supreme Court decision prohibiting the teaching of the Bible in public schools, even when such teaching is entirely elective and out of school hours.

This year two private citizens in New Jersey have tried unsuccessfully to have the reading of a few verses of the Old Testament without comment, and the saying of the Lord's Prayer in class rooms of the public schools of that state outlawed. It was contended that this custom established by New Jersey statutes, 47 and 80 years old respectively, was a violation of the traditional separation of Church and state.

Again and again this subject comes up and the first article of the federal constitution is consistently misinterpreted. When the founding fathers ruled against the establishment of any religion, they had in mind the setting up of any one Church as the official, national Church over against all the others. They had in mind the established Church in England and similar establishments in colonial America. This they did not want, and this was their meaning in the constitution. They certainly never intended that the education of the children of this country should completely exclude religion. They had no thought of legislating religion out of public education, if for no other reason than that the public school system was scarcely in existence at the time.

We rejoice in the decision of the New Jersey Supreme Court handed down last month. The reading of five or more verses from the Old Testament without comment and the saying of the Lord's Prayer in a school room would certainly seem to be innocuous enough. We might even feel it was granting all too insignificant a place in the daily curriculum to the spiritual tradition of western civilization. But at the very least it is a recognition of the supernatural, and, as Justice Case wrote, "Great results follow from elements which to human perception are small." He also went on to say that while the constitution stands for a separation between Church and state is does not follow that the state is to be stripped of all religious sentiment. The judge pointed to the motto on our coins, the manner of taking oaths, the President's annual Thanksgiving day proclamation, and the laws against blasphemy as evidence that the American people are and have always been "theistic."

We can hardly claim that a great victory has been won for religion. But we can be glad that a symbol at least is still to be permitted in the public schools of one state. And we can take heart in the fact that one court in the land has come out with a more correct interpretation of the Constitution on this thorny subject of the separation of Church and state. And finally let it be remembered, as we have suggested, that the majority also has rights in this country! We are glad to note that heads of schools agree (see page three).

★

"QUOTES"

WHEN more than sixty per cent of a nation has rejected God, that nation is in a fair way to become apostate, and when a whole nation becomes an aggregation of self-seeking indivdiuals, it will lose its power, whether that power be commercial, political or moral. We will be justly despised by the nations which are ill when our policies demand that we be clothed in purple and fine linen and that we fare sumptuously every day.

—BISHOP JOHNSON
Founder of The Witness

★

For Whom the Bell Tolls

THE Liberty Bell gives a pleasant sound to all Americans who recall its role in their country's original fight for freedom. As it is being rung today by those who have obtained its possession the sound is somewhat ominous. Freedom is not a simple idea. Freedom for what, and freedom from what, are natural questions which arise as soon as thinking people use the word. How free can we be physically or economically? Are we free to eat or not to eat in the same degree that we are free to believe or not to believe? Freedom is only a means to an end, and that end

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may be that while the strong get stronger the weak are at liberty to suffer. Christianity says that only the service of God gives perfect freedom, not the business of accumulating wealth.

If the cold war is basically a struggle between the "haves" and the "have nots," which we believe it is, we do not see that the Christian religion is called upon to declare a holy war for either side. For this reason we resent the fact that the letterhead of the National Council's department of promotion should be used to recruit Episcopalians for what is actually an economic cause. At best, it is a negative reason for espousing Christianity, and at worst, it is a blatant exploitation of the religious sentiments of our people.

This applies also to the current propaganda for the every member canvass which seems to build its whole case for supporting the Church's enterprise on the objective of stopping Communism. How are we going to stop Communism? By subversive activities, through Radio Free Europe, for example, within the countries that are now under its sway? In other words, we are being asked to support a tactic against Communist countries for which we condemn them for trying to do to us. This certainly will not work to the advancement of the Church's missionaries in these lands. Yet we can already hear our self-righteous condemnation of these same countries when they exclude our missionaries as agents of a foreign power. It hardly seems Christian to provide freedom for a few Americans to become richer by putting our fellow citizens of the Kingdom in a false position.

As a matter of fact, we suspect this whole business of the Crusade for Freedom of being reactionary and dangerous to the real freedom of the American people. We base this upon the names of those who are its sponsors. Amongst the few, who are at best sentimental liberals, we find those who have been pro-fascist, America firsters, militarists, labor-baiting journalists, apostles of the N.A.M., spiritual mobilization, all those who, in a word, have fought for years for their own advantage against the domestic rights of the American people, and having conquered there, are now turning their attention to the challenge which confronts them on the world front. We have no brief for Communist doctrines of freedom but we have less for those who have suddenly seized the People's Liberty Bell to exploit for their own ends. It sounds too much like ghosts tolling a dirge that would lure the few that are still alive into the dubious freedom of an already over-crowded graveyard.

The Episcopal Church — What's Wrong?

BY
HYATT HOWE WAGGONER
Professor at Kansas City University

IF there is any truth in the ideas I have been exploring—and I cannot and do not claim more than a partial validity for them—then what ought we Episcopalians to do? Speaking as a layman, and as one furthermore who has more knowledge of theology, past and present, than the Church's present national program, I have the following suggestions to make. I can claim no novelty for them. Indeed, some of them are already a part of the Church's present plans. But if they are as important as I believe, they can bear repetition and emphasis here.

First of all we should make every effort to reach out and bring in new classes of people. Our Church has been too long the protector of the easy consciences of the urban well-to-do. We must reach the "lower classes" of the cities, the workers, organized labor, and that even less "respectable" group, unorganized labor. By and large only the Romans have any strength here, and what a scandal that is! What a condemnation of the Protestant Churches that they should end by being a bulwark of the status quo, the modern counterpart of that very priestly establishment that contrived to get Jesus crucified as a dangerous character.

And we must extend and greatly strengthen our efforts to bring into the Church those who live in rural areas and small towns. It is a commonplace that here we are shockingly weak. Yet there is more hope for a revival of true Christian faith among these groups than there is in our already "strong" (financially and numerically strong, that is) large-city typical parishes. Roan-

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ridge is a start here, and an encouraging one, but it is far from enough.

The Well Educated

BUT there is another class which is even more important for the future of the Church: I mean the very well educated. Anyone who knows our colleges today from the inside, as I do, knows that the relation of Christianity to the colleges may be suggested by a general law which may be worded something like this: the better the college academically, the rarer it is to find a professing Christian on the faculty. As one travels up the scale of fame and merit among the colleges, one comes finally to a place where this law is reversed: there are probably more Christians in proportion to the total faculty at the two or three best institutions in the country than there are at the second-best and third-best and fourth-best places; but the law holds good for the overwhelming majority of the nearly a thousand institutions of higher learning in the land.

I do not need to talk about the effect which this fact has on those students who come to college with some Christian faith. I should say, judging from the urban and large state universities in which I have taught, that considerably less than half of the students come to college with any meaningful faith whatever, even of the vaguest kind; and that during their college years most of those lose whatever they came with. Episcopalians cannot afford to remain complacent about this. Here is another class we must do all we can to bring into the Church—the students, and especially the best students in the best colleges and universities, for they are the ones who in a few years will be our intellectual leaders, shaping, it may be, a world even more hostile to Christianity than the present one.

The sort of thing that is now being done on the campus of Ohio State University and at a few other institutions is what I mean. It must be done everywhere. But even that will not be enough. We must work to get Christians on the faculties, which means primarily working with the best graduate students, for they are the ones who go on into faculty positions. Eventually we may thus, with God's help, create a new climate of opinion, a new intellectual culture which will not stigmatize Christianity as the refuge of the sick, the weak, and the ignorant. We may—I do not say that we can, for though we can influence we cannot control the future. We must do what we can to create a Christian culture in which those who share in that culture most fully need not be ashamed or embarrassed or defensive about being Christians. And that means that the Church must do everything in its power to bring in our most highly educated class. Be ye wise as serpents: we must fight a secularist culture with its own weapons, not losing or weakening the faith but strengthening it with learning.

We are in a better position to do something here than any of the other Protestant Churches, insofar as we are Protestant; and I personally think most of us protest too much. Has anyone ever heard of any well-known intellectuals in our century who have become converted to Christianity from unbelief and have become, say, Baptists or Congregationalists? But I could name a dozen at least who have become either Anglican or Roman Catholic. I mean no disrespect to Baptists or Congregationalists when I say this; they have great histories. But it is simply a fact that intellectual life has gone out of the extreme Protestant groups; and the first to recognize this, of course, are those very intellectuals that we need for leadership in the Church.

Three new classes, then, must be brought into the Church, not only for their good but—from the point of view I am developing here—even more for the Church's good. They are, first, labor, the poor, and the ignorant; second, rural and small town people, who tend to coincide with the first class in income and education; and third, the most highly educated, especially that group of which the average American is so suspicious, the intellectuals.

Seminaries

AND the second thing I think we should do while we are reaching out to bring in new classes is to strengthen the theological schools. Now I confess to knowing nothing about our theological schools from personal experience with them; I have no inside information here at all. But we cannot help judging them by their products. It is a tragic fact that all too many of the clergy are neither very intelligent nor very well educated. It may well be that this is not the fault of the theological schools. They are probably not getting enough of the right kind of students. Teachers have to work with what they get. No amount of excellent teaching will turn a naturally dull student into a brilliant preacher or a good theologian. Do the best students in our colleges go into divinity school, or is the situation not rather like that in our teachers' colleges and departments of education? The famous Carnegie survey made years ago in Pennsylvania, which measured the quality of the students preparing to be teachers in the public schools in comparison with other students, revealed the shocking fact, proved over and over again since and a matter of common knowledge to college faculties, that public school teaching as a career tends to attract

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only the mediocre and the poor students. This is understandable, of course: public school teaching does not pay well, and it has not as yet been able to inspire the sense of being a calling, a mission, something so creative and wholly congenial that its attractive features outweigh its lack of material rewards, even in a materialistic culture. It is this sense of calling that has kept a goodly percentage of the best students coming into college teaching.

But if college teaching can continue to attract many of the best students, even in our money culture and without paying salaries proportionate to the required training and the responsibility, then the Church can do so too—if it will. Here obviously the responsibility rests largely on the congregations. We must get our sons to want to go into the ministry. If we get large enough numbers to want to do so, the theological schools will be able to select those best qualified. But meanwhile the theological schools must see to it that so far as possible they get faculties that can attract and hold our best young minds. Which means that the faculties must have both knowledge and faith, must be both Christians and scholars. There is no room in our schools for the kind of theologian I met some time ago who, when questioned about his personal belief after desultory conversation at a cocktail party had revealed an apparent unbelief on his part, replied that he was of course a skeptical liberal whose interest in the sociology of the urban Church was a purely scholarly interest. But if the theological schools are to improve their faculties at the same time that they are getting better students, we shall have to support them better.

Theological Revival

I HAVE only one more suggestion to make about what we should do. I fear this will be as offensive to some as my remarks on the weaknesses of the typical congregation must have been, but I shall make it anyway. It is that we must have, and the clergy should do everything in their power to make possible, a theological revival. I could write at length on the process whereby the Protestant Churches have gradually come to the ridiculous and deadly notion that theology is not important in religion. I have just been talking with some of my English majors in college about the process as we see it at work in Matthew Arnold, who wanted to solve the science vs. religion problem of his day by keeping religious sentiment by dropping the dogma. And though most of my students have grown up taking for granted the rightness of Arnold's solution, they were able, after all the consequences had been explored, to see that both the historical and the theoretical consequences of dropping dogma from religion is that in the next generation you drop religion. Theology is the attempt to be intelligent about our faith; and we cannot afford to be unintelligent—or to be merely sentimental.

Now of course, for many complex reasons which I have not time to go into here, the only possible theological revival in our day must be a revival of orthodoxy. The revival that is already under way has in fact taken that direction, and it could take no other. This is where the chorus of protest begins, for there is a very strong body of opinion in the Church which holds that the new theology is not only mistaken but somehow sinister.

But what is the essential thing about the new theology? It is that the new theologians are attempting to recapture, after several centuries of loss and weakening, the spirit and meaning of historic, central, biblical Christianity. That is what the new theology is, a return to the roots, a revival, a rebirth, as everyone who really knows it knows. And if that is what it is, can Episcopalians afford to remain ignorant of it? Can the clergy afford not to read—and at times to discuss in sermons—Niebuhr and Barth and Maritain, and, on a more popular level, C. S. Lewis and Dorothy Sayers and Chad Walsh, to name only a few? Now I do not agree completely with all these writers, or they with each other for that matter. Barth seems to me, as he does to Niebuhr, to stress the first great commandment so much as to weaken, in practice, the second; and Lewis sometimes impresses me as too nearly a literalist; and Dorothy Sayers has perhaps dropped the heritage of the Reformation a little too abruptly. But in the essentials they all agree: we must get back to the fundamentals of our faith, think out just how and why we differ with the secular relativists and pragmatists and materialists and positivists and followers of all the other secular isms of our time, and discover all over again what it means to be a Christian.

Now the hopeful thing about this for us Episcopalians is that in this movement back to the roots, we do not have to discover something we have never had, as some of the more recently formed sects must do if they are ever to become fully Christian. All we have to do is to rediscover something that we already have. This is, as I say, very fortunate. And it is one of the chief reasons why, as an adult convert to Christianity, I am an Episcopalian. But it is likely also to be difficult. We must rediscover, for instance, that the essentials of our faith are all in the Bible and the Prayer Book, not in the popular magazines that are the true bibles today for the great middle

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class. My guess is—and it is merely a guess, for there are no reliable figures on the subject—that the overwhelming majority of Episcopalians very seldom read the Bible. From how many pulpits has the Church's fine, and official, new guide to a reading of the Bible, "The Holy Scriptures," even been mentioned, not to say strongly recommended, as it ought to be? And the Prayer Book we repeat mechanically without—often admittedly without—meaning it.

Back to Tradition

THE theological revival means for us, in short, the appropriation of a not quite dead tradition, not the creating of a new tradition. As far as the essentials of the faith are concerned, nothing whatever new is needed. The faith has been revealed. If we do not believe that we are not in any meaningful sense Christians. Of course each age must reappropriate the faith, reinterpret it in words it can understand, come to terms with it in the light of its own knowledge. But it must do so without losing the essentials. Each age must rediscover, not water down or refashion. That is the task of theology, and it is what the new theology has so magnificently done. Those who find themselves out of sympathy in the main, not on details here and there, with the majority of the new theologians are really, though they would be the first to deny it, out of sympathy with revealed and historic Christianity. The word heresy again today has some meaning, as it did not have outside of Romanism fifty years ago.

The most popular heresy today, extreme Pelagianism, or belief in the innate natural goodness of man, is actually an example of the way the world has taken over the Church. For it is a reflection of the 18th and 19th century false religions of nature and evolutionism, of secular romantic optimism and the religion of automatic progress, of scientism and pragmatism. It is of course the most popular heresy with the "best people" in many of the "most successful" churches, for it is a very unpleasant experience fully to face the fact that one is not worthy, is indeed a sinner even if one has not committed murder, to admit when one thinks of gross and obvious sinners, "There, but for the grace of God, go I." But if things are really all right with us, if we are "naturally good," if it is only a criminal class that sins, then of course Christ's sacrifice on the cross must have been only a gruesome mistake; and the Incarnation must seem pointless and unnecessary; and Christianity itself is only a rather bad joke: we should all give it up and become scientific humanists. Unless we recognize the need to repent, we shall not repent; and unless we repent and become new men, we shall not enter into Christ's kingdom. The easy Christianity that is preached from many Episcopal pulpits is an effective barrier to the accomplishment of the very work for which Christ came.

The history of thought for the past two hundred years might all be written, I think, from a point of view which would start from an analysis of the effects of pride. We have been taught that it is positively wicked not to believe that man is naturally good, that he is doing very well on his own, that he doesn't need any help to create, pretty soon now, a heaven on earth. So that he doesn't need any supernatural heaven, because there isn't any anyway, and the society of the future will be heavenly, and besides a "pie in the sky" heaven is an immoral notion believed in by slaves and weaklings—and by Jesus of Nazareth, who didn't have the advantages of our modern knowledge. It ought to be obvious that one cannot hold such notions and be a Christian in any real or meaningful or historic sense of the word, but to a very great many it is not. Well, the new theology makes this, and a good many other things, clear. That is why I say that widespread appropriation of this new theology—which will in turn mean a reappropriation of the Bible and the Prayer Book—is necessary if the thousands of merely nominal Christians in the Episcopal Church are to be made into, or given the chance to become, real Christians.

Opportunity Ahead

IN the long view the Church may be entering its period of greatest opportunity as well as a great test, just because Christianity is no longer either compulsory or fashionable. There is nothing—nothing which the world values—to be gained from being a Christian today, so that we may expect a vigorous winnowing in the next fifty or a hundred years. "Many are called, few chosen" has not been a popular text in the last several centuries, but there may just possibly be something in it. Those who call themselves Christians in the next century may well be fewer, at least in proportion to the total population, than today; but they are apt to rediscover that old-fashioned and now not very popular theologian, St. Paul, who made no apologies when he said, "Be ye not conformed to the world."

Come in, as Dorothy Sayers has written, all the way in, or go out. Dilution is the basic trouble with the Church today—dilution in faith, in doctrine, in membership. We need more clergy who are not afraid to offend the generous donors or to fly in the face of the climate of opinion or to run counter to the secular religion and who will say to us: if you cherish your easy conscience and

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are resolved to protect it, go out. If you cannot accept the dogmas of the natural sinfulness of man, call it radical imperfection if you will, the Incarnation, the Atonement, and the Resurrection, then you are not a Christian in the historic, and Episcopal, sense: go out. The result for the Church if many were to follow this advice? A certain loss of revenue, no doubt—and an increase of purpose, effectiveness, and power. The Church might even become—imagine it!—a redemptive society. It doesn't, as many have recently said, take very many Communists to wreck a state, or very many Christians radically to alter the tone of a society—but they must be Christians.

Only to the extent to which we can come to take the words of the general confession seriously, with the most utter and absolute and literal seriousness, is there, I think, hope that we may set right those weaknesses in the Church that I have been suggesting. We must know and feel the terrible truth of the words we say so easily and thoughtlessly, "We have erred, and strayed from Thy ways like lost sheep." And there is painfully little health in us. But if we do know and feel this, if we do really repent, we shall discern reasons for hope. And the chief of these reasons is that, though the ways of Providence be dark to us, we believe that we are not alone in our effort to keep Christ's Church true to its divine nature and its divine mission.

THE LIVING LITURGY —

Stewardship and the Canvass

BY
MASSEY H. SHEPHERD Jr.

FOR all that is in the heaven and in the earth is thine. These words of the Communion Offertory Sentence should be the parson's text on the Sunday when the laymen start out on their annual Every Member Canvass. Perhaps we should say that it will be his text for several Sundays before the Canvass. For these devoted laymen will have been primed for the job by much official and semi-official literature on the Canvass which will mislead not a few of them into thinking that a parishioner who makes a pledge for the support of the Church's work at home and abroad thereby fulfills his obligation of Christian stewardship. This mistaken notion is, alas, very widespread in the Church. The truth is that what we give of our means into the small pockets of our Sunday envelopes is a very minor part indeed of God's claim upon us to be stewards of His bounty. Christian stewardship involves the totality of our lives and everything we possess. God does not demand or seek part of our money but all of it; not part of our concerns but all of them. It is a very sorry thing that we have so persistently done year after year—getting the idea of stewardship mixed up with the Every Member Canvass.



As usual, the Prayer Book does not leave us without any guidance on this subject, and specifically with respect to what the Offertory of the Communion means. In the section of Family Prayer there is a collect "For Faithfulness in the Use of this World's Goods" (p. 599). This prayer makes it very plain that inasmuch as God has "given us all that we possess" we are bound to "honour" Him "with our substance . . . remembering the account which we must one day give." I take it that if the Prayer Book meant by that statement that we should honor God with a part of our substance—a tithe, a pledge, or whatever you wish to call it—it would have said so. "All that is in the heaven and in the earth is thine." Again, on p. 44 of the Prayer Book there is another collect "For Every Man in his Work." Nothing is said here about our work for the Church or of the work which we pay the Church to do for us. Whatever our work day after day may be, it is a "calling" of God for service "to the benefit of our fellow men, for the sake of him who came among us as one that serveth." There is something very inclusive about this, and it is rather shattering to the complacency with which we have separated the sacred from the secular as though God made any such distinctions. We can be certain that our Almighty Father is just as concerned about the way we vote, the way our national resources are spent, the way our political and economic influence is spread, the way we use our leisure, the way we propagandize the "American way of life," the idle word, the snap judgment, the closed mind and the closed purse to human

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suffering and need, as ever He is about the orthodoxy of our Sunday prayers or how we keep up with our Church pledges.

And another thing—we are playing fast and loose with the gospel when we use the fear of Communism as a motive in getting people to give to the Church's work. The appeal of Communism today to large masses of people is due to their belief, however mistaken, that it will give them readier relief from the economic injustices which they have suffered too long from the corrupt and reactionary governments that the Western powers, the so-called Christian nations, support. The tragedy in Korea should be a warning to us. Though the Episcopal Church has no missionary work in Korea, we are nonetheless involved in God's judgment upon our people for the situation which we have helped to create by our policies there. It is part of our Christian stewardship to lend support to whatever agencies are working for reforms, whatever their political affiliations, so that the masses of men have a just share in the wealth of God's provident bounty. If this should mean conflict with the immediate and expedient foreign policies of our own government we as Christians should not be afraid to face it and its consequences. If our missionary work can only be carried on because it is protected by corrupt governments who fight Communism we had better abandon the missionary enterprise. In the final reckoning of our stewardship we shall be judged by our efforts as citizens of the Kingdom of heaven "to do justice and love mercy" however much we may stuff our envelopes on Sunday mornings. "Thine is the kingdom, O Lord, and thou art exalted as head above all."

Attending a Liturgical Day

BY

GORDON C. GRAHAM

THE principle that the Christian liturgy is something done, rather than something talked or talked about, could not be better stated than by the sort of demonstration of the service itself which was given on Columbus day in St. George's Church, New York, under the joint sponsorship of this parish and of St. Ignatius, New York. It was, also, a strong gesture of the essential unity of the Episcopal Church, for which the respective rectors, the Rev. Edward O. Miller and the Rev. Wilfred F. Penney are to be congratulated. It is to be hoped that this sort of thing will be repeated and duplicated in other places because all of us need both to learn and live by the liturgy of our Church. When the Holy Eucharist is properly presented it is neither high nor low. The best way to describe what was done at St. George's is to say that it was functional, that is, it followed a direct mode of action by which it effectively fulfilled its true purpose. The emphasis was on the practical rather than the pretty, on the use to the exclusion of the useless. Dignity and simplicity, not fussiness or plain dullness, were the notes of the technique that was followed.



Functional liturgics must first be predicated on a clear notion of the meaning of the service, and this the special preacher at St. George's, Dom Gregory Dix, of the Anglican Order of St. Benedict at Nashdom in England, did with scholarly success, both by his sermon in the morning and the demonstration of the early Christian liturgy which he conducted in the afternoon. The purpose of the Eucharist is to continue the process of creating the Church. It is the practical means of mediating the new covenant between God and his people of a special social relationship in which the Church as the new society is the middle term between God and men, and men with each other. Through one Bread they are all one Body.

The demonstration, acted out in modern dress, of the early Christian liturgy gave the essential background that is necessary to understand the real meaning of our present-day rite. It was a very practical exercise in unity. They came in informally and took their places—bishop, priests, deacons, and people, all with their part to do. As Dom Dix put it, "The Eucharist is something you could not do without; and it could not be done without you." Each brought his own bread and wine, placing it upon the table. After which they all stood around while the bishop sang the prayer of consecration. Then the bread was broken for communion and each received and then took some home for communion between services. It was all very simple and direct, and gave the impression of secrecy and risk that would be found in an underground movement. The feeling that they were building a new society in this rite was brought out by the fact that as each brought his own bread and wine which represented him, so he received back that which somebody else had brought, thus being united to others in one body through the one bread.

Solemn Eucharist

THE Solemn Eucharist in St. George's attempted to follow the primitive principles of the peo-

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ple's participation and of the balance between the offertory and the communion. The ministers at the altar, bishop, deacon and subdeacon, stood behind facing the people. (This can be done at St. George's as the altar is in the middle of the sanctuary with the rail running all around; the choir is off to the sides.) There were other bishops, clergy, acolytes, the students of the General Seminary as choristers, and plenty of people, all seeing everything that was going on and taking part in the service. There were just two candles on the altar, and two on the credence table. At the offertory people from the congregation brought up the bread and wine and there was a general communion of the people. The epistle and gospel were sung to the congregation from the pulpits. Eucharistic vestments, of long and dignified design, were worn. Even incense was used, simply and with restraint. Yet nothing was done ostentatiously or self-consciously but with its functional aspect uppermost. The main points were the ministers and assistants being all around the altar, the congregational singing (the responses were unaccompanied—which is why!), the offertory procession, and the general communion.

A Liturgical day is important because it shows what can and should be done by practical demonstration. By this means all of us can be taught where we fall away from the essential marks of the Christian liturgy. Evangelicals were shown that a simple service does not consist in having the fewest taking part and doing the least. Anglo-Catholics could learn how to be functional in their ceremonial, and to have more congregational participation. It was convincingly demonstrated that High Mass without communions is really not High Mass. All Churchmen can do more to emphasize the offertory and so counterbalance the idea that the liturgy is just a communion service.

There are a few criticisms that can be made of a venture which has such possibilities for lifting the liturgical standards of the whole Church. The faults seemed typical of our American culture. Acolytes should not wear red. It is neither functional nor primitive. Moreover, there should be fewer servers and only one master of ceremonies is necessary for practical purposes. The music was, as usual, too hurried to lend much dignity. The weakest point of the good things that were done was the offertory. It still appeared to be mostly a financial dealing, which probably in our American way we cannot get away from. Yet, if we followed our Prayer Book we would first take up the money and "bring it to the priest who shall humbly present and place it upon the holy table." "And the priest shall then offer, and shall place upon the holy table the bread and wine." (p. 73). This is surely the proper order with the climax at the offering of the bread and wine. If the Kyrie was made ninefold why could not the Gloria in Excelsis be either moved up after it, or simply dropped? We shall never get across the climactic position of communion as leading right out into the world until we cut out all the anti-climax (including the solemn extinguishing of the candles) that drags out this service.

The final criticism is in the form of a question. What about the social meaning that is so clear in the proper offering of the divine liturgy? It is a dangerous mockery to encourage this sort of thing unless we are trying to face its social implications.

You Say It

BY

GEORGE I. HILLER

Rector of Trinity Church, Miami

FACED continually with a large element of indifferent people, we are forced to the conclusion that there is not a regular way to deal with them. Preaching, no matter how effective, can only occasionally score in that large group. They are not in Church. The printed word has perhaps a little more chance because it may be distributed like seed, and accidentally fall on good ground. At the best, it is not efficient. Then there is the pastoral call. Its batting average for efficiency is also pretty low in dealing with this group. They are hard to find, their activities are generally great elsewhere. They are hard to talk to, because as a rule they very pleasantly receive a clergyman with a smiling confession, "I am a back-slider, you see I"—(then follows one of about forty standard excuses—you hear an original one once a year perhaps).



What the preacher, the writer, or the caller could tell these people about themselves would perhaps be rather strenuous. They would resent it, and yet often it would be the simple truth. He might say, for instance, "you have been through a conflict in yourself, between your sense of dependence upon, and gratitude toward God, and your innate laziness, and the latter won."

Or, he might say, "you ceased to pray in private, you gradually failed to feel the call to acknowledge God publicly, and so you have arrived

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at a place where you have no God at all."

Or, your recreation, (boat, golf, or what have you) will not answer even a little when and if the anguished cry of your heart should ever be, "My God why has thou forsaken me?" Without some practice, some effort, some tuning in, can you reasonably expect an answer? In fact, is it not fair to say you could not understand?

Or, "no intelligent person lines up with the group of indifferent, non-worshippers unless he has definitely answered in the negative, the question—Is religion worth while? Because, if he thinks it is (and he is intelligent) he knows that no worthwhile thing in life is attainable or retainable except by effort and vigilance."

Or, "You say you tried. How much did you try? Did you really learn as you would have to do in anything else worth while? How much time, how much sacrifice did you make? How much did it cost you? That is what you got out of it. Unless, in absolute honesty and sincerity, you tried, are you being fair with yourself?"

Now perhaps the preacher, the writer, or the caller cannot say those things to a great company of indifferent people. They are true, but they would be resented. You, however, as a churchman, have just as much responsibility. It is your task to witness for Christ, you are "a soldier until your life's end." There are some people to whom you can say those things without hurrying that end.

Sadsack Religion

BY

CORWIN ROACH

Dean of Bexley Hall

Do not look dismal.—Mt. 6:16

BUT so many Christians do. Instead of looking pious they look merely pained. The reason, Jesus tells us, is that their penitence is for propaganda purposes, that they may be seen of men. They are play-actors but they overplay their part and the performance falls flat. Such Dismal Desmonds remind you of one of the soldier caricatures that has come out of the war. Sadsack is the name of this particular ineffective Gloomy Gus.

There have been many similar Sadsacks in the history of Christianity however, men who measured their Christian virtue by the length of their countenance. That does not mean that the true Christian is a blithe and carefree spirit. There is needed today, as never before, a spirit of real and genuine contrition upon the part of individual Christians and Church groups. We need to repent the sins which made possible two wars in this generation and which are speedily preparing the scene for a third world war. Such sorrow should be written on the soul and not on the shirt-sleeves. It is too deep and poignant to be put on display in a dismal look. Our face must reflect our faith. If we are really sorry for the past we can take courage for the future.

Happy Paupers

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

POVERTY depends partly upon how much you have. But it also depends upon what others have. In Ashfield a carton of cigarettes does not rate as wealth but in Berlin it does. Poverty depends even more upon the inner attitude of the person. Some people feel poor however much they have because they keep their eyes on what they lack and feed their hunger for it. Others feel rich however little they have because they continually remember their possessions and rejoice over them.

Now there is a poverty which is next to real happiness. It is the poverty of those who know how poor they are in spirit because they continually compare what they have of love, patience, willingness to forgive, complete honesty and such with God's wealth in these categories. "Happy are the poor in spirit, for theirs is the kingdom of heaven." Such people have already entered the area ruled by God, the kingdom, and know something of real happiness.

Unfortunately there are too few such happy paupers in the U. S. A. Radio, movies and magazines all keep us thinking about possessions and physical pleasures and make us desire more and more of both. So we are drawn into increasing unhappiness as we frantically chase happiness.

Worship, Bible reading and listening to sermons tend to make us aware of our poverty of spirit and to lead us into the acceptance of the kingdom which God is offering.

Ponder your poverty a while and see whether it is fraught with such joy that you belong among the happy paupers.

Make Christmas Christian

The story of a woman's Christmas gift and its accomplishments.

$1 for 25; $1.50 for 50; $2 for 100

The Witness

TUNKHANNOCK PENNA.

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EPISCOPAL CHURCH NEWS

ST. STEPHEN'S SCHOOL NOW OPEN

★ St. Stephen's, the new co-educational preparatory school of the diocese of Texas, opened in Austin in September with an enrollment of fifty and a faculty of fifteen. The headmaster is the Rev. William Brewster, formerly head of St. Mark's School. The dean is Robert M. Kimball, formerly the head of a boys school in New Hampshire. The dean of girls is Marjorie Sallie, formerly of Ashley Hall in South Carolina. The teachers are George Brengle, formerly of Bolles Academy, Florida; Mrs. Elizabeth Brewster, a graduate of the Boston School of Fine Arts; the Rev. John Cummings, who teaches courses in history and religion; Harland M. Irvin Jr., a graduate of the University of Texas; Alice B. McGuire, the head of the library; J. Stuart Page directs physical education for boys and Lillian Scott for girls, as well as teaching science and English; Dean Towner, a graduate of Cornell, teaches Latin and Greek; Harriette M. Williams of Bryn Mawr teaches French, Spanish and German; Ike D. Fowler of the University of Texas is general manager; Dr. Horace E. Cromer Jr., is physician; Lena Wood is dietitian.

BISHOP HINES WRITES ON CHARITY

★ John E. Hines, coadjutor of Texas, writes a little piece in the monthly magazine of the diocese about support for the Church and charity giving generally. He points out that a recent article in a mass circulation monthly reported a family with a $10,000 annual income, plus an additional sum from an inheritance, who has just built a $30,000 home, that has $52 as the charity item in their budget. The head of the household ushers each Sunday in an Episcopal Church. Another family operates on a $450 monthly budget, with 25c a week their charity item. Writes the bishop: "The Achilles heel of Christendom is its niggardliness. Their heart is in themselves. So is their treasure."

YOUNG PEOPLE IN MEXICO

★ Young people of the Church in Mexico are an active lot. A recent report says that large numbers assist at services; aid the clergy; provide music; teach in schools; act as rural missioners. They give a sizeable offering to be used by Bishop Salinas at his discretion; they arranged for a service on the world day of prayer. Their most recent project is raising funds for a printing press "in order that the gospel may be spread not only through the missionaries but also by publicity." Still another activity is correspondence with young people of the U. S., England, Cuba, Panama and elsewhere "to enlarge horizons and that we may improve, to the greater glory of God."



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TRINITY COLLEGE GETS LARGE GIFT

★ The Old Dominion Foundation, established by Paul Mellon, has given Trinity College $650,000 to preserve the priceless collections of the Watkinson Library, it was announced today by President G. Keith Funston at the formal opening convocation of the 128th year of the college. College trustees will add $400,000 from other gifts to construct a new library to house the combined Trinity and Watkinson collections, President Funston said.

Fabulously rich in book treasures, the Watkinson Library was established in 1857 by David Watkinson who had been one of the founders of Trinity in 1823. The library is now housed in downtown Hartford in quarters which have been closed to the public by fire department orders. In recent years, financial difficulties have prevented it from keeping abreast of modern library practices. Consequently, the condition of its 130,000 books is deteriorating and the information that they contain is largely inaccessible because of the lack of adequate shelving and cataloguing.

Trinity in 1949 offered to restore the books to usefulness if the Watkinson Library would merge with the Trinity Library. The offer was approved by the Watkinson trustees, the Connecticut legislature, and the superior court. In a gift announced a year ago as anonymous Mr. Mellon promised the college $300,000 to make possible the project. A new gift increases the total to $650,000.

DIOCESE OF GEORGIA HAS DISTRICTS

★ Acting upon the recommendation of diocesan convention, the department of missions of Georgia has subdivided the diocese into six districts, and at the fall clergy conference at Christ Church, Dublin, Georgia, Bishop Barnwell appointed the deans.

The clergy discussed titles quite thoroughly, and concluded that districts with deans best describe the purposes. Diocesan Women's Auxiliary, the diocesan laymen's organization, and the young people had agreed in advance to subdivide their diocesan work on the same lines as those determined by the department of missions.

Deans appointed are: the Rev. T. P. Ball, Savannah; the Rev. Charles F. Schilling, Augusta; the Rev. Johnson H. Pace Jr., Dublin; the Rev. Wm. S. Brace, Waycross; the Rev. John L. Jenkins, Moultrie, for the Thomasville District; and the Rev. Wm. C. Baxter, Americus, for the Albany District. Deans are ex officio members of the Department of Missions, of which the Rev. Charles F. Schilling is chairman.

The Church Pension Fund

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The Church Hymnal Corporation

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Oxford American Prayer Book Commentary. By Massey Hamilton Shepherd, Jr. Oxford University Press. $10.00.

A generation ago, there was a wonderful little commentary on the Book of Common Prayer, known as Barry's "Teacher's Prayer Book." An edition was published in this country, adapting it to the 1892 B. C. P., and many of us grew up on that book. It combined sound historical information with rich devotional interpretation, especially in the Psalms—though naturally the interpretation of the Psalter was somewhat conservative. One great advantage in it lay in the fact that the whole Prayer Book was printed, from the standard edition, and the Commentary appeared on the facing pages.

One might suppose at first glance that Dr. Shepherd's Commentary is a revision of Barry, but it is not. The work is entirely new, and although it is printed on facing pages opposite a chancel size Prayer Book (minus the Psalter), the book is entirely new and up to date, and contains a vast amount of information which could not possibly have been found in the older work. Liturgical research has made great progress during the past two generations, and no one is better equipped to present this material than Dr. Shepherd. At the same time, he is no hidebound antiquarian—see his many articles on liturgics in The Witness, The Anglican Theological Review, and other journals—see especially his article on Prayer Book Revision in the October 12th issue of this magazine.

Together with the new "Hymnal 1940 Companion," churchmen now have two commentaries on their chief devotional books which we hope will be used everywhere throughout the Episcopal Church. If the rector cannot afford these books, the Vestry should see that copies of this book are in the public or parish library, and accessible to everyone interested in the Prayer Book, or in liturgical worship, or, more generally, in the Episcopal Church. In fact, one could easily draw up a list of 8 or 10 books which every parish should make accessible, either in a parish library or, preferably, in the public library, accessible not only to the members of the parish, but to the people of the town. In such a list of books on the Prayer Book Dr. Shepherd's commentary should be the first—F. C. G.

Enduring Satisfaction. By William P. McEwen. Philosophical Library. $4.75.

Recognizing the current crisis in personal life, the author, who teaches philosophy at Hofstra College, seeks to provide a philosophy of spiritual growth out of the materials of old-fashioned liberalism, of which he claims to be an "unrepentant" representative. Though he states an intention to maintain an objective attitude toward the doctrines of particular religions (including his own), the book is shot through with the presuppositions of a relativistic, man-centered (but religious) orientation. The book would be useful as a representation of this position, were is not so lacking in clarity. Whether or not the title Enduring Satisfaction, is a sound description of the author's philosophy, the book itself requires more endurance than it provides satisfaction.

—James A. Pike

The Booke of Common Prayer of the Church of England: its making and revisions (1549-1661). Set forth in 80 illustrations with Introduction and Notes. By Edward C. Ratcliff. Macmillan. $2.00.

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NEWS OF OTHER CHURCHES

CHURCH PEACE MISSION LAUNCHES MEETINGS

World peace should be achieved by non-military means was the theme of speakers at a two-day conference, Oct. 24-25, in St. Louis which launched a series of meetings by the Church Peace Mission. Sponsored by 15 religious pacifist groups, the mission is out to persuade people to withhold support from any future war. A. J. Muste of New York said: "If we make peace our future goal and in the meantime continue the modern armament race, we never will reach that goal." He also said that the way to deal with Communism is to be concerned with the conditions that are responsible for it, "economic distress and social disorganization which war creates."

The Rev. Albert Day of Baltimore, chairman of the mission, rejected the argument that "an armament program is a sort of insurance policy" against national disaster. Its defenders, he said, "forget that an insurance policy only pays off after the fire has destroyed one's property. If war comes it will destroy the world and our insurance policy will go up with it. A nation obsessed with security is also a nation obsessed with fear, and fear never leads to peace."

ADVENTISTS PRAY FOR PEACE

Delegates attending the annual fall conference of the Seventh-Day Adventist Church in Grand Rapids set aside business matters on United Nations Day, Oct. 24, for day-long prayers for justice and world peace. Elder Allan Anderson of Washington, speaker at one of the four successive services, said that "real Christianity is a demonstration of life and shows belief in the brotherhood of all mankind."

SHARE-THE-WEALTH DEFENDED BY KAGAWA

Toyohiko Kagawa, Japanese evangelist, defending his share-the-wealth program, told reporters that it was based on New Testament teaching. He had been attacked as a socialist by a pastor in Stillwater, Okla., who distributed leaflets accusing the lecturer of "opposing the American way of life" and of speaking of the capitalistic system as "nothing but a system of exploitation." Kagawa said that wealth is being divided among farmers in his country in a socialistic fashion but added: "Socialism we might call it in Japan. What do you call it here? New Deal, isn't that the word for it?"

STARTS HIS WORK IN EAST ASIA

The Rev. Rajah B. Manikam, prominent Protestant of India, takes his post as joint secretary for East Asia of the International Missionary Council and the World Council of Churches on January 1. He has been released by the National Christian Council of India, Pakistan and Burma from the job of executive secretary in order to take up this new work of coordinating the work of nine national councils in Asia. His first six months will be spent in Korea, Japan, the Philippines and Ceylon.

HERE'S ONE FOR THE BOOK

Mrs. R. K. Jones, wife of the Methodist minister in Phoenix City, Ala., claims this to be a record: she is also the daughter of a minister; the mother of five ministers; the sister of three ministers; the aunt of three ministers; sister-in-law of two ministers. All are Methodists. Wonder what a family reunion is like.

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THE WITNESS **Tunkhannock, Pa.**

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OVERSEAS NEWS

GERMAN CHURCHMEN PROTEST REARMAMENT

Widespread repercussions in church and political circles have followed the publication of an open letter to Dr. Konrad Adenauer, chancellor of the Western German Republic, from the Brethren Council of the Confessional Church denouncing alleged remilitarization plans in the western zone. The letter demanded new elections for the Lower House "in which the German people can decide for itself whether or not it wants to be rearmed."

Drafted at a meeting of the Confessional Church in Darmstadt and signed by 37 western German pastors, including Pastor Martin Niemoeller, president of the Evangelical Church in Hessen and Nassau, the letter declared that "according to reliable information, former generals of the German army have already begun to set up a German troop unit, and armament industries have received corresponding orders."

In an accompanying personal letter to Dr. Adenauer, Pastor Niemoeller stated that "the assertion is increasingly being made that there exist agreements between the federal chancellor and John J. McCloy, U. S. high commissioner in Germany, providing for an early reestablishment of quite a number of German divisions as a German contribution for a western European armed force designed to serve 'defense.'"

GERMANS REFUSE TO RING BELLS

Religious leaders in western Germany and West Berlin refused to ring their church bells in connection with the U. S. freedom bell project. The only apparent exception was in the R. C. diocese of Fulda. The leaders declared that church bells are intended for religious occasions and should not be used in connection with "political demonstrations" (see editorial, page eight).

CHINESE CHRISTIANS ISSUE MANIFESTO

Up to October 19, 1527 Chinese Christians from various denominations had signed a manifesto warning against imperialism in Chinese Church life. Among the signers is Dean T. C. Chao of Yenching University, one of the five presidents of the World Council of Churches, and Dr. Francis Wei, Episcopalian, who is president of Central China University. The manifesto is strong in condemning American policy on the Far East, and warns against the Churches being used by the US to carry forward its aims. It calls for wholehearted support of the program of the People's Government.

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PEOPLE

CLERGY CHANGES:

WILLIAM HAIRE, formerly curate at St. Luke's, Altoona, Pa., is now rector of Christ Church, Berwick, Pa.

ARTHUR G. W. PFAFFKO resigned as rector of the Transfiguration, Blue Ridge Summit, Pa., Oct. 1.

LLEWELLYN O. DIPLOCK, formerly rector of Christ Church, Yonkers, N. Y., is now rector of Christ Church, Williamsport, Pa.

ALBERT H. OLSON, formerly rector of Christ Church, Los Altos, Cal., is now rector of All Souls, Berkeley, Cal.

SETH C. HAWLEY has resigned as rector of St. Mark's, King City, Cal., to retire from the active ministry.

ARTHUR K. FENTON, formerly rector of the Advent, Jeannette, Pa., is now rector of St. Paul's, Lock Haven, and Trinity, Renovo, Pa.

JAMES B. DAVIS, rector of Holy Trinity, New York, becomes rector of the Transfiguration, Blue Ridge Summit, Pa., Nov. 15.

CHARLES F. WULF, formerly chaplain at Virginia Episcopal School, Lynchburg, Va., is now rector of Holy Trinity, Hertford, N. C., and in charge of St. Mary's, Gatesville and St. Peter's, Sunbury.

GEORGE H. JONES, ass't at St. Paul's, Akron, O., becomes rector of St. James, Youngstown, O., Nov. 15.

KENT L. HALEY, formerly assistant at St. Mark's, Portland, Ore., is now vicar of St. Peter's, Portland.

ANDREW HEEDERIK, formerly rector of St. Luke's, Whitewater, Wis., is now rector of St. Mark's, Omaha, Nebr.

WILLIAM WARD, formerly chaplain to Episcopal students at the University of Illinois, is now filling a similar position at the University of Miami, Fla.

HOWARD G. CLARK is now rector of St. John's, Brooklyn, N. Y.

ORDINATIONS:

JAMES GUSWELLER and RANDALL J. CONKLIN were ordained priests by Bishop Gardner on Oct. 28th at Trinity Cathedral, Trenton, N. J.

FRED L. PICKETT was ordained priest by Bishop Atwill on Oct. 18th at All Saints, Valley City, N. D., where he is in charge.

DEATHS:

ROLAND C. ORMSBEE, 64, vicar of St. John's, Kahaluu, Hawaii, died Oct. 18th after a prolonged illness. He came to the district of Honolulu in 1946 after serving as rector of Emmanuel, Emporium, Pa.

LAY PEOPLE:

WILLIAM C. HENRY, formerly a prof. at the University of Omaha, is now headmaster of Brownell Hall,

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

EDWIN J. ROGERS
Layman of Hartford, Conn.

In these troubled times we are apt to forget that Jesus was the Prince of Peace. To him war would be abhorrent except in self-defense. In World War II we fought a war of self-defense made necessary by the attack at Pearl Harbor. In the present Korean War, which has not been declared by Congress, we seem to have injected ourselves into an internal, civil war with whose causes we are not yet fully acquainted. The recent speech of President Truman indicates that we have embarked upon a long war with the announced purpose of defending capitalism wherever it is threatened by the growth of socialism and communism. This ambitious undertaking will cost us dearly in men and money and may end in atomic destruction. Is it not the duty of the Church today to seek a reconciliation between the capitalistic and the socialistic nations? This would seem to be the only way of averting an atomic holocaust in which all that we hold dear would be destroyed.

HAROLD H. KELLEY
Associate, St. Mark's, Berkeley, Cal.

In the October 12th issue of The Witness, Dr. Grant's excellent review of "Jesus, Son of Man," Duncan, may unwittingly give the impression that foreign periodicals are in themselves illegal in Britain. What he intended, surely, was that restrictions on the export of sterling prevent the sending out of money by British subjects, not only for periodicals but for practically anything else.

Magazines are greatly wanted there, and Witness readers can greatly help their friends abroad, either by gift subscriptions to that or other American periodicals, paid for in this country, or by mailing their magazines regularly after the reading of them is done. Magazines of about the size of The Witness can be wrapped and mailed for about 5c, and heavy magazines for 10c and up.

The whole vexatious problem is that of Britishers having to keep their own money working inside their islands in order to protect its value in our dollars.

LARS R. BACHE-WIIG
Rector, Holy Sacrament, Upper Darby

Thanks to Professor Waggoner for his "very unpleasant reading") (October 19, 1950). I agree with him wholeheartedly. He has clearly set forth the effect of an unwritten policy of long standing with the clergy. That policy goes something like this: "Give them what they want, tell them what they want to hear and turn the other cheek to their childish rebukes. Never say anything about sin in a way that will imply they are guilty so as not to offend. At all cost keep peace in the Church!"

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I am looking forward to next week's "very unpleasant reading."

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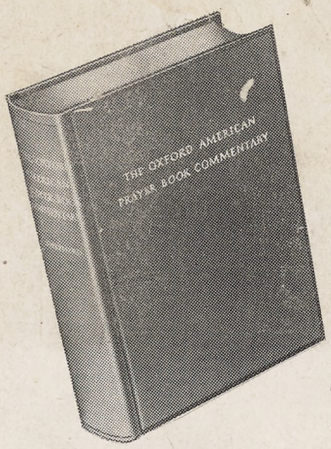
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THE
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THE CRISIS OF FAITH

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The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
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The WITNESS
For Christ and His Church

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Friday and Holy Days: 9:30 a. m.

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STORY OF THE WEEK

Bishop Suffragan of Michigan Advises for Disaster

Tells What May Be Expected in the Event Of Air Raid With Everything Lost

BY
RUSSELL S. HUBBARD
The Suffragan Bishop of Michigan

★ The average parish priest will go through a long ministry and never be confronted with disaster affecting many of his flock at once. He becomes accustomed to helping his people in the face of death to find death is a ministering angel of life, in the time of illness to help them to practice recollection and the consecration of pain. Occasionally, a priest is called upon to be a tower of strength in a community where hundreds are afflicted at once.

What is occasional and infrequent in the life of the parish priest may be expected in the event of an air raid. People are killed or seriously hurt by hundreds. Bombs, conflagration or flood hit and wipe out the homes and property of half the parish —all in a moment. The parish church is gone; perhaps it has been reconditioned by the savings of the people, or there is a mortgage upon the new building; now it is gone, and there remains only the debt to pay.

In such situations the parish priest stands there numb, afflicted in the suffering of his people, if not in his own family. In the face of such situations the numbness that settles on a man is like a dark cloud through which he would fain see the light. And the light does not shine—until the Red Cross steps in to help the people rebuild their homes. Many a community has learned to be grateful for the disaster assistance that the Red Cross provides. But the aid given by the Red Cross, magnificent as it is, is deficient in two respects, from the point of view of the priest; it does not rebuild community buildings, nor give any aid thereto; it has nothing to do with the souls of the people. It does give hope of securing physical shelter, medical aid and food. The numbness of the soul is still there. The sudden poverty and uncertainty about the future that seemed so secure oppresses the soul.

What can the priest do?

First and immediately, he must be physically on the spot. This means, if married, he should have made some arrangement, previous to the disaster, for the care of his own family. His job is with his people. If the children are to be evacuated, one of the parishioners, not he, must do it, and the family must understand the reason why. This all takes preparations.

At the time that the disaster hits, the first act of the priest must be in terms of recollection. It is a temptation to help his people physically dig-out, or to work with the medical forces of the city to care for the immediate medical needs of the people. The priest stands with an unique function to perform. This function is desperately needed in time of disaster: to bring to those who suffer, mentally, if not physically, the realization that God is; that God cares, that after the Cross there is the Resurrection; that the faithful have hope in Christ of eternal life.

Sacramentally, this needs to be implemented. This may mean that arrangements must be made in a field, or in some building still standing for a celebration of the Holy Communion.

It will mean going among the sick and the dying, making the sign of the Cross on the forehead, and saying the prayers. There will almost certainly be some people who in emergency want to be baptized.

If the people have lost Bibles and Prayer Books, these should be given to them immediately. The American Bible Society has proved its willingness to help in such situations. They have a large stock on hand in many branch depositories, which they will sell at wholesale prices, or give if necessary.

Prayer Books in any quantity can be a problem, for depositories of such are not accessible in most dioceses. Publishers will cooperate if the situation is made clear—which may take some effort. For this reason, a long distance call to one of the house officers is usually the best way to secure service. It may be necessary to take Prayer Books from the pews of the church; for the book in the hands of the people who want to use it is more valuable than resting idly in the pew of the church. In this case, it may be advisable to caution them to bring the Prayer Book to the church when they come on Sunday.

And the binding is important

(*Continued on Page Nineteen*)

Bishop Hubbard writes from experience since he was a rector in Providence at the time of the hurricane in 1938 and at Bar Harbor, Me., during the fire in 1947.

EPISCOPAL CHURCH NEWS

PAULL SARGENT RETIRES AS RECTOR

★ St. Bartholomew's, New York, was packed to overflowing on October 29th when the Rev. G. Paull T. Sargent preached his last sermon there as rector. "To the many friends and members of St. Bartholomew's parish," he declared, "I shall ever be grateful for all they have meant to me during the past years. In the days ahead I shall hold them continually in my heart and prayers."



G. PAULL SARGENT

He served the parish as rector for seventeen years, coming from the cathedral at Garden City, L. I. Previously he had been rector of Grace Church, Grand Rapids, Michigan.

ANGLICAN CONGRESS IN MINNEAPOLIS

★ Minneapolis has been named as the site of a world-wide congress of the Anglican communion to be held in August, 1953. The announcement was made jointly by the Presiding Bishop and Bishop Walter Gray of Connecticut, chairman of the committee of General Convention on arrangements for the congress. About 1,000 bishops, clergy and laity from 325 dioceses throughout the world are expected to attend.

The announced purpose of the congress is "to witness to our common faith and to confer on matters of common interest." It will differ from the Lambeth conference in that clergy and laity, as well as bishops, will attend.

The fact that the World Council of Churches will hold its second assembly in Evanston, Ill., at the same time will make it possible for many delegates to attend both.

PREACHING MISSION IN WASHINGTON

★ Bishop Angus Dun of Washington and Ambassador Norman J. O. Makin of Australia shared the program with the Rev. Robert J. McCracken of New York at an inter-denominational preaching mission that opened in Washington October 29th. There were more than 10,000 people jammed into the city's largest auditorium, with about 3,000 turned away. The New York preacher declared that "there is an appalling ignorance among us as to our elementary doctrines. We shall have to cease flitting from text to text in the Bible, according to casual interest or idle fancy. We shall have to preach constantly on central themes.'"

He also called for Protestant unity, saying "some way must be found to unify our shattered forces. By comparison to the major interests at stake—the Christian interpretation of life against a mechanistic interpretation, against an ideology as atheistic and materialistic as Communism—our denominational differences are insignificant."

As part of the preaching mission program, evening services are being held in nineteen churches in the Washington area, with churches of each neighborhood joining. In addition eleven Bible lectures are being delivered, together with noonday services in downtown churches.

PROVINCE OF SEWANEE HAS SYNOD

★ St. Andrew's, Tampa, Fla., was host to the twenty-third synod of the fourth province, meeting in October. The provincial Auxiliary met concurrently. Financial support for the Episcopal Hour, a south-wide radio program, was voted for the next two years. Synod resolved to stress the campaign for funds for the University of the South, especially the School of Theology.

The Rev. T. O. Wedel, warden of the College of Preachers, Washington, was preacher at the synod service. His subject was Christian Education. The next day the Rev. J. W. Kennedy spoke to synod on ecumenical relations. A motion to ask the House of Bishops to appoint a Suffragan Bishop for the armed forces was tabled.

Part of the meeting of the Woman's Auxiliary was devoted to group discussion. Considerable attention was given to reports of missionary work in the South and overseas.

SIGNS OF THE TIMES

★ St. Luke's Hospital, New York, is to construct a new $3,000,000 building. The basement will be hewn from bedrock to provide a "safe" shelter for the staff and facilities for emergency casualties in the event of aerial attack.

Word is also received from one of the largest New York banks that "we are duplicating all our important records on microfilm and are storing these records away from the New York area. We have been informed by experts that our vaults will resist almost any conceivable bomb damage. But etc., etc., etc."

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JOHN FOSTER DULLES IS OPTIMISTIC

★ John Foster Dulles, U. S. delegate to the UN, was the headliner at the meeting of the Federal Council's department of international justice and good will, presided over by Bishop Scarlett of Missouri, and attended by about 300 of the Protestant and Eastern Orthodox Churches. He stated that the UN resolution calling for united action for peace "reflects the thinking of our Christian people" and marks "a great moral advance."

"For the first time," he said, "there is a decision to subject force to law as represented by the judgment of the world community as to what is right. This is historic. It is made possible by the fact that there exists a world-wide judgment of what is right and wrong.



BISHOP SCARLETT

"That judgment," he added, "is primarily a reflection of religious beliefs. Were it not for that foundation, provided by the great religions, it would be impossible to build a structure of world order such as the United Nations is attempting to create."

He prefaced his address by saying that he now had a "more optimistic view than six months ago that peace is much more secure now than it was then." There is "less likelihood of war now," he said, due to the victory of UN forces in Korea.

Dulles said that many church people fail to appreciate the nature of the differences that divide the great powers, and the difficulty of making concessions that would resolve these differences. He pointed out that American efforts for peace are based on the conception of "a durable and acceptable world order that is tolerable of differences," while the Soviet Union is striving for a world order based on conformity to the Communist pattern. The tension existing in the world today, he added, is due to these two basic philosophies of world order. He said they cannot be resolved by talks between nations.

"I'm afraid that the tensions will exist for some time," he said, "until the Soviet Union learns that a policy of violence and coercion does not pay." The results of the conflict in Korea, he said, "may be the beginning of wisdom for them."

ST. TIMOTHY'S HAS NEW CHURCH

★ A congregation which overflowed the new building witnessed the dedication of St. Timothy's, Detroit, on October 25. Bishop Emrich officiated and preached the sermon, in which he spoke of the meaning of existence, and illustrated by means of the symbolism of the Church. The Bishop was assisted in the service by the Rev. John A. Scantlebury, rector of the parish; the Rev. Canon Gordon Matthews, executive secretary of the diocese; the Rev. Charles W. May, missionary-in-charge of St. Augustine's Church, Detroit; and the Rev. J. Clemens Kolb, rector of Christ Church, Grosse Pointe.

The architecture of St. Timothy's has attracted wide interest locally. Designed by Earl Confer, the building blends the contemporary with the traditional. Points of special interest in the exterior construction are the stained glass rose window over the altar, the fleche at the intersection of the nave and transepts, the prominent tower with its cross, and the portico extending from the vestibule to the street.

The interior is colorfully decorated and has open timbered trusses with acoustically plastered panels between the timbers. The trim woodwork and church furnishings are grayed blond oak and the windows are of leaded cathedral glass. The basement contains a well-equipped kitchen, nursery and kindergarten rooms, a choir room, a large fellowship room and the forced warm-air furnace heating plant.

St. Timothy's had its beginning as a small mission in 1928. By constant growth it outgrew its church facilities. The present new building will enable the parish to meet the constantly growing opportunities for service in its community.

JOHN HEUSS VISITS HONOLULU

★ Director John Heuss of the department of education of the National Council arrived in Honolulu on November 4 and will remain there until the 18th, explaining the basic elements of the new program and the new curriculum. He will lead a three-day conference for the clergy; will address the boys and teachers of Iolani School; and will address school superintendents on Oahu, Maui, Hawaii and Kauai.

CLERGY CONFERENCE IN EAST CAROLINA

★ A most helpful clergy conference was conducted in the diocese of East Carolina in October by the Bishop Block of California, the Rev. Moultrie Guerry, the rector of St. Paul's Church, Norfolk, and Bishop Wright of East Carolina. The conference and retreat was held in St. James Church, Wilmington, N. C., and was pronounced by all who attended as the finest clergy conference they had ever witnessed.

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NEW ENGLAND HOLDS SYNOD

★ Bishop Appleton Lawrence of Western Massachusetts was elected president of the first Province at the meeting of Synod held at the Cathedral of St. John in Providence, Rhode Island, October 24th and 25th. He succeeds Bishop Frederick G. Budlong, who will retire as Bishop of Connecticut on January 15, 1951.

The synod operated by committees to review the operation of the eight fields of provincial activity and brought in specific recommendations for the future of the work which led to the adoption of a budget for 1951 of $16,336. Significant increases included in this budget are to enable increased activity in the field of rural work, with the aid of the Rev. Roger Barney of Concord, N. H. as field secretary, and for the support of Concord Conference. Special recommendations were made to the various commissions. The college work commission was pointed toward the problems of state teachers colleges, graduate and nursing schools, faculty, and the growing program of home parish responsibility by the Woman's Auxiliary. Various organizations of the synod were directed toward the need for increased interest in support of Lenox School. Recommendations were sent to the National Council through Bishop Nash, provincial Representative, conveying local reaction to National Council activity.

Mr. Tracy B. Lord of Bridgeport, Conn., was named chairman of a committee to study the report of the committee on structure of the General Convention and to report to the 1951 synod.

BISHOP BLAIR ROBERTS AT ST. JAMES

★ Bishop Blair Roberts of South Dakota has been preaching and speaking throughout the east on the national program of the Church. On October 29th he was at St. James', New York.

SEMINARY SUNDAY JANUARY 28

★ The Presiding Bishop has designated January 28 as theological education Sunday, asking that there be "addresses in every church upon the importance of the work of our theological seminaries, and furthermore, that in every parish there will be an opportunity for the people of the Church to give financial support to the seminaries."



HENRY HUNTER has been senior warden of St. John's, Wayne, Michigan, since its founding. He recently resigned after thirty years of service

CHURCH UNION PLAN PROPOSED

★ A conference on Church unity was created at a meeting at Seabury House, Greenwich, Conn., about a year ago, with official delegates present from the Methodist, Disciples, Evangelical and Reformed, African M. E. Zion, Colored Methodist, Presbyterian (north), Presbyterian (south), Community and United Churches. The Episcopal Church was represented by observers.

The body released a plan for unity on October 30th, calling for reconciliation of the congregational, episcopal and presbyterian forms of Church government within a single Protestant Church.

Methodist Bishop Ivan Lee Holt of St. Louis, Mo., chairman of the conference, said the plan envisages a United Church of Christ in which bishops will have a place and presbyteries will have constitutional responsibilities, but without denying self-government to local congregations.

The tentative plan calls for the grouping of congregations into presbyteries, and of presbyteries into conferences headed by elective bishops. A national general council would take over the functions of the general convention, assembly, synod, conference or council of the uniting denominations.

Local churches, however, would probably retain a large degree of autonomy in most matters.

"Today," Bishop Holt said, "Christians confront a world situation which demands that the Churches shall make common sense. In our own and many other sections of the world, secularism, atheism, and religious indifferentism are strongly entrenched and militant.

"These evil forces," he continued, "stand sharply over against the Christian Church with its eternal gospel of redemption. They cannot be effectively resisted and overcome by separate Churches, but only by

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the personal and corporate witness and the concerted action of Christians united."

Bishop Holt stressed that the Conference's objective is organic union and not the cooperative movement which finds expression in the National Council of Churches to be constituted in Cleveland, Nov. 28-Dec. 1.

ACADEMIC FREEDOM STATEMENT

★ Professors at the Church Divinity School of the Pacific joined with other theologians of the major seminaries in California in issuing a statement relating to the loyalty oath imposed by the regents upon faculty members of the University of California. The statement, signed by twenty-four, including Professors Randolph C. Miller, Russell B. Staines and Charles F. Winston of C.D.S.P., is as follows: "Being mindful of the tradition of our Church in defense of the liberties of the human mind and spirit, and counting it a shame to stand by in silence while a great university, which is neighbor to us, is stripped of its liberties, we, the undersigned, professors at the several Protestant theological seminaries in the State of California, do hereby affirm our sympathy with the members of the faculty of the University of California who have been unjustly expelled for failure to sign the loyalty oath, and do repudiate the action of the regents in so expelling them.

"We can understand a desire to exclude from the faculty any person who is hostile to the academic ideals of a democracy. But we cannot understand the expulsion, in the name of patriotism, of faculty members who are officially cleared of subversive intent, and whose record as loyal Americans is beyond reproach.

"We appreciate the desire of the regents to devise a mechanism which shall keep off the faculty all persons who are traitors to the ideals of liberty and of truth which are essential to the academic profession in any free land. But we regard as contradictory, ridiculous, and intolerable the punishment for recalcitrance of faculty members who refuse to comply with a device which does not clearly exclude traitors, but which does obviously exclude many loyal persons.

"Therefore, we commend Governor Warren and President Sproul for their courageous stand on this issue, and we commend all those regents who stood with them; and we invite the regents of the University of California to correct immediately a grave injustice against loyal citizens on the faculty, against the university itself, and against freedom and democracy everywhere."

BOYNTON ELECTION CONFIRMED

★ The election of Bishop Boynton of Puerto Rico as suffragan bishop of New York has been confirmed, so that his status has now been changed in the House of Bishops. The Presiding Bishop has asked him to serve as bishop-in-charge of Puerto Rico and the Virgin Islands, under the jurisdiction of the Presiding Bishop, until a successor has been elected and consecrated.

SAN ANTONIO COUNCIL HAS DINNER

★ Bishop Hunter of Wyoming was presented with a certificate as a past president of the San Antonio council of churches at a dinner held October 23. The council now comprises 80 member churches representing 22 denominations. There were 13 received into the fellowship at the dinner, including eight churches that serve the Negro community.

Some of the highlights of the year's work included a radio ministry of 687 radio and 82 television programs; a full time chaplain for a veterans' housing project; part time prison chaplaincy; work in four other institutions. Voters guides were issued; a teaching mission was sponsored; films and other audio-visual aids were loaned.

The council is now exploring the possibility of a fulltime department of social welfare.

SEVENTH PROVINCE PLANS RALLY

★ Youth of the province of the Southwest are having a rally over the Thanksgiving weekend, with Bishop Salinas of Mexico as the headliner. Other speakers will be Lindley Hartwell, chairman of the youth commission of the church; Marie-Jeanne deHaller, assistant secretary of the World Student Christian Federation; Rex Pennington, born in South Africa and now teaching in Oklahoma City; Raymond Carne, movie actor, who has tentatively accepted to attend the banquet and dance. The conference will be held at the Redeemer, Okmulgee, Okla., whose rector, the Rev. G. C. Stutzer, is chairman of the youth department.







CHURCHMEN IN THE NEWS: Bishop Goodwin of Va. is chairman of the committee on clergy salaries; Canon Theodore Wedel speaks at the synod of Sewanee on education; Prof. Sherman Johnson meets with group to plan study of the nature of work

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BISHOP GILBERT BIDS FAREWELL

★ Bishop Gilbert bid farewell to the diocese of New York with his sermon at the Cathedral of St. John the Divine on October 28th, heard by a congregation of about 2,000, including 200 clergymen. His retirement came twenty years after his consecration as suffragan bishop and brought to an end forty-five years of active service in the ministry, all of which was in the diocese of New York.

He offered his "heartfelt gratitude for all the kindness and good will, the generous cooperation and support that I have received during these twenty years as I have tried to discharge the duties of the office that was committed to me. My task has not been easy. People are not always aware of the many anxious burdens the bishop of this diocese must carry. But there are compensations. To be permitted to serve the people as a father in God, to be a friend and pastor of the clergy and try to uphold them in their work and help them with their problems, to encourage worthy young men to enter the ministry of the Church—these are but some of the often unrecognized functions of a bishop which carry their own reward."

He asked that "whole-hearted support and confidence" be given his successor, Bishop Horace W. B. Donegan, who is now the diocesan and who will be formally installed as such at a service at the Cathedral on November 18.

A considerable number of bishops from other dioceses attended the service: Bishops Washburn and Ludlow of Newark; Bishop Higley of Central New York; Bishop Littell, retired of Honolulu; Bishop Bentley, vice-president of the National Council.

The dinner in honor of Bishop Gilbert was held at the Commodore, October 30, with approximately 1,000 persons attending. Bishop Donegan presided and the speakers were the Rev. Theodore F. Savage of the Protestant Council, of which Bishop Gilbert is president; the Rev. Louis W. Pitt, rector of Grace Church and dean of the Manhattan convocation, and G. Forrest Butterworth, chancellor of the diocese.

COMMISSION STUDIES CLERGY SALARIES

★ The General Convention joint commission to study clergy pensions held its first meeting in Chicago in October. This group was also instructed by the Convention "to study the question of clerical salaries, including the advisability of recommending the establishment by canon of the principle of a minimum salary for the clergy of the Church."

Bishop Goodwin of Virginia was elected chairman, Clifford C. Cowin of Ohio, vice-chairman, and Ernest W. Greene of Washington, secretary.

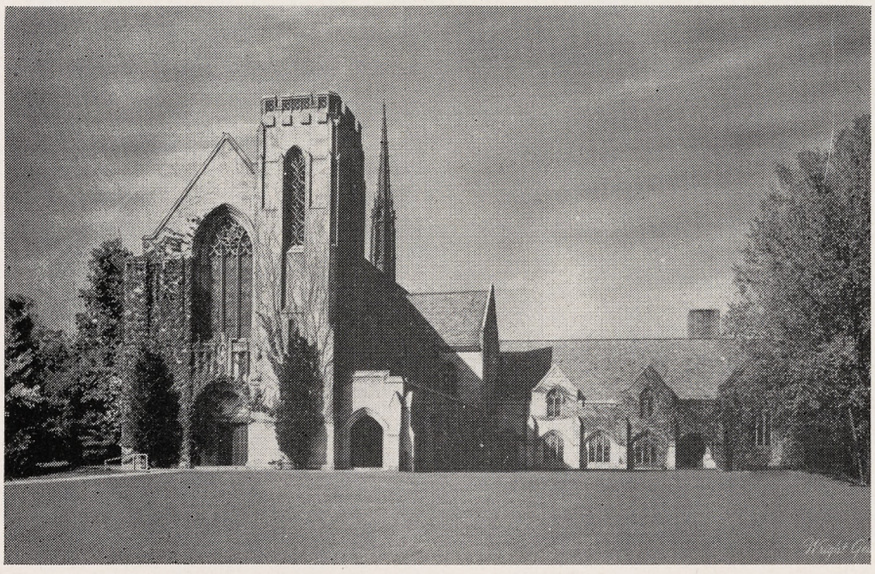
A great deal of material pertinent to the matters referred to the commission had been made available to the members in advance of the meeting, and it was, therefore, possible to cover a great deal of ground in the sessions.

Robert Worthington, executive vice-president of the Church Pension Fund, was present at the meeting at the request of the members of the commission, and was most helpful in the discussions of pensions and related matters.

A subcommittee, consisting of Bishop Goodwin, Bishop Hunter of Wyoming, and Bishop Mallett of Northern Indiana, was appointed to study the question of the possibility of establishing the principle of a minimum salary for the clergy.

A subcommittee, consisting of William H. Damour of Quincy, chairman, Frank E. Punderson of Western Massachusetts, and Messrs. Cowin and Greene, was appointed to study questions related to pensions and possible means of group action looking toward opportunities for clergymen to provide supplemental financial security upon a voluntary basis.

The next meeting of the Commission will be held in El Paso, Texas, just ahead of the meeting of the House of Bishops. It will begin on the afternoon of January 7, 1951, at which time it is expected that the subcommittees will be able to make progress reports and certain other information requested by the commission will be available for study.



CHRIST CHURCH, Grosse Pointe, Michigan, is one of America's most beautiful churches

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EDITORIALS

Priests and Prophets

THESE are difficult, perplexing and challenging times for all thinking people, be they Christian, Jewish or agnostic. But it is, we may fairly assume, peculiarly difficult for Christians because they are committed to the task of obeying and following in the steps of their Master who is rightly described as the Prince of Peace. For the whole concept of peace is today discounted, ignored or suspect in the popular thinking of every country in the world. In America it is even considered "subversive" by the makers of government policy.

For the priests of the Christian Church the dilemma of today is especially hard. They have, every one of them, a two-fold mission—the priestly and the prophetic. By the very terms of their ordination they cannot escape the obligation of prosecuting both these missions continuously. They must minister the sacraments of the Christian fellowship to individuals, give devoted pastoral care to every soul committed to their charge and they must, at the same time, be faithful to declare the revealed will of God as it applies to all the affairs and problems of the world in which we live. None of the clergy are measuring up to this tremendous and pressing responsibility. The very best of us have the feeling that we are especially called either to the priestly mission or to the prophetic function and as a consequence we neglect the thinking and the actions that are hardest for us to manage.

We venture to guess that the clergy whose natural instinct is for the priestly missions are today in the toughest spot. They know that it is their duty to bear witness to the will of God for the world at a time when such testimony is everywhere unpopular and suspect. If they bring themselves, in spite of fears which may beset them, to give such testimony, they will be looked upon with suspicion by the eminent and influential of their community and, in all probability, lose a large proportion of their congregation. They will, in short, lose, as priests, access to the very souls who most need their priestly ministry. It's a very real and an extremely painful, soul-searching dilemma. Some will try to solve it by speaking out frankly, constantly and explicitly about un-Christian policies and actions of government, industry, science or politics, at the same time, try to get it across to their people how very really they love them as fellow-sinners and would-be Christians. Others will state their personal position in these weighty matters frankly once for all and then keep silence on such subjects and devote themselves intensively to carrying on their pastoral and priestly work. These brethren of ours need our constant intercessions that God the Holy Spirit will guide them to brave and wise decisions.

But the prophets among our clergy—those men whose temperament, knowledge and experience have made them feel that the prophetic office is their chief vocation—are facing most insidious temptations to forget the reality of their priesthood and its obligations laid upon them in ordination. They are terribly concerned that the leaders of men and nations have turned their backs upon the Prince of Peace and are putting their trust in armed might and the power of hatred to force the peoples of the world to behave themselves. They see themselves, these militant, prophetic clergy, as Jeremiahs and John Baptists and look, some of them, to the political and economic arena to do their most effective fighting for righteousness. It is becoming dangerously easy for them to turn their backs upon their altars and all the altar stands for and even to use their pulpits as rostrums for the analysis of economic and political ideas which, once adopted and put to work, might save this miserable and naughty world. To these our brethren we would say, Go into politics, by all means, if you feel that there you can preach the will of God for his world most effectively, but go as Jeremiah went,

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"QUOTES"

WHAT is meanness? It would seem to have been derived etymologically from the word "me," and to describe the spiritual conviction of those who gave a selfish interpretation to the first commandment which might be paraphrased to read: "I will not have any other God but me," and in this sense they worship the Lord their God with all their heart and soul and mind, and because their God is a very little God, they come out of the game of life with a very little heart and a very little mind and a very little soul. For no man who worships himself can ever grow to be any bigger than himself. Now many a man who thinks he is a Christian is really ignoring Christ in this world with a vague sort of hope that Christ will reward him in the next. I am sure that Christ will reward him just as he deserves.

—IRVING P. JOHNSON
Founder of The Witness

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as John Baptist went, as Chrysostom and Francis went, as ambassadors of God in Christ to a confused and fearful world, deluded by the accomplishments of science and the productive marvels of industry, so that the truth that God has declared his will for the world of men and that his Holy Spirit is present here and now to enforce that will is ignored and even scoffed at. In the chancellories of nations, as in the ancient city of Ephesus, they "have not so much as heard whether there be any Holy Ghost." Our politically-minded clergy, whom we need greatly in these days of fear and confusion, will do well to keep constantly in their hearts the formula of the great Hebrew prophets: "Thus saith the Lord," when they are tempted to think and say "Thus saith Karl Marx" or "thus saith Franklin Roosevelt" or "thus saith Premier Nehru" or "thus saith Herbert Hoover" when they properly excoriate the policies of war breeding politicians and try to point the way to a righteous peace or to economic security or to democratic freedoms.

Few of our clergy, as such, are economists or industrialists or statesmen. They are Christian priests who—only at their soul's peril can forget or minimize—the basic Christian truth that God is in his world, not in one, but in varied real and effective modes, moral, spiritual, sacramental. The supreme truth of the "Real Presence" is realized first at the altar, but equally must it be claimed and proved (as Studdert-Kennedy long ago so eloquently pointed out) in today's feverish battles of Armageddon. We suggest then, in all humility and with "mea culpa" on our lips, that our prophetic clergy try to put first things first and seek their so-needed strength and light in continual fervent prayer and in living simply and trustfully the sacramental life as God has ordained for them and "as this Church hath received the same."

The Crisis of Faith

BY
CHARLES MALIK

"WHEN the Son of man cometh, shall he find faith on the earth?"

This tremendous questioning of Jesus Christ points to the ultimate crisis of faith. For if at the end of the world, when history will have consummated itself, when man will have exhausted his possibilities, when culture and civilization will have yielded all their secrets and borne all their fruits if then at the end of time, when one may at least hope that man will have learned something, it is still questionable whether there will be faith on earth, how hopeless the situation must be "between the times" when history still has something to say!

This then is our natural lot: to be faithless. No matter how faithful we might be, we can only —like the man of old—cry out with tears, "Lord, I believe, help thou mine unbelief." And frankly, unless he himself came to our help from outside, we should soon lapse back into utter faithlessness.

It is not my intention to discuss this racial faithlessness of ours, although every other form of unbelief is ultimately grounded in it. I have deemed it necessary, however, to call attention to this human condition so as to be able from the outset to place in its right perspective the great crisis of faith through which we are passing today.

THE present phenomena of lack of faith are legion. People are nauseatingly superficial: there is no depth in them. It is inconceivable that the stout men of faith of the past, meeting the typical modern man, with all his cleverness and chatter, will not turn away their face in disgust.

Even the best thinkers cut a sorry figure. They are not lonely enough, they do not walk on those high, cold, icy precipices of which Nietzsche spoke. They are so superficial, so confused, so unconvincing, so unconvinced themselves, so comfortable and happy. The hand of the Lord is not on them.

But for the grace of God flowing through the Church and but for certain glimpses of light reflected by the universities, the humble folk are without authentic guidance. But it is of such humble folk that the kingdom of heaven is composed.

People trust machines and external things: they do not trust ideas. They seek action and results: they do not seek a state of mind. They are impatient with reasoned convictions. In place of the spirit of truth, a spirit at harmony with itself because it rests on ideas and principles, they seek sensation and excitement. They hug material things. They hug them as ends in themselves. They have faith in them. That material things are symbols of something higher, that they

Delivered as an address to the World Convention on Christian Education, Plenary Session, Toronto, Canada, this summer. Dr. Malik, who is a member of the Greek Orthodox Church, represents Lebanon in the United Nations as well as being Minister to the United States.

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are sacraments of the world of the spirit, all this is strange to our modern world.

The present world does not point beyond itself. Its mind is not elsewhere. Its mind is on itself.

There is nothing above, nothing beyond, nothing in whose secret presence we are judged. Whatever you can do and get away with it, go ahead and do it. If you are unseen, you are simply unseen. And there is no invisible law, no unseen judge who will surely reward or punish you in secret, whether or not you are seen of the eyes of men.

The whole dimension of the invisible, the transcendent, the awesome, the behind and the beyond and the above, the ground and the condition, the original and the remote, the presence, this whole dimension is practically lost. We seem to live in a flat world of our immediate senses and our pathetic fears. And joy is gone, the wonderful joy of fearing only God and putting the world where it belongs.

We cannot then say that ours is an age of faith. On the contrary, we must affirm that there is a terrible crisis of faith in the world today. I believe the deepest view of our present tribulation is to say that faith, real creative faith, "The substance of things hoped for, the evidence of things not seen," has to an alarming extent departed from the earth.

And yet it is my belief that man cannot live without faith. If you give him the whole world but deny him access by faith to the unseen, to the hoped-for, he will become profoundly unhappy. Of all the tasks facing western civilization today, the greatest, the most important is how to bring faith back to the hearts of men.

Three mighty tasks challenge the western world today.

The first is the task of building up an adequate defense for the free world. The non-Communist world will be without excuse whatsoever if it does not act on the certainty that where Communism could strike and could get away with it, it would strike. Either the west is aware of its mortal danger and is prepared to take adequate measures to meet it, or it slumbers, in which case it is already overcome.

The formation of the North Atlantic community is a tremendous event. If the western European and north American nations are given the time to integrate themselves into a closely-knit military, political, economic, and cultural community they will constitute, by reason of the enormous spiritual and material resources at their command, a core of strength and health wholly impregnable to Communist assault.

No matter how much certain sections of the west have suffered, I think it is fair to say that the west as a whole has been living in a fool's paradise. Its estimate of the nature and magnitude of the peril and of the exertions it must take to meet it has been almost childishly inadequate. It seems therefore that any concentration on building up the military defense these days is justifiable.

Why Communism Spreads

THE second major challenge of the awakened west is to stand, energetically and consistently, for those economic and political conditions whose absence has been precisely the cause of the spread of Communism and of the other corrosives of western civilization.

This means promoting real democracy, at home and abroad, where the people can freely and actively determine their own government. A situation in which the west preaches and practices democracy at home, while at the same time allying itself with autocratic reactionary regimes abroad, where there is no freedom or participation of the people in their own government, is at once unhappy and unstable.

It means further that the west must share the material goods of the earth with the rest of the world in greater liberality. It is impossible for western civilization to defend itself against Communism so long as between Moscow and Washington there are teeming billions of human beings who have never known anything except poverty, privation and the ever-present menace of starvation, and to whom Moscow means, truly or falsely, that an end will be put to their eternal misery. It is impossible for western civilization to defend itself against the onslaught of Communism so long as the standard of living in the United States is ten to a hundred times higher than what it is throughout Asia, and so long as the United States and the rest of the west do nothing effective about it. In my opinion, the present financial implications of Point Four must be multiplied literally a hundred times before anywhere near the preliminary conditions for counteracting the Communist challenge on the material plane can be fulfilled. This is no sentimental act of philanthropy; this is a genuine feeling of human solidarity in a magically contracted world. Also from the point of view of security and prosperity, it will pay in the long run abundant dividends. There is no getting away from the fundamental spiritual maxim: to retain the enjoyment of your liberties and goods, you must liberally share them with others. In that way alone can you penetrate and overcome that penumbra of neutrality which seems to be encasing the Soviet world.

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Ultimate Values

UNLESS a civilization is sure of its ultimate values, its military, economic and political defenses will sooner or later be weighed and found utterly wanting. Civilizations have perished not so much because they have been materially weak, as because they lost their soul and ceased to have a fighting faith in themselves as bearers of light and being to the entire world. In fact they crumbled materially and politically only because they had initially weakened spiritually. And conversely, a handful of helpless people gathering together at first as the scum of the earth, wearing a perfectly ridiculous aspect, but having been granted a vision of the truth, no matter how imperfect, and rising to the simplicity of faith, faith in the truth as they saw it and in themselves as bearers of the truth, have again and again conquered empires and transformed the face of the earth.

The absolute necessity for military, political and economic preparedness at the present time cannot be overemphasized. But precisely because the needs in these fields are so incontestably overpowering, there is a grave danger that the great requirements of the spirit will be unduly lost sight of.

The greatest task of the western world at the present moment is, concurrently with its military, economic and political preparedness, to articulate adequately what it ultimately stands for. The basic values of western civilization must be brought out and proclaimed in all clarity, conviction, and boldness.

It is not true that men fight best in self-preservation. This may be true of animals, but certainly it is not true of men. Men are primarily moved by ideas. Grant them a certain vision of the truth, and they will rise to pinnacles of heroism utterly unattainable by those who live and die only to preserve themselves. Men live by faith. Grant them a fighting faith whereby they are sure that the values they believe in are supreme, and they will move mountains.

Communism provides a fighting faith, namely impersonal, dialectical materialism. But the western world has a fighting faith that is infinitely deeper and truer than this primitive faith of Communism. Only this western faith must be rediscovered, reactivated and reaffirmed. The greatest service that can be done to western society today is to reawaken it to the positive faith of its fathers.

The west, with the Atlantic community as the central core, is the integral heir of the Graeco-Roman - Hebrew - Christian - Mediterranean-European humane tradition. For four thousand years profound and sustained interaction between diverse peoples and cultures resulted in this wonderful synthesis. There is no similar cumulative richness of spirit, no comparable internal conscious reflection, anywhere else in the world. Communism has cut itself away from, and rebelled against this tradition and all in the name of "material progress"; and it is this act of self-separation and rebellion that is going to mean its undoing in the end. Once this residue of faith is reactivated and proclaimed, once the deposit of the ages is known and loved and believed in, then western man will realize what is at stake in the great spiritual contest of the moment, and there will be no limit to the level of joyful sacrifice and quiet self-confidence to which he will rise.

The Western Faith

I SHALL, therefore, suggest in barest outline what I believe to be the elements of the western faith, the basic findings of the last four thousand years, findings which mankind can overlook or rebel against only at its supreme peril: (1) There is an objective truth to be sought and found, a truth about nature, man, society, history and the final things. (2) There is thus a natural law and order to which we must submit if we are to be happy. (3) There is an hierarchy of being, an order of values, a higher and a lower in the scale of things. Good consists in rejoicing in and obeyiny this order; evil, in trying to subvert it. (4) Human reason, thoroughly disciplined in the cumulative positive tradition, is perfectly adequate, by free and critical inquiry, to discover this truth, this law and this hierarchy. (5) Man is free to be or not to be in the truth. He is free to rebel against nature. But as surely as the night follows the day, if he rebels, he will have to pay a heavy price by way of suffering and death, even unto the third and fourth generations. (6) Our freedom of thought, conscience and decision is something absolutely sacred. It is by this freedom that we share in the perpetual act of creation. Take this freedom away from man, and he is immediately dehumanized. (7) The other person is never a means only, but always also an end. Therefore his humanity must be respected. (8) The human person does not exist for the sake of society and the state: on the contrary, society and the state exist for the sake of the human person. (9) History is not all in vain; we do not start all over again. There is a real, positive heritage accumulating itself for thousands of years. This heritage of truth and being is the most precious thing in the world. (10) There is a God. He is a living person. He created heaven and earth and has authentically revealed himself in history. His essence is love, and therefore he both suffers and has suffered for our sins, and

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always forgives. (11) The intellectual and spiritual principles in man are supreme over any other principle. Thus our primary duty is to seek the kingdom of God and his righteousness. The material is derivative from the spiritual. (12) Man—you and I in the first person—is destined to eternal life. Our present life is a mockery and a hopeless unintelligibility without reference to the next.

Soul of the West

THIS body of doctrine is the soul of the west. It is what has made the west to be itself. It is a permanent acquisition of the human spirit. I believe heaven and earth will perish, but this deposit of truth and certainty will never pass away. This is the fighting faith of the west, this is the standard under which alone the west can be true to itself. And if a life-or-death struggle is forced upon western civilization, this is the ensign of truth in whose name alone it can fight and conquer.

People must realize the ultimate things that are in the balance. For what is ultimately in the balance is not this or that government, not this or that economic system, not this or that person who happens to be in power today, not the home and the hearth and the children, but the dearest persuasions and certainties of the last four thousand years. What is under ruthless attack is nothing short of reason, order, nature, truth, freedom, human dignity, history, God, love, and the higher things. It is these matters, without which there would never be light and culture in Europe and America today, that are systematically undermined, ridiculed, denied, conspired against. There is a determined attempt to see that they are eradicated from the surface of the earth. When people take in the concrete significance of their beleaguered heritage, it is impossible for them to remain any more in doubt; they will rise to the highest pitch of certainty and resolve.

The tragedy of the present moment is that many people have lost faith in one or another article of this priceless intellectual and spiritual heritage of the west. They worship alien gods. The present crisis is fundamentally one of faith, faith in the abiding values which have been culled from the sweat and tears of the ages. And therefore the battle is as much against this widespread loss of faith within the western world itself, as against the foreign enemies. In fact there would be today no foreign enemies at all if faith in the spirit and the mind had not weakened. The fundamental battle is against cynicism, uprootedness, self-estrangement and despair.

The question is not merely to defend your values. You can never defend what you do not initially believe in. And if you truly apprehend what these things that I have set forth above concretely meant and continue to mean in your civilization, you will never be satisfied merely with "defending" them. You will want then to share them with others. Whatever may be true or not true in military matters, in things spiritual, it is certain that offense is the best and in fact, the only defense. For mere defense is in reality halfheartedness and unbelief. Just as the Communists believe that they are not secure until the world is made safe for Communism, so the free world must believe that it is not secure until the whole world is made safe for reason, truth, human dignity and freedom.

The reaffirmation of the soul of western civilization cannot be only something intellectual. It is true the mind must first see these things very clearly and become completely convinced of them. The intellectual articulation of the supreme values at stake today—an articulation at once lucid, responsible, grounded, authentic, convinced and therefore convincing — is one of the primary necessities of the world situation. Western thinkers, poets and saints can do no greater service to themselves and to their own civilization than to combine in a mighty endeavor to elucidate and articulate the core of truth in their common heritage.

But we cannot stop there. The crying need for us temporal creatures is for objectification. A union between men of thought and prayer, and men of action, must therefore be consummated, to the end that the integral truth of the west be made a living reality. There is no institution that does not stand in need of reconsideration and rejuvenation once the vision of the truth dawns upon the minds of men.

Stupendous Task

THE task is not easy. Never has a generation faced a more stupendous one. I assure you it is useless for us to try to do it in our own power. It cannot be done. The Lord must oversee and inspire. For this is his world "and without him was not anything made that was made."

Consequently, if we love him above everything we know or desire; if our sins, which are many and which will continue to be many, are not permitted to interfere in this love; if at the feet of his cross we are able to shed tears of joy; if the cross which he graciously assigns to us is borne with gladness; if when we are on the brink we call on him and he surely comes to our aid despite our sin; if we bless his holy name in the morning and in the evening and when we taste hell; if we see his face in the eyes of the humble and the lowly of the world; if we know his grace and the power of his word; if we crave for the unity of

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his Church more than for anything else; if we pray and watch for his second coming; and if after being deceived by money and position and possessions and achievements and culture and friendship, and above all, after we are thoroughly deceived by ourselves, we turn to him in complete, unwavering trust, accepting everything, expecting nothing; then I believe he will surely have compassion on us and come to the rescue of his inheritance.

The Shape of the Liturgy

BY

GORDON C. GRAHAM

THIS is the very descriptive title of a recent book by the eminent English liturgiologist, Dom Gregory Dix, in which is traced the historical development of the eucharistic rite from the last supper to the present day. There is to be found in all liturgies a typical pattern common to various Christian traditions—the offering of bread and wine, the prayer of consecration, the breaking of the bread for distribution, and the receiving of communion itself. This is preceded by a lengthy preparation consisting of prayers and lessons. The whole service in its ancient form is well outlined by Dom Dix as follows:



"— every stage of the rite is accompanied by a good deal of publicity and movement. The gospel is chanted from the ambo, with a preliminary procession with lights and incense; the offertory occupies all the clergy and all the people, each taking their own part in a great co-ordinated action; the eucharistic prayer had anciently been chanted aloud by the pontiff in the midst of his clergy and people all listening attentively with bent heads; the fraction had been a preparation by all the clergy for the eucharistic feeding of the multitude, while the acolytes came up to receive the 'fermentum' to carry away to absent members of the one body; the communion had been the huge corporate communion of a whole population."

According to the historical evidence the shape of the liturgy is in four acts proper, with a preparation at the beginning and, as came to be added later, a thanksgiving and dismissal at the end. The liturgy really begins at the offertory and has its climax at the communion. What is called "the fraction" is really part of the communion because the bread is broken into pieces for distribution to the people, and according to ancient custom, for sending around to other churches particles of the consecrated host (fermentum) to symbolize the unity of both the sacrament and the Church as being all "one bread and one body." In accordance with our Prayer Book usage it is therefore justifiable for practical purpose to consider the central part of the communion service as offertory, consecration and communion. Between the offertory and the communion comes the consecration which is the instrumental link between them.

This description of the shape of the liturgy does not minimize the first and last acts—the preparation and the dismissal. Actually, it gives them their true meaning and importance, once the place of the offertory and communion have been duly established. The preparation is getting ready for the offertory and the dismissal is carrying out the results of the communion. The balanced shape of the liturgy means that it is not just a communion service where we come only to get something but it requires that in order to receive we first have to give.

The shape of the liturgy has sociological significance. How valuable is our offertory? Upon this question depends the judgment we make of ourselves and of our society. If our offertory is to be at all worthy of being dedicated to God much will depend upon its preparation. This carries us back long before the service begins to the economic and social sources of the bread of the world and an awareness not only of what has been good but what has been bad in its preparation. What is going to be the result of our communion? Upon this question depends the reality of our social action. If our communion has made all things new, then by the goodness of our fruits shall we surely be known in redeeming the world that lies outside.

Next: The Act of Preparation

Good News In The Midst of Bad

BY

CORWIN ROACH

Dean of Bexley Hall

He has anointed me to preach good news.—Lk. 4:18

ON a recent morning seven out of the eight front-page columns of a metropolitan newspaper were taken up with news of war, crime, and tragedy of one sort or other. The news that morning was 87% bad. Why do the papers publish so much that is depressing and harrowing? The same question, however, might be asked about

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the Bible. The Bible is bad news. Our Lord, himself, points out that the scriptures of his day began and ended with a murder. "From the blood of Abel unto the blood of Zachariah." The New Testament is no better. Its first pages are stained with the blood of innocent children and it concludes with the story of a man who tradition tells us was condemned to the living death of the salt mines, John, the prisoner on Patmos.

Yet this ancient book, so full of the history of man's misdeeds, dares to call itself not bad news but good. In spite of its background of battle, murder and sudden death, this most realistic of books is at the same time the most optimistic. It proclaims the good news of God's love in the midst of the bad news of human hate. It was in the Bible of his fathers that our Lord found the text for his first sermon and the description of his life work. Preaching good news in the face of life's misery and evil, that was his ideal. It should be ours as well.

Death and Life In November

BY

WILLIAM PAUL BARNDS

THE changing seasons of the year are a kind of parable of the life of man. In late autumn the leaves on the trees are either fallen or dried, and they rustle harshly in the wind presaging winter's approach. The sere corn stands in shocks in the fields, while here and there a gay pumpkin adds color to a scene that is mostly somber grey and brown. It is appropriate that All Saints tide should come in November, and that the day on which all of God's saints are remembered should inaugurate this month which has been called the month of the dead.

It is well for us to think of death, not morbidly but soberly and in the fear of God. It is just as unhealthy spiritually to refuse to think of death as it is to think overmuch about it. Certain it is that all of us will die, as our fathers have. The present world situation and the swift and terrible weapons of death render more imperative our reflection upon death. Our modern age might do well to read such a classic as "Holy Dying" by Jeremy Taylor. A thoughtful private reading of the burial office in the Prayer Book is a good devotional exercise.

One of the glories of the Church's thought of death is that it is associated with progress and victory. The thought of death is important and sobering but the concept of the life of the world to come opens up great vistas upon which our faith may feed. We are reminded of our loved ones going from strength to strength in the life of perfect service in God's kingdom. Paradise suggests many delights to the devout imagination, while in the long future in God's providences the final joys of heaven itself beckon. Our Saviour Christ has gone before us, and has taken away the sting of death. November's rustling leaves, biting winds and somber colors call us to consider death, while All Saints tide with its hallowed memories, poignant charms, and blessed hopes invites us to meditate upon the life of the world to come.

Why Are You An Episcopalian?

BY

GEORGE I. HILLER

Rector of Trinity Church, Miami

IT is a good question, but I must, of course, answer in the first person. I am an Episcopalian because I was born in a Church family, soon afterwards baptized, and grew up in the Church. When I reached "years of discretion" I was confirmed of my own choice because I had learned that the Church had continued through nineteen centuries in unbroken line of teaching and ministry. I was impressed as a youth with love of freedom and liked the positive teaching of the Church as compared with negative teaching of Christianity around me.



I early learned to find an assurance of forgiveness and an inspiration to try again after each of my failures, when I took that experience in prayer to Christ, particularly in the holy communion. I learned to depend upon the holy communion for spiritual food and strength and that dependence became a habit; without it, I should often have been plunged deeper into despair.

When at college age, science and materialistic teaching seemed to utterly destroy or deny those simple things which I had learned as a child and accepted literally. I searched for a substitute or a compromise and failed to find one that was adequate. In this state of mind the Church's positive teaching and the theory that revelation was progressive and that the Old Testament was the written history of that progress which God had made in revealing himself and his word to man-

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kind, came to my rescue. I began to see that there was no conflict between science and religion, but that each had its own immutable laws, and that the language and simile with which one generation expressed a spiritual truth, might be unscientific, even preposterous in another age, without in any way invalidating the spiritual truth.

THE greatest factor and aid in finding the way through the maze, for me at least, was the Prayer Book. When I began to adjust my thinking with the Bible I found conflicting expressions and many more contradictory interpretations; but when I accepted the Church's teaching set forth at a minimum in the Prayer Book and builded from that, I found the way easier. When I turned to individual leaders of social and religious thought, I found that invariably I could travel along enthusiastically with them for a time only to find myself in an alley in which I could not turn around. I found my relation to the Church cemented by the fact that therein I was not bound to individual opinion but had a collective premise as a foundation.

I instinctively liked beauty and order; and the reverence of a ritual that was not fussy or ornate gave me the poise of mind which stimulated adoration and worship. I have always appreciated that help. I have been rather glad that at college age I did not particularly expect from the Church, fellowship or sociability, because I might have been disappointed; but reverence, worship and authority I did need—and found.

In short, my answer is, that I was an Episcopalian because my parents brought me to baptism and trained me in the Church; and when I reached the questioning age, the Church alone of all the leadership that I found, was modern enough to serve my needs. I think it is safe to say that my interpretation and thought on many things would not be the fundamentalist ideas that were my parents, but the basic truth and power of Christianity as taught by the Prayer Book was the anchor and is the reason why I am an Episcopalian today.

Where Are the Nine?

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

ACCORDING to our Lord's experience with the lepers (St. Luke 17:11-19) nine-tenths of the time we take God's gifts for granted. That is about our percentage of church attendance. Day after day God sustains us in life. Nine times out of ten we take no notice and make no return in worship or thanks or service.

Why? We are busy in many good occupations. We are sleeping, talking, riding in an auto, preparing meals, repairing gadgets, reading the Sunday paper.

These good things are often enemies of our best. Our worldly wealth and comfort keeps us from the source of real life, inner consciousness of God.

Of course church attendance is not the only way of giving thanks nor does our presence prove that we are really grateful. We may come for what we get in listening rather than for what we give in devotion.

It is not our place to judge what others are doing. Judgment belongs to God. But it is well for us to examine ourselves and discover how fully we are showing our appreciation for what comes to us.

One of the lepers and that one a Samaritan (foreigner) returned to give thanks. It is fortunate that the selfishness of man is not 100%. As you frown upon the other nine, turn your glance upon that 90% of your own life which has yet to be offered to him who made you and all that is.

OFFICIAL ACTION

THE COUNCIL OF CHURCHES of New Brunswick, N. J. last week started a campaign to make Christmas, and other religious festivals, less commercial. About a year ago an editorial in The Witness told the story of a Churchwoman's gift designed to that end. She made a gift to her rector to use at his discretion. She then sent notes to those she had remembered with gifts in other years, telling them she had made this thank offering for their friendship.

This story, together with the results of the gift told by Bishop Hines of Texas, is now in a leaflet.

We suggest that rectors enclose this leaflet in parish bulletins sometime during Advent, giving parishioners an opportunity to make a similar gift, thus furthering the effort to

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THE WITNESS Tunkhannock, Pa.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Hunt for Heaven. By Elsie Oakes Barber. Macmillan. $3.00.

A novel about a pastor who left Chicago after the Haymarket riots, and set out to establish a utopia in the hills of Pennsylvania. The utopia was about to be destroyed by a spy who, instead, fell in love with the pastor's daughter. A good picture of social idealism in the late 19th century.—F.C.G.

Five Centuries of Religion. By G. G. Coulton. Vol. IV. **The Last Days of Medieval Monachism.** New York: Cambridge Univ. Press. $9.

The late Professor Coulton was one of the most indefatigable students of the medieval world, one of the most prolific historians of that period, one of the doughtiest defenders of the Protestant interpretation of modern history, that we are ever likely to see. His great work, now concluded, was to have been in five volumes—a detailed study of monasticism from the days of St. Benedict to the end of the middle ages, a history of "religion" in the technical sense, and deeply significant for the general history of religion in that age inasmuch as monasticism was its very heart. The first volume appeared in 1923, and dealt with "St. Bernard, His Predecessors and Successors" (1000-1200 A.D.). It was a broadly sympathetic interpretation of the monastic outlook and aim, and shed a flood of light upon the whole medieval scene. The next volume (1927) was entitled, "The Friars and the Dead Weight of Tradition (1200-1400 A.D.)." In this volume one saw the rocket begin its downward curve —the parabola had passed its apex, and the corruption of a noble and once magnificent institution had now set in. The third volume, "Getting and Spending" (1935) dealt with the economic aspects of later monasticism, and in general with the whole state of affairs which Protestant historians have discussed—the "economic causes of the Reformation." It is clear that countless good men and women longed and prayed for reform, but no one knew how to bring it about; and the ecclesiastical authorities were too much interested in maintaining the status quo—for obvious reasons. The church was like the impotent man in the gospel, who knew he needed healing but lacked the strength to approach the waters when the angel's healing touch had stirred them. Vol. IV was to have documented the final conclusions of the whole series, but Dr. Coulton died in March 1947, and so what he had written out as Vol. V now becomes Vol. IV, and the work is ended.

It is inconceivable that anyone should ever again argue that the church needed no reformation in the late middle ages; or that it was at its zenith in the 13th century, after which the whole long period has been one of slow decline, aided and accelerated by Protestantism. Coulton makes us see what the world was really like, back in those dim days long ago. Like some other religious and religious movements, the medieval church closed its eyes to reality—i.e., to the actual world all about it, though its wide-eyed gaze was fixed steadily (at least it tried to get men to fix their gaze steadily) upon heaven, God and his angels, and "things above." Our inheritance of that attitude has been a baneful one, in all churches since the sixteenth century—as much in Protestantism as in Roman Catholicism. The world, in fact, has not yet recovered from the injury done it in the name of "religion" in those dreary centuries. Capitalism has taken the place of monasticism, industrialism has supplanted petty agrarianism, and great modern nations have succeeded the innumerable small states of medieval Europe; but the ethics of the modern world is still tainted by the manichaeism which lived at the heart of medieval monasticism. For example, the spoiled and sexless modern man or woman who "sacrifices" family responsibilities for the sake of business success is no product of capitalism, really, but of surviving medievalism: they justify their greed and selfishness by a superficial appeal to the ethics of renunciation of the wicked flesh—often with psychopathic consequences, to themselves or others. That is only one example, and it shows how involved and complicated the judgment must be which would appraise the medieval world, with its professional "religion," at its true worth in the total story of human society.

Coulton's great work is not only a mine of facts; it is a book to ponder and meditate upon, for we have not finished with the middle ages yet, not by a long way; and if Christianity is ever to achieve for this world what God meant it to achieve, the Reformation has got to go much further than it has gone thus far, both in conserving the true values of the middle ages and also in repudiating its errors. The Catholic Church was never a completely realized ideal—not in the thirteenth century, not in the sixth, not in the first, and certainly it is not realized today, in the twentieth; its true consummation and perfection lies off in the uncharted future, when, under God, it will begin to work not solely for the salvation of the individual but for the true "healing of the nations."—F.C.G.

Nicholas Berdyaev. By George Seaver. Harper. $2.00.

Dr. Seaver has written a reliable and brief sketch of the thought of the great Russian philosopher, whose death was such a loss to the movement for re-thinking Christian faith for the Orthodox and Russian world. The influence of Berdyaev has also been considerable amongst westerners and this volume will show us why. Obviously the author has engaged in some "editorializing," so that we know what he feels about certain of Berdyaev's ideas; that, of course, does not destroy the value of the study.

Anyone who feels, like the reviewer, that Berdyaev is interesting, stimulating, suggestive, but hardly a great constructive thinker, will be likely to value this—and the several other—attempts now being made to interpret him to English and American thought. One can only hope, however, that we do not see here the beginnings of a "Berdyaev fad," for there are places where the distinguished Russian was positively perverse and obtuse. Nevertheless, he is well worth reading; this little book will introduce him to any who may wish to grapple with his thought.—W. Norman Pittenger

The Cliff's Edge: Songs of a Psychotic. By Eithne Tabor. Sheed and Ward. $2.00.

The writer of this book is a patient in a mental hospital; the poems are some of them written in lucid moments, others (she tells us) "outside of conscious awareness." They are interesting, occasionally remarkably good. One fancies that they may be, as the publisher notes, of help to others in mental distress.—W. Norman Pittenger

Right Here, Right Now. By Margaret T. Applegarth. Harper. $2.75.

This volume contains 28 complete worship services to be used by church workers who teach, speak, preach or lead services for young people. The services require the taking of various parts by story tellers, leaders, narrators, and such characters as prophets, and off-stage "voices."—F.C.G.

Life in the Church. By DuBose Murphy. Wilcox and Follett. $1.50.

New edition of an excellent Confirmation Manual, which was first published in 1945.—F.C.G.

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EPISCOPAL CHURCH NEWS

INTERNATIONAL STUDY ABOUT WORK

★ Prof. Sherman E. Johnson of the Episcopal Theological School, Prof. C. A. Simpson of General and Ellis Van Riper, vice-president of the Transport Workers Union (CIO) were Episcopalians on a commission that met in New York October 30 to start a three year study on the meaning of work. It is to be an international project. The undertaking is sponsored by the World Council of Churches.

CHAD WALSH EDITS NEW JOURNAL

★ The Rev. Prof. Chad Walsh, a contributing editor of The Witness, is now the editor, along with Robert H. Glauber, of the Beloit Poetry Journal, a quarterly. Their announcement states that there are myriads of little magazines featuring articles and essays about poetry, whereas the aim of the new journal is "to get hold of the best contemporary poetry and publish it." The office of the journal is Beloit, Wisconsin, and the subscription price is $1 a year or $2.50 for three years.

GERMANS OPPOSE REARMING

★ The fraternal council of the Evangelical Church in Germany has rejected the idea of rearmament in Germany, and has called for a whole-hearted program of social welfare, according to a World Council of Churches news dispatch which has been received by the National Council.

The fraternal council refers to the "earnest declarations" made by the Evangelical Church in Germany again and again during the last few years "that the compulsory division of Germany represents a permanent and acute menace to peace, and that there is no hope of any great change in this situation."

The declaration continues: "We cannot approve of the remilitarization of Germany, either of the west or of the east; and this undoubtedly expresses the conviction and the will of the overwhelming majority of the whole German people."

The fraternal council requests "the powers in whose hands lie the decisions concerning war and peace to listen to the petition of a disarmed people not to burden our conscience once again with the desire for military service, but to seize every opportunity of cooperating in the pursuit and maintenance of peace."

Fear, said the council's declaration, is the real enemy, which leads people to strive for security, "although no security can remove the cause of this fear."

The Episcopal Church's co-

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THE WITNESS **Tunkhannock, Pa.**

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operation with the work of the World Council, and its financial support, furthers such efforts looking toward lasting peace.

HOUSE OF BISHOPS AGENDA

★ A tentative agenda for the meeting of the House of Bishops in El Paso, Texas, January 9-12, includes the election of a bishop for Puerto Rico; consideration of pastoral care of men and women in the armed forces; and a memorial in regard to Okinawa.

In addition, there will be a report of the "committee of nine," on divergent traditions in teaching and practice; a report from the committee on procedure under marriage legislation; a number of petitions and memorials; consideration of the strategy of the Church in meeting current problems; a report of the committee on artificial insemination; and consideration of the Anglican Congress.

Sessions of the House will be held in St. Clement's Church.

CHURCH SCHOOLS SHOW GAINS

★ The International Council of Religious Education has been gathering statistics on growth of Church membership and growth of enrollment in Church schools. The Episcopal Church is among the eight communions showing the largest gains in Church school enrollment during the year 1949. Total enrollment was 546,064, which includes 489,423 pupils and 56,641 teachers, both overseas and in the United States. The 1947 total was 475,328, showing a gain of 70,736. It is believed that the College of Preachers training courses and regional training courses under the auspices of the National Council's department of Christian education are reflected in these figures of growth.

BROTHERHOOD SPONSORS COMMUNION SERVICE

★ The annual corporate communion for men and boys, sponsored by the Brotherhood of St. Andrew, will be held this year on December 3. It is always a big affair in the diocese of Long Island, with William Leggo, president, having announced that special literature and offering envelopes are now available. The offerings this year will go to aid men of the diocese studying for the ministry.

NEW PARISH HOUSE IN PHOENIX

★ St. Paul's, a mission in Phoenix, Arizona, has acquired property and will soon break ground for the first unit of a parish hall. The Rev. Donald B. Robinson is the vicar.

ADVICE FOR DISASTER—

(Continued from Page Three)

in many such situations. Families that have lost everything but the clothes on their backs have no ties with the past that can be reconstructed. A new house is not like the old one; it does not have the familiar appearance; one cannot be 'at home' in it right away. The Bible or Prayer Book in a binding like the old one that was lost can be perhaps the only tie with the past, the only thing that is familiar that can be replaced. People have been known to stroke such a book just to regain a sense of the continuance of life, an echo of that which was destroyed.

Gifts for the children, some toy with which the children may play, is important. A parent in a disaster-stricken community remarked, "The hardest thing to meet is the attitude of my two children. When our house went, of course they lost all their toys and playthings. They are not old enough to understand it. They just have nothing to do or with which to play. They seem so forsaken." When the toys come, everyone cheers up.

Because of the factors mentioned above, it is necessary to do some preparation. Clearly indicated would be a vestry meeting at which this would be the subject of discussion. The vestrymen should be given to understand what they can do as laymen in terms of baptism in time of emergency. The priest himself may be killed; a layman may have to step forward to act as a layreader. Such a lay reader or the warden should be advised that one of his first responsibilities will be to communicate with the bishop so that the Holy Communion may be celebrated. It is clearly a matter where, as in all things, the planning of the Church must be more than the thinking of the priest.

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NEWS OF CHURCHES OVERSEAS

ANGLICAN REPORT ON GAMBLING DRAWS CRITICISM

An Anglican commission's mild report on gambling has aroused criticism in some religious circles here, particularly in the Free Churches. The report, issued by the social and industrial commission of the Church Assembly, concluded that gambling was permissible as an "amusement" and that "the existence of a gambling trade is in principle justifiable."

While critics of the report recognized that many English church members are not prepared to make an unqualified condemnation of gambling, they pointed to the commission's own statement that such activity "now endangers the welfare of society." This alone, they said, should have been reason for condemning gambling more strongly.

The report, which requires the approval of the Church Assembly before it becomes an official Church of England statement, said that men and women may gamble "without necessarily committing sin." It warned, however, that this does not mean "that all forms of gambling are permissible, or that all gamblers gamble innocently."

STUDY AMERICAN STYLE FOR GERMAN CHURCH PAPERS

How far American newspaper style can be followed in German religious journals was discussed by 40 German university students attending a journalism course at the Evangelical Academy. The students came from universities in all zones of Germany. Discussion of American press style followed an address by Focko Leupsen, editor-in-chief of the German Evangelical Church press service, who commended the work of religious editors on United States dailies, which he observed during a recent visit to America.

INTERNATIONAL CHURCH MUSIC CONGRESS

In 14 choral, chamber music, orchestral concerts and operas, the works of 53 composers were performed during a four-day international congress of church music at Cologne, Germany. Composers from Austria, Belgium, France, Luxembourg, Germany, Holland and Switzerland were represented. Outstanding feature of the congress was the Cologne Opera Company's performance of "Christopher Columbus," the libretto of which was written by the French Catholic poet, Paul Claudel, and the music by the contemporary French composer Darius Milhaud.

ARCHBISHOP OPPOSES CONTROVERSY ON AIR

The Archbishop of York opposes a proposal made by a committee of the British Council of Churches that religious broadcasts be made more controversial. He said that there is plenty of opportunity to express differences between the Churches without having them go out over the air where they might be misunderstood.

NEW ROMAN SEMINARY IN PRAGUE

Government officials attended ceremonies in Prague for the opening of a new Roman Catholic seminary. The R. C. Church was represented by Auxiliary Bishop Antonin Eltschkner and Theophis Ppatrny, vicar general of the archdiocese. The new dean, Vojtech Sanda, in his address urged students to "bear in mind that all material support for the institution comes from the working people."

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NEWS OF OTHER CHURCHES

FUND TO AID PEACE IS APPROVED BY QUAKERS

A proposal to set up a new fund toward eliminating "hunger, poverty, and disease" was approved by the five years meeting of Friends, meeting at Richmond, Ind. The proposal was made by Clarence Pickett, for many years head of the Friends Service Committee, who told the delegates that they should match war-tax increases with voluntary contributions to a new fund to relieve social ills wherever they exist.

Other efforts to build peace, said a statement issued by the meeting, should aim at universal disarmament and the strengthening of the conciliation and peace-making functions of the UN.

Calling for dedication to the abolition of war, the statement declared that "we cannot share in the reliance upon force or threat of force which leads to a menacing arms race, to conscription, and universal military or manpower service."

"The growing regimentation, diversion of resources, limitation on freedom of conscience and of initiative," the statement continued, "indicate a dangerous drift toward a garrison state.

"We declare our sympathy with all those who for conscience's sake have entered their protest against conscription, preparation for war, and war. We offer them our prayers, encouragement and moral support as they meet the consequences of their actions."

FOUNDATION TO GIVE CHURCH AWARDS

Churches of all denominations in Oregon communities under 2,500 population will be eligible to compete for cash awards for improvements made during the first six months of next year in buildings, grounds or program. Awards will be made by the Sears Roebuck foundation in cooperation with the state's council of churches. Awards are $200, $100 and $50 each for three classifications; open country areas, communities up to 1,000 up to 2,500.

PRESBYTERIANS WANT THEIR CHURCHES SELF-SUPPORTING

Congregations with too few active, contributing members to pay an adequate salary to their ministers should merge with another nearby Presbyterian, or with a church of another Protestant denomination. This was the recommendation of the N. J. synod of the Presbyterian Church meeting at Atlantic City. It was also recommended that members who have not attended or contributed to the support of their church for two years be placed on a suspended list. Also the synod recommended that the minimum salary of the minister be increased from $2400 to $3000, plus a house, pension fund premium, expenses for supplies and equipment and the operation of an auto.

EVANGELISM DRIVE IN JAPAN

H. H. McConnell, field secretary of the department of evangelism of the Federal Council of Churches, will leave for Japan in December to direct a program of visitation evangelism, January 15-March 1. He has been invited by the national Christian council of Japan. Meanwhile Toyohiko Kagawa, speaking in Washington, said that Christianization of his country is proceeding at a much slower rate than most Americans realize. He put the present figure at 500,000 Christians in a population of 83 million.

ASSUMPTION DOGMA IS EXPLAINED

The welfare conference of the R. C. Church has issued a bulletin to secular papers explaining the dogma of the assumption of the Virgin which was proclaimed by the Pope on November 1. It says that the dogma is not new but is one held widely by the faithful for many generations. Meaning that after her death Mary was restored to life by God and taken into heaven bodily, the statement says: "the belief in the assumption is an excellent illustration of the weight which the Catholic Church puts on oral tradition, because the belief in the assumption is grounded on this source of Church teaching, more than on scripture."

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PEOPLE

CLERGY CHANGES:

GORDON D. BENNETT, formerly rector of the Holy Communion, Allendale, S. C., is now rector of St. Paul's, Edenton, N. C.

WILLIAM L. BAILEY, formerly of the diocese of Mass., is now rector of St. Peter's, Westfield, N. Y.

HARRY H. VERE, formerly ass't at St. John's, Buffalo, is now rector of Trinity, Fredonia, N. Y.

G. NAPIER SMITH has resigned as rector of Grace, Buffalo, N. Y., because of ill health.

ROBERT M. BAUR, formerly ass't at Christ Church, Philadelphia, is now vicar of the new chapel of the Holy Apostles, Penn Wynne, Pa.

FREDERICK E. STILLWELL, formerly rector of St. Mark's, Lake City, Minn., is now vicar of St. Michael's, naval test station, China Lake, Cal. Address: Ridgecrest, Cal.

WADE SAFFORD is now on the staff of the dept. of mission, diocese of Washington.

REGINALD G. STEWART, formerly of the diocese of New Jersey, is now assistant at St. Mark's, Mount Kisco, N. Y.

ROBERT L. STEVENSON, formerly ass't at St. Columba's, Detroit, is now rector of St. Peter's, Detroit.

EDWARD K. PACKARD, formerly of the diocese of Central N. Y., is now vicar at Montrose, N. Y.

ORDINATIONS:

RALPH H. CARMICHAEL, former Presbyterian minister, and ROBERT E. DAVIS were ordained to the diaconate by Bishop Scaife on Oct. 18 at St. Paul's Cathedral, Buffalo. The former continues on the staff of the council of churches; the latter, formerly a Universalist minister, is in charge of St. Paul's, Lewiston, N. Y.

ANNIVERSARY:

JOHN HENRY FITZGERALD and Mrs. Fitzgerald were honored with a reception at Christ Church, Brooklyn, on Nov. 5, marking the 35th anniversary of his rectorship. Mr. Fitzgerald is the secretary of the House of Bishops.

LAY WORKERS:

JOHN B. HANNA, formerly a Congregationalist, is in charge of St. Mary's, Gowanda, and Grace Church, Randolph, N. Y., pending his ordination.

SPENCER MILLER JR. was inaugurated as president of American International College, Springfield, Mass., Nov. 9. He represented the diocese of Newark at a number of General Conventions and was formerly the highway commissioner of N. J.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

MRS. HENRY HILL PIERCE
Churchwoman of New York

Shortly after the selective service act of 1940 was passed the National Council authorized setting up a register for conscientious objectors in the department of Christian social relations. This was helpful to Episcopalians who were conscientious objectors in proving to their draft boards that their convictions were based on "religious training or belief" as required by the law.

A recent inquiry on the part of the chairman for the Episcopal Pacifist Fellowship has brought the enclosed reply from the Rev. Almon R. Pepper, director of the department.

"Your letter was read to the department, and I reported that the register for conscientious objectors was still active and that several new registrants had been received recently. The department authorized me to make the above facts known to you and to say that the Episcopal Pacifist Fellowship should give any publicity to these facts that it wished.

"I believe that you know that whenever we receive any inquiry about the register or the position of our Church we make the facts available and also, refer the inquirer or registrant to the Fellowship. If the Fellowship has a small leaflet or a letter they would wish sent with our answers, we shall be happy to include them with our letter."

A. T. B. HAINES
In Charge of St. George's, Derby, N. Y.

Mr. Gilman's letter (Oct. 26) calls for an answer. My personal acquaintance with Anglo-Catholics, clerical and lay, over a period of forty years and in many dioceses and countries, supports the contention of Chad Walsh. Their very slogan "It is the Mass that matters"—as distinct from specific forms of it, shows that their emphasis is placed on the service of our Lord's own institution and what it means to the faithful. The excellent series "The Episcopal Church — What is wrong?" shows that churchmen other than Anglo-Catholics also mistake externals for the inner reality. There will always be such in any group, but they are not in a majority as a rule. It is the fact that, by and large, when English churches are lamenting small attendance, the Anglo-Catholic parishes are holding their own, and more! The same is true in the West Indies. This speaks for itself. Morning Prayer has its function, but it is not to displace the eucharist as the central act of worship, nor can it produce the same results! Further, what we do in Church affects what we do in our lives and both count. To eliminate the former and exalt the latter as Mr. Gilman does, is precisely what the non-churchgoers and the pagans do—with sad results!

Incidentally, permit me to congratulate you on these very fine articles of Chad Walsh and Hyatt Howe Waggoner. They are spurs to jolt us out of the rust of complacency and to face facts as they are. Give us more!

W. E. C. VOLLICK
Clergyman of Church in Canada

Your correspondent, Mrs. J. R. Long (October 5) says: "I am still hoping and praying that our Church will begin praying for our enemies. I can find no prayer for that in our Prayer Book."

May I suggest that such a prayer may be found in the Litany, where—on page 57 in the American Book—the petition is: "That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts." I would call special attention to the last five words of the petition.

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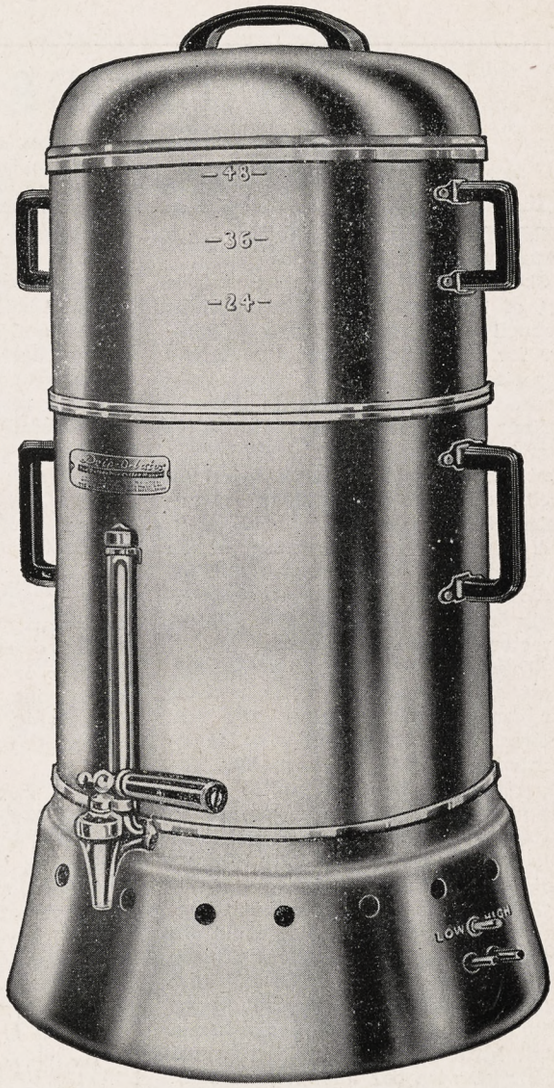
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THE
Witness

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November 16, 1950



ARTHUR LICHTENBERGER
Bishop Coadjutor-elect of Missouri

ADVENTURES OF MR. ENTWHISTLE

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★

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STORY OF THE WEEK

Christian Council of China Backs New Government

First Meeting At Which No Foreign Church Representative Was Present

BY
RELIGIOUS NEWS SERVICE

★ Endorsement of a proclamation for the "reformation" of the Chinese Christian Churches was voted at closing sessions of the 14th annual meeting of the National Christian Council of China, meeting in Shanghai the first week in November. The Council represents most of the Protestant bodies in the country.

Approval of the proclamation, entitled "Channels for efforts of Chinese Christians in new China's reconstruction" came after a week of intensive discussion centering around future policies and needs of the Chinese Churches.

The proclamation is the outcome of a conference of Christian leaders with Premier Chou En Lai and other government officials last July.

It declares that, under the government's leadership, Chinese Christian Churches and institutions "must unalterably oppose imperialism, feudalism and bureaucratic capitalism, and strive to help build up an independent, democratic, peaceful, united, prosperous and strong China."

In endorsing the proclamation the Council declared that while welcoming friendly cooperation from abroad, the Chinese Churches and Christian institutions must be on guard against "imperialistic intrigues and entanglements."

The Council urged the Chinese Churches to put into effect soon a program of "self-government, self-support, and self-propagation."

A resolution was adopted by the delegates pledging full support to the government's program of land reform and to its winter relief campaign for poverty-stricken refugees.

The meeting here marked the first annual gathering of the National Christian Council since the Communist ascendancy in China, and was attended by 138 delegates from various parts of the country. It was said to be the first meeting at which no foreign church representatives were present.

LICHTENBERGER ELECTED IN MISSOURI

THE Rev. Arthur C. Lichtenberger, professor of pastoral theology at the General Theological Seminary and editor of The Witness for a number of years, was elected bishop coadjutor of Missouri at a special convention held at Christ Church Cathedral, St. Louis, on November 1. Election was on the third ballot. Lichtenberger's name was placed in nomination by the Rev. A. Malcolm MacMillan, rector of the Church of the Ascension, St. Louis. The other candidates were the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., nominated by Dean Sidney E. Sweet of Christ Church Cathedral, and the Rev. J. Frank Sant, rector of the Church of St. Michael and St. George, St. Louis, nominated by the Rev. William H. Laird, rector of St. Peter's Church, Ladue.

The convention opened with a report of a committee to consider possible candidates presented by Dean Sweet. The committee had circularized the members of the convention with biographies of various possible men in advance of the session. On the first ballot, Mr. Day had a considerable lead in the clerical order, and a slight lead in the lay. On the second vallot, Mr. Lichtenberger was elected by the lay, but failed by one vote in the clerical order. After the third ballot, the convention voted to make the election unanimous.

A celebration of the Holy Communion preceded the session of Convention. Bishop Scarlett celebrated, assisted by Dean Sweet, the Rev. G. Ernest Lynch of Trinity Church, Hannibal, and the Rev. S. George Parrigin of Holy Cross Church, Poplar Bluff. The convention recessed for a dinner after the first ballot. During the periods when the ballots were being counted, the convention was addressed by the Rev. Roger Blanchard, national secretary for college work.

GRANT PREACHES IN STADIUM

★ The Rev. Frederick C. Grant, professor at Union Seminary and Dean of graduate studies, Witness book editor, preached in the baseball stadium in Mobile, Alabama, on November 5th. It was a united service of the Protestant churches of the city. Dr. Grant spoke on "our Protestant heritage" and the sermon was broadcast by two radio stations.

EPISCOPAL CHURCH NEWS

BISHOP VOEGELI VISITS MICHIGAN

★ Visiting a dozen parishes, a luncheon club or two, and several guild and other meetings, and speaking before hundreds of Churchpeople in Detroit and vicinity, Bishop Charles A. Voegeli of Haiti spent a busy two weeks in the diocese of Michigan during the latter part of October. He also found time to officiate at several services. Bishop Voegeli's visit included preaching engagements in Wyandotte, Monroe, and Wayne as well as Detroit and Grosse Pointe. He met with groups of young people, clergy, laymen and women, carrying the story of his interesting field wherever he went.

Between Michigan and Haiti there is an almost-forgotten affinity, so far as the mission in Haiti is concerned. In 1855 a young Negro, James Theodore Holly, was ordained deacon by Bishop Samuel S. McCoskry, first Bishop of the diocese in old St. Paul's Church, Detroit. Holly was destined to plant the Episcopal Church in Haiti before the close of the Civil War, and ultimately, in 1874, he was appointed the first bishop of that district. During his stay in Michigan, Bishop Voegeli visited St. Matthew's Church, Detroit, of which Bishop Holly was a member when he entered the ministry.

250,000 VISITORS FOR INSTITUTE

★ The Seamen's Church Institute, which serves the port of Philadelphia, received 250,000 visitors and gave lodging to 72,-969 seamen from all over the world during the past year.

Other statistics reported were: an attendance of nearly 10,000 at weekly entertainments; 5,900 at chapel services; 3,050 interviews; 380 bedside visits; 11 funerals, with most of the interments in plots provided by the Institute; $445,000 converted into travelers' checks for 952 men on 92 ships; $39,200 deposited for safe-keeping; 14,-200 books and 64,000 magazines distributed on shipboard.

The Rev. Percy R. Stockman was reelected superintendent and chaplain of the Institute for the 30th year.



LAYMEN did the job when the deanery of St. Peter's Pro-cathedral, Helena, Montana, needed redecoration. L to R: Dick Dickinson, Glenn Cox, Don Bartsch, Doc Finley, Don Hagler, Hoyt Larison

STATE FLAGS IN PARIS

★ At the morning service on November 5th, the Hon. David K. E. Bruce, American Ambassador to France, and an Episcopalian, presented to Dean Sturgis L. Riddle of the American Pro-Cathedral Church of the Holy Trinity, Paris, four new state flags to hang in the clerestory of the Cathedral. The Arizona flag was given by George F. Brewer of Phoenix, formerly of the E.C.A. in France, in memory of his wife, Harriet Brewer; the Louisiana flag by Baroness Carl von Seidlitz, in memory of her father, Herman Frasch; the Nebraska flag by Mrs. Gilbert Hitchcock in memory of her husband, Senator Gilbert Hitchcock; and the Nevada flag by Mrs. Jeanne Marie Scott of New York in memory of her father, George Isham Scott.

W. B. GIVEN MADE CHAIRMAN

★ Mr. William B. Given Jr. of New York, chairman of the board of the American Brake Shoe Company, has been elected chairman of the executive committee of the Episcopal Church Foundation, according to an announcement made today by the Presiding Bishop, chairman of the board of the foundation. Mr. Given's function as chairman will involve direct responsibility for leadership of the effort to obtain gifts and bequests.

Mr. Given is a trustee and member of the standing committee of the General Seminary and a vestryman of Trinity Church. He is a director of the New York chapter of the Red Cross and chairman of the committee of university development of Yale.

Mr. Given's son, the Rev. Davis Given, is assistant to the superintendent of the Good Shepherd mission at Fort Defiance, Arizona.

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SWEDISH PREACHER AT BERKELEY

★ The Rev. Gunnar Rosendal of Osby, Sweden, delivered the annual Mary Fitch Page lecture in the Berkeley Divinity School chapel on November 1st on the topic "Theology in the Swedish Church Today." Dr. Rosendal spoke of the change from the prevalent liberalism of his student days thirty years ago brought about by the revival of systematic, exegetical, and ecclesiological theology, and liturgical studies. In closing he quoted from Bishop Nygren's pastoral letter on his enthronement as Bishop of Lund which in the spirit of sound liturgical revival called for due attention to both preaching and worship, the pulpit and the altar. As a visitor from another historic Episcopal Church, Dr. Rosendal asked for our friendship and prayers for his Church in its mission to the secularized modern world.

Later in the evening Dr. Rosendal spoke at the meeting of the Orthodox and Anglican Fellowship at Dwight Hall, Yale University.

AID IS SOUGHT FOR REFUGEES

★ The Episcopal Church was represented by Bishop Larned, in charge of our churches in Europe, at a conference held at Geneva to consider aid for 12,000,000 refugee Christians. The 70 European and American Church leaders attending were told that it was among the most strategic needs of European Churches for 1951. The conference was sponsored by the World Council of Churches.

"The desperate plight of some 12,000,000 'orphaned' refugee Christians is the key spiritual, social and economic problem facing the Churches of western Europe," a statement issued by the conference declared. "Churches which are in a position to help must continue to place the tragic predicament of all homeless people in the forefront of their concern for western Europe."

Another urgent need, the conference agreed, was aid to Orthodox and Protestant minority Churches in Eastern European countries, particularly in Eastern Germany. Members of the conference declared that non-Orthodox Churches should "welcome the opportunity of helping Orthodox Churches and communities."

The conference expressed particular concern over the situation of minority Churches in Roman Catholic or secularized environments, declaring that they should receive "every possible aid, especially in the area of evangelism."

Other emergency needs, according to the conference, are increased aid for Christian youth programs, and for health, scholarship and leadership exchange programs now being carried on by the department of inter-Church aid.

European delegates at the conference included representatives of the Church of England, the Evangelical Church in Germany, the Lutheran Church in France, the French Reformed Church, the German Methodist Church, the Evangelical Church in Austria, the Church of Scotland, the Swedish Lutheran Church, the Swiss Old Catholic Church, the Orthodox Church in Greece, and the Serbian Orthodox Church. Representatives were also present from the Italian reconstruction committee, the Netherlands inter-Church aid committee, and the Swiss inter-Church aid committee.

Other American Churches, besides the Episcopal, to have delegates were the Presbyterians, both south and north, Brethren, Disciples, Evangelican and Reformed, Lutheran, Baptist, Quakers.

JERSEY CITY PARISH TO BE STUDIED

★ The work of an Episcopal church in a blighted downtown area of Jersey City is one of five church projects in the U. S. selected for study by a committee of the World Council of Churches. They are studying "the evangelization of modern man in mass society."

Others to be studied is a Lutheran church in the stockyards district of South St. Paul, Minn.; the East Harlem Protestant Church of New York; the Presbyterian church in the coal fields of Westport, Va.; a Baptist mission project in Detroit.

The purpose of the study is to discover places where special techniques are being used successfully to reach industrial populations.



CAMP STEVENS, retreat and conference center of the Diocese of Los Angeles

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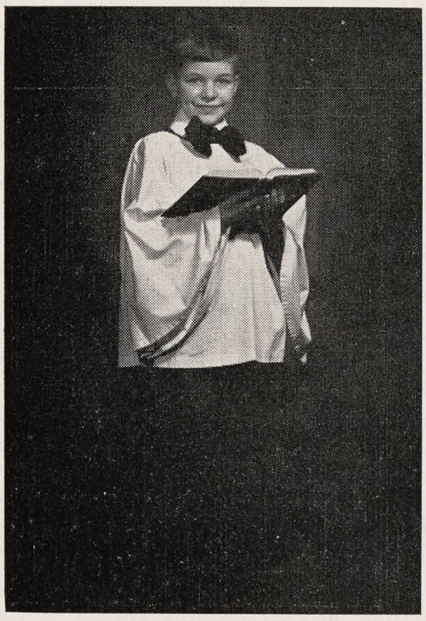
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HARRY B. TAYLOR STAYS IN CHINA

★ Contrary to earlier rumors which said that Harry B. Taylor, M.D., director of St. James Hospital, Anking, China, was expecting to leave, Dr. Taylor writes from Anking: "I am a year past retiring age and we are slated to be leaving for home but as we have been unable to find doctors to do the major surgery, we feel we should not leave until provision can be made for this important part of the hospital work. No one else in the city can do major surgery." (Population 100,000 or more.) "We go along as usual. The hospital is crowded. Lots of surgery, so much that it is hard to get operations done with our depleted staff."

News that Dr. Taylor might be leaving got around the city; whereupon several movements, official and unofficial, were started to get him to stay. He was even assured that in the event of war he would not be interned, but allowed to work as usual.

The hospital grew out of work started by Edmund Lee Woodward in 1899. Dr. Taylor, succeeding Dr. Woodward, has been there since 1905, surviving the revolution of 1911, the uprisings of the 1920's, two world wars, and also the recent political turnover, during which the hospital was overcrowded with wounded soldiers, its work much appreciated by the new authorities.



STEPHEN KENNEDY, son of the Rev. & Mrs. James K. Kennedy of Lexington, Ky., is very proud to be a choir boy

PREACHING MISSION IN BUFFALO

★ In cooperation with the united evangelistic campaign of the council of churches of Buffalo and Erie County, noonday preaching services were held at St. Paul's Cathedral, Buffalo, November 6-10. All the services were broadcast by transcription at 5 each afternoon. The preachers were Dean McNairy; the Rev. Harold R. Albert, Lutheran of Columbus, O.; President Joseph R. Sizoo of New Brunswick Theological Seminary; Dean-emeritus Rockwell H. Potter of Hartford Theological School; the Rev. Clovis G. Chappell of Jackson, Miss.

LOS ANGELES ORGANISTS FORM GUILD

★ Forty-eight organists and choirmasters of the diocese of Los Angeles signed the constitution of what is believed to be the first organists and choirmasters guild organized in any diocese in this country, at the meeting of the diocesan commission on church music held at St. Paul's Cathedral.

These 48 signers will be the founders of the new group which, it is hoped, will include representatives from every parish and mission in the diocese, according to the Rev. George W. Barnes, chairman of the commission.

The purposes of the guild, as outlined in the constitution, are threefold: 1. To assist the advancement of church music in the Episcopal Church traditions; 2. To sponsor convocation choir festivals and choral singing; 3. To provide members with opportunities to meet and discuss means and methods of developing Church music in the diocese, and to provide musical help for smaller parishes and missions.

The first activity of the guild will be the development and sponsoring of Spring choir festivals in each area of the diocese in 1951, and to organize a large all-diocese choral presentation in 1952.

The 1951 spring festivals will be under the direction of the chairmen for each area: Charles H. Marsh, organist at St. James of the Sea, LaJolla, for the San Diego area; Miss Ruth Kelsey of Trinity Church, Santa Barbara, for the Santa Barbara area; Wilbur Showaltor of Trinity, Redlands, for the San Bernardino area, and Don Coats, organist at St. Paul's Cathedral, for the Greater Los Angeles area, which includes Long Beach.

The election of officers of the guild will be held at the meeting to be held on the Saturday following the diocesan convention in January. The guild will meet twice a year, the first regular meeting to be held in April at All Saints', Pasadena, where a demonstration of adult and children's choirs will be presented. Area chairmen will hold two meetings in their areas each year. A series of meetings for organists and clergy will be held between now and early Lent to prepare for the spring music festivals in each area.

OPEN FOR REST AND PREYER

★ A cloak room in Trinity, Tulsa, Okla., has the following sign on the wall: "Please do not leave hats and coats here unless attendant is on duty. Thieves sometimes come into the church to prey."

BISHOP ATWILL TO RESIGN

★ Bishop Atwill of North Dakota has announced to the district that he will present his resignation at the meeting of the House of Bishops, meeting in El Paso, Texas, in January. "I will ask that my resignation be made effective on February 1st," he writes, "which will com-

plete fourteen years of most happy association with as genuinely kind, patient and friendly people as any man could wish to have as his fellow workers."

NEW PLEDGE TO CROSS

★ A new pledge to the cross of Christ is being used at Church school services in St. James' Cathedral, Fresno, California, immediately preceding the customary salute to the American flag, and was written by Dean James M. Malloch. The text of the pledge is: "I pledge allegiance to the Cross, and to the Church for which it stands, one Church universal, with faith and hope and love for all."

CHURCH WOMEN MEET IN CINCINNATI

★ Representatives of eleven foreign countries met with about 3,000 American women, representing seventy denominations, at the biennial assembly of the United Council of Church Women. The sessions opened in Cincinnati on November 13 and run through the 16th.

Asia is represented by India, Korea and Japan. Germany is represented by four delegates and other countries with representatives are Africa, China, Thailand, Brazil, Algiers, Cuba and Canada.

The assembly is interracial as well as international, in line with the policy of the organization whose board includes Negroes, American Indians and Orientals. Its constitution forbids meetings in any city where members would be segregated or suffer discrimination.

Meetings are being held on race relations, education, employment, housing, health, evangelism, family relations, labor-management relations.

LAYMEN RAISE FUND FOR SEWANEE

★ A group of determined Episcopal laymen and Sewanee alumni and friends in Memphis are raising funds for the badly needed construction of Gailor memorial dining hall at the University of the South. At last report $32,000 had been raised in Memphis alone, to add to approximately $100,000 available in the university's general building fund. Approximately $400,000 will be needed to complete the building. The structure will replace Magnolia Dining Hall, which, built in 1873, is the oldest building now in use by the university.

LEWIS FRANKLIN THE SPEAKER

★ Lewis B. Franklin, former treasurer of the National Council, was the headliner at the 75th anniversary meeting of the Auxiliary of Long Island, meeting on November 9, at St. Ann's, Brooklyn. Bishop DeWolfe was the preacher at the service in the morning.

PROTESTANT COUNCIL OFFERS FILM

★ The premiere of the new film, "Again Pioneers," took place November 6th in New York. It is produced by the Protestant Council of which Bishop Gilbert, retired Bishop of New York, is the president. A thoroughly professional job, the film deals with the problems of the half of our population which has changed residence since 1940, as well as with the problems of migratory workers.

The late Bishop of Durham, in his Autobiography, tried to discover why the dramatization of the Gospel is so repugnant. "The almost grotesque remoteness from normal procedure offended the intelligence," he writes, "the devil was ridiculous, and the angels impossible—while the Central Figure in the melodramatic setting ceased to be Divine. The feet-washing was almost comical. The stern simplicity of the Gospels was replaced by the laboured verboseness of pseudo-archaic verse."

In selecting as a subject a crisis of current importance in an American community and treating it from the Christian point of view, the Protestant Council has avoided all these objections to "religious drama" and has produced an excellent film an hour long which would appeal particularly to high school and to parent groups.

NEW PARISH HOUSE AT KINGSPORT

★ The $45,000 addition to the parish house of St. Paul's, Kingsport, Tenn., is now complete, and provides the needed facilities for a rapidly growing parish.



ST. JOHN'S, Versailles, Ky., has a junior guild. They are pictured here with some of the mothers

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RICHARDS WITHDRAWS IN ALBANY

★ The Rev. David E. Richards has withdrawn as suffragan-elect of Albany because of a technicality in connection with the election on May 16th. The director of public relations of the diocese, the Rev. Dudley J. Stroup, said that there had been some question whether all the requirements of the canons had been met in the election since Mr. Richards is but twenty-nine. Bishop Barry has announced that Richards has been appointed archdeacon and that a new election for the office of suffragan will be held next spring.

MATRICULATION AT GENERAL

★ Seventy-seven new students signed the pledge in the matriculation book on November 1st, promising to be loyal to the life and work of the General Theological Seminary. The pledge was made after a celebration of the holy eucharest in the chapel of the Good Shepherd. These seventy-seven new men, added to the students who were matriculated earlier, brings the total number of students to two hundred. The sermon was preached by the Bishop Harold Edward Wynn of Ely, England, on the eve of All Saints'.



LLEWELLYN E. WILLIAMS, formerly of St. Paul, Minn., is now vicar of St. Martin's, Watts, California

COMMUNITY CENTER IN DETROIT

★ A new community center was opened last month at St. Thomas', Detroit, directed by the new rector, the Rev. Sydney S. Byrne. It is open to everyone in the area, as an endeavor to meet the social needs of people of all ages. The first phase of the program is a recreational program of crafts, games, dancing for boys and girls. Director of this is Mrs. Marie Bernatowicz, district supervisor of the department of parks and recreation. Further group activities are to be announced as plans are developed and community needs become known.

RELIGIOUS WEEK AT COLLEGE

★ The annual religious emphasis week was held at North Carolina State College, November 5-9th, planned and directed by the YMCA and the college religious groups, including the Canterbury Club of the Episcopal Church. Addresses on Christian faith were given in seminars, class rooms and assemblies, and in the evening discussion groups were held in the dormitories and fraternity houses.

HARMONY HOUR IN BUFFALO

★ Something new in the way of a parish activity started November 13 at St. Paul's Cathedral, Buffalo, when people who like to sing gathered for a harmony hour. It is a means of recruiting for the adult choir, composed entirely of volunteers.

MEXICAN CLERGYMAN HAS DIFFICULTIES

★ Jose J. Vega, former Roman Catholic priest and founder and pastor of an Episcopal church in Mexico City, is one of the most recent Protestant ministers to feel the heavy hand of Rome in Mexico. The story is told in the December issue of the Converted Catholic Magazine. Vega was re-educated for the Episcopal ministry at Virginia Seminary following his break with Rome. As an R. C. he had been director of the seminary of his order and rector of an important church in Toluca, Mexico. Returning to Mexico to work among his people, he chose one of the poorest sections of Mexico City as the field of his labors — a section without church or school.

Though the two Roman churches nearest to this community had never taken any interest in it, they came to life when they heard of Vega's work, and set their parishioners to distributing denunciatory leaflets through his district. From their pulpits they attacked and slandered him. Meanwhile his little church outgrew the homes in which the members had been gathering. A chapel was erected, and it, too, was soon crowded to overflowing.

The hierarchy — by now including Msgr. Luis M. Martinez, archbishop of Mexico — stepped up its attacks, resorting to defamation, threats, and physical violence. The Episcopal Church was represented as the agent of "foreigners interested in establishing a big division in our country." Those who attended the church were threatened with excommunication.

Meanwhile pressure was being put on the state department, and early this year Mr. Vega received a letter from the Mexican state department ordering cessation of services in the new church.

Fortunately, the school established by Vega, and which is now a flourishing institution, was not closed. Recognizing its precarious position, Vega has recently requested official permission and protection for this work. The national committee of evangelical defense has petitioned the state department for the reopening of the church. To date no action upon either matter has been taken.

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EDITORIALS

Michael Scott
Spokesman for a Voiceless People

THOUSANDS of peasant tribesmen of South-West Africa will have a spokesman again this year in the General Assembly of the United Nations. He is Michael Scott, clergyman of the Church of England, who has devoted his life to a ministry among the destitute people of many races. Since 1946 he has been concerned about the repression of the native population of South-West Africa. For nearly 30 years they have been governed under the mandate granted the Union of South Africa by the old League of Nations. Denied by the Union of South Africa the right to speak for themselves, and refused permission to send one of their own people to the UN, the tribes asked Scott to present their case before that body in 1949. He appeared at Lake Success last year, and after many delays was permitted to speak. The story which he told in his mild gentle way, was a dramatic, moving and shocking one. As he arose the Union of South Africa representation left the hall.

His preliminary remarks included statements from the chiefs of the Herero, the Nama, and the Berg-Damera people, three relatively small tribes in South-West Africa. He told how they had sold their cattle and sent their chiefs on a journey of many miles in order to give the money to Michael Scott so that he could make the trip to Lake Success. He related the history of the tribes of South-West Africa since before the first World War, a story that must be known if one is to comprehend the full irony of today's situation.

In the early part of the twentieth century, a German preacher travelled around South-West Africa in a wagon, preaching the gospel to the natives, and, incidentally, surveying the land. When his surveys were completed, he sent for German troops, who surrounded the tribes, laid the groundwork for an influx of traders and settlers, and took possession of more and more of the land, until 1906, when the tribes revolted. The German commander, General von Trothe, ordered them to surrender and when defied by the people, quickly and ruthlessly overcame the tribes. Then von Trothe decreed the first genocide of modern times.

Scott stated: "Thus was enunciated as policy a doctrine of racial superiority in Africa in the name of what all the African people had been led to believe was a Christian civilization. The Berg-Damera people had been greatly reduced; the Namas had been halved, and the Hereros cut down from 80,000 to 15,000 men, women and children." All three tribes were driven from their territories.

During the first World War, the tribes fought on the side of the British, with the British promise that their lands would be restored. The promise was not kept. The land was given back to the Germans who had settled there, but some survivors of the genocide crept back to their own territory. Their return was greeted with acts of terrorism, peace-time bombing, which never made the headlines, and the banishment of the natives to dry, unfertile areas. The Union government kept the natives in these "police" zones until they had dug wells, built dams and raised cattle—then they shifted them to other arid, "sick ness" belts, giving the restored land to white settlers.

In 1946, the Union of South Africa proposed to the UN that the South-West African territory be incorporated into the Union. The United National Membership Council rejected the proposal and then, for the four years since, has requested the Union government to submit a trusteeship agreement for South-West Africa. Each time this request has been refused. For the past three years the UN has made repeated requests that the Union government report on how it was administering its trust. There has been no reply to these requests.

In 1948, the Union government passed the

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"QUOTES"

WHEN such poor men and women as are clearly in the right, and have no one to help them, show us the reason why they have no money, it would be greatly to the honor of God for you to undertake their cause, from the impulse of charity, like St. Ives, who in his time was the lawyer of the poor. Consider that the deed of pity, and ministering to the poor with those faculties which God has given you, is very pleasing to God, and salvation to your soul.

—Letters of St. Catherine of Siena

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South-West Africa act, abolishing the mandate and incorporating South-West Africa into the Union. The Malan government stated that in doing this it was following the wish of the South-West Africans. Scott stated that the plebiscite was a fraud, that the non-European nine-tenths of the population had been denied any representation at all and that all right of petition had been disallowed. The non-Europeans, numbering 9 out of the 12 millions resident in South Africa, have never been consulted on the increasing restrictive legislation that affects them. The African people of South-West Africa, numbering over 300,000, are living in a state of virtual slavery to the white population. The mines and works act of 1926 denied Africans the right to become skilled workers. The pass laws require every African male to produce from 1 to 12 passes, and failure to show them can result in arrest, fine and imprisonment. The group areas act divides the country into racial areas, an arrangement in which the white population will continue to benefit from the labor of African, Colored and Indian workers, and for these there is no promise of available land.

The UN committee, after hearing Scott, decided to ask the International Court of Justice at the Hague for advice as to the legal status of South-West Africa. The International Court of Justice, meeting this summer, issued an advisory opinion largely upholding the revelations of Scott. In its opinion, the court established the following:

1. The Union of South Africa has obligations to the UN in respect to South-West Africa.

2. There is an obligation upon South Africa as well as upon the UN to ensure the submission of reports to the UN and the right of petition from the peoples of South-West Africa to the UN.

3. Although there is no legal obligation on the Union of South Africa to submit a trusteeship agreement under the Trusteeship Council, provision must be made for continuation of the terms of the mandate through the UN. The protection of the indigenous inhabitants who are not able to "stand by themselves in the strenuous conditions of the modern world" must be ensured.

4. The social and economic advancement of the indigenous inhabitants must be promoted and their protection ensured against forced labor and other abuses specified in the mandate.

5. Any future dispute regarding the administration of South-West Africa must be referred to the International Court of Justice.

As late as September of this year, Scott's return to Lake Success to speak for the South-West Africans was in doubt. When he applied for a visa he was told by the London U. S. consulate that he must get a reindorsement from the South African government. This was quite impossible for the Union of South Africa has since Michael Scott's appearance before the United Nations in 1949, refused him permission to reenter South Africa. However, at the protestations of concerned individuals and organizations, he was able to secure a transit visa, and he will attend sessions of the General Assembly as an observer and as a consultant for the International League for the Rights of Man. The League is a non-governmental organization with consultative status with the United Nations.

Scott was born in 1906, the son of an English country parson. He was educated at King's College, Taunton, and intended to go on to Cambridge University, but ill health made this impossible. At the age of 19 he made his first visit to Africa, working there for a year in a missionary leper colony. In 1930 he returned to England and was ordained at Chichester in 1932. He went to India in 1935, returning at the outbreak of war to England, where he joined the R.A.F. as an aircraftsman. He was soon invalided out of the service and returned to South Africa in 1943, where the years since have seen one of the most significant ministries of our time.

Arthur Lichtenberger

CONGRATULATIONS to the diocese of Missouri! Our news columns reports the election of Arthur Lichtenberger as its Bishop coadjutor and such an announcement merits a congratulatory word. Not because Dr. Lichtenberger was our editor for a number of years and is now a contributing editor of The Witness are we rejoicing in this election. We are naturally proud of that fact but we rejoice because a man of his stature has been elevated to the episcopate. We take heart in the Church for having made such a choice. Those who know him well as a parish priest, as the dean of a cathedral in an industrial city, as a seminary professor, as a preacher, as an editor, as a Christian and Churchman of remarkable soundness and sanity, possessed of that wholeness of wisdom, integrity and outlook which is part, at least, of the meaning of catholic—cannot but believe that Missouri has chosen very well.

We would add that the Rev. Gardiner M. Day, who led on the first ballot, would likewise have made an excellent bishop, particularly in this diocese which is predominantly evangelical in churchmanship. It is possible of course that Lichtenberger will decline in order to stay at the General where he is doing such a fine work. In that event another convention might very well elect the Cambridge rector.

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Further Adventures of Mr. Entwhistle

BY
THOMAS V. BARRETT

THE NEW CURATE

SAID the Rev. Samuel Entwhistle, stuffing the last sport shirt into a bureau drawer: "Well, it was a wonderful vacation, Isabel. I feel like a new man. And with the new curate arriving next week I'm confident we'll have a wonderful year."

"I hope so," said Mrs. Entwhistle, with a last regretful look at the pile of summer dresses she was packing away. "But you mustn't forget what Father Wise told you. 'A curate is a thing with answers to questions nobody asks, and questions whose answers God only knows.' Remember the curate Dean Jelloway had. He was always getting sued for breach of promise."

"My dear, not always. Only once. Besides, I'm sure young Doolus is—well-balanced—and—has his feet on the ground. We must do everything we can to make him happy here. After all, it's his first taste of the ministry."

The Rev. De Lancey Doolus—"Dee-Dee" for short, arrived on schedule to take up his work at the Church of the Tribulation. Dee Dee was a handsome youth, with wavy brown hair, a pale cheek and El Greco eyes.

"I hope we can go at this work together," Mr. Entwhistle told him with a brotherly pat on the shoulder. "Because of our tradition the people will think of you at first as The New Curate. But I prefer to think of you as my assistant. There is a great deal to be done, and I'm sure you'll win a place for yourself in the hearts of the people. If there's anything at all I can do, just tell me."

"Well," Mr. Doolus responded, giving Mr. Entwhistle what Mrs. Entwhistle later began to refer to as the "see how I grovel here below" look, "I'm afraid my apartment is a little inadequate. I mean it's pleasant—but too small for much entertaining. Of course I can get along with it for a while."

"Yes," Mr. Entwhistle said, nodding absently and thinking of the de luxe three-room suite the parish had procured for Mr. Doolus. "Of course—apartments are hard to find these days—perhaps after you get married—I mean—when you do—if you're still here—" he stopped in confusion.

"Yes—well, if there's nothing else, it will do all right." Dee Dee nodded with a tinge of condescension.

"Now, about the Church school," Mr. Entwhistle said, picking himself up out of the dust. "It's been going along fairly well but we should have more pupils, and I think the school needs some reorganization."

"I imagine it does," Dee Dee said. "I've been looking at the materials you use, interdenominational stuff, quite hopeless. In fact, the whole set-up is pretty much out of date."

"Yes," Samuel agreed, half-heartedly.

"And the acolytes," Dee Dee went on. "We should have a St. Ambrosia Guild."

"Over my dead body," Samuel said, screwing his courage to the sticking place. "I mean we tried that . . ." he made a face.

"Well, of course, you're the rector," Dee Dee said with a raised brow which plainly indicated his scorn for a vestry so deficient in judgment.

"I hope also you can build up the Young Peoples' organization," Mr. Entwhistle said hopefully.

For the first month Mr. Entwhistle was delighted with his assistant. Dee Dee made seventeen calls a day, sent out a pastoral letter to the shut-ins, and the Church school was launched with a full crew of teachers, twenty-two new pupils, and a whole closet full of new curriculum.

It was in October that a bubble of discontent rose lazily to the surface of the ecclesiastical lake.

"I do think your new curate is splendid," said Mrs. Gosnell in her throaty baritone. "So handsome, and he has such a keen interest in community affairs. But I understand the Young People's Society is made up entirely of girls this year. Of course that's fine, but I do think something ought to be done to arouse the boys to civic needs."

Mr. Entwhistle visited the Young People on the following Sunday evening.

"Just thought I'd drop in," said Samuel apologetically.

"So nice of you, rector," Dee Dee assured him. "I was going to read them some of Dorothy Parker—and perhaps a little Eliot."

"George Eliot?" Samuel gasped.

"Oh, no." Dee Dee laughed quietly. "T. S. of course."

Samuel listened with awe to the reading, discovered two fifteen-year-old men in the back of the room and left with the sighs of thirty-five teen-aged ladies ringing in his ears.

"I don't know where he got all the women,"

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Samuel said to Isabel that night as he was taking off his shoes, "but believe me, he got them. And furthermore, they're all squids."

"What?" Isabel asked out of the forest of bobby pins.

"Squids," Samuel retorted.

"I never," Isabel said, in the midst of operations, "heard you refer to my fellow sisters as squids."

"I mean they're duds," Samuel said vehemently. "Lovelorn bobby-soxers — that nobody would invite to a Halloween party with masks."

"My, Samuel," exclaimed Mrs. Entwhistle, her eyes a'twinkle, "I didn't think you noticed. Anyhow, duds or not," she added "they must need saving."

"No doubt," groaned Samuel—"and Dee Dee is saving them with T. S. Eliot. Might as well read Gulliver's Travels to the kindergarten."

The next week Dee Dee preached his first sermon in the Church of the Tribulation. He made a very imposing figure in the pulpit. Isabel called it his "Rise crowned with light, Imperial Salem rise" look.

"What was he talking about?" Mrs. Entwhistle asked Samuel at dinner time.

"I don't quite know," Samuel answered, scowling.

"It must have been terribly orthodox," Isabel said with awe.

Samuel saw Dee Dee the next morning, and risked a compliment.

"Your sermon had—er—very good—structure," Samuel said.

The Rev. Mr. Doolus raised his eyebrows in gratitude.

Samuel grew bolder. After all it was his duty as rector to train his assistant.

"I think perhaps it was a bit too—theoretical," he ventured.

Dee Dee raised his eyebrows again. "I feel it is most important to preach theology," he answered. Samuel was about to ask "was that theology?," changed his mind and fiddled with a pencil.

"Yes—quite—but it seemed to me a little too technical. Those theological terms you used."

"We must give the people the whole of the apostolic doctrine. I do not think we can compromise the faith."

"No—no indeed," agreed Samuel, slightly nettled by Dee Dee's olympian calm. "But it doesn't seem to me the doctrine has to be stated in such a rigid manner. I mean to say, it's a bit like the skeleton of a fish, without the fish. Not very digestible."

"It's the way we were taught to preach in the seminary," Dee Dee retorted with composure.

"Oh," said Samuel.

He abandoned hope of changing the pulpit strategy of his assistant. Whenever it was Dee Dee's turn to preach, the faith once delivered to the saints was delivered to the saints of the Tribulation. They bore up masterfully.

"After all," said Old Ben, at vestry meeting, "he's right young. He ain't no preacher yet—sounds like a fellow that's swallowed a cross-word puzzle. But give him time."

"I rather enjoy him," said B. U. "At least he stays away from politics."

As the weeks wore on Samuel noticed that Dee Dee wasn't handing in his lists of pastoral calls.

"I hope you're still calling on people," he said amiably, as he discovered Dee Dee in his office knee deep in some kind of card filing system.

"Oh, no," Dee Dee said. "Didn't I tell you? I decided that indiscriminate calling gets us nowhere. People are never home, and most of them aren't interested in being vital Christians and doing something about it. I'm working now on the principle of the cell."

"You mean—" Samuel asked, astonished, "You're—becoming monastic?"

"Indeed now," Dee Dee smirked. "The cell group, you know—small groups of vital and informed Christians. Gathering together for prayer and study. That's the future strength of the Church—to build up cells."

"Oh," Samuel answered.

"I have them meet in my apartment for tea. Every other week. Of course I'm visiting the hospital patients."

"Are they organized in cells now, too?" Samuel asked, expecting the worst.

"Oh no—most of them are not vitally interested in anything except their health."

"Curious—" Samuel murmured. "What are all these little cards you're working on?"

"I'm setting up a filing system for my sermons, with cross references. They showed us how in the seminary."

Samuel was prompted to say, "It's a pity they didn't give you more that was worth filing," but changed it to. "I see—" and left Dee Dee at his important chore.

Mr. Entwhistle was a bit irritable that night at dinner, when Isabel remarked on the fine impression Dee Dee had made at the Y.W.C.A. cell group on group dynamics.

"He's been in his office all afternoon making an impression on a swivel chair—working out a filing system for his sermons—all four of them," Samuel growled.

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"I told you curates were not an unmixed blessing," reminded Isabel.

"I know," Samuel said accusingly. "But you didn't tell me in time."

He thought deeply for a moment. "How do you suppose he'll be when he's ordained priest?"

"You won't be able to say your service is your own," Isabel warned him.

Dee Dee was ordained priest in January. By February he had introduced certain changes in the parish tradition in the matter of the Holy Communion.

"Why were you facing the gas station during the prayer of humble access?" Samuel asked, having slid into the rear pew during a service one week-day morning.

"I was facing the ecclesiastical west," Dee Dee said proudly. "It's a very primitive tradition that ought to be recovered. It's the custom of the primitive Church of the southern Andalusians."

"Shades of Eustace," moaned Samuel to himself.

By March, Dee Dee fell in love with a girl in the altar guild who had a fine figure, and a record of incompetence in her high school studies. Samuel reasoned with Dee Dee in the name of the Church, the people, and the Continental Congress to be cautious in choosing a wife. Dee Dee was adamant. "She has a marvelous intuition and sensitivity," he maintained; and gave up The Young People's Fellowship. "They're not really vitally interested," he told Samuel. "Besides I think it's better for everyone to run their own activities."

In April Dee Dee came to see Mr. Entwhistle, looking particularly pale.

"I think I may be going to have a nervous breakdown," he said, with what Isabel called his "I'll labor night and day to be a pilgrim" look. "Do you think I should see an analyst?"

"What?" Samuel hollered, on the verge of tears.

"I mean I'm afraid I may get neurotic. You see, Sybil and I have broken our engagement. It's cut me up quite a lot."

"Who's Sybil?" asked Samuel, "that altar guild person? When did you get engaged?

"Last month. But last night she told me she's decided to marry Bert Oglethorpe." Dee Dee drew himself up heroically. "Bert works at Kroger's. The fish department."

"I think it may be all for the best," Samuel said soothingly. "Why don't you throw yourself into your work. Perhaps your grief will be—er—assuaged."

"I shall," Dee Dee said. "If it doesn't help—perhaps then I could see an analyst."

"I ought to see one myself," Samuel growled, after Dee Dee had closed the door.

For two weeks Dee Dee made considerable progress in his pastoral work. Then the reports ceased again.

"That boy," Samuel said to Isabel. "He's off again. Mooning over his card catalogue."

"Haven't you heard?" Isabel asked sweetly. "He has a new girl."

"Oh, good Lord," Samuel prayed. "Who?"

"Mrs. Vivaldi."

"Mrs.!"

"She's divorced. Very attractive. The poetic type. She's only twelve years older than Dee Dee."

Samuel bowed himself in his chair in silence.

During May he had daily consultations with Dee Dee, but apparently to no avail. The first of July brought news that Mrs. Vivaldi was moving to Los Angeles. Dee Dee paraded up and down the parish house corridors for three days with what Isabel called his "O God our help in ages past" look. But on the fourth day he began to plan for his vacation in the White Mountains. Samuel realized another crisis was past, but he had decided the time was later than Dee Dee thought. He wrote some eloquent letters.

"My dear," he told his understanding wife. "You win. There are some problems a rector has with him always—like the poor—and like Lord Nelson. But some can be overcome. And I think I've overcome Dee Dee. The bishop of Southwestern Utah needs a man. In fact he is much impressed by Dee Dee's qualifications. A few years in the mission field may make a man of him, and it will allow me to get back to my parish. Since November I've had but one pastoral case. Dee Dee Delancey Doolus!"

"It's very curious," Isabel said, putting the ham on the table, "why you can't find a curate that's pre-cooked."

Common Idolatries

BY

E. A. CALLANAN JR.

Lay Vicar of St. James' Church, New Castle, Indiana

A MINISTER is always trying to convey to his congregation a picture of a vision which he sees, however dimly and imperfectly. Many of his listeners are shocked and disturbed by this picture—to the point of being driven to seek escapes and hiding places from the minister's message; while others, catching a glimpse of something which fulfills a longing within them, are drawn to pursue the vision for themselves—sailing right

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past the minister's own imperfect picture to a clearer picture of their own.

To the first group a minister may appear to be a harsh, meddling radical; while to the second he may seem almost mediocre in his presentation of this tremendous message and vision.

What is this vision? It is the gospel, or "good news"; and this good news is that God not only exists, but that he is actively concerned for the welfare of mankind. God so loves us that he gave his only Son to die for us. Such love demands our response—though it is not forced upon us. We must, to call ourselves Christians, reply to his initiative action with the devotion of our lives.

However, we cannot follow God merely by wishing to do so. We must allow God to give us the strength. Does this sound somewhat absurd? —that God seeks man's devotion, and then is forced to supply the power for him to be devoted? We might even ask, "doesn't that make of man a mere puppet of God and not a worshipper?"

The answer lies in another fact of our human nature: besides being incapable of loving God without his help, we have a God-given ability to reject God and go our own way if we want to. This we inevitably seem to do. Our way, in this sense, is the way of complete reliance upon our own resources—or what we falsely call our resources, for we know that God created these. So, as we go our own way, instead of God's, it is as though we were trying to be self-sufficient centers, in short—gods, ourselves; thus perverting these God-given resources by turning them to our individual, private ends.

Therefore, to give up this pretense at "playing God," and to place our reliance upon God's strength, is far from a puppet-like action, it takes a strenuous denial of those aims and goals of ours, and a dying to our "selves" to live in God. For, when God asks for our worship, he is not merely asking us to direct our powers to what we think is his work. Far from it. God requires something far more radical, and far more humiliating: He demands that we throw away all self-possessiveness, all attempts to control our lives, all attempts to manipulate his resources as though they were our own, and to cast ourselves empty and lifeless at his feet. Truly a humiliating and painful prospect!

But it is then, and only then, that God can and will use us as his tools. Then, and only then are we useful for his purpose exclusively. Still more essentially, then, and only then will we be given real strength—strength that cannot be overcome nor denied, since it comes from God, and is used for God.

False Gods

THE world at large does not recognize the leadership of God. One element of this group believes in a god which is a projection of its own dreams and desires. This god is thought of by its followers more as principle than a person. And it can only dimly influence, if at all, the affairs of men in this world. It is up to man, by his own efforts, this religion believes, to work out his own problems, his own salvation. Mankind must, as the saying goes, stand on his own two feet. There is nothing humiliating about this religion. It is very dignified. There is no cross, no shame, and no divine love. God cannot be called upon, because he is not allowed to "interfere with nature," say the proponents of this kind of religion.

Another element in the non-Christian world appears to be just the opposite of this first group. They rely heavily upon what they call their god. But, in reality, these are like the other, for they, like the others, are calling religion what is merely a projection of their own selves and their own desires for the world. This element sees God as a magician, who turns their luck, cures every ill, safeguards their financial future, and so on. This god is a performing genie, who, when the proper bottle is rubbed in the proper way, is forced to appear to do the bidding of its master. Such a god is, of course, a mockery; whose cultus is superstition, magic, and hollow selfishness.

It is surprising how widespread these two idolatries have become in these days of threat and insecurity. Oddly enough, we find both of them being followed by people who otherwise are members of Christian Churches— of all denominations. Still more oddly, we can find examples of people who manage, somewhat illogically perhaps, to combine both of them into one supreme private idolatry.

Let us take the case of Warden Jones. Warden Jones describes his church as "a good thing for the community," somewhat in the same way he would describe a real-estate improvement. He might also go on to say that his church represents "a good bulwark against the communist menace," very much like he would characterize the FBI. In both of these phrases, Warden Jones' church, and hence his god, becomes means for ends which Warden Jones thinks are valuable—meaning, of course, valuable to him. This is the magical, or performing genie type of cult.

But Jones would go even further; he would tell you, if you pressed him, that he, himself, doesn't take this religion business too seriously. "It's all very well to talk about supernatural powers," we can hear him say, "but when it comes to the concrete issues of life, you can't expect God

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to be handing out things that you are supposed to be working for." Warden Jones has learned to stand on his own two feet. He considers asking God for help as maudlin nonsense. Indeed, the thought of God tampering with Warden Jones' world would be regarded as a serious outrage—worthy of a Congressional investigation! Thus Jones combines conveniently the magical and the laisse faire type of gods into a protective system for his own selfish ends.

Now, those who share one or the other, (or, perhaps, both), of Warden Jones' religions are in really bad shape when it comes to facing the important issues which Christianity is built upon. How, for instance, would such people go about forming a church following their assumptions about religion? They would be forced to have in this so-called church of theirs only people who agreed essentially with their personal aims in life, their platform. Obviously their platform cannot be greater or better than they are themselves; and so, sooner or later, various elements will begin to demand more attention for this or that pet project, as this kind of a church goes on. Ultimately, of course, there are going to be as many pet projects as there are people. Result: chaos; or, to use a Biblical phrase: Hell. Complete selfishness has to lead to complete division, and complete division, where man is utterly separated from his fellow man, (and, naturally, from God), means Hell.

The purpose of presenting this positive and negative picture of the Christian community and its problems, is that we must carefully and prayerfully remind ourselves that our purpose . . . our end . . . our goal is the worship and service of God Almighty—on his terms, and with reliance upon his strength only.

The Living Liturgy

BY

MASSEY H. SHEPHERD JR.

Morning Prayer: An Outline

RECENTLY my friend Roger Blanchard of the College Work Division of our National Council asked me to write a brief introduction to Morning Prayer, to be included in the new edition of Venite Adoremus. This is a publication of representative offices of worship of the various Christian churches, issued by the World Student Christian Federation. I am passing it along to Witness readers, who might find it of some use as an outline for teaching the content and rationale of this Prayer Book office to lay groups. Incidentally, it might contain some supplementary suggestions for use with the excellent film strip on Morning Prayer put forth over a year ago by the Evangelical Education Society. Here it is:

The Office of Daily Morning Prayer has been one of the most distinctive and popular services of the Book of Common Prayer since the first edition of 1549. It was constructed out of materials from three offices of the medieval Breviary —Matins (or Nocturns), Lauds, and Prime—and conformed to the basic structure of these services: psalmody, Scripture reading with canticles of praise, and prayers. The 1552 Prayer Book added a penitential introduction, and the 1662 Book appended the prayers and thanksgivings after the Collect for Grace. In fundamental substance, however, the Office represents the daily praise and supplication of the liturgy of Christendom for over a thousand years.

The most notable characteristic of the service is its Biblical content. Even those portions not directly taken from the Scriptures, such as the hymn Te Deum, the Creed, and the prayers, are replete with quotations from and allusions to passages of both the Old and the New Testaments. By means of a fixed table of psalms and lessons for Morning Prayer (and its companion service of Evening Prayer), it is so arranged that in the course of a year almost the entire Bible is read. Special attention is given to the appropriateness of the appointed lessons to the seasons and festivals of the Christian Year. Thus the whole record of God's mighty acts for man's redemption as they are set forth in Scripture, from the Creation of the world to the Final Advent of our Lord at the end of time, are systematically recalled to the edification of the congregation and set within a framework of daily praise and adoration.

Although the service is essentially Biblical, it is also representative of the various ages of the Church's life of corporate prayer since New Testament times. The Creed, a profession of faith stemming from the second century, is a daily renewal of our baptismal vows. The Gloria Patri and the Te Deum are the finest flowers of Christian hymnody from the age of the great fourth and fifth century fathers who formulated the ecumenical standards of the Church's faith. The invariable Collects for Peace and Grace recall the Dark Ages of barbarian invasion and settlement in Western Europe when the Church's sole defense lay in the protection of Almighty God. The variable antiphons used with the psalm Venite are a reminder of the rich splendor of medieval worship, so elaborate in its poetic symbolism drawn from the Christian Year and the lives of the saints. The General Confession breathes the Scriptural piety of the Protestant Reformers, the

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Prayer for All Conditions of Men reflects the force of Christian missions and the problems of Christian unity in the modern era, while the alternative prayer for the President is a twentieth century composition peculiarly relevant to the political crises of our own present day and age.

There is a fine balance in the Office of the various elements which make up a complete liturgy of corporate worship: penitence and confession of sin, praise and thanksgiving, revelation of God's will and purpose, and petition and intercession for all our human needs, both material and spiritual. For this reason the service has not only fulfilled its original intent of being a daily offering of worship, whether in public assembly or private devotion; but in many Anglican parishes it serves the people as the principal means of corporate worship on Sundays when the Holy Communion is not celebrated as the main service. On such occasions the Office is customarily supplemented with hymns, a sermon, and an offering, with a concluding Blessing.

A Thanksgiving List

BY

WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln

SOON Thanksgiving will be here and for Christians it should be more than just a day to see a football game, go on a trip, or eat turkey. The words "think" and "thank" are related, and thanksgiving should be a time when we really stop to think and thinking, we are led to be thankful. God is the author of all good gifts, and to him we offer our thanks. This day is therefore a religious day, as well as one for social pleasure. Family dinners, parties, sports events should not keep us from God's house on Thanksgiving.

The Rev. H. Kano, a Japanese clergyman, who ministers to the Japanese in Nebraska, recently put forth a list of God's gifts in alphabetical order. For example, under A he lists "America," "analytical geometry," and "apples." Under B he puts "Bishop Brinker," "books" and "baseball." Under R he has "ricecake"; and T "truth" and "turkey."

Why not follow this example, as a devotional exercise, this Thanksgiving? Make up your own list, and after each letter of the alphabet, write down some thing for which you are thankful, beginning with that letter. This will take a little thought, but thinking and thanking are kin to each other, and when we think we are apt to be thankful and when we are thankful we are apt to be thoughtful. On my list, for example, are "Aeschylus," "Baptism," "Children," "Dante," "Eternal life," "Fun." So get out your paper and pencil, and start on your own list. You will enjoy making it!

Brooding

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

DR. BURNETT has a hen which has brooded some duck eggs and now patiently looks out for the thriving ducklings. These youngsters are no blood relation to her, yet she treats them as her own. No matter what strange conduct they manifest, she continues to watch over them.

There is a message here for us. God treats us with concern for our best whatever our conduct. There is not anger but sorrow when we fail to trust him.

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered the children together, even as a hen gathereth her chickens under her wings, and ye would not."

Think of God brooding over the world today as men move about seeking safety in hoarded food, stock-piled munitions, trained killers, without confidence in his power or realization of his concern for them. Can he make us turn and find our true security in his care? Can we who have been marked with the cross find the way to show the power of that cross to turn death into victory?

Think of God brooding, and then turn in under the shadow of his wings. Spend time each day reaching for the warmth of his love in prayer and taking to him the wounds and fears in your heart and you will find rest and strength for his service.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

St. Ambrose on the Sacraments and On the Mysteries. Translated by T. Thompson. Macmillan. $2.50.

This translation first appeared in 1919, as one of the S. P. C. K. Series, and the original was described as by "an unknown author." Continued study has convinced the editor, Dr. Srawley, that the work on the Sacraments is an authentic treatise by St. Ambrose. The works are interesting examples of patristic exegesis, and also contain many interesting sidelights on the manner of celebrating and administering the church's sacraments in the days of the Bishop of Milan.—F.C.G.

British Humanitarianism. Essays honoring Frank J. Klingberg. Ed. by Samuel C. McCulloch. Philadelphia. Church Hist. Soc. $4.00.

The character of Frank J. Klingberg, an outstanding layman of the Church and a consecrated teacher, shines through the essays of this work written by former graduate students of the Department of History of the University of California at Los Angeles. It is noteworthy that after thirty-three years at that University, the graduate historians who have passed under his influence in the department which he was largely instrumental in building, have produced in his honor a book concerned with Christianity, and primarily with Christian Missions. During the past ten years Dr. Klingberg has been a frequent contributor to the Historical Magazine of the Episcopal Church and has made a real contribution to the early history of the American Church in his Anglican Humanitarianism in Colonial New York, published in 1940 by the Church Historical Society.

Aside from the factual value of the volume, its greatest interest lies in the question which it raises, "Is humanitarianism the other side of humanism, or is it a necessary resultant of missionary activity?" The question is not definitely answered for the influence of James Mill and Jeremy Bentham is noted alongside the positive contributions of the Society for the Propagation of the Gospel. As is to be expected in a historical volume of this sort, the length of the essay often limits the author to a recital of facts without sufficient interpretation of the facts. The articles concerning the work of the S. P. G. are the most interesting to the average church reader, while the essay on Thomas Bradbury Chandler, the leader of the Tractist Controversies in New York, is probably the best review of the life and activities of the 18th century New Jersey clergyman which is to be found.—Sydney Temple.

A Primer of Christianity. I, **The Beginning of the Gospel,** by T. W. Manson. Oxford University Press. $1.50. II, **The Furtherance of the Gospel,** by R. W. Moore. $1.75. III, **The Truth of the Gospel,** by G. B. Caird. $1.75.

This excellent little trilogy is meant for beginners. The first volume contains a good introductory chapter, and then a fresh translation of the Gospel of Mark, with brief introductory notes, section by section, and some additional material from the other gospels. Volume II is a magnificent history of the Christian Church in 160 pages! Volume III is a survey of Christian doctrine from a modern critical point of view, liberal in outlook (see page 100, on the Virgin Birth), and social in its outlook (see the last chapter).—F.C.G.

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NEWS OF OTHER CHURCHES

PRESBYTERIAN PROGRAM FOR PUERTO RICANS

Plans for economic, educational and social service aid to Puerto Ricans in New York, were announced by Presbyterian Labor Temple. The Rev. Richard E. Evans, minister, said the program is "designed to help these new neighbors of ours secure adequate employment, find decent housing, and obtain an effective command of the English language.

"Now is the time," he said, "we must express in concrete and specific ways our strong faith in the fine qualities of our good neighbors from Puerto Rico, who have come to us recently in such great numbers, and who need our understanding and good will as they face the difficult task of adjusting themselves to new surroundings."

Mr. Evans said he did not "condone in the least" recent acts of terrorism by Puerto Rican nationalists, but added, "we must be very sure that we do not make the great majority of these fine people from Puerto Rico the victims of our resentment over the acts of a few desperate men."

Among the projects to be inaugurated immediately are a nursery school for children of working mothers, classes in English for children and adults, an employment agency, a housing bureau, and recreational activities for young people.

CHRISTIAN LAWYERS MEET CLERGY

Chief Justice Fred M. Vinson and Associate Justice Tom Clark were among Washington lawyers to attend a luncheon for lawyers who are professed Christians, held in connection with the Protestant preaching mission. There were about 1,000 present to hear Methodist Ralph W. Sockman of New York tell them that "the pulpit is not adequate for a world like ours. We simply have got to get the laity as an effective witness." Lawyers, he told them, can serve the Christian cause by "endeavoring to bring our old moral commandments up to our new social trends. The ten commandments and the sermon on the mount are eternally true but their application must be projected into our complex living in order to sting the consciousness of men awake."

FIRST NEGRO ADDRESSES N. C. DISCIPLES

For the first time in the 106-year history of the North Carolina state convention of Disciples, a Negro addressed the group at its annual sessions. He was the Rev. C. L. Parks, director of the Goldsboro Christian Institute, Goldsboro, N. C. Mr. Parks told the convention that, while foreign missions are important, more missionary work should be done in this country as well. He said there was no need "to go to Japan or the Belgian Congo to find people who need to be helped. Those people can be found right here in eastern North Carolina."

During the sessions, the delegates adopted a resolution expressing opposition to the establishment of diplomatic relations with the Vatican through either an official U. S. ambassador or a Presidential representative.

BISHOP OXNAM WANTS DECLARATION

Bishop Oxnam, Methodist, told 5,000 attending a Reformation day rally in Trenton, N. J., that religious tension throughout the world would end if the Pope saw to it that others have the religious freedom that Roman Catholics ask for themselves. He called for the end of "political, social and religious disabilities suffered by Protestants in Spain, Italy, Latin American countries" and elsewhere. He also assailed efforts to obtain public funds for parochial schools.

INDIANAPOLIS WANTS NATIONAL COUNCIL

Indianapolis has put in a bid to be the "capital" of American Protestantism by inviting the National Council of Churches, to come into being official at Cleveland, Nov. 28-Dec. 3, to make its headquarters there. Other cities expected to make bids are New York, Cleveland, Chicago, St. Louis, Columbus.

HUNDRED MILLION FOR CHURCHES

More than $100,000,000 in construction work will be under way for churches of the Southern Baptists before the end of this year, according to W. A. Hareel, secretary of the denomination's department of architecture. In an address in Fort Worth, Texas, he called attention to the trend toward functional building, with the elimination of trim and ornamentation traditional in churches.

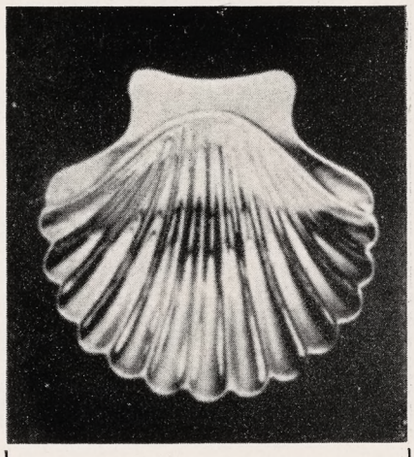
RELIEF SHIPMENTS DROP DRASTICALLY

The Brethren service center at New Windos, Md., reports that the amount of relief materials contributed by churches for relief overseas had dropped to less than 5% of the post-war peak volume. Officials stress the need for a new interdenominational appeal since there is still great need in Europe.

CHURCHES MAP SUNDAY SCHOOL LESSONS

Representatives of a score of Protestant denominations met in Cincinnati over the week-end of October 29 to plan the next steps in the uniform lesson series, sponsored by the International Council of Religious Education. Outlines worked out by the committee are developed by committees of some 80 denominations and made to conform as completed lessons to the particular denominational viewpoints.

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NEWS OF CHURCHES OVERSEAS

NEW INTERPRETATIONS OF THE BIBLE

Officials in Czechoslovakia are reported to be reinterpreting parts of the Bible in order to lessen the resistance to the government's collectivist and cooperative farm programs. One official, a Catholic, told a group of farmers and miners that their "opinion on the property of agricultural land is not at all Christian, but is entirely pagan," adding that "property rights, according to Christian moral laws should not be absolute rights. Property must serve the welfare of the collective and the individual. Private property, according to Catholic laws, can be expropriated if it helps the common welfare.—The cooperative system is basically a Christian theory because it prompts and teaches Christian love of neighbor. You will therefore serve your own religion and God if you help the government in building the collective farms, the collective cow sheds, the collective pig sties, and so on."

HROMADKA CONDEMNS POLICY IN ASIA

The Rev. Joseph Hromadka, noted Protestant of Prague, has written to the president of the UN Security Council charging that U. S. policy in Asia is "compromising the cause of Christianity." Local papers quote him as declaring that he has heard "again and again about the irrepressible opposition of Asian nations to the colonial exploitation and political subordination imposed by western civilized nations calling themselves Christians." On the matter of Korea he wrote: "I don't know all the details of the events which happened since the end of June, but I cannot understand why the Security Council should have succumbed to the American demand for police action against North Korea without the consent and cooperation of Korea's neighbors."

Hromadka, once a professor at Princeton, was an outstanding leader at the Amsterdam assembly of the World Council of Churches.

ASSUMPTION DOGMA DENOUNCED

Leaders of Protestant Churches in England and Europe generally have made sharp verbal and written attacks against the Pope's proclamation of the assumption dogma of the Virgin Mary. Anglicans, Orthodox, Lutherans, Dutch Reformed, all echo the statement of Lutheran Bishop Gerhard May of Vienna, who declared that "for the sake of biblical truth and for the sake of our loyalty to it, we have to say a clear 'No' to this."

HEBREW CHRISTIANS IN ISRAEL

A Hebrew Christian settlement is being established near Tel Aviv, the funds being provided by the U. S. Southern Baptists. An advance group, consisting mainly of Jews converted to Christianity, have arrived, led by Rev. R. L. Lindsay, representative of the foreign mission board.

URGES NATIONS SURRENDER PARTS OF SOVEREIGNTY

Nations commit no moral wrong by surrendering part of their sovereign power in the cause of peace, Archdeacon H. O. Gibbs-Smith of London, asserted in a sermon at St. Paul's Cathedral. Speaking at a United Nations service, the archdeacon said, "the best patriots in our country today are those who would support the surrender of some measure of national sovereignty in order to deliver their beloved country from the nightmare possibility of a third world war."

The price we may have to pay for a fundamental international settlement and a durable peace, he said, could not be too high unless it be the sacrifice of a primary Christian principle.

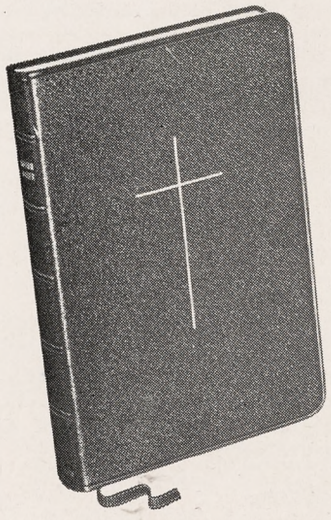
GERMAN CHURCHMEN CONSIDER REMILITARIZATION

Leaders of Evangelical churches in both eastern and western Germany are meeting tomorrow, Nov. 17, to discuss the rearming of the country. A number, including Pastor Niemoeller, have vigorously denounced remilitarization, stating that former Nazi generals are being put back in power.

ANGLO-CATHOLICS MEET WITH UNITAS

Three representatives of the Anglo-Catholic of England conferred in Rome with officials of Unitas, a Jesuit sponsored movement organized in 1946 to promote unity of all Christians. Two of the Britishers were later received in special audience by the Pope, who imparted his apostolic blessing.

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PEOPLE

CLERGY CHANGES:

E. RUGBY AUER, rector of Christ Church, Manlius, N. Y., becomes rector of St. Paul's, Waterloo, N. Y., Jan. 1.

CHARLES J. BROWN, formerly of Alberta, Canada, is now in charge of St. Mark's, Clark Mills, N. Y.

WILLIAM C. ACOSTA, former rector of St. John's, Corsicana, Texas, is now rector of the Messiah, Gonzales, Texas, and in charge of St. James, Hallettsville.

WILLIAM PORKESS, retired, formerly rector of St. Stephen's, Wilkinsburg, Pa., is now acting rector of St. Bartholomew's, Brooklyn, N. Y.

CARTER S. GILLISS has resigned as rector of Christ Church, Washington, D. C., because of ill health.

HERBERT H. HILL has resigned as rector at Monticello and South Fallsburgh, N. Y., effective Nov. 15.

HUBERT DOODY, formerly of St. Luke's, Mechanicville, N. Y., is now ass't at St. Columba's, Detroit.

HOWARD L. COWAN, formerly curate at St. John's, New York, is now assistant at the Incarnation, Detroit.

HARRY B. WHITLEY is now in charge of St. Paul's, Harsen's Island, Mich., in addition to being rector of St. Andrew's, Algonac.

ORDINATIONS:

RICHARD C. HEINTZ was ordained priest Oct. 18, by Bishop Hunter, at St. Luke's, Baggs, Wyo. He is rector of the Little Snake River parish with home at Dixon.

EDWIN J. MOSHER, former Baptist minister, was ordained deacon Oct. 25 by Bishop Peabody at St. Luke's, Harpursville, N. Y., where he is in charge.

JOHN B. COVEY was ordained priest Oct. 28 by Bishop Fenner at Grace Cathedral, Topeka, Kan., where he is canon.

HONORS:

GEORGE HUDDLESTON, for 20 years organist and choirmaster of Christ Church, New Brunswick, N. J., was honored at a dinner on Nov. 6 in recognition of his years of distinguished service.

DEATHS:

PERCY FOSTER HALL, 87, rector emeritus of St. Paul's, Alexandria, Va., died Oct. 31.

FREDERICK WRIGHT, 79, rector emeritus of St. John's, Tuckahoe, N. Y., died Oct. 30. He was the author of a number of books, including several of poetry. Among those surviving is Walter B. Wright, rector at Lake Mahopac, N. Y.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

ROBERT N. STRETCH
Chaplain at U. S. Naval Academy

I have just been reading, with the usual interest and enjoyment, the latest issue of The Witness. I must question one of your statements.

In the otherwise excellent editorial, "Religion in Schools," you state, "When the founding fathers ruled against the establishment of any religion, they had in mind the setting up of any one Church as the official, national Church over against all the others." Has the writer read R. Freeman Butts' book, "The American Tradition in Religion and Education?" It seems to me that his chapter 2, what "Establishment of Religion" meant in Colonial America, establishes pretty clearly that Madison and his associates in the preparing of the first amendment had in mind preventing "multiple establishment" such as then existed in many of the colonies and new states, i.e., the support out of tax funds of churches, no matter how many.

This point seems to me important. I have heard of no serious attempts to create an established Church in the United States at the present time, but there are very serious attempts to secure tax money for the support of religious schools, hospitals, orphanages, etc. That seems to be a very live and vital issue, whatever side one may take on it.

CHARLES M. BRANDON
Rector, St. John's, Porterville, Cal.

Your editorial "For Whom the Bell Tolls" in the 2 November issue contains the very reasons why I did not wax even warm over the Crusade for Freedom and why I did not sign the scroll. More power to you and continue to put first things first.

RAYMOND K. RIEBS
Rector of St. Paul's, Dayton, O.

A man named Robert Westfall has been working on clergy of the Church from Florida to California. He has a wife and a year old baby boy. His story is that as an ex-convict he is attempting to go straight but that he has had unfortunate experiences with the police who have picked him up on various pretexts, given him a going-over and then ordered him out of town. He is unable to tell the truth, and yet has a most convincing air about him. I have had word from various clergy that they have given him substantial sums of money only to have him disappear and turn up some place else with the same story. Be on your lookout for him. When I last heard of him he was in California.

ALEXANDER F. GILMAN
Layman of Chicago

Mr. H. J. Mainwaring (Witness, Sept. 28) is reading into the Book of Common Prayer some things that are not there. It is true that the creed does say "I believe in the holy Catholic Church" or "One Catholic and Apostolic Church," but that is not saying that the Protestant Episcopal Church is that Church any more than that the Roman Catholic Church is that Church. The holy Catholic Church is an ideal to which all Christians hope one day to attain.

We are Protestant because we have been ex-communicated by the Church of Rome and it does not make a bit of difference what we think about it. I am proud that the Protestant Episcopal Church is honest enough to proclaim to all the world that it has divorced itself from some of the evils of Rome (commonly called Catholic) and that it isn't pussy-footing around pretending to be something it is not.

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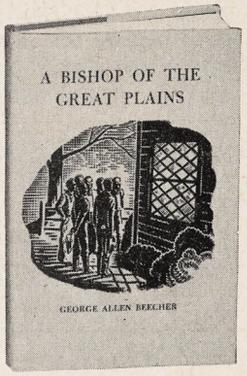
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EPISCOPAL GIANTS

(A REVIEW)

"Bishop George Allen Beecher of Western Nebraska was one of the episcopal giants of the generation just behind us (he retired in 1943; was consecrated in 1910). His story is told autobiographically in **A Bishop of the Great Plains** (Church Historical Society, Philadelphia, 1950. $3.) Here is a man who is pleasingly unconscious of his greatness. Not all great bishops and other ecclesiastics are so, judging from their autobiographies. Bishop Beecher was a missionary of apostolic stature, and a delightful person as well. There is a frank, wide-open humor in him that well befits a bishop of the wide-open spaces. Churchmen of Nebraska will greatly relish this book; but I hope it will find a wide non-Nebraskan reading public as well.

Your reviewer, himself a Westerner, found himself musing throughout the book: if the Episcopal Church in the West had more men of the Beecher type in its ministry, it would not be doomed to the perpetual role of ecclesiastical weak sister in this area. Ours has been—and is—too exclusively a metropolitan and Eastern Church, and there is no real excuse for it. I am naive enough to imagine that I know the sovereign cure: more Beechers.

Another episcopal giant, of a very different diocese and with a very different but perhaps equally difficult row to hoe, was Arthur Foley Winnington-Ingram, Bishop of London 1901-1939. His story is admirably told by S. C. Carpenter in **Winnington-Ingram** (Oxford Press, 1950. $3.50). I have spoken of differences between Western Nebraska and London as dioceses. These are of course obvious. But Winnington-Ingram and Beecher, as apostolic men, went about their episcopal tasks in essentially the same manner, as evangelists. Both men had the common touch; both had a passion for souls, both were true fathers in God to those of this fold and ambassadors of Christ to those not of this fold. Neither was prelatical or pontifical in manner; each was every inch a bishop of the Church of God.

In reading either of these books one can readily see why its subject was loved and revered. Both are richly worth reading."

—Dr. Carroll Simcox in THE LIVING CHURCH.

Dr. Hewitt B. Vinnedge, in PARSONS, a Magazine for the Clergy of the Episcopal Church, writes:
"One hopes that this autobiography will be widely read throughout the Church. It brings back the power and glory of a missionary-mindedness that has greatly dimmed in the American Church. Here is Bishop Beecher's own account of the romantic days of his priesthood in the Great Plains, done in his own inimitable manner of the story-teller . . ."

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The WITNESS

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★

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Saint Mark's, San Antonio, Has Centennial Celebration

The Present Parish Program Demonstrates Future Will Live Up to Past

★ During her history Saint Mark's Church, San Antonio, has contributed nineteen clergy from the ranks of her laymen to the life of the Episcopal Church in this country and fifteen of them are still in the active ministry.

Of her rectors, seven of them have become bishops in the Church and include the late Philip Cook, formerly Bishop of Delaware; the late W. Bertrand Stevens, former Bishop of Los Angeles; the Rt. Rev. S. Arthur Huston, retired Bishop of Olympia; the Rt. Rev. Arthur R. McKinstry, present Bishop of Delaware; the Rt. Rev. Everett Holland Jones, Bishop of West Texas; the Rt. Rev. Thomas H. Wright, Bishop of East Carolina; and the Rt. Rev. J. Wilson Hunter, present Bishop of the Missionary District of Wyoming. The Rt. Rev. Harry T. Moore, retired Bishop of Dallas, is a former assistant at Saint Mark's and the Rt. Rev Frank Juhan, Bishop of Florida, grew up in Saint Mark's. This makes a contribution of nine bishops from Saint Mark's to the life of the national Church.

We think that Bishop Everett Jones is the only bishop in the Church to have the distinction of having been baptized, confirmed, ordained, married, and consecrated a bishop and having served as rector in the same parish. Saint Mark's has been his church home since the beginning of his religious life and he is today the Bishop of the diocese of which this parish is a member.

In other ways, too, Saint Mark's Church has left its mark on the life of the Church. During the time of World War II an extremely active Episcopal Club for armed forces personnel was maintained at Saint Mark's day and night and over seventy thousand Sunday dinners were served to military personnel in the Parish House. This club, under the direction of a full time manager, met the social and religious needs of thousands of Episcopal armed forces personnel who were away from home and made the Church a very real part of their lives during the war years. Because of the fact that Saint Mark's is located in San Antonio, the largest military installation in the United States, people from all over the country passed through her doors Sunday after Sunday and came to know Saint Mark's as a tie with the church of their respective homes and came to love it deeply.

St. Mark's Has Strong Program Of Christian Education

★ The rector, wardens and vestry of Saint Mark's Church, San Antonio, are keenly aware of the need for a stronger program in the Episcopal Church for the Christian education of both young and old and are doing everything they can to see that the religious education program of their parish is strengthened.

During this past summer a group of experts consisting of a specialist in child guidance, a professor of journalism, several professional school teachers, parents and clergy assembled once a week at Saint Mark's to go through all of the courses recommended by the interim curriculum guide of the department of Christian education of the National Council.

Various persons took the materials home after each week's discussion and brought them back the following week with their evaluation and after the entire process had been finished, the new interim curriculum, set up with what the board thought was the best materials suggested for each grade, was put completely into use in the Saint Mark's Church School.

Teachers of each individual grade and department met throughout the month of August and early September in small groups to consider the new material which would be used by their particular grades this year and were instructed in its use and were acquainted with what the curriculum committee hoped to accomplish through the presentation of the course.

Last year an extensive course was carried out for young parents in an attempt to give them

answers to the questions about religion that young children frequently ask and which baffle parents. Over eighty parents attended this course and a request came for a new course to be given this year. This course is under the leadership of Dr. James MacKay, a well-known expert in child guidance and child psychology. He interprets to the parents the religious needs of the children and how they can hope to meet them at home.

Knowing the important part that parents play in the religious education of children, monthly meetings were scheduled last year with the parents of certain groups in order to make them more familiar with the materials taught their children and to get them to use the home aids in extending what their children might learn through the course.

In order to make it possible for parents of small children to attend classes and to attend church, an air-conditioned nursery, with a trained nurse in charge, was instituted at Saint Mark's two years ago and has been an extremely successful project. It is the intention of Saint Mark's Church to provide facilities for the care and nurture of every child from two months to ripe old age. Regular monthly mailings are sent to parents of small children too young to attend church school with materials by which they may train themselves to train their children in religious ways. Our organized grades extend from the two year old tots through junior, senior high school and on through the adult Bible class which meets every Sunday throughout the year under the able leadership of Mrs. A. J. Robinson, head of the department of journalism at Trinity University in San Antonio.

A new program has been instituted this year whereby the entire sixth grade, consisting of about forty pupils, is meeting each Sunday in the Bethlehem Chapel for a service which is explained as it goes along and a half-hour of confirmation instructions. All of the services of the Prayer Book will be thus treated and the young people will receive an entire year of confirmation instruction under the clergy of the church in this way.

This wide program of Christian education, coordinated with the youth activities and the athletic program, have brought an enrollment of well over eight hundred pupils and teachers to Saint Mark's Church School.

St. Mark's Has Many Activities For The Young People

★ Saint Mark's Church has planned its youth activities in order to meet the needs of as many young people as possible. It tries to take care of some activity for young people in every age group and for both the sexes. For the Children's Chapel, where services are held each Sunday for children in grades one through five, a children's choir is completely organized with its own director and its own crucifers, flag bearers and servers. They have their own rehearsals and their own vestments and completely handle the service in the Children's Chapel every Sunday morning under the able direction of Mr. Tom Gish, superintendent of the Church School and for many years an outstanding lay reader in the diocese of West Texas.

There is also a Junior Altar Guild made up of thirty-four members of this elementary Church School group who are responsible for the preparation of the altar and arrangement of flowers for the Sunday services in the Chapel. This group is sponsored and operated by an advisory board of mothers for the group and is under the lead-

(Continued on Page Six)



THE CHILDREN'S CHAPEL in the Parish House of St. Mark's Church

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STUDENT CENTER DEDICATED

★ Canterbury House, student center at the University of Florida, was dedicated on November 16th, with church people of both the Florida dioceses joining for the ceremony. Bishop Juhan of Florida was the celebrant, assisted by Bishop Louttit of South Florida, and Bishop West, coadjutor of the northern diocese.

ST. LUKE'S HOSPITAL EXPANDS

★ When the Rev. William Augustus Muhlenberg set aside $30 from the offering in the Church of the Holy Communion, N. Y., on St. Luke's Day, October 18, 1846, as the beginning of a St. Luke's Hospital which he envisioned, someone inquired scornfully: "Pray, when do you expect to build your hospital?"

"Never, if I do not make a beginning," Muhlenberg replied. His vision and courage launched forth 100 years of service to sick people in New York. This has included distinguished service to our armed forces in three wars and pioneer work in the establishment of its nursing school.

A similar act of faith—faith in the future and faith in their friends—was expressed last week by the board of managers of this institution. St. Luke's Hospital, this year celebrating the centennial of its founding, is about to embark upon a building program which will include civilian defense facilities, as well as additional hospital space. Excavation work is to begin at an early date into the bedrock which lies a few feet beneath the surface of the lot to the west of the present hospital. The three million dollars contributed for building purposes which the board has in hand will only be sufficient for the basement and two stories. They believe, however, that they will be able to finish the contemplated ten-story structure through the generous support of friends.

SCHOLARSHIP OFFERED BY BARD COLLEGE

★ A scholarship for students planning to prepare for the ministry of the Episcopal Church will be offered by Bard College this coming year, President James H. Case Jr., has announced. Given by the Bard-St. Stephen's alumni association, the new award is named in honor of Bishop George F. Seymour, the first head of the college.

Seymour, a graduate of Columbia College in 1850, was a leading churchman during the latter part of the 19th century. He received his first cure at Annandale-on-Hudson, N. Y., on the estate of John Bard, where he organized a church and tutored students for the seminary. As a direct outcome of his activities he was instrumental in founding St. Stephen's (now Bard) College in 1860 and became its first warden. He later was professor of ecclesiastical history and dean at General Seminary. In 1877 he was elected Bishop of Springfield (Illinois) where he served until his death in 1906.

BISHOP HINES LEADS QUIET MORNING

★ Bishop Hines, coadjutor of Texas, is to lead a quiet morning for the altar guild of Christ Church Cathedral, Houston, November 30.

CHARLES LAUGHTON AIDS CHURCH

★ Charles Laughton of movie fame visited Haddon Heights, N. J. on November 14 on behalf of St. Mary's Church. His only props were an armful of books, but for two hours he kept the crowd entertained as he dramatized passages from the Bible, excerpts from movies, and other sources. Money raised by the event, held in a theatre seating 1,500, is to be used for improvements being made at the church.



NOTABLE GROUP attended the dinner that marked the centennial of St. Mark's. At the speakers table, left to right: Rev. Samuel O. Capers, rector of Christ Church; Mrs. F. M. Gillespie; Bishop Hunter of Wyoming; Mrs. Arthur McKinstry; Bishop Huston, retired of Olympia; Mrs. W. Bertrand Stevens, widow of the late Bishop of Los Angeles; Bishop Jones of West Texas; Rev. Harold C. Gosnell, rector of St. Mark's; Mrs. Huston; Bishop Wright of East Carolina; Mrs. Jones; Bishop McKinstry of Delaware. All the Bishops are former rectors of St. Mark's

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SAINT MARK'S . . .

(Continued from Page Four)

ership of Mrs. Archie S. Brown Jr. A number of these young girls report to the Parish House each Saturday morning to do their work and are doing a beautiful job.

The Girls' Service Guild, which is composed of Junior and Senior High School girls, do a similar work for the Kindergarten altars and also help throughout the year with such things as preparation for Church School parties at Christmas, Thanksgiving and Easter, and in any other special events which happen during the course of the Church School year. This group operates under its own officers and Miss Elaine Aniol is the president of it.

There are approximately fifty boys in the Bishop's Service Guild which is the acolytes group at Saint Mark's. These boys are regularly scheduled for all the services and operate with their own officers and adult sponsor. They provide the crucifers, flag bearers, acolytes and servers for all the services of the church and have a regular monthly breakfast meeting and augment this with several dinner meetings during the year at which time they have instruction for the newer members and refresher courses for the older members. Mr. Billy Clegg is the lay sponsor and Rev. Adolph Wm. Kahl, assistant rector at Saint Mark's, is the clergy sponsor.

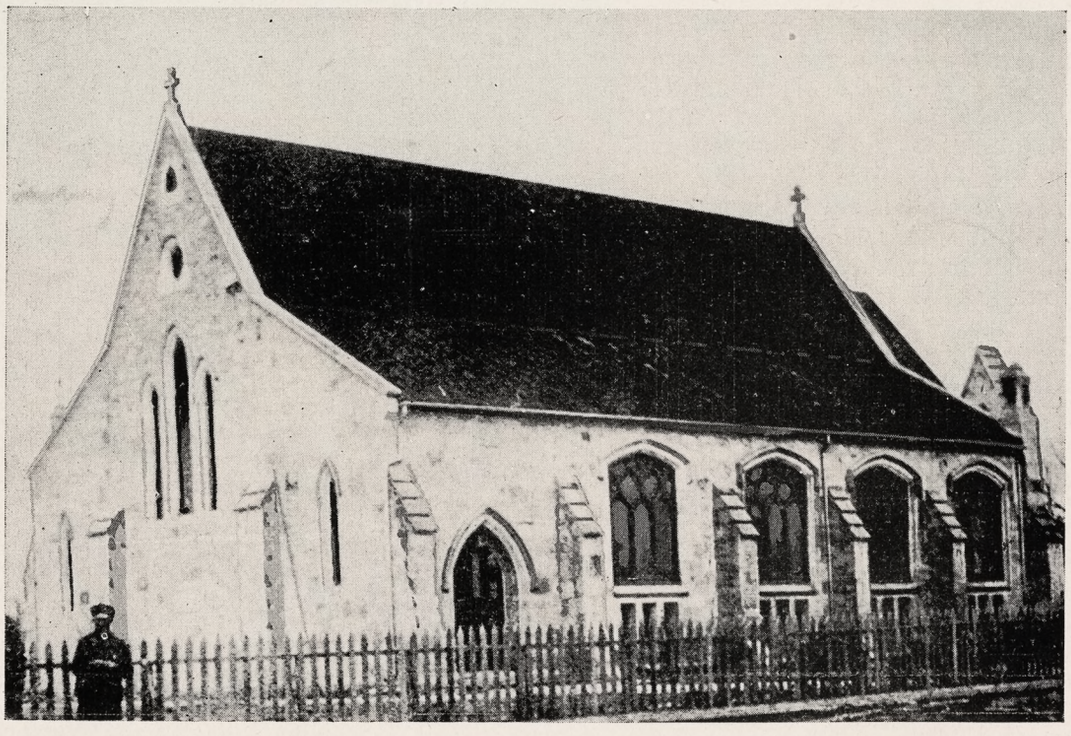
There are four organized youth groups operating regularly every Sunday in the parish. The youngest of these is the Junior High School group of boys and girls who meet every Sunday afternoon for a regular program and for recreation and refreshments. They are supervised by Miss Dorothy Schemmer, the parish director of Christian Education, and have their own officers.

The Young People of Saint Mark's is the Senior High School youth group of the parish and have been an extremely active group over a period of years. During the regular season they have been following "Plan," the suggested program put out by the Church's Youth Division, and have been having a serious program of study and discussion concerning the meaning and teachings of the Church and its program. This is followed with a supper and with a period of recreation.

Every Sunday evening at five o'clock the Young People of Saint Mark's and the Junior High School group join together for a service of Evening Prayer in the Bethlehem Chapel at which members of both groups participate in the reading of the service. The Senior High group is under the sponsorship of the rector of the parish.

The Canterbury Club for the four colleges and universities of the city, Trinity University, Incarnate Word College, Saint Mary's University and San Antonio Junior College, meets every Sunday evening at Saint Mark's under the leadership of the Rev. Mack Morris, curate at Saint Mark's and chaplain of the Canterbury Club for the city. This is a city-wide project in which all of the parishes of the city cooperate and has been a fine experiment. This group of college students have been doing a fine job of discussion of fundamentals of the faith of the Church and have had several outstanding speakers and lecturers come to their group to help them in their forum type of program.

The Young Adult Fellowship,



The completed St. Mark's as it appeared in 1875

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made up of young people nineteen to thirty years of age, is an extremely active group at Saint Mark's and meets every Sunday during the year for a program and business meeting which is followed by a supper and an evening of recreation. Most of these young people are employed in San Antonio or are from the military installations here and it has proven to be a great means for young people away from home to meet other young people and to establish many pleasant social and religious ties. This group has enlarged rapidly in the last few months as the military installations in San Antonio have been bringing in more and more personnel. Episcopal boys from all over the country come to this group every Sunday night and make their church home at Saint Mark's as a result of it.

In addition to these organized youth groups the parish operates a well developed and well coordinated athletic program in its full sized gymnasium under the direction of Mr. Wilbert Richarz, athletic director of the parish. There are basketball teams for midgets, juniors, seniors and adults and these teams meet regularly for practice at the gymnasium and play in the San Antonio Sunday School Athletic Association League and last year the Senior Team was the winner of the district championship. Saint Mark's basketball teams have been famous through two generations.

There is also a volleyball team for girls which practices and plays every week and a general recreational program for boys of different ages on Sunday morning.

The general philosophy of young people's work at Saint Mark's is that opportunities might be given to every child of every age to develop their physical, social and moral values under the leadership and guidance of the Church and to extend to all young people of all ages the knowledge that the church is there for their pleasure and for their guidance.

BISHOP HORACE DONEGAN INSTALLED

★ Bishop Horace W. B. Donegan was formally installed as the Bishop of New York on November 18th at the Cathedral of St. John the Divine. The service was attended by civic and religious dignitaries. One of the picturesque pieces of symbolism was when Bishop Gilbert, who retired as diocesan on October 28, invested his successor with the pastoral staff, symbol of his office. The Presiding Bishop then pronounced Bishop Donegan to be rightly admitted to the honors, dignities and rights of the bishopric of New York. The canons of the cathedral escorted the new diocesan to the cathedra, or official seat, after which he delivered the sermon.

AUXILIARY MEETS IN TRENTON

★ The Presiding Bishop and Mrs. Arthur H. Sherman, executive head of the national Auxiliary, were the speakers at the 75th anniversary meeting of the Auxiliary of New Jersey.



THE CHURCH AND DEANERY of St. Mark's as they appeared in 1886, located on the sight of the present parish house. The Deanery served as parish house-rectory until 1913

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ANSON STOKES COMES TO NEW YORK

★ The Rev. Anson Phelps Stokes Jr. was instituted as rector of St. Bartholomew's, New York, November 12 by Bishop Donegan, becoming the eighth rector of one of the largest parishes of the Church. Others taking part in the service were Edward R. Finch, senior warden, who presented him with the keys to the church, and the Rev. Charles P. Deems and the Rev. Irving S. Pollard, assistant ministers of the parish. Mr. Stokes was formerly the dean of St. Andrew's Cathedral, Honolulu, and is forty-five.

OHIO CONVENTION ON SCHOOLS

★ The annual Church school convention of the diocese of Ohio was held November 8 at St. Paul's Church, Cleveland Heights. More than 250 teachers and clergy from all parts of northern Ohio attended the meeting which also featured special exhibits of visual aids and other materials.

Featured speakers at the meeting were the Rev. Walter Williams of the division of leadership training of the National Council and the Rev. David R. Hunter, executive secretary of Christian education for the diocese of Massachusetts. Also on the program were Bishop Nelson M. Burroughs, Coadjutor of Ohio; the Rev. Walter Tunks, rector of St. Paul's, Akron; and the Rev. Maxfield Dowell, chairman of Ohio's department of Christian education. Arrangements for the convention were made by the children's commission of which the Rev. Stuart G. Cole is chairman.



OLD BELL of St. Mark's is cast from cannon used to defend the Alamo

The Rev. Walter Williams told that the Episcopal Church is preparing a parish education program that will adequately meet current problems of divorce, broken homes and juvenile delinquency. Describing the new curriculum as a realistic approach to every parishioner from the "crib to the casket," Mr. Williams said that the Episcopal Church was intent on "making Christian education an integrating force in the whole of parish life." In a brief summary of the curriculum, he said that it encompassed the "total education of the parish" with particular emphasis on using the force of religion as a catalyst in creating happier children, parents, adults, and homes.

Outlining the increased goals being set for teachers in Church schools, Mr. Hunter said that it was the teachers' prime concern to make their teaching take place in a medium of doing. The teacher, he said, has the "colossal task of developing Christian education as an experience for the children in Church schools."

Mr. Tunks was the preacher at the convention's worship service. Pointing out that teachers and clergy alike must appreciate that "real teaching involves an expenditure of self," he maintained that those who put the teaching curriculum into effect will themselves need a personal experience of God and renewal of their faith daily before they can impress it on the parish members. The best way to explain the entire curriculum, he concluded, is to live it.

Speaking at the dinner, Mr. Dowell announced that Ohio's department of Christian education will be host to a provincial conference on the new curriculum for clergy at Gambier, Ohio, next fall and that arrangements have been made with the National Council's department of Christian education to provide early in 1951 special teams of leaders in various parts of the diocese to assist clergy and lay leaders in facing the problems of the total education program of the Church.

MICHIGAN TO ADD TO FUND

★ Bishop Emrich of Michigan announced this week a change in diocesan policy with regard to one of the funds of the diocese. He has stated that beginning immediately, one-tenth of every visitation offering will be added to the Episcopal endowment fund. This is a fund in the diocese raised many years ago, the income of which is devoted to the support of the episcopate. Few additions have been made to it in recent years, and the income of the fund is not large enough by any means to support the episcopate in the diocese. The addition of 10% of the annual visitation offerings will enhance the value of the fund considerably in due course.

PARABLE OF TALENTS

★ In May the Rev. John C. Runkle, rector of Grace Church, Wilmington, Delaware, handed 135 dollar-bills to members of the parish, after which he read them the parable of the talents. To date they have returned over $1.400.

LAYMEN OF JERSEY HAVE MEETING

★ Chancellor Robert T. McCracken of the diocese of Pennsylvania was the speaker at the first annual meeting of the laymen's league of the diocese of New Jersey. It was held November 18th at Christ Church, Bordentown. He described work done by laymen in his own diocese.

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EDITORIALS

Thanksgiving

WHAT are we thankful for this year? As you try to answer that question, remember there is a story in the New Testament about one man whose thanksgiving was odious in the sight of God. This man was the Pharisee in Jesus' parable who thanked God he was not as other men. And we have an idea that this is an especially common temptation at thanksgiving time. We Americans shall be told that we are better fed and better housed, more comfortable and prosperous, than any other people in the world. We shall be thanking God in the printed and spoken word on that account.

But should such a condition really be an occasion of Christian thanksgiving? Is it moral to be thankful that you are not as other men in this or any other respect? In truth, the knowledge that other people are hungry and in want while we live in luxury should trouble our consciences, and make us feel concerned and even penitent. There is something wrong in a world where one nation eats several times more per capita than the people of any other nation. Such a situation can not but be wrong before God, and one that raises serious questions at home and abroad. Americans have been generous, but have we been generous enough? Have we really done enough to raise living standards in Europe and Asia, we who have a corner on the wealth of nations? Perhaps some of the extra billions for military defense might better be spent improving the lot of mankind in backward places all over the world. Not only would such an investment make life more livable for millions, but would also remove the dreadful conditions that cause men to embrace Communism.

At the international students seminar held in Tokyo this last summer, an Indonesian youth spoke up and said, "For my people freedom without food is nonsense." A young Chinese asked an American delegate, "Just what do you mean by freedom? The freedom to go hungry and run naked? China has enjoyed those freedoms for centuries and she's weary of them." The word comes from an American missionary in Japan, "While we have been offering the glittering freedoms of speech and religion and opportunity, new voices have been proposing a more tangible trinity: food, shelter and clothing."

Never again can we say that this or anything else that might happen in Asia is none of our business—not on a globe as magically contracted as ours in this mid-twentieth century.

As the Psalmist said once and for all, it is a good thing to give thanks, and truly it is. Thanksgiving is an acknowledgment of our utter dependence on God. In the last analysis all the blessings of this life are given to us, and perhaps gratitude is one of the starting places of religion. We might well be thankful in America, but certainly for something more than our standard of living. And surely not in any smug feeling that we are not as other people, but rather with a realistic and humble sense of our great obligation and opportunity.

"QUOTES"

WE bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

—General Thanksgiving

A Great Parish

ST. MARK'S CHURCH, San Antonio, is one of the truly great parishes in the country. For a century now it has effectively ministered to one of the most enterprising cities in the country. In doing so it has played a notable part in the national Church in missionary giving, in the number of sons who have entered the ministry, and in the extraordinary number of rectors who have been elevated to the episcopate.

From time to time The Witness presents in its pages the story of outstanding churches, those ministering in towns and rural areas as well as in cities; churches with comparatively few communicants, as well as those with many.

In this number we salute St. Mark's, San Antonio, with its hundred years of notable achievement and its present accomplishments which make for such a promising future.

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Saint Mark's Church: San Antonio

1850 — Centenniel — 1950

BY
HARRIET BROWN MOORE

Trinity Mission	**1850-1858**
Saint Mark's Church	**1858-1874**
The Cathedral of Saint Mark	**1874-1888**
Saint Mark's Church	**1888-1950**

ST. MARK'S CHURCH, San Antonio, "A Parish with Personality," with seven rectors elected to the Episcopate, celebrated in May, 1950, the completion of one hundred years of service in San Antonio. The grounds on which the church stands were a part of the Mission San Antonio de Valero, now known as the Alamo and were granted by the Spanish crown to two converted Indians in deed of patent dated 1793. In 1858 St. Mark's Church became owner through gifts of interested Episcopalians.

However the year 1850 was the date of the first mission of the Episcopal Church in San Antonio, founded by the Rev. J. S. Fish, chaplain in the U. S. army. It was called Trinity Mission. The little congregation moved many times. The name of the Rev. Charles Rottenstein appears just following Chaplain Fish and preceding that of the Rev. Lucius Jones who re-organized the scattered group and became the first rector of St. Mark's Church. A memorial window bearing the date 1863 reminds the congregation of its first rector.



THE PARISH HOUSE OF ST. MARK'S

The corner stone of the present building was laid on December 22, 1859 by Bishop Alexander Gregg of the diocese of Texas. One of the early builders was General Robert E. Lee, then Lt. Col., stationed in San Antonio. His is the first name listed as a life member in the first missionary society with a gift of fifty dollars. A tablet to his memory was placed in the grounds in 1935 by the Daughters of the Confederacy.

The walls of the church were about one-half up when the War Between the States halted progress. The congregation continued to wander but finally settled in Wolfe Hall, one of the buildings of St. Mary's Hall. The Rev. E. A. Wagner, then rector, has left in a most interesting document an account of how the Dorcas Society earned "monies in specie" for the expenses of the church.

The arrival of the Rev. Walter R. Richardson in 1868 was, in the light of later history, a great event. He came with a great vision and began at once to translate vision into action. After the war under his leadership rapid progress was made and Easter, March 28, 1875 saw the opening of the completed church. The architect was one of the most famous of that day, Richard Upjohn, who was also the architect of Trinity Church, New York. It was six years afterwards that the building, furnished and free from debt, was consecrated on St. Mark's Day, April 25, 1881.

The parish was received into the Diocese of Texas April 16, 1858. In 1874 its allegiance was to the Missionary District of Western Texas, created by the General Convention of that date with the Rt. Rev. R. W. B. Elliott as bishop. It became the Cathedral Church and the Rev. Walter R. Richardson became dean, a title he kept until his death although Bishop James Steptoe Johnston, who succeeded Bishop Elliott, reduced it to the status of parish again.

Noted Rectors

THE rectors have given to the community, to the diocese as well as to the parish very special and individual service. What they have done by their leadership has woven the tapestry, with its various colors, into a "parish with personality."

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The architect's drawing of the new and enlarged St. Mark's shows the realization of the dreams of generations of faithful and earnest Christians whose lives and work have gone into its making

Dean Richardson, through his thirty-eight years as rector and two as emeritus, spent days in visiting in the homes of his people and endeared himself to people of San Antonio in a very personal way. His devotion is still manifest in many of the congregation.

The Rev. J. Lindsay Patton, coming from Japan to San Antonio, aroused an interest in missions in the Orient and some missionaries included the St. Mark's in their itinerary. Classes in English for Japanese were sponsored at the church.

The Rev. Philip Cook, later Bishop of Delaware and Assistant Presiding Bishop of the Church, organized the parish on a business basis, began a parish register, introduced a budget system and offering envelopes, all new ventures. His chief emphasis was, however, on the Sunday School and this led him to accomplish the building of the first parish house, at that time one of the finest in the country.

The Rev. W. Bertrand Stevens, late Bishop of Los Angeles, gave attention to specific needs—new pews, new organ, new electroliers and a new rectory. War work, however, characterized his rectorship and he wore the uniform of the Red Cross and under his leadership St. Mark's conducted an unexcelled program of activities for the men in service and at least two entered the ministry because of contacts made then.

The Rev. S. Arthur Huston, now retired Bishop of Olympia, emphasized the social gospel and was a fearless spokesman for the working man.

The Rev. Rolfe P. Crum has left as a monument to his ministry the very fine parish house and educational building now in use.

The Rev. Arthur R. McKinstry, now Bishop of Delaware, gave great attention to civic problems of health and crime and his work is still bearing fruit.

The Rev. Everett H. Jones, St. Mark's own son, baptized, confirmed, ordained, married, and consecrated a bishop in the church, now the beloved bishop of the diocese of West Texas, was responsible for opening a mission in the Highlands, now St. Stephen's Church, and for organizing St. Mark's Community House for Latin-Americans, now a diocesan project, the Church and House of the Good Samaritan.

The Rev. Thomas H. Wright, now Bishop of East Carolina, had only a brief rectorship but served in community and diocese and organized zone-visiting among the parishioners.

The Rev. J. Wilson Hunter, now Bishop of Wyoming, also had a brief rectorship. His con-

stant emphasis was on Church attendance and parish fellowship. He was president of the San Antonio Council of Churches. The Day Care Center was started at this time.

The Rev. Harold C. Gosnell, the present rector of the parish, has been busy with carrying out to completion the plans for the enlarging, repairing and beautifying the church and grounds. A narthex was built with a tower housing memorial chimes and a cloister now connects the church with the parish house. A new chapel, Bethlehem, is now about completed and will be used for weekday services and prayer and meditation. In all, more than $200,000 of new building and renovation has been done. Mr. Gosnell was responsible for the celebration of St. Mark's centennial when five bishops, former rectors, returned for the event. It should be recorded also that the Rt. Rev. Harry T. Moore, retired Bishop of Dallas and the Rt. Rev. Frank Juhan, Bishop of Florida, were once a part of St. Mark's; the former as assistant and the latter as a choir boy.

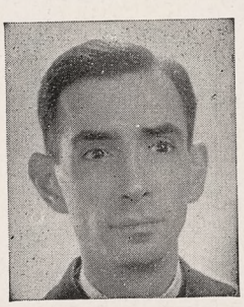
The story of St. Mark's congregation for one hundred years can only be expressed in words and pictures; but these are the symbols of its inner life. The real fruit of these hundred years is in the countless hearts and minds of people scattered far and wide, whose inner life has been molded here by worship and personal fellowship and now finds expression in God's service in various far flung communities. The "things seen—temporal" are here expressed in picture and in word; the "things unseen—eternal" we can only spiritually discern.

The Living Liturgy ---

He Hath Exalted The Humble and Meek

BY
MASSEY H. SHEPHERD JR.

RECENTLY we have all read in the papers and news magazines about the new dogma proclaimed by Pope Pius about the Assumption of St. Mary, body and soul into heaven. Our Roman Catholic brethren are now henceforth required to believe this as an article of faith comparable to their belief in the Holy Trinity and the Incarnation, or else suffer the penalty of excommunication and eternal damnation. Undoubtedly many persons have been edified by this new addition to the faith once delivered; others have been puzzled, and still others have been irritated or angered. Many others remain indifferent, or even go so far as to say that it makes no great difference if anyone wishes to believe this, so long as it brings forth in them the fruit of good living.



In the long run, however, it does make a great deal of difference whether the Christian Faith is something rooted in facts or in the imagination of pious people, whether Christianity is a religion grounded in history or in myth. The greatest single danger that the Christian Faith has ever had to face occurred in the second century, A. D., when the Gnostic heresies attempted to substitute their fictional mythologies for the testimony of the apostolic preaching as to "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life" (I John 1:1). By their own admission, Roman Catholic authorities and scholars confess that there is not the slightest evidence in the New Testament or in the writings of the Church Fathers of the first five centuries for belief in the Assumption of the Virgin Mary either as a fact of history or as a doctrine of faith. It is merely a tradition which first emerges in legendary literature of the sixth century, and then for the first time appears in the liturgical observance of the churches East and West. Now one should think that any reasonable person could see that a belief resting upon so slender a historical foundation cannot be erected into an article of faith necessary to eternal salvation, without serious compromise with the authentic gospel of Christ.

On this point certainly the sixteenth century Reformers, who gave us our Prayer Book, wrought with a sure and certain hand. They removed from

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the liturgy all the observances associated with St. Mary that had no authentic historical record such as the Feasts of her Conception, Nativity and Assumption. They kept only those with a basis in the New Testament: the Annunciation and the Presentation of our Lord in the Temple (though curiously they omitted the Visitation on July 2), and, of course, the cycle of feasts concerning the Nativity of Christ. As a matter of fact, all these feasts retained are essentially festivals of our Lord, not of St. Mary; and it may be regretted that no festival was left devoted as such entirely to St. Mary herself. But we remember her at every Evensong when we sing Magnificat; and when the Beatitudes of the Gospel are read on All Saints' Day we recall that she represents, above all, those humble and meek folks, the poor, the peacemakers, the pure in heart, from whose number came those first witnesses of God's fulfillment of His promises to Abraham and the fathers of old.

Actually the oldest Roman festival of St. Mary was the Octave of Christmas, when the propers for the day were devoted to her memory, and the papal Mass was held in the great Pantheon, which the Roman Church had taken over and dedicated to her and to all the martyrs. But the later adoption of the Feast of the Circumcision came to displace this original festival of the Virgin. It might be worthy of our consideration to restore this original association of the day, since the Circumcision festival is not one of great spiritual benefit. There is a fine Collect which we could use—not the ancient one, but one composed by the Rev. Dr. William Bright, many of whose prayers found a place in our last Prayer Book revision. Its thought is based upon a saying of our Lord which occurs in different forms and contexts in the Gospels: Mark 3:35, Matthew 12:50, Luke 11:27, and John 15:14. It reads: "O Christ our God Incarnate, whose Virgin Mother was blessed in bearing Thee, but still more blessed in keeping Thy word; grant us, who honour the exaltation of her lowliness, to follow the example of her devotion to Thy will; Who livest, etc." Such a Collect truly gives the Scriptural teaching concerning our Lord's mother with all due honor to her as the first among the saints.



ST. MARK'S CHURCH has undergone many changes during its long history, both exterior and interior. This picture shows the interior as it is today

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Dear or Valuable

BY

CORWIN C. ROACH

Dean of Bexley Hall

A slave who was dear to him—Lk. 7:2

THE margin reads "or valuable." There is a world of difference in the two expressions although they represent the same Greek original. The centurion could look upon his slave as a piece of property or a person. He took the second attitude. The sick servant was dear rather than valuable. He was a friend to be healed and not merely property to be saved. The centurion had made a great step forward in human relations, an advance we have not always equalled. Slavery has been abolished but the owner-user attitude has not. In industry we still think in terms of hands. Half our present labor difficulty is probably to be traced to the depersonalization brought about by big business. Yet are we not guilty of this same exploitative, utilitarian outlook in our personal relations? Do we cherish our friends or do we "cultivate" them as if they were a particularly promising piece of ground from which we expected to reap a bountiful harvest? Even in the Church it is so easy to see people as statistics rather than as souls. The centurion transformed a slave into a human being but often we are guilty of doing just the opposite, of dehumanizing people into mere prospects or useful contacts. Men are ends not means. We are to regard them as dear rather than as merely valuable.

In Defense of Platitudes

BY

WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln

PROBABLY many of us have had the experience of being disturbed about something and having someone give us advice or attempted comfort in the form of a platitude such as "It's always darkest before dawn" or "Don't let it get you down." Perchance we have felt a bit resentful of the advice because there was nothing original or new about it. We have been like Naaman who when told to wash in the Jordan and be recovered of his leprosy, considered the proposed remedy too simple, and undramatic.

Yet there is much to be said on behalf of sayings which might appear platitudinous and trite. They have usually grown up in experience and have been tested by it. They are apt to contain much practical wisdom and at least some modicum of truth. It is true that they become worn through use, like a thin dime, so that they may make little real impressions on us, but many a time what we need is but to take to heart some ancient truth contained in a well-used saying and let it come alive for us in our need. It may well save the day for us. The Book of Proverbs is full of helpful seasoned advice which fits human needs generally.

Occasionally we are even apt to become so accustomed to great Christian emphases that they make little impression on us, yet they contain the truth we all so desperately need. It is said that St. John when an old man in his preaching, as in his first Epistle, emphasized love, and would say repeatedly "Love one another." Someone, probably thinking it was the repetitiousness of an old man, gently remonstrated with him for saying the same thing so much. The saint replied "When you have done that, you have done all."

Let the old familiar words of maxims, proverbs, and dynamic Christian truths come alive for you, for they have the power to guide and bless.

Give and Take

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

OF course there is more joy in giving than in accepting. But much of the time we are on the receiving end. Suppose we think a bit about that role.

Take for example the matter of taking help from your neighbor. Our pride balks at becoming indebted to anyone. But we rightly accept great gifts from our neighbor's ancestors and with gratitude too. Think of the work they did from which we benefit when they made the town roads, town hall, church buildings, cleared fields. We are foolish to be too proud to accept help. Everyone needs help and takes it whether realizing it or not. There is no shame in it provided we make good use of what is given and are quick to be of service when our turn comes to give.

Our knowledge of God is a gift. We could not and our ancestors did not seek and find him. He came to them and us in a series of events we call the Incarnation; the birth, ministry, death and resurrection of Jesus Christ.

It may seem hard to take this gift of God himself. We may prefer to think that the man Jesus gained knowledge by self-discipline and sacrifice as did prophets. But we are driven by the facts to realize that no man ever spake as he did and to accept him as Lord and God and so find life and joy.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Youth Programs for Special Occasions. By Ruth Schroeder. Abingdon-Cokesbury. $2.50.

This is a useful book for all who are in search of materials for catching the imagination of the young in the immemorial themes of the Christian faith. Each of the thirty-five programs included in the book shows an understanding of the art of worship in modern form, where the pattern shifts according to the emphasis desired. Churches accustomed to liturgical worship may find it difficult to adopt these varied patterns, but it is plain to see that they will be welcomed by the young because of their simplicity. There are programs set up for special seasons of the year, for special purposes, such as missions, for outdoor presentations, and for candlelight occasions. The book may serve as suggestive background for use in released-time schools, where pictorial material overcomes the handicaps of discipline and distractions. The author assumes more than one difficult task in the writing of this volume. At various times she is playwright, liturgist, preacher, teacher and counselor. If she does not succeed in being skilled in all these departments, nevertheless the book fulfills its mission, and anyone looking for material for youth programs will be rewarded in reading these 244 pages.—James A. Paul.

The Christian Perspective. Edward T. Ramsdell. Abingdon - Cokesbury. $2.50.

Dr. Ramsdell is Professor of Systematic Theology at the School of Religion, Vanderbilt University. His new book is a careful study of the major Christian dogmas, from the "perspective" which as the title indicates he believes to be essentially Christian. That point of view is involved in "the acceptance of Jesus Christ as the crucial fact"—quite literally so, for the Incarnation and the Cross can never be separated. To see everything in terms of Christ, and of Christ crucified, provides a perspective which makes it possible to bring the paradoxes of experience into a unity in grace. One may find sections of this book which are not entirely satisfactory to a given reader; the cumulative effect is splendid, for Dr. Ramsdell plainly has the root of the matter in him. The pastor, as well as the professor, will find this a stimulating and inspiring volume. It ought to be widely read.—W. Norman Pittenger.

Pilgrims of the Night. By Edward E. Swanstrom. Sheed and Ward. $2.50.

An account of the work of the Roman Catholic Church among the displaced persons and families in Europe. There are many touching stories of the experience of individuals—all true.

Kingdom of This World. The Challenge of Communism. By M. V. C. Jeffreys. Morehouse-Gorham. $1.80.

While he was professor of education at Durham University Mr. Jeffreys wrote, in Education: Christian or Pagan, what may be the only available treatise on pedagogy based on a frankly neo-orthodox theology. That slim book (University of London Press) is highly important and insufficiently known.

He has now responded to the Lambeth insistence that Church people should bend their minds to understand Communism and not simply lend their voices to denounce it.

Mr. Jeffreys is not as fully at ease here as he was in the field of his

(Continued on Page Seventeen)

Goes On and On . . .

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NEW BOOKS

(Continued from Page Fifteen)

specialty, but his book is painstakingly fair, essentially accurate, and well-suited to its purpose of popular education.

It includes an appendix of documented charges against Communist governments in terms of political terror and suppression of truth.

—Alexander Miller

Jesus in the Jewish Tradition. By Morris Goldstein. Macmillan. $4.

This is a very thorough study of the subject, and belongs with the great works by Travers Herford, Hermann Strack, and others who have made a thorough study of the sources. It is still a question whether or not some of the so-called references to our Lord in the Talmud really refer to him. Jeshu ha Notsri may mean "Jesus of Nazareth," or may not; we cannot be sure. It is a field of research which still provides matter for debate. The present book will help many persons to see the sources in a new light, and will help to clear up some of the prejudice, both anti-Jewish and anti-Christian, which has resulted from one-sided interpretations of ancient and obscure allusions. It is interesting that Dr. Goldstein concludes that our Lord's teaching and rules of conduct were in the main "in accord with the accepted teachings of the time" (page 232). It was on the Messianic question that the split came.—F.C.G.

The Dartmouth Bible. By Chamberlin and Feldman. Houghton Mifflin Co. $7.50.

An excellent book of selections from the Bible, so complete that it might really be called an abridged Bible, with good up-to-date notes. There is even a good selection from the Apocrypha (over 100 pages). The only serious defect in the book, it seems to me, is the combination of the Gospels into one consecutive narrative. The book is designed for college students, and one may say that those who are reading the New Testament for the first time will probably get more from the Gospels if they are combined in this fashion; but I seriously question it. If we are to study the Gospels historically, the real and inescapable distinction between them must be clearly recognized.

Of course, a book designed for college use cannot be too dogmatic in its critical views, but I have the feeling that the editors have gone a little too far in stating alternative views. One wonders what their real convictions are.—F.C.G.

The New Testament Doctrine of Christ. By A. E. J. Rawlinson. Longmans Green. 17/6.

Bishop Rawlinson's great book on New Testament Christology was first published in 1926, but has been out of print for some time. Presumably it was among the many titles "bombed out" in 1940, when the Nazis almost obliterated the publishing district in London. It is good to welcome back this great book into circulation, and it will no doubt be used by theological students throughout the English speaking world.

The Mary Book. Assembled by F. J. Sheed. Sheed and Ward. $4.00.

A beautiful anthology, inspired by the new Roman Catholic dogma of the Assumption of the Blessed Virgin Mary. The authors are modern, for the most part, and the book has fine illustrations.

Religious Book Club Selections

Christianity on the Frontier

John A. MacKay

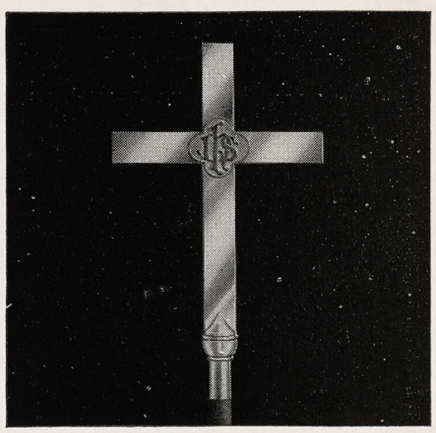
A superb collection of essays making an eloquent and impressive plea for the revival of the missionary spirit in the Church, especially in the frontier of the mission field, but also in the political and cultural frontier. $2.50

The Christianity of Main Street

Theodore O. Wedel

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EPISCOPAL CHURCH NEWS

UNITY COMMISSION HAS MEETING

★ The Episcopal Church will be represented by three observers at the conference of seven other denominations in Cincinnati Jan. 23-24, when proposed plans for a "United Church of Christ" will be discussed. The Episcopal Church is not one of the conferring bodies, but has been asked to send observers to this meeting as it did to the original session of the seven negotiating Churches, which met a year ago at Seabury House. Bishop Keeler of Minnesota, Dean Alden D. Kelley of the Seabury-Western Seminary, and President Gordon Keith Chalmers of Kenyon College, were appointed to represent the Episcopal Church at the meeting of the joint commission on approaches to unity which held its second meeting of the triennium at Christ Church Cathedral, St. Louis, Nov. 8 and 9.

Other developments at the session of the commission were the decision to work in cooperation with the joint commission on ecumenical relations and the National Council department of Christian education in the production of an adult study course on the need for and basis of Christian reunion. Preliminary discussions have already taken place between Dean Kelley, representing the unity commission, and the Rev. John Heuss of the National Council. Bishop Gibson, suffragan of Virginia, and Prof. Alexander C. Zabriskie of Virginia Seminary were appointed to represent the commission in the preparation of the study material.

There was discussion of the Forward Movement "Brief"—"The Unity of God's People," which had been prepared last spring at the request of the commission. Some 33,000 copies are still available, and the commission urged wider use in the parishes of the Church. The commission has several additional publications in the process of preparation.

Announcement was made that Bishop Hart of Pennsylvania has been appointed to the commission to take the place of Bishop Washburn of Newark, who resigned. The next meeting will be at Kenyon College late in January.

CORNERSTONE LAID FOR CHURCH

★ The cornerstone for a new building for St. Philip's, Rochester, Michigan, was laid November 12. The 21-year-old mission has been worshipping in a dwelling converted into a place of worship. The Rev. Edgar A. Lucas is in charge.

The New St. Mark's

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NEWS OF CHURCHES OVERSEAS

SOUTH INDIA HAS NEW BISHOP

Rev. A. J. Appasamy was consecrated bishop of the new Coimbatore diocese of the Church of South India on October 10th. The new diocese adds about 30,000 to the Church, 23,000 of them Congregationalists and the rest Anglicans and Methodists.

BISHOP BERGGRAV RESIGNS

Bishop Eivind Berggrav of Oslo and Primate of the state Church of Norway (Lutheran) has resigned for health reasons. He is one of the six presidents of the World Council of Churches and came into worldwide prominence for his resistance to the Nazis.

INDONESIA ANNOUNCES POLICY ON RELIGION

A reversal of the "colonial type" of religious policy is the aim of the newly-created ministry of religious affairs in the Indonesian Republic. Efforts will be made to achieve unity among the various religious faiths, but the spokesman said that the government will not practice discrimination. According to latest figures, 90% of the population are Mohammedans, 4% are Christians (approximately two million Protestants and 737,000 Roman Catholics); the rest are Buddists or followers of Confusius.

ARCHBISHOP VISITS NASSAU

Archbishop Alan John Knight of British Guiana visited Nassau this month, the first time in history that an Anglican archbishop of the West Indies province has visited there. He was met at the airport by Bishop Spence Burton, the only American occupying a see of the Church of England. He directed a clergy retreat and preached in a number of churches.

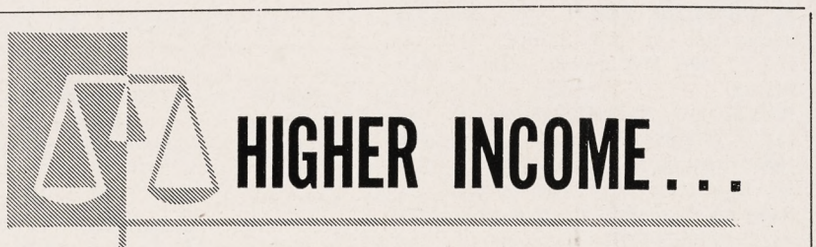
HUNGARIAN CLERGYMEN REFUSED VISAS

Lutheran Bishop Laszlo Dezsery, Reformed Bishop John Peter and the Rev. Richard Horvath, R.C. monk, were among 17 Hungarian delegates who were refused visas by British authorities to attend the peace congress which opened last week in Sheffield, England. Bishop Peter told the press: "this malevolence has offended Hungarian Churches courageously taking up the cause of peace."

CZECH PRIESTS BACK CONGRESS

Full support of the Sheffield peace congress was voiced in a resolution adopted by a committee of R.C. priests, meeting in Prague to promote the movement of "Patriotic Priests". Among those on the committee were Bishop Antonin Eltschner, Vicar General Theophil Opatnry and Vicar General Ladislav Hronek of Hradec Kralove. One of the announced purposes of the group is to convene a conference of Christian Churches in Czechoslovakia.

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PEOPLE

ORDINATIONS:

MANUEL POWLER was ordained deacon by Bishop Peabody on Oct. 29 at Trinity, Watertown, N. Y. He is with the North Country Mission.

S. MICHAEL YASUTAKE, curate at St. Paul's, Chicago, was ordained priest there on Nov. 18 by Bishop Conkling. At the same service CHESTER C. HAND, curate at Christ Church, Winnetka, was ordained priest; JON K. SMEDBERG, senior at Nashotah, and NOAH FEHL, director of Brent House and instructor at Seabury-Western, were ordained deacons.

DEATHS:

BENJAMIN F. THOMPSON, 93, honorary canon of the Cathedral Church of St. John, Wilmington, Del., died Nov. 5 after a long illness. He was rector of Christ Church, Dover, Del., 1910-'39.

EMIL MONTANUS, 83, retired priest of Michigan, died at Saginaw, Nov. 6. He was rector of St. John's, Saginaw from 1899 until his retirement in 1947.

A. FOWLER SMITH, 79, physician, vestryman of All Saints, Syracuse, N. Y., died last month after a short illness.

RAYMOND CUNNINGHAM, 63, rector of Trinity, Hartford, Conn., since 1925, died of a heart attack Nov. 11. He was active in many phases of diocesan and civil life and was known as a great pastor.

NATHANIEL B. BARNWELL, 73, chancellor of the diocese of South Carolina since 1933, died in Charleston, Nov. 14.

MARRIAGE:

DONALD F. HEMMINGS, 22, navy veteran, Calcium, N. Y., was taken from his iron lung for a few moments Oct. 29 at a hospital in Watertown, to be married to RITO GUSHLAW, 22, nurse, by the Rev. Leland J. Frye, rector at Brownville. The groom was stricken with polio in Nov. 1949.

CLERGY CHANGES:

J. W. SCHMALSTIEG, formerly in charge of St. Matthew's, St. Paul, Minn., is now rector of St. Barnabas, Berlin, N. H.

A. G. WAKELIN, formerly canon of St. George's Cathedral, Kingston, Canada, is now rector of the Ascension, Atlantic City, N. J.

SILAS J. HIRTE, formerly ass't minister of the deaf in the diocese of Milwaukee, is now in charge of St. Thomas' mission for the deaf, St. Louis.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

J. HENRY MASON
Layman of Chicago

I know I express the thoughts of many in saying how happy I am to find the Living Liturgy by Prof. Shepherd again in The Witness. He is one of the great scholars of our Church, and one with that too rare gift of writing so that the laity can understand.

Incidentally I would like to enter several Christmas subscriptions for friends, knowing they will benefit from the reading as I do. Will you tell me if you have special Christmas gift rates?

ANSWER: All gift subscriptions received before Christmas will be entered so that the recipient will receive the Christmas number. We will also send Christian Christmas cards announcing the gifts. Single gift subscriptions are $4 for a year; however, if four or more are sent they will be entered at $2.50 each. Address The Witness, Tunkhannock, Pa.

WILLIAM W. HORSTICK
The Bishop of Eau Claire

The present training program for men and women of the armed forces will bring members of the Episcopal Church, and those with no religious preferences, to Camp McCoy here in the diocese of Eau Claire. Camp McCoy lies midway, within a few miles, between Sparta and Tomah, and is approximately 40 miles from the city of La Crosse Wisconsin. This gives us an opportunity to be of real service to those who will receive training at Camp McCoy.

In St. John's Mission, Sparta, St. Mary's Mission, Tomah and in Christ Church Parish, La Crosse, we are under way with a program of worship, service and hospitality which we hope will bring the "Church at home" to those who are away from the home parish.

We would like to have the assistance of the parish clergy by having them send the names of men and women whom they know to be at Camp McCoy to the Rev. Alan McDaniel, vicar of St. John's Church, 322 North ater Street, Sparta, Wisconsin. I have appointed Fr. McDaniel to be the "Diocesan Chaplain" to Camp McCoy and the director of St. John's hospitality house.

The Rev. A. R. P. Heyes is the vicar of St. Mary's, Tomah and the Rev. Robert D. Vinter is the rector of Christ Church, La Crosse.

I know that in all three of these places a warm welcome will be extended to the men and women in training at Camp McCoy and I earnestly solicit the help of the home parish clergy.

LEONARD A. CHAPIN
Layman of Hartford, Conn.

It is sometimes difficult for our Church leaders to recollect that Jesus Christ was a workingman: the Carpenter of Nazareth. He was not an employer, a banker or a merchant. He was not even a clergyman. In my opinion the Church should take a greater interest in the welfare of labor. The Catholic Church has been most active in this respect, through the Association of Catholic Trade Unionists, which dominates many unions. The Protestants must interest themselves in the labor unions and in the efforts of workers to improve their economic conditions. In so doing the Protestant Churches will become a greater influence in our country and will also aid the well being of the working class. They will also be carrying out the will of Jesus Christ.

RICHARD U. SMITH
Rector at Hanford, Calif.

THANK you very much for the editorial on "Religion in Schools" (Witness, Nov. 2) and for the report of the Atlantic City meeting on this subject. I have been working toward this end throughout the eleven years of my ministry in Michigan and San Joaquin. I intend to stress it the rest of my life.

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Witness

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November 30, 1950



MEMORIAL GIFT TO OKINAWA

Missionary W. C. Heffner & Rector W. Don Brown

(Story on Page Four)

ARTICLE BY BISHOP BRINKER

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★

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STORY OF THE WEEK

Syracuse Citizens Foundation Has Religious Series

Demonstrates That Average Businessman Wants to Learn About Beliefs

BY
FREDERICK H. SONTAG

★ The social justice teachings of the three major faiths were explained to Syracuse citizens in a series of three religious social justice forums sponsored by the Syracuse Citizens Foundation recently.

For some time, certain members of the Citizens Foundation had been attempting to "explain the position of business and the American economic system" to the clergy of this area, but this effort had not met with much success. At one of the Foundation's religious cooperation committee meetings, Rabbi Benjamin Friedman of the Temple Society of Concord, Syracuse, and a senior member of the Citizens Foundation, suggested that before the members spent any more time and effort in explaining their views to the clergy, it would be a sound idea to have the social justice viewpoint of the three major faiths explained to the Foundation members, their wives, their clergymen and guests. In this way, Rabbi Friedman said, the members of the Citizens Foundation, a group of 134 influential Syracuse citizens active in business, medicine, law, teaching, etc., would be better able to thoroughly understand and appreciate the viewpoint of other groups.

The Foundation religious cooperation committee which is composed of clergymen and laymen of the three major religious faiths, approved this project, and it is interesting to note that the other two clergymen on this committee requested the privilege of seconding Rabbi Friedman's proposal. The Rev. Arthur W. Mielke, Presbyterian pastor represented the Protestant communions while the Rev. Robert E. Dillon, chancellor of the Roman Catholic diocese of Syracuse, represented the Roman Catholic churches of this area.

The three clergymen assumed responsibility for obtaining a nationally prominent speaker to represent their viewpoint. The Rev. Richard M. McKeon, director of the school of industrial relations at Lemoyne College, Syracuse, presented the Roman Catholic position, after which the Rev. Marshall L. Scott, dean of the Presbyterian institute for industrial relations, New York, explained the Protestant views, and Rabbi S. Andhil Fineberg, director of community relations of the American Jewish committee concluded the series by outlining Jewish thought on social justice questions.

Inquiries to prominent Church organizations revealed that never before have a group of businessmen hired a hall and invited citizens to come to listen to a presentation of religious social justice viewpoints knowing full well that many views presented might be considerably different than those held by the Citizens Foundation membership, the sponsor of the series.

However, Rabbi Benjamin Friedman pointed out to the committee that it would be wise for the first three meetings not to invite the public at large, but instead, keep the audience from getting too large and unwieldy by inviting Syracuse thought-leaders to the series. In this way, the committee hoped to assure itself of a sincerely interested audience even though it would be somewhat smaller than if the meeting was an open series. Many people thought that if 100 persons attended this series, the Foundation would be doing well. When the Citizens Foundation assigned to me the responsibility of coordinator for the forums, I sincerely believed that this number could easily be doubled if we distributed invitations on this series widely to both clerical and lay members of the three major faiths in this community. We had printed 355 tickets and had to have two additional printings of 225 tickets each to fill the demand of persons who wished to attend as a result of limited promotion through local church groups and civic organizations. The first night, in spite of bad weather, approximately 300 persons attended the Roman Catholic presentation. At the second forum, when the weather was good but when the night conflicted with the newly elected Democratic City administration, approximately 225 persons heard the Protestant viewpoint. The Jewish viewpoint was presented before 250.

The Syracuse Post Standard and Herald Journal assigned reporters and photographers to each meeting, and the public at large was able to share to some

extent in the three presentations. Local news broadcasts on our three radio stations, especially WFBL (CBS), featured brief summaries of the talks, and I was able to move 200 words over the Associated Press wire on each of the forums with approximately 400 words being sent on each forum to religious news services.

Television Station WHEN thought the series of such civic importance that they devoted an entire news interview period in which Rabbi S. Andhil Fineberg explained the purpose of the series.

Public relations-wise, this series has been a constructive influence in presenting the religious social justice viewpoint to civic leaders of this community and also in showing this community that business leaders, given the proper leadership and atmosphere, are willing to listen to religious social justice teachings.

Each talk lasted 30 minutes and was followed by a question period of equal length. This question period gave the audience the opportunity to clear up many of the misunderstandings which existed in their minds on the teachings of religious faiths other than that to which the questioner belonged. It is interesting to note that an analysis of attendance figures revealed that the great majority of persons who attended the forums, not only attended the meeting at which their own religious viewpoints were explained but also the other two.

THE PICTURE ON THE COVER

★ A chalice and paten, gift of the people of Trinity parish, Los Angeles, will go to Okinawa with the Rev. William C. Heffner, left, one the Church's first missionaries to that island. It will commemorate Joel Ells Jr., a young man of the parish who was preparing for the ministry and who was killed during the invasion of Okinawa. The Rev. W. Don Brown, rector of Trinity, is at the right. The Rev. Mr. Heffner preached at Trinity recently and the gift was a spontaneous inspiration of the congregation,



ST. MARK'S, Palatka, Fla., has an active group of Girl Scouts. Here they prepare the outdoor fireplace for a roast

LOS ANGELES SURVEYS INSTITUTIONS

★ The Rev. Arnold Purdie of the social service department of the National Council is now in Los Angeles making a survey of nine institutions of the diocese. He is being assisted by Miss Charlotte Gluck of the national office. Closer integration of the work of the institutions is the object of the survey according to Bishop Campbell, chairman of the committee.

BISHOP McKINSTRY VISITS MARYLAND

★ Bishop McKinstry of Delaware was the preacher at the presentation of the United Thank Offering for the diocese of Maryland, the service being held at St. Thomas Church, Baltimore. Bishop Powell was the celebrant.

LOUISIANA LAYMEN LEAD MEETINGS

★ During this month and last every parish and mission in Louisiana, seventy-two in all, held a meeting where the program of the Church was presented by one of the specially trained laymen of the diocese.

ACHESON SPEAKS ON POLICY

★ Secretary of State Dean Acheson, son of the late Bishop of Connecticut, told a group of religious leaders, meeting under the auspices of the national conference of Christians and Jews, that the foreign policy of the U. S. must have a moral purpose. He said that it was not a part of U. S. policy to export our form of government but that "we must have the humility to understand that democracy, as we know it, is not the only form a free society may take. But what we do believe to be uni-

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versal in democracy is its conception of man's proper relationship to his fellow man, the essential worth of the individual, the freedom that is so essential to his growth, and the conception that men shall be brothers unto each other. This is the nub of it—the minimum upon which all who would call themselves democratic must agree."

OWN HEADQUARTERS FOR FLORIDA

★ The diocese of Florida has been in existence for 112 years but it never had its own headquarters. For many years offices have been in the community house of St. John's Church, Jacksonville. Now that plans are well under way to make that church the cathedral, the diocese has purchased a building from the parish which is now being remodeled to provide offices for the two bishops, their secretaries, members of the cathedral staff, a chapter room, a library, a chapel.

EPISCOPAL STUDENTS TO MEET

★ Student delegates from all dioceses and missionary districts will meet at Bloomfield Hills, Mich., December 27-January 1, to set up a national Episcopal student movement, which will unify the present program of Canterbury Clubs in the various colleges and universities throughout the country. Two delegates from each diocese and missionary district will be elected by a representative conference of Canterbury groups within each diocese and district. The meeting will adopt an aim, a basis, a purpose and a constitution for the new movement.

Speakers will be Bishop Stephen C. Neill, assistant to the Archbishop of Canterbury; Bishop Norman B. Nash, of Massachusetts; the Rev. Jesse McL. Trotter, president of the Church Society for College Work, and the Rev. Robert N. Rodenmayer, chairman of the national commission for college work.

MEXICAN YOUTH MEETS

★ In the Mexican Episcopal Church the young people's group, Luis Querido Rodrigues, president, recently held its second regional institute for nine days, in Cuernavaca, with twenty-four students and six clergy as teachers. The young people came from congregations in the states of Morelos, Hidalgo, Mexico and Michoacan, and the Federal District.

Their purpose was "to learn something of what a faithful churchman should know; how to tell others; and how to aid the Church's work so that the Church may develop in Mexico." They had classes in the New Testament, the history of Christian thought, Christian symbolism, history of the Church of England and the American Episcopal Church and their missionary work, Christian education, pastoral theology and homiletics, and plenty of recreation.

In the church, the Holy Communion was celebrated three times, a daily morning service was led by the clergy, and an evening service was taken by the lay readers in turn. Also part of the program was an experimental Sunday school with the children of the Cuernavaca congregation.

In order to leave their borrowed quarters in the best possible condition, the young people cleaned every square foot of the parish house and church.

After the institute closed, they held a short meeting to criticize and value it in order that the next one may be even better. They plan to hold the next in January, 1951, and hope to have twice as many attending, divided into two groups, newcomers and repeaters.

CONTROVERSY OVER P. R. CONSTITUTION

★ There is such a controversy over the clause on religion in the proposed new constitution of Puerto Rico that Bishop Charles Boynton, Episcopal Bishop, and now suffragan of New York, and President A. M. Mergal of the Association of Evangelical Churches are to confer with two Roman Catholic bishops on the Island.

Congress recently voted to permit the holding of a referendum in Puerto Rico on June 4, 1951 to determine whether the population wants to draft its own constitution.



CHURCH SCHOOL of the Holy Comforter, New Orleans, has a thriving primary department—pretty teachers too

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EDITORIALS

Christmas Suggestion

THE WITNESS, like most magazines in the religious field, has to depend largely on its readers to help with circulation. Secular newspapers and magazines are so well sustained by advertising that they are able to plow back all that they get in circulation revenue in promotion. With Church journals subscription money has to be used for printing costs, so that there is very little indeed for circulation promotion.

In other years we have mailed to all our subscribers a folder similar to the one that is printed on the back page of this issue. This too is an expensive proposition. This year therefore we are taking this means of urging readers to send us Christmas gift subscriptions. And in doing so we are passing on to you what is saved by the direct mailing of former years. That is, whereas last year you paid $3 each for three or more gift subscriptions, this year we will be glad to enter four for ten dollars, and each subscription over the four for $2.50. Single gift subscriptions, or less than four, remain $4 each.

We will continue to offer readers each week all of the important news of the Episcopal Church and a page of news of Other Churches as well as one of news of Churches Overseas. Dr. Grant will continue to give you his fine book reviews, and the other features that our readers inform us, through questionnaires and letters, that they appreciate will appear regularly. Our newly acquired Contributing Editors, Chad Walsh and Hyatt Waggoner, have promised more stimulating articles for the coming year. Professor Massey Shepherd has returned with his Living Liturgy which is so popular with all our readers. In other words we will continue to offer instructive, stimulating and entertaining articles on the life, work and thought of the Church.

So we solicite your support. In doing so we believe we are making it possible for you to give friends a gift that they will appreciate every week. And it is a convenient gift for you to make since all you need to do is to use the back page of this issue. The subscription will be entered for the Christmas number, and we will send cards to your friends announcing the gifts as coming from you.

One further suggestion: the Rev. Harold H. Kelley of Berkeley, California, wrote recently in Backfire that people in England could not subscribe to American papers since they are not allowed to send money out of the country. He suggested sending to some friend there your copy of The Witness after you have read it, explaining that it can be sent for five cent postage. But our Christmas offer comes to the same sum—$2.50 for the year. So let us send the magazine direct and avoid the delay and the trouble. If you do not have a friend in England, we can supply the names and addresses of a considerable number.

We also have the names of missionaries and others who cannot afford The Witness so that we will be glad to enter their subscriptions as a gift from you. Hospitals, libraries, clubs, homes for the elderly will also welcome the magazine in case you care to add them to your list.

Whatever you are able to do will be greatly appreciated, certainly by us, and we believe by all to whom gifts are made.

Please use the back page, with any additional names on a separate sheet of paper. And many thanks.

★

"QUOTES"

IF it is not beneath the Cross of Jesus that nations will lay down their arms, it may be by revolution among the armies and rebellion among the workers. If we cannot secure the ending of war by the blood of the Cross, other blood may flow which will not cleanse but only cry out for blood the more. But it may heed a crucified Church to bring a crucified Christ before the eyes of the world.

—W. E. ORCHARD
The Outlook for Religion

★

About Reporting

NOW and again we are charged with leaving out certain facts when writing news. The accusations at times have stated that we had a malicious motive for so doing, because the omitted material did not agree with our point of view. Our veracity has even been challenged, and we have been called "dishonest." We do not think that these things can justly be said of us, and we would be uncharitable if we used the same epi-

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thets against the news-reporters of our contemporaries who are sometimes guilty of omissions. But we would like to call attention to two recent incidents.

The magazine "Forth," official organ of the Protestant Episcopal Church, in its October issue had a news story on the Toronto meeting of the central committee of the World Council of Churches. In it there is a paragraph about the statement adopted on the Korean situation and world order. It says simply this, "The statement commends the United Nations for prompt police action, condemns the use of atomic and bacteriological weapons and obliteration bombing, and denounces the Stockholm Appeal as a strategy of propaganda rather than a genuine peace proposal." We are mystified that Forth, and also one of the diocesan magazines in its report, omits any mention of the fact that the statement also included the call to governments to "press individually and through the United Nations for a just settlement by negotiation and conciliation" of the Korean hostilities. Maybe there was a motive in this, or maybe, to be charitable, it was an error.

The Living Church had a bylined story of the address of the Archbishop of Canterbury to convocation. There is no mention of the Archbishop statement that Christians in China believe that they had been "liberated" by the Communist armies and they "acknowledge that the present regime is morally and socially preferable to the corruption and inefficiency and exploitations of the regime it replaced." The New York Herald Tribune thought this to be so important a part of the Archbishop's address that it used it in its headline over the whole story, and on page one. But our contemporary, and another C of E newspaper, The Record, reporting the same, neglected it completely. We do not say there was any motive behind this. We only suggest that it is seemingly difficult for news reports to have a complete, and thus, true account of every event.

The Bishop As Leader

BY

HOWARD R. BRINKER

The Bishop of Nebraska

BISHOP H. H. HENSON in his "Retrospect of an Unimportant Life" recently said "The bishop is not rightly regarded as a merely diocesan official, but should conceive of himself as a great national officer." So foreign and distasteful is this conception of the Anglican episcopate to modern Episcopalians that we rejoice in the fact that it died an unregretted and unmourned death before the middle of the last century. Prelacy, especially, in an Erastian garb, has no place in a democratic country nor in a democratic Church. On the other hand, neither is the bishop just a "cog" in the diocesan machine whose chief duty is to dissolve tensions in a parliamentary system. Nor is he a "glorified executive secretary" charged with the responsibility of keeping the bureaucracy on even keel—and growing! And although he is a constitutional officer by no means is he a "rubber stamp" functioning as an impersonal automaton in a restricted and moribund Church.



When we gather to consecrate a bishop it is not to set apart a man for any of the above offices but to ordain and consecrate an Apostle—a witness to the people—a leader. This leadership—and a leadership it most certainly is—has many qualities of mind and heart, but it rests chiefly upon three essential qualifications:

Converted Leader

IT is a converted leadership. The essence of Christianity is not just belief in Jesus Christ, nor adoration of his person, nor even imitation of his holy character and his spotless life; but identification with him. Surely if this is true, a bishop must be a changed, a converted man, not a worldling but a bond slave of Jesus Christ. In a word he is a man who has had an experience of God in Christ and as a result of this experience he has the resurrection outlook on life and a new scale of values. This religious experience is the foundation stone upon which a successful episcopate is built. While both the New Testament as well as the writings of later disciples have innumerable references to conversions and stories of twice born men and women, there is no typical or classical religious experience whose form and pattern are common to all. As William James says there are varieties of religious experience. Some, like Peter who went out into the night and wept bitterly, find God through their emotions or feelings; others, like Thomas, who would not believe until he saw with his own eyes, find God through

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their reason; and others, like Luke, who gave us the parable of the Good Samaritan and the parables of the Lost, find God through service. Regardless of how, when or where it comes the reality of our churchmanship and the sincerity of our purpose are motivated by an abiding religious experience of God in Christ.

The great need of conversion of both clergy and laity in our Church today was stressed by the preacher, Bishop Stewart of blessed memory, at my own consecration ten years ago as follows: "Most of us—especially of this household of the Episcopal Church, need to learn this. We are frozen with respectability, starched with smugness, like Narcissus gazing at his own reflection in the pool, we admire ourselves enormously, but most of us are unconverted. We haven't what St. Paul and all truly converted people have—light and heat. And we have not because we will not surrender our lives to the kingship of Christ. All our activities reveal our weakness here. A majority of our so-called Church people are indistinguishable from their friends in paganry. They hang upon the fringe of our parishes; their conduct is the characteristic behaviour of worldlings. They come to Church occasionally, not as penitents, but as patrons; not to adore, but to audit the service; scratch their belief and you find not the faith, but a farrago of sentimentality, superstitions and skepticisms. They do not pray, nor fast, nor give alms. And the salt of the faithful is thinned out by having to sieve through this saltlessness, and the light of the remnant is dimmed by having to shine through their opacity."

Our own Presiding Bishop mentioned the same need of a vital religious experience at the time of his installation when he said many Church people had been so inoculated with weak religion that the real thing could not take hold!

Missionary Leader

IT is a Missionary Leadership. We consecrate a bishop in the Church of God, not only a bishop of a diocese. No bishop has authority from Christ to operate in his own locality only, and this is equally true of a priest or of a deacon. The Prayer Book says a "bishop in the Church of God," a "priest in the Church of God" and a "deacon in the Church of God." The service is Catholic and universal, not diocesan or parochial. The new bishop will find out all too soon perhaps that his responsibilities in the Church of God are quite as great as are his responsibilities as the Bishop of a diocese. The authority conferred by the laying on of hands in ordination is the authority of the divine commission in St. Matthew 28:18-20—"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always even unto the end of the world. Amen." Regardless of what our particular doctrine of apostolic succession might be, we all agree that it originates in the missionary command of Christ. The very word Apostle means just two key words of the apostolic ministry: Sent and Send. "As my Father hath sent me, even so send I you." John 20:21. The bishop, if missionary minded, shares with his brethren the responsibilities of missions at home and overseas, not only because the world is his field but because the very nature of his office makes it necessary. He could be perhaps a "swami" in a Hindu sect or a leader of some esoteric society or cult, and not believe in missions, but he cannot be an apostolic bishop in the Catholic Church and not thirst for the souls for whom Christ died.

Nothing will hold him back nor discourage him in his missionary zeal; nothing daunts him; "Neither journey oft, nor perils of robbers, nor perils of his own countrymen, nor perils by the heathen, nor perils in the city; nor perils in the wilderness, nor perils of the sea, nor perils among false brethren. In weariness and painfulness, in watchings oft, in hunger and thirst, in fastings often, in cold and nakedness, besides all that cometh to him daily, the care of all the churches." Here is the picture of a real bishop and our ideal. In this passage—2 Cor. 11:23 to the end, St. Paul gives a picture of his episcopate during the early years of the Christian Church. It is helpful to compare ours with his or our anniversary days!

A certain Greek professor tells us about a visit of St. Paul to the office of the young Greek physician, Dr. Lucas, in Antioch. "Your name?"—"Paulus."—"And what seems to be the matter?"—"I have a thorn in the flesh"—"And I am caught up into heaven and see things unutterable." "Better take a holiday, Paulus—how about a sea voyage—and why not forget religion for a while?" "I cannot be disobedient to the heavenly vision, Dr. Lucas." "I know I can do all things through Christ who strengthened me." Result—Dr. Lucas sells his office, gives up his practice in Antioch and goes with St. Paul and becomes St. Luke, the beloved physician, author of the third Gospel and the Book of Acts!

In the Mamertine prison in Rome is a spring. Here Paul baptized jailer after jailer whom he won to Christ. All were fish in his net, mavericks within the widening circle of his long rope.

It has always amused and comforted me as I face each annual every member canvass that the lovely spiritual passage at the close of I Corin-

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thians 15, "O death, where is thy sting? O grave, where is thy victory?" is followed at once by "Now concerning the collection for the saints—upon the first day of the week let every one of you lay up by him in store as God hath prospered him that there be no gatherings when I come."

Corporate Leader

IT is a corporate leadership. When Christ left this earth and ascended up on high on the first Ascension day he left neither an organization with rules nor a book with directives. But he did leave a Koinonia Pneumatos — a "Fellowship of the Spirit," which he called his body and we call his Church. We Episcopalians need to revive this idea of the Church as a fellowship of the spirit, and I believe the bishop has the greatest responsibility and the best opportunity to do it. There have been many attempts outside the Church to revive it from Montanism in the 2nd century to Bushmanism in the 20th; but the work and office of the Holy Spirit should not be neglected until it has to be restored by leaders outside the fellowship. The annual visitation of the bishop can be not only a formal canonical thing concerned with statistics and registers and even a confirmation class, but a spiritual renewal and an awakening of the spirit for the whole congregation. When the bishop visits a parish the clergy and congregation have a right not only to be inspected but inspired! In a very special way the bishop "stirs up the grace of God" as he makes the rounds of his diocese and leaves behind him greater courage to go forward and real enthusiasm for the kingdom. I am sure that as far as promoting the kingdom is concerned more is accomplished at a fellowship meal preceding or following a service than any other thing a bishop might do. This undoubtedly is the idea back of the "Coffee Hour" another 20th century expression of the primitive agape, now becoming so popular throughout the Church. We Episcopalians need to warm up and learn to be friendly for the growth of the kingdom is contingent, not upon our personal theory of apostolic succession, or any other doctrine, but upon our "Philadelphia," our capacity for brotherly love. This is not only the touchstone of true Christianity but the only basis of Christian morals as well. In the New Testament a moral offense is not an offense against the moral code but against the Holy Spirit—a corporate gift—the fellowship. Hence we read of "quenching the spirit" and "grieving the spirit." I understand the word "ecclesiastical" means "brotherly" but I am afraid we have departed far from its original intention, as a Church. Yet upon this brotherliness and friendliness depends our relationship with God. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Never will we make the indifferent different or bring the stayaway back to the worship of God every Sunday in his church, and make our churches going and growing concerns with no "nominal churchmen" on their lists until we have revived the Koinonia Pneumatos—the fellowship of the spirit idea of the Church again. Canons, precepts, duties, even commandments, are of none effect—only the spirit compels.

Most Episcopalians are like the disciples at Ephesus who, when asked by St. Paul if they had received the Holy Ghost since they believed, replied: "We have not so much as heard whether there be any Holy Ghost!" Certainly too few of us act as though we knew he was a corporate gift and know only in the experience of the Koinonia. And because of this ignorance our Church is held back and cursed by the two archheresies of modern times (1) individualism—a social isolationism which says we have no need of our fellowmen, and (2) Pelagianism—a spiritual isolationism which says we do not need God's grace or his holy spirit. Both of these heresies are best stated and summed up in Kipling's "If" and their Christian opposite is found in St. Paul's Christian ideal in Phil. 4:13 "I can do all things through Christ who strengtheneth me."

At the most solemn moment in the Service of Consecration we hear the words "Receive the Holy Ghost for the office and work of a bishop in the Church of God" x x x and "stir up the grace of God which is given thee" it is manifestly evident to us all, and especially to the bishop-elect, that Christ intends a bishop to be a spirit bearing witness and an Apostle within the Koinonia Pneumatos.

Christmas Gifts

SEND the names and addresses of friends and we will enter their subscriptions with our Christmas number. A Christmas card will be sent each of them announcing the gift.

For your convenience use order form on page sixteen.

THE WITNESS
Tunkhannock Penna.

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EPISCOPAL CHURCH NEWS

CLERGYMEN DISCUSS WAR AND PEACE

★ A symposium on the Christian attitude toward war was held November 12th at St. George's, New York, led by Bishop Lawrence of Western Massachusetts, Prof. Albert T. Mollegen of the Virginia Seminary and the Rev. Leland Henry, director of social service of the diocese of New York. Each spoke twice, once at the service at eleven, and once at the meeting in the parish house following a luncheon.

The clergymen each took one of the three positions of Christians on war as defined by the World Council of Churches at Amsterdam which was attended by 2,000 representatives of 148 Protestant and Orthodox denominations of forty-three countries in August of 1948. Mollegen was first with the position, from the Amsterdam conference, that "There are those who hold that, even though entering war may be a Christian's duty in particular circumstances, modern warfare with its mass destruction can never be an act of justice."

Henry presented the Amsterdam conference position that "in the absence of impartial supranational institutions, there are those who hold that military action is the ultimate sanction of the rule of law and that citizens must be distinctly taught that it is their duty to defend the law by force if necessary."

Bishop Lawrence presented the Amsterdam conference position that "others, again, refuse military service of all kinds, convinced that an absolute witness against war and for peace is for them the will of God and they desire that the Church should speak to the same effect."

Mollegen said that the "consequence of America having assumed responsibility and obligation as a member of the United Nations" requires action. "The Protestant man, at least, must act, well knowing he is not God," Mollegen said. "He must take the risk of acting . . . The only possible course for the Christian is to do everything possible to avert war itself.

Mollegen proposed "such a preponderance of mass power" in the non-Communist world "that it will not be threatened." He described as "agonizing" the decision that must be made about entering a war.

Henry led off his presentation with an assertion that the first part of his Amsterdam conference position—"In the absence of impartial supranational institutions . . ."—does not obtain, because the United Nations has established international law.

Henry said, under such circumstances (violation of international law by aggression), "The point at issue is should the Church distinctly teach that it is a Christian's duty to take part in the defense of international law?"

"The official response of the Church has been a prompt and unequivocal 'yes'," Henry said. "It is a hard choice we face . . . either a world of law, sustained when necessary by force of arms, or an utterly lawless world where one aggression after another will lead eventually to the extinguishing of all the heritage of the free world.

"It is not that we like war but that we love freedom and . . . freedom has never been achieved or maintained except as free men have been willing to die in its defense."

Bishop Lawrence read from a pastoral letter published by the Protestant Episcopal House of Bishops in 1939 to explain his position: "We believe that war will never achieve peace, but only sow the seeds for further war. We believe that the only sure foundations for peace are mutual understanding, sympathy, fairness, generosity and good will between nations in a world of peace among men of good will."

"I still believe in the basic goodness of this world," Bishop Lawrence said. "Doing nothing is sometimes the best thing to do in a crisis," he said, describing such a position as "an oasis of sanity."

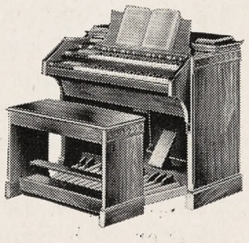
The bishop said that "physical force can be used for good and for bad. In war, an army acts as judge, jury and prosecutor, and acts en masse. It only expresses the rule of might, not right."

"We need to accept pacifists

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lest warfare become the normality," Bishop Lawrence concluded.

THE YOUNG PEOPLE CONDUCT SERVICE

★ The observance of Youth Sunday in the Church of the Good Shepherd, Sapulpa, Okla., had several quite tangible results; first, an offering of $25.95; next, a beautiful and inspiring service conducted entirely by young people, the rector sitting in the congregation; and finally, the organization of a young people's group immediately after the service.

The vicar, the Rev. Ralph E. Macy, explained that the parish has had little youth work in recent years, and the Youth Sunday program was done without having any organized group. Mr. Macy suggested to a number of young people that it was their service . . . and they took over from there. "Having it put completely on their shoulders made it a success."

The parish has a communicant strength of 152, and the youth Sunday congregation numbered 85. Said Mr. Macy, "The young people have shown what they can do and as a result of this they have the support of the adults and can count on any help needed from them. The new young people's group will meet weekly, and as groups in this area are small, we plan to meet often with neighboring groups to keep up enthusiasm and interest."

CIRCLE OF PRAYER FOR PEACE

★ The rector of St. David's, Baltimore, is sponsoring a prayer circle of those who will join in a noonday petition that mankind may be spared a global war.

CONDITIONAL GIFT TO SEWANEE

★ The University of the South, Sewanee, Tennessee, has been offered $100,000 by an anonymous layman providing that before the close of 1951 additional gifts of a million are received for new buildings.

BEXLEY CONFERENCE ON MINISTRY

★ Bexley Hall entertained 45 young men from six dioceses November 10-12 for a conference on the ministry. Leaders were the Rev. Robert W. Fay of Columbus, the Rev. Francis B. Sayre Jr. of Cleveland, the Rev. Charles H. Long Jr., former missionary in China, Dean Corwin C. Roach and Student Donald Priestley, president of the Bexley students.

ROYAL OAK GREETS MICHIGAN YOUTH

★ Youth offering was presented by young people of Michigan at a service held November 12 at St. John's, Royal Oak, with about 300 present, representing nine of the eleven convocations of the diocese.

"QUITE A STEP"

THAT IS WHAT A RECENT GRADUATE OF ONE OF OUR SEMINARIES SAID ABOUT THE OFFERING IN HIS PARISH FOR THEOLOGICAL EDUCATION.

His letter read:

"It doesn't look like much, I know, but . . . this represents quite a step for us here, as this is the first time that such an offering has ever been asked or made . . . I hope that this will be just the first of many checks that we can send you."

HAS YOUR PARISH TAKEN THIS IMPORTANT STEP: AN OFFERING IN 1950 FOR THE SUPPORT OF OUR SEMINARIES? THERE IS STILL TIME!

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

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RELIGIOUS THERAPY IS DISCUSSED

★ Advanced findings in the clinical approach to religious therapy in the treatment and cure of the mentally ill were explained by the Rev. Miles Renear, chaplain at the Norwalk state hospital, at a meeting of the board of the Los Angeles city mission society. Spiritual therapy today has a recognized place in treatment of mental cases and alcoholism, according to Mr. Renear. Properly applied, he says, it can, in some cases, be credited with helping to effect cures. Special training, however, he pointed out is needed for this type of clinical work, so that the chaplain has an understanding of the medical problem and can coordinate his work with the medical treatment gauged to each individual case.

Mr. Renear, a graduate of Brown University and Episcopal Theological School, specialized in clinical therapy at the Massachusetts General Hospital, Boston, where, as an interne, he worked with the medical staff through the wards to become thoroughly familiar with the medical aspects of the cases he proposed to treat spiritually. He has been chaplain at Norwalk for two years.

In order to expand the facilities for special clinical training in spiritual therapy here, Canon Richard Lief, executive director of the society, was instructed to investigate the work being done in this field at Bellevue Hospital, New York, and the Episcopal Hospital, Philadelphia.

BUSINESSMAN QUITS TO STUDY FOR MINISTRY

★ J. Philip Bartlett, 41-year-old Los Angeles businessman, is studying for the ministry because he got tired of the "mad scramble for the almighty dollar." He has sold his business, the thriving Farm Machine Co. of San Diego.

"It was not a decision I made overnight as a result of any emotional experience," he explained. "I decided that the eternal pressure of the business world was not worth it. I was forced to follow certain ethics which were not Christian. They were not ethics that would put a man in jail, but modern business is cutthroat and dog-eat-dog for the small businessman who is trying to survive."

After a year at the University of Southern California here, Mr. Bartlett plans to take the regular seminary course at the Church Divinity School of the Pacific in Berkeley. Then he hopes to be assigned to a church in the diocese of Los Angeles.

CONFERENCE ON THE MINISTRY

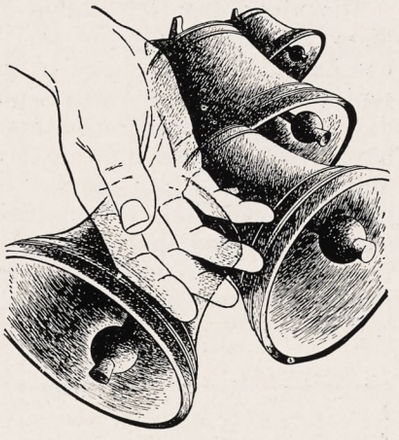
★ Some fifty college men from eight states will attend a conference on the ministry at Seabury-Western, Dec. 27 through the 29th. It is being held to explain the importance and work of the ministry, and to give an objective presentation of the ministry of the Episcopal Church, Dean Alden Kelley of the seminary and conference adviser, said in announcing the event.

A series of talks on "The Church and the world today," "The meaning of vocation and ministry," "Seminary preparation for the ministry," "The minister as pastor and as preacher," and "The devotional and spiritual leadership of the minister," will be the highlights. An "elective session" for the conferees will include discussion of the ministry in specialized roles, such as the missionary, urban, and rural fields, teaching, and college work.

WOMEN HIT ABUSES OF CONGRESSMEN

Mrs. Theodore Wedel, wife of the Canon of Washington Cathedral, was warmly applauded by the 2,000 delegates attending the biennial assembly of the United Council of Church Women, for introducing a resolution hitting certain Congressmen. It stated that they abused "certain privileges granted to enhance the democratic process," and called upon them to discipline themselves in the use of the privileges of Congressional immunity and unlimited debate so that their intended useful purpose, rather than partisan politics, would be served.

Other resolutions passed at the assembly, meeting in Cincinnati urged equal educational facilities for all American children; pledged the Council to work against discrimination; demanded protection for conscientious objectors. A resolution to reaffirm previous action opposing permanent military conscription was tabled.



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NEWS OF OTHER CHURCHES

URGE REPEAL OF THE McCARRAN BILL

Repeal of the McCarran anti-subversive act was urged by the United Synagogue of America, meeting in Washington, Nov. 17, because "many of its provisions flagrantly depart from American democratic principles and long-established practice." The national meeting was attended by representatives of 400 conservative Jewish congregations.

The Women's League of the United Synagogue of America, at its biennial convention held in Minneapolis, also called for the repeal of this act and also for the abolition of the House committee on un-American activities. The women also opposed any further move in the U. N. to reverse its original policy with regard to Franco Spain, which in 1946 barred Spain from membership.

CATHOLICS ASK WORLD ECONOMIC REFORMS

Economic reform of the world is necessary to prevent Communism, according to a report which was adopted at the annual meeting of the Catholic Association of International Peace, meeting Nov. 16 in Washington. The report declared that in the Far East the USSR and native Communists are exploiting the conflict between the dying imperialism of colonial empires and the legitimate emerging aspirations for self-government among Asiatic peoples. "United States policy," said the report, "should defend the right of dependent people of the Far East in their efforts toward self-government and should also guard against the dangers of economic domination of dependent territories by American financial and industrial interests."

GAMBLING PROPOSALS DEFEATED

Religious forces were successful in defeating a number of proposals to legalize gambling in the Nov. 7 elections. States where such proposals went under were California, Arizona, Montana, Massachusetts, South Carolina, Georgia.

FUNDAMENTALISTS MOVE AGAINST COUNCIL

The American Council of Christian Churches, fundamentalists, and chief attacker of the Federal Council moved into Cleveland Nov. 21, the week before the opening of the convention which will bring into being the National Council of Churches, a merger of interdenominational agencies, including the Federal Council. Topics being dealt with by various speakers are "Methodism adrift," "History of unbelief in the Presbyterian Church," "Revolution by Consent." Purpose, apparently, is to steal the headlines, as on other occasions, and to discredit the new National Council.

STOCK MARKET METHODS IN CAMPAIGN

Every night last week dozens of Methodist laymen of the Buffalo, N. Y. area went calling to "sell" non-church people on the idea of joining the church. Then they returned to their own church and reported, where the figures were tabulated and sent by phone to the "clearing house" located in the Plymouth Methodist Church, where they were chalked up on the "big board." A telephone hookup brought reports each morning from nine other cities and an area-wide summary by Methodist Bishop Earl Ledden of Syracuse. The result of the six-day effort, a part of the united evangelistic advance, was the addition of 11,837 members.

QUAKERS AGAIN ADDRESS OFFICIALS ON PEACE

Government leaders were urged to renew efforts to secure peace through conciliation and mediation in a letter from the Philadelphia Friends.



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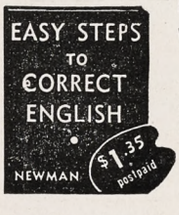
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PEOPLE

CLERGY CHANGES:

EDGAR L. TIFFANY, rector of the Transfiguration, Buffalo, has resigned in order to accept appointment as general preacher of the diocese of Western New York.

HARRIS T. HALL, formerly vicar of St. Mark's, Mendham, N. J., is now vicar of Trinity, Marshall, Mo.

DENMERE J. KING, formerly chaplain of the Church hospital in Omaha, Nebr., is now rector of St. Paul's, Council Bluffs, Iowa.

WILLIAM M. PLUMMER JR., formerly rector of All Saints', Baltimore, is now rector of St. Paul's, Prince Frederick, and Christ Church, Port Republic, Md.

W. SCOTT BROADBENT, rector of Holy Trinity, Baltimore, becomes assistant at St. Timothy's, Catonsville, Md., Dec. 15.

KENNETH G. T. STANLEY, formerly locum tenens of St. John's, Cleveland, O., is now assistant at St. Paul's, Akron, O.

DANIEL W. ALLEN, rector of St. Thomas', Reidsville, N. C., becomes executive secretary of the diocese of East Carolina, Jan. 1.

WILFRED T. WATERHOUSE, rector of Calvary, Front Royal, Va., becomes rector of St. Peter's, Washington, N. C., Dec. 1.

ROBERT P. VARLEY, formerly assistant at St. Paul's, Chester, Pa., is now rector of St. Stephen's, Beverly, N. J.

RONALD C. HENSTOCK, formerly rector of All Saints, Kimberley, Canada, is now rector of St. Luke's, Westville, N. J.

LAY WORKERS:

MARION BURTON, formerly of Windham House, New York, is now director of religious education in the diocese of West Missouri.

ESTHER HENLEMAN, a young Jewish girl of Penn Yan, N. Y., student at Syracuse University, is training the choir at Good Shepherd mission at the Onondaga Indian reservation. Each Thursday and Sunday the co-ed travels for an hour and a half by bus and taxi to fulfill her volunteer duties of teaching Indian children to sing Christian hymns.

HONORS:

J. HENRY BROWN, director-chaplain of Fort Valley College Center, has been invited by President Truman to participate in the White House conference on children and youth. He is an expert on work among Negro college students and on rural work.


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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Commentary on Romans. By Anders Nygren. Muhlenberg Press. $5.00.

Bishop Nygren is the leader of a theological movement in the Swedish Church. He is the Bishop of Lund, and the movement is called the Lund Movement. It is a genuinely Lutheran movement, free from the overwhelming influence of "Reformed" theology, which seems to dominate the Continent.

This excellent commentary is in form like Dr. Barth's, a running exposition, rather than a word by word philological exegesis of the old-fashioned kind. Americans will be interested in the fact that the book might almost be called an expansion of the key verse, 1:17, "He who through faith is righteous shall live"—exactly the translation given us in the new Revised Standard Version (1946). This is, of course, very different from the traditional rendering, "The just shall live by faith," and it casts a flood of light upon the whole area of St. Paul's personal faith, religious convictions, and articulated theology.—F.C.G.

Christian Belief. By Alec R. Vidler. Scribner. $2.25.

Every now and then someone asks for a good book on doctrine which the ordinary person can understand. Here it is. It is not only readable and understandable, but interesting—something one hadn't really expected! Alec Vidler is a genuine Anglican Liberal, loyal to the Christian faith "as this Church hath received the same," but scholarly (and a real scholar, not afraid to follow the gleam, rather than a mere cataloguer of other person's views) and at the same time vital and alive to the finger tips. He is well known over here, having delivered the Hale Lectures at Seabury-Western a year or two ago (on F. D. Maurice's theology), and we all know that he is interested not only in Christianity as a religion and Anglicanism as a creed and the Church as an institution, but in the Christian faith as a profoundly transforming force in human society. The social implications of "Christian belief" are, from his point of view, of major importance. The little book will be extremely valuable not only for private reading but also for study by groups. There is only one chapter that will raise questions, the one on the church; but the people it will rouse to question are the ones who need most to take seriously what it says. This religion of ours (if the New Testament is any criterion) is after all the Christian religion, not a kind of "churchianity," not centered in a religious institution whose preservation and maintenance is the chief concern of its members.—F.C.G.

The Moffatt Bible Concordance. By James Moffatt. Harper. $6.00.

The many thousands of readers of Dr. Moffatt's translation of the Bible will be glad to know that there is now available a Concordance of his translation. It is like Harper's Concordance of the Bible, in that it is a selected work, rather than exhaustive. For most persons this is a decided advantage—and it keeps the price down. There is a quality about Dr. Moffatt's translations that is just as distinctive as the quality of the King James—a literary beauty that has done much to reawaken the modern world to the rich values, literary and spiritual, that are to be found in holy scripture.—F.C.G.

Mission to the Poorest. By Jacques Loew. Sheed and Ward. $3.00.

An interesting book on the work of a Dominican in Marseilles, emphasizing the necessity for Christians to practice works of mercy, with special concern for the little and the poor of the earth.—F.C.G.

Friends of God. By Costen J. Harrell. Abingdon-Cokesbury. $1.25.

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December 7, 1950



HENRY KNOX SHERRILL
Presiding Bishop Elected President of National Council of Churches at Constituting Convention

National Council of Churches Is Organized

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

National Council of Churches Organized in Cleveland

Presiding Bishop of the Episcopal Church Unanimously Elected President

★ On Wednesday, November 29th, in Cleveland, Ohio, the years-long dream of a single cooperative agency of the Churches for its work at home and abroad was brought to fruition with the creation of the National Council of Churches of Christ in the United States of America. Twenty-nine Churches, four of them Eastern Orthodox, took the final action necessary to assure the beginning of corporate life of the new organization on January 1, 1951. At that time the varied programs and activities of the following agencies will be carried forward by this single agency: the Federal Council of Churches, Foreign Missions Conference, Home Missions Council, International Council of Religious Education, Missionary Education Movement, National Protestant Council on Higher Education, United Council of Church Women, United Stewardship Council, Church World Service, Protestant Radio Commission, and the Protestant Film Commission.

This great moment in the history of American Churches was particularly noteworthy for Episcopalians since our Presiding Bishop, Henry Knox Sherrill, was elected by acclamation as the first president of this organization, embracing more than 150,000 local churches with a membership in excess of 31,000,000.

The Council was constituted at the first business session of the four-day convention, held in the city's auditorium. On the main floor, behind placards denoting their Church affiliation, were the delegations—men and women, clergy and laity—all officially representing their Churches. Nearby was a section for the secular and religious press and for consultants. The rest of the main floor seated alternates, while in the balcony that rims the hall, were several thousand visiting delegates from all parts of the United States and Canada.

Presiding was the Rev. Franklin Clark Fry, president of the United Lutheran Church, eloquently testifying to the fact that, for the first time in the history of American Lutheranism, it comes into full membership in the cooperative Church movement. At his signal a delegate from each of the twenty-nine Churches, together with representatives of the merging agencies and cooperating groups, state councils and Church women, joined in a procession.

On the stage, as the roll of Churches was called, delegates signed official documents as the final act of constituting the Council. At the conclusion these representatives, in unison, dedicated the Council "to the glory of God and the service of mankind." Then followed, with representatives of the merging agencies taking part, the consecration of the new agency to the tasks carried on for many years in separate ways. The doxology, a prayer and a hymn concluded the service.

This act of constituting the Council was but one of many highlights of the convention. It opened with a service of thanksgiving on Tuesday the 28th, when the preacher was the Rev. Ralph W. Sockman, Methodist of New York. There were also public meetings on Wednesday and Thursday evenings, with Secretary of State, Dean Acheson, an Episcopalian, the speaker on the 29th and the Rev. W. A. Visser 't Hooft, general secretary of the World Council of Churches, the speaker on the 30th.

Also while divisions, departments and other units of the Council were holding business meetings, visiting delegates had an opportunity to listen to a notable array of speakers on various subjects.

At the general session, the afternoon of December 1, there were addresses on the "Christian witness in the National Life," with Episcopalian Charles P. Taft presiding and with another Episcopalian, Francis B. Sayre, U. S. delegate to the UN's trusteeship council one of the speakers.

The concluding session that evening which was a service of dedication, at which Bishop Sherrill was formally installed as president along with other officers, as well as the general board of the Council. The sermon was by the Rev. Eugene C. Blake, Presbyterian of Pasadena, California, on "The Cost of Discipleship" and the closing message, "This Nation under God" was given by Bishop Sherrill.

In a statement to the press, released prior to his election to

EPISCOPAL CHURCH NEWS

the presidency, Bishop Sherrill said:

"In a day of world crisis and disorder, when men's hearts are failing them for fear, it is a cause of hope that the National Council is established. It is a proclamation that God as revealed in Jesus Christ lives and reigns, that the primary issues of today are spiritual and that no part of the wide range of life is alien to the application of the gospel. The Council marks a new and great determination that the American way will be increasingly the Christian way, for such is our heritage. The final answer will be given not simply by new constitution and organization but in the sacrificial lives, in the spiritual power of the clergy and people of the constituting Churches. The Cleveland convention signifies a great first step. Together the Churches can move forward to the goal—a Christian America in a Christian world."

BISHOP GILBERT SPEAKS IN CLEVELAND

★ Bishop Charles K. Gilbert, retired of New York, was one of the speakers at the dinner held in Cleveland on November 27 that marked the end of the Federal Council of Churches. The final biennial meeting opened the morning of the 27th when reports were presented on the ways the Council has served the Churches during the 42 years of its existence. This program is now to be carried on by the newly created National Council of Churches, brought into existence by the uniting of eleven interdenominational agencies.

That afternoon Bishop Angus Dun of Washington presented a report as chairman of the commission on the use of the atomic bomb and other weapons of mass destruction. Another Episcopalian to speak was Mr. Charles H. Tuttle, distinguished lawyer of New York, who made recommendations concerning the new legal status of the Federal Council. Besides Bishop Gilbert who spoke on the contributions of the Council in the field of social relations, speakers at the dinner were Prof. E. G. Homrighausen of Princeton; Episcopalian Otis Rice; the Rev. Ralph Sockman; Prof. Justin W. Nixon of Colgate-Rochester Divinity School; the Rev. Hugh C. Burr of Rochester, N. Y.; Dr. Channing H. Tobias, director of the Phelps-Stokes Fund, who spoke on the work of the Council in race relations, and John Foster Dulles who spoke on international relations.

RECTOR INJURED BY FALL

★ The Rev. C. Bertram Runnalls, rector of Calvary, Syracuse, N. Y., recently broke two ribs when he fell while descending the chancel steps. He was removed to a hospital in an ambulance but returned home after two days.



BEVERLEY D. TUCKER, Bishop of Ohio, was host to Episcopalians attending the National Council Convention

RELIGIOUS FILMS RELEASED

★ Two new 16mm religious sound films have been released by United World's religious film division. Produced by the J. Arthur Rank religious film organization, they are "David Livingstone" and "David the Shepherd Boy." The first, a 15 minute film, tells the documentary story of Livingstone's medical and missionary work in Africa; describes his battle against the slave trade, his heroic treks through the jungle, his illness and rumored death and his rescue by journalist Henry M. Stanley. The second film is of 22 minutes duration and pictures David's anointment by the prophet Samuel, his friendship with Jonathan and his battle with Goliath.

DISCUSS WORK FOR NEGROES

★ Church leaders from the 5th, 6th, 7th and 8th provinces met at St. Luke's, Houston, Texas, for three days in November to discuss the work of the Church with Negroes. Leaders were Bishop Everett Jones of West Texas who spoke on the challenge to the Church of underprivileged and neglected areas; the Rev. Tollie L. Caution, head of Negro work for the National Council; the Rev. Gray Blandy, instructor at the University of Texas, who spoke on the Church's work at educational institutions for Negroes.

NON-MILITARY USES OF ATOMIC ENERGY

★ Prof. A. C. Menius Jr. of North Carolina State College told the men of Christ Church, Raleigh, about the non-military use of atomic energy at a dinner on November 20th. He is assisting in the construction of a nuclear reactor at the college, the first to be authorized at any educational institution in the country.

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Church Leaders in China Urge Recognition of Peking

★ At the annual meeting of the Episcopal League for Social Action, held in New York early this year, a resolution was passed urging the United States to recognize the People's Government of China. The executive committee of the League later presented a document to the department of social relations of the National Council giving reasons why it was of the opinion that the National Council of the Church should likewise urge the U. S. government to recognize the Peking regime. A committee of the Council is said to be studying the matter at the moment.

Meanwhile, through the efforts of Bishop Norman Nash of Massachusetts, the League has letters from two distinguished Anglicans now in China. The Rev. Francis Wei, president of Huachung University, wrote Bishop Nash as follows in a letter dated October 27, 1950:

"Your letter of October 13, 1950, was forwarded to me by Bishop Bentley of the National Council at 281 Fourth Avenue, New York City. You asked me to express my judgment on the matter of the United States government recognizing the Chinese government in Peking. To my mind there is no alternative, and the reasons are as follows:

"In the first place, the People's government in Peking is practically in control of the whole of China except Thibet and Formosa, which two regions may be liberated sooner or later. As far as population goes, the government is in control of 95% of the Chinese people.

"In the second place, I understand it is the policy of your government not to interfere in internal politics. Your government has already recognized the Eastern European nations, the governments of which are very similar to ours in nature, and there is no reason why China should be discriminated against.

"Thirdly, China has one-fourth of the world's population. For the maintenance of world peace it seems necessary for your government to recognize our government, so as to cooperate for that purpose.

"Fourthly, there seems to be a certain amount of misunderstanding between your government and ours, and it will be only after recognition that the two governments can come together, with diplomatic relations properly established, to remove if possible all the misunderstandings and suspicions.

"Lastly, ever since I have been able to understand politics and watch the actions of the governments in China, I have not known any government of my country which has done so much for the people in economic reconstruction, in maintenance of a sound currency, in stabilizing prices, in keeping peace and order, and in taking effective steps to establish democratic local government, so as to have really a National Government that represents the best interests of the whole nation. We have to remember that China is making a radical change in its economic policy from free economy to planned economy, which is not an easy change to make. In the meanwhile some people who have invested in lines of business not really conducive to the welfare of the people will have to suffer, but that is the price we have to pay in order to have an economic policy most adaptable to the interests of the Chinese nation. The war of liberation is not yet finished, and therefore taxes have to be heavy, but we hope they will be reduced when the war is entirely over and when industries have developed to a certain extent. Before this political change the people in China suffered without hope, but now they are willing to bear hardship for a better day to come.

"For the above reasons I would submit that the sooner the United States government recognizes the Chinese government in Peking the better. This is, of course, my personal opinion, but many of my colleagues in Huachung University share it, as far as I understand their feelings."

The second comes from Bishop Ronald Owen Hall of Hong Kong



G. BROMLEY OXNAM, Methodist Bishop of New York, presided at the plenary business session of the National Council of Churches on November 30th



RALPH W. SOCKMAN, Methodist of New York, was the preacher at the service on November 28 that opened the Constituting Convention of the National Council of Churches

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and South China, dated 20th, Oct., 1950:

"Re: your letter. A. I feel very strongly on this matter of recognition for two reasons:— (1) There is no question that the People's government are the real rulers of China: and there is no chance at all of our old friends of Taiwan being able to re-establish themselves. (2) The tendency today to criticize the type of government in another country, eg. British Labour— American capital, etc., needs I think the corrective given by such an act of recognition to a country whose type of government is clearly not what America would like it to be. (I think, though I don't know the facts well enough, that this means similar recognition should be extended to Spain. Except that she helped our enemies, whereas China helped our allies in the war and this may possibly weigh against Spain and for China).

"B. Our Ernie Bevin said it, when he said better admit her to United Nations than leave her to fight her way in.

"C. Britain has in fact gained a great deal from recognition. We suffer only from the charge of hypocrisy because we still support U. S. A. in some matters. U. S. A. won't gain as much as Britain because of Taiwan and Japan. China is terrified of a reconstructed Japan allied with U. S. A. They could at any moment blockade her coast completely.

"D. I would rather you did this on principle of international law, and non-interference in a country's ideology, or economy, than on the ground of making things easier for the Church in China, though no question it would be the greatest help especially to our beloved Robin Chen."



W. A. VISSER 't HOOFT, general secretary of World Council, speaks at mass meeting at Cleveland Convention

BISHOP ARMSTRONG IS MARRIED

★ Mrs. Thomas J. Bray Jr. and Bishop J. Gillespie Armstrong, suffragan of Pennsylvania, were married November 24 in St. John's Chapel, Manchester, Vermont. The marriage was solemnized by Bishop Oliver J. Hart of Pennsylvania.

Mrs. Armstrong, formerly Louise McKelvey of Youngstown, Ohio, lived for some time in Sewickley, Pennsylvania, and recently has been making her home at Dorset, Vermont. She was attended by her daughter, Mrs. Richard Ketchum, and was given in marriage by her son-in-law, Richard Ketchum.

CANON MORTLOCK VISITS BUFFALO

★ Canon C. D. Mortlock of Chichester Cathedral, England, spoke on Christian art and architecture on November 27 at the Albright Art Gallery, Buffalo. He presented the same address the following day at the Church of the Ascension, the meeting being for the clergy, though others attended.

MEN DO IT IN DENVER

★ It is the men this time and not the women. At St. Thomas Church, Denver, they are selling Christmas trees, wreaths and other greens each day and evening until Christmas. The money goes into the church treasury.

ISSUE REPORT ON BOMB

★ The United States would be justified in using atomic weapons if such weapons, or others of parallel destructiveness, are first used against this country or its allies. The view was presented by Bishop Angus Dun in Cleveland on behalf of a commission of the Federal Council composed of sixteen clergymen and laymen.

"We believe," the report said, "that American military strength, which must include atomic weapons as long as any other nation may possess them, is an essential factor in the possibility of preventing war and tyranny."

The commission said that it had reached its decision with "troubled spirits," but added that "any other conclusion would leave our own people and the people of other nations open to continuing devastating attack and to probable defeat."

The Rev. Robert L. Calhoun of Yale Divinity School and Prof. Georgia Harkness of the Pacific School of Religion presented minority reports. Prof. Calhoun said that the majority report might be defended on political and cultural grounds but added: "It can scarcely be regarded as distinctively Christian." Miss Harkness declared that under modern war conditions a restrained use of atomic weapons is "largely inapplicable." She also took exception to the commission's attitude toward pacifism which she described as "less simple and more responsible" than the sixteen-page report suggested.

BISHOP PAGE VISITS DETROIT

★ Bishop Herman Page of Northern Michigan preached at a number of parishes in metropolitan Detroit, November 5-12. He has visited the diocese on numerous occasions as a speaker and to assist Bishop Emrich and Bishop Hubbard with confirmations.

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BISHOP WELLES VISITS ROANRIDGE

★ Bishop Edward Welles of West Missouri was the preacher at a union service of the three churches which are directed by the staff of the National Town-Country Institute at Roanridge. The service was held at Union Chapel, Parkville, with the congregations of Tiffany Springs and Farley Community Church joining. The music was furnished by the music majors of Park College.

LICHTENBERGER ACCEPTS

★ The Rev. Arthur Lichtenberger, professor at General Seminary, has accepted election as bishop coadjutor of Missouri. Subject to canonical consents, he will be consecrated at Christ Church Cathedral, St. Louis, in April.

ACHESON SUPPORTED ON POLICY

★ Secretary of State, Dean Acheson, addressed the National Council of Churches in a radio address from his Washington office, instead of coming to Cleveland. He called for help by the Churches to mobilize the nation's best resources of wisdom and faith in meeting the new situation in Korea.

Five of the outstanding leaders at the convention approved the statement, including the new president, Presiding Bishop Henry K. Sherrill, who told the press on November 30 that it "should have the united support of the American people." He was particularly impressed by Mr. Acheson's emphasis on the willingness of the U. S. to negotiate differences with other powers.

WESTERN NEW YORK HAS DIOCESAN HOUSE

★ The diocese of Western New York has a new diocesan house in Buffalo, the gift of Mrs. Kent S. McKinley. The plan is to move to the new headquarters in mid-summer.



BISHOP STERRETT of Bethlehem represented the Episcopal Church at the service which opened the convention of the National Council of Churches

NEW GUILD HALL COMPLETED

★ The remodeled guild hall on the close of the Cathedral of St. John the Divine, New York, was completed last week. The first floor provides a laymen's clubroom, a choir superior's room, laundry, workshop and garage for ten cars. The second floor provides robing rooms for clergy and choir.

Remodeling is now to start on the diocesan house to make two floors for offices and two for apartments.

BALL AND CHAIN GANG

★ St. Martin's, Omaha, Nebraska, has something new in the way of an organization—at least the name is unique—The Ball and Chain Gang. It is composed of married couples of the parish and meets once a month for a supper and program. Its project this month is a Christmas party for the children.

CANTERBURY CLUBS MEET AT HOBART

★ The Canterbury Club of Hobart and William Smith Colleges was host to the Canterbury Club of the diocese of Rochester on Friday and Saturday, Nov. 17-18. Theme of the conference was Church history and was based on the National Council's book "Chapters in Church History."

Principal speaker was Prof. Virginia Harrington of Barnard College. On Friday evening there was a meeting of the executive council of the diocesan club of which Roderic H. Pierce, Buckingham, Pa., president of the Canterbury Club of Hobart and William Smith, is chairman.

The holy eucharist was celebrated Saturday morning, Nov. 18th, and following breakfast the first of the discussion groups was held. A reception for the various officers and visiting clubs followed the afternoon session.

SERIES OF BROADCASTS FROM BUFFALO

★ Bishop Scaife of Western New York arranged a series of twenty-six broadcasts over WEBR, the first one being December 1, and continuing on Friday evenings from 9:30 to 10:30. National Council transcriptions are being used, with a three-minute local announcement at the close.

AMERICAN CHURCH UNION SPONSORS SERVICE

★ A service of solemn evensong and benediction was held at the Resurrection, New York, recently to observe the 166th anniversary of the bestowal of the American episcopate. It was under the auspices of the New York branch of the American Church Union. Bishop DeWolfe of Long Island was the preacher. Following the service the Rev. Albert J. duBois, executive director of the Union, conducted an organizational meeting.

POLICE DEPARTMENT TO THE RESCUE

★ The church school of St. Luke's, Mountain Brook, Alabama, has increased to such an extent that the local police department came to the rescue by permitting a class of about forty to be held at their headquarters. The enrollment is now about 175, making it one of the largest in the diocese.

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BISHOP WHITTEMORE HITS TV ADS

★ Television advertising which exploits childhood emotions was condemned by Bishop Whittemore of Western Michigan. His protest was directed chiefly at a full-page ad captioned, "There are some things a son or a daughter won't tell you." The ad stated that the absence of a set in a home with children was "unthinkable" and detrimental to their "morale."

At the same time executives of 90 conference boards of education of the Methodist Church, meeting in Nashville, described the advertisement as "a new low in exploiting children." (See article on subject in this number.)

DOROTHY KENYON SPEAKS AT S. GEORGE'S

★ "Frozen with fear and hysteria, we are beginning to use totalitarian forms ourselves." Thus Judge Dorothy Kenyon summarized her talk on the United Nations at a supper meeting of the St. George's, New York, church business and professional women's group. Capping the above statement with a quotation from an Irish poet, namely, "Man becomes the image of the thing he hates," Miss Kenyon insisted that the success or failure of the UN lies in the hands of us, the people.

The tests, stated the Judge, by which we may measure up to what we preach are the following: First, political rights; second, equality—in the fields of race, religion, etc.; third, and this she emphasized as being the most important of all today, freedom of thought. In this connection, stressed the speaker, education means to learn to think, and to express our thoughts, without intimidation of any sort. The U.S. is renowned for its ideas and freedom of ideas; these represent a basic American type of greatness.



CHARLES P. TAFT, Episcopalian of Cincinnati, presided at the final general session of the National Council Convention on December 1

VILLAFANE NOMINATED FOR PUERTO RICO

★ A news dispatch from Puerto Rico on November 27th states that the Rev. Aristides Villafane, recently installed as dean of the cathedral at San Juan, has been nominated to succeed Bishop Boynton as bishop of the Island. It was contained in a story about a conference to be held with Roman Catholic bishops over the proposed new constitution for the country (Witness, Nov. 30). Bishop Boynton was named for the meeting but is likely not to participate since he takes up his new duties as suffragan of New York on January 1. The news story then stated that Dean Villafane would probably be elected bishop when the House of Bishops meets in El Paso on January 9th.

CONFERENCE ON RELIGION

★ President Gordon Keith Chalmers of Kenyon College was the visiting consultant for the faculty program at the conference on religion held November 19-22 at Western Reserve University, Cleveland. During the week religious leaders addressed classes in their fields of major interest. They were also available for personal conferences.

PROCESSIONAL CROSS FOR CATHEDRAL

★ A new processional cross has been presented to the Cathedral of St. John the Divine by the laymen's club of the cathedral in memory of the late Bishop Manning. It has been given the name "The cross of New York" because it will be carried only before the bishop of the diocese when he is in procession. It was designed and executed by Louis F. Glasier and contains 230 ounces of sterling silver, 30 ounces of gold and has 291 jewels. The man-hours in making it were 1,500, which included the labor of the designer, silversmith, goldsmith and jeweler.

It was carried for the first time on Thanksgiving when Bishop Donegan was the preacher.

ADDINSELL HEADS FUND DRIVE

★ Harry M. Addinsell, chairman of the board of the First Boston Corporation, has accepted the chairmanship of a New York committee which will seek gifts and bequests for the Episcopal Church Foundation. He is a director of the Foundation and a member of the National Council.

MEN'S CLUB DINNER IN PARIS

★ The largest post-war dinner meeting of the men's club of the American Pro-cathedral Church of the Holy Trinity, Paris, France, was held November 8 at the Students and Artists Center. General Henry Parkman, head of the E. C. A. mission, was elected president. Other officers: Col. Robert A. Solborg and Mr. Gerald Mayer, motion picture executive, vice-presidents; Mr. Isaac N. P. Stokes, head counselor of the E. C. A. and brother of the new rector of St. Bartholomew's, New York, secretary; Mr. Clement Brown, officer of an airline, treasurer. The Rev. Sturgis Riddle is the dean of the cathedral.

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EDITORIALS

Come the Promised Time

IN his column in the New York Herald Tribune recently, Joseph Alsop made this prediction: "We have perhaps three or four years to enjoy ourselves, if we go on with business as usual, politics as usual, and self-delusion, as usual. The joy-ride, one hopes, will be very agreeable. But at the end will come a big bang, or more likely a small self-pitying whisper. And our world, the free world of the West, will then come to an end."

We should resent these words not because they may not be true, but because the facts which prompted Mr. Alsop to write them are such that all of us in some measure stand condemned, by the fact that such a fate can even be spoken of in a world which for the first time has the resources and energy, not only for survival, but abundant life.

For the first time in the history of mankind, men have within their grasp this potential to feed, clothe and house themselves satisfactorily. No longer need they be hungry, ill-housed, scantily clad. Through improved agricultural methods, through mass distribution and communications systems, through modern scientific improvements and the harnessing of atomic energy for constructive purposes, no one in the world need any longer suffer from these age-old insufficiencies.

But also, men have in their grasp the power to destroy this reality—by holding on to and resorting to politics as usual, self-delusion as usual—and war as usual, that last resort of men and nations who have failed, and are afraid to acknowledge failure and keep on trying.

The first half of the 20th century has brought death to some thirty million people of the earth through the direct act of war and death to countless millions of others who have suffered indirectly because of war through disease, pestilence and exposure. And now we are preparing for another war which will involve most of the earth's people.

Let us not stop to think of the fearful destruction and waste of the wealth and physical resources of the earth, which brings still further suffering and impoverishment. Let us think only of the bright future we shall never know if the machines of mass murder are to be unleashed in what may well be a final war. The proposition of our own day is peace and our common enemy is the war which will deny that peace to us and generations to come.

Bertrand Russell, speaking at Columbia recently, said, "The near future must either be much better or much worse than the past. The human race could, here and now, begin a rapid approach to a vastly better world, given one single condition, the removal of mutual distrust between East and West. We must prevent an explosion somehow, trusting that the time gained may bring wisdom."

He also said that the better or worse future will be decided by the whim of a few individuals. What a frightening and almost hopeless thought! Yet how sickeningly true it may turn out to be if the people of the world do not unite their hearts and voices and demand that the decisions which will determine the future of us all shall not be forced either through threat or fear of war. And if we are told that there are some things worse than war, let us be quick to reply "yes, and war brings every one of them."

Peace to be sure doesn't mean just the absence of war, but the presence of justice. It is justice which is concerned with the production of goods, their distribution, ownership and control—and all men living together in unity. Justice and hence peace, does not come in an instant, but by degrees. And it is useless to talk of justice in the abstract; we must see it in operation. In order to have a chance to get on with our chief business of obtaining justice, we need at least the absence of war and war preparations.

We plead with those who will hear to avoid the

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"QUOTES"

PEACE is not just the absence of war. The peace the world wants must be free from fear—the fear of invasion, the fear of subversion, the fear of the knock on the door at midnight. The peace the world wants must be free from want, a peace in which neighbors help each other and together build a better life. The peace the world wants must be a moral peace, so that the spirit of man may be free, and the barriers between the hearts and minds of men may drop away and leave men free to unite in brotherhood.

—DEAN ACHESON
Secretary of State

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final catastrophic failure of war. We plead not for appeasement born of fear, but for honest and open conference and negotiation, long persisted in until understanding comes and a common desire shared to choose life and not death for all peoples.

In particular, at this moment in history, nine representatives from Communist China have arrived in this country to talk. Here words from an editorial in the New York Times will best serve to express our own feelings as the crucial moment arrives. "They will be here, on the basis of announcements to date, to accuse the United States of aggression. But foolish and arrogant words do not in themselves justify war. There is room on this earth for inconsistent social and economic systems to survive, maintain mutually helpful relations and prosper. None but mad men can see in existing circumstances any reason for the slaughter of millions and the destruction of civilization."

To this proposition we would give assent, lending our support to any undertaking, springing from whatever source, which would serve notice on the few who have our fate in their hands that we will not accept war as the best solution of any of the problems that plague the nations. Let us reason together, even when we and they are most unreasonable. Let negotiations continue for years if necessary; any time is short compared to the endlessness of death. Let new men, fresh to the task be brought in if the first ones tire or exhaust their usefulness. Let not the effort be discontinued by reason of fatigue or difficulty. The stakes are too great to permit any such outcome. The proportion is peace, not only for us in our time, but for all men through all time. And the time to start is always now.

We must never believe that any action we may take or any word we may speak, however small, is useless. We should never be beguiled into thinking we are too small to matter. God has a way of choosing and using the weak things of this world to confound the things that are mighty. The future belongs to us and millions like us in every land under the sun, if we have the courage to demand that "war as usual" shall be banished from the earth.

The Subversiveness of the Bill of Rights

BY
RANDOLPH CRUMP MILLER
Professor at Church Divinity School of the Pacific

I HAVE entitled this article "The Subversiveness of the Bill of Rights," because I am not sure today we live in the kind of country which our forefathers envisaged in the Bill of Rights. I am afraid that we have lost faith in the people, which was basic to the thinking of our founders. At the same time, we assume that men are naturally good, which also was doubted by our more realistic founders.

I suppose this is controversial, but this is no emotional appeal. It is simply an attempt to read the signs of the times from a Christian and realistic viewpoint.

Let us begin with a quotation from a Negro American, who prefaced a stirring speech against Communism with these words: "I know that life in these United States can be mighty tough for people who are a little different from the majority —in their skin, color, or the way they worship God, or the way they spell their names."

This is a good introduction to the Bill of Rights, which begins with: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of their grievances."

This and the other articles gave a freedom which was genuine although circumscribed. It did not mean, for example, that in the name of religion a man could break other laws, such as in the practice of polygamy among the Mormons. Freedom of the press was limited by the Sedition Act of 1798, and we still recognize the importance of wartime censorship. But on the whole, we have maintained a high level of freedom of speech, press, and opinion because we have believed in a democracy based upon the will of the people. There has been a faith that the truth will prevail in free and open discussion, and that it cannot be discovered by any other means.

The security of the people against unlawful entry and search, trial by jury, and that wonder-

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ful phrase, "nor be deprived of life, liberty, or property, without due process of law," made it clear that a man is assumed to be innocent until proved guilty.

This, as I see it, is the essence of American democracy, where the rulers are subject to free elections, and the rule of the majority is the law of the land, but where minority rights are always protected.

A New Menace

IN our great land, however, a new menace has arisen. It is frankly materialistic, totalitarian, and opposed to freedom as we understand it. This force of Communism is dangerous to both the American way of life and to Christianity. We should combat it.

But let us see what happens. Instead of approaching this problem in terms of rational action, we allow our emotions to take over. And when these emotions are based on fear and distrust, we begin to lose faith in ourselves, and then our reactions are not those of people who have faith in democratic processes and the free search for truth. We try to regiment ourselves in the very areas where freedom is basic to our way of life. We begin to think of the Bill of Rights as subversive, and we put controls on religion, freedom of speech, the press, and the right of assembly.

In the light of the present climate of opinion, do you recall what Thomas Jefferson said about his University of Virginia? "This institution," he said, "will be based on the illimitable freedom of the human mind. For here we are not afraid to follow the truth wherever it may lead or to tolerate any error, so long as reason is left free to combat it." When we have come to the conclusion that Communism seems to destroy both freedom and truth, then it is our duty to combat it, and I doubt if Communists should be tolerated in any position of public trust.

Let us look at loyalty for a moment. I can do no better than quote from the president of the University of Wisconsin, Edwin Broun Fred: "Loyalty is an enthusiasm, not an obligation. It is a way of life, not a motto . . . Sound loyalty cannot be prescribed like a college course. It must be earned. Valid loyalty cannot be ordered around, like a draftee on a parade ground. It must be desired . . . If ever American peacetime loyalty becomes identified with blind allegiance to the status quo, or with keeping our mouths shut, we are lost, as individuals and as a nation."

This means that when we insist on supplementary oaths, we are denying our faith in the pledge of allegiance to our country which is basic to Christian citizenship. It means that any group can insist on a new oath, and thus the rights guaranteed in the Bill of Rights are jeopardized. It is walking into the trap set by the Communists.

They feared Communism, and rightly, in Germany, too. So they had an oath, which went like this: "I swear: I will keep faith to Volk and Vaterland, honor the constitution and laws, and fulfill my official duties conscientiously, so help me God." That oath is simpler than many required in our country today. No one could reasonably refuse to sign it. But in eight months, instead of the constitution, the following was substituted: "Adolf Hitler, Fuhrer des deutschen Reiches and Volkes." It was an oath of loyalty to a person as leader. The people were done right then, for in the name of Hitler anything could be demanded, including any relationship to Jews. It is not the first oath, but the second, which springs the Communist trap, for by then we have cancelled our civil liberties and are no longer a strong democracy.

It is possible that this is a wrong analysis, and that the sanity of our people will not let this happen. But nation after nation has been saying, "It can't happen here," and it did. Czechoslovakia was a democratic nation modeled after ours, but it fell quickly and easily.

The second trouble with the oath is that it does not catch Communists. It is part of Communist ethics to sign any oath. All the oath did at the University of California was to eliminate loyal Americans who disbelieved in the oath for various reasons. The faculty lost its academic freedom, and no Communists were found. Thus, the oath is not of value for its avowed purpose, and brings with it a denial of the bill of rights and jeopardizes a man's right to "life, liberty, and property without due process of law." Governor Warren made this clear when he said: "We are discharging these people not because they are Communists, not because they are suspected of being Communists, but because they are recalcitrant and won't conform to the orders of this board of regents."

Deny Our Heritage

THE issue of Communism has become an emotional problem, not only at the University of California, but throughout the nation. And in the name of our great and glorious tradition of political and academic freedom, we curtail our freedom without catching Communists. The Bill of Rights is treated as subversive, and we undo the great work of our founding fathers.

This is what worries me. There is nothing in the oath to which I wouldn't gladly assent, but it is the principle of the oath which bothers me. For the oath puts a halter on freedom of speech,

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and becomes a form of thought control; and this makes us all the more susceptible to Communist or other non-democratic forces.

Freedom Needed

CHRISTIANITY says that "you will know the truth and the truth will make you free." It is exactly because of the lack of freedom of thought, of free research and free speech, that we oppose Communism. They have sacrificed the freedom that makes truth possible.

The striving for peace does not come from a straight-jacket, but from a dynamic unity based on mutual trust. The psalmist writes that "Jerusalem is built as a city that is at unity in itself."

Yet one minister was asked for his resignation for speaking against loyalty oaths. We are in an epidemic of emotional reactions, not realizing that each oath carries us beyond the point of mutual trust in each other, to a new form of American Fascism.

Phillips Brooks

WE have forgotten what Christian citizenship really means. Many years ago, as The Witness recently had in "Quotes," Phillips Brooks summarized it for us:

"I plead with you for all that makes strong citizens. First, clear convictions, deep, careful, patient study of the government under which we live, until you not merely believe it is the best in the world, but know why you believe.

"And then a clear conscience, as much ashamed of public as of private sin, as ready to hate and rehate and vote down corruption in the state, in your own party, as you would be in your own store or church; as ready to bring the one as the other to the judgment of the living God.

"And then unselfishness, an earnest and exalted sense that you are for the land, and not alone the land for you.

"And then activity: the readiness to wake and watch and do a citizen's work, untiringly, counting it as base not to vote at an election, not to work against a bad official, or to work for a good one, as it would have been to shirk a battle or a war.

"Such a strong citizenship let there be among us; such knightly doing of our duties on the fields of peace."

Wendell Phillips writes that "eternal vigilance is the price of liberty." "God grants liberty," said Daniel Webster, "only to those who love it, and are always ready to guard and defend it." So we pray, "Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues."

TV or Not TV, That Is the Question

BY
WILLIAM B. SPOFFORD JR.

FOR the past month, so-called experts in child behavior, such as Angelo Patri, have been dulcetly warning me over the radio that my sons are becoming social misfits and pariahs and, secretly, are building up a healthy hatred for me because, so far, we haven't bought a television set.



Since television is obviously here to stay — and since, for the past three weeks, our eldest hasn't reported in for supper until 6:15 p.m. at which time Howdy-Doody or Ollie the Dragon has disappeared from the screen of the neighbor's Capehart—we've been meditating on the experts' "huckstering" advice. Where, exactly, do we stand in respect to this new mechanism which, in one year, did more dollars worth of business than the automobile in its first decade or the radio in its first five years?

The question should be important to Church people because our religion says that healthy family life is the essence of our faith. Is this thing a threat, a boon or simply an amoral invention which our scientific age has thrown our way so that we are forced to make another difficult decision?

Culling some of the literature and research studies on the matter brings forth these points:

Psychologists say that television has an impact which is from three to twenty times as powerful as radio's—which means that the recipient of the impact can get shocked, propagandized or educated three to twenty times more effectively. When you consider the abundance of programs each week in which human beings are graphically stabbed with ice picks, multilated with axes or left to droop on the floor with glasses, smelling suspiciously of almonds (which any "whodunit" fan knows is indicative of strychnine poisoning), just outside the range of their limp hands, the impact seems to have predominantly a "shock" value. Or, as James Miller in The Nation states, in discussing the fifteen vaudeville acts presented weekly: "Even parents who themselves enjoy the scantily clad leg and the off-color gag may reasonably object to their chil-

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dren's intellectual appetites being formed in the atmosphere of the old Palace."

Some educators hint that their charges' grades, this year, are from 25 to 50 per cent lower than last year and attribute the difference largely to television. In those homes in the rapidly-expanding TV belt, the children are, apparently, gluing themselves to the set before, during and after supper until such time as frantic parents can cajole or threaten them into going to bed.

Prof. Dallas W. Smythe, of the University of Illinois' institute of communications, states that primary and secondary schools will have to revise their curricula if children of today are to grow up into reasoning adults. He fears that children may become, as adults, incapable of making decisions for themselves unless the schools orient their pupils toward the real world we inhabit—a real world which is being made misty by the "never-never" land of TV. He also suggests that the schools will have to compensate for the lack of active play in the lives of children whose time free from school is spent in passive TV viewing rather than in outdoor recreation, pursuing a hobby or reading. He hints that the child of the future may be, predominantly, a gigantic optic nerve rather than a muscular quadruped that we now know.

Dr. Edward C. McDonagh, doing some research on TV's effect on the family, presents these facts and sees these social changes:

1. More large families than small ones own television.
2. The families stay home more than before.
3. More visitors are entertained in the home.
4. Fewer sport activities are participated in.
5. Members of the family read less.
6. There is less pleasure driving.
7. The family attends fewer motion pictures.
8. The family is changing into an audience group rather than a social group.

All of which conjures up a picture of family units, each member of which is as pale as the reptiles in the stygian gloom of the Mammoth Cave, sitting quietly, munching popcorn, before the semi-divine figure of Milton Berle. It is pretty difficult to make a fruitful pastoral visit in such an environment.

This thing, apparently, has an insidious psychological effect. At least, whether consciously or unconsciously I know not, during world series week, a heavy percentage of my pastoral calls were in those homes which enabled me to sit calmly on the sofa and watch the Yankees pummel the Phillies into submission. And once, when Tim, the eldest, happened to make one of these visits with me, and sought to ask me a question, I said: "Wait a minute—the Phillies have two men on and nobody out." Of course, I didn't look at him when I said it—I was watching the screen!

The Dogma of the Assumption

BY
WALTER LOWRIE
Formerly Rector at Rome, Italy

THE proclamation of the dogma of the Assumption is dolorous to us because it separates the Church of Rome more than ever from the rest of Christendom and erects one more obstacle to reunion. But the hope of union with Rome has never been so bright that we have cause to sorrow greatly at this new rebuff. And Rome has for a long time past been so thoroughly committed to the principle of the Greater Vehicle that the adoption of this new dogma can cause us no surprise. We cannot even be surprised if before long the Pope decrees that all divine grace comes through the Virgin Mary—as is indicated by the feelers which have been advanced to test public opinion.

The Greater Vehicle (Mahayana) is the term used to describe the prevailing schools of Buddhism which boast of being able to assimilate religious notions of the most various sort (including even Christian elements) which find no support in their Scriptures or in the early traditions. An article of mine which is about to appear in the "Anglican Theological Review" calls attention to the Mahayana tendency in the Church of Rome, without taking into account this latest instance of it.

The Church of Rome, as I have said, is so thoroughly committed to the principle of the Greater Vehicle that we hear no voice of protest against the proclamation of this new dogma, although it is far more ominous than the dogma of the Immaculate Conception, which not long ago provoked serious defections. Yet the dogma of the Immaculate Conception was comparatively innocuous, since it affirms no more than most Americans claim for themselves—that they are born without the taint of original sin.

The proclamation of the dogma of the Assumption will be felt as a galling burden by many men of light and leading who already have cause enough to groan under "the Roman obedience." For "the Assumption of our Lady" is in a category totally different from the Ascension of our Lord. Jesus "was crucified, dead and buried." This is

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a fundamental declaration of the Creed. After that he descended into the abode of departed spirits. That "he rose again from the dead" is an amazing declaration, since "Christ was the first fruits of them that slept." Nothing like it had occurred before in the history of mankind. It is not so amazing that he "ascended into heaven," after appearing occasionally by the space of forty days in a body so etherial that it could pass through closed doors—and could disappear as suddenly as it had appeared until the day when it was seen no more, and the disciples believed that Christ had "ascended into heaven, and sitteth on the right hand of God the Father Almighty, from whence he shall come to judge the quick and the dead." Yet ten days later, on the Day of Pentecost, he was "seen" ("seen by more than five hundred brethren at once," said St. Paul), but seen only as Spirit. On the other hand, the Assumption of the Virgin is an instance of levitation (a word of unholy associations), and the implication is (St. Paul's solemn declaration to the contrary notwithstanding) that flesh and blood can inherit the kingdom of God.

Extremes Meet

BUT Mahayana Buddhism is not the only analogy which illuminates the tendency of Catholicism in the Church of Rome. Extremes meet, and in some of the extremest Calvinistic sects we find an analogy which is equally close. I have in mind the Scottish Covenanters and the so-called United Presbyterians in America. Why they were called "United" was explained to me by one of their ministers when he said that "two parties united to form three sects—taking into account the dissident remnants." The chief peculiarity of these divisive sects (which like the lowest animals propagate only by scision) is the conviction that every individual Church has the duty of enlarging its "witness" continually by prescribing more and more dogmas as the condition of communion. In this way they legislate themselves out of existence. The bigger the "testimony," the smaller the Church. In this respect the Church of Rome seems to allign itself with these excentric sects, in opposition not only to the vague liberalism which would reduce to the vanishing point the area of prescribed dogma, but also to the conservatism of the Orthodox Churches, which cling to the ecumenical creeds of the fourth and fifth centuries, and would have neither more nor less.

I do not mean to imply that the Church of Rome is in danger of legislating itself out of existence—so long as it decrees only what the people want. Mahayana Buddism was strengthened in China by the adoption of the godess of mercy, Kuan-yin, an innovation derived from the Nestorian cult of the Virgin Mary. The people of China and Japan wanted it! And it appears now that a great many people in the Church of Rome want a full-scale godess of mercy, seated, as the pictures represent, on the left hand of God the Father Almighty. I do not recall precisely how many hundreds of bishops, archbishops and cardinals are said to have acclaimed the dogma of the Assumption inside the walls of the Vatican. I remember that the number was impressive. It seemed to be a unanimous acclaim. And it is said that outside, crowding the Piazza di San Pietro, seventy-five thousand people cheered for it, hurrahed for it. The popularity of this doctrine is proved by the immense popularity of the festival, during which one cannot travel with comfort in some parts of Europe. In Germany the traveller learns to dread the name Maria Himmelfahrt. In Italy this festival is called appropriately by a pagan name, Ferie agosto, i.e., sports in honor of Augustus. How could the Pontifex Maximus resist the popular pressure to make this find belief a dogma?

It is to be expected that the formulation of "bigger and better" creeds will proceed now with an accelerated tempo, since the process of production has been vastly simplified by the elimination of the Ecumenical Council. The so-called Vatical Council may well be the last. Its effect as a council was to put an end to all councils. For when it decreed the infallibility of the Pope, it was plausibly reported of Pius IX that he said wittily, "L'Eglise c'est moi." If this was not said, it was cleverly invented (ben trovato, as the Italians say). The dogma of Papal Infallibility looks like a stream-lined tool for the limitless production of dogmas. All may go well so long as the demand exceeds the supply; but overproduction will surely lead to inflation.

Askers

BY

PHILIP H. STEINMETZ
Rector of the Ashfield Parishes

ASKERS are channels. They are the open way through which anything may flow and without which very little does flow. In the flow of love from God to people there have to be askers or there is no channel and much that might happen doesn't.

Often the asker does not know the person who benefits from the request. But the response is none the less forthcoming and effective. For instance, church canvassers do not know the people

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in Africa or China who benefit from Christian missions but their asking maintains the work.

These truths lie back of what we call "intercession" in the Christian Church. God needs us to ask for help for people and causes, to serve as channels of grace, even though we do not know or see the ultimate receivers.

Are you willing to serve as an asker? It means giving some time each day to simple, direct, asking prayers to God for people and causes. It is work which can be done at home, in bed, by old folks or children. It is open to many who cannot do the active manual work of meals and meetings, or who do not get to public services of worship.

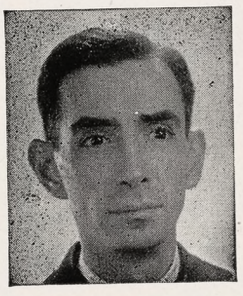
Askers are channels. Will you open one for God's use in reaching needs in the world today?

The Living Liturgy --- A Semantic Note

BY

MASSEY H. SHEPHERD JR.

IN our generation of competitive propaganda and journalese the fine distinction in the meaning of words are rapidly becoming a lost province of knowledge. Especially is this true of the etymological or original meanings attached to words. Liturgical language is a particular victim of this tendency, for it carries along in current usage many archaic words and phrases which have lost their primary connotation. Moveover, the liturgy, like the Bible, is a translated literature and contains many terms for which the English language provides no exact equivalent of the Greek or Latin originals. Most of the clergy have had to explain at one time or another the real meaning of such words as "charity" or "comfortable" or "expedient" as we find them used in our liturgy. We all know that the word "remembrance" is utterly inadequate as a translation of the Greek "anamnesis," but we are hard put to it to find anything better in its place. The great religious word "sacrifice," which literally means to "make sacred," has become so cheapened in popular usage that storekeepers will use it to describe a bargain counter of goods.



There is an Offertory Sentence in our Holy Communion rite which furnishes a good illustration of the problem: "To do good, and to distribute, forget not; for with such sacrifices God is well pleased." My attention was first drawn to this sentence by Dr. Walter Lowrie, who has pointed to the superior translation of the King James Version, which reads "communicate" for "distribute." (See his comments in The Lord's Supper and the Liturgy, Longmans, 1943, pp. 128-29). Our Offertory Sentences, like our Psalter, come from the version of the Great Bible of 1539; and they were not changed by the 1662 revisers of the Prayer Book, as were the Epistles and Gospels, to conform to the King James or Authorized Version of 1611. It is interesting to note that the Scottish Prayer Book since 1637 has adopted the King James translation, and so also did Bishop Seabury's Communion Office, which he published for use in Connecticut in 1786: "To do good, and to communicate, forget not, etc."

The word "distribute" is, as Dr. Lowrie says, a "heartless word." It does not carry the idea of sharing in fellowship and mutual love. A man may distribute of his possessions and wealth from compulsion or a sense of duty or even from a motive of enlightened self-interest, but not necessarily from a desire to promote communion with his fellows. To distribute is to scatter abroad. It is to treat individuals as separate objects of benefits. It suggests the secularistic viewpoint of



BISHOP ANGUS DUN presented a report on the difficult subject of the use of atomic bombs and other weapons of mass destruction at the final biennial meeting of the Federal Council of Churches

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share-the-wealth panaceas. On the other hand, the word "communicate" when used in the context of the Communion Offertory can also lead to misunderstanding—another example of the way we tend to reduce the richness of meaning in words. To many people it would suggest only the idea of making their communion, i.e., receiving the Sacrament. I notice that the Revised Standard Version translates: "Do not neglect to do good and to share what you have." This is banal, but it is nearer to the original meaning.

We have to study the whole context of the passage in Hebrews 13:15-16. The author of the epistle is speaking of the two facets of Christian sacrifice: worship and charity. The Eucharist is both the means of our offering of thanksgiving and of our fellowship with one another in mutual sharing. It is the same picture given us in the Book of Acts (2:42) of the corporate life and worship of the apostolic company in those first days after Pentecost: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The word "fellowship" in this passage is exactly the same word in the original Greek as our Offertory Sentence word for "distribute" or "communicate." For a Christian to communicate means not merely to share in the gifts of Christ's presence in the sacramental elements, but to share also with other men in the gifts of God's material creation. The Eucharist is itself rooted in a principle of share-the-wealth. But it goes beyond a mere distribution to the neediest according to their need. It is a real communication, the establishment of fellowship in the basic elements of existence, both material and spiritual. Through the Eucharist we are pledged to the work of reconciliation, not only between ourselves and our holy God but between ourselves and all of God's earthly creatures. Unless the Offertory gifts are presented with both these intentions they cannot be sacrifices with which "God is well pleased."

You Can Slip

BY

WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln

IT is not unusual to meet an inactive church person who will tell you that he used to be active in church. Perhaps he sang in a boys' choir or was an acolyte. Sometimes it is a woman who was active in some parish, even to the extent of teaching a Church school class or working on the altar guild. Yet now these people hardly ever attend church and seem to have slight concern with the Christian religion.

One wonders how this can be. It is hard to see how a person who has ever really once known and felt the grace of God, and the wonder of the Christian faith, and the power of Christ can ever completely lose his interest in religion. Sometimes we are tempted to question how real the conviction was in the first place. And yet it is possible, apparently, for a really faithful church person to lose interest. It may be because of some unhappy experience, or maybe because of some disillusionment, or some strong temptation unresisted, or because of weariness, or maybe because of breaking the habit of church attendance. There are many possible reasons.

In any case it should make us stop and think. We may say that it can't happen to us—that we know we will always be faithful, come what may. Such over-confidence is dangerous. We need continually to depend on God's help, and to keep close to the church by regular attendance. Of great importance is a truly religious attitude in which we seek first the welfare of the church, and the glory of God, instead of our own selfish notions. We, too, can slip. The scriptural warning is always timely: Let him that thinketh he standeth take heed lest he fall.

OFFICIAL ACTION

THE COUNCIL OF CHURCHES of New Brunswick, N. J. recently started a campaign to make Christmas, and other religious festivals, less commercial. About a year ago an editorial in The Witness told the story of a Churchwoman's gift designed to that end. She made a gift to her rector to use at his discretion. She then sent notes to those she had remembered with gifts in other years, telling them she had made this thank offering for their friendship.

This story, together with the results of the gift told by Bishop Hines of Texas, is now in a leaflet.

We suggest that rectors enclose this leaflet in parish bulletins sometime during Advent, giving parishioners an opportunity to make a similar gift, thus furthering the effort to

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THE WITNESS **Tunkhannock, Pa.**

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Give Some of These Books For Christmas

Each of these volumes is attractively printed, cloth-bound and of permanent value — a most welcome addition to the Library of any clergyman or layman interested in the history of the Church. Order from your Book Store or address the Society as above.

No. 32. BRITISH HUMANITARIANISM: ESSAYS HONORING FRANK J. KLINGBERG, edited by Samuel C. McCulloch.

"These ten essays by ten professional historians, former doctoral students of Professor Klingberg, illuminate the work of the Anglican Church, through the Society for the Propagation of the Gospel in Foreign Parts (commonly called the S.P.G.), as the motivating power in the growth of British humanitarianism. This volume is a striking corrective of that school of historians which ignores religion and the Church in their historiography."—**Dr. Walter H. Stowe.** **$4.00**

●

No. 29. A BISHOP OF THE GREAT PLAINS, by George Allen Beecher.

"Bishop George Allen Beecher of Western Nebraska was one of the episcopal giants of the generation just behind us (he retired in 1943; was consecrated in 1910) . . . Here is a man who is pleasingly unconscious of his greatness. Not all great bishops and other ecclesiastics are so, judging from their autobiographies. Bishop Beecher was a missionary of apostolic stature, and was a delightful person as well. There is a frank, wide-open humor in him that well befits a bishop of the wide-open spaces. Churchmen of Nebraska will greatly relish this book; but I hope it will find a wide non-Nebraska reading public as well . . ."—**Dr. Carroll Simcox in The Living Church.** **$3.00**

●

No. 28. THE PROVINCE OF THE PACIFIC, by Louis Childs Sanford.

"This is an accurate account of the development of the Episcopal Church in the West by the one best qualified to write in terms of the province, of which he was president for many years. Following a brilliant essay ["Provinces: Ancient and Modern"] by Bishop Parsons, there is the story of the way in which the Church in the West was organized . . . Because of the large geographical area and the circumstances of Church life in the West, the Province of the Pacific has had a significant influence . . . and has attempted to increase the prestige of the provincial system . . ."—**Dr. Randolph Crump Miller in "The Churchman."** **$3.00**

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"The volume on the early history of the Church in Delaware is excellent. I read every word of it at once upon its arrival. Congratulations for another worthy publication."—**Dr. Massey H. Shepherd, Jr., Professor of Church History, Episcopal Theological School, Cambridge, Mass.** **$3.00**

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No. 22. QUARTER OF A MILLENNIUM, TRINITY CHURCH IN THE CITY OF NEW YORK: 1697-1947, edited by E. Clowes Chorley.

"This is the history, covering a period of two hundred and fifty years, of a parish which the Bishop of London described in the anniversary sermon as being 'unique throughout the whole of Christendom.' In a very real sense this statement would seem to be borne out by the account given of its life and accomplishments during its quarter millennium."—**Dr. G. MacLaren Brydon, William & Mary Quarterly.** **$3.00**

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No. 16. A HISTORY OF THE DIOCESE OF ALBANY, by George E. DeMille.

"This excellent and well-documented monograph covers the work of the Church of England and the Episcopal Church in the area surrounding Albany. . . . When they are as well done as this one, they merit the attention of the general student. . . ." —**Dr. William Wilson Manross, in Church History.** **$2.50**

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"The Church Historical Society has once again given us a really valuable volume. Let it be said right off that it is such. Conducted throughout on a high plane, with adequate scholarship, sweet reasonableness, and here and there rising to genuine heights of fervor in presenting evangelical truths, this book should be widely read and pondered."—**Holy Cross Magazine.** **$3.00**

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No. 12. THE CATHOLIC MOVEMENT IN THE AMERICAN EPISCOPAL CHURCH, by George E. DeMille.

A new revised, and enlarged edition of the standard work on the subject.

"A more fair-minded and judicious history of this very controversial question could not be written . . . He gives lively—and by no means hagiographic—pictures of such leaders as Seabury, Hobart, Doane, Whittingham and John Henry Hopkins. Taking the whole record into account . . . it does not appear to the author, or to this reviewer, that the 'Catholic movement' is a Romeward movement or likely to become one."—**The Christian Century, the leading Protestant journal.** **$3.00**

A Christmas Suggestion

An annual subscription to THE HISTORICAL MAGAZINE OF THE EPISCOPAL CHURCH at $4 is also a gift that will be deeply appreciated throughout the year. Address 5 Paterson St., New Brunswick, N. J.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Church and State in England. By Cyril Garbett. Macmillan. $3.00.

The Archbishop of York has written a wonderfully fine exposition of the meaning of the Church of England, in its long historical setting, and in its significance for personal religious living. In this volume, he deals with the basic question of the relations between church and state in England, with the Royal Supremacy which succeeded the Papal Supremacy, and finally, the Supremacy of Parliament which succeeded that of the King. Chapter V deals with church and state in the 20th century, and the actual problems facing the Church of England today. These questions are dealt with in the remaining chapters of the book, The Establishment, Disestablishment or Reform? Church Reform in the Past, The Appointment of Bishops, The Revision of the Prayer Book, The Revision of Canon Law, The Reform of the Church Courts, The Reform of the Parochial System, The Churchman as Citizen, Epilogue: For What Purpose?

The book is the most interesting and penetrating study of the Church of England to appear since Dean Inge's book of about 20 years ago.

A Life of Jesus. By Edgar J. Goodspeed. Harper, $3.00.

Every book Professor Goodspeed writes is interesting, well written, and illuminating. What surprises us about this one is its conservatism. He takes the Gospel of Mark almost as it stands, with no attention to the past thirty years of "tradition criticism," and with the same "social gospel" presuppositions that were current thirty and forty years ago. There is almost no recognition of the very pronounced theological character of the Gospel of Mark. In fact the book might have been written long ago, in the great days of the Burton-Goodspeed-Mathews triumvirate at the University of Chicago. That is its virtue—and its limitation.

The Legacy of Maimonides. By Ben Zion Bokser. Philosophical Library. $3.75.

A "popular" book on one of the greatest minds in Jewish history. Maimonides was great as an exegete, as a philosopher, as a moralist, and as a spiritual guide.

Render to God. By J. Spencer Kennard Jr. Oxford. $3.00.

This is an immensely learned little book, the product of many years of research, and setting forth conclusions which all students in the New Testament must take seriously. Dr. Kennard holds that our Lord did encourage non-payment of the Roman tribute, that he did look upon himself as the Messiah (in the political sense), and that he did threaten the security of the Roman occupation in Palestine. The book is well-illustrated with photographs of coins and of the wonderful Tiberius cameo at Vienna.

How to Read and Enjoy the Psalms. By Maurice Clarke. Wilcox and Follett. $1.25.

An elementary guide, full of illustrative material, and leading to the intermeaning of the Psalter.

East and West. By Mary Burt Messer. Philosophical Library. $3.00.

A Christian Scientist's reply to the Communist Manifesto—an interesting and curious work.

All Reviews are by Dr. Grant unless otherwise indicated.

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THE PRESS

Edited by
GEORGE MacMURRAY

INTERESTING FEMALE FIGURES:—Any male this side of 90, like the late Justice Oliver Wendell Holmes, is interested in female figures. Those who argue "ad nauseum" against the ladies on vestries, or as delegates to diocesan conventions, not to mention the General Convention, should ponder these figures.

Women today hold 70 per cent of all national wealth; 80 per cent of life insurance benefits; 65 per cent of all savings accounts; 48 per cent of all railroad stocks; 44 per cent of all real estate titles; 54 per cent of the preferred stock in 39 leading corporations—and purchase 85 per cent of all merchandise sold. — North Carolina Churchman

A VOTE OF CONFIDENCE:—The Living Church writing on the every member canvass states that at canvass time the churchman has an opportunity to vote for or against the Church. Our contemporary's premise may not be absolutely true, but both parishes and dioceses which are falling behind in their obligation might well give serious thought to these words.

An adequate pledge on the black side of the envelope is the best possible vote of confidence in your parish; an adequate pledge on the red side is a vote of confidence in your diocese and the general Church. An inadequate pledge, or none at all, on either or both sides, is in effect a vote of "no confidence" in this annual Church-wide plebiscite.

NOT WOMEN'S WORK ONLY:—In popular thinking the religious training of children in the home rests with mother. This we know is not true. It is good to see this myth challenged in cold type. The Canadian Churchman makes father's responsibility clear. It is the privilege and I believe the responsibility of the father in the Christian home to establish the practice of family worship. It should be possible for every father, at the beginning or the end of each day, to gather his family about him for a brief period during which the Bible is read and prayers are offered.

ADEQUATELY STATED:—Since the Pope proclaimed the assumption of the Virgin Mary as "required belief" there has been much written. Even the secular press did a bit. "Life" gave it a big play. Interesting to us as PE's is the tribute given by the Presbyterians to the statement of the Archbishops of Canterbury and York. "The United Presbyterian" says that the announcement of the Archbishops states the cause for Protestantism completely, comprehensively, and accurately that comment is unnecessary.

Just in case you missed the Archbishops' announcements we quote: "The Church of England renders honor and reverence to the Mother of our Lord Jesus Christ. But there is not the smallest evidence in the scripture or in the teachings of the early Church of belief in the doctrine of her bodily assumption. We profoundly regret that the Roman Catholic Church has chosen by this act to increase dogmatic differences in Christendom and has thereby gravely injured the growth of understanding between Christians."

A RELIGIOUS DAILY:—In Kansas City, Missouri, an eight page Roman Catholic daily, The Sun Herald, began publication early in October. One of its first editorials made suggestions as to how the quarter-of-a-billion dollar Ford Foundation might spend some of its money. Among the suggestions were immediate study and speedy answers to these: how to get our surplus food to starving people all over the world; where to find new homes for millions of people in Italy, Japan and other over-populated countries; how to reach the Russian people themselves and what to tell them when we do establish contact.

TRANSITION:—The Federal Council Bulletin after 33 years of service will cease publication with the December issue. A new publication will replace it under the National Council of the Churches of Christ in the U. S. A. The name for the new magazine has not been chosen.

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NEWS OF CHURCHES OVERSEAS

INTERCOMMUNION REPORT BEWILDERS BRITISH

A report on proposals for intercommunion between the Church of England and the Free Churches has caused bewilderment in England. Based on four years of study by a joint commission, the report runs counter to principles tenaciously held by one or more groups. Acceptance of the episcopate appears to be the stumbling block to Protestant leaders. Yet the strong Anglo-Catholic group inside the Church of England are uncompromising on the issue.

GERMAN SYNOD HITS REARMAMENT

A resolution denouncing German rearmament and urging Christians to "continue their efforts toward peace in faith" was adopted by the synod of the Evangelical Church in the Rhineland, meeting at Velbert, Nov. 24. It declared that rearmament would hinder Germans "in fulfilling necessary social tasks, promote the resurgence of nationalistic trends, and turn eastern and western Germany into two hostile camps, with the danger of leading to war."

TITO NEGOTIATING WITH VATICAN

Negotiations have been initiated in Rome by Marshal Tito for an agreement between the Vatican and Yugoslavia, according to the Rome reporter of the Christian Science Monitor. Terms provide for the prompt release of Archbishop Stepinac and other imprisoned priests, the restoration of religious instruction in the public schools, permission for R. C. papers to resume publication, government grants for building R. C. schools, and the reestablishmet of direct contact between Yugoslav bishops and the Vatican. In return the Vatican is to discontinue "h o s t i l e propaganda" against Yugoslavia, and the clergy are to cooperate in social and economic programs.

Later, one of the two Yugoslav priests who was said to be in Rome to carry forward the negotiations, the Rev. Joseph Maric, professor at Zagreb University in Croatia denied that he was there for such a purpose.

ANGLICAN ASSEMBLY MEETS IN LONDON

The assembly of the Church of England met Nov. 14 in its restored legislative home, the circular hall in Church House, Westminster, bombed during the war. The original hall, opened in 1940, received a direct bomb hit that same year. During the war the assembly met elsewhere since the government used most of Church House as a meeting place for parliament.

CANADIAN CHURCHES URGE REFORMS

The Canadian Council of Churches, meeting the last week of November at Toronto, expressed concern over "the increasing consumption of alcoholic beverages"; urged that sex education be made available to youth under proper auspices; urged members to combat the flood of "obnoxious pornographic books" in the country's bookstores. Attention was also called to widespread gambling, with the resolution stating that "there is no room or place for gambling rackets in Canada, whether domestic or imported."

● ADDRESS CHANGE

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

VIDA D. SCUDDER
Churchwoman of Wellesley, Mass.

Alas, that in refusing visas to many wishing to attend the Sheffield Conference on Peace, the British government, which I have always regarded as our best (secular) hope, should have adopted the chief method of the nation they suspect and oppose. Such poisonous contagion is the device of our adversary, the Devil. I am very pleased to have sponsored the Sheffield meeting.

HYATT HOWE WAGGONER
Prof. at Kansas City University

Thanks for the splendid statement, "Common Idolatries" by E. A. Callanan Jr. (Nov. 16). This seems to me the sort of thing we need to be told, and told, and told again. If we are not being told it from very many pulpits, must we not conclude that the Warden Joneses described by Mr. Callanan are actually in the majority in many parishes? And if that is so, what are we to conclude about the way the Church is fulfilling its mission?

REGINALD G. ROBSON
Rector, Christ Church, Las Vegas, Nev.

For the protection of the clergy, I wish to make a correction in the letter of the Rev. Raymond K. Kiebs to The Witness (Nov. 16), regarding one Robert Westfall. The story of this man did include a wife and child. But I have, I hope, rescued the alleged wife and child and have them in a Christian environment. Westfall escaped us in his two and one-half day stay in Las Vegas, but not before marrying some woman during that time, who took steps to have the marriage annulled but she, too vanished. So the man may be now on his own or with a wife. Anyway I join with the Rev. Ray Riebs in warning all the clergy to beware of this man. He is a very smooth individual besides being an alcoholic.

R. LOUISE TRAVOUS
Churchwoman of Edwardsville, Ill.

The Rev. Philip H. Steinmetz writes in your issue of November 23: "Our knowledge of God is a gift. We could not and our ancestors did not seek and find him. He came to us in a series of events we call the Incarnation..." Certainly our knowledge of God is a gift. A gift from the Jews, after a long and difficult seeking. Going back far enough, even to Noah, we might find our ancestors among them. Any faith that has held firmly to the one God, with few divisions among them, for years that mount into the thousands, requiring no go-between as intercessor nor for clearer understanding, should have full, unquestioned credit for the greatest discovery man has ever made. Up to this point Mr. Steinmetz's "Give and Take" is excellent, a new thought soundly and persuasively presented.

ELDRED JOHNSTON
Rector of St. Mark's, Dayton, Ohio

In reading St. John's Gospel the other day I was struck as never before with the significance of our Lord's statement to the Samaritan woman: "Salvation is from the Jews." It seems one of the strangest twists of history how this people which should never lose our respect for having furnished the matrix of our religion has in many Christian countries become the subject of ridicule and discrimination. Also consider that in the recent official acceptance of the dogma of the "Assumption," the Roman Church has elevated a Jewess to a position far above that of any Christian woman in history.

WILLIAM H. BORCHERT
Layman of Moorhead, Minn.

I sure enjoy The Witness, your editorial policy and stand on present day problems of national and international importance. It takes courage in these times.

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The Rev. Roscoe T. Foust, Rector, and Dr. Henry A. Atkinson, General Secretary of the Church Peace Union present the United Nations Flag as a symbol of hope

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★

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STORY OF THE WEEK

Council Requests Missionaries To Withdraw From China

December 5-7 Meeting Receives Reports From Various Department Heads

BY
ANDREW M. VAN DYKE

★ The reports of Bishop Bentley and Bishop Mitchell for the overseas department brought the most discussion at the meeting of the National Council at Seabury House on December 6-7. Members had listened the previous night to Mr. Gillson, former treasurer for the Church in China, tell of the condition of missionaries there. The Council concurred in the action that Bishop Bentley had taken, in writing the twenty-three American missionaries still in China that they should return unless they were requested by their bishops to remain. This was done because of reports that their presence imperilled Chinese churchmen since the government of China now considers all Americans as spies. Bishop Bentley explained that previously the policy had been to leave the decision to the individual missionary whether to stay or come home, but he thought this new statement would remove any embarrassment that anyone was "running out."

Okinawa

A thoroughgoing report was made on the mission to Okinawa. Bishop Bentley told of how the area committee for Okinawa of the Foreign Missions Conference had requested that the two priests appointed by the Council for this work go as representatives of the Conference, losing their denominational identity, and that the role of the Episcopal Church would be to contribute to their salaries to the Conference, which would in turn pay them. Bishop Nash kept at the question of why at General Convention it was said that our Church would have the northern part of Okinawa, and the Methodists the south. Bishop Mitchell said that the overseas department had never heard of it before General Convention, and "It was just in the air and landed in San Francisco." Explanation was made that it was the Okinawa area committee that had given the impression that such was to be the case to the director of the overseas department, who in turn had passed it on to the committee on program and budget. It was further explained that the two appointees to the field were now in Honolulu completing their instruction in the Japanese language, and that the House of Bishops in January would be asked to put Okinawa under the jurisdiction of one of the bishops in the Pacific area. That being done, that bishop and the missionaries would survey Okinawa and set up a mission. Bishop Hobson said that if he were an Okinawan he could be confused by this. He thought that such a person might wonder whether he was being asked to belong to a Church which was across the sea, or to belong to Jesus Christ. He pleaded that there should be a unity of those who are trying to carry the gospel to people, and even though division into areas might make for comity, it would not make the sense of the unity of the gospel. Mrs. Harper Sibley said that she thought that twenty-two groups of Christians in Okinawa had asked for a mission which would stem from one source. The answer to that was that it had been true originally, but that this group solidarity was broken. Bishop Whittemore approved the present plan, but suggested that when new fields are to be opened the matter should be thrashed out by the Council before General Convention. The Presiding Bishop ended the discussion by saying that since there were 500,000 Okinawans, and only two Methodist and one Baptist missionaries there, he felt our mission would not make for competition.

The overseas department also asked that the retirement age for women workers be raised from 63 to 65 in order to conform with social security regulations. In addition they joined with the home department in receiving approval that appointments for one year could be made for women workers in the field after age 65 until 67, and for men workers after 68 until 72 by the directors of the departments after consultation with the bishops involved, without consent of the Council.

Ecumenical Movement

Two speakers from outside the Council were presented, the Rev. W. A. Visser 't Hooft and Mr. William B. Givens. The former was introduced by Presiding Bishop Sherrill as the "mainspring of the whole World Council of Churches Movement." In his talk he expressed gratitude to the Episcopal Church because forty years ago the initiative for

(Continued on Page Six)

EPISCOPAL CHURCH NEWS

WILLIAM MERRILL IS HONORED

★ A luncheon held at the Hotel New Yorker, New York, brought together members of the clergy and laity of the Protestant, Roman Catholic and Jewish faiths, and representatives of several Eastern religions, to pay tribute to the Rev. Dr. William P. Merrill and Dr. Harry N. Holmes. The occasion was the annual meeting of the World Alliance for International Friendship Through Religion, and 100 members and friends of the organization were present.

Dr. Merrill, formerly president of The Church Peace Union for 30 years, voiced his appreciation of those who were now keeping alive the basic ideals of both the parent organization and its branch, the World Alliance. He called in his address for increased mutual appreciation among the followers of all faiths; a true spirit of cooperation, he believed, would be the natural outcome of concerted interfaith work toward a definite goal, such as world peace.



Dr. William Pierson Merrill, formerly president of The Church Peace Union for 30 years, recently honored at the annual meeting of the World Alliance

Dr. Holmes, who as field secretary of the World Alliance for many years helped to extend its work to all countries, urged that we unremittingly continue our efforts to mobilize the spiritual and moral forces of religion to remove the scourge of war. That mandate is timeless and eternal. "Whatever happens in the life of the World Alliance," Dr. Holmes said, "it must never lose that mandate. It is God's will that men abolish war and live in peace. The work toward that objective must go on no matter what the world climate is at any given moment. The fullest glory of achievement is found not in the beginning of an enterprise but in carrying on persistently toward the end. We must never forget that to the man of religion nothing is impossible that ought to be."

The luncheon, followed by a business meeting of the American Council at which Dr. Walter D. Head gave his annual report and officers were elected for the coming year, was of particular significance in that it linked this mid-century with the past. Both Dr. Merrill and Dr. Arthur J. Brown, present at this gathering, are charter members of The Church Peace Union board of trustees and helped to organize the World Alliance in 1914. The span of years had convinced both veteran members that our efforts to establish international peace by stimulating brotherhood and mutual religious understanding throughout the world is of greater importance today than ever before.

A PLEASURE TO FAST

★ The bulletin of the diocese of West Missouri encouraged people to fast by printing a picture of a lobster under the list of fasting days. Most people, presumably, are willing to forego hamburger for a broiled live lobster.

THE PICTURE ON THE COVER

★ On United Nations Sunday a side altar was set apart at the Church of the Ascension, New York, as a United Nations Shrine. The cover picture shows Rector Roscoe T. Foust, Witness editor, and Dr. Henry A. Atkinson, general secretary of the Church Peace Union, with the U.N. flag, which is on a standard on the Epistle side of the altar. The Church flag is on the Gospel side. Forming an arch down the aisle, on the pillars and the walls, are the sixty flags of the present members of the United Nations. Most of them were given as memorials by members of the parish. Dr. Foust says that "most people seem to like the idea and it dramatizes the one-world idea very effectively."

Dr. Atkinson was the preacher at the dedication service, speaking extemporaneously, but the article which appears elsewhere in this number is the substance of his address.

SHERMAN JOHNSON TO PACIFIC

★The Rev. Sherman Johnson has accepted election as dean of the Church Divinity School of the Pacific effective July 1, 1951 it has been announced by Bishop Robert B. Gooden of the board of trustees. He will succeed Bishop Henry H. Shires, suffragan of California. Since 1940, Johnson has been professor of the history and interpretation of the New Testament at the Episcopal Theological School, and before that taught at Seabury-Western and Nashotah.

The Church Divinity School of the Pacific, now overcrowded and forced to deny admittance to qualified students, is ready for a great period of expansion. For fifteen years under Dean

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Shires, new buildings were built or purchased, and now there is immediate need for additional buildings and faculty members. The school is fully accredited by the American Association of Theological Schools and has a faculty of nationally known writers and teachers.

COLLEGE STUDENTS HAVE MEETING

★ The diocese of New York held its first intercollegiate conference of Canterbury Clubs at Seabury House in November. Meeting for dinner, the forty-one delegates and campus chaplains, representing Barnard College, Bennett Junior College, Columbia University, Hunter College, New Paltz State Teachers College, New York University, Sarah Lawrence College, and Vassar College, were welcomed by the Rev. Norman Spicer, diocesan chaplain to college students. In the keynote address, the Rev. James A. Pike, chaplain of Columbia University, considered the place of the Canterbury Club on the campus. He emphasized the need for Episcopal students to establish a witness to their faith on the campus, to be willing and able to share their faith with students of other denominations, to work as actively in interfaith organizations as in their own groups, and to encourage a strong stand among all the Christian groups on the campus. Pike cited the catholicism, liberalism, evangelism, and open-mindedness of the Episcopal Church as an aid to its communicants on the campus in reaffirming their own faith and as a means of reaching students not committed to a faith. "We cannot keep separate and we cannot provide an incubator for ourselves; rather we must use our faith as the center which we can bring to others and bring others into."

Mrs. Reinhold Niebuhr, professor of religion at Barnard College, led the service of preparation for Holy Communion.

On Saturday morning, a presentation by Miss Mary Elizabeth Ockenden of the division of college work of the National Council, of the ideas behind the National Episcopal students convention to be held at Cranbrook, Michigan, during the Christmas holidays, was followed by a lively discussion of the proposed constitution for the national Episcopal student movement, led by a panel of leaders including Mr. Spicer, Mrs. Niebuhr, Miss Ockenden, the Rev. Owen Thomas, chaplain at Sarah Lawrence, and Miss Katharine Duffield, provincial secretary for college work.

College work clergymen present besides Chaplains Spicer, Pike and Thomas, were the Rev. Messers William J. Chase, Darby W. Betts, Paul Moore, Robert E. Terwilliger, and J. Marshall Wilson. Miss Adelaide Simpson attended as faculty adviser to the Hunter College Canterbury Club.

CHURCH SCHOOL IS DAMAGED

★ St. John Baptist School, Mendham, N. J., suffered considerable damage in the severe storm of November 25th. About twenty trees were uprooted, but the worst damage was the loss of many tiles from the roof, which will cost about $3,000 to replace. The staff have done considerable work in straightening the trees that were not too far gone, by means of block and tackle and wiring them to stakes. The total damage is estimated at $5,000.

INSTALLATION OF BISHOP GRAY

★ Bishop Walter Gray will be installed as the eighth bishop of Connecticut at Christ Church Cathedral, Hartford, January 30th. Following this service, and a reception, a special convention will be held to elect a suffragan bishop.



The speakers' table at the 1950 Annual Meeting of the World Alliance at the Hotel New Yorker, New York. (l. to r.): Dean Thomas Clark Pollock, Dr. Kathleen MacArthur, Dean Lynn Harold Hough, Father George B. Ford, Bishop Herbert Welsh, Mrs. Constance Sporborg, Dr. Merrill, Dr. Walter B. Head, president of the American Council of the World Alliance (at the microphone), Dr. Harry N. Holmes, Rabbi William Rosenblum, Miss Dorothy McConnell, Dr. Chid Meng, Swami Nikhelananda, Miss Rhode McCulloch, Dr. Atkinson

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National Council . . .

(Continued from Page Three)

the Faith and Order meetings came from it, and to this the World Council owes its birth. In addition, the role played in aid to other Churches in recent years has been great, and this has added much to the ecumenical movement. The Episcopal Church, he said, has not earmarked its funds for Church World Service to the point of immobilization of these monies as have many other Churches. The World Council of Churches when inaugurated at Amsterdam had to spend so much time on organization that it did not say very well what it was all about. In the statement from the meeting at Toronto last summer entitled "The Church, the Churches and the World Council of Churches," the matter was clarified. In this is shown that there is no preconceived idea of Church unity, or that membership in the World Council means that the members accept all others as being "true and full" churches, yet the World Council has the essential of Christian Unity foremost—it is not a cooperative endeavor like the National Council of Churches. It is a beginning and not an end, for the end envisaged is that "all may be one." The speaker went on to say that the Churches had hoped that they would have time after the war to achieve a degree of unity free from political tensions. Such has not been the case. But he emphasized that in the World Council, western and eastern Christians have been brought together, and we must pray that it continues. Too many in the west want to write off eastern Churches. But in the eastern Churches, in spite of or because of pressures, there is a real revival that cannot be pointed out any place in the west, he continued. The Church has not died out in Russia, contrary to Marxist theory. There is little importance to be given to what happens on the top level in Church and government, it is what really is going on in local churches that matters.

Church Foundation

Mr. Givens spoke of the Episcopal Church Foundation, of which he is chairman of the executive committee. They are endeavoring to build an organization that will have lists of those who might be able to give large amounts of money. Then they will be able to make donations to the work of the Church. Bishop Sherrill said that the projects which should be supported would be determined by the wishes of donors, and by exposing the committee to the wide interests and needs of the Church, and then letting them made their decision. He expressed the hope that the Foundation would soon make a gift so that it could be shown that it was functioning.

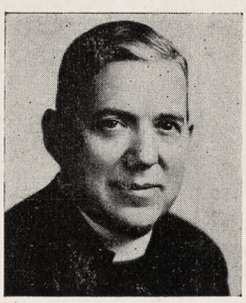
Religious Education

The Rev. John Reuss reported for the department of Christian Education. He expressed the appreciation for the department for the long and splendid service of Bishop Dun as its chairman, and announced that because of Bishop Dun's retirement from the Council, Bishop Nash had been elected as new chairman. The latest adult study course on the hymns of the Church will be ready the first of January. The third in the series of the Church's teaching, "The Faith of the Church," has been approved in manuscript by twenty-five theologians, and without difference of opinion on its major content. This revealed, he said, that this work is a unifying act, as well as educational, in the Church.

The leadership training division, Heuss stated, will by June have had about 2000 priests, one-half the House of Bishops, and all diocesan directors of religious education, at the College of Preachers for its training. There are also plans for bringing in parish directors, and in late May, June and July conferences will be held across the nation for men and women on the department's program. Beginning about January 15th a team with a station wagon and truck will set up workshops in the diocese of Louisiana, and then proceed to other dioceses for stays of from two to five weeks in each. In a year eight to ten dioceses should be visited, and if the program works another team will be activated in 1952.

Promotion Department

Bishop Hobson, in reporting for the promotion department, told of material being prepared for laymen to enable them to speak on fund raising for the Seminaries. He said that film prepared and in process would be self-liquidating; also that the person who was to underwrite "Great Scenes from Great Plays" was now in government service and had withdrawn his offer. There was also discussion of establishing an official publishing house, with a committee







IN THE NEWS: Bishop Dagwell of Oregon urges prayers for peace; Mary van Kleeck joins group of Church people in urging Premier Attlee to push his announced objectives; Professor Sherman Johnson of Cambridge to become the Dean of the Church Divinity School of the Pacific

appointed to study the matter further.

Mr. Robert Jordon, executive head of the department, was in a penitent mood in speaking on the laymen's training program. On the diocesan level, he said, there has been general approval but in parishes many lay speakers have not been successful. On the 6th a number of laymen and instructors met to discuss the mistakes that had been made and to seek corrections for next year. Canvass material for the fall of 1951 will be prepared in the spring to allow ample time for training conferences.

Social Action

Bishop Keeler presented a document for the department of Christian social relations on the difficulties that the department has in taking positions on political and legislative action. It recommended that the Council study its proposals for developing a total policy on social action, and be ready at the February meeting to discuss and vote on them. The proposals suggested that resolutions in this area presented by individuals, groups, or initiated by the department should be sent before Council meeting to all members, together with adequate information concerning them, and that time be allotted on the agenda for discussion. When the Council has acted on a matter, it shall also direct the manner in which its action shall be implemented.

The Rev. John Higgins read the portion of the message of the National Council of Churches dealing with "The Present Crisis," and the department received approval of the Council to commend the whole message. Almon Pepper explained how the department would present to the House of Bishops, meeting in January, the urban work of the Church with its paper on "The Church's Mission in Urban and Industrial Areas," and the World Council's pamphlet on "Evangelization of Modern Man in Mass Society."

Bishop Hart reported for the armed forces division, stressing that Church people in camp areas need to recognize their responsibilities to the men in the service. The much-debated matter of a suffragan bishop for the armed forces came up but the matter was shelved pending action by the House of Bishops next month.

The Rev. Roger Blanchard, head of college work, told of successful conference and of plans for a conference over the holidays to launch a national student movement.

The Presiding Bishop received an ovation for his election as president of the newly formed National Council of Churches, with Bishop Sterrett of Bethlehem, one of the delegates at the Cleveland conference giving a complete and humorously slanted description of the meeting.

On the closing day a formula was introduced and approved whereby heads of departments and other executives at 281 will receive salary increases. The 5% cost-of-living increase of a year or so ago was eliminated. Instead clergy at headquarters were voted a house allowance not to exceed one-sixth of their salary; lay executives are to have an increase of one-sixth of their salary. Staff workers at 281 were not included at this time since they had previously been voted increases, which of course still stand.

DOM GREGORY DIX IN WASHINGTON

★ More than 500 persons heard Dom Gregory Dix, prior of Nashdom Abbey, England, discuss the development of the liturgy at a conference held at the Ascension and Saint Agnes, Washington, D. C., sponsored by the Washington - Richmond branch of the American Church Union. In addition to two addresses by Dom Gregory there was a business meeting at which the Rev. Albert J. Dubose, executive director of the Union, spoke on the program of the organization.



Dr. Henry A. Atkinson, Dr. Walter D. Head, and Mr. Robert Norton, leaders in the Lakeland Institute held at Florida Southern College. The theme of the institute was: "How Can Religion Help to Build World Peace." The institute was conducted by The Church Peace Union and World Alliance for International Friendship Through Religion

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MICHIGAN LAYREADERS HAVE MEETING

★ Forty layreaders of Michigan met on November 28th at St. Paul's Cathedral, Detroit, to discuss their work with Bishop Hubbard. The diocese owes much to a considerable group of laymen who have given generously of their time and ability to work in struggling missions at the appointment of the bishops. Parish clergy have also leaned heavily upon them for assistance in various ways.

It was felt by those attending the conference that a better understanding of the faith is needed, as well as the technical knowledge necessary to conduct services. To this end a course is soon to be offered on the Bible and another on the conduct of public worship.

The present world situation, with the prospect that many clergy will enter the service as chaplains, was given as an added reason for adequate training for laymen who may be called to mission stations.

CANADA WINDOW DEDICATED

★ A Canada window was dedicated at Washington Cathedral, November 28th. It is in the north transept where also are windows dedicated to England and to several Latin American countries. Highlighting the service was an address by Hume Wrong, Canadian ambassador to the United States.

BROWNELL HALL REMAINS AS CHURCH SCHOOL

★ Action has been taken by the trustees of Brownell Hall, Omaha, Nebraska, whereby the school will continue "in accordance with the doctrine, discipline and worship" of the Protestant Episcopal Church. The purpose of the action, as explained by Bishop Brinker of Nebraska, "was to tie into organic relationship this institution with the diocese and to settle for all time the question as to whether or not it is a Church school. It has occurred to me that this action of the trustees of Brownell Hall, as well as the action of the cathedral chapter, which is the holding corporation of the diocese, might be noteworthy and help to stop the trend toward our Church related institutions going over to state and community agencies."

CONFERENCE ON PENSIONS

★ Pension boards of twenty-two Churches and two Church-related agencies paid benefits of $21,190,840 during the past year, it was reported at the annual meeting of boards held December 1 in New York. The Methodist board paid out about $8,000,000; Presbyterian, $2,250,000; Episcopal about $1,500,000.

PORTLAND LEADERS ASK PEACE PRAYERS

★ Religious leaders of Portland, Oregon, called upon their people to pray that another world war may be averted. They urged prayers in houses of worship and homes for guidance to the men who must decide what steps to take; for individual faith in the ultimate triumph of good over evil, and for calm and not hysteria in these crucial days.

Bishop Dagwell, in a public statement, said:

"Confronted with the prospect of a war of such proportions as the world has never seen, we need to do what people have always done when other helpers fail and comforts flee—turn to God. We need to pray earnestly for the heads of governments of all nations; that they be sensitive to the grave responsibility they bear to the people of the world. We need to pray for the United Nations, that they may act with wisdom and not with fear or with anger. We must refrain from futile criticism of our duly constituted leaders. This is a time for national harmony. Pray, in the hope that God will overrule the selfish wills of men in the interest of the universal good of all mankind."

UNUSUAL ORDINATION IN ST. LOUIS

★ An ordination to the priesthood in which both the ordinand and the entire congregation were deaf was held at Christ Church Cathedral, St. Louis, on December 3rd when Bishop Scarlett ordained the Rev. Silas J. Hirte, in charge of St. Thomas' Mission to the deaf. Because of the unusual nature of the service, where the ordinand was the only clergyman present able to use the sign language with facility, the sermon was omitted. Instead an interpretation of the service was given by Arthur Steidemann Jr., lay assistant at Emmanuel, Webster Groves, who hears himself but knows the sign language since he is the son of the late Arthur O. Steidemann, for many years in charge of the mission.

CHURCHES HONOR SYNAGOGUE

★ Christ Church and Gloria Dei were among fourteen of the oldest churches in Philadelphia to join in the celebration of the 150th anniversary of Temple Rodeph Shalom, the city's second oldest synagogue. All of the fourteen were founded between 1677 and 1796.

STUDENTS MEET AT IOWA CITY

★ Episcopal students in Iowa colleges and universities met at Trinity, Iowa City, December 1-2. The leader was Helen Turnbull, director of Windham House, New York, who led discussions on personal religion and how to further the Church program on campuses.

MATRICULATION HELD AT PHILADELPHIA

★ Thirty-three new students signed the matriculation book and were received by the dean at the annual matriculation service at the Philadelphia Divinity School, held November 30. The total enrollment is ninety-six, of which twenty-nine are taking graduate courses.

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EDITORIALS

Idle Words

WHEN our Lord uttered his striking warning to the Pharisees: "Every idle word that men shall speak, they shall give account thereof in the day of judgment"—he declared a psychological and moral principle of human life which has too seldom been recognized and has even more rarely been acted upon. Had it been clearly understood by the leaders of the world's thought and action, there would be less loose talk in the councils of nations and in theological circles where doctrines are set forth and interpreted.

The key word in our Lord's statement is "idle." It is idle words—and not any other kind—which we shall have to give account of in a future judgment. For "idle words" are words uttered without real thought, under stress of emotion, without knowledge or from failure to think at all. Emotion, good or bad, is the one source out of which come idle words. Words are spoken, but no immediate resulting action proceeds from them. Modern slang defines them as "hot air." Idle words have, to be sure, effects, but the effects are deferred and are not under the control of the hasty speaker. For example, one says, in a passion of anger, "I hate you; I'll kill you" and then cools off and does nothing of the sort. But the effects of this idle word are real enough; a friendship is ruined, a character is hardened and embittered. In the high emotion of falling in love, one declares, "I love you; I adore you; I'll spend my life making you happy," but a new family is wrecked and divorce comes because the word of love was ill-considered, idle, vain. And how few there are of us who are not guilty of parroting words without thought or clear understanding—words like "Communist," "Fascist," "Atheist," the sort of loose talk that alienates individuals and breaks the fellowship of groups or nations or races? Many participants in public worship glibly recite creed and prayers without conscious thought or any important knowledge of the worship's significance. Their words are indeed idle. In all such instances—and a host of others like them—judgment is deferred, is beyond the control of the glib or hasty speaker. The "day of judgment" of which our Lord tells us may arrive tomorrow or next week or in a more distant future. It may not even be recognized by the user of idle words as a judgment, but its effect—on character, on fellowship—will be inevitable and relentless. The effects of idle words on the spiritual level are like the results of piling up debts on the economic level; the obligation presses on the debtor until the court steps in and gives judgment, with interest.

What about words that are not "idle"—words that clearly express deliberate thinking; curses that you definitely intend to make effective, blessings that you mean to make real in someone's life, religious forms which are the channels of your deep convictions? Words such as these are self-executing; their results flow directly from the personality and will of the speaker. With the man who thinks before he speaks, it becomes a matter of "pay as you go" to avoid the piling up of debts that are beyond his power to handle. Wise folk such as these will resist with all their might the temptation to speak hastily from passion or cleverly from pride and will shun, as a deadly trap, the use of popular cliches as a substitute for sober, objective thought based upon information that is true and precise. We have heard many times the most appalling statements from well-meaning persons, on religious, economic and political subjects, which were based upon popular notions or systematic propaganda and were essentially gross distortions of the truth. And the reason invariably given for such idle words was that there was no way of securing sound, unbiased information on the subject in question. A poor excuse indeed, it has seemed to us, for it is still possible today, in spite of an emotion-laden atmosphere and the continuous spate of propaganda, for the sincere

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"QUOTES"

WE have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount . . . The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living.

—GENERAL OMAR N. BRADLEY

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lover of truth to dig up for himself facts that are undistorted and reliable. Or, if not, he should at least have the grace to hold his peace. "I don't know" can never be a logically justified prelude to "therefore I guess." Idle words are still idle words, however sincere their utterer may be.

Christian disciples, above all others, have an unescapable obligation today, in a world seething with emotions of which fear is the dominant one, to seek for facts, to think soberly and fearlessly and to speak only words which shall express the substance of such thinking. Perhaps there is no prayer more vitally important for us to make our own than the Veni Creator. And there is certainly no spiritual fact upon which we can more profitably meditate than the truth of the presence of the Incarnate God with us as the "Light that lighteth every man."

Our Lord has other parables and admonitions for us which are concerned with the psychological and moral problems of the idle word. "Deal with thine adversary quickly while thou art in the way with him" is one of them. See that your words are such as can produce immediate and beneficent action under the control of your will. Beware the idle word whose delayed reaction no one can either determine or foresee. And the Epistle of St. James also seems pretty clearly concerned with the same subject—in his chapter on the tongue. "If any man offend not in word, the same is a perfect man, and able to bridle the whole body." And so, if any parish-priest is looking for a stimulating and fruitful text, we submit this as a singularly good one: "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

Religion, The United Nations, And the Prevention of War

BY

HENRY A. ATKINSON

General Secretary of the Church Peace Union and World Alliance for International Friendship Through Religion

WAR is and has been throughout the ages the chief enemy of mankind. Archaeologists and historians agree that of some thirty major world cultures beginning with the Sumerians only eight or nine are now in existence, all the others having been destroyed by war. Other factors have contributed to their destruction, such as geological and climatic changes; earthquakes; desiccation through failing springs, lakes, wells and rivers; abuse of the soil; and erosion caused by floods, but as Arnold Toynbee says, "Militarism has been by far the commonest cause of the breakdown of civilizations."

War is the black line crossing every page of the 6000 years' story of man's life on this earth. In his efforts to improve living conditions, develop new and better means of providing food, clothing and dwelling places, and to establish security against hunger and cold, he has been ever hampered by war and the threat of war. Weapons and military tactics, together with combinations of groups and tribes and nations against each other, have added to the ferocity of combat. With every passing cycle wars have become more savage and the arms more terrible. No sooner has a war been finished, then another begins. The Greek legend pictured war as a giant sowing dragon's teeth, which sprang up behind him into rows of armed soldiers. In the business of making war the deadliness of weapons may be marked by comparing the club of our primitive ancestors to gun-powder, cannons, high explosives, the mechanized instruments of death on the earth, on the sea and in the air, culminating in the deadly atomic and hydrogen bombs of today. No wonder Toynbee and other historians believe that our civilization is now in a period of dire disaster, which may be followed by a collapse "ending the last cycle in all civilizations."

We have made great advances in the use of our intelligence as applied to conditions of living, building of cities, and creating a new and grander culture. However, with all our intelligence it seems that we have not been smart enough to save ourselves from recurring disaster. A noted historian, I believe it was, said: "The only thing history teaches us is that it teaches us nothing!"

Throughout the ages innumerable efforts have been made to end war. Isaiah tells of a

The substance of an address delivered extemporaneously at a service at the Ascension, New York, on UN Sunday when a side-altar was dedicated as a United Nations shrine

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tripartite pact of friendship made between Egypt, Assyria and Israel, and says: "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them, saying, 'Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.'"

Coalitions and combinations of fighting forces have been tried many times. A pact which strangely resembled the Briand-Kellogg Pact was arranged between Egypt and her neighbors about eight hundred years before our era, in which they agreed that they would not fight with each other and would settle their disputes only by peaceful means. A religious peace conference was called together in India by Asoka two hundred years before Christ. The Holy Alliance was established at the end of the Napoleonic wars. The League of Nations followed World War I. And, now, we have the United Nations.

That every attempt to destroy war has failed was due to selfishness, arrogance and a love of power. Nationalism has become a real menace in our modern world. Love of country springs from a noble instinct. There is hardly a person who is not proud of his own native land, and when that land is threatened it is not difficult to arouse the people in its defense. The world has become so small, however, that there is no longer a place for an over-emphasis upon national patriotism. The sovereignty of the individual nations is limited because the conditions in neighboring nations affect also the whole group of nations. Therefore, in order to end war we must establish in the world a community where each nation will have its place, and its rights guaranteed by the entire community.

Although we are now living in the midst of fear of what will happen to us individually, to our nation, and to our civilization, we have fortunately in the United Nations an organization which represents the best and most comprehensive plan ever before devised for abolishing war and creating peace. With the development of democracy we have come to see that any plan must take into consideration the people of all the countries. The advance toward this goal may be measured by the words used in earlier international agreements as compared to the preamble to the Covenant of the United Nations. For instance, the Holy Alliance began its statement: "In the name of the Father, the Son, and the Holy Ghost, We the rulers." The preamble to the League of Nations read, "We, the high contracting parties in the name of our people." On the other hand, the United Nations in 1945 adopted a Charter, which began: "We the peoples of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind . . . and have resolved to combine our efforts to accomplish these aims."

"We the peoples" represents the greatest advance that has been made. The United Nations has the right principle. It is all-inclusive, and recognized that the responsibility for the security of one is the responsibility of all. It does not leave it there, for the charter agreed to and signed by sixty nations envisages a new world community. This idea of the community, however, must be carried out in detail. Through cooperation, and mutual regard for each other and the rights of others, we have established law and order in our cities and towns. New York, for instance, has a police force which is designed for one purpose and one purpose only, that is to maintain law and order within the community. We give the police weapons necessary to maintain the peace. They are the agents of the community and must be supported by every individual in the community. There can be no neutrality as between the police and the law breaker. Because we all accept the responsibility to support the police, it is not often that he has to use his club or pistol.

Control Force

WE agree to support the police, but we do not allow the police to decide our policies or our politics. The world community must have a world police force, but this force must be under the control of the Security Council and the General



Dr. William Pierson Merrill, president emeritus of The Church Peace Union, Dr. Harry N. Holmes, secretary emeritus of the World Alliance, Dr. William Rosenblum, rabbi at Temple Israel. Rabbi Rosenblum introduced the guests of honor, Dr. Merrill and Dr. Holmes, at the World Alliance Annual Meeting

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Assembly of the United Nations. Aggression in the world community against one state is aggression against all. The intervention of the United Nations in Korea is not a war in the old-fashioned sense of the word, for the Security Council had branded the aggression there a danger to world peace and called for volunteers from the member nations to stop it. As there is no recognized international police force at present, the Security Council had to depend on volunteers from the nations. All, except five or six nations, agreed and most of them are helping the United Nations and its armed forces.

The task ahead is to complete the establishment of a real world community. The basis of this community will depend upon security for all its citizens. In the Charter of the United Nations provision is made for the establishment of a permanent police force. This force should be organized and made effective as soon as possible. But security, while given priority, must not become the only objective. There are other vital things that need to be done.

First of all, in point of importance, it is necessary to secure for the people in all countries the right to decide by a free ballot the governments they want and who shall be their administrators.

Secondly, the churches should constantly preach the basic privileges of their faith, and be especially on guard against any unfair limit on the freedom of the press, freedom of assembly, freedom of speech, and freedom of religion. These are essential to progress and these are the issues that come closest to us, and to the people in all countries.

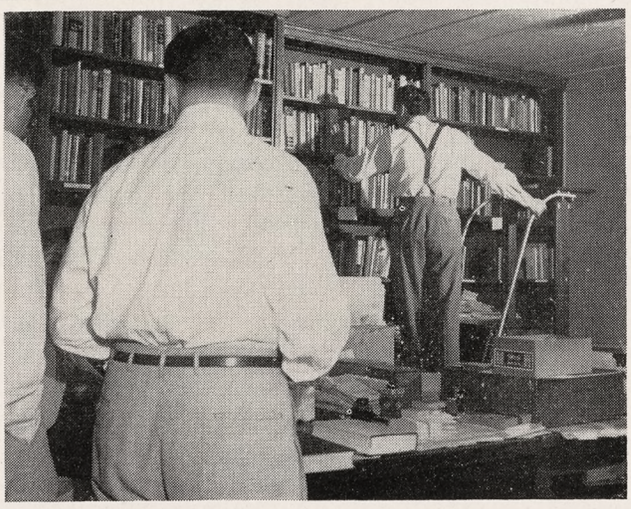
We boast of our advances in science and are proud of what we have done. Yet, outside of our own countries in the West there are millions of people who are hungry. Two-thirds of the people of the world go to bed hungry every night. Point Four, as it is called, has been taken up by the United Nations, and good progress is being made by furnishing technical assistance to enable the people in less-favored areas to improve their conditions and standards of living.

Deadly Fear

TODAY the whole world is living under deadly fear. Malign forces are at work. The threat of war and its consequences are ever-present. There are subversive elements attacking the very basis of our democratic way of life. It is not merely a contest between East and West, nor is it between communism and democracy. The danger comes from the forces that make a facade of communism and have designs that are as dangerous as anything the world has even before faced. We can meet this challenge if we will, but we must have more faith in our democracy and more confidence in our way of life.

The only alternative to war is conference. As long as we feel that it is never too late to talk things over, we will be comparatively safe. The second great thing we need in building up the world community is the right spirit. We could never have a successful local community unless the majority of the people were impressed by the fervor and faith in spiritual affairs that come through religion. Our prayer should be: "Create within me a clean heart and a right spirit."

Recently, before a meeting in support of the United Nations, Senator Austin made a most moving appeal. After outlining the difficulties and suggesting a way out, he told the story of Solomon who could have had from the hand of God any gift he desired. He asked not for power, nor for fame, nor for recognition, nor for riches, but for wisdom; and God gave him not only wisdom but added an "understanding spirit." All religious-minded people should be responsive to every call for help in carrying out the details of the program that is before the United Nations. But, beyond all else, our greatest contribution will be to cleanse our hearts of prejudice, and pray that our souls may be filled with a spirit of understanding. If we are willing to make the effort and pay the price we can develop the kind of a world in which we may live at peace with our neighbors, and develop our civilization—instead of ruining our chances for the future and condemning to destruction the civilization that has been built up through these modern years.



Students doing research at The Church Peace Union library on the first floor of Merrill House Many of them doing graduate work in the many institutions of higher learning in metropolitan New York are grateful for the well-stocked and catalogued library at the centrally located headquarters of the Union

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The Idealist In This Troubled World

BY

MILES H. KRUMBINE

Chairman, the Education Committee of The Church Peace Union; pastor, Plymouth Church of Shaker Heights, Cleveland, Ohio

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IT is startling today to recall the incredible optimism which ushered in the 20th century. Marvin brilliantly reviewed man's progress during the 19th century and left the unmistakable implication that that progress was only a feeble beginning of what was yet to come. His little book was entitled "The Century of Hope." It was widely read and cherished by ministers all over the country. It was published on the eve of World War I! David Cairns lent the weight of his authoritative theological name to the judgment that war, as an international experience, was now happily no longer a prospective menace, though small policing actions might still be necessary, though less and less frequently; that disarmament at last was an established and dependable reality. That book came out in 1913!

These are merely two slight examples of the prevailing mood of the time. Hope was in the air and we liked it. However, instead of invigorating us and making us capable of greater endeavors, it soothed us into a gross complacency. We might have known better for had not Tennyson wound up the Victorian era (Maud): "I embrace the purposes of God and the doom assigned." That was a sly suggestion that contemporary man was coming to suspect that to do the will of God might interfere increasingly with the more earthly pleasures of life. Carlyle, too, was certain that the age was at once "destitute of faith and terrified of scepticism." But these were seismographic personalities, as poets always are, and felt the ominous rumblings which the rest of us apparently could not feel.

Today we are confronted by the upsurge of the dark forces of life in a manner utterly to dismay us. These dark forces have found for themselves channels for expression, productive outlets for their malign impulses, and on a world-wide scale. The idealist, living in the midst of our spiritual chaos, is bewildered, confused, chagrined.

Mistaken Optimism

OBVIOUSLY, we made the guilty assumption that Christian ideals would somehow get themselves fulfilled without any particular personal inconvenience and also without any special personal effort. In America, particularly, we continued under the impulse of Emerson's optimism and assumed that "all things work together for good." We neglected St. Paul's following phrase, namely "to them that love God, to them that are called according to his purpose." We also neglected, very guiltily, Emerson's assumption, namely, that it is inherent in man to do the will of God; that every institution of our common life, political, social, economic and religious, had and would have as its only intention the fulfillment of God's purpose. His essay, "Self Reliance," we took to heart and ignored his essay, "The Over-Soul"—or read it with less than critical judgment.

The scope of our chagrin is measured by the menacing threat of the complacent pessimism under which we live. Freedom, an ideal, we now see in jeopardy; justice, another ideal, is proving very difficult of fulfillment. We know that justice without freedom is impossible; that freedom without justice cannot last.

For the moment we are putting our trust in force, but very nervously. When force becomes the order of the day, morals are sure to seem increasingly less relevant. Thucydides' aphorism is still true: "War is a savage teacher which brings men's characters down to a level with their fortunes." Moreover, Lincoln's gloomy apprehension haunts us: "It has always been a grave question whether any government not too strong for the liberties of its people will be strong enough to maintain its existence in grave emergencies."

Finally, low views of human nature are rampant today. Whether sponsored by the politician for his sinister purposes, or by the psychologist in the name of science, or by the theologian in revolt against our previous optimism makes no difference. Low views of human nature are the inevitable prelude to tyranny. To lift one's voice against such views seems like trying to stop a hurricane with an oration.

Leaders Are Needed

THE idealist remains and must remain undismayed. Of his guilty optimism he can repent. Indeed, what else has he been doing all these recent years? His nervous trust in force he can meet with the assurance that in this kind of world there are no national solutions for national problems, only international solutions. To this

end we have the United Nations now, a vital, live and dependable force. Low views of human nature he resists in the name of Pascal's insight: man is born an angel though he acts the brute. This, too, only means that sooner or later man will discover again that that which is morally shameful cannot be politically or economically expedient. After all, Thomas Hobbes sponsored low views of human nature with the support of his gigantic intellect; but John Locke beat him, and Anglo-Saxon civilization, as a result, took a turn for the better. 1695 is one of the great dates in Anglo-Saxon history. As a direct result of John Locke's influence, England decided that people can be trusted and abolished the censorship that year. We have an experience in American history that has its own peculiar value today. A young man went to the House of Representatives eight months after we had entered on the Mexican War. James K. Polk, the President of the United States, had said that American blood had been shed on American soil and, under the inflammatory impulse of that phrase, the country went to war. This young man had hardly gotten his seat warm in the House of Representatives when he rose to challenge the President to indicate the spot where American blood had been shed on American soil. His friends were stricken with alarm. That challenge would end his political career. Actually, it did end his political career. Moreover, the same man entered a contest with America's greatest orator for a seat in the Senate. He made his campaign on the slogan, "Douglas says he doesn't care whether slavery is voted up or voted down. I say I do care." He was again defeated. Nevertheless, as the American destiny unfolded, there came a time when that man was chosen to run for the presidency. Again his campaign was conducted on the assumption that good morals make good practical politics. This time he won for, of course, that man was Abraham Lincoln. Today, the idealist laments not so much the coming of the totalitarian monster but the fact that the Lincolns have not come. He assures himself, however, that inasmuch as there came a Lincoln once, there will come one again.

Wisdom Born of Hope

PEACE is an ideal in search of a technique. An adequate technique will emerge when an adequate zeal for the ideal prevails. It is the idealist's privilege to insist on that. All our scepticisms, and anxieties, and despairs will be absorbed in the blue flame of our ardor for the ideal. Moral enthusiasm, not rational argument, is the answer to the cynic. The wisdom born of hope and lofty views of man will yet prove more supple to deal with the daunting realities of time than the "realism" of the cynic with his sinister views of human nature. Wherefore, with Luther: "See that thou depart not from the faith that God sweareth to do a great work by thee."

Our Protestant Heritage

BY
FREDERICK C. GRANT
Professor at Union Theological Seminary
and Witness Book Editor

THE history of the religion of the Bible is one of repeated reformation, cleansing, revival. It is a great illusion to suppose that it existed in one continuous static condition—it had its ups and downs, and suffered repeated turmoil, both in the Old Testament and the New. The cleansing of the temple took place more than once—in the Old Testament and in the New. Only a pure, clean sanctuary, was a fit abode for God. And so it is no serious criticism to say that the Reformation in the 16th century "disturbed the peace of the Church," or even that it "divided the Church:". perhaps the Church needed to be disturbed; perhaps, in the providence of God, and for a time, it needed to be divided.



The term "Protestant" is now over 420 years old, and dates from the Diet of Spires (Speyer) in 1529, when the evangelical German princes "protested" against the attempted suppression of the Reformation, and appealed to the emperor to call a general council (since the Pope would not do so). It was a good protest. Soon the movement spread over the North and West of Europe, and even into the South. Printing aided it. The absence of rigid state boundaries aided it. Humanism aided it. Economic tendencies aided it. The hour had struck, and it was time that the Church was reformed and cleansed of various abuses that had grown up through long centuries

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of neglect. And it was a critical hour: the closing years of the fifteenth century had looked like the coming of doom for Europe. The Christians in Western Europe were being crowded into the North and West, as the vast pincers of Islam closed ever more firmly upon them. The Turks were storming the very gates of Vienna. And then in God's providence, the great turn in the tide took place. Columbus discovered the new world. The forces of Islam were driven back. A new age of discovery, of commercial and intellectual expansion had begun.

Various Theories

VARIOUS theories have been advanced to explain the Reformation. One is Hilaire Belloc's theory: the northern European nations were the last and latest peoples in Europe to accept Christianity, and they had not been thoroughly Christianized in the brief period from the 12th to the 16th centuries. Hence when the time of strain and tension came, they revolted from the Catholic Church with its system of order and beauty.

As Hilaire Belloc insists, in his book "How the Reformation Happened," the mediaeval world, which the Reformation shattered, was the creation of the Catholic Church—which had been leavening Western society for fifteen hundred years. For ten centuries it had been—or, at least, it claimed to be—the dominant authority in Western Europe. The Reformation he defines as "an attack on that institution," and Protestantism, its fruit, was in reality a negative product of that institution—the Catholic Church. But surely it is impossible to define or even to describe the Reformation, which is one of the greatest world movements in all history, as merely an attack upon the Catholic Church. It was much more than that. Belloc's view is too institutional—and too superficial.

Another—a similar, but favorable—view is that of Lewis Farnell: he was a historian of Greek religion, but like many a historian, he cast his glance farther afield, and he looked upon all history as one continuous sweeping movement. The Reformation he viewed as conditioned by the social attitudes of the Germans, the Dutch, the Scandinavians, the English, and the Scotch. These Northern European peoples were always more democratic, more secular, more individualistic than the Southern. Women had a large place in Teutonic religion. Married priests were to be found, long before the Reformation, in the North. Thus the Reformation was only the reassertion of this native religious outlook and character.

Another view is that of R. H. Tawney, as set forth, or at least implied, in his book, "Religion and the Rise of Capitalism:" the religious Reformation was only the front and counterpart of the economic revolution by which the middle classes asserted their freedom. It was a necessary stage in the economic and political history of Modern Europe.

And there are still other theories, polemical, political, social, philosophical, or religious. Some even view the whole history of Christianity as a sequence of first the submergence and then the reemergence of the spirit of the Gospel: the Church, like the human race, "fell" soon after its origin, and remained in this fallen state for hundreds of years until rescued and restored by Luther—the first man after Saint Paul, or perhaps after Saint Augustine, really to understand our religion.

Every Protestant of course looks back upon the Reformation from a specific point of view—his own or that of the Church to which he belongs. An Anglican recognizes that the Reformation was inevitable; but it was a Reform that was called for, not a total destruction of the Church and a fresh reconstruction from the foundation. Indulgences were wrong; the exaggerated doctrines of Purgatory were wrong; Papal claims to jurisdiction in civil courts were wrong—and so on; but these errors could be pruned away and the Church survive. Indeed, the Church would thrive the better for the removal of these parasitic growths. To another Christian, say to one reared in the Anabaptist tradition, the Church is less precious, and the gospel is all that matters, with a tremendous emphasis on individual liberty in every direction, political, social, religious. In between these two extremes are many varied types of Protestantism.

Perhaps they all would agree in (a) the central affirmation of salvation (i.e. justification) by faith only, apart from works of the Law; in (b) the immediate responsibility of the individual to God, not via the Church or the priesthood; in (c) the open Bible, to be read and interpreted—as far as possible—in its natural, literal sense; in (d) the democracy of the Christian Church, expressing its mind in universal councils—not in papal pronouncements or in those of small groups of bishops or cardinals, valuable as such pronouncements may sometimes be.

Great Achievements

THE Protestant Reformation has achieved great things thus far: but it has never been a 100 per cent success. Within thirty years (1520-50) it had been halted in Germany—and Catholic (i.e., Roman Catholic) reform (the so-called "Counter-Reformation") was under way—a reform within Rome which would have been impossible without Luther! The identification of the Protestant

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movement with political radicalism, with the consequent Peasants' War, and resulting in Luther's antagonism toward the peasantry—this was one of the great tragedies of all history. What was intended for a reform of the Church became a revolt against the Church; and what began as a revolt against ecclesiastical abuses became a revolution against law and order and the political organization of European society. Worst of all, the reforming movement failed to transform the remaining one-half or two-thirds of Christendom —which therefore became hardened and crystallized into uniformity and authoritarianism, and has so continued to this day. The old free Catholicism of the early centuries has long since disappeared; modern Romanism is not an example of it.

Now all this makes it each for reactionaries in every age to say, "Protestantism is dangerous —only Catholicism is a sure and safe refuge from the dangers of Communism, political or social anarchy, nihilism, and red revolution." This argument is heard repeatedly, and very widely, at the present day. And this in turn may help to account for the recent enormous advance of the Roman Catholic Church in numbers—not only in the United States, but generally—119 million in 30 years, according to the Vatican radio, i.e. since the end of World War I. This is almost four million a year. Roman propagandists are not slow to assert that Rome is the only strong bulwark against Communism. Give us another World War, say between Communist Russia and the West, and the figures may be even higher! What is often overlooked is (a) that both Romanism and Communism are fundamentally totalitarian. Mussolini said in his Memoirs that he modeled Fascism on the Roman Church; Hitler in turn—also a Roman Catholic—modeled Nazism on Italian Fascism; (b) that both systems encourage high numbers, i.e. over-population—regardless of resources for education or welfare or even livelihood; both Hitler and Mussolini paid bonuses to families of 15; and Italy still has 200,000 more people every year than she can feed; and (c) that Communism is the natural economy of scarcity, while Roman Catholicism makes the patient endurance of poverty a virtue. Instead of Roman Catholicism being our best defense against Communism, the truth is, the Roman Church plays directly into the hands of Communism. It is a fact that deserves study—no Protestant country has yet fallen into Communist clutches. There is a proverb in southern Europe, "You can either eat well, or sleep well"—you can either be ruthless and take what you want in this world and have plenty of everything; but you will not sleep well. Your conscience will not let you. Or you can be content with little and not overstep the boundaries set by custom, law, or religion; and though hungry, you can sleep well with a clear conscience. But this proverb does not sum up exhaustively the total situation; and we Protestants believe—and have always believed—that an economy of abundance is a natural corollary of religion, and that it is essential, if the individual is to have the necessary freedom to achieve those differences in character and ability which mark him off from the average or the mass.

School Question

So influential has the Roman Church become that it can now begin to lay claim to state aid for its schools. We reject this plea, and in doing so it should be pointed out that the school question—i.e., the opposition to the proposed subsidy of Roman Catholic schools from public funds—is one that has been brought upon itself by the Roman Catholic Church. It began with the famous Illinois case, fifty or more years ago, when the Roman Catholics successfully protested against the reading of the Bible in the public schools. Certain Protestant teachers were reading passages to their pupils, each morning, from the King James Version: and this, the Roman Catholics maintained, was sectarianism — the King James Bible was a sectarian book!

Any religion or Church or sect which scorns all others, and refuses to cooperate, and attempts to undermine public education in its own interest, cannot expect warm support from other groups when it attempts to lay hands upon public funds for use in its own educational program, or for the support of its own ecclesiastical propaganda. All this needs to be said, even though we sympathize deeply with individual Catholics, anxious to insure the religious education of their children, and firmly and properly maintaining the natural and necessary connection between secular studies and sacred. We are the more determined to exercise caution in that we have been warned in so many words that as soon as the Roman Catholic Church attains a 51 percent majority in this country, it will begin to take over our political institutions. Our relations with other nations and our internal affairs will then be guided by the principles of Roman Catholic political ethics. Our entire social, political, educational, and legal economy will be governed by the same principles that obtain in other "Catholic" countries—as in Spain and Venezuela. Protestants will then be only an unhappy minority—as they are in more than one "Latin" country at the present day.

(To Be Continued)

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Solomon Maimon: An Autobiography. Schocken Books. $1.50.

This is a new edition of one of the most unforgettable autobiographies ever written—I read it first nearly forty years ago, and have just re-read it. Maimon was a Polish Jew born in 1753. Precocious, he was reading the Talmud at the age of seven. Becoming a rabbi, he was married by his father at the age of eleven to a desirable girl, and at fourteen became the father of a son. Oppressed by the ignorance and superstition of eastern Poland, he wandered westward, learned German, became the friend of the Mendelssohns in Berlin, and wrote books on mathematics, theology, and philosophy. The book is a fascinating source book for Polish and German Judaism in the 18th century.

The Kingdom and the Power. By Paul S. Minear. Westminster. $4.50.

This is an exposition of the New Testament Gospel, in the form of lectures to summer conferences. The point of view is strongly Kierkegaardian, but at the same time the author is abreast of modern New Testament science. In consequence, this combination brings out of the gospel "things new and old," and some that most readers do not suspect are there. This is one more book to prove that the "simple old-fashioned gospel" was far from simple, and much more old-fashioned than you would suppose—as old fashioned as the first century, and profoundly attached to Old Testament and ancient Jewish concepts.

Bright is the Shaken Torch. By Arthur A. Cowan. Scribners. $3.00.

A volume of sermons in the "Scholar as Preacher" Series—a series already famous for the excellence of its earlier volumes. Dr. Cowan is a pastor in Edinburgh, and his sermons are in the great tradition of A. J. Gossip and J. S. Stewart.

The Secret of Life. By Roy A. Burkhart. Harper. $1.25.

One of the great defects in our schizophrenic modern civilization is that multitudes of people, having drifted away from religion, find life almost meaningless. Here is a book that addresses itself to them, and even suggests methods of individual and group research and training. Here is one of the most important—and most promising—areas of present-day pastoral and missionary work, and the book has much to tell us.

The Gospel in Slow Motion. By Ronald Knox. Sheed and Ward. $2.50.

It has been wisely observed that every translation is a commentary, and there are no translations of Scripture of which this is more true than those of Msgr. Ronald Knox. In this present work we see his brilliant exegetical imagination "in slow motion" as he spells out a number of scriptural passages in a series of sermonettes.

One can't quite imagine them being preached: the "laugh-a-minute" atmosphere, the frequent tone of condescension and occasional superficiality must, I suppose, be judged in the light of the fact that they were delivered to convent girls.

Those familiar with Knox's earlier books in this series (The Mass in Slow Motion, The Creed in Slow Motion) will find the title of this volume misleading. The previous volumes dealt systematically with the Eucharist and the Creeds, respectively: this does not similarly deal with The Gospel, though of course material from the Gospels (as well as the Epistles and lives of the Saints) are used in what is a disconnected series of homilies. And, as the Gospel material, it is amazing how naive fundamentalism and sophisticated exegesis (and often eisegesis) are intermingled throughout.—James A. Pike

Is Christianity Unique? A comparative Study of Religions. By Nicol Macnicol. Macmillan. 75 cents.

The Viewpoints Series, of which this little book is No. 11, is an attempt to present the Christian point of view on a number of contemporary issues of thought and life. Prominent among those issues is that of the relation of Christianity to other religions. Is Christianity unique among the world's religions? Has it any justification for sending Missionaries to the Orient to convert the adherents of the ancient religions to faith in Christ? Has it any answer to the heart-hunger of those in the West who seek satisfaction in modern cults? Dr. Macnicol has lived long years in India, and has exceptional knowledge of the literature and the practical life of many Oriental religions. In this book he sets forth plainly and clearly the reasons for believing that Christianity is unique, and that it has the message of salvation so strangely missed by the ancient and the Oriental religions, and even more sadly missing in the modern man-made substitutes for religion in the West.—Arthur Jeffery

Start Where You Are. By Arnold H. Lowe. Harper. $2.00.

Twenty-three sermons—without texts and lacking sermonic form, but emphasizing the reality of the religious life. Too often preachers give the impression that religion involves attaining a distant and somewhat unreal base before beginning further operations. If you can attain that base, all will be easy, but the difficulty lies in capturing that new base! Dr. Lowe's emphasis is upon starting the religious life right where you are—a point which Phillips Brooks made in one of his most famous sermons.

Create Your Own Tomorrow. By Margaret Blair Johnstone. Doubleday. $2.50.

This book dealt with problems of personal and family life from the point of view of an enlightened faith which takes seriously the modern sciences of psychology and sociology, and contains a great deal of sound pastoral advice. Margaret Johnstone is a graduate of Chicago Theological Seminary, and is a minister in Wadhams, N. Y. She has a husband and two children, and when she writes about the problems human beings face, she writes intelligently. I must say that I think this book, without intending to be anything of the sort, is one of the best arguments I have ever seen for the ordination of women!

Cosmo Gordon Lang. By J. G. Lockhart. Macmillan. $5.00.

An absorbing biography of a great man who "became Archbishop of York too early and Archbishop of Canterbury too late," for Lockhart believes that Lang's ability and initiative were sacrificed to being a loyal lieutenant. To an American, used to newspaper vituperation, the fury of anonymous letters attacking him in any crisis is appalling, especially on the abdication of the Duke of Windsor—and the double broadcasts. The enormous amount of spade work he did toward reunion with the Orthodox, Uniat, Swedish and Protestant churches is of especial interest now as the ecumenical movement grows.

Through Christ Our Lord. By Georgia Harkness. Abingdon-Cokesbury, $1.25.

A devotional study of the sayings of our Lord, arranged systematically to cover five months, and interpreted practically, with reference to the problems of men and women in the world today.

Strong Son of God. By Dwight E. Stevenson. Christian Board of Publication, 2700 Pine Blvd., St. Louis 3, Mo.

A volume in the Bethany Course, dealing with the life of our Lord.

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EPISCOPAL CHURCH NEWS

CHURCHMEN ADDRESS PREMIER ATTLEE

★ A number of Episcopalians wired Premier Attlee at the White House on December 4th to tell him that they approved his reported objectives in his talks with President Truman. They include, according to the press, settlement in Korea without a war with China; negotiations with Russia in a four-power meeting; establishment of a UN military commission in Korea; leaving the decision on the use of atomic weapons to a large group of nations.

The telegram, released by the Rev. Andrew M. Van Dyke, executive secretary of the Episcopal League for Social Action, was signed by the Rev. Roscoe T. Foust of New York; the Rev. Kenneth R. Forbes of Philadelphia; the Rev. George H. MacMurray of Brooklyn; the Rev. Allen F. Kremer of Philadelphia; the Rev. Joseph Titus of Jamaica, N. Y.; Miss Mary van Kleeck of Woodstock, N. Y. and Mr. Arthur Fawcett of Annapolis, Maryland.

MAJOR DIVISIONS OF COUNCIL

★ The new National Council of Churches, with Presiding Bishop Henry K. Sherrill as president, will have the Rev. Samuel McCrea Cavert for general secretary, the same position he has held for twenty-nine years for the Federal Council of Churches. He is a Presbyterian. The associate secretary is the Rev. Roy G. Ross, Disciple.

There are four major divisions: foreign missions; home missions; Christian life and work; Christian education, with an executive secretary and an associate secretary heading each division. There are no Episcopalians among the executives though there are some presumably among the 145 persons named as staff personnel.

THE ARTICLES BY DR. GRANT

★ The Protestant Churches of Mobile, Alabama, took over the baseball stadium in November to celebrate Reformation Sunday. The address, which was broadcast, was by the Rev. Frederick C. Grant, professor at Union Seminary and book editor of The Witness. His address on "Our Protestant Heritage" will appear in three parts.

BISHOP IN CHARGE ON UTAH

★ Bishop Lewis of Nevada has been appointed in charge of the district of Utah, following the death of Bishop Clark, announced in The Witness last week.

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—The Rt. Rev. HAROLD EDWARD WYNN, D.D., Bishop of Ely, England.

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EDITORIAL: "The Journal of Ecclesiastical History"

A STUDY IN CONSCIENCE: SOME ASPECTS OF THE RELATIONS OF THE CLERGY TO THE STATE ..... By Walter Herbert Stowe

THE CATHEDRAL IN AMERICA ..... By William H. Stone

WILLIAM MERCER GREEN (1798-1887): FIRST BISHOP OF MISSISSIPPI, 1850-1887 ..... By Nash Kerr Burger

LETTERS FROM THE REVEREND DAVID LOVE TO HORATIO SHARPE, 1774-1779 ..... By James High

THE EPISCOPAL CHURCH AND AMERICAN CHRISTIANITY: A BIBLIOGRAPHY ..... By Robert S. Bosher

CANON STOKES' MONUMENTAL WORK: "Church and State in the United States"—A REVIEW ..... By Frank J. Klingberg

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NEWS OF OTHER CHURCHES

SHIPWRECKED SCHOONER BUILDS CHURCH

The little fishing village of Charleston, Oregon, has a new church. Six years ago a schooner was shipwrecked carrying a load of lumber. Salvage efforts failed and the ship and cargo were abandoned. John Porter had been holding services in a school and he saw in the situation a chance to start a church. It took the people of the village about a year to get the timber across the sand spit to the bay. From there they were rafted and towed to the village. Soon a structure was completed, fit at least for services. Four years ago Charles Lyman took over the pastorate. He works on a night shift in a factory. Daytime, when not sleeping, he attends to his people, including working each Wednesday with men and women of the church on the parsonage and completing the church building.

LUTHERAN YOUTH PLAN DRIVE

A summer youth caravan program aimed at increasing the membership of the Luther League, young people's society of the United Lutheran Church, is planned for this coming summer. Taking part will be young people between 18 and 24 who aim to add from 30,000 to 80,000 members. A spokesman for the group said last week that many young people have come to look upon the atom bomb as a challenge or a death warrant and are "eager for information regarding a Christian faith and methods of practicing Christianity in their lives."

CHURCH'S RELATIONSHIP TO ECONOMIC LIFE

The role of the Church in the world's economic life was probed at a special conference in Chicago, sponsored by the Church Federation, with Senator Paul Douglas; Auto-Workers' president, Walter Reuther, and Noel Sargent, secretary of the N. A. M. as speakers. The members of the conference considered the following questions: What application of the Christian gospel can and should be made in the economic realm? What, if any, Christian principles relate to such current questions as inflation, monopolies, power group controls, taxation, labor-management relations, European recovery program? Does the Christian ethic deal with discrimination, whether of minority or pressure groups or others?

METHODISTS URGE DISARMAMENT

Leaders of all nations were urged by the commission on world peace of the Methodist Church to "explore the possibilities of large scale disarmament through the United Nations." In addition the commission deplored the enactment of the McCarran anti-subversive act because "it undermines basic human rights." On the matter of China the commission declared "we believe it is possible without approving the Communist regime in China to recognize it as the de facto government of that country. The refusal to recognize this government is an evasion of existing fact and can only be conducive to further tension rather than peace."

EXPLOITATION OF CROSS OPPOSED BY MINISTERS

Ministers in the Emporia and Independence districts of Kansas are opposed to the so-called "Chanute plan" calling for a mass display of the cross as a "symbol of Christian defiance" to Communism. They supported Methodist Judd Jones of Chanute who termed the plan a "vicious, unethical exploitation of the cross."

GETTING READY FOR OLD AGE

A Congregational Church in Los Angeles has organized a "creative maturity group" to develop new interests and hobbies among middle-aged people and thus prepare them to enjoy their later years. Classes are in memory training, music appreciation, nature study, reed work, furniture repair, child psychology, religious education, creative writing.

DISCIPLES TRANSFER CHINA PROPERTY

The Disciples have taken steps to transfer their property in China to Chinese co-religionists. The work of the denomination in China goes back about 65 years and at the present time there are 19 churches with a total membership of 3,765. No figures are given as to the value of the property being transferred.

PARENTS NEED INFORMATION FOR CHILDREN

Parents of children in Sunday schools need more information on the Church's teachings on social questions, a group of teachers told Presbyterian officials meeting at Atlantic City.

The officers were specifically urged to let parents know where the Church stands on economic justice, race relations, gambling.

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THE PRESS

Edited by
GEORGE MacMURRAY

AN AIR CONDITIONED JUNGLE:— Toyohiko Kagawa writing in Presbyterian Life, stresses the need for redemptive love. He states—"without this love society can be no better than an air conditioned jungle, because without it the people who compose society are no more than sophisticated beasts."

Using his own personal experience he shows the occasional need for force but points out its limitations. It is a family illustration and it certainly applies to the family of nations.

As a father and a grandfather, I have observed that although force may be required to prevent a child from climbing out a third-story window or from beating a smaller child, force can never make a child good. That is, you cannot by force form in a child the kind of character that will make him spend his life doing things that benefit, rather than harm, his fellow men. In the same way, society may find it advisable to use force to prevent a criminal from murdering innocent people; the family of nations may employ a police army to deter aggressors. But force must never be the main thing; a community founded on force—a "police state" it is called today—can never achieve genuine civilization because it cannot develop the kind of people that will live together in voluntary productiveness and peace.

Neither force nor food, then—nor the combination of both—is enough.

For man has also a soul, which needs love.

JOHN WESLEY—REVISED: — Simeon Stylites, the fictitious letter-to-the-editor writer in The Christian Century, had some fun with John Wesley recently. John Wesley engendered some reading called "Rules for a Preacher's Conduct." Included in the rules were these: "never be unemployed" and "never be triflingly employed." Mr. Stylites suggests that the "never" be changed to "frequently." So Wesley revised would read: "be frequently unemployed and be frequently triflingly employed." After all a person who is too busy to loaf is too busy.

Ponder Simeon's words. For the soul is squeezed to death by the vise—spell it "vice" and you will still be correct—of unremitting employment. Rudyard Kipling has much evil laid up against him. In the poem "If" (no longer, thank heaven, a form of parlor entertainment) he wrote:

If you can fill the unforgiving minute
With sixty seconds' worth of distance
run . . .
You'll be a man—

or something. That is not true. If you are always running sixty seconds' worth every minute you will soon be a tiresome machine, with all imagination, all sense of wonder and poetry, dead. All truly creative power, which is nourished in leisure, will be gone, and only a busy body will be left.

With all of which we agree. After all preachers take themselves too seriously anyway.

ECHOES OF TWO WAUGHS:—We appreciate a good headline or caption when we see one. We take our birettas off to The Commonweal for this one. It is the caption on a review of Evelyn Waugh's new book 'Helena' for the book echoes the comic Waugh and the devout Waugh. The pun may be the lowest form of humor but it catches the reader's eye.

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PEOPLE

CLERGY CHANGES:

HARRY B. WHITLEY was instituted as rector of St. Andrew's, Algonoc, Mich., on Nov. 30.

GEORGE H. HANN, formerly of Walkill, N. Y., is now Protestant chaplain of the juvenile courts of Wayne County, Mich., and director of the Big Brother and Bib Sister Movements.

WILLIAM B. GARNETT has taken a leave of absence as rector of Trinity, Independence, Mo., because of illness.

WILLIAM A. THOMAS, formerly rector of St. Thomas Church, Port Clinton, O., is now rector of Trinity, Thermopolis, Wyo., and in charge of St. Andrew's, Meeteetse.

HENRY T. RODMAN, ass't at St. Paul's, Winston-Salem, N. C., becomes the vicar of St. Alban's, Worland, Wyo., Jan. 1.

JOSEPH B. BATTEN, formerly of the Church of England in Canada, is now in charge of St. John's, Durand, Mich., and St. Mary's, Maple River.

G. RICHARD ROBERTSON, formerly of So. Milwaukee, Wis., is now in charge of St. John's, Howell, Mich.

JOHN E. STEVENSON, formerly in charge of St. Paul's, Houston, Texas, is now rector of Holy Cross, Houston.

JOHN C. TIERNEY, formerly vicar of St. John's, Sanbornville, N. H., becomes rector of Christ Church, Cape Girardeau, Mo., Feb. 1.

S. GEORGE PARRIGIN, formerly rector of Holy Cross, Poplar Bluff, Mo., becomes rector of St. Paul's, Houston, Texas, Jan. 1.

MARRIAGE:

MARIE JENKINS, member of the staff of the town-country division of the National Council, was married Nov. 18 to CAPT. WILLIAM C. JOHNSON of Church Army.

DEATHS:

MRS. W. A. COCHEL, 74, died after a brief illness in a hospital in Kansas City. She was co-donor with her husband of Roanridge at Parkville, Vo., the training center for rural Church workers.

ORDINATIONS:

WILLIAM R. BALEY JR. was ordained priest and ELMER A. KEISER was ordained deacon by Bishop Heistand on Nov. 30 at St. Paul's, Columbia, Pa., where the former is acting rector. Mr. Keiser becomes vicar of St. Luke's, Mount Joy, Pa., Jan. 1.

J. RALPH DEPEN, formerly vicar of St. Andrew's, Lewisburg, Pa., and chaplain to Episcopal students at Bucknell, is now rector of Trinity, Chicago, and chaplain at the Illinois Institute of Technology.


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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

JOHN COLE McKIM
Clergyman of Peekskill, N. Y.

I am in agreement with what Professor Shepherd has to say (Witness, Nov. 23) about the latest "dogma" of the Bishop of Rome. There is, however, a rather puzzling statement to the effect that the "sixteenth century Reformers . . . removed from the liturgy . . . the feasts of (the) Conception, Nativity and . . . Visitation on July 2."

These feasts are retained in the calendar of the English Prayer Book as "black letter days," though no proper collects, etc., are provided for them.

On the other hand, the American book, which does not print the black letter days in its calendar, does provide a service (p 238) which was framed with a view to its being used on such days.

The conception, nativity and death of the Blessed Virgin are properly implied by scriptural statements that she existed as a human being upwards of 1900 years ago!

MRS. E. L. McKINSEY
Laywoman of Grant Jct., Michigan

In answer to Mrs. Long (Oct. 5th) who wrote that she could find no prayer in our Prayer Book for our enemies, for many years I have been using the prayer for missions on p. 38 with that thought in mind. "Them that are far off" certainly includes our enemies, and we pray that they may seek after God and find him.

H. J. MAINWARING
Layman of Wollaston, Mass.

Surely Leonard A. Chapman, denying that our Lord was "even a clergyman," overlooks the fact that Jesus is our great high priest, from whom the Catholic priesthood of our Church is derived in fact and in authority. He is "a priest forever, after the order of Melchizadek." (Psalm Cx. 4)

Jesus was by right a priest, "and being anointed to that office, performed every function, by way of oblation, intercession, and benediction." (Pearson). "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man (Jesus) have somewhat also to offer." (Hebrews VIII 4). As hymn 89 (At the Lamb's high feast we sing) puts it, Our Lord is "Christ the victim, Christ the priest."

Because he was (and is) a priest, he taught in the synagogues and in the fields and elsewhere. We are told extremely little about his being "a workingman" but a great deal about his priestly work. Surely he was "ordained" to this task, and through his Churchly priesthood he still ministers to his people.

HELEN D. THOMPSON
Churchwoman of Colorado Springs

The article "The Crisis of Faith" by Charles Malik (Nov. 9) is so fine that I wish you might reprint it in pamphlet form. Would that be a possibility?

ANSWER: Yes, if a sufficient number indicate they want it. Price would probably be about 5c, depending on the number ordered. Let's hear from others. Write to The Witness, Tunkhannock, Pa.

M. E. ROE
Layman of San Saba, Texas

I greatly enjoy The Witness and feel that the recent issues have contained an unusual number of very helpful and thought-provoking articles, as well as ones of deep spiritual value.

MR. C. G. CHURCHILL
Layman of New York

The Witness is to be congratulated for the issue of Dec. 7. The full report of the meeting for the organization of the National Council of Churches was excellent, together with the pictures of outstanding leaders.

I am also grateful to you for the letters from Dr. Francis Wei and Bishop Hall of China.

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December 21, 1950



CHAPLAIN BERTRAM COOPER ENTERTAINS

The former assistant at the Advent, Birmingham, Alabama, helps Santa distribute Christmas presents to the children at the navy air station at Lake City, Florida

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7:30 a. m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a. m.

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The Rev. C. George Widdifield
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Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

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Saturday and Holy Days, 10:30

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RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector

Sunday: 8 and 11 a. m.
Friday and Holy Days: 9:30 a. m.

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STORY OF THE WEEK

Town and Country Division Offers Unique Training

Gives an Understanding of Need of Rural People for Christian Leadership

★ Throughout the United States 209 seminarians and women in training for professional Church work spent ten weeks or more in special training and supervised field work in small town and open country areas. To present the missionary challenge of rural communities to the men and women in seminaries today and to provide them with a greater understanding of the need of rural people for Christian leadership is the goal of the student rural field service program of the National Council's Division of Town and Country.

Most of these students served under the close supervision of the local clergyman while others worked in communities which had been without a regular ministry for years. The latter, in addition to serving the immediate needs of the people, had also to build a strong lay leadership to act in the place of a clergyman for the future.

Rural Sociology

Courses in rural sociology and community study provided the information necessary to go into a community and to gain a quick knowledge of it in order to see the greatest need for the most strategic and effective work of the student during the summer months. A vacation Church school has proved to be one of the most effective means of reawakening the interest of parents and children in the Church. To this end many hours of study, supervised leading of games, handicrafts, teaching and worship are completed before the seminarian begins his actual field work. A greater understanding of rural people and rural life is made possible through special lectures on agriculture, soil conservation and cattle raising. Resources available to the rural clergyman such as the county bookmobile, the county agent and home demonstration agent; the county nurse; and the cooperative movement are introduced. The joys, problems and challenge of the pastoral ministry are emphasized. Tours to successful and thriving rural parishes and missions give the students an opportunity to observe a small parish in operation.

Seminars

The National Town-Country Church Institute, Roanridge, Parkville, Missouri; the Southern Rural Church Institute, Valle Crucis, North Carolina; the Intercultural Rural Church Institute, Fort Defiance, Arizona —all provide three weeks of intensive seminars, lectures and study in rural Church methods each summer. The New England Rural Church Institute and the Texas Rural Church Institute each provide ten days course of training. This introductory orientation is followed by seven to ten weeks of practical experience in a local congregation under the supervision of the vicar or priest-in-charge. In some instances more mature men attend the training sessions at Roanridge and then go to serve in towns in which there is little or no direct supervision but in which there is opportunity for constant communication with the bishop or archdeacon. At the end of the summer each student writes a complete summary of his work and of the field in which he worked. A detailed report of the student's work is sent to his seminary.

A Few Examples

The emphasis of the summer program is placed on training of the seminarian, with the majority of students serving and learning in the several institute programs. The Student Rural Field Service program is not a method of filling a gap in the long list of vacancies in rural mission clergy lists. The benefits to the local congregations depend largely on the student who works with them. In many instances they are great and many. For instance, a Church Divinity School of the Pacific student, Malcom Riker of the diocese of Texas, worked in a small community in Idaho last summer. As a result he prepared 11 persons for baptism and 7 for confirmation. He averaged 30 pastoral calls a week, proving to himself, as well as to the Church, that constant calling is a basic need in every mission or parish. An Episcopal Theological School middler, Edgar Romig, served in another small Idaho town and was instrumental in helping the congregation begin a building fund for a badly needed parish house. In Montana two Episcopal Theological School students, Herman Page and John Hannahs, a Church Army cadet, Alex Patience, and Seabury-Western Theological seminarian Horace Varian con-

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ducted services and vacation Church schools in seven small communities. In Utah several students worked in close cooperation with the Rev. Robert Nicholas in small mining communities.

The benefit to the student is summed up in the following excerpts taken from 1950 student summer reports.

"My summer in the rural areas of a western state was worth far more than a year in the seminary in giving me more insight into the work of the Church in the mission fields and convinced me that this type of work is what I like and want to do when I finish my seminary training. The summer's work has helped me to understand what is important and what isn't from the flock of experiences and information which are poured on one in seminary. I only hope it benefited the diocese half as much as it did me."

"I got a different but very true picture of the Church in my work this last summer. I've been working with the Church four years in one capacity or another, but this is the greatest and most invigorating experience I have had yet. I would highly recommend this field to any student but especially to one who is in doubt about the ministry. After working here one should know whether one wants it or not and just how badly. By this I mean that here you meet every type of situation. You have to be forceful, patient, humble all at the same time. If you are used to the frustrating hustle and bustle of the East, you will have to forget it or else your ministry to those people will be ineffective because they will not be hurried."

"The work this summer was a wonderful opportunity to test my vocation. The result of the experience has been to strengthen it."

The Minister's Homestead At Roanridge

BY
JOHN H. PHILBRICK

★ The federal census of 1950 has confirmed the increasingly apparent fact that one of the most pronounced shifts in population and changes in family and community living is the growing settlement of people in suburban areas. A small plot of land enables them to supplement their cash incomes from city employment by producing vegetables and raising a few animals. Happily the Church's recent increased and renewed interest in the productive homestead way of life is abreast of this shift of living conditions.

The productive homestead is defined as "a plot of land on which the family lives and works —the direct source of some of the family's food, shelter and clothing." The practice of homesteading at the present time has a wider application than is evidenced by published statistics. A large number of clergy of all denominations now find homesteading a means to a more effective ministry.

The Roanridge Rural Training Foundation is establishing a demonstration homestead as a part of its training for men and women who intend to do Church work in rural areas in the rural-urban fringes of our great cities. A small garden has already been in production for one season with abundant supply of fresh vegetables for summer use. Our great need is for funds for buildings and supplies.

The purpose of the demonstration homestead is to introduce the student to practical methods in the operation of a productive homestead as a means of supplementing their income; of enriching their family life; and of relating their daily lives to those of the people with whom they work and live.

The glebe lands assigned to clergy of the Church of England long ago were the forerunners



NATIONAL TOWN-COUNTRY CHURCH INSTITUTE has a resident year-round staff: the Rev. John Philbrick; the Rev. Norman Foote, director; the Rev. Clifford L. Samuelson; the Rev. William B. Spofford Jr.; Miss Letitia Croom. Mrs. Philbrick is also a member of the staff

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of the homestead for clergy. Modern machinery makes it possible for the small homestead unit to function with a new efficiency. The minister may pursue part-time agricultural operations quite easily in the backyard of his rectory with no neglect of his parochial and pastoral duties. Homesteading as a method takes its place as a tool along with surveys, map-making, recreational activities, visual aids and the other facilities available to the modern ministry.

The rural clergyman who is raising enough vegetables for his own family in his own garden has a bond in common with his farmer neighbors who raise their own vegetables. Part of his work is like their work. He has a deeper understanding of their problems. He learns to speak their language and he is able to talk intelligently about the things that concern them most. "He doesn't preach dry sermons in wet weather." This principle applies equally well to the "fringe area" commuters living outside a big city as it does in the open country parish.

Likewise, when the minister plants a garden or sets out fruit trees or sets a hen on a clutch of eggs, his people feel that he is likely to remain with them for awhile. He himself has a feeling of permanence, of belonging to the soil as well as to the people and the community. Some of the human rewards of the ministry come only after a life-time of service: young people's work, marriages, baptisms, helping family units to grow. But the clergyman whose life belongs to the soil, the community and the church families has an opportunity to bridge the gaps between the denominations especially as he and his family identify themselves with 4-H Clubs, the Grange, the farm bureau, cooperatives or any other small local group which people organize to supply their own social needs in the community.

With emphasis on the importance of the family unit, the homestead presents an ideal environment for many kinds of companionship and sharing of work, recreational and educational experiences of the family as a whole. There are fields in which to walk, ponds in which to fish and opportunities for a variety of work in the changing seasons of the year. Within the homestead itself are educational facilities more practically directed than many schoolrooms: building houses for farm animals, fencing, mechanical work on farm tools, where children may learn some of the principles of planning, measuring, purchasing, as well as actual construction. Planning the garden, planting, tending, harvesting, cooking, are climaxed in the joy of eating home-grown foods—with a subsequent health bonus. Children growing up with a garden and with animals gain complete familiarity with the facts of life and of death and the resurrection each succeeding spring.

The rural clergyman does not have to have either a large tract of land or as many different enterprises as the farmer in order to identify himself with the occupations of his neighbors and to be able to speak their language. It has been the experience of many ministers that the minimum recommendation would be a vegetable garden which may be very small and still provide much food for the family. Another practical addition is a small flock of hens to supply eggs and poultry at only a fraction of the cost of these foods on the market. If the clergyman wants to provide his own milk supply, either a pair of milk goats or a family cow will be adequate.

The question most frequently asked about homesteading is "How much time does it take?" It is almost impossible to meas-



WOMAN'S AUXILIARY OF THE 8th PROVINCE is vitally interested in Town-Country work. The provincial board. L. to R.: front: Mrs. J. J. Davis, San Joaquin; Mrs. Chester M. Kennedy, Ore.; Janice M. Overfield, Utah; Mrs. Robert K. Vickery, Calif.; Mrs. Edward F. Colcock, Wash.; Mrs. Robert Arneson, Ore.
Middle: Mrs. King Verleger, Cal.; Mrs. Sumner Walters, San Joaquin; Mrs. Raymond H. Reeves, E. Ore.; Mrs. St. Elmo Coombes, L. A.; Mrs. Claude Davis, Idaho
Back: Miss Madeline Wagstaff, L. A.; Mrs. Otis Weeks, Utah; Mrs. Cieve Kindall, Sacramento; Mrs. Allison Baer, Idaho; Mrs. Leslie Rolls, Idaho

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ure the time involved because of the seasonal character of many jobs. Also, the minister and his neighbor can exchange a day's work—an excellent time to talk about various religious topics as they come up naturally in the course of the work. Routine work such as feeding the hens, collecting the eggs, or milking does not take much more time than would be spent going to the grocery store. Also, the time spent caring for homestead chores may be considered both educational and recreational. Time spent learning manual skills which identify a man with his parishioners is as valuable as time spent studying psychology. Some men can compose better sermons while keeping their hands busy on a project.

The minister with a homestead is able to help himself economically by raising some of his own food, clothing or shelter. He is in a position to save money although he is not commercially in the business of farming. The townsfolk respect his energy and his enterprise. Those who may think that preaching is not working respond when they see that their spiritual leader is also able to do manual labor. People are also happy that the minister with a homestead has a security apart from his cash salary as an offset to depression or war scarcity. If the minister's wife is skillful with home baking or dressmaking, she is furthering the philosophy of the homestead and stretching her allowance as well as building a bond of common interest between herself and the women of the community.

When the minister is in a position to develop a productive home, no matter how simply, he comes into a partnership with the Creator and learns and teaches anew that "God saw everything that he had made and behold, it was good."

The considerable number of men and women who have already experienced the impact of the productive homestead on both a local church body and the community recognize what a powerful psychological effect it has upon the people themselves. They will literally beat a pathway to the door of the homestead to discuss hens and gardens and compost making as well as the things of the spirit. This impact is one of the tools which the modern minister may utilize to teach people in an overmechanized age some truths about integrity of human life and man's relationship to the good earth.

CHURCH LEADERS TUSSLE WITH NEW NEEDS

★ The urgent need for additional clergy is vividly seen in population and Church statistics in the states composing the dioceses and districts of the province of the Pacific. Total population in these states, according to preliminary report of the 1950 federal census, is 16,673,696, an increase of 5,355,743 during the past ten years. This is an increase of 37.5 per cent for this area as a whole, the total population in 1940 being 11,317,953. The state of California, with a growth of 53.3 per cent, records the greatest percentage of increase of any state in the Union. Nevada records an increase of 45.2 per cent; Oregon, 39.6 per cent; Washington, 37 per cent; Idaho being lowest in the province with 12.1 per cent.

Church statistics for the closest corresponding period, 1940-1949, show increase in communicants from 169,526 in 1940 to 247,667 in 1949, an increase of 142,041, or 45.6 per cent. These figures do not include Alaska, Hawaii and the Philippines.

Number of active clergy have increased during this period from 358 to 441, a gain of 83 men for a growth of 26 per cent. This gain of 83 active clergy needs to be viewed in relation to the increase of more than five million persons among whom the Church has the opportunity and responsibility to serve. In the seven missionary districts of the province, 90 active clergy (including the bishops) serve 253 parishes and organized missions. Places listed as unorganized missions and preaching stations would bring the average in missionary districts to more than three places served per man.

The Bishops pictured below, along with others not in the picture, dealt with this problem at the recent synod.



BISHOPS OF THE 8th PROVINCE HAVE VAST RURAL FIELD: L to R: Bishops Cross, Spokane; Bentley, National Council vice-president; Campbell, Los Angeles; Barton, Eastern Oregon; Gooden, retired, Los Angeles; Bloy, Los Angeles; Porter, Sacramento; Kinsolving, Arizona; Rhea, Idaho, president of the Province. Not in the picture are Block, California; Shires, California; Dagwell, Oregon; Bayne, Olympia; Walters, San Joaquin

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TREASURER DILL REPORTS

★ Russell E. Dill, treasurer of the National Council, has released the following financial statement for December:

"It is reported that industrial profits for the first nine months of this year shattered all previous records, that personal income soared to a new high annual rate, and that employment and wages were the highest in United States history.

"This improvement has been reflected in the dollar payments on expectations for the first eleven months of 1950 which have broken all records. However, 18.03% of the 1950 expectations still remains to be paid before the close of the year.

"In view of the business record of 1950 and the loyalty of its members, the Church looks forward with confidence."

CHRISTMAS IN FRESNO

★ Roman Catholic and Protestant leaders in Fresno, Calif., joined forces in urging householders to decorate their homes for Christmas. Awards were given to those having the best displays of the Nativity or historical scenes.

CONFIRMATION AT YOUNG CHURCH

★ Bishop Phillips of Southwestern Virginia confirmed the first class at St. James, youngest church in the diocese, located at Williamson, near Roanoke. There were fourteen adults and four young people. The rector is the Rev. J. Manly Cobb.

RURAL WORK MATERIAL ANNOUNCED

★ "Rural Prospect" by Rev. Mark Rich is the basic study book prepared for adults of all cooperating denominations of the Missionary Education Movement as the home missionary study program for 1950-51. The theme is "The Church and the Community" which is interpreted as the rural community and the Church. "Rural Prospect" is an authoritative factual resource book for adults on the new opportunity for Christianity in rural America. Other special study material on the work of the Church throughout the United States in rural areas have been prepared for young people and children.

To supplement this study each diocese and district has designated a specific domestic missionary enterprise as its special project for study and giving.

During Lent children of our Church schools will use the two units especially prepared by the National Council's department of Christian education with the emphasis on six typically rural situations in the work of the Episcopal Church today: Church school by mail; Southern highlanders, a trailer chapel, rural daily vacation Bible schools, the small town church, and an Indian mission. For primary and kindergarten children the unit is called "Down Country Roads" and is written by Miss Gloria Jameson, diocesan adviser in Christian education of Montana. "Children of the Land" is the title of the unit for older children.

St. Michael's Mission in Ethete, Wyoming, an Episcopal mission to the Arapahoe Indians, is the object of the Birthday Thank Offering for 1950-51. Special study materials, birthday cards and picture folder describing this work are available through the National Council.

Materials further describing the work of the Division of Town and Country and publications of the National Council and other sources for use in rural churches are as follows:

BOOKS AND PAMPHLETS

Available from Division of Town and Country, 281 Fourth Avenue, New York 10, N. Y.

1. *Report on Joint Commission on Rural Work to General Convention*, 1949—Free
2. *Roanridge Trains Rural Leaders*—Free
3. *New Life for the Little Brown Church*—Free

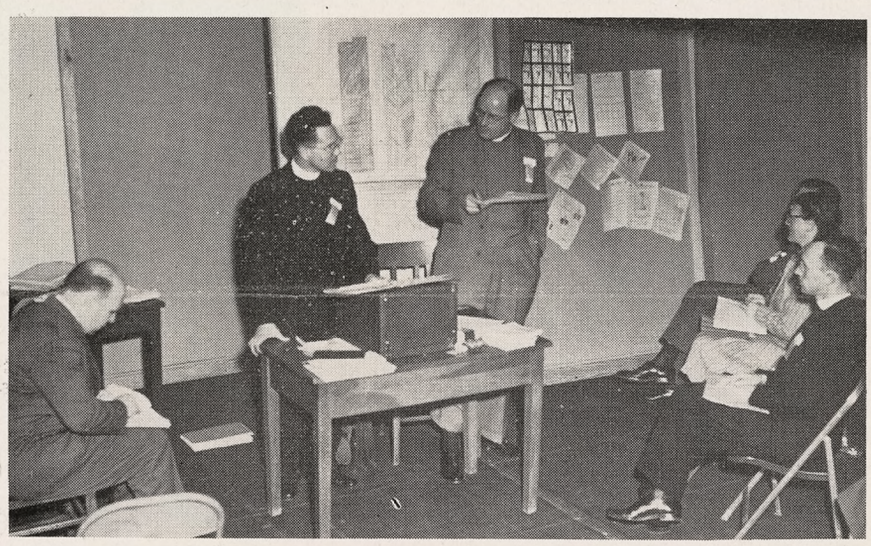
Available from the National Council, 281 Fourth Avenue, New York 10, N. Y.

1. *Ye Shall Be Witnesses*, a comprehensive over-all presentation of the Church's work at home and overseas—35c
2. *Rural Prospect* by Mark Rich, illustrated with pictographs, is an authoritative factual resource book for adults on the new opportunity for Christianity in rural America, afforded by a dynamic concept of community. Paper, $1.00
3. *The Cross and the Plow*, a service designed for out-door processional use for Rogationtide—5c
4. *O Worship the Lord*, a collection of 9 short services for seasons of the Church year, especially for boys and girls—15c

Especially for Church School use:

1. *Birthday Thank Offering* materials
   Object: St. Michael's Mission, Ethete, Wyoming
   Leader's Guide—*Shore Up St. Michael's*—free
   Picture folder for children—*Where the Antelope Play*—free
   Birthday prayer card—free
   Birthday envelopes—free
2. Lenten Study material
   Down Country Roads by Gloria Jameson, unit for primary and kindergarten children 10c

(Continued on Page 22)



THE RURAL WORKERS' FELLOWSHIP held its annual meeting at Salt Lake City in conjunction with meetings of the National Conference on Rural Work. The Rev. Maxwell Brown, president, receives a report from the Rev. Samuel Keys. The Rev. W. Francis Allison, Montrose, Pa., former secretary, is seated at the left

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PRAYER GROUP IN THE OZARKS

★ Designed to deepen the spiritual life of isolated and shut-in persons, the Prayer Group of the Greater Congregation in the Ozarks is a valuable addition to the devotional activity of Church people in Northwest Arkansas. Under the leadership of the Rev. Robert B. Hall, priest-in-charge of the Ozark field in the diocese of Arkansas, members of the Prayer Group join in intercessory prayer three times daily.

Coming to the Ozark field as a deacon in 1949, Mr. Hall was faced with the problem of ministering to isolated people scattered over more than 3,000 square miles of Ozark mountain country. Two pastoral calls a year seemed to be the most a crowded schedule would permit; and, the distances being so great, many of the Episcopalians in the area could get to church only once a year. Immediate and continuous contact was established with these isolated folk through Home Prayers, described elsewhere in this issue. Many people who had moved into the Ozarks and because of sickness or distance could not attend services missed their former active life in Church affairs.

The Prayer Group has filled this need in great measure. Although deprived of physical attendance at church functions, members of the group through their prayers aid materially in advancing the cause of Christ in the area. Weekly lists are sent out by Mr. Hall. Episcopalians in seven Arkansas counties are united at 8:00, 12:00 and 7:00 o'clock each day as they share in the work of the Prayer Group. Through Home Prayers and by correspondence the needs of the members are made known to Mr. Hall and the next list carries prayer suggestions to meet these needs. In the weekly envelope bearing Home Prayers and the Prayer Group list goes the Sunday bulletin from one of the three Ozark mission churches which are strung out at 45-mile intervals across the field. Since no one but Prayer Groups members see the lists, matters too personal to be mentioned in public services are often the subject of requests for intercessions. Drunkenness, domestic difficulties, and certain illnesses are some of the things troubling people who ask the Prayer Group to pray for them. Since the majority of the so-called Greater Congregation are not personally acquainted with the supplicant, many shy persons have put in requests for prayers. The power of group prayer of this type has been undeniably demonstrated to the members in their endeavor.

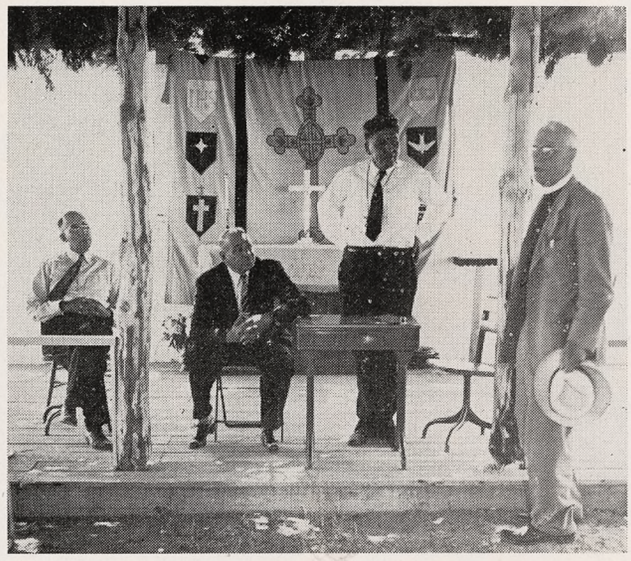
SEMINARIES GIVE COURSES ON RURAL WORK

★ Indicative of the renewed interest of the Church in serving the people of small towns and open country is the fact that courses in rural Church methods and rural community life are being given in six of the Episcopal seminaries. The other four seminaries provide seminar sessions and special lectures not listed as catalogue courses, or the subject matter is covered in courses on pastoral theology.

Fully accredited courses in rural Church work are given at Seabury-Western and Nashotah by the Rev. E. Dargan Butt. The Rev. W. Francis Allison of Montrose, Pa., will teach a rural course at Philadelphia Divinity School next spring. The Rev. John R. Stalker has been the instructor in rural Church work at Bexley Hall for several years. The Rev. Thomas A. Tripp, director of the Town and Country Work of the Congregational Christian Church, succeeded Edmund Brunner at General Seminary. At the Church Divinity School of the Pacific Dr. Corell Julian of the Pacific School of Religion teaches the course. The Rev. Clifford L. Samuelson of the National Council's Division of Town and Country gives supplementary lectures in several of these courses.

ROXBURY RECTOR IS HONORED

★ The Rev. David L. Ferguson was honored at a reception, along with Mrs. Ferguson, at St. Cyprian's, Roxbury, Mass., on December 7th, the occasion of his 30th anniversary as rector. Bishop Nash was present for confirmation at the evening service on the 3rd when a class of 33 persons were presented.



BISHOP ROBERTS of South Dakota, hat in hand, has one of the largest rural areas of the Church. He is addressing the Niobrara Convocation. Seated, in coat, is Mr. Billy Fire Thunder and standing in the center is the Rev. Cyril Rouillard

EDITORIALS

Judge of Men and Nations

"CHRISTMAS has gone to the dogs! Comic-books instead of carols; sales competition all December instead of Advent preparation for a religious holy day." That is the sort of comment one hears from old-fashioned Churchmen, musing on the good old days. And it is, of course, a true and sad picture, a description of what is inevitable, rather than surprising, in a world that has long been measuring all values by standards of money and force.

Is there anything that we, who regret such a perversion of the holy season, can do about it? We can say, as many devout Christians are saying: "we will not be swept away by all this; we will keep our minds on the Christ-child and the Christmas story." But it is not enough to attempt this. In the first place, it can't be done, outside a monastery or other ivory tower, for we are an intimate part of this mad, seething world. In the second place, it is not essentially Christian to try to do it. What we Christians try with all our might to do, by thought and by action, is to relate the supreme fact of Christmas to the miserable and chaotic world in which we live. For the Incarnation —that actual coming of the eternal into a world of time and space—is an enduring and therefore a contemporary fact, not an isolated miracle in the Palestine of long ago. When the Word was made flesh in Bethlehem, a new and revolutionary life-force entered into humanity to stay, not to visit. History sets down some of the tremendous results of this Advent—child-murder and suicide, as institutions, eradicated from the life of a decaying empire; hospitals and asylums established to make the unfit fit; a political and economic tyranny replaced by the authority of a militant Christian family; innumerable personal transformations in character and insight, from Apostolic days on through the centuries; renewals over and over again in the Church herself, when power had corrupted and riches weakened. Hildebrand, Francis, Langton, Wesley, Pusey and Keble are names that mark some of these epochs of renewal.

We are living in a period of history that is both skeptical and revolutionary. Moral and social principles which have long been familiar axioms are being challenged and Christian disciples especially will be well-advised to heed St. Paul's exhortation: "Prove all things; hold fast that which is good." Believing then, as we do, in the continuing presence of "the Light that lighteth every man coming into the world," we shall celebrate Christmas most worthily and most fruitfully by keeping that intimate personal relation to the Incarnate Word which he is offering us in the blessed fellowship of his holy family, where every problem, every tragedy, every hope may be joined, like little dirt-laden streams, to the cleansing torrent of his abundant life, by serene and persistent prayer and by the offering up of all the changes and chances of this mortal life at every eucharist for the Lord Christ to cleanse and make over according to the pattern of his will and his love.

And then—as fast as the awareness dawns of what his will is for us personally and for our families, our neighborhood, our nation — to go out about our duties and among our friends and acquaintances and enemies and bear witness bravely, uncompromisingly, to the vision that was shown us in the mount, where the Master was transfigured from a vague figure of idealism and good works into the captain of our salvation, a person of searching light and inexorable love that demands whole-souled devotion and witnessing to his will in a world that has always rejected him.

Yes, Christmas is a homely, a winsome, an appealing festival, but it must have at its heart, for every Christian, a stern and relentless challenge to follow and company with, at whatever great cost to us, the Christ-child who is this day and all days the judge of men and nations and peoples.

★

"QUOTES"

Never lighter was a leaf upon
a linden tree
Than Love was when it took the
flesh and blood of man.
Therefore is Love the leader of the
Lord's folk in heaven . . .
In thy heart's conscience, in the deep
well of thee,
In thy heart and in thy head, the
mighty Truth is born . . .
Therefore I counsel you, ye rich,
have pity on the poor.

—LANGLAND: The Vision of Piers the Plowman

★

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The Nourishing Strength Of Fellowship

BY
MAXWELL BROWN
President, Rural Workers' Fellowship

AMONG the differences found between Church work in urban areas and rural areas is the feeling of isolation the Church worker in town or country places endures. I use the word "endures" purposely, for often a rural Church worker laboring in a field many miles from the other Episcopal workers finds that the greatest mental handicap with which he struggles daily is the sense of loneliness. This does not come about so much from lack of work to be done, for there is always more to do than time allows. But it comes about through the lack of having close contact with other Church workers who meet the same problems, have the same frustrations, and enjoy the same victories and rewards of the work. Human nature is gregarious. We need to share our victories and our defeats with others. Clergy in urban areas, if they desire, can meet together easily in a regular monthly meeting. They can spiritually grow together in a retreat. They can join together in mutual promotion of causes. They are more apt to see each other for an informal chat. In all these meetings there is a strengthening bond of fellowship. The urban worker constantly feels he belongs to a large, vital, Christian society. To a worker in rural or small town areas the Church too often becomes an isolated, struggling segment of humanity. True, there are many reasons why he ought not to feel this way, but on the other hand nothing causes a sense of depression so easily as loneliness.

The Fellowship

WHEN the Rural Workers' Fellowship was founded in 1924 one of the prime reasons for establishing the organization was to promote a sense of fellowship and spiritual oneness between the workers in small towns and open country places. The thought prevailed that if they could not get together for regular meetings, at least there were two bonds that could bring them together. One, a spiritual bond in prayer; the other, the United States mails. Since 1924 the Rural Workers' Fellowship has added a great deal more to its purposes and programs, yet this first cause is still an important part of our united efforts today.

While the R. W. F. does not sponsor or promote any special rural project or schools and conducts no experiment to test certain theories, yet it is an organization that plays a very definite part in building up the quality of town and country work. Through its meetings and publications it has inspired men to develop their own ideas for the expansion or betterment of rural work. The use of lay reader's guide, the lay reader's sermon service, the processional service for the observance of Rogation Day, harvest festivals, the Lord's acre program have developed at least in part from the stimulation and encouragement of the R. W. F. The relationship between the Fellowship and the various branches of National Council as well as provincial and diocesan departments of town and country is a relationship of closeness and interest and mutual help. In no way does our organization conflict with any executive branch established by the Church to promote town and country work. We have no paid officers. All our directors and officers are men and women in the field who give of their services freely and gladly. Our entire program is based upon the three objectives listed in our by-laws:

1. To promote the interest of the whole Church in developing an effective ministry to town and country areas;
2. To increase fellowship among rural workers and those interested in rural community life; and
3. To aid the National Council in its program and its service to rural workers.

Critics Answered

SOMETIMES we who are associated with the R. W. F. hear the criticism that the Fellowship does not "do anything." By this we assume we are criticized for having no budget to support rural clergy or to promote a conference for their training or to sponsor the rural cause at "281." These things are not done by us, nor will they. There have been established proper Church channels for this type of rural work promotion. It is not our purpose to duplicate them.

Others have criticized the R. W. F. for being an overlapping, conflicting organization, not needed because we have a strong Division of Town and Country Work. Again, this is a misconception of the purpose of the R. W. F. We

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neither overlap nor conflict with any official department in our Church. Our purpose, to state it again, is (1) to promote interest in the opportunities for the spread of the Kingdom in towns and in open country, (2) to increase fellowship among those laboring in this field, and (3) to aid the National Council (and all provinces and dioceses) in service to the town and country field.

How do our 414 members (membership dues currently paid!) do this?

Our pattern can be broken down into four areas:

1. Educational
2. Developing a sense of belonging . . . of fellowship, through the exchange of ideas and news
3. Developing the spiritual bond
4. Co-operation with all existing executive branches of our Church.

To expand the picture, the educational process is carried on through publications. The Fellowship has a quarterly journal called "Crossroads." It endeavors through the journal to contribute to the thinking of all interested in the town and country work of the Church through educational articles of interest to both Church worker and laity. The R. W. F. also published an informal News Letter in which are gathered together the chattier bits of news and program activities of our members. This is mimeographed and mailed out three or four times a year. The educational part of our work is also implemented through our affiliation with the interdenominational Christian Rural Fellowship and the Town and Country Church published by the committee on town and country of the National Council of Churches. Through this group we obtain at reduced prices their various publications which are sent to our members. All in all there are seven publications coming to our members, varying from three to ten issues per year.

United in Prayer

JUST as important as our educational program, and in fact in many ways even more important, is the joining together of our members in daily prayer. The R. W. F. publishes a prayer cycle three times a year, in which each member is listed on a particular day. Throughout this hemisphere every member remembers in his private devotions these companions who labor in the town and country field. This spiritual bond does much to eliminate the feeling of loneliness among the isolated rural workers. To know that we pray for and are being remembered in prayer by others does lighten any heaviness caused by mental or physical weariness.

Another way in which the Fellowship helps promote effective work in town and country is through the awarding annually of the Rural Fellowship Award. This certificate and citation is given to not more than five persons annually who have made outstanding contributions to the work of the Church in town and country. Nominations for candidates to receive the reward are made by members each spring to the board of directors of the R. W. F. The board is careful in its selection and has high criterion for the awarding of this merited prize. Whenever possible the actual award, if the recipient is not present to receive the award at the annual meeting of the Fellowship, is presented at a public gathering in his or her diocese. The awards in 1950 were made to the Rev. Richard Price, Montana; the Rt. Rev. Malcolm E. Peabody, Central New York; Wilber A. Cochel, West Missouri; the Rev. William Christian, Fond du Lac; and the Rev. Canon Ernest B. Smith, Olympia.

Membership in the organization is not limited to residents of rural areas. There are many urban members who have a keen interest in promoting the Church in town and country. Indeed, with American cities pushing out into suburbs and surrounding small towns, the R. W. F. is making a contribution to the thinking of both rural and urban people as the Church meets this new move of American mobility. This is one of the reasons we changed the title of our quarterly from the former name "The Rural Messenger" to the present "Crossroads," endeavoring thereby to bring the idea of the Cross to all roads of American life . . . rural, urban, and the great growing segment in between.

Someone once described the R. W. F. as being a very necessary part of the life of the Church. It is like the blood in the arteries and veins of the body. This is very true. The body (the various departments in the Church busy with promoting work in the town and country and suburban fields) is nourished by the blood stream of spiritual fellowship. The latter reaches down into the cells of the body to nourish it with prayer and fellowship and by educational and stimulating articles. The body does the work of promoting, growing, acting, expanding. It is the natural outlet of the energies of the cells of the body. Both need each other. One to do the work, its directing, its promoting. The other to be the medium of individual and united expression of town-country workers, the sustaining force of prayer and fellowship. The description is apt, for it is the spiritual and mental nourishing of those who work in town and country areas that contributes heavily to the growth of our entire Church.

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The Parish Minister Extends His Reach

BY
ALLEN W. CLARK
Rector of Calvary Church, Danvers, Mass.

ONE of the essential aims of the rural work of the Church as defined by various conferences and rural Church leaders is "to provide a pastoral ministry to people in rural areas." The problem confronting the faithful rural pastor is how he can overcome the factors of vast distances, poor roads, shortage of time and need for economy in travel costs.

The alert and enterprising minister is forever reaching out for new ways of ministering to his people. One such way, only now becoming widely known, is the ministry-by-mail knows as "Home Prayers." This is a worship service (with prayers, a Bible reading, and a 500-word sermon) attractively printed on a single sheet, published each week from the first Sunday in October until the first Sunday in July. The service always closes with the words, "Faithfully yours," with space left for the minister to sign his name. Thus Home Prayers comes to each parishioner as a personal, pastoral call-by-mail from the minister they know and trust.

Home Prayers are used for "shut-ins" with equal effectiveness in both country and city areas. But this ministry-by-mail has other uses of special value in the rural ministry. For the country parson has a flock scattered widely out along the dirt roads, and he cannot call on these lonely people as often as he desires. He can, however, with a very small expenditure of time, call on them regularly and conduct a worship service for them by mail! If he is a good pastor, he will—at least once a month—write a personal postscript at the bottom of the page, perhaps asking a question about the health of some member of the family and enclosing a return postal for the answer. This costs an extra cent and is well worth it. He will find people saying, "I always look at the bottom of the page first to see if you have written something to me." Many rural clergy have several churches and use Home Prayers to supplement the regular service at places where they can only hold service once a month or so.

Today some 300 parish clergy and dioceses are using nearly 8,000 copies of Home Prayers each week, ministering to Christian people who want to attend church, but who are prevented by illness, isolation, Sunday work, small babies and many another genuine reason.

With a growing number of young people in the armed services ministers are beginning again, as they did in World War II, to keep in touch with those on their parish service list by sending Home Prayers to them. It is sometimes surprising to find how deeply these young men and women appreciate this worship service from home, often with a personal postscript from their own minister. In World War II Home Prayers were used on ships in the navy, in fox holes, in the jungle, and wherever else enlisted men and officers found themselves.

The sermon is simple, direct, and often written in the parable style, with a vivid story to do the preaching. For more than two decades these sermons have been read by back-country people with little education, by college professors, wage-earning folk and executives in industry—by a wide variety of folk, each finding help because the manner of teaching is that used by the Master in the New Testament.

Simply Financed

THE finances of Home Prayers are refreshingly simple. This ministry-by-mail is not a commercial venture, its sole purpose being to serve as a practical instrument in the Kingdom of God. Therefore, there is no set subscription rate, and no bills are ever sent out. The minister who decides to try out Home Prayers in his field simply writes to the Rev. Allen W. Clark at 44 Cherry Street, Danvers, Mass. and orders ten copies or a hundred, or whatever number he needs. Shortly afterward his copies begin to arrive. Several times a year "the plate is passed" inviting contributions. The actual publication cost is two cents a copy, and most users figure their contributions on that basis. The common practice is for each user to make two contributions a year, each covering their gift for half the season of 40 weeks. A minister using 25 copies a week, therefore, would be apt to make two contributions of $10 each. Some, however, cannot afford to send the full amount, and there are times when a user cannot conveniently make any gift at all. His copies continue to arrive, regardless of contributions. And the Home Prayers budget has always balanced, over 22 years, on this voluntary Christian basis.

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Financing in Parishes

THE financing of Home Prayers by each parish is done in various ways. The increasing practice is for the parish to make an appropriation out of its budget. Often the clergyman finances the cost for a time out of his discretionary fund until Home Prayers have become recognized and appreciated sufficiently for the parish to pay the cost. Often, especially where Home Prayers are sent out with a really personal touch by the minister, the people receiving Home Prayers take care of the entire cost, or part of it, being invited to contribute directly to their own minister.

Home Prayers are a practical and open channel for the love of God to reach out steadily through a busy pastor who wants to feed all of his people dependably. It provides a simple and flexible instrument for touching the lives of people he can only see occasionally; thus making them know that they are never forgotten by their minister.

If you wish to try out this simple and proven ministry-by-mail, just write to the Rev. Allen W. Clark, who is the author of Home Prayers, at 44 Cherry Street, Danvers, Massachusetts. He will welcome you into the growing company of ministers who have found the U. S. mails as effective for the Christian faith as Sears Roebuck proved it to be for the selling of merchandise.

Church Institute Building Nearing Completion

THE National Town-Country Church Institute building at Roanridge, Parkville, Missouri, will be ready for housing seminary students and women trainees by June of 1951 according to an announcement just released by the Rev. Clifford L. Samuelson, executive secretary of the Division of Town and Country of the National Council. The cornerstone of the new building was laid by Bishop Sherrill last April. The Rev. Norman L. Foote is resident director of this program for student training for the rural ministry.

The two and one-half story structure is of multiple-use design, adapting its facilities both to a year-round program of Church and community activities and as a base for rural Church training of seminarians and women in Church training during the summer period. The ground floor of the building provides a chapel for sixty persons; school rooms; dining room with seating capacity for forty persons; kitchen and laundry. The main floor has student rooms; dormitory wing; business office; class-rooms and an apartment for the director and his family. The top floor has three separate one-room apartments for staff and married student living quarters. The steeple mounted with a cross provides a dignity and churchly character to the structure. The design and lumber of the central unit was formerly an historic farm house.

At the present time the building has progressed to the stage of plastering and finishing the main floor and top floor apartments. The ground floor is completed to the stage of being ready for plastering and finishing. Mr. Foote and his wife and four children are living in the student dining-room and kitchen section of the building under the somewhat primitive conditions of rough concrete block atmosphere. The presence of the Rev. Mr. Foote on the premises enables him, together with Mr. W. A. Cochel of Roanridge, to provide careful oversight to the total construction which is especially necessary due to the fact that the building has not been let on a contract but has progressed on a work-as-funds-are-available basis. This close supervision by Mr. Foote and Mr. Cochel has accounted for many economies in costs. Indications at this stage are that the total construction costs will not exceed $85,000. The evaluation of the completed structure has been placed at $140,000. To date construction costs amount to $65,000. This money has come from grants from the National Council and the executive board of the Woman's Auxiliary supplementing the original fund for the building from the Birthday Thank Offering for 1948-49. Local individuals have also made contributions to the building fund. Until such time as funds are in hand for their completion, the chapel, dining hall and kitchen and the basement class rooms will be used in their unfinished stage of rough concrete block. The cost of completing and furnishing the chapel unit is estimated at $7500; the dining hall and



NATIONAL TOWN-COUNTRY INSTITUTE BUILDING. Front view. Completion is scheduled for early 1951

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kitchen will require $6000; and the Church school rooms $5000. There are no available current National Council sources for these items, according to the Rev. Mr. Samuelson, and the completion of these parts of the building will depend on gifts from interested individuals, "specials" from diocesan Woman's Auxiliaries, or subsequent grants from the national Church which may be available at some future date.

During the five years since its establishment, the National Town-Country Church Institute has enrolled more than 200 seminarians and women Church trainees in its field related training program designed to improve the ministry provided by the Church to town and country people. The Institute program has been made possible by the generous and cooperative provision of the facilities of Park College, Parkville, Missouri. Various phases of the Institute training work will continue to be at Park College, including the three week intensive indoctrination course at the beginning of each summer at which time enrollment far exceeds the capacities of the new institute building.

For the first time in five years of year-round work in the local community and Church development phases of the Institute program, the Institute has its full complement of staff members. These include the Rev. Norman L. Foote, director; the Rev. John Philbrick, associate in homestead development; the Rev. William B. Spofford Jr., associate in research and community studies; Miss Letitia Croom, associate in Christian education; and Mrs. Helen Philbrick, secretarial work. Each of the clergy also has charge of a local rural congregation. During the current year each of the clergy is on the faculty of Park College teaching the social studies courses. This staff is supplemented during the summer training period by other professionally qualified persons to assist in the field training and supervision and student counseling.



NATIONAL TOWN-COUNTRY CHURCH INSTITUTE BUILDING. Rear view. The trailer at the left is the Girls' Friendly Trailer now occupied by one of the many DP families for whom it has provided temporary housing

The Rural Chuch Alive

BY

ROBERT C. JONES

Captain in Church Army

THE life of a rural church is just as vigorous and effective as it is related directly to the life and land of the area.

The value of a farm program for Calvary Church, Hillman, Michigan, is evident. Here was another neglected church, run down, without leadership, and rapidly losing hope. It was exerting little influence in the community, yet there was a great potential manpower that could be developed. The Church had existed because of the faithful labors of a group of women while the men stood idly by. How to use them was the problem. Whatever they were asked to do had to be worthy of their efforts and in terms of work they knew how to do. A Church farm program patterned on the Lord's acre movement was inaugurated. The response was tremendous. Soon every man of the congregation was at work. Some raised pigs, others cut and baled hay, still others plowed and worked and finally planted 14 acres in wheat and vetch. The total farm income for 1949 was approximately $1,200 with the wheat and vetch still to be harvested this fall. The success of the program has resulted in a permanent farm committee who at present are seeking land that could be purchased and farmed regularly by the men of the Church.

The Church has taken on new meaning and importance for these men. Worship is no longer something alien to their daily work. Their toil, as it were, has been sanctioned because it is dedicated to God, and they now share actively in the support of his work. The Church has gained favorable publicity and considerable respect in the eyes of the people in the area, for here is the church at work. It has not interfered with the regular weekly giving but rather stimulated it. The church for many years previous to 1946 had existed with an annual budget of approximately $150. The total income in 1949 was nearly $5,000. Such an increase is not due to the farm program alone, but it is one of the factors which has helped to create a growing church.

Men have always loved and preserved sacrificially that which they have created with their hands and especially is this true when that which is created is good and has both purpose and meaning.

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Service of the R.W.F.

BY

CLIFFORD L. SAMUELSON
Executive Secretary, Division of Town and Country Work, National Council

"IS your knowledge of the rural Church and rural people theoretical or actual?" was the direct question put to me by a charming woman from Texas shortly after I assumed my work as the officer of National Council responsible for developing a national program for rural work. I dared to reply that I hoped my theoretical study of rural community life was properly balanced by a number of years of first-hand experience and direct observation of town and country life and the work of the rural ministry. During the past ten years that I have been in national Church work, time and again as points have been suggested regarding rural work I have put them through the sieve of "is this theoretical or actual?"

It has been in large part the close association I have had with members of the Rural Workers' Fellowship, both individually and as an organization, that there has been developed in the Episcopal Church a rural program with clearly defined goals, policies, organization and budget which is based not on speculation and theory but rooted in the actual work of the local rural minister and the task and opportunity of the local church in the local community.



CLIFFORD L. SAMUELSON gets a report from Edgar Romig, student at Episcopal Theological School, on his work last summer in Idaho. More than 200 students were enrolled in the Student Rural Field Service program, operated through national and regional institutes under the auspices of the National Council's Division of Town and Country

The continuing soundness of a national program for town and country work will in large measure depend on the continual growth in the Church of a group of men and women who actually are in the local work of the Church. The Rural Workers' Fellowship with the dedication of its members to the achievement of its threefold goal is just such a strength and security in the life of the Church.

At the Sign of the Stable

BY

THOMAS V. BARRETT

ACCORDING to the astrologers, the stars exert a powerful influence upon us. Judging by the newsstands, there must be a host of people who are interested in astrological formulae, and who take up star-gazing as seriously as insurance salesmen take up golf. We call this a superstitious business. Yet we are all star-gazers, after a fashion. It is the way of man to go looking for a star.

The child is taught in his first faltering years to make a wish. "Star-light, star-bright, first star I've seen tonight." The adolescent yearning is given voice in "Stardust," "Hitch your wagon to a star," and a dozen other planetary songs. The novelist wishing for a symbol to express hope for the earth names a book, "Stars Fell on Alabama." The poet weaving a thread of song says, "Choose something like a star, To stay our minds on and be staid." We are all star-gazers, warmed by a hope that somewhere we can find a star to guide us through a troubled world.

When you read the paper these days you'd think a Russian man must be an extraordinary creature. But that really isn't true. A Russian is not much more mysterious than you or I. He is in the same frying pan, by and large; he lives, eats, sleeps, makes love, grieves, sickens and dies. Like you. Like me. He is a man looking for a star.

Better Things to Come

YOU'D think to read the papers about the madcap escapades of Mrs. Vanderhyphen Jones who has been divorced four times, and spends her days between the beauty parlor and the Heron Club, that she must be a fantastic sort of creature. But behind the headlines she is a person like us, in a different degree of bewilderment, monotony, fear—looking for a star. Behind every headline are the same people looking for stars. And at least once a year all of us look to the same star. It is drawn upon ten thousand Christmas cards, and lighted in ten thousand windows. A star of better things to come; symbol of hope that war may have an end, and all men's lives be fashioned in

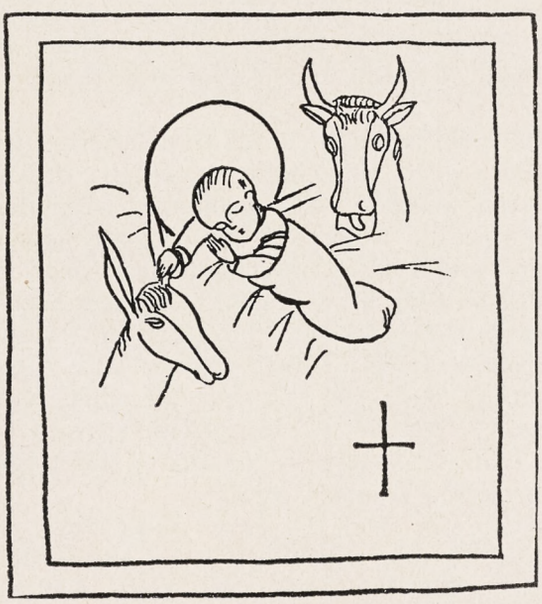
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a nobler design. It is the way of man to go looking for a star.

Yet if there is only a star here and there to guide us we might feel much like the poet, who with a friend (such a convinced star-gazer that "he burned his house down for the fire insurance and bought a telescope with what is came to") looked through a telescope one night, and then remarked:

"We've looked and looked, but after all where
are we?
Do we know any better where we are,
And how it stands between the night, tonight
And a man with a smoky lantern chimney,
How different from the way it ever stood?"

It is man's way to go looking for a star, but do we know any better where we are? Do things



stand different from the way they ever stood?

I imagine that if everything were left up to us things would always stand about the same way. There would always be man standing on the mysterious earth, his sweat drying in the sun, his tears starting in the rain, his laughter riding down the wind, his blood running in the snow—man groping toward the inscrutable, godless stars. I imagine that's the way it would be if it were not for God.

"As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts . . ." It is to our great benefit that God is not an astrologer. He is not even a star-gazer. Behind the headline of human events there is not only man looking for a star, there is God.

"Thus do men always deep in hope and grief,
Turn, like astrologers, another leaf,
Forgetful of the time God turned a table.
For it was night, and while from near and far
Men searched with rebel eyes to find a star,
God found, with more simplicity, a stable."

That comes to us as something of a surprise. So it came to men in an ancient time also. The truth of the matter is that you are not born under the sign of a star as the astrologer would have you believe. You are born under the sign of a stable. Star-gazers overlook that. So does every other religion in the world. So does Communism; and capitalism. So does the CIO and the NAM and most everyone else in almost every present day institution. They go wandering around in manifold activities looking for stars, and overlooking the fabulous event bound up in the story of how God went looking for a stable. And found one.

It seems to me this is Christianity's distinguishing hallmark. Every religion is astrological and has something to say about stars. Christianity has something to say about stables; especially because it has something to say about one particular stable. Every religion is a story about man looking for a star. Christianity is a story of God finding a stable. "As the heavens are higher than the earth, so are my ways higher than your ways . . ."

This comes with so much surprise men do not quite believe it. When John was preaching repentance in the wilderness to make ready for the coming of a mighty king, a carpenter was standing quietly in the congregation. While men cried out to the stars for peace to shine down, God was speaking to them in a manger back of an inn. The word of man went forth in hope and fear to the high heavens, and the word of God became incarnate upon the earth.

Sign of a Stable

DO we know any better where we are? Do things stand different from the way they ever stood —between the night and a man with a smoky lantern? As different as light and darkness. As different as death and life.

The tragedy of our time is that people have been following the wrong stars, and expected both too much and too little of the earth. We lust after success, and strain after power, and grasp after things which, for better or for worse, earth does not have to give. People thresh about in frustration seeing only monotony, pain, grief and futility in human life. They follow this star and that with romantic hope, and then break in pieces when the hope does not come true. They should have looked to the stable. They might have then learned that love is born, and grows, and suffers, and rejoices in the most humble places of the

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earth. They might have learned that man is here to work, and to search for stars, and to endure the everlasting, toilsome, and painful existence; to sweat and cry and laugh and bleed, and grow old and die; and through it all to love with a fierce and tender love, knowing how much love was given to the world when God found that stable.

It is Christmas-time now. A good time to remember our salvation did not come flying through the heavens like a comet. It was not a shooting star that heralded the good tidings. It was manifested in an event less spectacular and much more fruitful. It was when God stepped into the world very quietly to show that a refugee family, a stable boy, a handful of shepherds, and a few scholars—all of them star-gazers—could find all hope and all life in a stable where a child was born in pain and cried in the night.

So men might have searched the stars forever and never known any better where they were, nor how it stood with them, had not God searched and found the stable. Now we do know that our place of transfiguration is never far off. Light breaks in upon us, as it always has, and always will, through a child, a family, a small dark town; in every dingy, commonplace, tender, half-forgotten earthy thing. That is God's way. It comes as quite a surprise to us star-gazers. But it has surprised angels and startled them into song, and put shepherds and wise men upon the way of gladness. It is when men come to learn they are born under the sign of a stable that life becomes a rejoicing, even though it may lead them to the sign of the cross.

Nominations Please

THE WITNESS, in one of the January numbers, presents an Honor Roll of men and women of the Episcopal Church who have over the years, or by a single heroic action, advanced the cause of Christ and his Church. In past years the lists have presented names of people widely known, but equally to be honored, people who have served faithfully unheralded.

We seek nominations for the 1950 Honor Roll from our readers. Present the name of some man or woman, together with your citation. All those so nominated will be carefully considered by The Witness board of editors, with the Honor Roll presented in a January number.

Nominations should be sent to The Witness, Tunkhannock, Pa., and must be in our hands not later than Tuesday, January 2nd.

The New

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DEDICATE NEW CHURCH AT CORPUS CHRISTI

★ Bishop Jones dedicated the new Church of the Good Shepherd, Corpus Christi, Texas, on November 26th, before a congregation of over a thousand persons, some of whom were unable to get in the church and stood outdoors. The whole week was one of celebration, with the following speaking at special services: Bishop Quin, Bishop Hines, Bishop Mason, and two former rectors, the Rev. William Munds of Greenville, Delaware and the Rev. Benjamin Minifie of Orange, N. J.

CHRISTMAS PARADE IN ROCKFORD

★ With thirty colorful floats depicting the Nativity, more than 75,000 spectators lined the streets of Rockford, Illinois, braving chill winds to witness the second annual Christmas parade. The procession moved over an eight-mile route. It was sponsored jointly by Protestant and Roman Catholic churches and by the Chamber of Commerce. It was entirely free of any commercialism.

SCHOOL OF RELIGION IN BURLINGTON

★ The men's club of St. Paul's, Burlington, Vermont, sponsored a school of religion which opened November 29th and continued through the 20th. At the first three sessions there were lectures by the Rev. John B. Midworth on "This is what we believe"; the Rev. Carl Sayers on "This is why we believe"; and the Rev. Carroll E. Simcox, rector at Manchester Center, on "This is what it means today." The lecturer on the 20th was the Rev. James A. Pike, chaplain at Columbia University. His subject being "This is our Church."

NATIONAL COUNCIL BUDGET

★ The National Council of Churches, which recently came into existence, will operate during 1951, its first year, on a budget of $4,435,326. The figure was approved by the 100-member general board at a session following the convention in Cleveland.

THE CLUE TO CHRISTIAN EDUCATION

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ROSCOE FOUST TALKS TO PEACE GROUP

★ The Rev. Roscoe T. Foust, rector of the Ascension, New York and Witness editor, addressed an organization meeting of the New Jersey Committee for Peaceful Alternatives in Princeton, N. J., December 9th. Foust has been extremely active in the Greenwich Village group of the organization. He spoke, he said, as a realist, who had been chaplain at West Point for five years, and as the father of two boys now in the air force. He characterized the committee as persons who had not nor would not surrender to fear nor despair. For human beings, he asserted, war is the normal activity, and peace is an abnormal state. He cited figures which showed that from 1496 B. C. until 1861 A. D., humanity has had 3130 years of war and only 223 of peace. Since the dawn of history there have been over 8000 peace treaties negotiated and signed, and the average duration of each has been but two years. Yet, the speaker maintained, it is not necessary for man to live on a level of endeavoring to exterminate his fellowman, but to rise, by the power of God, where he may build world-wide fellowship. An organized effort of lovers of peace is necessary to meet the crisis of the times.

Other clergymen who spoke briefly at the meeting included the Rev. John Mackay, president of Princeton Theological Seminary (Presbyterian), the Rev. Prof. Hoffman of New Brunswick Seminary (Reformed), the Rev. Mr. Sharkey of Moorestown, N. J. (Lutheran), and the Rev. Andrew Van Dyke, executive secretary of the Episcopal League for Social Action. After discussion of program, an executive committee was empowered to draw the final conclusions and effect an organization.

OHIO RECTOR IS HONORED

★ The Rev. David M. Talbot, rector of Trinity Church, Coshocton, Ohio, was recently awarded the title of Rural Minister of the Year as the representative of the Episcopal Church. Sixteen Ohio pastors received this award in the program to honor ministers who have been making an outstanding contribution to better living in rural areas.

The project is sponsored by the Ohio Council of Churches, Oberlin School of Theology, Ohio Farm Bureau Federation and Farm Bureau Insurance Companies and the Ohio Farmer.

Mr. Talbot received the award on the basis of the fine work he has done in his community, participating in many community activities including the County Ministerial Association, the Cancer Fund, CROP, and the Youth Center.

OHIO SCHOOL OFFERING AIDS PARISH

★ The Church schools of the diocese of Ohio are devoting their Advent offering to furnish the new school rooms at Trinity, Alliance. Each year Bishop Tucker designates a special project for the offering.



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VESSEL OF CLAY

by Leo Trese
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The author wrote this account of a day in his own life as a parish priest chiefly for his fellow priests. Its popularity with the clergy of other denominations has surprised both the author and us—though it is true enough that there are many daily problems common to all Christian pastors. In the current issue of the 12-page paper we publish every two months or so—Sheed & Ward's OWN TRUMPET—we have reproduced comments on the book by Protestant clergymen and reviewers. If you would like to see this and the other reviews and extracts from books in the TRUMPET, send a note to Testina MacGill. It comes free and postpaid.

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NEWS OF CHURCHES OVERSEAS

ARCHBISHOP FISHER IN NEW ZEALAND

Archbishop Geoffrey Fisher of Canterbury is in New Zealand to attend the centenary celebration of the Anglican province of Canterbury. He told reporters in Wellington that the rearming of the U.S. and Europe was "a purely defensive measure" which he approved "provided the purpose is to do everything to preserve peace." Answering a question about the state of the Church in England, he said that it "is increasingly alive and is an important factor in Britain's recovery and national welfare, especially among the middle and lower classes who have borne the brunt of the nation's postwar difficulties."

He is on three-month tour of Australasia with one month spent in New Zealand.

UNITED CHURCH REPORTS SUBSTANTIAL GAINS

The United Church in Canada has increased 205,657 during its 25 years of existence, according to a report issued in Toronto. Present membership is given as 806,179. When Methodists, Congregationalists and Presbyterians merged into the United Church the total membership was 600,522. The report also states that there are 1,916,908 persons "under pastoral care", a gain of 655,130 in the 25 years.

CHURCH MISSIONARY SOCIETY TO AID CHINA

The Church Missionary Society of England is to continue to aid missionaries in China. There are about 50 missionaries in China proper and 20 in Hong Kong working under its auspices. Help is to be given through financial support and "preparation of the right men and women to go to China when permitted by the government and requested by the Church." On financial support the resolution states that it involves "'trusting the Church with such resources as we are able to send and they can receive."

NIEMOELLER MAY TAKE PARISH

Martin Niemoeller, head of the foreign affairs office of the Evangelical Church in Germany, has been under severe criticism for opposing the rearming of Germany. Replying to his critics, Niemoeller declared that "the Church has the task of being the nation's conscience and a great clasp linking the East and the West. The attempt to press arms into our hands is a disaster of the greatest extent to prevent which I will venture anything. I stand under the pressure of conscience and will speak as long as there is time." He told Church leaders that they should think over whether or not he should continue to hold office, and indicated that if attacks continue against him he might look for a parish in eastern Germany.

PROTESTANT CHURCH IN JORDAN

The Arab Evangelical Episcopalian Church, major native Protestant group, in Palestine, has built its first church in Amman, capital of the Hashemite Kingdom of the Jordan. The church is attended mostly by Palestinian Arab refugees of the Protestant faith who have settled in and around the capital.

ANGLICANS URGE PEACEFUL SETTLEMENT IN EAST

Hope for "a just and peaceful settlement" of the Far East conflict was voiced in London by the Church Missionary Society in a letter to Prime Minister Attlee, just before he left for his conference with President Truman.

CHURCH UNION ADVANCES IN NEW ZEALAND

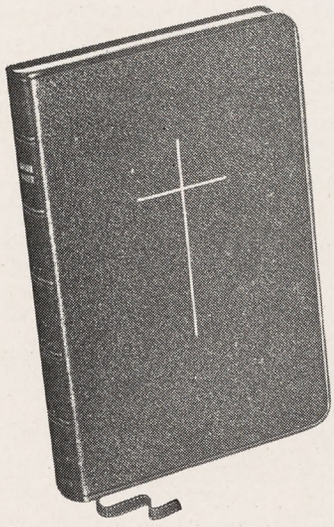
Church union was a key topic at the annual conference of the Methodist Church of New Zealand and the general assembly of the Presbyterians, held in Wellington the last week of November. These Churches, together with the Congregationalists, voted favorably on a proposed basis for union about three years ago, but the majorities were not considered sufficient to allow the movement to proceed.

ARCHBISHOP OF YORK URGES ARMING

Archbishop Garbett of York told his diocesan conference that European nations should build up armaments so that it will be "too dangerous for Russia to embark on a major war." He also said that the cold war not being waged "may presently change to a hot war and if a hot war should break upon an unprepared Europe it would be engulfed in an age darker than that from which Christendom only slowly emerged some centuries ago."

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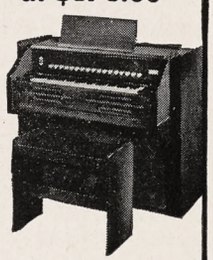
No. 3533X; (bound together with hymnal), Morocco, fine grain, limp, gold edges, gold cross, gold roll, Oxford India Paper. **Black $9.50; Blue, maroon or red $10.00.**

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MATERIALS—

(Continued from Page 7)

Children of the Land, leader's guide for older children—10c

Both of these units include chapters on six typically rural Church situations in the Episcopal Church today: Church School by Mail, Southern highlanders, a trailer chapel, rural daily vacation Bible schools, the small town church, and an Indian mission. *Our Family Worships Together,* collection of stories, hymns, and prayers for family worship—25c

Poster—free

A Picture Map of rural America, full color 75c

A Map of the U. S. A. showing the dioceses and missionary districts of the Church, black and white—35c

Available from other sources as indicated.

1. Farmers' Federation, Lord's Acre Movement, Asheville, N. C.
2. National Council of Farmer Cooperatives, 1731 I St., N. W., Washington 6, D. C. Popular pamphlets
3. National Grange, 744 Jackson Place, N. W., Washington, D. C. Program aids, leadership and popular pamphlets
4. National Recreation Association, 315 Fourth Ave., New York, N. Y. Leadership and popular pamphlets
5. Picture Map of the United States, a work map, 50 x 38 inches—75c
6. Outline Map of the United States, 11 x 8½ inches—25c per dozen The Friendship Press, 156 Fifth Ave., New York, N. Y.
7. Map—Uprooted Peoples of the U. S. A., 34 x 22½ inches—50c The Friendship Press
8. Map—Americans of Negro Lineage, 40 x 30 inches—50c The Friendship Press
9. Map—Indians of the U. S. A., 34 x 22½ inches—50c The Friendship Press
10. *Tumblewood Boy* by Eleanor Hull, story of a boy in a migrant family Paper, $100; cloth, $1.75—The Friendship Press
11. A Junior Teacher's Guide on "The Church in Town and Country" by Frances D. Heron. Paper, 35c—The Friendship Press
12. *The Three Henrys and Mrs. Hornicle* by Edith J. Agnew, story of family in a mining village among the mountains who work to make the community a better place. Paper, $1.00; cloth, $1.75—The Friendship Press
13. A Primary Teacher's Guide on "The Church in Town and Country" by Edith Welker. Paper, 35c—The Friendship Press

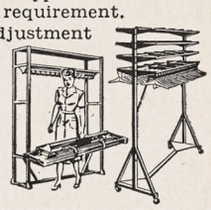
VISUAL AIDS

Slide sets—For sale through the Division of Audio-Visual Education, 281 Fourth Avenue, New York 10, N. Y. Prices range between $5 and $10.

1. Roanridge, National Training Center for Rural Ministry Approximately 30 slides
2. New Life in an Old Church Approximately 30 slides
3. The Episcopal Church in Rural America
4. St. Michael's Mission to the Araphoe Indians, Ethete, Wyoming Birthday Thank Offering, 1951
5. Overall set to be used with 1951 Lenten study units—includes slides on
   a. Good Shepherd Mission, Navajos
   b. The Vacation Church School
   c. Rural Families
   d. Church School by Mail
   e. Southern Mountain
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Motion Pictures—For rent and sale through the Division of Audio-Visual Education. 281 Fourth Avenue, New York 10, N. Y.

1. *Window on the Sky*—Good Shepherd Mission, Fort Defiance, Arizona Rental $7.00. Purchase price: $175
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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

An Outline of New Testament Ethics. By Lindsay Dewar. Westminster. $3.00.

If this brief outline provokes debate, it will not be solely because the Christian ethic is under direct attack from without. For example, with reference to Mark 10:6-9, Canon Dewar argues that "divorce should not be permitted to anybody at all" because indissoluble monogamy is "part of the natural law." At the same time he asserts that the Christian ethic is "entirely beyond the power of man to perform" without the supernatural gift of the Holy Spirit. Just how this "ethic of the Holy Spirit" can be made a universal law of life for the world, before that world is converted to Christian faith, is only one of the problems the readers is left to ponder. It is to be hoped the average reader will not be deterred by the liberal use of Greek terms which are seldom left untranslated.—Oscar J. F. Seitz

Philip Mercer Rhinelander. By Henry Bradford Washburn. Morehouse-Gorham. $2.50.

An all too brief life of an eminent bishop by an equally eminent dean. The volume gives particular emphasis to Bishop Rhinelander's wide influence through his personal friendships and to his unusual fitness to be the first warden of the College of Preachers.

Start Where You Are. By Arnold H. Lowe. Harper. $2.00.

There is no point in reading this book unless you think this is good theology: "Faith gives us the assurance that God is available, that he can be used as a man uses a well. Not words, not creeds, not progress, not things—but God, and after God, Christ." This is the level of the book. —A. C. L.

Living the Creed. By Carroll E. Simcox. New York: Morehouse-Gorham, Inc. $2.75.

This is a beautifully written book, whose purpose is to bring its readers into the "interior of the creed" by showing them what it feels like, what it means at bottom, to be a Christian who professes the Apostles' Creed and wishes to live in terms of it. It will be useful to the clergy who seek to help their laity in this most important of all matters; and even if some of us dislike particular sections—as the reviewer happens to dislike one or two of the chapters because he feels that important issues have either been evaded, or solved (and in the author's own direction) far too readily—we can profit by a reading of this book. Not least important, it is full of sermon suggestions and replete with literary allusions, both of which will have their particular interest to parish priests. —W. Norman Pittenger

Charles Freer Andrews: A Narrative. By Benarsidas Chaturvedi and Marjorie Sykes. Harper. $3.75.

No one who had the privilege of meeting the late C. F. Andrews, however briefly, will ever forget the impression made by that extraordinary man. In appearance, in dress, in habits of life and mind and speech, he resembled the Eastern guru possibly more than any Westerner of our day, yet remained Christian to the core. His wide travels, his unique intimacy with Ghandi, Tagore, and many others, his vital role in many crucial events afford material for a chronicle of his times seen through his life, of which his biographers have taken full advantage with conscientious scholarship and restrained devotion.—Henry P. Van Dusen.

There is Music in the Street. By Franziska Raabe Parkinson. Philosophical Library. $3.00.

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THE
Witness

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December 28, 1950



BISHOP PARDUE & PHILIP MURRAY
Old Friends Meet at CIO Convention

RELIGION SPEAKS TO LABOR

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STORY OF THE WEEK

Bishop Pardue Works Closely With Organized Labor

Impressed With Possibilities That Church Has to Offer Working People

BY
GEORGE B. DAVIDSON

★ Several years ago the CIO reached a very critical point in its brief history. In its earlier days it was frequently linked up with Communism. Because of several long and costly strikes they lost the confidence both of management and labor. Frequently they were associated with high pressure and violence, and many wondered if there was any value in the movement.

The fault, however, was not entirely with the union. Some men lost their jobs for union activity. There were instances when men who were elected president of their local union were asked to resign from their church because some prominent industrialist belonged to the same church.

Despite all of this the CIO became a real force. Their numbers steadily increased, and people soon realized that the trouble was frequently traced to poor leaders. Could the CIO get rid of them? That was the question which decided their future.

There were several local leaders who were trying to overthrow their leaders because they were giving the union a bad name, but they had little cooperation from the press and public men. On the whole the clergy were either hostile or were being expedient until they saw what would happen next.

One notable exception to this was a relatively young clergyman, the Very Rev. Austin Pardue, Dean of St. Paul's Cathedral in Buffalo. He saw that there were enough good men in the organization to hurdle these obstacles if only they were given enough encouragement and the right type of leadership. Having faith in them Dean Pardue bravely and courageously spoke on behalf of the CIO.

A lawyer, and a high executive from a large corporation called on Dean Pardue and warned him that he was treading on very dangerous ground, and strongly advised him to cease and desist. Despite the warning Dean Pardue continued to be friendly to the movement and to speak on their behalf.

A few years later Dean Pardue came to Pittsburgh, one of the strongholds of organized labor, to be the bishop of that diocese. Again he made news by his friendship to the union leaders. At the reception dinner Bishop Pardue especially requested that leaders of the CIO, AF of L and the United Mine Workers be invited.

Gradually the CIO changed until it was the exact opposite of what it was at the start. Poor leaders were dropped in favor of good ones, high pressure was replaced by peaceful arbitration, and slowly and gradually they were gaining the confidence of political and industrial leaders. They became probably the most powerful force in the land. Mayors, governors, senators, and even presidents were openly courting their favor and good will.

Throughout all of this phenomenal growth the CIO leaders never forgot the timely help they received from Bishop Pardue in those critical years. At their international convention at the Auditorium in Atlantic City, where about 2300 delegates had come from United States and Canada, President Philip Murray spoke first pointing out that this is the most peaceful convention they have had inasmuch as there were no Communists present.

Bishop Pardue was then introduced as the second speaker, and for forty minutes he gripped their attention. In his address he compared the present leadership with past leaders like Ignatius Loyola and John Wesley, each of whom led the people at a very critical time and died leaving their followers in a much better condition than they found them.

This was something new for the CIO, to have an Episcopal bishop address their annual convention. Several priests and bishops of the Roman Catholic Church have addressed them in the past, and in a few instances have proved very influential and powerful. Even though many leaders are Roman Catholic they welcomed the presence of Bishop Pardue as one who had been a genuine friend in the past. Bishop Pardue has addressed regional meetings of the CIO both before and after this convention, and has always been received most enthusiastically. His address at Atlantic City was a climax to a series of appreciations.

Other speakers at the convention at Atlantic City were Vice President Barkley, Secretary of

EPISCOPAL CHURCH NEWS

Labor Maurice Tobin, and UAW President Walter Ruether.

Even though Bishop Pardue first became famous for his friendship with labor a few years ago in Buffalo his associations with them have much deeper roots. In his parish days at Hibbing, Minnesota and at Gethsemane Church, Minneapolis, the bishop was always in close touch with the working men, and was always able to see their viewpoint.

Now he is the bishop of the most highly industrial area in the world. Almost every church has some working men on the Vestry, and in some cases the entire Vestry is made up of men who belong to the CIO or United Mine Workers. In many churches the district has changed so that the only hope for expansion lies in reaching the working men. In this field Bishop Pardue has been eminently successful. Some old missions which a few years ago were considered dead have been revived and revitalized, and new missions are starting.

Bishop Pardue is greatly impressed with the possibilities that the Episcopal Church has to offer to the working men. His experience in Pittsburgh in almost seven years has convinced him that we have a real opportunity, especially among those who are dissatisfied with Rome. In one church alone over eighty have been received in the last three years, most of them have come from Rome. He feels that the Episcopal Church is now on the threshold of a new era in our relationship to the working men.

EPISCOPAL BISHOP ORDAINS A. POPE

★ A. Pope was presented by a Deacon to a Bishop of the Episcopal Church for ordination to the priesthood. A. Pope is curate at Grace Church, Lawrence, Mass., where the Rev. W. Harold Deacon is rector. The other principal in the story was Bishop Hall of New Hampshire.

STRIKE AVERTED AFTER PRAYER

★ Union and management representatives and federal mediators prayed together at St. Mark's, Toledo, Ohio, for divine guidance in settling a threatened strike of gas company employees. The strike would have imperilled service to 93,000 domestic and commercial consumers. The Rev. James McElroy, rector, who was chairman of a mediation committee, indicated that accord came quickly after the issue, involving higher pay, had been brought to the attention of the public in such an unusual way. The union leaders had asked for $2 a day increase and settled for half.

In his sermon at the service McElroy briefly traced the history of the labor movement in the United States and of the labor, management, consumer committee in Toledo, which he said was created to "bring some sense of moral values and justice into a situation which threatened to break apart the economic order because of strife and hatred. I call upon you here to join in the prayers of my parish because I have faith that God can help us and I am certain that if we put our trust in him, he will move our hearts and wills to find an answer."

CHRISTIAN EDUCATION IN THE PARISH

★ The Rev. Victor Hoag, director of religious education in the diocese of New Jersey, is to teach a course on "Christian education in the parish: practical problems" at the Philadelphia Divinity School. The first lecture will be February 7, and the course is open to all clergy and qualified lay people who wish to specialize in the field.

PEACEFUL ALTERNATIVES STATE PRINCIPLES

★ The New York Committee for Peaceful Alternatives has issued principles as the basis for establishment of alternatives to war: Settlement of international differences by UN negotiation and mediation; a five power meeting as proposed by the UN; outlawing of atomic and other weapons of mass destruction; general disarmament of conventional military establishments and weapons; admission of the new government of China to the UN; immediate truce in the UN-Korea-China crisis.

Mrs. Frederick B. Fisher, widow of a Methodist Bishop who served many years in China, is the chairman pro-tem of the group. A large number of religious leaders serve on the executive committee, including the Rev. Roscoe T. Foust, rector of the Ascension and Witness editor.

HOLY TRINITY A PARISH

★ Holy Trinity, New York, has been incorporated as an independent parish, thus severing a fifty-year relationship as a part of St. James parish. The rector is the Rev. James A. Paul who has been the vicar since 1940. The church was started as a mission in 1890 and the following year was incorporated as a mission of St. James. Due to the generosity of Miss Serena Rhinelander, Holy Trinity has a fine plant which is admirably equipped to house the varied activities of the parish.

The achieving of independence by a mission church is a rare event in New York City. The last time was in 1852 when the Church of the Incarnation, a chapel of Grace Church, became a parish. St. George's, once a chapel of Trinity Church, gained its independence in 1811.

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SEMINARIES EXEMPT ON G I BILL

★ Impending cut-off date for GI educational benefits will not affect theological seminaries, the Veterans Administration has revealed. Unless Congress amends the present law, veterans cannot begin any new courses of study after July 25, 1951. This means that the forthcoming semester is the last date at which veterans can register in most institutions and receive government benefits under the GI bill of rights. However, entrance into a theological seminary after July 25, 1951, will be considered "normal progress of training" for those undergraduate students who declare their intention of studying in a graduate school of theology before they have completed their work on the B. A. degree. Thus, they will be able to enter a seminary for the first time and receive GI benefits regardless of the cut-off date for new studies.

Two requirements must be met, however, the VA said. The student must declare his intention of studying theology before he is graduated, and he must enter upon his training forthwith at the end of his summer vacation. Thus, a student graduating next June must enter a seminary in the fall to be eligible for GI benefits.

Independent theological seminaries were the only class of educational institutions in which more veterans were enrolled this academic year than last.

SOCIAL SECURITY COVERAGE

★ The 296 lay employees of the National Council have voted almost unanimously for coverage under the social security act. The amended law allows coverage for workers of religious, non-profit, tax-exempt organizations providing two-thirds of the employees voted for it, together with the affirmative choice of the employer, in this case voted at the October meeting of the National Council. There are 172 lay employees at the Church Missions House in New York, with the remaining workers serving overseas, in colleges and institutions.

Withholding will start January 1st for all who have given consent. It is expected that about 95% will consent by the time all the returns are in.

BISHOP BUDLONG IS HONORED

★ A service of thanksgiving for the achievements wrought in Connecticut during the episcopate of Bishop Budlong was held at Christ Church Cathedral, Hartford, December 10th. Clergy, visiting bishops and many prominent lay people attended. The sermon was by the retired bishop of New Hampshire, Bishop John Dallas. It was pointed out that since Bishop Budlong became diocesan in 1934, ten churches have been consecrated, 71 rectors instituted, 67 ordained to the priesthood, about 32,000 persons confirmed, and 1,400 received from the Roman Church.

BISHOP SHERRILL SETS DAY OF PRAYER

★ A call for special prayers on December 31 "for a peace which is the fruit of righteousness" has been issued by Bishop Henry K. Sherrill, acting in his new position as president of the National Council of Churches. He wrote: "As we begin a new year of great portent and the second half of the 20th century, let us beseech God to give to all nations unity, peace and concord. The supreme lesson of our day is our need of God, his wisdom, his mercy, and his guidance of men and of nations. As never before, we should pray daily to God for all mankind, for those who have at home and abroad the responsibilities of governmental decisions, for the United Nations, for the establishment of a peace of justice, and, purged of self-righteousness and worldly fears and anxieties, the rededication of ourselves and of our nation to the will of God."

NATIONAL STUDENT MOVEMENT

★ Episcopal students from all parts of the country are meeting this weekend at Cranbrook, Michigan, to initiate a national student movement. The purpose, according to Scott N. Jones, Ripon College, who is chairman, is to provide college students with an integrated and forward-moving organization to encourage worship, study, evangelism and ecumenism. Among those addressing the convention are Bishop Nash of Massachusetts, the Rev. Jesse M. Trotter of Virginia Seminary, the Rev. Samuel Shoemaker of New York, the Rev. Robert N. Rodenmayer of Northampton, Mass., the Rev. Thomas V. Barrett, chaplain at Kenyon College, and the Rev. James A. Pike, chaplain at Columbia.

HOUSE OF BISHOPS AGENDA

★ The tentative agenda of the meeting of the House of Bishops in El Paso, Texas, January 9-12, includes election of a bishop of Puerto Rico; consideration of pastoral care for those in the armed services; the new missionary work in Okinawa; report from the committee on procedure under marriage legislation; strategy of the Church in dealing with social questions; report of a committee on artificial insemination; the Anglican Congress, which will meet in Minneapolis in August, 1953, which is expected to bring together about 1,000 bishops, other clergy and laymen from 325 dioceses throughout the world.

MIXED MARRIAGE ANNULLED

★ Judge James R. Kirkland, vestryman of an Episcopal Church in Washington, D. C., annulled the marriage of a Baptist husband and a Roman Catholic wife because of the former's insistence on the use of contraceptives. The judge ruled that the marriage was contracted under fraud.

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EDITORIALS

Ministers and Work

"LET a man so account of us as the ministers of Christ and stewards of the mysteries of God." As some of the clergy approach this sentence of St. Paul's, it causes deep searchings of the mind and heart. Some are not sure that much of what ministers are doing is exactly in harmony with the apostle's idea of the ministry. We are uncomfortable that in many cases as much as one-half of the total parish budget is spent for the parson's salary.

St. Paul insisted upon ministering, and at the same time earning his own living so that he would not be a burden on the faithful. It might be a good idea to consider a modification of the general practice of our "ministry." Is ours a full-time job? Is it necessary for the clergy to do all that falls under the head of administering a parish? Some clergy spend an unconscionable amount of time on things that have little or nothing to do with manifesting the will of God to those in their charge. These items include such administrative details as mimeographing a parish bulletin announcing with breathless anticipation next week's card party and meeting solemnly with the altar guild to discuss flowers. In another area there are parish calls made which have no other purpose than that of kind of a bargaining agreement—"if you call on me, I'll be in church next Sunday." Then there is the instruction and sermons which are made on the basis that even those who profess to be members of the Church must incessantly be reminded that it is their duty to worship together. It is a scolding of those who call themselves Christian, rather than the prophetic ministry which should convey a deeper knowledge of the glory and majesty of God.

The clergy may in part be responsible for much of the futile wasting of time and energy. Oftentimes without realizing it they have taken on some administrative job that could have been done better by a layman, and once busy with it, it comes to appear that no one else would be capable of doing it. Some ministers have so exalted the pastoral office that they come to think that they alone in the parish family are qualified to make calls on the sick, the afflicted, the prisoners. Of course, everyone is not gifted in this work, but we have a tendency to develop a psychology in the Church that freezes out the laity from any activity except those that will raise money. Although the Prayer Book services give us an almost unparalleled opportunity to enlist complete participation in worship, we are apt to give so little thought to preparation and conduct of it, that there is almost a denial of the peoples' part in it, and it becomes for them another "spectator" event in which the clergyman has the only role.

There is a possibility that some of this situation could be mended and even cured if we pondered the "apostolic ministry," and looked at some of the renewals of it in this day, both in our own country, and particularly in parts of western Europe. There are dozens of movements going on where parish life is being reinvigorated, and the gospel truly preached and followed. One characteristic of these is that the clergy are living among their people, supporting themselves by work in factory or field, and ministering to them in the unique function as priests in the off-hours. For a fuller insight of this practice, two books by Claire Hughet Bishop should be read—"France Alive" and "All Things Common." What this does in creating a sense of parish life is inspirational beyond the telling. The priest becomes one with fellow-workers in many sectors of life and the worship of the community has more relevance.

There are parishes where it might be quite impossible for any such plan to be brought about, though oftentimes when the very busy rector strictly analyzes his work he discovers that the really important things that he does as priest, prophet and pastor do not constitute full-time

"QUOTES"

It has been my experience in my relationship with union organizations and labor leaders in the United States that I have yet to find any vestige of anti-religious feeling. The unions have at all times welcomed me as a religious leader and have encouraged me to preach a sound faith in Jesus Christ.

—AUSTIN PARDUE
Bishop of Pittsburgh

We live in this world through the grace of God. His teachings are our religion, brought to us through our churches. Churches and labor unions should work hand-in-hand because of their common concern for the family life—the unit of all nations. What our churches do for the spiritual life of the family, our labor unions are trying to do in the work-a-day world because the sole reason for the existence of labor unions is to bring to the family life those better things in life which God in His infinite wisdom has decreed they should have.

—PHILIP MURRAY
President, Congress of Industrial Organizations

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work. But it is safe to say that a vast majority of those parishes and missions which struggle with a financial burden month after month would not only be relieved of that predicament, but would begin to have a much more healthy life if the rector or priest in charge went to work in a secular job as well. Such a plan would be a vast wrench from traditional thinking about Anglican clergy, but revolutionary times cannot be met adequately without drastic change. And we must repeat, there are overtones of not only mechanical but also spiritual "apostolic succession" in such a procedure.

Religion Speaks to Labor

EDITED BY

Lucy Randolph Mason and John G. Ramsay

We recognize the right of labor to organize and to engage in collective bargaining to the end that labor may have a fair and living wage, such as will provide not only for the necessities of life, but for recreation, pleasure and culture.—Southern Baptist Convention

We reaffirm the right of labor to organize into unions or to affiliate with national labor bodies. —Northern Baptist Convention

Methodist Church

We stand for the right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of their right; the obligation of both to work for the public good.—The General Conference of the Methodist Church

Collective bargaining, in its . . . mature phase, is democracy applied to industrial relations. It is representative government and reasoned compromise taking the place of authoritarian rule by force in the economic sphere. In its highest form it is the Christian ideal of brotherhood translated into the machinery of daily life. It was proclaimed by the prophet, Isaiah, when he said: "Come now, and let us reason together, saith the Lord."—General Board of Christian Education of the Methodist Church

Presbyterian Churches

Labor unions have been instrumental in achieving a higher standard of living and in improving working conditions. They have helped to obtain safety and health measures against occupational risk; to achieve a larger degree of protection against child labor; to relieve the disabled, the sick, the unemployed; and to gain a more equitable share in the value of what they produce. These and other gains which labor unions have done much to win have reached far beyond their own membership and have benefited those who have not shared in the activity.—Board of Christian Education, Presbyterian Church, U. S. A.

The right of labor to organize and to bargain collectively with employers is clearly an inalienable right in a democracy and has so been recognized by our Government.—Synod of Tennessee, Presbyterian Church of U. S.

Roman Catholic Church

In the first place employers and workmen may themselves effect much in the matter which we treat—(saving the workers from being ground down with excessive labor). The most important of all are workmen's associations . . . but it is greatly desired that they should multiply and become more effective. The experience of his own weakness urges man to call on help from without. We read in the pages of Holy Writ: "It is better that two should be together than one . . . If one falls he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up." And further: "A brother that is helped by a brother is like a strong city." —Leo XIII

What is to be thought of the action of those Catholic industrialists who even to this day have shown themselves hostile to a labor movement that we ourselves recommended.—Pius XI

Episcopal Church

We are convinced that the organization of labor is essential to the wellbeing of the working people. It is based upon a sense of the inestimable value of the individual man.

Jewish Synagogue

The same rights of organizations which rest with employers rest also with those whom they employ. Modern life has permitted wealth to consolidate itself through organization into corporations. Workers have the same inalienable right to organize according to their own plan for their

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common good and to bargain collectively with their employers through such honorable means as they may choose.

We believe . . . that democratic participation of workers in the councils of management will not only increase efficiency as the knowledge and experience of workers will be available to management, but it will also prevent many of the tragedies, such as irregularity of employment, and speed up, which are the consequences of the operation of industry from the viewpoint of management alone.—Central Conference of American Rabbis

Congregational-Christian Churches

We stand for the replacement of the autocratic organization of industry by one of collective effort of organized workers and organized employers.

United Lutheran Church

It is the right of every man to organize with his fellow workers for collective bargaining through representatives of his own free choice. It is the duty of both management and labor to accept and support conciliation and arbitration in industrial disputes . . .—Board of Social Mission and Executive Board of the United Lutheran Church in America

Disciples of Christ

Be It Resolved by the International Convention of the Disciples of Christ:

That it is our conviction that workers should have the right to self-organization, to form, join, or assist in forming labor organizations, to bargain collectively through representatives of their own choosing and to engage in such activities as are within the limits of Constitutional rights for the purpose of bargaining with employers and other mutual aid protection.

That we call upon the members of Christian churches in communities where labor tensions exist to exert every effort to uphold the Constitutional rights of assembly, of speech, and of the press, and to lend their efforts to providing a place and leadership for fair and open discussion.

Evangelical and Reformed Church

In order that the Christian principles of respect for personality, establishment of brotherhood, and obedience to the revealed will of God may find more adequate expression in the economic order, we commit ourselves to work for . . . the recognition of the right of employers and workers to organize for collective bargaining, as a step toward the democratic control of industry for the good of society.

Church of the Brethren

Laborers are always to be regarded as persons and never as a commodity. Industry was made for man, and not man for industry.

Employees as well as employers have the right to organize themselves into a union for wage negotiations and collective bargaining.—Brethren Service Commission, Church of the Brethren

The Federal Council of Churches

Whereas, the churches, in the statement of "The Social Ideals" have stood for "The right of employes and employers alike to organize for collective bargaining," . . . Resolved: that the Federal Council record its conviction that not only has labor a right to organize, but also that it is socially desirable that it do so because of the need for collective action in the maintenance of standards of living . . .

Church of God

We have not been able to discover any church among the Holiness, Pentecostal, and Church of God groups that forbids its members to join unions.

Quotations from a letter written October 20, 1949 by Rev. Lawrence E. Brooks, executive secretary of the Church of God of Anderson, Indiana, indicate a friendly attitude towards the purposes of organized labor. This is one of the largest of the Churches of God.

"The general sentiment in our church group is in favor of the fundamental purposes of organized labor. It should be clearly understood that this statement which I am giving you is my own interpretation of the Church's attitude and has not been decided upon by the action of any of our Assemblies.

"The matter of labor unions has never been made an issue in our church group and I am quite sure that it never shall be since we leave all such questions to the individual to decide. We think that there are certain areas where the individual must be left to decide on such questions for himself without affecting his standing so far as his relationship with the Church is concerned."—Church of God, of Anderson, Indiana

Pentecostal Holiness Church

This Church especially omits labor unions in its ban against membership in certain organizations. In the "Discipline of the Pentecostal Holiness Church," 1945, page 46, under section VI, general rules, sections 2 and 3, is the following:

"All our members are forbidden to hold membership in or have fellowship with oathbound secret societies, social clubs, and corrupt partisan politics, etc.

"The preceding paragraph is not intended to

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prohibit consistent association with a legal effort on the part of labor, to prevent oppression and injustice from capitalism."

The last paragraph emphasizes the need for unions and permits members to join them for their economic benefit.

Religion and Labor Unions

BY
LUCY RANDOLPH MASON

ON a beautiful Sunday afternoon, some miles from a South Carolina textile town, about 400 men and women with their families gathered in a lovely little vale to hear about the benefits the Textile Workers Union of America, CIO, could bring. Folding chairs seated the audience. The mayor, for whom the textile workers had voted, was present.



This was the third meeting in two weeks—in that interval 600 people had signed union cards. Since then the union has petitioned the National Labor Relations Board to hold an election.

We speakers felt the inspiration of the gathering and put our best into the appeal to build a strong, democratic union that would not only bring union folk a better way of life, but economic and social benefits to the whole community. CIO's John Ramsay's opening and closing prayers were a challenge to the people to give their best to their union, seeking God's help in this great task.

That meeting was a reminder of the enthusiasm of union meetings 13 years ago when the CIO made its first appeal to southern textile workers. A feeling of optimism is running through union people in the South—and with reason. In the six weeks from October 1 to November 17, CIO unions have won 37 National Labor Board elections, in a territory spreading from Virginia to Texas. In addition many election petitions have been filed with the Board.

As Lorne Nelles, one of the directors of the CIO organizing committee, said: "Things are looking up. There is ample proof that people desire organization and will get it—if only employers would give them their rights under the law." Mr. Nelles knows, for he is constantly visiting union centers.

Tens of thousands of workers in the South's leading industries are already in unions, or are endeavoring to build them. In CIO ranks they come from textiles, clothing, steel, aluminum, rubber, oil, meat packing, automobile parts and assembly, chemicals (note the great CIO union at Oak Ridge), wood-working, furniture, and very important the new telephone union, Communications Workers of America, now representing 44,500 employees in the South. Nationally this union represents 325,000 people.

Among other industries in which are found varying degrees of union strength are paper, stone and allied products, ship building, wholesale and retail employment, insurance agents, newspaper reporters, and a number of miscellaneous occupations.

Customers Heard From

SOMETIMES the demands of customers in other regions result in union agreements. The head of a large clothing manufacturing company, with several plants in the South, had for many years bitterly fought the union. Recently he called the union leaders into his office and said that though he had fought the union a long time, he now needed it. He said he was getting letters from his trade saying that people want union made clothes, and unless he could put the union label in his products orders will stop — so, please organize.

While the organized plants in the textile industry are a minority in the South, they have been the trail blazers in raising wages and otherwise improving conditions in the industry throughout the region. The beneficial effect of the Textile Union is clearly seen in the following figures, which contrast wages during the war period (but before the stepped up CIO drive began in the South in 1946) with present pay.

In July 1945 union agreements in the cotton-rayon industry brought a minumum wage of 55 cents an hour, with average hourly pay of 66½ cents. Today the minimum pay provided through contracts is $1.01½, while the average hourly pay is $1.12. Wages in the textile industry still lag far below those in other industries, but they represent a great increase over former years.

The large mills in the unorganized part of the

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industry in the South usually adopt the minimum wage set by management-union agreements, but proudly boast that they give pay raise voluntarily. Of course their real purpose is to persuade their employes they can get higher pay without being in a union. They fail to add that these raises can readily be taken away without a union to defend them.

There is a tremendous upsurge of unionization in the wood working industry. Once thought to be unorganizable, the White and Negro workers in this vast industry are crowding into their union.

An allied industry, furniture making, is on an organization boom in many southern states. On a recent long drive to union centers, in north-eastern Tennessee, south-western Virginia, and North Carolina it seemed to me that a furniture plant popped up in every village. Often there would be four or five plants in one town.

No Discrimination

AMONG the many excellent by-products of unions is the increasing goodwill and understanding between White and Colored workers. CIO insistance that both races be organized in the same locals has brought about a fine working relationship. Regretably many employers use the race issue to hinder unionization. The Union helps build first class citizens who more and more participate in civic matters.

Religion has an important part in this whole picture. Most union meetings are opened and closed with prayer. Many textile locals elect a chaplain from among their members. Through the South under John Ramsey's driving influence, religion and labor fellowships meet in many cities, bringing together church and union people, Negro and White. These fellowships are equally helpful to ministers and union leaders, as they come to know and trust each other.

Tall, genial John V. Riffe, seasoned union leader, now director of the CIO organizing committee, got his first union education in a coal mine. Later he was a steel worker. His associates in this region are Lorne Nelles, Philip Clowes and John G. Ramsay. Nelles and Riffe are Baptists, Clowes and Ramsay Presbyterians. John Ramsay is also director of CIO community relations. All of these men are steel workers and long time friends. All played important parts in organizing the vast Bethlehem Steel domain. All were close friends of the late Van A. Bittner, and all are devoted to the service of their fellow men through the union movement.

EDITOR'S NOTE: Miss Mason, CIO's southern public relations representative, comes from a long line of Church people. George Mason, author of the Virginia Bill of Rights, which later went into the U. S. Constitution, was a staunch Episcopalian and equally staunch advocate of separation of Church and state and for religious liberty. Her father was the Rev. Landon Randolph Mason, for many years the rector of Grace Church, Richmond, Va. Her mother's father was the Rev. John Cary Ambler, who started out a lawyer but became an Episcopalian minister and for many years ministered to the people in the mountains of W. Va. Miss Mason, herself a devout Churchwoman, recently said in an address: "Had I been born a man I would have been a minister too, but have never regretted being a woman and to the best of my ability making my life a ministry."

Talking It Over

BY

W. B. SPOFFORD SR.

A clergyman friend over Philadelphia way is fed up with us after many years so "when my subscription runs out let it lapse." He thinks we have been way off in urging peace. He says too: "I'm fed up with all this chatter about the 'rights' of union labor. When men die for a few paltry dollars a month I have an unexpressable opinion of anyone who is jacking up wages on behalf of the 'enslaved' workers who can enjoy safety and security in spite of the iniquitous Taft-Hartley law."



After reading his blast I turned to the New York Herald-Tribune, chiefly to find out whether Red Smith figured the recent Red-Sox-White-Sox deal would hurt the 1951 chances of the Yankees. He has nothing to say, so I have to figure that one out myself. But it did seem to me that various reports and comments in this one issue of a conservative metropolitan newspaper came up with the answers for my clerical friend. In the business section was this news: "Cash dividends which thirty leading oil companies have paid or will pay in 1950 aggregate some $683,000,000, an all-time peak, an increase of 21.1 percent over the $564,000,000 disbursed by the same companies in 1949, according to an estimate being released today by the petroleum department of Chase National Bank. The bank's survey indicates that the combined net profits of the thirty oil companies this year will be approximately $1,666,000,000, of which 41 percent would be paid in dividends and the balance retained in the business."

AP and Lawrence

ON another page was a piece by David Lawrence cracking at Premier Attlee and the British generally for their "shortsighted" policy in seeking to avoid a "large-scale war in the Far East." Mr. Lawrence wrote that "the American people do not want war anywhere. They are not interested

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in protecting investments anywhere over and above human life."

However, in the same edition of the same paper was a news story dated Hong Kong, sent out by the Associated Press. "This British crown colony", the news despatch said, "has virtually stopped functioning economically as the result of the American ban on critical exports which might find their way into the hands of the Communists. It is perhaps ironic that American bankers should be so seriously hit by their own governments's action to stop movement of strategic goods into Communist China. However, some American banking sources here predict that the United States will be forced to relax the order. They say the 'billion-dollar-lobby' of American banking, shipping, and insurance interests is bound to make itself heard in Washington quickly."

All of which adds up, it seems to me, to the fact that Mr. Lawrence is not correct. The American people, as he states, "do not want war anywhere. They are not interested in protecting investments anywhere over and above human life." But it is clear that the American people have, these days, little or nothing to say about such matters. Policies are determined by 'billion-dollar-lobby', representing financial and industrial giants that mean to keep on paying fabulous dividends, even if it means death to millions.

So when my parson friend weeps about "one of my parish boys who was wounded in Korea" I beg him to ask himself the question "why"? And if there are no newspapers in his Philadelphia giving the answers, I'll be glad to send him very revealing clippings from the New York Herald-Tribune.

Or if he wants a Church source, I refer him to the December statement of Mr. Russell E. Dill, treasurer of the National Council of the Episcopal Church: "It is reported that industrial profits for the first nine months of this year shattered all previous records, that personal income soared to a new high annual rate, and that employment and wages were the highest in United States history." He goes on, naturally, to ask a larger share of the gravy for the Church.

Armaments, bombs, mobilization — with of course those mobilized having nothing to say about the matter — death in Korea and elsewhere. But don't get excited, profits have shattered all previous records. A bit more to workers, sure. But if they get too greedy we can take care of them readily enough under this total mobilization setup. Ain't it all swell? And so Christian! Stop your sub, friend, if you can't take it. For me, I'm going to keep on shouting until total mobilization puts us out of business, one way or another.

Jesus, Brave

BY

PHILIP H. STEINMETZ
Rector of the Ashfield Parishes

HE said to his friends: "Do not fear those who kill the body, and after that have no more that they can do . . . Fear him who, after he has killed, has power to cast into hell." (St. Luke 12:4-5)

He was fearless. He defied the powerful. He thwarted profiteers. He linked teaching with practice without compromise. He sparked a revolution openly. Of course those whose prejudice and profits were attacked reacted. They killed him.

But that was all they could do. When those who knew him and loved him found him to be still alive and spoke openly of seeing and hearing him, they could only threaten or kill them and spread the faith they sought to crush.

Jesus was brave. But we powerful Americans have nearly reversed his directions. We have given ourselves over to fear those we think aim to kill us, seeing them in every movement for change, while neglecting to fear him who can cast us into hell.

Who is that? Almighty God.

It is the fear of God and the force of his love to which we should be bowing—the fear of his judgment of our conduct, business and politics, the force of his love poured out for us while we care less for him in thought or money or time than we do for our cars, candy or cigarettes.

We follow a brave leader. Take the measure of his courage and beware whom you fear.

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Lewis J. Clark, Secretary-Treasurer

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EPISCOPAL CHURCH NEWS

BISHOP DUN REPORT CRITICIZED

★ Religious leaders who are members of the Fellowship of Reconciliation took issue with the report of the commission on the use of the atom bomb, which was presented by Bishop Dun of Washington at the final meeting of the Federal Council of Churches. The group stated that "in repenting and seeking to atone for the original launching of atomic war rather than in continuing resort to it, the United States and the rest of the world would find true security."

Exception was taken to the Bishop Dun report on three counts: (1) It "fails to reckon with the extent to which the original production of atomic weapons by the United States and their use on Hiroshima and Nagasaki by a unilateral American decision contributed to the present tragic insecurity of the world." (2) Force cannot be regarded as undergirding justice when the nature of the force employed is such as to undermine justice and destroy social order. (3) The Dun report fails to give men and nations a "distinctive" Christian word that would renew their "faith in the weapons of the spirit, rather than sanction resort to ever more diabolical material weapons."

MELISH CASE BOOKLET

★ The congregation of Holy Trinity, Brooklyn, N. Y., has published a new booklet entitled "The Story of a Congregation: Why the Melish Case is a Living Issue." It describes the long and tenacious struggle of the congregation to restore it ministers, the Rev. John Howard Melish, rector, and his assistant, the Rev. William Melish. It also explains the decision underlying the forthcoming application for leave to review the case which will be made to the Supreme Court of the United States on January 2nd. It is expected too that the case will come before the House of Bishops when it meets in El Paso on January 9.

Copies of the booklet may be secured by writing Mrs. Ella P. Rose, treasurer of the Melish defense committee, 161 Henry Street, Brooklyn 2, N. Y.

CORNERSTONE LAID IN PHILADELPHIA

★ Bishop Hart of Pennsylvania laid the cornerstone of the new All Saints, Rhawnhurst, Philadelphia, December 3rd. The address was by Mayor Bernard Samuel, a member of the parish. The Grand Lodge of Masons of the state attended in a body. The present building is the first unit of three planned on the new site. The Rev. Arthur L. M. Worthey is rector.

The Church Pension Fund

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Further information available by addressing any of the above at

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PEACE PRAYER VIGIL IN CHICAGO

★ The Rev. Ashley Gerhard, rector of Christ Church, Winnetka, joined with a large number of Protestant ministers in conducting an 11-hour prayer vigil for peace, held at Chicago Temple. At half-hour intervals, from noon until 11 p. m., 22 ministers conducted the quiet, unbroken service as the congregation of office workers, business men, shoppers, students, asked God for peace.

PEACE PRAYER VIGIL IN TEXAS

★ Due chiefly to a movement started during the summer by Bishop Quin, hundreds of Church people in the diocese of Texas are now taking part in a prayer vigil for peace. Said the Bishop: "With the prayers of our people continuing, maybe this horrible carnage will soon be over."

CHURCH-LABOR RELATIONS

★ Labor leaders should encourage union members to identify themselves with churches, it was urged at the annual convention of the Texas State Industrial Union Council, (CIO), meeting in Austin, Texas, December 18th. The suggestion came from the Council's religion and labor committee. It also proposed that the Council encourage the formation of religion and labor fellowships.

In its report the committee declared that "mutual interests and responsibilities in furthering the social, economic and spiritual welfare of all the people are shared by Church and labor." Religion and labor organizations, it added, "have already brought about better relationships between various segments of organized labor, between races, and between labor and the Church."

The fundamental principles of religion and labor, the report said, "are identical in that they are founded upon the belief that all material things are created for the use of all mankind, and that all men are created equal and should enjoy the fruits of their labor."

ST. ANN'S IS NAMED DIOCESAN CHURCH

★ St. Ann's, Brooklyn, has been named the diocesan church by Bishop DeWolfe and Rector Melville Harcourt, who also becomes the bishop's vicar by virtue of his position as rector. The step is taken in order that affairs of the diocese pertaining particularly to Brooklyn may be conducted in the borough rather than from the diocesan center.

PEACE EUCHARIST FOR GUILD

★ Members of the guild of the Church of the Messiah, Las Animas, Colorado, are attending a eucharist each Thursday for the intention of peace in the world.

DENVER CATHEDRAL PRESENTS ARTISTS

★ St. John's Cathedral, Denver, together with the American Guild of Organists of the area, sponsored an organ recital on November 24 by the noted organist, Flor Peeters, of the Metropolitan Cathedral in Ghent, Belgium.



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PEOPLE

CLERGY CHANGES:

A. E. TAVENER, formerly of Canada, is now in charge of the Good Shepherd, Lexington, Mich., and Christ Church, Croswell.

KNUD A. LARSEN, rector of Grace Church, Rutherford, N. J., becomes executive secretary of the division of youth of the National Council Jan. 15.

ALFRED P. CHAMBLISS JR., rector of Our Saviour, Rock Hill, S. C. and chaplain of Episcopal students at Winthrop College, becomes rector of Grace Church, Morgantown, N. C., Feb. 1st.

WILFRED T. WATERHOUSE, formerly rector of Calvary, Front Royal, Va., is now rector of St. Peter's, Washington, N. C.

WILLIAM T. ARMITAGE, formerly rector of Trinity, Whitinsville, Mass., becomes rector of the Transfiguration, Edgewood, R. I., Jan. 1st.

DONALD E. ELLWOOD, formerly rector of Zion Church, Avon, N. Y. and St. John's, Honeoye Falls, becomes rector of St. James, Hartford, Conn., Jan. 1st.

DEATHS:

ELISABETH GILMAN, 84, churchwoman of Baltimore, Md., died December 14 after a lingering illness. She was noted for her fearless stand on social questions and was candidate for governor of Maryland several times on the Socialist ticket. She was for many years a member of the executive committee of the Episcopal League for Social Action.

MRS. SAMUEL G. WELLES, 73, widow of the late Canon Welles, for many years head of social service of the diocese of New Jersey, died at Crosswicks, N. J., Dec. 19. Among the survivors are Bishop Welles of West Missouri.

E. A. MacDONALD, 70, died at McDonough, N. Y., Dec. 5th. Originally of the Church of England in Canada, he was missionary in Chenango County, N. Y., from 1932 to 1941, and then rector in Sherill, N. Y. until his retirement in 1946.

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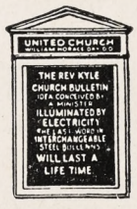


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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

LEONARD A. CHAPIN

Layman of Hartford, Conn.

It was interesting to read in a recent issue of your magazine that the United Synagogue of America has demanded the repeal of the McCarran-Mundt- anti-subversive bill. This pernicious piece of legislation hits at the very fundamentals of our democracy. It destroys those rights of freedom of speech, press and assembly which have always been held as American and which we have always cherished. This bill has been declared unconstitutional by the Attorney General. It was vetoed by President Truman as a menace to American freedom.

Our Protestant Churches have always thrived best in a climate of freedom and democracy. This atmosphere has been destroyed by the McCarran-act. How can the Voice of America broadcast abroad the freedom of Americans when this freedom is being wiped out? We have just engaged in promoting a Crusade for Freedom while at the same time Congress has been passing the most fascistic piece of legislation in the country's history. It would seem as though the social action groups of our Protestant Churches should lend their voices to the effort to secure the repeal of this un-American law.

JOSEPH D. C. WILSON

Rector at Foley, Alabama

Referring to several letters in recent issues, it seems that the Form of Prayer to Be used in Families is unknown to many of our people. Page 590 The Intercession says "***Pardon all those who have done or wish us evil and give them repentance and better minds"; and the Litany page 57 "That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts; we beseech thee to hear us, good Lord."

THOMAS J. DIXON

Layman of Brooklyn, N. Y.

This past summer there was held in the Yankee Stadium, New York, a gathering of a religious sect called Jehovah's Witnesses, to the number of 70,000. Their purpose was to show their strength, hear addresses by their leaders and engage in prayer and song. Later the Roman Catholic Church, with an equally large number present, gathered in the same stadium to celebrate some Church calendar event.

For the Protestants of New York to meet in like manner, overcoming for one day in the summer their denominational differences, would greatly promote Church influence and, above all, stir the imagination of the young people who have been apathetic to church services. Unity and resourcefulness are gainful always. The great uplifting thrill of a lifetime would be to hear 100,000 Christian people singing, heavenward, that grand hymn, "Faith of our fathers, holy faith."

MRS. PAUL BRINK

Churchwoman of Palo Alto, Calif.

Being a woman, it was difficult for me to humble myself enough to confess that it is true about Eve. Women are the cause of the sins of the world because we are the mothers. We corrupt our children and we corrupt our husbands because we love the things of the flesh more than those of the spirit. We have raised the men whose greed and lust have conquered empires and caused all other such conditions that make war. We offer our sons to go forth to kill or be killed; to obey Caesar rather than God. We even praise the deeds they do.

After repenting for my share of the sins of the world, I joined the Episcopal Pacifist Fellowship. We believe war to be a hideous denial of God's will and put our faith in the way of redemptive love as set forth supremely in Jesus Christ.

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