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The WITNESS

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January, 10, 1952

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JOSEPH WITTKOFSKI GREETS PARISHIONERS

At St. Mary's, Charleroi, Pennsylvania

Story of the Week Tells of Industrial Mission

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, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, 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.
Weekdays: Tues - Thurs., Prayers — 12:30. Thurs., and Holy Days, H.C. — 11:45 Fri., Organ Recital — 12:30.

THE REAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. John Ellis Large, D.D.
Sundays: Holy Communion, 8 and 10:10 a.m.; Morning Service and Sermon, 11 a.m.
Thursdays and Holy Days: Holy Communion, 12 noon.
Wednesdays: Healing Service, 12 noon.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Anson Phelps Stokes, Jr., Rector
8 and 9:30 a. m. Holy Communion.
9:30 and 11 a. m. Church School.
11 a. m. Morning Service and Sermon.
4 p. m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at 10:30 a. m.; Wednesdays and Saints Days at 8 a. m.; Thursdays at 12:10 p. m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

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, Rector
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

ST. JOHN'S CHURCH
Lafayette Square, WASHINGTON, D. C.
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. 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. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.,
Minister to the Hard of Hearing
H. Alexander Matthews, Mus. D., Organist
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Tues., Wed., Thurs., Friday, 12:30 - 12:55 p.m.
Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p.m.
Two hundred hearing aids available for every service.

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.

CHRIST CHURCH
INDIANAPOLIS, IND.
Monument Circle, Downtown
Rev. John P. Craine, Rector
Rev. F. P. Williams
Rev. W. E. Weldon
Sun.: H. C. 8, 12:15; 11, 1st S. Family 9:30; M. P. and Ser. 11.
Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL
OKLAHOMA CITY, OKLA.
Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11
Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH
Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. Timothy Pickering, B.D., Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

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. William M. Baxter
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
"The Nation's Church"
Second Street above Market
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant
Sunday Services 9:30 and 11:00.
This church is open daily.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. Eugene M. Chapman,
Rev. E. Laurence Baxter
Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thur., Sat., 7:15.
Wed., Fri., 7:15 & 10:30.

TRINITY CHURCH
Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector
Rev. Peter Chase, Curate
Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

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The WITNESS
FOR CHRIST AND HIS CHURCH

JANUARY 10, 1952

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STORY OF THE WEEK

The Society for the Promotion Of the Industrial Mission

Organization Plans a Nationwide Attack On Problem of Industrial Work

BY
JOSEPH WITTKOFSKI
Rector of St. Mary's, Charleroi, Pa.

★ Like individual people, the Church often fails in its duty and it requires repentance. No one can look at the present world and not realize that the Church has failed to cast its nets among the industrial masses. Here is the present problem above all other problems and very little organized effort is being spent to cope with the situation.

The World Council of Churches, in the Ecumenical Review of Autumn 1949, pointed out a fact which should be burned deep into the minds of all Churchpeople; "The industrial worker is a portent: he is the type of modern, machine centered civilization, and he is to the western world what the peasant still is to the rest of the world—the basic unit on which the whole vast structure of human life rests. Any movement which leaves him aside is necessarily superficial, in the sense of belonging to the surface layers of society, and any movement which begins on the surface must get down to the depths if it is to be permanent."

If the Episcopal Church is to have a vital relevance to the modern American scene, it must find a way to go below "the surface layers of society." The great Archbishop William Temple sternly set his face against the bourgeois outlook which was long common in the Anglican Communion. Too long has the Church been in a position in which it could not effectually reach the working classes.

In spite of many historic advantages, there is hardly an industrial center in the United States in which the Church is not pitifully weak. True, in some regions the number of communicants may appear relatively large until they are focused against the population figures for their respective areas. Generally speaking, the Church has developed little strength in the industrial sections of the United States.

Until recent years, the strategic diocese of Pittsburgh has been typical of the Church's failure to make any substantial progress in winning laboring people. Even today, among more than two million people, the diocese does not yet count twenty-five thousand communicants. Under the vigorous leadership of Bishop Austin Pardue and of his carefully selected clergy some gains have been made among the miners and mill workers and these augur well for the future. Bishop Pardue and his associates, after five years of intense study, however, have reached the conclusion that the diocese has come face to face with a problem which requires a nation-wide cooperative effort.

A careful survey indicated that nearly every industrial diocese faced the same problem as that found in Pittsburgh. There is not the trained personnel nor sufficient funds to carry on any really enlarged missionary program and there are very few discernible techniques of successful evangelism for working people. The first set of problems may be partially met by an educational program for all Churchpeople while the second challenge demands a nation-wide pooling of successful missionary approaches to the problem in the forms of conferences and by the printed word. The technique for wider evangelization, in other words, should not be a purely a priori one but an organized program to carry the Gospel to people of industrial areas should find its first fundamentals in the methods of those who have been engaged in this field of the Church's mission.

Both to share its successes and to help create a Church-wide attack on the problem of industrial work, the convention of the diocese of Pittsburgh, at the request of Bishop Pardue, instituted The Society for the Promotion of the Industrial Mission (SPIM). Already effectually functioning in Pittsburgh, the organization will attempt to league the industrial diocese into a common approach to the problems of Church extention; it will seek to make Churchpeople conscious of this vital and neglected field; it will serve to create, exchange, and promote successful methods by which laboring people may be interested in the Church, and it will attempt to provide a degree of security for the comparatively

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underpaid clergy in this field.

Evangelization

The primary emphasis of The Society for the Promotion of the Industrial Mission does not deal with the problems of management and labor, nor with the present uplift of the working classes, but the new group, above all else, looks to the evangelization of the basic element in our American economy. SPIM will endeavor to maintain an over all soul viewpoint toward the working man and his family. There are several other groups in the Church which directly seek to better the present conditions of the working masses. SPIM realizes the importance of good relationships between employer and employee and it understands the necessity of security for the worker but SPIM has evangelism as its first object. The society was established to make the Episcopal Church and its mission relevant to industrial workers.

By creating a more intimate relationship between the various industrial dioceses of the Church, SPIM can perform an important function for the whole Church. Too often in the past, a suitable above the door motto for the rectory in the industrial parish would have been, "All ye who enter here, leave all hope behind." The cleric who goes into the industrial mission often discovers that he is away from the main avenue of the Church's life and most generally tends to be forgotten.

Now, if a priest has worked for a period of ten years, amidst smoke and dirt, and his bishop believes that the man deserves a promotion, the head of the diocese usually has little choice but to seek a position in a non-industrial parish for the deserving clergyman. Under these conditions, when a vestry can be prevailed upon to call such a man, his talents and experiences are almost completely lost to the Church. Moreover, today, accompanying such a transfer, the bishop finds himself with another problem. Often he will not have the slightest suggestion of a replacement for the transferred clergyman. As a result, inexperienced young men are often sent into industrial parishes although they may completely lack the qualifications for this highly specialized ministry. In spite of common misbelief, the "rough and ready" priest generally is not the man for the job. Hence, the young man, recently out of seminary, enters the industrial ministry with high ideals and little "know-how." He makes the common mistakes, he cannot cope with very complicated situations that confront him, he often becomes bitterly disillusioned, and he eventually finds that a once flourishing industrial parish has lost its vigor.

Seasoned Ministers

SPIM, by establishing a real fraternity throughout the industrial dioceses, hopes to make it possible for the bishops of these areas to exchange seasoned ministers in this field. Then the man who goes into industrial work would no longer have to fear the monotony about being left in a particular parish indefinitely. SPIM hopes to make it possible for a priest to begin his ministry in the industrial world, to be promoted at proper intervals, and to work successfully and with some security until he reaches retirement age. This program will tend to keep what little strength the Church has in the industrial field where it is most needed.

Pastoral theology, as taught in our seminaries, is valuable but it is not a substitute for pastoral experience. SPIM believes that the Church must be brought to appreciate and capitalize upon the ministry of the clergymen who already have given much of their lives to carry the Gospel beneath "the surface layers of society." The problem is one which must be faced by the whole Church. No single diocese has sufficient resources to meet and to overcome all the obstacles which stand in the way. In the providence of God, SPIM be-



BISHOP PARDUE greeted by parishioners of St. Mary's, Charleroi, Pa., following a confirmation

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lieves that the Episcopal Church has the potentialities to make an effective appeal both to the classes and to the masses who together constitute one Body in Christ. Much sacrifice and cooperation, however, will be required if SPIM is to be given any chance at all to assist in this most important missionary enterprise of our time.

POCKET PRAYER BOOK SAVES SOLDIER

☆ The mother of Roy Garland, a soldier from St. Luke's, St. Alban's, Vt., reports that, in a letter from Korea, he stated that his life had been saved by the armed forces Prayer Book which is given by most parishes to people entering the services.

Roy was on a tank, Mrs. Garland said, and was carrying his Prayer Book in his breast pocket —when the tank rolled over. He was pinned under it, but the Prayer Book was turned edgewise and gave him room enough to crawl out.

When Mrs. Garland asked Roy to send the Prayer Book home as a memento, he refused, saying, "It saved my life once; it might again."

WORKING TOGETHER BUILDS SPIRIT

★ The financial problems of one of the churches of St. Paul, Minnesota, were a concern to the parish and its rector a year ago. Then a courageous, head-on attack in an unconventional manner has given St. Matthews $4,000 raised by hard work. But most important among the results, says the Rev. Alan Humrickhouse, is "a thoroughly integrated parish—people with a purpose, who have enthusiastically accepted the idea of working together for the greater glory of God."

The venture began when the parish needed about $40,000 to carry out a renovation and building program. There were prayers at the early services each Sunday for God's guidance and assistance. The answer came when a member of the parish, W. J. Kroona, learned in the course of his business that a restaurant on the Minnesota state fair grounds was for sale. The price, $17,500.

"The immediate reaction of the rector," he says, "was unfavorable because of the relatively few members a small parish could provide." Mr. Kroona continued to urge the step. Group discussion brought the idea of asking other churches of the St. Paul deanery for help with "waitress" work. Talent for such enterprises was uncovered and then came a difficult decision. That was to mortgage the church property to raise the needed $17,500. Bishop Stephen Keeler met with the vestry. Convinced of the soundness of the venture, he gave it his hearty endorsement.

Women's groups of Christ Church, Ascension, Messiah, St. Philip's, St. Mary's, St. Paul's and St. Christopher's agreed to help.

The rector of St. Matthew's says, "it is almost impossible to single out people who were more important to the effort than others. One hundred fifteen parishioners—from church school pupils up to many over 70 years old—participated, most of them full time."

The project which put St. Matthew's ahead both financially and in morale, is thought of as no substitute for the every member canvass. St. Matthew's canvassers may have extra spring in their step as they go home to home, because of the daring stunt which taught them all they had a parish to be proud of.

PARISH STUDIES ITSELF

★ The Church of the Holy Apostles, St. Louis, wound up the last of four meetings of a parish planning council on January 8th. The council was composed of two or more members of each organization in the parish, and met to study the parish, its mission to the neighborhood and to its members. The Rev. George Easter is the rector and the Rev. Arthur Walmsley the assistant.

MRS. SIBLEY SPEAKS IN NEWARK

★ Mrs. Harper Sibley, churchwoman of Rochester, N.Y., was the speaker at the meeting of the Auxiliary of the diocese of Newark on January 9th. She spoke on unity, especially as it is exemplified by the United Council of Church Women which she served as president.



BISHOP PARDUE administers Holy Communion at St. Mary's Charleroi, Pa., assisted by the Rev. James Frye, a deacon on the staff

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CHURCH HAS STATUE OF PATRON SAINT

★ Evensong was sung at St. Columba's, Inverness, California, to mark the unveiling, presentation, and benediction of a new statue of the patron saint of the mission. The 52-inch statue was commissioned by St. Mary's altar guild. The sculptress was Mrs. Eric Montizambert, wife of the Rev. Canon Eric Montizambert of Grace Cathedral, San Francisco.

There being no representation of the Scottish saint in existence, it was necessary for the sculptress to spend many weeks in research on the personality of the famous missionary to Scotland. When asked by reporters concerning her method of determining the appearance of Columba, the artist stated, "We read every book available concerning Columba and from the descriptions of his character pictured him as we saw him. He was tall, lean, a lover of humanity and of animals. He was a man who had known great bitterness and who had turned to a life of complete self-sacrifice in atonement for his sins."

The figure shows Columba as the ruling abbot of the monastery of Iona, wearing mitre and cowled habit. Columba was not a bishop and the statue shows his stole worn priest-wise, crossed upon his breast under a chasuble with raised orphreys. The Celtic cross is shown upon his mitre and a dove, which is the literal meaning of Columba, is placed upon a medallion centered upon the orphreys of the vestment. He carries a book of the Gospels in his hands to commemorate the legendary "battle of the book." The statue was specially designed to fit a niche on the Epistle side of the sanctuary.

JOINT SERVICES WITH GERMANS

★ On January 6th a large number of parishes in the diocese of Western Massachusetts held joint services with parishes in Germany, with the churches on both sides of the Atlantic singing the same hymns, reading the same Bible passages and using many of the same prayers.

Bishop Lawrence states that these services have meant a great deal to the people in Germany, as well as to those in his own diocese. He tells of receiving many letters from German pastors. One was from Bishop Berggrav, imprisoned by the Nazis in the last war, who wrote:

"While I was in prison a peasant woman wanted to bring me a bottle of milk. She succeeded in getting past the guards and handed the bottle through the kitchen window. Then she whispered, 'Bishop, my husband listened yesterday to the forbidden radio. The Archbishop of Canterbury has prayed for you.' She ran quickly away but the news remained. It was as if God had suddenly broken all the walls asunder, and heaven and earth were open and there was free air and Christian fellowship."

REPORT THAT JORDAN WILL RESIGN

★ Robert D. Jordan, promotion director of the National Council, will resign this year according to an unnamed official at headquarters. He has already submitted his resignation to the Presiding Bishop who urged him not to press the matter until General Convention. The spokesman said that Mr. Jordan, now on leave due to illness, "would return to 281 only for a brief period after his recovery."

JOSEPH MOORE MAKES MISSOURI SURVEY

★ The Rev. Joseph Moore, on the faculty of Seabury-Western, is to meet with leaders of the diocese of Missouri on January 16th to plan for a survey of Church work in the St. Louis area. Its purpose is to provide statistical and sociological data which can be used to plan a strategy for the building of new churches, bolstering existing ones and developing new work.

RANDOLPH MILLER GOES TO YALE

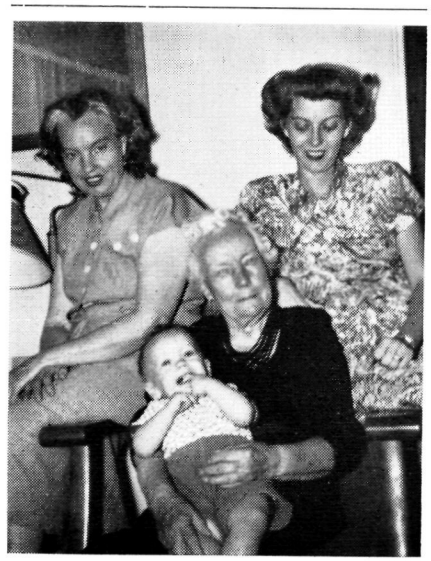
★ Randolph Crump Miller, professor at the Church Divinity School of the Pacific, has been appointed to a new professorship at Yale Divinity School, and takes up his duties in September. He is to teach Christian education, a position made possible by alumni raising funds in honor of Luther A. Weigle, dean-emeritius.

PLAN MEMORIAL TO BISHOP

★ There will be a new headmaster's house at Virginia Episcopal School, Lynchburg, if the plans of the diocese of Southwestern Virginia work out. In 1913 the school was founded by the Rev. Robert Carter Jett who served as rector until he was consecrated bishop of the newly formed diocese in 1920. The new house will be a memorial to him.

NEW PARISH HOUSE IN MIAMI

★ The Resurrection, Miami, Florida, recently dedicated a new $50,000 parish house. A new organ was dedicated at the same service. The building was made possible by a long term loan of $35,000 from the National Council.



FOUR GENERATIONS are represented at baptism of Lanny Brodock at the Incarnation, Great Falls, Montana

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PINZA AND SON IN PLAY

★ Ezio Pinza and his seven-year-old son, Peter, were in the cast of a play presented at St. Paul's Riverside, Conn., which was written by five children in the church school. The day before, at the dress rehearsal, the young authors were alarmed because the noted singer missed his lines. However he came through perfectly before the audience of 200 children and 100 adults. He also sang several Christmas hymns, including "Adeste Fidelis", which he sang what he considered the hard way, in English instead of Latin, so that the audience could join in singing after the first verse.

CONSECRATED BISHOP OF ATLANTA

★ Dean John B. Walthour was consecrated bishop of Atlanta yesterday, January 9th, at the Cathedral of St. Philip. Bishop Sherrill was the consecrator with Bishop Penick of North Carolina and Bishop Hart of Pennsylvania the co-consecrators. He was presented by Bishop Junan of Florida and Bishop Louttit of South Florida. Bishop Henry of Western North Carolina preached. Attending presbyters were the Rev. Colin R. Campbell of Columbus, Ga. and Canon Alfred Hardman of the Atlanta cathedral.

NEW BUILDINGS AT SEWANEE

★ Five new buildings are to be built at the University of the South; two new dormitories, an apartment for married students, a home for the dean of the school of theology and one new faculty home.

SEEK FUND FOR PARISH HOUSE

★ St. Andrew's, Tampa, Florida, is seeking $150,000 for a new parish house. Bishop Bram, former rector, launched the drive at a banquet.

NEW CHAPEL DEDICATED BY BISHOP DONEGAN

★ Bishop Donegan of New York on December 13th opened and blessed the new Chapel of the Divine Compassion at the headquarters on 25th Street, New York, of the diocesan youth consultation service. He was assisted by the Rev. Thomas A. Bigham, chaplain of the organization.

CORPORATE COMMUNION FOR LAWYERS

★ Twenty-five lawyers who are Episcopalians held a corporate communion, with Bishop Brinker celebrating, when the bar association of Nebraska met recently in Omaha. The speaker at the breakfast that followed was Howard L. Barkdull of Cleveland, Ohio, who is president of the national bar association.

NASHVILLE MISSION WELL STAFFED

★ St. Andrew's, Nashville, Tenn., is a mission with a congregation of less than 100 persons. Nevertheless, in addition to the regularly elected warden, treasurer and clergy, it boasts of two organists, a warden for acolytes, a Sunday school superintendent, three lay readers and six teachers in the school.

CHRISTMAS SERVICES TELEVISED

★ There were at least two televised programs on Christmas which showed celebrations of the holy communion; one was a service at St. John's, Washington, where the Rev. C. Leslie Glenn is rector, and the other was the eleven o'clock service at Washington Cathedral.

SENATOR SEATON CONFIRMED

★ Fred A. Seaton of Hastings was appointed December 10th to fill the seat in the Senate left vacant by the death of Senator Wherry of Nebraska. The day before he and Mrs. Seaton were confirmed by Bishop Brinker at St. Mark's Pro-Cathedral, Hastings.

NEW BELLS ADDED AT ST. MARTIN'S

★ Two new bells, of 1,200 and 1,400 pounds, have been added to the carillon of St. Martin's Church, New York. The rector, the Rev. John H. Johnson, told the congregation that "These bells will ring for peace, for brotherhood and good will."

FRY PLAY GIVEN IN DETROIT

★ Christopher Fry's "A Sleep of Prisoners", first presented in



SEVEN who are the pride of Good Shepherd Mission, Reedley, Calif.: front, l to r., Jim Yelton, Joan Schellbach, Diane Furlong Howard Pantaja. Back, Jerry Buckman, Pris Trimble, Pat Bollin, the Rev. Walter M. Clarke. The cat's name is Tinker.

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this country at St. James Church, New York, was presented the last week in December at St. John's, Detroit, under the auspices of the diocese of Michigan.

TEENAGERS HOLD OWN SERVICES IN EAU CLAIRE

★ A December wind had howled most of the night, and the day dawned cold, raw and cheerless. It was not a morning for getting up and out any earlier than you absolutely had to. Yet through the gray in-between light came scores of teenagers — girls mainly — most of them hugging big armfuls of tablets and textbooks. They did not go into a school building but vanished into a dimly lighted graystone church on a corner, a block or two from the edge of the city's business district.

Inside they quietly found places in the long rows of pews. Promptly at 7:30 a. m. the sound of the organ filled the sanctuary. Youngsters clad in choir robes entered the chapel. Soon some 250 young voices were intoning: "Holy holy, holy! Lord God Almighty—Early in the morning Our song shall rise . . ."

The brief service moved quickly forward with the robed youths leading in prayer, responsive readings, more hymns. One boy delivered a sermonette. It was based on an imaginative sketch describing mankind's end and after a fearsome clash between "eastern" and "western" hemispheres, a clash which evolved, the boy explained, because men were "afraid to live."

In half an hour, the service ended. The youngsters left as quietly as they had entered and hurried off to their 8:30 a. m. classes at Eau Claire senior high school several blocks away. Aside from a reporter, the only adult present at the service was a woman who sat alone in a rear pew. She came and left as quietly as the others. That, in fact, is what is unique about these Tuesday morning services. There is no adult supervision or guidance. Adults had no part in initiating or planning the services. They're entirely the kids' idea.

Dean G. E. Brant of Christ Church Episcopal Cathedral, where the services are held, said:

"A delegation of high school pupils came to me and asked permission to use our parish hall for the weekly meetings. The hall seats 70, and they said they expected 35 or 40 at the most. But for the very first service 204 showed up. I had to rush down at the last moment to open the sanctuary for them."

For the second service, there were 250 present, and for the third, again 250. The high school has an enrollment of about 1,750.

To get the story, the reporter went first to David Barnes, the high school principal. Although two services of the series already had been held by then, Mr. Barnes confessed he hadn't even heard of them. No students had asked time off or any other special privileges or assistance. Susan Richards, a high school senior, told more of the background. She said she and a classmate, Donald Ward, attended a Congregational Bible camp last summer. "At the camp," she said, "some kids from Amery, Wis., told of early morning services they had held in their town during Lent. Then about eight weeks ago, some of the girls here were talking about religion and things at a party. I mentioned what the Amery kids had said, and someone suggested we try the same thing."

High-school-age groups in 17 different Protestant congregations were asked to conduct one of the services along the lines of the regular Sunday morning services in their own churches. The teen-agers' services were an accomplished fact before most of the community's religious leaders knew about them.

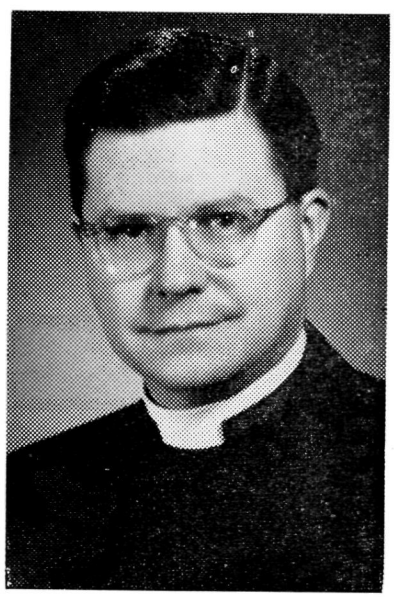
One of them, the Rev. J. N. Quello, pastor of First Lutheran church, said: "First I heard about it was in our high school league, and I think its program has been quite remarkable. I know of no other city where there is anything like it."

If you ask the youngsters themselves why they attend, the most common answer you hear is the one Susan Richards reported: "It's kinda nice—makes you feel good."

CONFERENCE CONSIDERS RELIGION IN SCHOOLS

★ Charles H. Tuttle, Episcopal layman of New York who is a member of the board of higher education of that city, and Chaplain James A. Pike, newly elected dean of the Cathedral of St. John the Divine, were among the leaders at a conference of public education, held December 15-17, in New Haven. The subject was religion in the public schools. More than 100 college educators from all parts of the country attended.

Other subjects discussed in



JAMES A. PIKE

study-workshops were religious course in the curriculum, the relation of religion to academic disciplines, relationships with local churches, moral and spiritual values in public schools, religious relationship to campus personnel programs. Practically all Protestant churches sent delegates.

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EDITORIALS

An Un-American Book

THE WITNESS has repeatedly called attention to the threat from the extreme right politically speaking. On every side we are constantly warned of the danger from the left, that is, Socialism and even Communism. There are Americans, it would seem, who look for a Communist every night under their bed. They seriously believe that there has been and still is a conspiracy to deliver this country over to Russia. They refer to the so-called "betrayal" at Yalta, the unproven yet widely accepted charges against the state department, "the sell-out" in China, etc.

The men who have peddled these half-truths and distortions are heroes to many gullible people, confused and fearful in the midst of a changing world. Admittedly mistakes have been made in Washington, but it is stupid and false to conclude this administration has ever been pro-Communist. The facts are all against such a judgment, and yet still another book by that familiar Roosevelt-defamer, John T. Flynn, makes the same unfortunate insinuations.

Undoubtedly the book, "While You Slept," will sell well primarily because of a fear of Communism in America that is more emotional than reasonable. Actually we wish some of those who will read it avidly might have an equal concern about reactionary and fascist tendencies in our national life. These latter forces, more organized than we suspect, are the very ones that so loosely use the word "Communist" about any and every one of whom they disapprove. They would submit every teacher, yes, every person in public life to a rigid test in political-orthodoxy. In a word, they would disallow that most precious and central of all our liberties, the liberty to disagree with and criticize the majority opinion. It is this that we most fear in the influence of men like Flynn and McCarthy whose right to attack the government we would not question, but whose methods we condemn on grounds both moral and democratic.

Writing in The New York Times one reviewer of Mr. Flynn's book says these significant words with which we heartily concur, "By insinuating—he doesn't quite say it outright—that those who disagree with him on a vital phase of American policy must ipso facto be suspect Mr. Flynn is actually doing a very serious thing. Though he may not realize it, he is tending to undermine the very basis of democratic government. How can we have freedom of discussion, clash of opinion, argument over policy in the United States if on every hand and at every turn those who hold an unpopular view—or what later turns out, perhaps, to have been a mistaken view—are attacked as Communist sympathizers or dupes? What kind of reasoning is it to say that because X is anti-Communist therefore anyone who opposes X is pro-Communist? Such thinking is not merely illogical; it is destructive of free opinion . . ."

"Quotes"

THESE days I see graft and corruption reach high into government. These days I see people afraid to speak their minds because someone will think they are unorthodox and therefore disloyal. These days I see America identified more and more with material things, less and less with spiritual standards. These days I see America drifting from the Christian faith, acting abroad as an arrogant, selfish, greedy nation, interested only in guns and in dollars, not in people and their hopes and aspirations.—We need a faith that dedicates us to something bigger and more important than ourselves or our possessions. Only if we have that faith will we be able to guide the destiny of nations, in this the most critical period of world history.

—WILLIAM P. DOUGLAS
Justice of the Supreme Court

Asinine Is Right

SOME months ago, when the Fulbright Committee informed President Truman that 'influence-peddling' was a major business in governmental circles, the President replied succinctly: "Asinine." Since then, mink coats, airplane rides, free vacations, quick and large profits and football seats on the fifty-yard line have been much in the news. Taken as a pattern, they show that corruption has eaten well into the administration and into the national committee of both major political parties. For the sake of political expediency, spokesman of the Republican Party have been anxious to find out what is going on but findings show that both the pot and the kettle are more than a little sooty.

The pattern of corruption would seem to be indicative of a general demoralization of standards of public service, and, as such, is more than a minor threat to real democracy. Recent opinion polls show that more and more people are equating the word 'politician' or 'civil servant' with the

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word 'crook' and, as a result, honorable men and women are choosing to wash their hands of the whole political area of life. Such withdrawal will only leave the field to the less honest and the more grasping and assure us of mediocre leadership in times which demand persons with true and large visions.

We welcome any revelation that appropriate authorities can produce. Senators like Fulbright and Benton for the Democrats and Tobey and Morse for the Republicans render a service to us all when they break through party lines in order to show where the evil really lies.

The word 'asinine,' according to the dictionary, means: "stupid and obstinate like an ass." Biologists tell us that mules, Missouri or otherwise, are but once removed from the donkey.

Seminaries for the Whole Church

BY
WILBER KATZ
Professor at the University of Chicago

THE key to the health and power of the Episcopal Church is in the hands of the seminaries. The Church is weak and its weakness is constant reminder that its health can not be taken for granted. One threat is from the virus of faction and partianship. This infection can be kept in check only if the seminaries are centers for the promotion of understanding and integrity within the Church.

I am not suggesting that the seminaries should promote unity by propagating a "central churchmanship" in doctrine and worship. What is needed is not uniformity but the integrity which comes from mutual respect and understanding as to the source of our differences. Without this integrity the Church is crippled and its witness is without power.

The differences within the Church are important and deeply rooted. They persist because individual churchmen, clergy and laymen, have profound differences of temperament and character affecting their approach to religion. Why is it that churchmen are touchy and defensive about questions of doctrinal statement and questions as to the place of externals in worship? We differ inevitably in these areas because in both of them the ideal eludes our grasp. And more importantly, we differ in the ways in which we shield ourselves from this painful fact. It is well to consider how each of these areas harbors a threat to the health of the Church.

Human grasp of theological truth is at best imperfect; the limits of human understanding are themselves mysterious; and humble acceptance of these limitations is painful. We all tend in different ways to avoid this pain. Some tend in pride to press human understanding beyond its limits; their temptation is toward overelaboration of doctrine and aggressive insistence upon verbal formulae. In others, the prospect of the limits of possible knowledge engenders fear rather than pride; their temptation is to seek relief by giving up too soon the effort to use their minds in the love of God.

This is what sets the stage for crippling controversy in the area of doctrine. We all build our individual defenses against the painful limitations of human knowledge. But we are anything but secure in these defenses and we constantly threaten each other's partial security by the fact of our different reactions. Small wonder that the Church is shaken by recurrent spasms of controversy like that of the 1870's over the doctrine of regeneration.

Worship is Imperfect

HUMAN worship is likewise imperfect and the meditation of externals in personal communication is a deep mystery. We are prone either to superstitious clutching of externals or to prideful insistence that we do not need them. In the art of worship each of us struggles to work out his individual style and none of us is perfectly secure in his achievement. Here again in our differences we inevitably threaten each other. No wonder that defensive controversy over ritual often exhausts the energies of the Church.

The seminaries are in a strategic position to work against these tendencies and to promote the integrity of the Church. As already suggested,

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the promotion of such integrity is not a matter of reforms in polity or elimination of differences. It is a matter of the progress of individual churchmen toward security in religious life; it is a matter of overcoming habits of reacting defensively to divergent views. The teaching and life of the seminaries can help prepare candidates for holy orders to make their individual contributions to the health of the Church. Seminary teaching can give to them an understanding of the problem and the beginning of a method for dealing with it in their ministry. Seminary life can give them an opportunity to learn for themselves that free discussion of differences requires sympathetic understanding of the views of others and critical scrutiny of one's own.

In a seminary faculty, as in the Church as a whole, there is no need for uniformity of views as to details of doctrine and worship. What is needed is mutual respect and a community of concern for the integrity of the Church. Sharing such concern, seminary professors inevitably bring the knowledge of their respective fields to bear on the problem of division and controversy. Thus in the teaching of the philosophy and psychology of religion and of liturgics and moral theology, students are led deep into a diagnosis of the sickness of the Church. Pastoral theology can hardly ignore the problems of counselling suggested by this diagnosis; apologetics and homiletics and Christian education are inevitably concerned with the related problems of teaching. Much of Jewish and Christian history is the history of tragic controversy and schism; and canon law shows the scars of many of these battles.

Communities of Faith

BUT it is through the life of the seminaries, as well as their teaching, that candidates for orders may learn how to contribute to the integrity of the Church. Here we should not gloss over the difficulties. The seminarians have come together with a great variety of backgrounds of religious emphasis and practice. With many their sense of religious urgency is associated with reaction against a tradition and practice in which they grew up. Each has come to his vocation by a path different from that taken by his fellows, sometimes through the influence of a priest more outstanding for his zeal than for his conciliatory spirit.

In this situation, it is often something of a threat for a seminarian to be thrown into intimate contact with men holding views different from his own and defending them with force and tenacity. Seminary bull sessions on theology and liturgics are not discussions of academic questions. They are testing grounds on which spiritual stability is felt to be at stake. It would not be surprising if the typical underclassman seems first to develop energy in attack and defense and only later objectivity and self-criticism.

These latter qualities can develop in the seminaries because seminaries are communities of faith and commitment. Sharing the basic security of a religious fellowship, members of the community can face the limitations of their individual viewpoints and deepen their sympathy and understanding of the viewpoints of others.

This is no imaginary goal for the seminary of the future. This is a practical objective to which the seminaries of the Church are actively devoted. They are seminaries for the whole Church. The whole Church should strongly support them.

The Lord Built the House

by
William B. Spofford, Jr.

IN the spring of 1928, the novelist Zona Gale read a poem at a special function in the crowded heart of New York City. The poem was titled "One Who Builds a House". The function celebrated the twenty-fifth anniversary of the founding of Greenwich House.

The builder in the poem's title was Mary Kingsbury Simkhovitch who, on Thanksgiving morning in 1902, moved her furniture into an old house on Jones Street in the Village . . . a house which, up until that moment, had served as a hide-out of sorts for anarchists. Thus, on a day dedicated to the praise of God, a new settlement was launched. Through the years, since, its motto may well have been the simple sentence printed on a card tacked to the door of Mrs. Simkhovitch's apartment: "Come in without knocking."

This last November, Mrs. Simkhovitch died at the age of eighty-four. During her rich life, she walked with equality among such great as Franklin Roosevelt, Jane Addams, Dr. Alice Hamilton, Fiorella LaGuardia, Al Smith and Harry Hopkins. But, although the Radcliffe-educated group worker helped these leaders to make social policy, she spent most of her time strolling, again on the basis of equality, with the less famous. To them . . . the Italian immigrants, the delinquent adolescents, the unmarried mothers, the host of lonely aged who were easy to forget in the urban jungle, the sick, the violent, the depraved . . . she was 'Mrs. Sim'.

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To one and all, irrespective of station, she preached through her life, works and writings, the gospel of "neighborhood" which was based on the dignity of man and the love of God. Her whole life, which was anything but pious and quietistic, was dedicated to God and his Kingdom . . . although she would undoubtedly have said "His Neighborhood". Whether she was scrambling for fresh milk for babies; picketing for women's suffrage in 1917; struggling for an adequate federal housing act or speaking for Loyalist Spain, she was convinced that God demanded human effort for the winning of neighborhood. In her life, faith was a dynamic. It had to be since she lived in an era which featured ceaseless change.

In 1907, in describing the city worker's world, she defined religion for herself and it is a good powerful definition still:

"Religion is the giving of one's self to the group. He that loses his life finds it. Religion is this heart of life, the inner assurance of the truth that only by living into the life of others can one truly live. Everything vital bears the mark of this truth. Every lover knows it, every artist feels it, every critic recognizes it, every neighbor assumes it, every statesman is driven to it. Democracy and religion touch, clasp, unite . . . This capacity for service and surrender is seen to be more godlike than dignity and power. Humanity demands a God whose very essence is the love it alone has found serviceable for life . . . The religious person is never the solemn, stiff, formal, conventional person often calling himself religious, but he is rather possessed of humility, gaiety and simplicity. To the religious person religion and life are fused in one. The universe is friendly and out of this friendliness spring hope, energy and the capacity for hard work unchilled by that conviction of the futility of all things that eats the heart out of the man who believes he is a brief flare in a dying and indifferent universe."

It was this warm, vital type of faith which Mrs. Simkhovitch surely expressed. Whether as a leader in the profession of social work; an authority on the problems of urban housing; or as another friend in the big "neighborhood" that is human existence, she could joyously say, in the words of the title of her last book, "Here Is God's Plenty".

Many groups within the Church will miss her wise and good counsel but, as fellow-Christians and fellow-neighbors, we give thanks to God for her witness and remember the words about her written by Zona Gale in 1928:

> There was one such who builded a house.
> This is the house.
> For twenty-five years she has made of it a center of energy
> Saying these things; saying, "Come—since all of us together count up only to one,
> Let us be about the health and the occupation and the education and the love of that one.
> Let us do these things not for ourselves but for Ourself."
> We know what has resulted. We know what she has done,
> What all have done who have learned to count by her arithmetic,
> To measure by her geography, to speak in her great simple language,
> To see the one face behind the disc of all faces.
> For Greenwich House stands here and speaks the truth:
> That the illusion of separateness need not separate,
> That living is an exercise in human relationship,
> That life is something more than we believe it to be,
> That man is not his brother's keeper but his brother's brother.

We Want to Be Married In the Church

BY
ROBERT S. TRENBATH
Rector of Trinity Church, Washington

WHEN a couple comes to a clergyman to be married, it is presumed that they feel the Church has something to say to them about marriage. The clergyman acts in two positions when he officiates at a marriage. First, he is acting as a servant of the civil authority by whom he is legally authorized to perform the marriage; secondly, he acts as a representative of the Church of God by whom he is authorized to perform the religious service. Both of these are important. But if the legal aspect is all that one be interested in, then he might as well go to a justice of the peace. Indeed I knew one clergyman who had each couple be married legally at the city hall and then come immediately to him for the religious ceremony, which emphasized the distinction between the two. It is because you come to me, an ordained clergyman, that I feel I must speak about the

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meaning of Christian marriage. We shall center our talk around the service of Holy Matrimony, found in our Prayer Book on page 300.

The first paragraph of the service sets forth the idea that marriage is an institution ordained by God, that is, that God made men and women and set within them a natural attraction for one another. Further that he created us in such a way that any children are dependent upon their parents until a rather late age in comparison with animals in general. Accordingly, it is necessary for a child to have a good home, surrounded by the love of parents in order to take his rightful place in society in years to come.

We notice that the presence of Jesus at a marriage in Cana is mentioned. He was there because he was invited, and the marriage was a happier occasion because of his presence. So can your marriage be if you ask Christ to be present all through it.

This first paragraph also sets forth the fact that marriage is not to be entered into lightly. And you might ask yourself how long you have known each other. The time element is not the most important thing to be considered here but rather if you really know one another, that is, each other's moods, reactions, idiosyncrasies, etc. Do you know what you each think about politics, education and religion? Do you know each other in periods of depression, as well as elation? One regrets that it is not always possible to have one's fiance spend several weeks in one's home as couples used to do some years ago (of course properly chaperoned), because it is only when two people are living together under one roof for a prolonged period of time that they really come to understand each other. So one of the first questions would be, do you feel that you know each other so well that any further period of waiting would add no new light to your knowledge.

Similar Backgrounds

IT is generally recognized that couples to be married happily should have some similarity of background in five areas of life before marriage. These areas are (1) financial background, (2) family background, (3) educational background, (4) leisure time activities, and (5) religious background. The reason for this is obvious. People with similar interests and abilities generally get along better than people who have divergent interests. Two college graduates can more easily converse than two people one of whom dropped out of school in the 9th grade and one of whom has a graduate degree. A Roman Catholic and a Protestant look at some areas of life differently, i.e., birth control measures. It is important that a couple have similar backgrounds in at least three of these areas or the chances of their being married happily are slim. It is better if they can agree on all five.

The sentence at the end of the first paragraph has great meaning, for it is saying to the world, especially to your community, that if there is any objection to this marriage let it be stated here and now, or let everyone after the marriage do his best to help you in your life together.

The second paragraph asks you personally if there be any legal impediment for your union, which means that you are not related in such a way as to prevent your marriage, that you are not already married, etc.

At this point in the service the clergyman now asks each of you individually whether you will have each other for man and wife, to live together after God's ordinance. The questions that are asked are deeply serious. Will you love one another, will you comfort one another, will you honor one another and keep each other in sickness and in health, and forsaking all others, keep thee only unto each other so long as both live. We shall return in a moment to these questions. We can say now that at this point of the service the decks have been cleared for action. We have set forth marriage as a holy and serious matter. We have asked if there is any objection to the marriage or any legal impediment. We have asked each of you if you will take each other in accordance with Christian principles and willingly enter this life-long union. If such questions have been answered satisfactorily, then the service may continue.

Primary Loyalty

HERE it is that we ask who gives the woman to be married to the man. Ordinarily this would be the bride's father or someone who stands in a close relationship to her. Up to this point in the service the man who is to give away the bride has stood between the bride and groom. Now he takes the bride's right hand and places it in the minister's hand (who in turn gives it to the groom), and he steps back to his place in the left-hand front row. The significance of this giving away lies in the fact that now the family of the bride has officially approved of the marriage and by their action has intrusted the life of the bride to the groom's keeping. It is as though they were saying, "Yes, we give our child into the keeping of this man with our blessing and our confident good wishes." At this point an important change in bride and groom's life takes place. Whereas before the primary loyalty of each was to his or her parents, now it shifts to each other. From now on, if there be a conflict in loyalty to husband

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or wife, or loyalty to parents, the former takes precedence. No happy marriage could be based on any other condition.

The bride and groom come together for the first time in the service. At this point the bride and groom now become the ministers at the service, exercising the priesthood of all believers, for it is they who now give and receive the marriage vows. They stand before God's altar and the congregation gathered in the church and say the words and speak the thoughts of the great vows now to come. The clergyman's part is to lead the service, and at the end to pronounce God's blessings on it.

(To be continued)

The Devil's Pruning Hook

BY

G. ERNEST LYNCH

Rector, Trinity Church, Hannibal, Missouri

IT has recently been brought to my attention (by a source that must remain nameless because it is, unfortunately, impeachable) that the carefully cultivated vineyard of Christianity is in grave danger from a new secret weapon developed by his satanic majesty, Lucifer, sometime of the defunct missionary district of Hades, but now one of the roving kind.

My original intention was to circularize the clergy secretly with suitably printed warnings of this alarming information. But, my discretionary fund being what it is, perhaps it is more practical to use the columns of this Church paper. I foresee no chance of Lucifer discovering this rather public means of transmitting top secret information since, after all, who in Hades reads it?

The weapon of which I give warning is a devilishly simple device named, after its creator, the "Devil's Pruning Hook." And, like all demonic inventions, it seems quite harmless at first. The technique of distribution for this satanic weapon is something of a mystery; but apparently it is surreptitiously slipped into the hand of practically all those contemplating work in the Lord's vineyard. And unless the worker is particularly sensitive to the full and proper weight of his sins, he is quite unaware of this slight added burden. Thus, in all innocence, he carries the devil's pruning hook into the very vineyard of his Lord.

As he goes about his heavenly business of nurturing the ancient vines and delicate tendrils of that sacred place, he rejoices at his part in the divine husbandry—all unaware that even as God's acre flourishes, Satan plots.

In his zeal for a rich harvest our willing worker is apt to do a prodigious amount of transplanting. Where was one, now is two! What was barren, is now verdant! He waters and feeds and tends and cultivates—all to the glory of God; and by every measure, the work prospers.

But occasionally, to make room for the new, he begins clipping bits of the old vine. He notices only that the pruning hook so conveniently at hand is a very sharp one. If he thinks at all about the discarded old vine, he justifies the pruning in the name of progress. So, day by day, with swelling sense of accomplishment, he tends his acre. He contemplates the lush growth—the work of his hands, and wonders at St. Paul's shortsightedness in neglecting to mention the valuable pruning hook as a part of the whole armour of God. Satan smiles.

The more fortunate of these innocent dupes of the devil finally come to a day which at first they believe to be unrelieved tragedy. Just when they feel really proficient in wielding the pruning hook, and can point out place after place where they have improved the vineyard by clipping out gnarled old deepset vines; storms strike the vineyard. Then, as they watch with horror, they see the rootless new vines twisted, tortured, and torn out—fruit and branch. They realize the fragility of the growth they have nurtured, and weep for the rugged, tough old vines which had withstood more furious storms and could have sheltered the new growth.

In remorse they fling the pruning hook aside. They now see this thing they have so thoughtlessly used is not the innocent tool mentioned by Isaiah, but is instead the devil's imposter. They are blessed; for they will never again expect to increase the harvest by destroying the roots. Satan swears.

But not all husbandmen are so fortunate or discerning. To many the devil's pruning hook continues to be considered standard equipment for vineyard workers in our Lord's employ. Despite periodic disasters, their hands gradually become so adept at pruning that the original true vine is finally obliterated; until, at the last, the whole area produces little more than an occasional brew of cooking sherry.

The only hope of marketing such stuff rests in gaudy labels and flambuoyant advertising, at which certain vintners have succeeded so well as to be able to form their own corporations. If the name of the Lord still graces their product it's apt to be printed in very small type somewhere below the firm's name. Satan serves as silent sponsor.

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Master of Deceit

NOW there may be some who will consider all the above revelation as no more than a fanciful parable, somewhat far-fetched. More's the pity; for it's as factual as a clinical report.

The difficulty these doubters have in seeing these facts is precisely the blindness by which the devil has always plagued men. He is a master of disguise and deceit, never appearing where or when we expect him; always attacking us just where we thought we were invulnerable; and above all, he keeps up with the times.

It is this last characteristic that most often eludes the unwary. They would be quite prepared to resist a hooved and horned maniac wearing red flannel underwear and carrying a pitchfork. But that particular satanic masquerade has long since been consigned by Lucifer to companies whose products typify his opinion of that outdated gard: ham and physic. He knows, as only the most cunning schemer could, how unscary such a get-up would be in the modern world. So he no longer attempts spectacular frontal attacks on Christian faith. That method proved futile long ago, and he gave it up. His method today is infiltration, and the tool for that is his pruning hook.

He no longer asks men to give up the faith. He suggests, instead, that they pick and choose those parts of the faith which seem useful and pertinent to an enlightened age; pruning and discarding whatever fails to meet this subjective test. He has no objection at all to men holding certain beliefs which come from the vineyard of historic Christianity. In fact, he encourages that; providing there has been a thorough job of selective pruning before those particular beliefs were judged compatible. He assures all followers that no particular skill is required for such delicate work. Plain intuition, coupled with excessive activity is his approved system.

His satanic majesty pins his hopes on a partial gospel. He knows, as his victims do not, that when man begins to choose his own gospel, he will end by pruning the life out of the good news of Christ.

How it Works

EXAMPLES of this technique are legion. Here are a few from my own recent experience: A man is dying of cancer. He is not a member of my church, but a sort of "hospital friendship" has sprung up between us. The physician's diagnosis has shocked him into a last-minute search for religious faith. His own store is negligible, and a formidable weight of remembered sins hampers his soul. In desperation he had called his own minister and asked, "What must I do to be saved?" To which age-old cry, the answer received was, "You'll just have to save yourself."

The pruning-hook had bitten deep in that vineyard. The strengthening word, worthy of all men to be received, that Christ Jesus came into the world to save sinners, no longer existed. Man, the measure of all things, had chosen to prune the redemption of Christianity. "Save thyself" was the only bit of the Crucifixion drama left. I trust it annoyed the devil when the Lord permitted me to do a bit of grafting from a part of the vineyard where the Atonement is still cherished.

Or consider the remarkable speech delivered by a denominational school official to our luncheon club: Among other gems of pedestrian wisdom he assured us that "the golden rule is Christianity in a nutshell." Aside from wondering why anyone would want Christianity in such cramped quarters, there were some among us who wondered how that excellent bit of ethical advice could possibly have supplanted such old vines as the Incarnation, Trinity, and Resurrection. One can forgive sophomores who seriously argue that Jesus (a brilliant son of that eminent old Jewish family surnamed Christ) was put to death for teaching the golden rule; but one expects better things from their instructors.

And then there was the ponderous confrere who expounded tirelessly on the thesis (self-evident to him) that man is naturally good, but sometimes confused. Education is the key to overcoming confusion, and thus the conquest of sin (euphemism for ignorance) is an educational problem. To know better is to do better. St. Paul's silly little conceit about being unable to do "the good that I would" was tactfully omitted; as were, of course, all references to original sin and baptism.

Or who has not met that by-product of the pruned vineyard who voices the old bromide, "I can be just as good a Christian outside the Church as most of those hypocrites inside." Here is the complete equation of respectability with religion; and its proponent never suspects that a partial gospel—attained—is just what the devil ordered.

But I need not multiply instances. The whole story is a familiar one to every clergyman. It may be enough just to point out the excessive subtlety of our old foe, Lucifer, who always keeps plugging to make sin attractive. The essential ugliness of his product has never deterred him from glamourizing it; and this latest gambit of presenting a pruning hook as his baptismal gift is the most

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attractive, and most damning, since the invention of half-price pardons.

The devil has always played on and pandered to our desire to shape God's will to our own. Nothing pleases him more than a seeker after short-cuts to salvation. To such a pilgrim the pruning hook is de rigueur. With that in your hand, who needs wear a yoke?—or carry a burden?—or perish on a cross?

Certainly not Satan.

The Refiner's Fire

BY

PHILIP F. McNAIRY

Dean of St. Paul's Cathedral, Buffalo

THE ancient craftsman sits cross-legged before his little charcoal fire. Hanging from a tripod over the flame a small crucible of silver ore steams and smoulders. Patiently the workman blows the fire, and occasionally peers into the vessel. Under the heat, the metal becomes molten; the dross rises to the surface and is consumed. After many glances at the bubbly mass, the impurities begin to vanish and a smooth mirror-like surface appears on the residue in the kettle. At last with a smile of satisfaction the workman leaves his fire and removes his product. The material has reflected to his anxious gaze the clear image of himself. Now he knows that only pure metal remains.

So it was the prophet Malachi described the work of God, the supreme craftsman. The material, a human soul—the flame, the burden and heat of life's day—the test, whether or not the purified soul reflected the image of its maker. John the Baptist was a man whose character had been submitted to the test of temptation, of trial and hardship. Living at the end of an era, when chaos and tragedy stalked his nation, this man was chosen by God to be the forerunner of the Messiah. One has but to study his ministry to know that here was not a chance selection. Somewhere in the rugged years of his preparation, the dross of selfish ambition had been consumed, the desire for power was burned away. Complacency vanished. And there appeared among the Judean villages an austere looking man who was "a prophet and more than a prophet." A leader whom God had raised up, seeing in the soul of John a faint likeness to himself. John's experience of God, his "baptism of fire" had left a residue of character sufficiently pure to meet the divine requirement in a messenger. Here is the difference between the leader and the crowd. He whose life has grown close to God emerges from the "fire" of life strengthened to serve. The others, remote from God, find as a consequence that life appears to deal them devastating blows. The one is purified, the other consumed. But the final state depends upon the soul itself.

What will the refiner's fire (life) reveal in us? Are we prostrated and embittered by sorrow? Are we warped and broken by sickness? Are we frightened and useless for fear of what may be coming to us via the airway and the bomb? Is life but a series of frightful probabilities? Then we are dross, bearing no reflection of the eternal image.

Christ came to bring to man the stuff of which character is made—to draw us close to God, that he may dwell in us—that whatever shall happen to us in the natural course of a lifetime need not undo us; but rather, reveal the precious metal which God can continue to use for his supreme purpose.

Someone has asked, "Why were the saints saints?" Because their lives reflected and revealed to their time the character and purpose of God. In the analogy of the prophet, they were purified in the refiner's fire.



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THE RELIGIOUS PRESS

Selected by GEORGE MacMURRAY

WRONG PREMISE: — The cordial sympathy expressed by the Living Church over the appointment of an ambassador to the Vatican is hit by the Watchman-Examiner, Baptist weekly. The editor says that the L.C. made two gross errors. First, the U.N. makes no pretense of being a superstate or even a state; it is a cooperative and conference body representing sovereign states. Second, Israel is not a theocratic state in any sense comparable to the Vatican. It is a democratic state and recently held a national election, an event which never takes place in Vatican territory. The protest against the appointment of General Mark Clark is largely one that resents the hypocrisy of treating the Vatican as a state when it is nothing more than the ecclesiastical center of a religious sect.

NOT EVEN UNDER OATH!:—The Presbyterian Tribune, tells the following story which is being told on Capitol Hill: The Attorney-General ordered 10 reds deported. They were put on a ship, each assigned a separate stateroom, and the captain put Pat, a communist-hating Irishman, in charge of them. The captain warned Pat not to believe the communists, "even under oath." Half way across the ocean the communist in stateroom 33 died. The captain called Pat and said "The red in room 33 is dead. Just chuck him overboard." Pat went below and returning after a few moments reported to the captain: "Well, I did what you said with the man in 23." "Holy smoke!" said the captain, "I said room 33. The man in 23 wasn't dead, was he?" "Well, sir," replied Pat, "he argued he wasn't but you told me not to believe 'em even under oath."

WORRY ON WALL STREET:—Jacob S. Payton, writing in the Christian-Evangelist, Disciples, raises a question which is troubling a lot of the brokers and bankers of Wall Street. When peace comes to Korea the burden of rehabilitation will be scarcely lighter economically than that of war. Since Uncle Sam never before has engaged in a conflict that ended in a stalemate, payment of bill incurred will present something different. However, restoration of homes, industries, railroads and docks for a population of 25,000,000 in a land about the size of Minnesota will entail staggering costs. Who will pay this multi-billion-dollar bill?

THE UMBRELLA FALLACY:—When Neville Chamberlin went to Munich with his famous umbrella and returned with his bogus policy labeled "appeasement" he rendertd a disservice which it is quite impossible to estimate. Ever since that historic occasion, all attempts to settle differences by means short of a shotgun or a howitzer are promptly labeled appeasement, and thrown into the discard.

Of course it is not appeasemen to enter into negotiations, or to engage in a conference, or to try to substitute reason for force in our efforts to reach satisfactory conclusions. To label everything except a military solution of international problems appeasement is to cut the ground from under any hope of permanent or lasting peace. The people who want to promote wars may employ such tactics, but they should be taboo for all others.—Christian Evangelist

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THE WITNESS **Tunkhannock, Pa.**

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NEWS OF OTHER CHURCHES

CLARENCE PICKETT SEES UPRISINGS

Clarence E. Pickett, noted Quaker leader, returning from a three months visit abroad, reported that social revolutions may sometimes be helpful to the cause of world peace.

"The United States, and, to a lesser degree, Great Britain and France, seem to want to uphold the status quo, rather than to countenance and guide the social and economic upheavals that are inevitable among the so-called backward nations," he said. "When suppressed, they'll blow up more violently and with Communistic tendencies. Through the United Nations the way must be found to provide a more orderly process for economic and social changes, peacefully, or with a minimum of violence."

"In trying to 'contain' Communism, the U.S. is now sitting on a number of explosive lids around the world, fearful that, like in China, the masses will turn to Communism. In some instances, it would be better to let the lid blow off rather than play a 'rich uncle' or protector's role that is too often misunderstood and misguided."

Pickett admitted that it "may sound strange for a pacifist to talk in terms of revolution," but said that this was a strong feeling with him as a result of the UN sessions and close personal contact with UN delegates from many countries.

The Quaker leader also questioned the U.S. foreign policy of arming Europe, and especially rearming western Germany, as a feeble guarantee of peace, claiming that it is unpopular among the peoples of Europe, and one most likely to antagonize Russia.

TV PROGRAMS HIT BY MINISTERS

TV programs have been crude, sexy and irreligious and television generally interferes with churchgoing, in the opinion of a majority of members of the ministers association of Worcester, Mass. The opinions were expressed at a panel on the subject and were based on a questionnaire mailed to all members. One man said he felt "like an intruder when making parish calls in the evening."

STUDENT'S STAND WINS NEW RULING

The stand of a 17-year-old high school student in refusing to take a required military orientation course has brought about a new school policy. When Robert Winder, who says he is not a CO in the usual sense, refused to take the course because he didn't like "to have dinned into us week after week that war is inevitable", he was told that he could not graduate in June. He is now allowed to drop the course, with his parents' consent, with a course in physical education substituted.

CHURCHES PROMISED STEEL

Failure of the national production authority to allocate steel for new churches was due to an "oversight" and will be corrected, according to a high official of the agency. Only 73 church construction projects out of 374 applications have so far been approved for the first quarter of this year.

PRESBYTERIANS MEET ON REUNION

The three major Presbyterian Churches, Northern, Southern and United, are to meet in Pittsburgh, January 22-23, for preliminary discussions on reunion.

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CHURCHES OVERSEAS

PROTESTANT LEADERS DENY REPORTS

Protestant leaders in Hungary issued a "Christian message to world Christendom" denying "allegations in certain western newspapers" that Christmas day had been declared an ordinary working day by the government in order to prevent people from going to church. The statement was signed by eight Lutheran and Reformed bishops, the president of the Baptist union and the superintendent of the Methodist Church. The statement rebuked as "theologically unsound" the attitude of Christians who withdraw into a "holy of holies" to "avoid taking part in the life and death question confronting humanity today—the preservation of peace." It said that Hungarian Protestants stand for peace, in obedience to the gospel of peace, and call upon all Christian Churches to reject the "agitation of murderous war propaganda."

The statement urged western Christians to unite their prayers and efforts with those of the east, "who have never ceased to foster sentiments of unity with their brethren" and it appealed for "the immediate termination of the bloodshed in Korea, the prohibition of atomic weapons, a five-power peace pact, and the reduction of armaments."

BI-LINGUAL SERVICES IN MONTREAL

Two churches of the Church of England in Canada—one English and one French—use the same buildings, sponsor the same weekday organizations, and hold joint bi-ingual services on Christmas, Easter, Thanksgiving and Whitsunday. At these services French and English are used alternately. St. Thomas and du Redempteur are separate congregations but the Rev. F. J. Sinnamon, rector of the English parish, is also in charge of the French congregation.

ROMAN CATHOLICS MAKE GAINS IN BRITAIN

Roman Catholics in England and Wales increased by 25,000 last year and now total 2,837,700. The Church claims that 11,000 of the increase were conversions.

SOVIET ZONE INCREASES GRANTS TO CHURCHES

Financial support by the government of East Germany for church reconstruction has increased during the past several years according to a report in the official organ of the Evangelical Church in Berlin and Brandenburg. In what is now the Soviet Zone, 3,000 out of 8,200 Evangelical churches were destroyed or damaged during the war.

NIEMOELLER VISITS MOSCOW

Martin Niemoeller, head of the foreign office of the Evangelical Church in Germany, left for Moscow on January 1st for a conference with Patriarch Alexi, head of the Russian Orthodox Church. He stated on leaving that he plans to discuss Church relations with Christian leaders in the Soivet Union. He disclaimed any intention of dealing with political questions.

SHORTAGE OF CLERGY IN SOVIET ZONE

The Evangelical Church in Germany has issued statistics disclosing an acute shortage of clergy in the Soviet Zone, with no prospect of any substantial improvement in the near future. The figures show that 1,777 of the 7,211 pastoral offices in the Zone have no incumbent, and already more than 1,000 parsonages have had to be permanently closed.

POLISH PRIESTS BACK GOVERNMENT

Reports received in London state that about a third of the R.C. priests of Poland attended a meeting in Wroclaw to protest against German rearmament.

MISSIONARY TO INDIA HITS U.S. FRENZY

E. Stanley Jones, having completed a preaching tour which took him to 27 U.S. cities, said: "The difference between the frantic bustle of Americans and the peace and contemplation in which much of the rest of the world lives, particularly in the East, becomes more striking with each passing year. I think it is due to the fact that the central core of our lives is missing. We have lost our belief in God and the universe and are trying to fill that central void by a constant round of activities which are designed to entertain but rarely to inspire. Americans need spiritual help more than most people on earth. We ought to send missionaries out to counteract our idol worship which now manifests itself in television."

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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 M. COOLEY
Layman of Hartford, Conn.

The continuance of the Korean war and spiralling inflation pose serious economic problems for our clergy. How to meet the increasing cost of living with the modest stipend of a minister. This subject is of increasing importance to all those interested in the welfare of the churches. As a way of meeting the problem it was recently suggested by a clergyman of Swampscott, Mass., that labor unions be formed by the clergy. Such a proposal seems drastic on the face of it but it was intended to meet an important need. Ways for improving their financial situation dictate the forming of groups with mutual interests.

In hearing an address by the bishop of Newcastle here recently I was struck by his remark that the British working class was not interested in the Church. Possibly the formation of a union of the clergy would bring them into closer relations with the American working class. Such a result would undoubtedly be of great importance to the Church of today.

CHESTER C. W. MIXER
Rector, St. John's, Kitchener, Canada

I have followed the adventures of your genial and sometimes bewildered Mr. Entwhistle with deep interest and now I find that something has come up in his latest adventure that concerns me very deeply. I am not aware whether Mr. Barrett follows his "Crockford" very carefully, but he has placed the only Mixer in captivity in the whole Anglican Communion in the wrong category.

I was amazed to pick up your issue of December 6th and discover that I had been promoted ("sic"), to be the pastor of the 3rd Church of the United Congregation, and further amazed to discover that I was the President of the Ministerial Association of that wonderful community in which the Church of the Tribulation serves. However, I am very happy to be associated in any way at all with that fine confrere of mine, the Rev. Mr. Entwhistle, because nearly always I am able to associate his feelings and reactions with my own.

If it is of any interest to you, I am the rector of the Church of St. John the Evangelist in Kitchener, a parish of about 1,000 families and am one of the rara avis, being American born and serving in the Canadian Church.

Would you be good enough to pass along to Mr. Barrett my appreciation of his humor and insight in the Entwhistle articles and urge him to continue this fine series.

VERNON McMASTER
Archdeacon of Montgomery, Ala.

To my way of thinking the addresses by Prof. Ralph Barton Perry and C. E. Silcox (Witness, Dec. 13) are outstanding. The one by Dr. Perry is deep but clear, characteristics which are not often found together.

G. FORREST BUTTERWORTH
Chancellor, Diocese of New York

I heartily second the suggestion of Mr. James S. Good (Witness, Dec. 20) that the Adventures of Mr. Entwhistle be published in book form. I should like to get copies for all members of my vestry.

MORTON O. NACE
Secretary, Brotherhood of St. Andrew

May I concur most heartily with the suggestion of Layman Good that Tom Barrett's Adventures of Mr. Entwhistle be published as a book. They are delightful and he apparently knows whereof he writes.

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The WITNESS

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11 a. m. Morning Service and Sermon.
4 p. m. Evensong. Special Music.
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Rev. Roelif H. Brooks, S.T.D., Rector
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Thursday and Holy Days: 11 a.m., Holy Communion.

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Student and Artists Center
Boulevard Raspail
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The WITNESS
For Christ and His Church

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STORY OF THE WEEK

General Convention Structure Likely to Be Changed

Reducing Number of Deputies Is Recommended In Report of Joint Committee

★ Reducing the number of deputies in each order from four to three; the whole Church to pay the cost of General Convention instead of the entertaining diocese; a plan which provides for the travel expenses of bishops and deputies, are among the recommendations that will be made to the Convention meeting in September in Boston. The resolutions will be offered by the joint committee to study structure and organization of the General Convention which, in two meetings, "has given careful consideration to the many resolutions and recommendations submitted to the committee at the General Convention held in San Francisco in 1949 and since that time."

The first resolution that will be offered provides for the payment of a sum not to exceed $50,000 to the diocese entertaining the Convention. It also calls for the rotating of Conventions among the eight provinces. To raise the money for this, and for the salary and expenses of the Presiding Bishop, the committee will propose an assessment on each diocese and missionary district of ten cents per communicant.

Traveling Expenses

Another resolution provides that the treasurer of General Convention shall determine the distance from the see city of each diocese to the place Convention is held. He will then remit to each diocese, on or before July 1st in Convention year, "a sum equal to the product obtained by multiplying five cents by twice the milage so determined for such diocese or missionary district for the number of bishops in such diocese or missionary district and the number of deputies to which such diocese or missionary district is entitled. Amounts so remitted shall be used solely for the travel expenses of its bishops and deputies, and each diocese and missionary district shall account to the treasurer of General Convention on or before January 1st following each session of General Convention for amounts so spent, returning with such report any portion thereof not so expended."

The proposal to reduce the number of clerical and lay deputies from four to three, on the ground that "the house of Deputies has become unduly large, thus militating against the expeditious dispatch of business", will be made by proposing an amendment to the constitution, which will require passage by two Conventions to become effective.

At the San Francisco convention the practice was established of having a special committee certify the minutes daily, rather than to have daily reading of them. The committee is of the opinion that the rules of order were thus changed and that it is not necessary for them to make any recommendation. Any who have attended a convention know that hardly any deputies are in their seats for the reading of minutes, and those that are usually are opening their mail or reading a newspaper. So it can be assumed that the practice established at San Francisco will be continued.

New Commission

The committee will propose that a joint commission of three bishops, three presbyters and three laymen "be appointed to study proposed changes in the constitution and canons, and to receive, collate and originate recommendations with respect thereto. All proposals for amendments to the constitution or for changes in the canons made between sessions of General Convention shall be referred to the joint commission for study, collation, recommendation and report. The report of the joint commission shall be referred immediately upon the convening of a session of General Convention to the appropriate committees of each house on amendments to the constitution and canons for consideration by such committees."

The resolution provides further that any proposal on constitution and canons must be in the hands of the commission at least three months prior to the Convention. Otherwise, unless the commission considers the matter extremely urgent, it will be held over until the following Convention.

The matter of split votes which has plagued several Con-

ventions will also come before the Boston Convention through the following resolution: "No action of either order shall pass in the affirmative unless it receives the majority of all votes cast and unless the sum of all affirmative votes shall exceed the sum of other votes by at least one whole vote. An equally divided vote of a diocese or missionary district in either order shall be counted as one-half a vote in that order in favor and one-half a vote in that order against the proposed action except only that in the case of a proposal to amend the constitution or to revise the Prayer Book such a divided vote shall be counted as a vote against the proposed amendment or revision."

The committee will recommend a change in the rules of order so that "reports of all joint commissions and joint committees shall be received by title on the opening day of the Convention, and all resolutions contained therein requiring reference shall be forthwith referred to the appropriate committees, but each such committee to which a resolution is referred shall make report thereon to this house only at the time the report of such joint commission or committee is made the order of business, and then only after the resolution in question has been presented to the Convention for its consideration."

Other Recommendations

The committee urges the continuation of the present practice of the secretaries of notifying all members not later than January following Convention, of the committees to which they were appointed and also of reminding them again a year before the opening of Convention. The recommendation is also to be made that the secretary of the House of Deputies provide forms on which deputies may list special skills and abilities which will be made available to the president to assist him in making appointments.

The practice of some bishops of having pre-convention meetings with elected deputies and diocesan leaders to discuss issues and procedure, is recommended in the report.

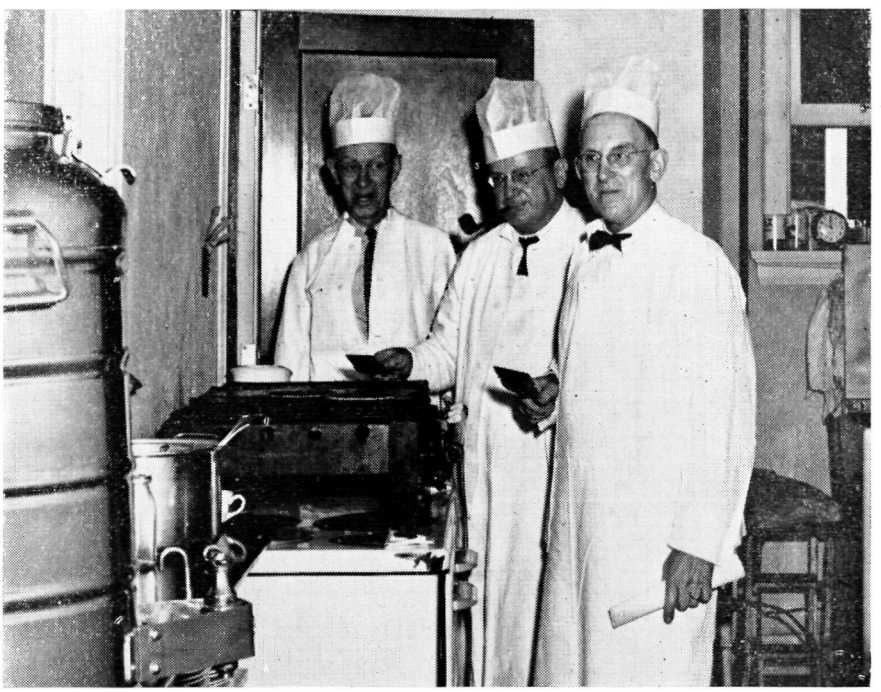
The proposal of the National Youth Convention that the date of General Convention be changed so as not to interfere with the opening of schools and colleges was considered but the committee states that "the customary dates of General Convention should not be changed to an earlier time."

The chairman of the committee is Bishop Heistand of Harrisburg, with Bishop Walters of San Joaquin and Bishop Barth, coadjutor of Tennessee the other bishops. The clerical members are the Rev. K. A. Stimson of Milwaukee, Dean Albert Stuart of Louisiana and Dean Sidney Sweet of Missouri. Lay members are David E. Bronson of Minnesota, Edward F. Colcock of Olympia and Walter S. Rowe of Southern Ohio.

CATHEDRAL OBSERVES ANNIVERSARY

★ The sixteenth anniversary of the first service held at the Cathedral of St. John the Divine was observed on January 6th. Bishop Donegan preached and a festival Te Deum was sung by the choir of sixty-five men and boys under the direction of Norman Coke-Jephcott, cathedral organist.

The cathedral site, over eleven acres, was purchased in 1891 from the trustees of the Leake and Watts Orphan Asylum, which was building its present plant near Yonkers. The old asylum building, now the guild hall, was adapted for use, a chapel was set up in it, and there Bish-



Mayor Henry L. Nichols of Danville, Kentucky, the Rev. Edgar C. Newlin, rector of Trinity Church, and Madison Lee, superintendent of the Kentucky School for the Deaf, become cooks for an evening, griddling pancakes at a supper to raise funds for charity

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op Henry Codman Potter, sixth Bishop of New York, presided over the first cathedral service, assisted by a member of his clergy. The corner stone of the new cathedral-to-be was laid on December 27, 1892, nearly a year after the first service.

The cathedral is now about two-thirds finished, although several depressions and three wars have occurred since it was begun. There is not one cent of debt.

In addition to the cathedral building, there are six other buildings on the grounds: the guild hall, choir school, cathedral house (offices, etc.), diocesan house (offices of the diocesan boards, commissions and organizations), synod house, and the bishop's residence.

NO CREDIT BY LIFE

★ Maude Callen, United Thank Offering worker at Pineville, S.C. for the past twenty-five years, was featured twice in Life magazine in December. The December 3 issue carried a 12-page story entitled "Nurse Midwife" with 31 pictures showing various phases of Mrs. Callen's work with the Negroes of Berkeley County. The December 24 issue pictures her opening some of the numerous letters which came to her following the article, many of them containing donations for her work. The Life magazine articles contained no reference to her connection with the Episcopal Church.

Mrs. Callen has been a worker in the diocese of South Carolina for twenty-five years. She lives at Redeemer Mission, Pineville, where the diocese has a church, a school, and a clinic. She went to Pineville as a Church worker and later became also a member of the health department of the county. Her home and clinic were built by Bishop Albert S. Thomas, retired, who raised the money for that purpose. She receives a regular salary from the diocesan office from funds contributed by the women of the Episcopal Church throughout the nation in their United Thank Offering.

SERMON RESULTS IN MISTRIAL

★ A mistrial in a $100,000 slander suit involving atheism charges was declared by the judge of a county circuit court at Fairmont, W. Va., because the Rev. Graham Luckenbill, rector of Christ Church, declared in a sermon that the trial reminded him of the Spanish Inquisition and of the crucifixion. A report of the remarks was in the local papers so the judge dismissed the jury on the grounds that those who had heard the sermon or read about it could not give the case a fair trial.

The suit was brought by Luella Mundel, former head of the art department of Fairmont State College, who was dropped from the faculty. She charges that Thelma Loudin, member of the state board of education, had caused her to be fired by telling the board that the art teacher was an atheist and "a poor security risk." Dr. Mundel denied categorically that she was an atheist and stated that "I will admit there is a God if you will accept Webster's definition that a god is something a man worships. I worship truth. I believe there is a principle of benevolence in the universe. I worship Christian ethic and the teachings of Jesus Christ and I wish more people would practice them."

BISHOP COADJUTOR OF MILWAUKEE

★ The Rev. Donald H. V. Hallock was consecrated bishop coadjutor of Milwaukee on January 10th at All Saints Cathedral, Milwaukee, with Bishop Ivins, bishop of the diocese, the consecrator. Bishop Conkling of Chicago and Bishop Sturtevant of Fond du Lac were the co-consecrators. He was presented by Bishop Horstick of Eau Claire and Bishop Street, suffragan of Chicago, with the Rev. David Gibson of Chicago and the Rev. W. Freeman Whitman of Nashotah the attending presbyters. Dean William H. Nes of Nashotah was the preacher.

FIRE DESTROYS CHURCH

★ St. Thomas Church, West Philadelphia, which houses the oldest congregation for Negroes in the country, was destroyed by fire, with the Rev. J. F. Anderson, rector, stating that damage is estimated at $250,000. The structure was insured for $90,000. Temporary arrangements were immediately made to hold services in a nearby movie theatre. On the Sunday following the fire the rector assured the congregation that a new church would be built, either on the same site or at a new location.

SEMINARIANS RECEIVE FINANCIAL AID

★ The Firestone Foundation has given $9,000 to Kenyon College to aid three students for the three year course at Bexley Hall, divinity school of the college. A gift of $6,000 for the same purpose was given a year ago. The men to receive the scholarship will be named by Bishop Burroughs of Ohio, with applications going to Dean Corwin Roach of Bexley.



JAMES C. WARDLOW is now in charge of St. Paul's Chapel, Williamsville, N. Y.

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EDITORIALS

Series for Lent

AT the last meeting of our editorial board in New York we went into a huddle on what we would offer this year for the series in Lent. Over the years it has been our custom to present a special series designed for use in parish study groups as well as general reading.

The general title will be THESE ANXIOUS TIMES to which a number of distinguished clergymen has been asked to deal with some Persistent Personal Problem, or Problems, with which he has been called upon to deal and just how he handled it. We made no attempt to assign topics of course. Each man is to select his own, and if two deal with the same subject we believe they will be presented so differently that it will add to the interest rather than the reverse.

We can say now however that some of those asked to contribute have indicated what they will write about: the Chronic Alcoholic; the Un-Wed Mother; the Almost Broken Marriage; Can Prayer Work?; How to Make Marriage Work; Satan: Myth, Symbol or Reality?; Why a Creed? Several of the authors have also indicated that they will deal with collective social problems—like war and peace—which in these days is very much of a persistent personal problem for many. Some, we are told, seek to solve that all-important question by turning to other-worldly religion, others by hitting the bottle, with all too few working actively for international understanding.

We present the imposing list of rectors who have kindly consented to contribute to the series: Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore; Benedict Williams, rector of St. Stephen's, Sewickley, Pa.; Arthur Kinsolving, rector of St. James', New York; Leland Stark, rector of the Epiphany, Washington; John Leffler, dean of St. Mark Cathedral, Seattle; Matthew M. Warren, rector of All Saints, Atlanta; Louis Hirschon, dean of Christ Church Cathedral, Hartford; Harold Gosnell, rector of St. Mark's, San Antonio; John M. Krumm, dean of St. Paul's Cathedral, Los Angeles;; John Yungblut, rector of St. John's, Waterbury.

The first number for Lent will be our issue of February 21, thus making it possible for those wishing bundles for discussion groups to have them on hand for the first week. With ten contributors, and possibly twelve since we have not yet heard from two clergymen, some of the eight numbers will feature two of these articles.

We are also pleased to announce another feature which will appear in Lent. The other evening we had dinner with Burke Rivers, rector of St. Stephen's, Wilkes-Barre, and he told us of the most impressive sermons he ever heard. They were delivered by the Rev. Thomas V. Barrett in which he impersonated the characters in the Holy Week story. We wrote to the creator of Mr. Entwhistle the next day to ask if we might have them. The following message has just come from him: "You can have the Meditations. There are eight of them."

We think we are offering an unusually fine program for Lent—one which will prompt you to use the form for a bundle which will be found on the back page this week.

"Quotes"

IN large measure our Seminaries are still serving all our churches on the basis of the gifts made to them by far-sighted lay people in previous generations. They can meet the heavy demands now being made upon them only as Church people of today give them help. The offerings coming to them from Theological Education Sunday have already given them a tremendous lift. Every congregation in our Church is in dept to our Seminarics and I hope every congregation will give something to help them in this essential service to us all.

—ANGUS DUN
Bishop of Washington

Appeal to Self-Interest

EVER heard of the Church in business as a Savings Bank? Well, it's true according to our information from the diocese of Chicago. The every member canvass folder of one of our parishes makes this appeal, "Lay up for yourselves Treasures in Heaven. . . . Make Deposits Regularly Through Your Church Contribution." The Church is listed as a "branch office" of the "Christian's Savings Bank, Located in Heaven." Along with the folder comes a pledge card called a "Deposit Slip" on which the Churchman is to

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contribute with the request to "credit above amount to my treasure in heaven."

Whoever's idea this was, we hope he didn't mean what this seems to be saying, namely, that by contributing to the Church one is adding up a score for himself in the hereafter. It sounds dangerously like the Romish doctrine of purchasing merit, and as such is a woeful twisting of the words of Christ. Laying up treasures in heaven was advised in contrast to laying them up on earth, and the point was to stress the things that are eternal over against the things that are temporal. The one you take with you; the other you leave behind. There was emphatically no thought in the original words of accumulating credit towards the future through a church pledge or through any other good work for which one might make a claim upon God.

We can hardly believe that such an interpretation was intended in the case of the pledge card and canvass letter cited, but it easily conveys that impression to the innocent reader. Our support of the Church is our bounden duty as well as an expression of our stewardship of the things of God. It is decidedly not something done to win favor and credit in heaven.

Then, too, the Church is not happily pictured as a bank, a place of bars and vaults with the accent on security. The faith increases not by keeping it and locking it up, but, in the strange economy of God, by giving it away. It is not in saving its life, but in losing it for his sake that the Church is true to its Lord. Some Christians, and some Churches too, often act as though the faith were something to be kept to themselves. In truth, it is to be shared, it is the free gift of God to all mankind. We prefer to think of the Church, not as a banking institution where the appeal is to self-interest, but as the Body of Christ whose life was completely self-giving!

What Makes a Minister Tick?

BY
RANDOLPH C. MILLER

A MINISTER is described in various ways in the New Testament. He is expected to be a well-rounded, devoted, and effective person. This applies not only to his work in the Church, but also to his influence with his family and in the community. The description of a bishop in I Timothy 3:2-7 is relevant to our problem of what makes a minister tick:

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?); not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

We want our ministers to have character, ability, and wisdom. They study and work and practice in order to make themselves ready. This is where the seminary, divinity school, or theological college comes in to train them for their jobs.

Personality

LET us see what makes a minister tick under three heads: (1) Personality, (2) Persevance, and (3) Perspicacity.

The minister's greatest tool is personality. By this, I do not mean a "how to win friends and influence people" approach. It is not a matter of externals and techniques. We do not want smooth ministers who use people. The aspects of personality are such things as winsomeness, integration, and consecration.

A winsome person is one who draws people to him because of what he is. It is the kind of attractiveness we see in Jesus, who was loved with equal fervor by his disciples, by the women, and by the children. There was no question of hidden tricks or techniques. It was simply an example of how people respond to one who truly loves them. Jesus was clearly what he was, and he drew people to him because of it.

A minister's personality should be fully integ-

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rated, which means that the center of his life should be a single ideal or person. A man has integrity when his whole being wills the good. A minister ticks with his people when there is no question of the center of his devotion. He can be trusted in little things and big things. The essential factor in Paul's success as a missionary was his singleness of purpose. Everyone knew exactly where he stood, whether they liked it or not.

A minister's whole person in all its attractivness should be fully consecrated to God in Christ. Phillips Brooks defined preaching as "the meditation of truth through personality." Then he proceeded to be that kind of a preacher. The power of Bishop Brooks lay in the fact that men could see the power of the indwelling Christ at work in him; and thus they could see the hope of every ministry fulfilling itself in him. "Till we all come in the unity of the faith, and the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4: 13)

Perseverance

THe second major factor in making a minister tick is perseverance. He is a minister because he believes he has been called by God. This call is sufficiently strong to draw him through the long and tedius process of education in college and seminary. He believes that he has a vocation to serve God and man through the ministry of the Church. This leads to the perseverance that he needs in order to get things done. The true minister is a tireless worker, giving himself always to the care of his people, the administration of his parish, leadership in worship, and service in the community.

His perseverance must be practical. Frequently the minister is the best business man on the vestry, as far as the Church's business is concerned. What is called Christian economics often calls for an approach far different than that of an investment trust or a safe risk. He is not a dreamer, but a man who gets things done. And this means that he relies heavily on the loyalty of his people. There are some ministers who waste their time doing what intelligent lay people should be doing. As a result, their ministries as such are not fulfilled, and the lay people are robbed of their opportunity to serve the Church. The effective minister works through his lay people, and thus more is accomplished.

As a third factor, perspicacity goes with personality and perseverance to make a minister tick. This means he has insight, knowledge, and wisdom. His insight is that kind of inner power which makes him see the world from other people's point of view. He has empathy, which is more than sympathy, in all his counselling and pastoral contacts. For empathy is this ability to feel with, or see with another person, to catch their perspective. Such a man has sure insights, because he is a man of prayer and consecration.

But insight is always based on knowledge. The effective minister knows his facts, whether it be in the usual fields of Bible, theology, and Church history, or in the wider fields of philosophy, psychology, and other subjects. He needs specific and technical knowledge in all these fields; he knows his educational principles and pastoral procedures. He knows what the gospel is, and how it is relevant to his people.

But knowledge of facts is not enough. It takes a mature wisdom to use knowledge in the service of God and the people. The minister must no longer be immature, "tossed to and fro and carried about with every wind of doctrine," but "speaking the truth in love," he may "grow up into Christ."

"The office of a priest is, to minister to the people committed to his care; to preach the word of God; to baptise; to celebrate the holy communion; and to pronounce absolution and blessing in God's name." (Prayer Book, p. 294).

Divinity Schools

THE Divinity School is the place where the minister gets his effective tools. He has been tested by his rector and vestry, by his bishop and standing committee, by a psychiatrist and physician. He has shown evidence of a good personality, developing perseverance, and the beginnings of perspicacity.

When he enters one of our Episcopal seminaries, he will find himself in a school of the highest standing in every way. He will be drawn into the fellowship of many young men with similar ideals and hopes. The academic standards will be higher than he found in college, and the amount of work may stagger him. He will master the facts of the Bible, theology and Church history. Furthermore, he will learn how to run a parish, lead a Church school, and to minister to the sick and afflicted from those who have successful experience in the field. He will learn to preach, often from excellent preachers in the neighborhood.

There will be constant effort to increase his sense of devotion, his acceptance of his vocation, and his perseverance in all his tasks. This is done mostly by example, but also through a carefully nurtured devotional life, and through the redemptive fellowship of life in the school.

There will be concern about his personality. He

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will have a faculty advisor. Little things like table manners and gentlemanly behavior will be checked. His good qualities will be brought out in terms of winsomeness and attractiveness. And with so many married students in some of our seminaries, scripture is not forgotten: "Even so must their wives be grave, not slanderers, sober, faithful in all things." Some schools now have seminars for the wives of the students.

Support For Schools

EVERY seminary has a financial problem. Each seminary relies on devoted lay people for its income. Endowment, annual pledges, student tuition, and Theological Sunday are the chief means of support. With students pouring into the Divinity Schools in unprecedented numbers, every seminary has to expand its plant and its faculty. To some extent, this increase in cost is being met by the constantly larger offerings on Theological Sunday, but still these offerings are not large enough. The rector decides to which school the offering should go, and the smaller schools suffer because they have fewer alumni. If everyone would double their gift of the last Theological Sunday, most of the Divinity Schools could meet their budgets for this year.

Above all this, however, is the need for adequate information among lay people. Surely there are those who would consider making large gifts to the seminary of their choice—for buildings or for a professor's chair, or for scholarships. Only large capital gifts can make possible the growth that is so urgently needed.

Do you remember how Jesus, when he saw the multitude, had compassion on them, for they were scattered as sheep having no shepherd, and he said: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

When St. Paul was counting the glories of the gospel to the Romans, he wrote: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed: and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

Religion and the Mind

by
CLINTON J. KEW

"WHEN I make hospital calls I try to help my parishioners by telling them to think of happy things and not of their illness. Occasionally a relative asks me to stay away from a sick bed. What is wrong with my hospital calls?"

Every clergyman should be well trained in making effective hospital calls. It is difficult to answer your question as I don't know you or your procedure in visiting the sick. There are at least five types of clergymen from whom you can derive some help from a brief survey of them.

First, there is the "pompous parson", the old boy who knows all the answers. He has come to do his professional duty, and do it he will. He sails into the room of his jittery parishoner, takes possession of the bedside chair, and booms pious phrases. He knows all the football scores, the political scene, the latest books and the history of the Church. Someone has suggested that he has a Yahweh Complex. Much as the patient may wish to turn and run, he cannot. There is much he would like to ask his rector. He would like a prayer, if nothing else.

One patient made at least seven attempts to discuss his past mistakes which still troubled him, but at each visit the parson dismissed the subject as trivial. People, especially when they are ill, do not want to be lectured to or have their opinions abruptly contradicted. "What, are you sick again?" is a remark which should never be uttered in the sick room. The jaunty and airy manner of such clergymen does not reassure the patient that he will get well again; in fact he may be convinced that he is in danger because his pastor is "whistling in the dark" to keep up his courage. "I don't like to have those know-it-all parsons around," a nurse uttered one afternoon.

In view of the sensitivity of the sick person, the minister must eradicate his tactless remarks, and show extreme gentleness and consideration at all

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times. Nothing is really accomplished by such blunt statements as, "Don't worry, there is nothing wrong with you." Most patients will not tell you how they feel if you have upset them.

When our parson sails out again the nurse remarks, "That patient needs another sedative."

Next there is the "sin-hunting preacher" who comes into the sick room like Sherlock Holmes, looking for sin. He asks the patient how he is getting along with the Lord, and the devil. One man remarked, "My preacher seems to have the feeling that when I am helpless and more vunerable, he can look for sin." This fellow prays loud and long for his "miserable sinner" who has "no health" in him. He wears his long face, with its black-gloved gloom, as he fires his probing questions. "He stands over me," said a man of eighty-two, "and I feel caught in a trap."

The first impression, like all first impressions, is usually very difficult to erase. It is therefore highly important that you create as favorable an impression as possible. The patient should be made to feel that you have come to help him, not to embalm him.

You must show your patient, little by little, that the consequences of his behavior are in contradiction to the fundamental laws of life. You must help him understand that his attitude recoils upon him and contributes to his suffering. You must lighten his burden, not add to it.

When our "sin-hunting preacher" leaves, the patient not only needs a sedative, but the hospital chaplain is called to relieve the self reproach and guilt which are now more disturbing.

There is the apologetic clergyman. He creeps in, soft as a rabbit, hoping not to be noticed or challenged. He sits on the edge of the bedside chair, lays his hand gently upon the patient's arm and says practically nothing.

The patient is already seized with many fears which he cannot express or enumerate. This clergyman will never dispel or eradicate anxiety very quickly or smoothly. Such insipid behavior will not help your patient, for he cannot respect your lack of power and professional ability.

It is true that a smile is catching; so are the doubts and tensions we carry within us. If you are not cheerful or buoyant, you will deny your patient a healing tonic. If your manner and personal appearance reflect your background for the dignity and efficiency of your profession, you will become a healing force.

The apolegetic clergyman, who represents very little, leaves eventually. When he creeps out, the nurse does not need to administer a sedative. The patient is already asleep.

Then there is the compulsive cleric who hurries down the corridor of the the hospital in a preoccupied manner, noticing no one. He takes command of the sick room and very carefully goes through the ritual of the holy communion with every gesture faultlessly executed. He sees the bed, but doesn't seem to see the patient. He appears to be obsessed with Christ, not filled with him. When he leaves the parishoner remarks, "I wonder why he didn't say, 'Good Morning'?"

Finally, there is the minister who enters the sick room, closes the door, and goes right to work. He doesn't talk about the latest books, he doesn't look for sin, he is not apologetic for his presence, and he doesn't make the patient feel like a useless spectator.

This minister knows that his parishoner must be helped to face reality in a society which itself needs adjustment. He is kindly, direct, pleasant, and a credit to his office. He gives the sick person an opportunity to talk, but does not encourage trivial conversation. He doesn't say very much himself. The patient receives the holy communion quietly and reverently.

The minister leaves. The doctor finds the sick person calm and contented because he has been part of a spiritual experience in which he has not only had something done for him, but he has done something for himself. Doctors often hesitate to operate when a patient is afraid and depressed.

Your job as a clergyman is to remove fear, to instill hope, to secure faith and to bring peace to the distressed mind. Your power is dependent on your love of human beings, your diligence in worship, and your intuitive understanding of human nature, which is based upon the greatest of all gifts . . . Love.

ATTENTION PLEASE

The editorial office of The Witness is now located at

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The WITNESS
Tunkhannock, Pa.

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BISHOP BARS MELISH AS RECTOR

★ The call of the Rev. William H. Melish by the vestry of Holy Trinity, Brooklyn, with the overwhelming approval of the communicants of the parish, has been disapproved by Bishop DeWolfe. Opinions of those familiar with canon law differ. Some think that the action exhausts any possibility for Melish to be named rector but that it also prevents the bishop from naming a rector of his own choosing. If this is correct and the status quo is thereby maintained, it will leave Melish in charge of the parish as he has been since the resignation of his father, the Rev. John Howard Melish. The canons provide that a bishop can install a rector of his own choice only if the vestry has neglected to provide services for a period of three to six months.

"We had hoped," Lewis G. Reynolds, senior warden, said, "that the whole matter could have been further considered in private by all the parties involved before the fact of the bishop's disapproval became public. Our vestry took many months to ascertain the real wishes of our congregation and to consider from every possible angle what we ourselves as a vestry believe is best for the future of our parish. We detailed at length to the bishop in writing the many reasons that have led us to conclusions that Mr. Melish is the most suitable minister to serve our people as our rector. We point out that all that has transpired so far is a nomination in accordance with the first steps required under the canons, and that the bishop has indicated his disapproval."

The Witness last summer ran a series of articles on "The Bishop and the Pastoral Relationship" by Bishop Parsons, the retired bishop of California. They did not deal specifically with what has come to be known throughout the Church as the Melish Case, but they were pertinent to it. Since the whole sub-

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Rev. Clinton J. Kew
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Rev. Norman Vincent Peale
Rev. Otis R. Rice
Rev. David Roberts
Dr. Adelaide R. Smith
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ject will undoubtedly come before General Convention this fall, these articles have now been put into pamphlet form and are available at 15c a copy from the Witness, Tunkhannock, Pa.

STUDENT VOLUNTEER CONFERENCE

★ The Student Volunteer Movement held its quadrennial conference in Lawrence, Kansas. The topic was Christians in a world in struggle and dealt with missionary efforts. Leaders were D. T. Niles of Ceylon; Charles W. Ransom of Ireland; Ruth Seabury of New York; Reinhold Niebuhr of Union Seminary; John S. Badeau of Egypt. There were over 2,000 students present.

NEW MISSION OPENS IN CLEVELAND

★ Archdeacon Donald Wonders of Ohio held the first service on January 6th in the Lyndhurst-South Euclid section of Cleveland, a rapidly growing part of the city. For the present services are being held in the chapel of a private school but plans are underway to secure a building site, and to select a name for a mission which diocesan leaders believe will soon develop into a parish. A full time minister will be appointed as soon as the work develops sufficiently.

AMERICAN FOUNDATION SPRING COURSES

★ The American Foundation for Religion and Psychiatry has announced two spring courses in human behaviour, one for beginners and an advanced course for ministers and physicians. Both courses start on February 11 with lectures each Monday to June 2. Episcopalians on the faculty are the Rev. Clinton J. Kew, Witness columnist, the Rev. Thomas J. Bingham Jr. of the General Seminary faculty, the Rev. John Large, rector of the Church of the Heavenly Rest, and the Rev. Otis Rice, chaplain of St. Luke's Hospital.


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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Superstitions of the Irreligious. By George Hedley. Macmillan,$2.50

Dr. Hedley has written a worthwhile little book on a particularly relevent subject. With a wealth of illustrative material, and no small learning, he discusses many of the superstitions of modern secularists which we recognize but do little about; for example: that religion never changes, that religion is at odds with fact and reason, that religion is an escape mechanism, that symbols have to be taken literally, that religious people are socially unconscious. As Dr. Hedley forsees, the 'irreligious' people are not likely to read this book for they are "wedded to their superstition". I feel bound to say that they are not likely to read it because the author frequently disappears, like a rabbit, into some cubbyhole of the ancient past in which he successfully hides himself from all but the mose persistent hunters. On occasion, the illustrations are too pedantic and minute for the secular layman, and unnecessary for the clergy. The book is also marred by an annoying awkwardness of sentence structure that reminds one of themes by students who haven't discoevred where to place nouns, verbs, adverbs, and clauses in order to obtain the greatest clarity. The title of the book is itself evidence of this awkwardness.

Nevertheless, though the book **YE GODS** by a Roman Catholic layman is perhaps a better piece to hand to a superstitious secularist, Dr. Hedley's book is heartily recommended to the clergy. It is discerning, and its opinions are supported by informed and illuminating evidence from many sources.

—T. V. B.

Spinoza Dictionary. Edited by Dagobert D. Runes. Philosophical Library, $5.00.

This is a beautiful anthology of Spinoza arranged by subjects with the subjects arranged alphabetically. Dr. Albert Einstein has contributed the Foreword.

The Originality of St. Matthew. By B.C. Butler. Cambridge University Press. $3.75.

Abbot Butler of Downside argues that the Q document never existed—instead Luke used St. Matthew's Gospel—and, secondly, that Mark also used Matthew. Twelve years ago I carefully worked through Butler's article in the Harvard Theological Review on "St. Luke's Debt to St. Matthew" and concluded that it left more questions than it solved. As for the second part of the book, I still cannot see the "originality" of the mission discourse in Matthew 10. Sometimes the evangelist includes sayings that reflect the conditions of Jesus' ministry; at other times we are unmistakably in the atmosphere of the late first century.

—S. E. Johnson

The Tapestry of Eternity. By Nellie E. Friend. Philosophical Library, $2.75

This is an attractive little book dealing with the immortal question of Immortality. The author is a "wise and devout woman" (as the Introduction written by Leonard Carmichael, says). She offers not a philosophical or theological discussion, but rather her personal creed. But there is also some reasoning in the book and this resembles somewhat the Kantian argument. As moral beings we are entitled to believe that the world is morally governed, and if this is true, then we should be allowed to strive and work incessantly, until we reach the completion of our fragmentary existence. This completion would mean that each soul weaves her personality into the tapestry of Eternity—a poetical metaphor pointing to the consummation of all souls by the participation in the harmony of life as a Whole.

—Richard Kroner

Some Tendencies in British Theology. By John K. Mozley. Macmillan, $2.25.

The late John Kenneth Mozley was one of the best Anglican theological writers. This volume is a modest one in size (166 pp.) and deals with the period from *Lux Mundi* (1889) to the present day. There are four chapters: From *Lux Mundi* to the End of the Century, then to 1914, then to the present, with a final chapter on the Scottish Tradition. The book is readable and should be useful to many besides technical theologians.

Advent. By Jean Danielou, S.J. Sheed and Ward. $2.50.

Dealing not with the season of Advent, but with what is involved in conversion to Christ, Pere Danielou explores both biblical and theological data to determine how men in the past have been led from a lesser to a fuller religious experience. He writes perceptively and generously of those limited apprehensions of truth which must in part be completed and in part rejected, and points to Christ as the fulfilment of such insights, and the source of transformative grace. Yet the method by which he reaches his conclusions may seem to many too circumscribed and sharply conditioned for explaining to minds under tension, and emphasizing with fresh effectiveness, the finality of the Christian revelation.

—M. L. Yates

BOOKS RECEIVED

The Face of the Heavenly Mother. By Josef Cardinal Mindszenty. Philosophical Library, $3.00.

Volume II of a treatise on Mariology. To Protestants, and also to most Anglicans, a theological realm totally unknown and one hard to find, with the New Testament as a guide book.

The Lord's Prayer. By Hugh Martin. Macmillan, $1.50.

An arrangement of the Lord's Prayer to cover eight weeks (56 days), with readings and prayers that bring out its deeper significance.

The Endless Quest. By Merlin Hershberger. Exposition Press, $2.

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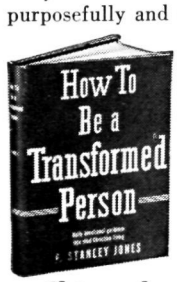

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PEOPLE

CLERGY CHANGES:

JAMES O BODLEY, rector of St. Andrew's, Harriman, Tenn., becomes rector of St. Jude's, Waterboro, S. C., Feb. 1.

DAVID T. DAIVIES, former rector of Trinity, Bay City, Mich., is now rector of St. John's, Plymouth, Mich.

HOWARD V. HARPER, formerly rector of St. Paul's, Jackson, Mich., is now chaplain at Wayne University and executive sec'y of the college commission of the diocese of Mich.

ORDINATIONS:

JOHN R. REEVES, former Methodist minister, was ordained deacon Dec. 6 by Bishop Barton at St. Mark's, Madras, Ore., where he is in charge.

ALBERT LUCAS 2nd was ordained priest Dec. 7 by Bishop Barton at St. Andrew's, Prineville, Ore., where he is in charge. He was presented by his father, Archdeacon Lucas of Maryland.

HARVARD WILBUR was ordained priest Dec. 8 by Bishop Hunter at St. Mark's, Hanna, Wyo., where he is in charge

CHARLES HENRY was ordained deacon Dec. 19 by Bishop Stoney at St. John's Cathedral, Albuerque, N.M. He is in charge at Belen and Sorocco.

IRA M. CROTHER JR., rector of St. Mark's, Cleveland; EDWARD F. MASON JR., in charge of St. Philip's, Akron; H. IRVING MAYSON, ass't at Our Savior, Akron; JOHN L. THOMPSON 3rd, ass't at St. Mark's, Toledo; THOMAS E. VOSSLER, rector of Grace Church, Toledo, were ordained priests Dec. 22 by Bishop Tucker at Trinity Cathedral, Cleveland.

G. MILAN TINKER of the music department of the University of Rhode Island is now organist and choir director of the Cathedral of St. John, Providence, R. I.

JAMES R. WHITTEMORE was ordained priest Dec. 23 by his father, Bishop Whittemore of Western Mich., at Christ Church, Grosse Pointe, Mich. where he is curate.

DEATHS:

JAMES V. BLAKE, 72, vestryman of Our Savior, Akron, died Dec. 27. He served on the standing committee of the diocese of Ohio for some time and was a deputy to several General Conventions.

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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.

RUTH HAEFER
Churchwoman of Portland, Ore.

The story of the aftermath of the Cicero riot (Witness, Dec. 20) and how it hurt the community fund merits wide distribution. I was interested in Mr. Sontag's comments about the Urban League. Has he delved into the program of the organization? In some places its program may be too weak to warrant support from any forthright person. Perhaps people are justified in withdrawing support and the League is using the Cicero incident as an excuse when they should be improving their program. I was interested also in his criticism of the National Council of Churches. I hear an announcement on the radio that they registered objections to the killing of the President of the National Association for the Advancement of Colored People in Florida. So at last they are beginning to act on something beside anti-Catholicism.

ARNOLD JAMES
Churchman of Wasington

I wish that we might have more articles by the founder and first editor, Bishop Johnson. You stated sometime ago that there would be further reprints if enough readers indicated that they wanted them. I have been an Episcopalian for a great many years and have read most of the Church papers and other literature issued by the Church. It is my opinion that we have not produced in half a century, and perhaps longer, a writer that is the equal of the late Bishop of Colorado.

ANSWER: It is our intention to present articles by Bishop Johnson from time to time since a great many readers have written letters asking for them.

P. S. GOODWIN
Churchman of Hartford

You are to be commended for the sane positions you are taking on international affairs. I want particularly to thank you for the excellent article by your editor, Roscoe T. Foust, in the Christmas number and for the equally fine one of Dec. 13 by Ralph Barton Perry.

GERTRUDE WEST
Churchwoman of Chicago

May I commend the Witness for publishing the extremely able address by Prof. Ralph Barton Perry (Dec. 13). We hear and read a great deal these days—perhaps too much—about East-West relations. Much of it, on both sides, has to be labeled "Propaganda". Therefore an article by a man of Dr. Perry's eminence was most helpful.

JAMES D. SMALL
Layman of New York

I want to commend the Witness for giving us from time to time detailed and illustrated stories of outstanding parishes and also issues devoted to agencies of the Church. The December 27 number on St. Stephen's, Minneapolis was excellent in every way and ought to inspire other parishes to greater activity.

RUTH HAEFNER
Churchwoman of Portland, Ore.

I consider the series of articles on Church Jim Crow by Alger Adams the most forthright comments on the subject. I hope they will be reprinted and given wide distribution.

O. G. MEAD
Layman of Monroe, Michigan

Your diversified news items adds greatly to the value of The Witness in my opinion.

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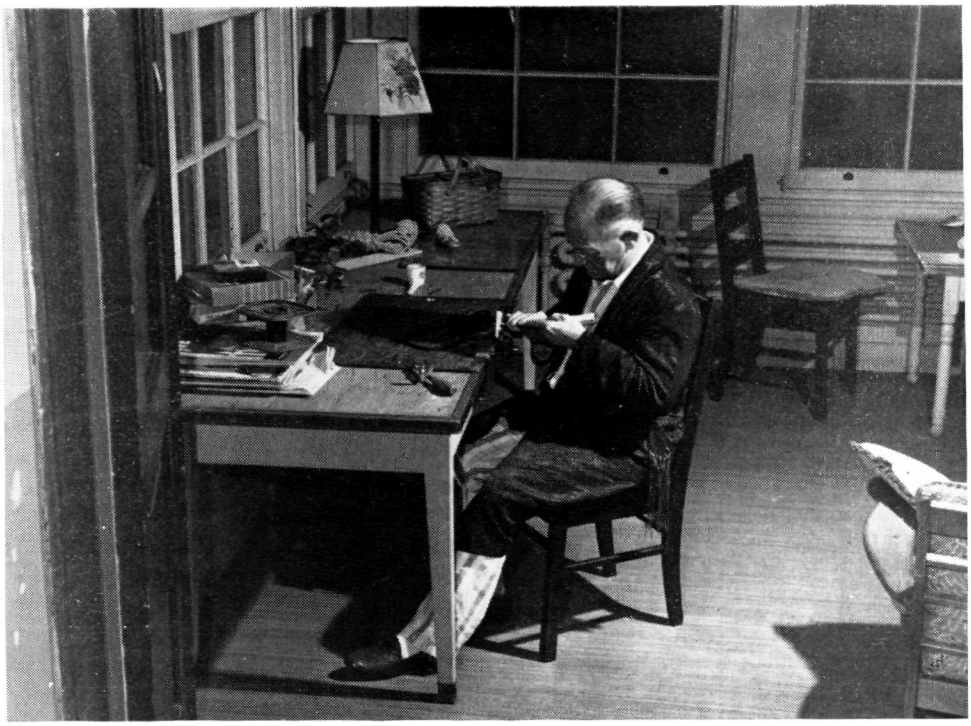

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FOR CHRIST AND HIS CHURCH

JANUARY 24, 1952

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STORY OF THE WEEK

The Philadelphia City Mission Has Great Achievements

The Protestant Episcopal Church Agency Extends Services to Many Fields

★ The Philadelphia Protestant Episcopal City Mission has a notable record of providing services for people in special need. Established by Bishop Stevens in 1870 to meet the spiritual needs of people in depressed areas of Philadelphia and in institutions, it soon began to minister to people's social needs as well. Almost from the beginning one of its objects was to make practical the remedial and elevating principles of our holy religion by visiting such poor and sick persons as have no recognized pastors, and giving them as occasion might arise, temporal as well as spiritual help and comfort.

Through the clergy on the staff material assistance was given where needed. In time a relief department was formed and social workers were secured to administer it. Out of this work grew two of the largest departments of the City Mission —the family service department and All Saints' Hospital for the treatment of tuberculosis.

Sensing that material assistance alone did not solve individual and family problems, more and more emphasis was placed on providing a counselling service. Today the family service department offers a skilled case work counselling service to over 800 individuals and families each year. Financial assistance is still given to meet special or non-recurring needs but families requiring long-term financial assistance are referred to the government agencies.

The Tubercular

In the early days of the City Mission, many applicants for material assistance were tubercular. Philadelphia had no facilities for their care and treatment. The Rev. Samuel Durborow, the first superintendent of the City Mission, made a survey of the way the problem was being met in other localities and recommended to the board of trustees the founding of a home for "poor consumptives." The board favored the plan to "fill a vacant place in the general charities of this city and to meet a pressing and constant need." As a first step a clergyman was appointed to superintend the care of all applicants for relief having tuberculosis, supplying them with proper clothing, shelter, medical treatment and sick diets. By 1877 institutional care was provided on a small scale and out of this grew All Saints' Hospital which is today a modern hospital for the treatment of tuberculosis. The City Mission and the diocese of Pennsylvania can take deep satisfaction from the fact that over 75 years ago the leaders of the City Mission saw a pressing community need and established what is believed to be the oldest hospital in the country for the exclusive care of tuberculosis.

The City Mission has been said to "have a heart that beats with the city's needs." In its formative years this was constantly apparent in the way it developed one service out of another as needs were discovered and the opportunities to meet them arose. At one period of its history, for example, a group of alcoholic men who had been helped through the City Mission expressed a desire to form an association for the purpose of helping others in the way they had been helped. The City Mission provided a club house and for a number of years this club, run by the men themselves with their own rules and regulations, assisted others in a way not unlike the more modern Alcoholics Anonymous.

Convalescents

Before the turn of the century the need for convalescent care for individuals following hospitalization or other illnesses was causing much concern. When the will of Heloise C. Smith left an estate and an endowment to the City Mission for the purpose of founding a convalescent home, the board immediately accepted this additional responsibility and opportunity and established the James C. Smith Memorial Home. In keeping with its traditions, the board of council of the City Mission is now endeavoring to find new ways of making this institution serve the needs of sick and convalescent women in the light of new medical developments.

Some twenty years ago a group of women of the diocese discovered that dependent and neglect-

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ed children who came to the attention of the Children's Court were in need of special help from their own Church. A child placement service was begun under the sponsorship of the Department of Christian Social Relations. Within a short time the City Mission, as the officially recognized health and welfare agency of the diocese was asked to take it over. From a small beginning has grown the children's department of the City Mission which cares for approximately 70 Episcopal children in foster homes of Church members.

The Church Work Among the Blind, now carried on by the City Mission, was another service it was asked to assume after it had been sponsored directly by the diocesan Convention for a number of years.

Institutions

From the very beginning the City Mission brought spiritual ministrations to those removed from the main stream of the life of the community in prisons, hospitals and other institutions. This ministry continues today as the central core of the City Mission's work. The clergy and lay workers of the missionary department minister to the deepest spiritual needs of people in trouble. With new developments in the field of pastoral care, as a result of new insights into the nature of man and his problem, this type of ministry is gradually changing. Increasing emphasis is being placed on securing men with special training and intuitive ability to carry on this work. The ministrations of the Church are now carried to thousands of people in more than thirty institutions in the diocesan area.

The Philadelphia Protestant Episcopal City Mission is an example of a type of missionary, health, and social service agency that has developed in a number of Christian bodies. It would seem that there may well be a relationship between this unique type of development and the emphasis of the Church on ministering to the whole of man. The City Mission is in the fullest sense an agency of the diocese. Recognized as such by canon law, it is administered by a board of council nominated by the standing committee of the diocese. Its missionary and children's departments, and the Church work among the blind are largely supported by the diocese. It is also very definitely a community agency which receives support for its family service department and All Saints' Hospital from the Community Chest.

The total budget of the City Mission is well over $300,000 per year. In addition to these expenditures, upward of $100,000 had to be withdrawn from invested funds in 1951 for capital improvements in buildings and grounds resulting in a significant depletion of the capital funds of the City Mission.

Because of its close association with the diocese and community welfare planning groups, it is in a position to adjust its services to meet needs as reflected in the parishes and community. To do this, greatly increased undesignated financial contributions are needed, however, so that funds will be available to meet creatively new opportunities for service.

Under the direction of its new executive director, the Rev. Arnold Purdie, the City Mission is conscious of the fact that a Church agency must never be static and that its work must grow and change if it is to play its full part in helping the children of God to walk the earth in health and dignity.



A SOCIAL WORKER of the Philadelphia Protestant Episcopal City Mission counsels with a mother regarding a family problem

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Philadelphia City Mission Meets Problems of the Blind

★ In a crowded, noisy nursing home somewhere in Philadelphia, a tiny, white-haired blind woman huddles into a chair, hands over ears, unmoving all day long.

In another, an elderly blind man sits, arms dangling at his side, by the bed in the room he shares with three other invalids, waiting only for the short time each day he is permitted to play the radio.

In a crowded apartment an aged woman, blind and bedridden, waits, as week after week passes and still no place can be found to care for her.

In her home a woman sits hopelessly idle, in growing depression, waiting for someone to find a way of breaking through the black silent wall of her blindness and deafness.

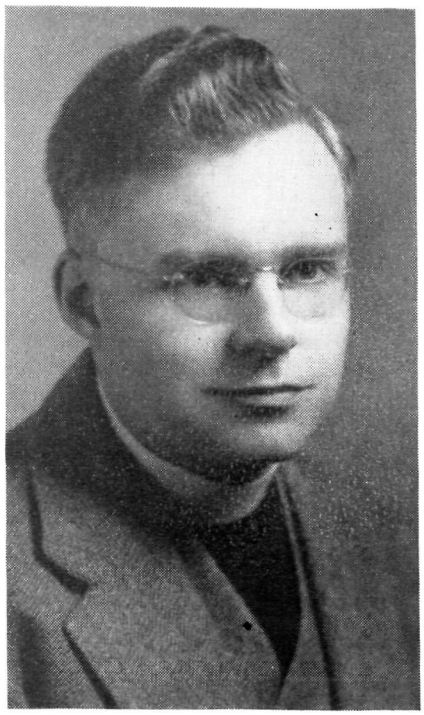
These are the people, the aged, chronically ill blind, who are the first concern of the Church Work Among the Blind, a department of the Episcopal City Mission, the missionary, health and welfare agency of the diocese, located in Old St. Paul's Church at 225 South Third Street, Philadelphia.

Presided over by Mrs. John H. Lever, the wife of the Rev. John Lever, rector of the Church of St. John, the department is virtually the only agency in this area which focusses attention on the problems of the blind through general case work—problems not always related to blindness—and gives special attention to the need of adequate housing and care for the aged, chronically ill, blind. Mrs. Lever is also the only paid worker solely for the blind employed by any church in Philadelphia.

Operating on a miniscule budget of a thousand dollars a year, provided by the diocese, which must cover salary, expenses, and transportation, the department has undergone a revolutionary change since its establishment in 1927. Formerly an agency solely concerned with the Episcopal blind, it is now a service for all races and creeds. From a program consisting solely of friendly social contacts and "kind acts", it has shifted to an emphasis on professional social work to aid the blind in solving their own problems and gaining, insofar as possible, their independence.

"People are shocked when I tell them my function is not to 'do good'," Mrs. Lever says. "But that is not the way to help the blind most—rather do they need the assistance that will help them stand on their own feet."

The requests for help which come to her may range from blind parents' asking assistance in locating a play pen for their baby to a blind widow's seeking aid in returning to her own home from institutional life.



ARNOLD PURDIE, Executive Director of the Philadelphia Protestant Episcopal City Mission

However, the majority of the people coming to the department are over fifty years of age, and most are recommended by the Department of Public Assistance, which turns to Mrs. Lever often for help in finding houses for the blind or for obtaining services which will enable them to stay in their own homes.

This type of work is becoming of ever-increasing importance, says Mrs. Lever, who is chairman of a sub-committee on the housing of the chronically ill blind of the visually handicapped committee of the Health and Welfare Council.

"We have an increasing number of the aged blind, due to the medical advances which lengthen the life span—and yet there is not one private institution in Philadelphia—except for the Home for Incurables, which has a long waiting list—which will accept the blind who are chronically ill or unable to care for themselves," she emphasizes. "If our cases cannot be cared for anywhere but in institutions—and we make every effort to keep them out—they must go to commercial nursing homes, where they are often crowded with other invalids, three, four, or five to a room, with no place to put things, nothing to do but sit in a chair or on a bed, suffering immeasurably because of their special sensitivity to noise and to odors."

Even finding places in the commercial homes presents difficulties, since the completely destitute blind can receive a maximum of $64 from the Department of Public Assistance, while the minimum nursing home fee is $85 a month. Much of Mrs. Lever's time is spent trying to find some means of meeting the gap between the two figures. No diocesan funds are used for this purpose.

"Many of the nursing home operators are doing as much as they can with the money they have," she comments. "But it has to cover food, physical care,

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clothing and incidentals—and there just isn't enough to go around, not to speak of providing suitable buildings or recreational facilities. I wish more people could go into the nursing homes and see just what goes on."

"Our very great need today is for a program of rehabilitation for these aged or ill blind people, and for suitable housing for them. It is a disturbing and depressing problem."

Not all of the problems which flow across Mrs. Lever's desk are of economic origin, however. At the moment she is busy on a case referred to her by the fire marshal, which will involve the finding of a suitable apartment for a crippled, blind man and his crippled wife, who are now living on the third floor of an ordinary house.

This type of case is illustrative of the need of providing special housing, perhaps even in housing projects, such as has been done on a small scale in New York, for the blind, aged, or handicapped, says Mrs. Lever. Such accommodations would keep many more people out of nursing homes and institutions, she believes.

As an example of the successful adjustment the blind can make, often with just a small amount of help, Mrs. Lever likes to cite the example of the parents of two children who are one of the first cases handled by the agency. The mother and father were both blind, one child was a spastic cripple, and yet they managed to rear both successfully and to put them through school. Both children are now employed and independent.

In this connection, Mrs Lever points out that to be legally blind, one does not have to be totally blind, but to have less than 5% vision with corrected lenses.

Because most of Mrs. Lever's work is with the special group of the aged or chronically ill blind, the use of Braille literature forms a small percentage of her activities.

Only about 20% of our people can read Braille," she says, "and there is not too much interest in learning it."

For those who can read Braille however, the department makes Braille literature available, including some portions of the Prayer Book, "Forward Day by Day", and copies of the Bible.

"Talking books," a special type of phonograph lent to the blind by the government, free of charge, Mrs. Lever can also make available to those who desire them.

"The great joy of the blind is the radio—which they approach with the equality of the sighted," she says. "It is their church, their newspaper, their sport, and their recreation."

Christmas cards are also sent out to the blind who are cared for by the Church Work Among the Blind—a service made possible by the Woman's Auxiliary of the diocese—and small boxes of chocolates are also sent at Christmas. Calls are made by Mrs. Lever at frequent intervals to all those on her rolls.

—Parish News, St. Martin's-in-the-Field, Philadelphia

MASSACHUSETTS HAS SCHOOL

★ The diocese of Massachusetts opens a school this week at the diocesan house which will meet on successive Thursdays until March 13th. One of the featured courses offers lectures by prominent leaders of other denominations on why they prefer to be members of their particular Church. There are lectures on whether or not the Prayer Book should be revised, with two of the lectures by Massey H. Shepherd Jr., Witness columnist. Henry B. Washburn, dean emeritus of Episcopal Theological School, offers a series on critical periods in English Church history.

MARRIED STUDENTS APARTMENT

★ Dean Gifford of the Philadelphia Divinity School, acting for Bishop Hart, dedicated Ewing House on January 16th as an apartment for married students. A new dormitory and classroom building is now under construction entailing a cost of $300,000.



THESE CHILDREN from a broken home have found security in a foster home. The Philadelphia Protestant Episcopal City Mission cares for about seventy children in foster homes each year

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All Saints' Hospital, Philadelphia Fills Very Great Need

★ For a long time Philadelphia had been seriously deficient in the provision of government owned and operated facilities for the care and treatment of tubercular patients. By 1950 there were several hundred medically indigent patients greatly in need of hospitalization. Newspaper publicity and other forms of community pressure finally aroused the city to ask private hospitals to make some of their beds available for these patients and the City Council appropriated money to pay at least a part of the cost of this care.

All Saints' Hospital, originally founded by the Philadelphia Protestant Episcopal City Mission in the 1870's to meet a dire community need of that day, wholeheartedly agreed to participate in this program. It was not long before All Saints' had filled all available beds and at the request of the city, it increased its bed capacity until it is now operating at 115% of capacity. There is no real overcrowding, however, and the hospital continues to care for private patients and medically indigent patients from other counties in the diocese.

As a private Church hospital, All Saints' assumes a particular responsibility for patients whose circumstances make them ineligible for government assistance. A displaced person arrived at Ellis Island, New York, for example, only to discover that the medical authorities in this country would not clear him because of a history of tuberculosis and some slight evidence that it was active. Due to the fact that his family was settled in Philadelphia, Church World Service asked All Saints' to admit him. This was done. After three months he was discharged in time to spend this past Christmas with his family.

Patients are admitted without respect to race, creed, or color. Their own clergy or other religious leaders are encouraged to visit them. The City Mission provides a chaplain on a practically full time basis who visits all the patients and ministers to those who desire his help. Regular services are held in the hospital chapel and a loudspeaker system, installed within the last year, makes it possible for patients to hear the services in all parts of the hospital. Plans are being drawn for the renovation of the chapel as soon as the necessary funds can be secured.

Under the immediate supervision of Mrs. Calista Burns Fulkerson, the administrator of the Hospital, a program of plant and service improvements has been in process for the past eighteen months. During the past several years the Hospital has gradually evolved from a "home for consumptives" to a modern hospital. The quality of care has now reached the point where application for approval by the American College of Surgeons has been made and it is anticipated that this approval will be forthcoming.

Associated with the Hospital is the woman's committee which has made an outstanding contribution to the comfort and care of the patients. In January, 1950 they established an occupational therapy department and appointed a trained therapist to supervise the program. Volunteer helpers from the woman's committee and other groups work with the therapist in teaching the patients. Unless a patient wishes to keep some article he has made, the article is sold for him and he is paid the purchase price less the cost of materials.

One patient who was positive he could not work with his hands became so adept at leather work that for six months after he went home, he earned a living for his family which included a new baby. As a matter of fact he taught his wife leathercraft and they worked together until he could return to his former job.

The activity does help some of the patients financially but of course its main purpose is to promote the patients' psysical recovery. By providing opportunities for creative expression patients are helped to become more comfortable emotionally and this in turn assists recovery. The medical staff of the hospital prescribes occupational therapy for about two-thirds of the patients.

The budget of All Saints' is now about $260,000 per year. In addition to this nearly $100,000 has been spent from invested funds during the past year for improvements to buildings and grounds. Further renovation of the patient cottages will have to be delayed until special funds are provided for the purpose by gifts or bequests. About $50,000 will be required for each of the four cottages. The one regret of the board of council of the City Mission is that rising costs have made it necessary to increase the rates charged to patients.



OCCUPATIONAL THERAPIST at All Saints' Hospital for Treatment of Tuberculosis teaches patients how to reseat chairs. All Saints' is owned and operated by the Philadelphia Protestant Episcopal City Mission

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Even with a generous contribution from the Community Chest, it has been necessary to charge rates that are beyond the reach of many patients. Fortunately, many of these can be accepted and paid for by government agencies.

Good personnel is the key to good hospital service. The hospital has been fortunate in securing a devoted group of people for supervisory positions. The Rev. Arnold Purdie, executive director of the Philadelphia Protestant Episcopal City Mission, points out that one of the great needs is for registered nurses who for the most part seem to shun work with tubercular patients. He says, "For a number of reasons All Saints' provides an ideal setting in which to develop the basic qualities of a church hospital. If we could find more persons who would see in this work a Christian vocation as significant as that of a clergyman or director of religious education, I believe that we could make an even greater contribution to the patients and at the same time increase our understanding of how an institutional service can become more Christ-like."

MOTHER-IN-LAW PREACHES

★ The mother-in-law of the rector of St. Stephen's, Houston, Texas, preached there on a recent Sunday morning. She is Mrs. Victoria Booth Demarest, great grand-daughter of William Booth, founder of the Salvation Army. She lectures before clubs and has held countless preaching missions in the United States and has preached in churches in ten European countries. Her daughter is the wife of the Rev. Claxton Munro and her husband is on the national mission board of the Presbyterian Church. Formerly an Episcopalian, she was ordained a minister of the Congregational - Christian Church several years ago and is active in the Church unity movement.

DIOCESE OF TEXAS HAS COUNCIL

★ Bishop Burrill, suffragan of Dallas, was the preacher at the opening service of the council of the diocese of Texas, meeting at St. Mark's, Beaumont, January 20-22. The speaker at the banquet was President Clark Keubler of Ripon College, with the Rev. Leonard Nelson, chaplain at Louisiana State University, addressing a luncheon meeting.

CHASE HOUSE PLANS NEW BUILDING

★ Chase House, on the west side of Chicago, the Church's day care center for children, plans to erect a new building. It will be especially designed for the care of pre-school children and will have a separate room for each of the three age groups. Mrs. Evelyn Edwards is the director.

LOS ANGELES HOLDS CONVENTION

★ The convention of the diocese of Los Angeles is being held this week, January 23-24, at St. Paul's Cathedral, with Bishop Moody of Lexington the preacher at the opening service. Dean Sherman Johnson, recently installed as head of the Church Divinity School of the Pacific, will speak at one of the sessions on the work of the school. The convention dinner is in charge of the diocesan division of college work and includes a "panel of Episcopalians", with students of various racial and national backgrounds dramatizing the work being done at the University of California at Los Angeles.

JAMAICA PARISH CELEBRATES

★ A dinner, officially opening the observance of the 250th anniversary of the founding of Grace Church, Jamaica, N. Y., was held January 15th. Grace parish is the oldest Protestant Episcopal parish on Long Island, having been founded by the Society for the Propagation of the Gospel in 1702. So far as is known, it was the first church named "Grace" in the colonies.

Bishop Sherman, suffragan of the diocese, presided. Speakers were the Rev. C. Rankin Barnes, secretary of the National Council, and representatives of the Presiding Bishop to the 250th anniversary of the founding of the S.P.G. last June; Mr. James George King, V., direct descendant of the Hon. Rufus King who was warden of Grace Church beginning in 1805 and also first ambassador from the United States to England, and the Hon. Alan M. Williams, deputy consul general of the British consulate in New York.

A program has been planned for the anniversary which includes the return of one of the former assistants of the parish as guest preacher each month; a choir festival; a joint service with the other three Colonial parishes on Long Island at the Cathedral in Garden City; an historical pageant covering the 250 years and a service of Thanksgiving on Whitsunday, at which time Bishop John Bentley, representing the Presiding Bishop, will preach.

BURGESS INSTALLED AS CANON

★ John M. Burgess, chaplain at Howard University, was installed January 20th as canon of Washington Cathedral. Canterbury Clubs at universities and colleges in the diocese and other student groups were special guests. Following the service they went to the parish house of St. Albans Church for a dinner and a meeting.

CIVIL LIBERTIES AND PEACE

★ The Rev. Kenneth R. Forbes, executive director of the Episcopal League for Social Action and a Witness editor, opened a series of forum meetings on January 20th at Holy Trinity, Brooklyn. His subject was civil liberties, social change and world peace.

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EDITORIALS

Our Greatest Menace

THE well-being and even the continued existence of our country is threatened from various quarters and in a variety of ways today. The newspapers and magazines you read will tell you what some of them are. Part of what you read you will discount heavily and whatever real dangers you believe actually do exist can be successfully fought and defeated if loyal citizens pull together to keep America free.

But there is one outstanding danger, not making today's headlines, which is a deadlier menace to America's democratic freedoms than any other threat. Universal peacetime military conscription is on the verge of actual adoption by Congress and it deserves the hearty execration of every American who cares for peace and for democracy. But we hear no great outcry against it because there are few citizens who realize what it means and how revolutionary a departure it would be from American tradition and principle.

Here are some of the salient facts about universal peacetime military conscription: One, the proposed law provides for the forced military training for six months of all eighteen year old boys, with seven and a half more years of liability to military service. Two, it has no relation whatever to the present military emergency, but is designed solely as a permanent policy for militarizing the thoughts and attitudes of the present and future generations of our youth. Three, its money cost would be staggeringly high; for the first year alone $4,187,983,600 and for each succeeding year $2,158,746,200. Four, the effect of herding together of a million impressionable eighteen year old boys in regimented army life, with none of the normal relations of home and school and community and with training to kill the order of the day, would be morally devastating, no matter how comauflaged it might be with "opportunity for free religious worship" and "character guidance lectures" promised by the military minded sponsors of the bill to placate what little opposition there is.

The campaign for peacetime universal military conscription is no outcome of the present emergency. It was urged strongly during the late war and has been pushed continuously ever since. But it has, so far, been consistently defeated as soon as the people at large realized what it involved and what a shocking surrender it would be to a completely un-American philosophy that has played its gruesome part through the centuries in making Europe the seed-bed of war and revolution. We call upon every Christian soul who reads these lines to make his influence felt at once against this iniquitous proposal,—by stirring up sentiment among his friends, by publicly condemning it, by urging his parish priest to preach against it from the pulpit and—more important than all— by interviewing or telegraphing or writing his Senators and Congressmen, making clear to them his unqualified opposition to the proposed law.

There is wide-spread misunderstanding about this business—carefully fostered by military and political leaders —that must be cleared up. It is quite commonly assumed that peacetime universal military training is already enacted into law and that consequently it is too late to do anything about it. This is not the case. Here are the facts: On June 18th, 1951, the President signed the military training and service act which extended for four more years the authority of the selective service system to draft men for twenty-four months military service. While this law provided for the establishment of the "national security training corps"—its euphemism for peacetime universal military conscription—it can be activated only if Congress passes further legislation.

This it is now up to Congress to do or refuse to do. All of which means that the voters of America —if they are awake and truly informed and if they really care for the traditions of a free, democratic Republic—have it now in their own hands

★

"Quotes"

"I should advise most seriously, if I were considering (Universal Military Training) that I would wait and get through the emergency that faces us now, and then on what has resulted, and what exists then, I would sum up the facts and make my decision."

—*GENERAL OF THE ARMY DOUGLAS MACARTHUR, to a Congressional Committee, May,* 1951

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to determine the issue. Congress will kill this measure, as it has repeatedly done before, if it is given clearly to understand just what are the determined sentiments of its constituents. So, gentle reader, don't underestimate your power. It is you who can decide the fate of this bill. But if you fail to express yourself now to the men you have chosen to carry out your will, because you feel it's too much work or because you doubt whether it will have much influence, you will regret bitterly one day that you failed your country when you might have spoken up in defense of Christian morality and democratic freedom. "Verbum sap".

If you want detailed information about this threatened law, write for a copy of the special supplement of the December 19, 1951 issue of The Christian Century, 407 South Dearborn St., Chicago 5, Ill., or to the American Friends Service Committee at 20 South 12th Street, Philadelphia 7, Pennsylvania.

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Coordinating Christian Social Relations

BY
THOMAS A. MERRYWEATHER
Chairman of the Department of Christian Social Relations

EARLY in 1951 the Diocese of Pennsylvania took a major step in the coordination of its social relations program. One person was appointed executive director of the City Mission and executive secretary of the Department of Christian Social Relations.

For well over a century Church men and women have been establishing health and welfare agencies and relating them in some way to the diocese. They founded them in the belief that concern for their neighbors was a necessary part of their love and worship of God. With the exception of the City Mission and a few other agencies, the relationship to the diocese has followed no definite pattern and has often been confused.

The diocesan Department of Christian Social Relations, organized many years ago, has a number of concrete achievements to its credit. The Woman's Auxiliary of the diocese has developed a program which has been carried out with energy, efficiency, and devotion.

Despite the extent of its work in the field of social relations, the diocese was aware that the accomplishments fell short of what might be done if there was greater coordination of the entire program. At the suggestion of the diocesan department, the Convention in 1946 requested a study by the National Council Department of Christian Social Relations. The study recommended amongst other things the appointment of a full-time executive secretary. This was approved but funds were not available to implement it.

Bishop William P. Remington, suffragan, devoted a large part of his time to the work of the Church related agencies. He gave impetus to a number of important developments in the social agencies and laid the groundwork for the combining of the executive direction of the Department and the City Mission. Before Bishop Remington's retirement the Rev. Arnold Purdie, formerly Executive Secretary of the Division of Health and Welfare Services of the National Council, assumed the dual position.

Voluntary Service

THE Department continues to be an organization through which clergy, professional workers, and lay people give voluntary service to causes they believe to be of great importance. Mr. Purdie commented, "There are obviously many limitations on the contribution that a very part-time executive can make to the many details of the Department's program. Even when funds become available for a full-time associate to assist in the work of the Department and the City Mission, I believe a large part of the work should and will be done by Department members who are determined to make it a vital force in the diocese and the community."

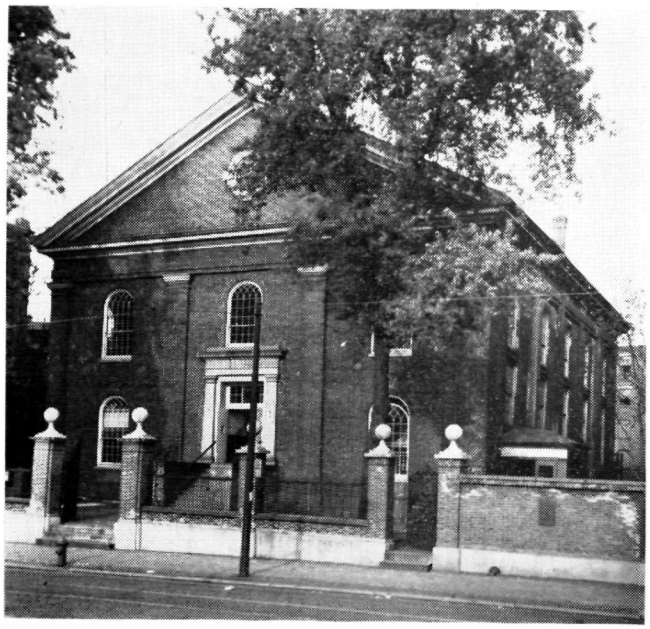
The Department, the City Mission, and other Church related agencies have a number of areas of common concern. For example, the City Mission now assumes administrative responsibility for much of the ministry of the Church to individuals in institutions. At the same time the De-

partment has the responsibility of studying the needs in this field and making appropriate recommendations.

The Department is taking the lead in developing ways and means of helping churches in urban industrial areas to be more effective but the City Mission and other Church related agencies have a significant contribution to make.

Social Problems

SOCIAL agencies are beginning to provide the Department with factual information regarding social problems of the community about which the Department can take concrete action. In time they can be of real assistance to the Department in carrying out basic research on such matters as ways by which the parish church can contribute more fully to the development of family life that is healthy, both socially and spiritually. In discussing the work, Mr. Purdie stated, "This is by no means a merger, but now that the artificial barriers between the two diocesan organizations have been removed, I believe a working relationship is beginning to develop that should mean much to the diocese as it seeks to apply the Christian Gospel to everyday life. Representatives of some of the other Church related agencies are participating in the work of the Department and the City Mission. They are full working members of the team. Without loss of autonomy, we believe that all the organizations of the diocese related to the field of Christian Social Relations, are giving evidence that in working together much can be accomplished that will be well-pleasing in the sight of God."



OLD ST. PAUL'S CHURCH, PHILADELPHIA, originally built in 1761 and remodeled in the early part of the 19th Century, it now serves as the headquarters of the Philadelphia Protestant Episcopal City Mission

Ministering in Institutions In Philadelphia

BY

ARNOLD PURDIE

Executive Director, Philadelphia Protestant Episcopal City Mission

THE Philadelphia Protestant Episcopal City Mission, with a full time staff of five clergymen, one deaconess, one lay reader, assisted on part time basis by other clergy and lay readers, carries the ministrations of religion to thousands of people in more than thirty institutions in and about Philadelphia, including the prisons, hospitals, particularly the Philadelphia General Hospital, homes for older people, nursing homes, and various other institutions, thus going into fields for service not reached by organized congregations of any Church. A very large proportion of the groups to whom the City Mission ministers have been almost completely "forgotten of their fellowmen."

In 1950 our staff members made over 2,200 visits to institutions, visited 28,000 persons. More than 74,000 persons by actual count attended our services. Services held in Sundays and weekdays numbered 1,674, including 377 celebrations of the Holy Communion. Private communions numbered 1,333; baptisms 81; confirmations 37; marriages 2; burials 1,401; sermons and other addresses 1,217. More than 7,500 copies of religious literature, including Forward Day by Day, were distributed.

Philadelphia has felt the impact of the new interest in religious work in institutions that has caught the imagination of clergy, church members, professional workers and institutional officials in many parts of the country. Recently, the Living Church published an article on the City Mission's religious work at Sleighton Farm, a private non-sectarian institution giving modern treatment to disturbed and upset girls. The article pointed out that the religious work was handicapped by lack of a proper chapel. Immediately, several sizeable contributions were made for this purpose without any special solicitation.

At Philadelphia General Hospital, the Charles K. Mills Neurology Building has just been com-

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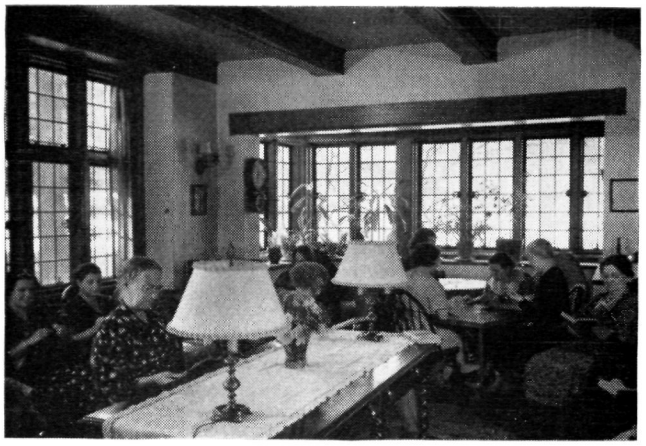
pleted. At the insistence of the medical director, rooms were set aside for the overnight use of chaplains of any faith. In addition an office and room have been designated for the use of the Episcopal chaplain. The room is being furnished by the Hospital as a chapel in accordance with specifications provided by the executive director of the City Mission.

Minister to All

IN all of the work the chaplains assume special responsibility for Episcopalians but minister to all Protestants if other clergy and chaplains are not available. The chaplains are well known throughout the diocese for their devotion and concern for their parishioners. The diocesan convention, which provides funds for the support of the chaplains, classifies them as diocesan missionaries which means that after long years of



CONVALESCENT PATIENTS in the sun room of the James C. Smith Memorial Home, an institution operated by the Philadelphia Protestant Episcopal City Mission

experience and in some instances special training, they are paid the minimum missionary salary.

The work of the City Mission chaplains covers a very broad field and in some ways it differs in each institution where they serve. A few specific examples of how the work is carried on in a variety of settings may serve as illustrative of all the work.

In Prisons

THE work in prisons is adapted to the peculiar circumstances and needs of members of the "parish". At the Eastern State Penitentiary the chaplain has a celebration of the Holy Communion each Sunday. The choir is made up of prisoners who devoutly and reverently render the whole service. Confirmation classes are held each year and after the men are confirmed a Bible class takes its place. There is an active chapter of the Brotherhood of St. Andrew which has been in existence for more than twenty years. The members help to bring other men to baptism and confirmation. The chaplain visits regularly in the prison hospital and in the quarters of new men where the initial missionary work is done. The Rev. Alfred M. Smith, chaplain at Eastern State Penitentiary, sums up the work: "We get to the men after they have made their tragic mistakes and we hope to reach as many as will respond and help them by the grace of God to make a new start and through the Church's life in the institution strengthen them against the day when they will be going out again into the world."

In Hospitals

THE Philadelphia General Hospital has several thousand beds. It cares for the acutely ill, the mentally ill, many who are chronically ill with neurological complications, and a considerable number of patients with tuberculosis. The Episcopal chaplain is the only full-time chaplain at the hospital but a number of the Protestant Churches have chaplains who give a large amount of time to work in the hospital. As his first responsibility the City Mission chaplain visits all patients who indicate at the time of admission that they are Episcopalians and seeks to meet their religious needs. He sees them before operation, he brings them the Holy Communion, he keeps in touch with their clergy when this is possible and in a variety of ways seeks to meet their varied needs. Patients who are in the hospital for a long period of time form a close association with the chapel and look to the chaplain for help with many of their social and personal problems.

Homes for Elderly People

IN public and private institutions and in nursing homes caring for older people, the City Mission chaplain brings the ministrations of the Church. Oftentimes in a large institutional home the chaplain encounters many difficulties in ministering to these unfortunate and almost forgotten elderly folk. He must realize that many of these people are senile and some have reached the point of almost utter hopelessness as to the future. Many see in the chaplain the one person to whom they may go with their perplexities of old age and its discouragements.

When the chaplain goes to minister in the private home for the aged, he finds an entirely different situation. Most of the residents are quite rational in mind. The chaplain ministers to them week after week, conducting his informal Bible classes; administering the sacrament; and finally

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to do for them the last earthly act—pray with them in their final hours on earth and lay them to rest when the end comes.

There is often a connecting link for the chaplain between the public institution caring for elderly people and the nursing home. Mrs. Myers was a pitiful crippled woman whom the City Mission chaplain first met at a large city hospital. Later he met her in a home for the indigent. Then she was placed in various nursing homes. In all of these she continued to see the familiar face of the chaplain, to be visited by a friend she knew for so many years; today the relationship still continues.

Many of the residents of the homes are brought to the attention of the chaplain by the family service department of the City Mission which helps in the placement of older people. As the relationship with the social worker comes to an end, after placement is made, the chaplain is there to greet the person and help him adjust to his new mode of living.

Chaplain Walter W. Ware of the City Mission staff concludes, "Many things in the modern world have passed these elderly people by—they do not understand—they live in the memory of the past; but of one thing they are sure—their chaplain and his sincere love for them."

Case Work Counselling

BY
ISABEL KNAPP and D. MILO UPJOHN
Supervisors of the Children's and Family Service Departments

THE professional skills of social work are used by the Philadelphia Protestant Episcopal City Mission in a variety of ways in helping people in trouble. Medical social work is an essential resource in the treatment of tubercular patients at All Saints' Hospital. A case worker is employed by the City Mission to assist the aged, chronically ill, and other blind people who come for help. Two major departments of the City Mission—the family service department and the children's department—give case work service.

Family Service Department

ESTABLISHED early in the history of the City Mission, the family service department each year cares for over 800 individuals and families who are in need of counselling and in some instances temporary financial assistance to tide them over a particular emergency or to make it possible for them to fulfill some very real need beyond their financial resources. People come to the social workers with many different problems:

"Will you help me get a job? I've lost a lot of them, and now no one will hire me."

"I want you to talk to Johnny; he's stolen at school again; and he has an allowance."

"How can I possibly make my husband's salary stretch?"

"What can I do? The public relief department says my married son should support me and his wife says she'll leave him."

"Should I leave my husband? We fight terribly and it's hurting the children."

"What kind of a home can I go into? I'm over 65 and I no longer feel able to manage my own home."

"Can you help a relative of mine? He's drinking an awful lot."

When these problems are presented, the social worker tries to help the troubled person, through skilled counselling interviews, to analyze what is really making things go wrong, with the result that the person is often able to mobilize his resources and decide on a plan of action.

Mr. and Mrs. Smithers were on the verge of breaking up their marriage when she came to the City Mission for help and advice. They really still cared for each other but they had been quarreling more and more, until all they could see were each other's faults. Many things had made their marriage difficult: his rather small salary, illness, an apartment that was so small they never had any privacy. The case worker aided Mrs. Smithers in planning a budget that took care of the essentials and left a little each month for fun and entertainment. The case worker also assisted them in finding an excellent clinic where they and the children could go for their medical care. And they

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were helped to locate a pleasant, inexpensive apartment which seemed much more like a home. With encouragement, the family again became active in parish life. Slowly the Smithers also realized how each one had sometimes antagonized the other. They have become a much happier family.

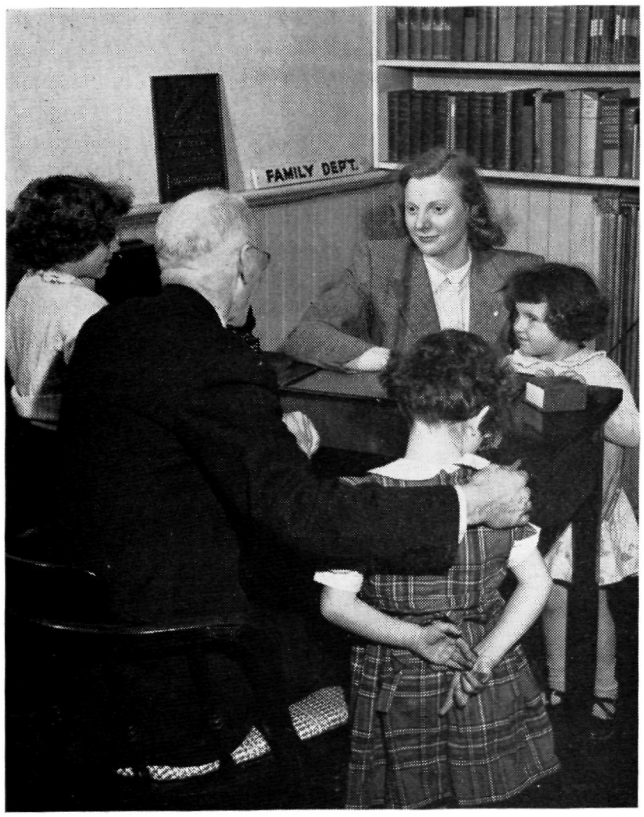
While there is no perfect formula for situations involving human relationships, family and individual difficulties are often dealt with successfully by the family service department. On the other hand, there are tragic cases when individuals come asking for help but are unwilling to face the fact that they are in part responsible for solving their own problems.

Children's Department

MRS. S. was desperate. She had four lovely children who meant a great deal to her. Her husband had deserted about a year ago and since then had only supported her intermittently. She was about to be evicted for non-payment of rent; she had nothing in the house to eat. She was so upset over her situation that she did not know what the children were doing and they were in actual danger at times because her mind was so full of her troubles. She was not eligible for aid to dependent children because she had a living husband whose responsibility it was to support the children. Her relatives were not able to offer her or the children a home and she could not leave them alone while she worked.

The mother was referred to the City Mission. A trained social worker talked with the mother and spent some time getting to know the children. She then told the mother about a family that had applied to the City Mission requesting the privilege and responsibility of caring for some one else's children. The children were placed in this foster home. The mother visited them regularly. She had found a job that was going well. She had gone to court in an effort to make her husband support her. Once she was able to prove that he had left the state and, therefore, could not be made to support her, she was eligible for aid to dependent children. She moved from a congested area of the city to a pleasant suburb where she found a cottage at a low rental. Through the help of Church friends of the City Mission, she was given furniture and household equipment so she could start housekeeping again. After about two years her children were returned to her care. They were joyous over being with their mother again but they continued to have a warm spot in their hearts for their foster parents.

Each year the children's department cares for about 70 children. Many situations involve the breakdown of the marriage relationship; sometimes the illness of a parent makes foster home placement necessary. When the breakdown in the family is more or less permanent, the children remain in foster homes until they are old enough to care for themselves. In some instances, counselling with parents who believe that placement in a foster home is the only answer, enables the parents to make some alternative plan so that the children can remain in their own homes. When this can be done it is usually the best solution for the children.



THE GRANDPARENTS took the children in when their parents broke up their home. Now the Grandmother is ill and the Grandfather is asking for the help of the Philadelphia Protestant Episcopal City Mission in planning for the care of the children

The children's department gives stable Christian families an opportunity to serve as foster parents and thus make a contribution to Episcopal children which is of immeasurable significance. Mr. and Mrs. Coleman, a young couple who have been unable to have children of their own, started serving as foster parents six years ago. They now have four foster children and no one visiting in the home would suspect that they were not their own. Mrs. Coleman is always busy for such work does involve real sacrifice and much hard work. But both she and her husband are very happy about the whole experience and indi-

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cate that, even if they should have a child of their own, they would not want to give up any of the four they now have.

Family Service

THE family service department serves people in need of its help without respect to race, creed, or color. It is a community as well as a Church agency and is supported in large part by the Community Chest. The children's department is limited entirely to Episcopal children and is the means by which the diocese cares for its own children whose homes have been temporarily or permanently broken. It is supported in part by a grant from the diocese and from the Church Home for Children.

Recently advisory committees have been appointed for the family service and children's departments. Through careful study by these committees it is expected that new ways will be found to make these departments even more effective in meeting the needs of the community. At the same time it is hoped that new ways may be discovered whereby the knowledge and understanding gained through the various counselling services of the City Mission may be used more broadly in the Church's ministry throughout the diocese.

We Want to Be Married In the Church

BY

ROBERT S. TRENBATH
Rector of Trinity Church, Washington

Part II — The Marriage

IMMEDIATELY following the giving away of the bride the clergyman goes into the sanctuary and stands at the communion rail, and the rest of the wedding party follow him to the communion rail. The groom first of all takes the bride's right hand in his right hand and says, following the clergyman, the vows at the bottom of page 301. Then the bride takes the groom's right hand in her's and says the same vows.

Here we might pause for a moment to consider the meaning of these vows. Each of you promises to take each other for better or worse, for richer or for poorer, whether you are sick or in good health. In other words, no matter what happens to either of you, you are pledging yourself to each other till death parts you and you say this with no mental reservations that your marriage can be broken. It is an all or nothing-at-all proposition. Marriage may be compared to a poker game. You receive a hand which you are sure will win over any other and you put all your chips on this hand, withholding none. This is a sure thing. You are confident it is right. Therefore you are willing to put everything you have into it. Marriage is like this. You are so confident that this is the right partner that you hold back nothing. It is also implied as you have given your consent that from now on no other men or women in each of your lives can ever be looked upon in the same way that you could look upon your partner.

You have heard it said that marriage is a partnership, a fifty-fifty proposition. Once when I was talking with a couple who had been married for four or five years and telling them, at their request, what I am telling you here, the girl spoke up and said, "We have found that marriage is a ninety-ten proposition!" I laughed but she went on to say they found in their years together that there were times when one or the other was not able to give as much to the marriage as he or she could normally. Being a very frank and modern woman, she spoke of the hardship that her menstrual period brought to her every month and went on to say that during that time she and her husband knew that she wasn't able to give as much to the partnership as she ordinarily could. Her husband then spoke up at this point and said that for a period of six weeks in their married life he had been most concerned about changing jobs, and during this time since the worry of providing for his family was uppermost in his mind he had not been able to give as much to the marriage. They both then said that during such times the other partner, they found, had to carry the marriage along.

Trying Times

I HAVE never forgotten this conversation, and feel that they had lighted upon a great understanding of their life together. One could carry this further. One of the great tragedies of life is to pick up one's paper and read that Mr. and Mrs. So-and-So who have been married for fifteen or twenty years have suddenly decided to get a divorce. One wonders why if a couple has been so long married they suddenly find they can no longer live together. I suspect since this has been true in a number of cases in my pastoral ministry that the reason for such divorce may be that the woman is going through a change of life. And that her husband and she do not understand this phase of her life. Many women at this time of life feel insecure, somewhat jealous, and their mental outlook may be affected. The husband

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gets upset with what he may consider the unreasonableness of his wife and soon the marriage may be broken. I speak of this because I think it follows from what the young woman once told me that during such times there must be a tremendous amount of sympathy and understanding on the part of the husband. He must carry the marriage along. He must help his wife through this difficult and trying period.

And let him not think that he does not go through a somewhat similar period at a later stage of his life. You have heard of some men being in their "second childhood." I know men who in their fifties have made fools of themselves because they too felt insecure and uncertain. They also go through a change of life, and this is a period when every woman must do her best with the same sympathy and understanding that the husband may have given her a few years earlier. You now see what this young woman meant when she said marriage may be at times a ninety-ten proposition.

Christian Marriage

OF course, when all is said and done, no marriage can be successful unless each partner of it is giving 100% to the marriage at all times and here we come to the Christian meaning of marriage. When Christ said once, "He who would find his life must first lose it," he meant, I think, in applying this to marriage that if any of us would really find his or her life, he must lose it in somebody else. Therefore, neither of you should be looking at the other party, saying something like this, "Here is a girl whom I found who is attractive, who is a good cook, who will provide me with a good home, who will do everything that I have always expected a wife to do. I want to marry her." And the woman should not be saying, "Here is a good looking fellow that I have found and to whom I have been naturally attracted. He has a good job; I won't have to worry where the money is coming from. I will be proud to always be with him." Both of these thoughts may be true and may be good; yet they miss the ideal of Christian marriage. Rather you should be saying about each other, "Here is a woman or a man whom I have found and have been so attracted to that I want to spend the rest of my life making this woman or man happy. I want to do everything in my power for this person." You see by some such expression as this that you then are not entering marriage with the idea of what you can get out of marriage, but rather with what you can put into it. "He who would find his life must first lose it."

At this point in the service the wedding ring is blessed by the minister, following which the man puts the ring on the woman's finger. Wedding rings have always been looked upon with a great deal of joy, affection and pride by every woman who wears one and this is not to be wondered at, for the wedding ring is sacramental in character. By that I mean that this ring is an outward and visible sign of two people's love for one another and as such a sign it is naturally regarded with a great deal of sentiment. Since it is blessed by the minister it is a sign also that it is a sacred object and may always bring to the couple's mind that once again God has something to say to you in your married life.

(To be concluded)

Christian Service Act for Peace

BY
PHILIP H. STEINMETZ
Rector of the Ashfield Parishes

I'm carrying in my pocket a sheet of paper on which is written the names of those who have promised to pray daily for peace. Here is a suggested prayer:

Almighty God, who wouldest that all men everywhere should banish enmity and strife, dwelling together in unity according to thy will, subdue, we humbly beseech thee, our evil passions, and so enlighten our minds that, putting away our present violence, we may bend ourselves in charity to the Christian task of making peace; through Jesus Christ, our Lord. Amen.

You may have a better one or may prefer to allow the Spirit to speak without written words as you daily turn yourself over into the hands of God for his use in the work of peacemaking. But you cannot escape the responsibility for some form of prayer if you bear the name of Christ.

There are many tasks to be done before we shall have a peace arising out of right relations between people and nations. Race relations, labor relations, personal relations, sex relations all must be marked by respect for God and his other creatures and that love which seeks not possession but the best welfare of the one who is loved.

Your part is played in the situations of strife in which you are daily living. That is where you can do something about war. Make peace with your neighbors beginning in prayer and letting it direct you in right action.

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EPISCOPAL CHURCH BRIEFS

BERKELEY DIVINITY SCHOOL held its alumni reunion yesterday, January 23, with Dean James A. Pike of New York leading a forum on the priest as teacher and the Rev. Rollin J. Fairbanks of Boston leading the afternoon session on the priest as a pastor.

SEABROOK ISLAND has been deeded to the diocese of South Carolina by Mrs. Marjorie M. Morawetz of New York and will be used as a camp and conference center. The 1200 acre tract, 23 miles from Charleston, has eight buildings on it with plans under way for further development. Young people of the diocese are now raising funds for a chapel.

THE ARTICLE by Ralph Barton Perry that appeared in the Witness for Dec. 13, Toward a Free World Community, has been put into a pamphlet by the Church Peace Union, 170 East 64th St., New York 21, N. Y. The price is $3 for 100

BISHOP BLOCK of California will preach in Honolulu, February 3rd, at the service which opens the celebration of the 90th anniversary of the Anglican Church's coming to Hawaii and the 50th year of the jurisdiction of the American Church.

CHAPEL OF THE AIR is heard over a Syracuse, N.Y. radio station each Sunday, 10:30 to 11, sponsored jointly by All Saint's, St. Paul's, Trinity and St. Mark's. Each parish takes turns in conducting the service which is designed to help the sick and shut-ins.

BISHOP WALTHOUR of Atlanta was dean of the cathedral in that city for five years prior to his consecration. During that time the communicant strength grew from 1227 to 2101, and he presented 758 for confirmation. The budget went from $50,000 to $150,000.

CHRISTIAN FOUNDATIONS for lasting peace is being distributed for study by the United Church Women, affiliated with the National Council of Churches. It contains chapters on human rights, social progress, and peace. It is obtainable from the National Council.

DEAN PAUL ROBERTS of Denver was the speaker at the first convention of Canterbury Clubs in Iowa, held at St. Luke's, Des Moines. Students from four colleges were told that "they are living in a dangerous time and that the danger either scares people to death or is the greatest incentive they can have." He deplored that "we Americans, who once upon a time weren't afraid of anything, today are scared to death—almost hysterical with fear." Stating that we are living in a revolutionary world, he said that it offers "one of life's great pioneering moments." He also cautioned against racial and religious bias that are "just too small for the new kind of world in which you must realize that three-fourths of the people are not white."

REV. PACKARD L. OKIE of Liberia gave addresses at various churches in Massachusetts in December. His wife is the former Mary Collett, whose father, the late Rev. Charles H. Collett, was at one time rector of St. Stephen's, Boston. The young clergyman is the principal of Episcopal village schools in the jungle of Cape Mount County.

EDUCATIONAL TEAM of the National Council (Williams, Snyder, Villaret) will conduct conferences at five or six centers in Eastern Carolina, March 6-30.

CHURCH SERVICE LEAGUE of Massachusetts held its annual meeting on January 16th with Charles R. Haden, new national director of layman's work, the speaker at the men's meeting and the Rev. John Aaron of Dornakal, South India, the speaker at a joint meeting of men and women. He is remaining in the diocese through this month giving a first hand account at several parishes on the notable unity movement in his country. He is the son-in-law of the late Bishop Azariah of Dornakal, the author of a Witness leaflet, "Missions Demand Unity."

ST. ANDREW'S, a new mission at Morehead City, N.C., was formerly organized recently when members met at the civic center. There is a membership of about 100, and the group is now studying designs and plans for a church. Meanwhile services are being held in the civic center, conducted by Stanley Woodland, lay reader.

BISHOP WRIGHT of East Carolina recently visited the Virginia Seminary to confer with the seven students from the diocese who are preparing for ordination there. One of them, Billy Murchison, is the president of the student body. A highlight of the visit was when the bishop took them to Washington for a steak dinner and the theatre.

THEOLOGICAL SUNDAY, January 27, will be observed by a larger number of parishes than ever before, according to a National Council report.

ST. PAUL'S, Larchmont, N.Y. went $6,000 over the top in raising its 1952 budget so the vestry voted $900 to the Church's Program in addition to its quota. Subscriptions increased 17 per cent over 1951, with the average jumping from $69 to $81. Method: no one is solicited by mail except the few who have said they do not want a personal call. All other families are visited, with enough canvassers so that each one makes only four calls. Wardens and vestrymen are the captains and take over if a canvasser on his team fails to make his calls. Under the system since 1940 the income of the parish has increased from $16,000 to $48,000.

CANVASS PLEDGES in Southwestern Virginia amounted to $65,570, thus making it possible for the executive board of the diocese to make appropiations for this year exactly as planned at the annual convention of the diocese. Largest item, $22,551, to the National Council.

BISHOP HOBSON of Southern Ohio, whose appeal before the national production authority was previously reported in the Witness, came out a winner. Approval was given for permission to build a $300,000 church at Ohio University at Athens. It also allocated 17 tons of steel for use in the construction during the first quarter of this year.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Interpreter's Bible, edited by George A. Buttrick and others. Volume VII. Abingdon-Cokesbury, $8.50.

The Interpreter's Bible is not being done in a corner; everyone has heard of it; theological students and clergy are rapidly buying it. All we need say is that the seventh volume (the first to appear) contains general articles on the New Testament as well as exegesis (the results of textual, literary and historical criticism) and exposition (theological and homiletical interpretation) of the gospels of Matthew and Mark. The quality of the general articles is almost guaranteed by their authors' names, and the prospective buyer (and, let us hope,-reader) who sees that Matthew is interpreted by Sherman Johnson and George Buttrick, and Mark by F. C. Grant and Halford Luccock, will hardly hesitate. Naturally there are occasional errors of fact or of interpretation (Octavian is sometimes called Octavius), and youthful readers may feel that too much Victorian poetry is quoted. At times the writers on ancient subjects tend to say, "the ancients thought," and the writers of "exposition" say "Christians think", forgetting the diversities of opinion throughout human history. All in all, however, this seventh volume is a proof of the vitality of the New Testament exegesis in America, and it should provide material for innumerable sermons. —R. M. Grant

The True Likeness. By R.W. Hynek. Sheed and Ward, $3.25.

Dr. Hynek, a surgeon, attempts to show that the shroud of Turin is the actual shroud in which the body of Jesus was wrapped by Joseph and Nicodemus. He has adduced many arguments to this effect, paying particular attention to the medical aspects of the Passion and to the way in which the mysterious imprints on the shroud reflect in detail the incidents described in the Gospels. Various photographs of the shroud are appended. Though far from conclusive, the book appears sober and well informed. —C. C.. Richardson.

The Lore of the Old Testament. By Joseph Gaer. Little, Brown. $4.50.

This is a collection of the extra-canonical folk-lore relating to figures in the Old Testament. Much of the material is Jewish; some of it is Mohammedan; all of it is interesting. One has little difficulty in realizing what these figures meant to the Jews —great religious heroes, of whom the greatest was of course Moses. Dr. Gaer has translated and retold these tales in very beautiful English. He is aware of the limitations of folk-lore, as well as its wide-ranging appeal and moral significance. The book is a delight to read, and will interest all who care for the Bible.

A Handbook on the Papacy. By William Shaw Kerr. Philosophical Library, $4.75.

The Bishop of Down and Dromore has written a thorough discussion of almost all aspects of the "Roman question"in fifty-six chapters beginning with the main underlying principles of the papal claims and coming down to the encyclical Lux Veritas of 1931. The point of view is not cantankerous or polemical but that of a scholar. He writes from a central Anglican position: "The attitude of the Anglican Church is in full harmony with the Oriental Church regarding papal claims. We recognize the great position of the Bishop of Rome as prelate of the first see in Christendom. We acknowledge he is entitled to a primacy of honor among other bishops. We also deplore 'all that has crept into the Roman Church contrary and alien to the teaching and practice of the primitive Church.' "

Anglicans are not very good controversialists. They are more interested in the life and work of the Church, its worship, its parochial and educational activities, than they are in debating theological questions. We may thank God that this is so; but, at the same time, it is every Anglican's duty to be informed about the main issues in such a matter as the present one, and not let the case be lost by default!

The Doctrine of the Atonement. By Leonard Hodgson. Scribner, $2.50.

Canon Hodgson, who is Regius Professor of Theology in the University of Oxford and was formerly Professor of Christian Apologetics at the General Theological Seminary in New York, publishes in this book his Hale Lectures at Seabury-Western Seminary. As always with Canon Hodgson, the lectures are marked by clarity of expression, precision of thought, and a remarkable grasp of the profound depths of the Christian faith. His "theory" of the Atonement is that in Christ, God absorbs into himself, and by that absorbing transforms into new possibilities of good the evil that men do; in this sense he "sets right" a world that has gone astray and restores to its proper ordering a universe whose purpose is to serve as the adequate instrument for the accomplishment of divine will. The book is in the sequence of Hodgson's earlier Doctrine of the Trinity, building largely upon the insistence that revelation is in event and act, in history, as these are apprehended (by the faith of men) as God's redemptive working. Of course every parish priest will want to read this book; it will be inspiration and it will also be assistance for many sermons.

—W. Norman Pittenger

Rufus Jones Speaks To Our Time. Edited by Harry Emerson Fosdick. Macmillan, $4.00.

Rufus Jones was one of the most influential religious minds of the past generation. As Dr. Fosdick points out, he was not only the leading historian of mysticism but a great teacher of philosophy, a reformer within the Society of Friends, and an outstanding leader in the extension of Quaker Service through a war-torn world. More than all that, he was an interpreter of vital religion to multitudes in many countries and to all the churches. This 300 page anthology contains not just paragraphs here and there, but long passages so that the reader can really get inside Dr. Jones' thought.

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NEWS OF OTHER CHURCHES

PROTESTANTS GRATIFIED OVER CLARK WITHDRAWAL

Protestant leaders expressed gratification at the withdrawal by President Truman of the nomination of Gen. Mark W. Clark as ambassador to the Vatican, but said they will oppose the sending of any other envoy.

"We have never made any fight whatsoever against Gen. Clark," said Joseph Dawson, executive secretary of the Baptist joint committee on public affairs. "It has never been a personal matter, but one of principle."

A spokesman for Protestants and Other Americans United for Separation of Church and State said: "We will continue to oppose the sending of an ambassador, minister, or any type of personal envoy to the Vatican because it would be a violation of the principle of separaton of Church and state."

Robert P. Van Deusen, Washington secretary of the national Lutheran council said: "The President's action forestalls what might have been an unpleasant situation between the Catholic and Protestant faiths. I think that all of us who out of conviction had to oppose the Vatican nomination felt that it was too bad that an issue like this should arise at a time when the faiths have learned to work together so well. The spontaneity with which Protestant forces joined hands on this issue should now be transferred to broader fields."

WESTERN NEW YORK CLERGY HIT MILITARY TRAINING

Protestant clergy, representing fifteen denominations in Western New York, have issued a strong statement against universal military training. They list eight reasons: problems are not solved by military action; it is conscription which our forefathers left Europe to avoid; selective service provides manpower; it would become permanent; military control over trainees for eight years is denounced; four billion cost the first year is prohibitive; military training does not calm the fears of other nations; freedom's future is not wisely entrusted to the military mind. Episcopalians were among the eighty-four to sign the statement.

METHODIST BISHOPS APPROVE YOUNGER DELEGATES

Reduction from 25 to 21 years of the age requirement for lay delegates to major legislative conferences of the Methodist Church was voted by the Methodist Council of Bishops at its semi-annual meeting. A council spokesman said the action results from efforts to give younger people a more active role in the Church.

FREE EXPRESSION SEEN THREATENED

Concern over threats to freedom of expression in the U. S. has been voiced by the American Friends Service Committee. The statement suggests the need for "creative diversity" as opposed to "coerced conformity" and was issued by 200 prominent Quakers who represent 22 Friends' Yearly Meetings.

"Many Americans, their fears heightened by possible Soviet aggression, seem to have lost their faith in that individual freedom of conscience and expression which sustains a free society. There have been many demands for conformity, reflected in academic circles by demands that teachers sign loyalty oaths, that dissenting speaker be denied platforms, that critical books be banned. These seem to us to be evidence of a spiritual 'failure of nerve.'

"We believe it basically important for all people to support educational efforts which respect the right of the teacher to seek truth as he finds it, and of the student to study differing views in arriving at his own judgements."

JOHN R. MOTT HONORED

John R. Mott, 86-year-old Nobel peace prize winner and one of the world's outstanding Christian leaders, was honored at the quadrennial conference of the Student Volunteer Movement, meeting at Lawrence, Kansas. He was presented with a scroll expressing the movement's gratitude for his 65 years of service.

SERVICE FOR COs IS DELAYED

The program of alternative service for religious objectors to the draft has been delayed. When the presidential directive is set up, certainly not before March and perhaps later, about 5,000 young men will be called for 26 months of work under the program. In its present form objectors will be allowed to work in mental hospitals and public institutions and for religious and charitable organizations. It is not contemplated that civilian public service camps will be established as they were in the last war.

WASHINGTON FEDERATION BARS SEGREGATION

The Washington Federation of Churches has completely eliminated racial segregation in its program. This year no program of the organization, which embraces more than 400 Protestant churches, will be sponsored which is not on an integrated basis. The step, in a city which is almost completely segregated, is the fruition of fifteen years of quiet work on the part of Church leaders. In keeping with the program the federation has dropped observance of race relation Sunday, a spokesman declaring that "Our aim is to make every Sunday a good race relations Sunday and to make good race relations a full-time part of our program."

COUNSELING SERVICE AT SEMINARY

A pastoral counseling service is now available without charge at the school of theology of Boston University. A staff of four faculty members trained in guidance techniques will aid in solving personal problems brought to them on private request or referred by pastors, social workers and health agencies.

NEW NON-PUBLIC SCHOOLS SET RECORD

Construction of non-public schools in the U.S. set a new record last year, according to government reports. Projects costing $329,000,000 were started by private schools and colleges, compared with $294,000,000 in 1950, the previous record.

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CHURCHES OVERSEAS

NIEMOELLER'S TRIP STIRS GERMANS

Martin Niemoeller's trip to Moscow at the invitation of Patriarch Alexei has stirred widespread repercussions in government, Church and newspaper circles in Germany. Prof. Helmut Thielicke, chairman of the West German pastors conference, not only condemned the trip but jumped on the publications of the Evangelical Church for their failure to comment on it. Konrad Adenauer, West German chancellor, "deeply deplored that a German of Pastor Niemoeller's position has betrayed his own government in this matter and at this time." However other officials of the Boon government took the position that "nothing should be left undone which might clarify the situation of prisoners of war in the Soviet Union" and expressed the hope that Soviet officials would show a high regard for Pastor Niemoeller's wishes.

The visit however was defended by Bishop Dibelius of Berlin, head of the Evangelical Church who said that "there must be freedom for political activities of Church officials, the only limitation being that they observe the greatest possible reserve in the matter of political statements. Pastor Niemoeller's visit to Patriarch Alexei does not exceed this limit, even if at first glance the impression of the public might be different."

Niemoeller himself said, on returning to Berlin, that he was satisfied with his trip and reported that he had a long talk with the Patriarch regarding the ecumenical movement. On the subject of war prisoners in Russia, he said that the Russians "complained about the behavior of the Germans during the war" but that in a subsequent talk with a representative of the foreign office he found "a much more understanding atmosphere." He said further that there is undoubtedly a genuine desire for peaceful understanding and future friendship between Germany and Russia.

It was also announced that the German pastor will visit the U. S. for a speaking tour, Feb. 19-March 27, under the auspices of the World Council of Churches.

PAKISTAN DELEGATE REFUSED ENTRY

Hyat Feroze, Pakistan delegate to the annual meeting of the foreign missions division of the National Council of Churches, meeting in Toronto, was barred from entering Canada by immigration authorities. He was scheduled to give an address on visual aids and mass communication. Mr. Feroze is a graduate of Ohio State University. No reason was given for refusing him entry to Canada.

MICHAEL SCOTT BARRED FROM AFRICA

The Rev. Michael Scott of the Church of England, spokesman before the UN for African tribes, has been declared an "undesirable immigrant" by the Union of South Africa and barred from its territory. The clergyman, long a champion of the peoples of Africa, is at present in Paris where he is fighting the racial discriminatory laws in South Africa before the trusteeship committee of the UN.

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PEOPLE

CLERGY CHANGES

JAMES V. KNAPP, formerly rector of St. Luke's, San Antonio, Texas, is now ass't in the diocesan center of the diocese of West Texas.

RONALD A WYCKOFF, former Methodist minister in Sherburne, N. Y., is now in charge of St. George's, Chadwicks, N. Y. and is now preparing for Episcopal ordination.

W. A. BLONDON JR., formerly ass't at St. Paul's Cathedral, Los Angeles, is now rector of St. Paul's, Palm Springs, Cal.

CHARLES G. HOWSE, former Baptist minister of Jamaica Plain, Mass., is now on the staff of Emmanuel, Boston.

DEATHS:

SIDNEY L. VAIL, 67, rector of the Annunciation, New Orleans, died Dec. 27 following a brief illness.

ANNA B. DOD McCOY, 79, died Dec. 25 at Rochester, N. Y., with Bishop Stark officiating at the funeral. She was the wife of the Rev. William S. McCoy, formerly rector of St. George's.

ARTHUR C. DODGE, 63, curate at St. James, Los Angeles, Cal., died Jan. 11 after returning to his office following an early service.

ORDINATIONS:

FRANCIS BRYANT was ordained priest Dec. 22 by Bishop Hubbard at St. John's, Bay City, Mich., where he is vicar.

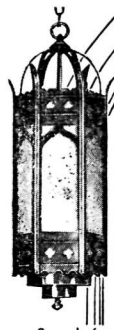
WILLIAM S. LOGAN was ordained priest Dec. 30 by Bishop Hubbard at Christ Church, Detroit, where he is curate.

HORACE L. VARIAN JR. was ordained deacon Dec. 15 by Bishop Mallett of Northern Indiana at Seabury-Western.

WILLIAM K. TIBBETT was ordained priest Dec. 16 by Bishop Lichtenberger at the Ascension, St. Louis, where he is ass't.

ROPER SHAMHART was ordained priest Dec. 21 by Bishop Henry at St. Thomas, Christiansberg, Va., where he is now rector.

JONES B. SHANNON and WILLIAM C. NORVELL, students at Virginia Seminary, were ordained deacons there on Dec. 14 by Bishop Emrich of Mich.



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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.

BENJAMIN M. WASHBURN
The Bishop of Newark

Let me express my gratitude to you for the article by Wilbur Katz in your issue of January 10th. He said what I have been trying to tell my postulants again and again, only I have never said it half so well!

BURDETTE LANDSDOWNE
Clergyman of Merideth, N.H.

In my prayers I offer one of thanksgiving for the work being done in Pittsburgh under the direction and leadership of Bishop Pardue. The story by Joseph Wittkofski (Jan. 10), rector of St. Mary's in Charleroi, telling of the organization of the Society for the Promotion of the Industrial Missions is the most encouraging bit of news I have seen for many a month. At long last it seems that our Church is tackling the problem of winning to Christ and his gospel "the industrial worker—the basic unit on which the whole vast structure of human life depends", as pointed out by the World Council of Churches.

WILLIS E. LEONARD
Layman of New Haven, Conn.

It has always been my opinion that, regardless of their political or economic beliefs, all human beings are children of God. They are not destined for damnation because they believe either in socialism, capitalism or communism. We have been told by some supposedly well-informed persons that all communists are atheists and that religion is barred from all "iron curtain" countries. I was therefore surprised to read in a New York daily that the Russian New Year was celebrated in the churches throughout that country and that some were filled to overflowing. In Moscow, Martin Niemoller, the noted German cleric, preached to a congregation of two thousand. Perhaps we have not been given the full facts about those countries which we are supposed to hate, and if we had been possibly we might have a friendlier felling toward them.

T. A. SIMPSON
Rector of All Saints, Minot, N. D.

Your periodical has stood for something higher than the abuse of the English language. If the misuse of the adjective "Reverend" in the last two articles on Mr. Entwhistle are part of the writer's sarcasm it should be specified. If Rev. Tickic, Rev. Swade, Rev. Joss, Rev. Berhorn, Rev. Zibst, Rev. Tookey and Rev. Twirpple were the offenders we would not be surprised.

MARY GOODRICH
Churchwoman of Portland, Me.

Thank you very much for publishing "Meditation at Christmastide by Modern Man" by Thomas Barrett (Dec. 27). After reading it several times I shared it with friends just after playing a recording of Samuel Barber's musical version of "Dover Beach" and we found it equally impressive and more hopeful. We look forward to more contemporary poetry in the Witness, especially by Mr. Barrett.

HAROLD H. KELLEY
Clergyman of Berkeley, Cal.

Orchids to the writer of the Dec. 20th "Kneeling to an Infant" editorial for holding a true course in nautical tradition and usage and spelling, "under weigh". It roots in "weigh anchor", raising it, for the ship to start. Mere "way" lacks both sense and flavor.

Contrarily, would it not be better to cite Joseph as the first "artisan", instead of laborer, to be a saint? Joseph was a journeyman carpenter, who, tradition suggests, won fame for the correctly curved and smooth ox yokes on which he specialized. A "laborer", unskilled, serves the carpenter on a job, and modern union rules do not permit his use of carpenter tools.

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The WITNESS

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January 31, 1952

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SERVICE MEN AND THEIR GIRLS

Leaving Grace Cathedral, San Francisco, After Early Service

Another Prayer Book Anniversary by Shepherd

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★

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FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

VOL. XL, No. 4

The WITNESS

FOR CHRIST AND HIS CHURCH

JANUARY 31, 1952

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STORY OF THE WEEK

Million Young People Sought For Christian Service

Various Social Service Projects Launched By Youth in Many Communities

★ Enrollment of a million young people to promote Christian faith and action is being sought during youth week, January 27th to February 3. The drive is being directed by the United Christian Youth Movement, an affiliate of the National Council of Churches, under the title of "A Call to United Christian Youth Action."

In addition to volunteering for service in their own communities, each of the young people enrolled will be asked to donate one dollar for state, national and international Christian youth work.

The week will be climaxed on February 3rd with worship services at which the volunteers enrolled will pledge participation in at least one of three phases of activity during the year. These activities include: An evangelistic mission of a week, date to be set by the volunteers, to reach non-church members among the community's youth.

A week-end work-camp project to be determined by the group involved after a survey of the community's most urgent social welfare needs.

A study of world responsibilities ending in a one-day rally dramatizing the drawing up of a charter of Christian world order.

Youth week committees in many communities have begun surveying the field for work-camp projects. They have tentatively planned such activities as repainting and refurnishing church buildings, turning a littered lot into a playground, creating a park for Negroes in towns that afford no such recreational facilities, planting a garden for an old people's home and cleaning up alleys.

Don Shriver, 23-year-old national chairman of the organization, said that the idea back of the $1 donation from the volunteers is that "our money goes where we can't go." The funds for and by Christian youth, ministry to youth in the armed services, the fostering of national programs overseas of Christian youth work, and the interchange of ideas at world youth conferences.

At the worship services this Sunday those answering the call to action will read the following "Covenant with God" written by young people: "Believing that God's power is my strength, because of my faith in Jesus Christ, I join with other youth in a united effort to demonstrate the significance and power of the Christian fellowship. For us there is no alternative but to serve God in every moment of our lives; to treat all men as brothers; to work toward the day when suffering and strife will be replaced with cooperation and love, and when peace shall abide in place of war. We are not alone in this task. The strength of Christ is ours. Divine resources flow through us, and human fellowship sustains us as we give ourselves to the Church of Christ and its mission in the world."

WASHINGTON CATHEDRAL ADDS TO LIBRARY

★ Construction has been started on a new wing for the Washington Cathedral library. It was made possible by a bequest by Mary Jesup Sitgreaves in memory of her parents. The main floor will contain the 2,400 volumes of the Sitgreaves' library. It will also provide an office for the librarian, Canon George J. Cleaveland, so designed that in the future it can be extended to make another reading room. The new wing will provide needed space for 30,000 books.

RADIO FORUMS STRESS UNDERSTANDING

★ The need for eliminating misunderstanding among religious groups is emphasized in weekly broadcasts over a station at Fresno, Calif. Dean James M. Malloch of St. James Cathedral represents Protestantism on a three-man team that includes a rabbi and a Roman Catholic pastor.

BISHOP CONKLING MEETS WITH CANDIDATES

★ Bishop Conkling of Chicago met for a weekend conference with the fifty-five postulants and candidates for orders. The diocese now has sixty-eight men testing their vocation for the ministry, twenty-nine of whom are already in seminaries.

EPISCOPAL CHURCH NEWS

PROPOSE NEW PLAN OF PROMOTION

★ Robert D. Jordan, director of the department of promotion, has announced preliminary plans for the promotion of the Church's program in the next triennium.

"For the 1952-55 triennium," said Mr. Jordan, "we plan a very radical departure from the methods used in the past. Previously, the promotion department has organized a separate campaign for each year of the triennium, whereas the new plan will provide for a comprehensive three year program. Each year will have a special emphasis, but everything in the annual program will be part of a master plan."

Mr. Jordan will invite all bishops and diocesan promotion chairmen to meet with him by provinces in the late fall after General Convention has approved the Church's program.

"All good Church promotion," said Mr. Jordan, "should be a cooperative enterprise between the dioceses and the National Council." The primary purpose of the fall meetings will be the working out of the total plan and the acceptance by both the bishops and the National Council of their respective responsibilities.

BISHOP ORDAINS HIS FRIEND

★ When Bishop Stoney ordained Charles L. Henry at the cathedral in Albuquerque last month it forged another link in a chain of circumstances which have connected two men. It began in 1922 when the bishop married Leonard Henry to Margaret Nonnemacher at Grace Church, Anniston, Ala., where he was then rector. In 1924 he baptised their son, Charles, whom he presented for confirmation twelve years later. In 1945 Bishop Stoney's brother, the Rev. William S. Stoney, who succeeded the bishop as rector of the Anniston parish, officiated at the wedding of the young man. He attended the University of Alabama for a year before serving for three years in world war two. He later got his degree from the University of the South, and in 1949 entered the seminary at Sewanee. Last June he came to New Mexico to begin work under Bishop Stoney, first as lay pastor at Belen and now as minister-in-charge.

URGE REPEAL OF McCARRAN ACT

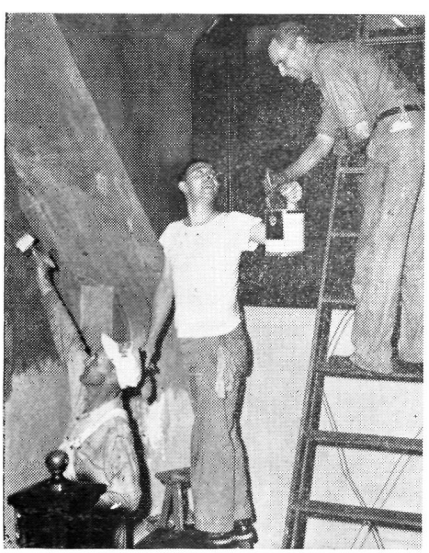
★ A committee working for the repeal of the McCarran Act has sent an open letter to President Truman which states that the act is "harmful to our security and damaging to the individual rights of our people" and that "we will destroy all that we seek to preserve if we sacrifice the liberties of our citizens in a misguided attempt to achieve national security." The letter states further that the act "instead of adding to the nation's internal security has added to the already prevalent hysteria and insecurity."

Clergymen to sign the letter were Bishop Dagwell of Oregon, Bishop Parsons, retired of California, Methodist Bishop James C. Baker, Edwin T. Dahlberg, former president of the northern Baptist convention, the Rev. John Paul Jones of Brooklyn, Methodist Bishop Gerald Kennedy, Albert W. Palmer, former moderator of the Congregational-Christian Church, the Rev. Edwin Poteat of Raleigh, Bishop W. J. Walls of the A. M. E. Zion Church.

Among educators to sign are Ralph Barton Perry of Harvard, Dean J. B. Thompson of the University of Chicago, Prof. Oswald Veblen of the institute of advanced studies at Princeton, President C. J. Turck of Macalester College, Alexander Meiklejohn, former president of Wisconsin University, Frank Aydelotte, former president of Swarthmore.

NOTABLE ACHIEVEMENTS IN INDUSTRIAL AREA

★ St. Mary's Church, Charleroi, Pa., whose rector, the Rev. Joseph Wittofski, announced the formation of the Society for the Promotion of Industrial Missions in our issue of January 10, does a notable work at the center of the highly industrialized Monongahela Valley community. The parish during the last five years has more than doubled and now has more than 400 communicants. Bishop Pardue asked each parish in the diocese of Pittsburgh to present a class each year that equals at least ten percent of its communicant strength. Over a five year period St. Mary's has presented an average of about fourteen percent each year. During this period a hundred Roman Catholics have been received at St. Mary's.



THE REV. CLARK BLOOMFIELD, rector of Good Shepherd, Lexington, Ky., hands more paint to Earl Endicott while R. S. Bennett paints industriously. The men did their own paint job in the parish hall

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Music for the Opening Service Of General Convention

by
Gardiner H. Shattuck
Assistant at Trinity, Boston

★ One of the high points of the General Convention almost always is the great opening service with a sermon by the Presiding Bishop designed to launch the Convention on a high spiritual plane. The opening service of the 57th General Convention will be held in the Boston Garden on Monday, September 8th, at 10:30 a.m. Of immeasurable importance, therefore, is the music at this service.

Bishop Nash and the diocesan committee on arrangements asked the two "elder statesmen" among the organists of the diocese, Mr. Francis Snow, organist of Trinity Church, and Mr. Everett Titcomb, organist of the Church of St. John the Evangelist, to take charge of the music for this service.

The plan is to have a choir of men and boys comprised of the choirs of the Boston churches supplemented by a few suburban men and boys choirs, which will sing the anthems during the service. Because of the tremendous size of the Boston Garden, volume is important also. Therefore, the men and boys choir will be supported by a choir in which all those in the diocese who love to sing will be invited to participate. This large choir will assist in leading the singing of the hymns and the canticles. The general chairman has already written a letter to the clergy in all the parishes and missions of the diocese asking them to invite members of their choirs to sing in this great general convention choir. Each of them has been asked to have his organist notify Mr. Snow as soon as possible of the number of men and women who he believes can be counted upon to help on this occasion.

The rectors and organists throughout the diocese will be notified in a few weeks of the tunes of the hymns and the chants for the canticles that will be used at the service so that the whole diocese should be familiar with them by the time of the opening service. Indeed, we hope that all Episcopalians in the diocese, irrespective of whether they sing in the choir or worship in the congregation, will be familiar with the hymns and chants so that when on September 8th, 1952, the Episcopalians assembled at General Convention make a joyful noise unto the Lord, they will veritably lift the roof of the Boston Garden heavenward.

WASHINGTON PLANS FOR SOLDIERS

★ The committee on the ministry to the armed forces in the diocese of Washington held the first of a series of dances, socials and Sunday evening suppers on January 5-6 at the Epiphany. Canon Charles Martin, chairman, said: "The Church in Washington is seeking to minister to those in the armed forces who are stationed in this area. This program will be developed as need and experience directs."

Throughout the week the committee maintains an information center and canteen at the Epiphany which provides information on trains and buses, amusements, sightseeing, lodging, parcel wrapping, checking of gear, wash room and shaving equipment, mending, writing materials and a lounge.

YOUTH COMMISSION TO MEET

★ The national youth commission, made up of three young people and an adviser from each province, open a meeting tomorrow at Seabury House which will last through February 7th. Bishop Watson of Utah and the Rev. Knud A. Larsen will represent the National Council's division of youth, and there will also be present representatives of the division of college work, Girl's Friendly Society, Order of Sir Galahad, junior Brotherhood of St. Andrew and the Daughters of the King.

CHESTER PARISH CELEBRATES

★ St. Paul's, Chester, Pa., celebrated the 250th anniversary of its founding with a week of festivities beginning January 20th, when Bishop Hart confirmed. Governor Fine of Pennsylvania was the speaker at the dinner on the 24th and Bishop Stark of Rochester, N. Y., was the preacher on the 27th. Later in the year the congregation will join with those of St. Martin's, Marcus Hook, and St. John's, Concord, for a joint celebration as all were founded in 1702.

BISHOP LAWRENCE HAS ATTACK

★ Bishop W. Appleton Lawrence of Western Massachusetts has been confined to a hospital in Springfield following a slight heart attack on December 30th. He is expected to be there but a few days.



JOHN R. SHEPLEY, member of Christ Church Cathedral, St. Louis, is now treasurer of the diocese of Missouri

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EDITORIALS

Follow the Spirit

IT seems to be generally agreed by Christian theologians that the doctrine of the Holy Spirit has been less carefully and profoundly developed in the Church than any of the other basic dogmas of the Christian faith. And because of this fact, we are suffering today in the pathetic struggles of a divided Christendom to set forth clearly and convincingly the will of God for a tortured, sinful world. There are, however, certain basic aspects of the truth of the Holy Spirit which are clear enough and are recognized and accepted by all schools of Christian thought and it is well for us to stress them and interpret them and apply them to the manifold problems which beset us in a fear-ridden and disillusioned world.

The Holy Spirit is Almighty God continuously present in this world as the dynamic power in all human relationships. He is that "Light that lighteth every man coming into the world",—not every Christian man alone, but "every man", even the man who denies that there is such a being as Almighty God. The Holy Spirit is God dominating the whole historical process, sometimes tragically, as when man refuses to accept his will and chooses to let the divine power work fruitfully through human agencies.

In the present era of world history we are witnessing the tragic aspect of the Holy Spirit's presence and power. Mankind, as a whole, is stubbornly refusing to accept his will and to walk in his way. Hatred, reliance on physical force, inflicting indiscriminate slaughter and devastation on those whose ways of thought and action differ from ours; these are the characteristics of today's world. We are paying a fearful price for denying the will of God which is for charity and patience and, consequently for peace which is the legitimate child of charity and patience.

For us Christians, members, as we are, of the intimate family of the Incarnate God, the Holy Spirit is in our midst as the supreme source of enlightenment, to show us clearly the way God would have us walk and of spiritual strength to give us courage to walk in that path and to show others that way, at whatever cost. For us who are American Christians, our patriotic as well as religious duty should be plain enough. We must call to account our present political leaders who are leading our country and its associates into the fearful morass of total war by piling up armaments and already bringing death and destruction upon those whose way of life and thought is different from ours. This is not the way to bring liberty to peoples nor to defend the dignity of the human spirit. It is the way to degeneration and defeat. Our Lord said of the Holy Spirit: "He shall take of mine and shall show it unto you." We are not following in America today any path that the Holy Spirit shows us, for it is inconceivable that our blessed Lord could walk in or bless his children for walking in a way of hatred, fear and deadly violence.

Will Christian people, before it is too late, lift up their voices in condemnation of our present foreign policy? We are all of us miserable sinners, but we are also children of the family of the Prince of Peace and solemnly sworn to walk in his way and to lead others, even our statesmen and economists and military leaders into that path. Neither "neo-orthodoxy" nor any other orthodoxy—which means simply straight thinking—can deter the disciples of Christ from letting the Holy Spirit speak and work mightily in them by calling our present rulers back to the Christian path of charity and patience and recognition of our national sins and blunders. Only by doing so can we escape the dreadful "sin against the Holy Ghost" of which our Lord Jesus uttered such solemn warning.

There are a few prophetic voices calling for national repentance but they are all too few, and their tongues will soon be silenced unless people rally to their support.

★

"Quotes"

DURING the past hundred years, mainly through the influence of great prophets of social righteousness, such as F. D. Maurice and William Temple, we have gradually learnt the relevance of the Christian faith in the whole of human life. We have come to see that good conditions in industry is plainly the will of God, and therefore the concern of the Church. But the peace of the world is as plainly the will of God, and thus equally the concern of the Church. It is therefore trully astonishing that anyone who professes the Christian faith should be indifferent.

—T. T. ANDERSON
Chairman of Internation House
Newcastle-on-Tyne, England

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The Living Liturgy

BY

MASSEY H. SHEPHERD JR.

ANOTHER ANNIVERSARY IN 1952

THREE years ago the entire Anglican Communion joined in celebration of the 400th anniversary of the First Prayer Book of 1549. This year marks another quadricentennial in Prayer Book history—that of the Second Prayer Book of 1552. It is not likely, however, that this anniversary will receive much attention, certainly not much enthusiasm. For we Anglicans have developed a curious embarrassment about the Second Prayer Book. Its unambiguously Protestant character annoys us. Somehow it strayed too far to the left of the via media and caught us off balance. Every revision of the Prayer Book since 1552 has tried to modify or correct it.

Facts are stubborn things, however. Our Anglican Prayer Books today are much more similar to the Second Book than to the First, except for the rite of Holy Communion. And even in this case many important branches of Anglicanism still use a Eucharistic rite more nearly patterned on the 1552 model, namely, the Church in England, Ireland, Canada, Australia and New Zealand. The 1552 tradition has been highly resistant to change.

The story of the 1552 Book is wrapped in much obscurity. It is doubtful if it ever received the approval of the Convocation of the clergy. Even after it was passed by Parliament the book was tampered with by the King's Council, who inserted in it the famous Black Rubric just a few days before it was to come into use. This was done despite Cranmer's protest. The rubric declared that the requirement of kneeling for receiving holy communion was not meant to imply "that any adoration is done, or ought to be done, either unto the Sacramental bread or wine, there bodily received, or unto any real and essential presence there being of Christ's natural flesh and blood."

The Book was ordered to be used beginning on All Saints' Day. But it had a short life. With the death of the King the following July its doom was sealed. It lasted in some places until Queen Mary definitely repealed it on December 20, 1553. It is possible that, in some places, this Prayer Book was never used. Had Elizabeth not revived the use of the Book, with certain important changes, it probably would have remained a curiosity of liturgical history. But because the substance of the Book became part of the Elizabethan Settlement we cannot justly ignore the tremendous influence which the 1552 Book has exercised upon our Anglican ways of thought and of worship. What, then, are some of the contributions of the Second Prayer Book that have lasted through the years?

1. The opening penitential section of the Daily Offices first appeared in the 1552 Book. The General Confession of Morning and Evening Prayer is surely one of the great prayers of our heritage. The canticle Jubilate is also an addition of the Book. Liturgically speaking it is probably out of place as an alternative for the Benedictus; but it has been a very popular piece, to say the least.

2. In the Communion rite the 1552 Book introduced the Commandments with the Kyrie and shifted the Gloria in excelsis to a post-communion position. Many have been the objections to this arrangement, but is still with us. Whether the experts like it or not, many people have found it satisfying over the years, and will probably resist any change in this order. More significant was the shift in the 1552 Book of the Prayer for the Church, from a place within the Consecration Prayer to a position nearer the Offertory. This is a more primitive and a more logical place for our intercessions, associating as it does most intimately our offerings and our prayers for those in need. Likewise our American Prayer Book has kept the 1552 position for the penitential devotions, between the Prayer for the Church and the Consecration Prayer. In the 1549 Book and in the Scottish Book (from which through Bishop Seabury we derive our Consecration Prayer) these devotions come just before communion.

3. Our rite of Baptism is much closer to the 1552 than to the 1549 form. Especially noteworthy is the Blessing of the Font, which occurs in every service. In 1549 the Blessing of the Font was a separate service, to be used once a month when the water was changed.

4. The familiar prayer of the Bishop at the laying on of hands in Confirmation, "Defend, O Lord, this child with thy heavenly grace," was first introduced in the 1552 Book as a substitute for the signing of the confirmand on the forehead.

These are a few of the conspicuous additions of the Second Prayer Book. Some of its conspicuous omissions we have corrected through the years of successive revision—the offering of the bread and wine, prayers for the departed, and the unction of the sick. Whatever its defects, the Second Prayer Book remains a living force in our tradition of worship; and for its positive contributions we should be thankful.

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Religion and the Mind

by

CLINTON J. KEW

SPIRITUAL HEALING

"I AM very interested in spiritual healing and I should like to have a few suggestions which I might use the next time I attend a healing service."

On page four of the service of divine healing at the Church of the Heavenly Rest and the Chapel of the Beloved Disciple, New York, where two healing services are held each week, there are six directives as follows:

One, relax physically. Think on God alone. Give yourself completely to him. You must trust him fully. He made you. He will care for you, if you will let him.

Two, cleanse yourself of all hate, fear, and resentment. God's healing power cannot work if you are not living according to his laws. You are privileged to abide in his love and way of life completely. The Holy Communion is available to help you in this important step.

Three, picture yourself as you want to be. Fix in your mind your illness as cured. See your problem solved. If you are praying for another, picture him in the same constructive way.

Four, ask God to send his healing power into your life. This can be done by prayers, the Holy Communion, and the laying-on of hands. It was always a favorite practice of our Lord to make physical contact, usually by the laying-on of hands. And anointing with holy oil was and is a Biblical practice.

Five, thank God immediately that his healing power is now taking place in you. There must be no doubt in your mind. Don't check to see if you are better right away. That is an act of doubt. Know in your heart that God's healthful powers have been released in you, and they will be. Don't be discouraged if your cure is not immediate. Sometimes it will take a long while.

Six, remember: healing, like salvation itself, means "wholeness" of personality. One of the marks of healing is the changed attitude towards what you have to live with, whether you have resolved your current handicap or not.

These directives are written to help the worshipper bring his whole being into harmony with God. Every element of the whole personality—body, mind and spirit—must obey its own laws. Through the music, the psalms of praise, the prayers and the sermons, the whole personality is reached.

One of our greatest problems is that too many people think of spiritual healing as a kind of magic. Cures do not always come immediately because they are often the result of many spiritual requirements regularly fulfilled.

The important element of spiritual healing is to receive Christ. We may have to live with the same handicaps but our faith helps us to accept them. Last summer a well-known writer was ill with cancer at Memorial Hospital in New York. He was spiritually healed because all his resentments and fears disappeared. "I have doubled my output," he wrote one day, "which has far exceeded any other period of my life."

Then, too, these services in their preventive measure, practice spiritual hygiene. Many people come, not because they are ill, but because they want to become more effective Christians.

Our Lord regarded faith as the effective factor in the healing of both mental and physical diseases. Faith was the instrument which drove out the disease. Even though Jesus was regarded as a healer who possessed divine power, he told those who had been healed that it was their faith which had made them whole again.

In order to accomplish the task of getting well, Jesus said it was necessary to have first of all faith, an inward attitude, a real desire, and a conviction that a cure would be brought about. These directives attempt to create this humble active spirit within the worshipper. If there is no faith, there will be no cure. While in Nazareth, where the people refused to believe, Jesus was unable to do any "mighty work."

Faith is the important element in spiritual healing. To the poor woman who touched the hem of his garment in the hope that she would receive a cure he said, "Daughter, your faith hath healed you." To the blind man he said, "What do you want me to do? Go, your faith hath made you whole."

The more we sincerely accept and apply these principles, the more we know that Jesus is not some ghostly figure of the past, but one who still transcends the psychological discoveries of modern man and whose spirit is ever new in its creative and transforming power.

MEANING OF THE REAL PRESENCE
By
G. A. STUDDERT-KENNEDY
$4 for 100 copies
Cash with order please
THE WITNESS **Tunkhannock, Pa.**

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We Want to Be Married In the Church

by

ROBERT S. TRENBATH
Rector of Trinity Church, Washington

Part III — The Blessing

WHEN the ring has been placed on the woman's hand in one sense the couple are married, and it is fitting that one of the first acts of their married life should be a prayer to God. It is also fitting that this should be the Lord's Prayer, the great prayer of the Christian Church. One could take much time in analyzing the meaning of this prayer, but I shall only say here that if you as a couple can always pray, "May thy will be done in and through our marriage," realizing that God may work his will through you as a couple, it will be tremendously helpful as the years go by.

Then follow three other prayers, the first and third of which ask God's blessing on your marriage, emphasizing again the vows you have taken that you may love, honor and cherish each other and hence you may live together in faithfulness and patience and with wise understanding in order that your home may be a "haven of blessing and peace." As one considers the reasons for much of the juvenile delinquency he realizes that it exists in many cases because homes are not havens of peace, but rather places of tensions and these tensions show up inadvertently in the children.

The middle prayer is one which asks God the Creator to bestow upon you, if it be his will, the gift of children. This is a fitting place to talk, therefore, about the intimate relationship that marriage brings on its physical side. I shall just say three things here. First, that if one understands the meaning of this physical relationship it will always assume its proper place in married life. Perhaps a little story will help to understand the Christian meaning of sex. When two people meet each other for the first time they usually shake hands, and as they grow to like each other as time passes that hand-shake becomes a symbol and instrument of their friendship. If they don't like each other they don't shake hands. The hand shake is the outward and visible sign of an inward affection and friendship for each other. It also draws people together. So in a deeper sense may the physical relationship of marriage be considered. It is an outward and visible sign of an inward and spiritual love between a couple and, therefore, it is also sacramental and not to be looked down upon as something low, but to be regarded as one of the highest symbols and instruments possible in married life. If one considers the relationship in this light, then he will know that it may never be entered upon as a means of "making up" after a quarrel, because that's putting the cart before the horse. Rather it should only be entered upon when there is complete understanding, agreement and love existing between the couple.

Adjustment Necessary

SECONDLY, I would say that many couples find that there is a great deal of adjustment necessary in this particular area of their married life. This is natural and nothing to be worried about. I would suggest that you both read a book such as M. J. Exner "The Sexual Side of Marriage" or Oliver J. Butterfield "Sexual Harmony in Marriage." Such books will give helpful suggestions in this area of marriage. Naturally I would recommend also that each of you have a physical examination before marriage in order that you both might know that you are physically prepared for this experience.

Thirdly, the subject of birth control is one which is publicized in a great many ways today. Our position on use of mechanical means of preventing birth is this. We believe that a marriage is only a full marriage when it is blessed with children. That's one of the reasons people get married. It is the way which God has ordained that the human race should continue. If you prevent the birth of children because you feel that you want a new car, or that you don't wish to be bothered with them, our Church would consider that a sin. But if for the sake of the children-to-be-conceived you postpone having them because of the fact that you feel as a couple you haven't adjusted yourself to one another as yet, or because you feel that you are financially incapable of caring for them, then the Church feels that this is permissible. But the danger today is that couples who should be having families are postponing them, and the longer one postpones such, the harder it may be to have children. As one goes into marriage with a great deal of faith, so one must be ready to exercise that faith that God will provide ways in which it will be possible for a couple to bring up their children.

After these prayers the minister joins your right hand, saying, "Those whom God has joined together, let no man put asunder," and pronounces that you are man and wife. Then both of you kneel while he pronounces God's blessings on your

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marriage. I would recommend that before you rise after this blessing each of you ask God silently that he will make of your marriage one of the best, and that each of you may bring to this union the highest of which you are capable.

The Church provides help for you in this new life. Two people who can pray together will be seldom alienated. Therefore, we hope that you may become a real part of some church family attending church regularly and actively, seeking the church's help in your marriage. I would also request that you come in six months to see a clergyman and to talk to him about your marriage that he may provide you with godly advice on your future.

I Am the Lord Thy God

BY

IRVING S. POLLARD
Assistant at St. Bartholomew's, New York

OVER three thousand years ago, when it seemed as if the children of Israel were to become extinct because of dire slavery into which the Egyptians were placing them, God in various ways afflicted the Egyptians so that they were willing to have the Israelites leave their country. When they had left, God promised them that they would be led into the land of promise—not immediately, as they thought in their own minds, but in God's due time. First they were to learn many things and suffer many things.

One of the things that happened during that weary journey from Egypt to Canaan was that God called Moses up into Mount Sinai and revealed to him the precepts or commandments by which not only the children of Israel were to live, but by which all God's children through the ages must live.

We today, in this progressive era of machinery and industry and science, have laid aside those ten precepts as being primitive and no longer useful for our life. Yet any judge or lawyer will tell you that every good law is based on those ten precepts laid down by God himself. Today we say, "We are not under the law but under grace. Christ has released us from the bondage of law." But Jesus Christ said, "I am come not to destroy but to fulfill." The summary of the law, given us by him, comes from those ten precepts, which the world has forgotten or laid aside.

It is because we have laid them aside that we no longer understand God when he says, "I am the Lord thy God; thou shalt have none other gods but me." How many of us today do not worship some one or some thing other than God? We have so many things that are more important to us, that we worship in place of God himself.

God goes on to say: "Thou shalt not take the name of the Lord thy God in vain." What a tragedy it is in the world today as we see that that precept is forgotten.

Then he goes on with a few more. You have heard them many times but you have forgotten them: "Remember that thou keep holy the Sabbath-day"; "Honor thy father and thy mother." We have to have some one and some thing to honor, and the honor must be returned. It is a knitting together of the family in perfect harmony and peace; each having respect and sympathy for each other. The moment that respect is gone, it is the end of the family, the end of the community, the end of the state, and the ultimate end of society.

Then we come to the precept: "Thou shalt not kill." Some people say, "If that is God's law, why does he permit wars to go on, and the flower of young manhood in every nation to be wantonly killed?" But we should go on to say that wars come because man has broken the five preceding commandments. When man no longer believes in God as his heavenly father; when he puts power in his heart as a graven image; when he no longer reverences the Sabbath-day; when he no longer honors his father and his mother and his fellow man, then there is nothing left for him to do but to kill in order to get that which he seeks.

And so on, down to the tenth commandment: "Thou shalt not covet." This precept seeks to get to man before he acts; it says, "Do not want that which somebody else has. It will not do you any good if you get it because in order to get it, you must destroy the person who has it." As we look at the world today, we see the graft, sin, and crime that is going on, not only in this country but in every country—man's disregard for man, man's disregard for God, because he says, "I am no longer under the law; I am under grace." But God's grace and power cannot come into the heart and mind and soul of a man who disobeys willingly and wantonly God's own law.

People say, "How shall I know the will of God?" It is all there—in the twentieth chapter of the Book of Exodus—these ten precepts which tell us what we must do. Put them into your hearts; use them as the guide posts for your life; and as you walk along the way of Jesus Christ, who came to show us how we can fulfill them, then I am sure that each one of us individually, and in turn the community, the state, the nation, and the world, in God's time, will return to him; and we will have that peace for which the world seeks.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Meaning of Shakespeare. By Harold C. Goddard. Chicago Univ. Press, $6.

This is without doubt one of the greatest books ever written on Shakespeare, and does more to interpret the mind and art of the universal genius of the inspired Elizabethan than any other that has come our way. Dr. Goddard was professor at Swarthmore from 1909 to 1946, and devoted the last fifteen years of his life to writing it. If the book contains much of the mind of Goddard as well as Shakespeare, that is perfectly all right. No one ever interprets the poet without clarifying himself at the same time. The chapters on Hamlet and Lear are especially fine, and so is the introduction on the whole problem of interpretation. "Shakespeare is like life. There are almost as many ways of taking him as there are ways of living. From the child lost in one of his stories as retold by Charles and Mary Lamb, to the old man turning to his works for fortitude and vision, every age finds in them what it needs." Outside the Bible, it has been said, there is no book which ought to be read more by preachers. If the parson has flagged of late in his reading, here is a book that will give him new zest and enthusiasm.

History of Painting. Two vols., **Classic Painting, Modern Painting.** Paris: Hyperion Press; New York: Macmillan. $7.95.

These two compact volumes edited by Professor Germain Bazin of the Louvre give a thorough survey of the whole history of painting in the Western world since early Christian times. The critical, explanatory text and the lists of artists with their brief biographies are readable and important; but the most attractive feature is the illustrations, 126 in full color and 480 in black and white. The work is amazingly compressed, and the size is convenient; the books are only seven and a half inches tall. Finally the price is unbelievable, for the quality of the work.

10,000 Biblical Illustrations. By Charles E. Little. Baker Book House, $4.95

A reprint of a classified, topically arranged collection of Bible texts. It is like a book of quotations, and is more useful than a concordance for those who do not know the Bible very well. But no collection of texts can give the full rich content of biblical theology or history of religion, and so its value for most clergymen of the Episcopal Church will probably be as a book of reference and suggestion. Anyone who has had a full seminary course in the Old and New Testament will want something more than this book provides.

Bible Readings for School and Home. Compiled by Elizabeth Matthews Wesson. Harper, $.60

A good selection of scripture passages for various occasions, festivals (both Jewish and Christian) and also passages for memorizing, together with a whole series of graded memory verses. A very useful little book.

BOOKS RECEIVED

India, Pakistan, Ceylon. Edited by W. Norman Brown. Cornell University Press $3.00.

Deuteronomy. By H. Cunliffe Jones. Macmillan, $2.

The latest volume in the Torch Commentary. A brief, up to date exposition which would be very useful as a study group text.

The Kingdom of Jesus. By John D. Stoops. Philosophical Library, $3.75.

An ultra-liberal study of the Gospel.

A Crooked Staff. By Mary L. Newton. Exposition Press, $2.50.

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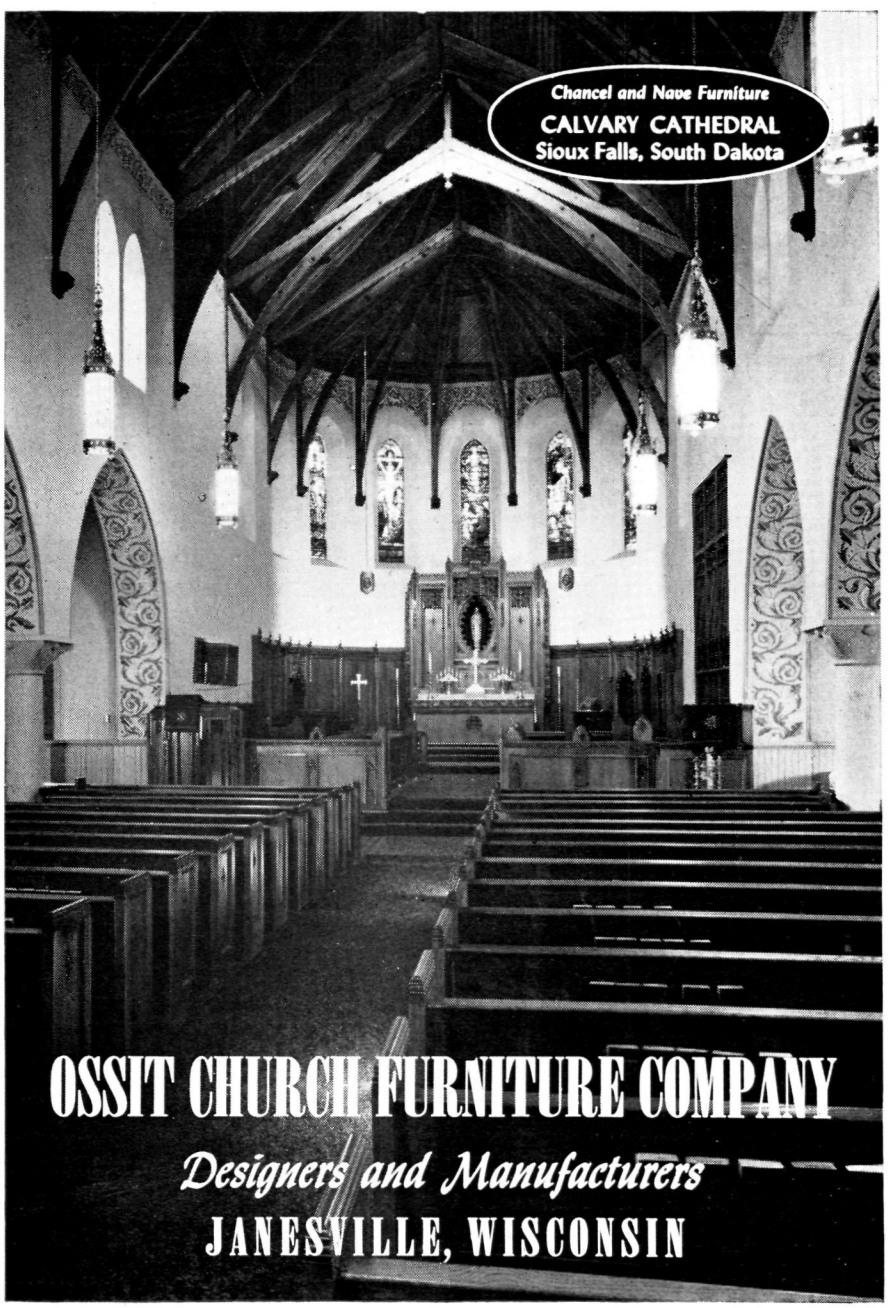

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EPISCOPAL CHURCH BRIEFS

PARISH HOUSE of St. James', Newport, Del., was a sad sight when the Rev. Charles F. Schreiner became rector last fall—roof leaked, beams sagged, plaster was off, front steps were falling down, floor was warped. The bricks were about the only good thing about it. Parishoners and friends dug down to save the building so that now it stands remodeled and refurnished, and free of debt. When Bishop McKinstry dedicated it there were 260 present. The rector also presented a confirmation class of twenty-eight and reported that forty-six have come into the parish by transfer.

PROF. JESSE M. TROTTER of Virginia Seminary was the headliner at the convention of Arkansas, meeting at Trinity Cathedral, Little Rock, January 22-24. The Rev. Clarence R. Haden Jr., national head of layman's work, addressed the members of the churchmen's association at a supper meeting the night before convention.

CHURCH CLUB of diocese of Pennsylvania is making available, through the clergy, services to Church members through groups of volunteers who are experts in their fields: Educational:two college professors give advice and counsel. Financial:aiding needy people by getting help through legitimate channels instead of loan sharks. Medical: three physicians, one a psychiatrist, aid those physically or mentally ill. Industrial: aid in securing jobs and directing them to employers needing the services they are qualified to render.

FLORIDA held it convention January 23-24 at Holy Trinity, Gainesville. Prof. Reuel L. Howe of the Virginia Seminary spoke on the place of mothers and fathers in Christian education and Edward McCrady, acting head of the University of the South, addressed the delegates on layman's work.

GILBERT G. CURTIS, rector of Christ Church, El Reno, Okla., recently had a four day vacation in New York City. It was paid for by the National Association of Manufacturers who had him on a panel at their convention to present the merits of capitalism.

GRACE CHURCH, Providence, R.I., raised over $6000 at a recent bazaar, a record for this large parish and perhaps for any parish.



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THEOLOGICAL EDUCATION SUNDAY, JANUARY 27TH

* * * *

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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SAN JOAQUIN held its convocation January 27-29 at St. James' Cathedral, Fresno. Banquet speakers were Mrs. Robert Arneson, diocese of Oregon and a member of the national executive board of the Auxilary; Rector Russell B. Staines of St. Mark's. Berkeley, Cal., who spoke on college work; Dean Sherman E. Johnson of the Church Divinity School of the Pacific.

BISHOP SCARLETT of Missouri is moving from his home in Webster Groves, given to the diocese by the late Frank Thompson, and will live in a new home in the northern part of St. Louis county. A committee is now studying the possibility of using the Webster Groves house as a conference center.

BISHOP LANE BARTON of Eastern Oregon was the headliner at the convention of Oklahoma, meeting January 23-24 at Grace Church, Muskogee. Bishop Powell, recently consecrated, addressed his first convention.

PIPE ORGAN from St. Paul's Lutheran Church, Ansonia, Conn., was recently installed in the gallery of Christ Church, Quaker Farms. The Rev. W. E. Soule, in charge of the parish is a trained organist and assisted in taking down the instrument and reconstructing it. He also gave the first recital.

ST. PAUL'S, Sikeston, Mo., is planing to build a new church, with a large lot already bought for the church and parish house. The congregation is now worshipping in the Presbyterian Church which they rent for Sunday afternoon. Lot has been paid for and there is $18,000 in pledges toward the church.

BISHOP TUCKER of Ohio, retiring as diocesan of Ohio, is being honored today, January 31st, with a service of thanksgiving for his episcopate at Trinity Cathedral, followed by a dinner at the Cleveland Hotel.

REV. CHALES R. LEECH, Delaware's director of Christian education, visited Immanuel, Wilmington, on an evening this month to discuss with parents and young people on how to strengthen youth work in the diocese.

GOOD SHEPHERD, Buffalo, N.Y., raised over $2,100 at a bazaar. Most of it will pay for a new roof on the tower.

BISHOP LICHTENBERGER of Missouri has been made a trustee of Seabury-Western Seminary.

CHURCHES OF PRESIDENTS: Baptist: Harding, Truman. Congregational: Coolidge. Disciples: Garfield. Quaker: Hoover. Methodists: Polk, Johnson, Grant, McKinley. Presbyterian: Jackson, Buchanan, Cleveland, R.H. Harrison, Wilson. Dutch Reformed: Van Buren, Theodore Roosevelt. Lincoln was not a member of any church but attended the Presbyterian. Jefferson claimed no Church but had Unitarian leanings. Hayes attended the Methodist Church but never joined. Episcopalians had the largest number: Washington, Madison, Monroe, W. T. Harrison, Tyler, Taylor, Pierce, Arthur, F. D. Roosevelt.

EPISCOPAL STUDENTS at the University of Kentucky now have a center near the campus. Under the direction of Chaplain Bill Smith they have entered a cooperative venture with the Methodists with both sharing a building. There are offices for both chaplains and a large lounge for various activities.

BISHOP WALTERS of San Joaquin recently dedicated the new St. Mark's at Tracy, Cal., and also blessed a new vicarage. The church cost $15,000 with $5,000 of it a loan from the National Council.

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PEOPLE

WALTER M. BENNETT, formerly rector of St. Andrew's, Houston, Texas, is now assisting at St. John the Divine, Houston, until taking up new work.

JAMES C. HOLT, formerly rector of St. Mark's, Geneva, Ill., is now rector of St. John's, Butte, Mont.

JOHN SPEAKS, formerly curate at the Advent, Birmingham, Ala., is now rector of the Holy Comforter, Gadsden, Ala.

C. F. EDWARDS, formerly in the mission field of Iowa, has retired and is now living at Garden City, Kan.

CHARLES A. MYERS, formerly rector of St. Paul's, Lakewood, Colo., is now rector of St. Jude's, Burbank, Cal.

BAKER J. TURNER JR., formerly ass't at St. Mark's, Shreveport, La., is now rector of Holy Trinity, Fayettville, N. C.

DANA U. PIERCE, formerly rector of St. Paul's, Staten Island, N. Y. is now rector of Our Savior, East Milton, Mass.

SHERRILL B. SMITH, formerly rector of Christ Church, Swansea, Mass., is now in charge of St. Mark's, Mystic, Conn.

WILLIAM MACBETH, formerly connected with a Church school for boys, is now rector of the Ascension, Richmond, Va.

WALTER L. SHEPHERD, formerly curate at St. Paul's, Concord, N. H., is now rector of All Saints, Attleboro, Mass.

ORDINATIONS:

WILLIAM F. CRAIG was ordained deacon by Bishop Jones on Dec. 21 at St. Thomas, Corpus Christi, Texas, where is priest in charge.

CHARLES E. SHREWSBURY was ordained priest by Bishop Block on Dec. 21 at St. Mary the Virgin, San Francisco. He is vicar of St. Columba's, Inverness, Cal.

EDWARD A. CALLANAN JR., was ordained priest January 3 by Bishop Kirchhoffer at Christ Church, Indianapolis. He is in charge of St. James, New Castle, Ind.

WILLIAM BAXTER was ordained priest Dec. 23 by Bishop Lichtenberger at St. Michael and St. George, St. Louis, where he is ass't.



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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. PAUL BRINK
Churchwoman of Palo Alto, Cal.

For quite some time, I have been thinking about the implications of Church-supported military schools and such things as the cover of a recent Witness which showed little boys in uniform entering the chapel at Culver Military Academy.

In a powerful passage from his book, "The Kingdom of God," Tolstoi describes the process of military conscription in Czarist Russia. The young recruit was brought before a group of aged officials and a doctor. He was weighed, measured and examined. If he was considered a fit speciman, he was led into the presence of the Holy Father. He knelt before the Holy Father, kissed the Cross and swore an oath of obedience to the Czar. The boy was thus given ecclesiastical approval to become a butcher and executioner of human flesh at the command of his sovereign.

Perhaps it isn't always so obvious, but it seems to me that the principle is the same in all countries, at all times and is now. I see flags in the churches, priests bless warriors and there is evidence on every hand that the Church is a willing partner of the state.

It was Jesus who said, "It were well for him if a milestone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble." Shall I have my boy trained to drop atom bombs and to slaughter people he has never seen—perhaps over some stupid boundary dispute or some colonial prize?

WILLIAM E. CAMP
Layman of Los Angeles

I was glad to read the story about the organization of the Society for the Promotion of the Industrial Mission (Witness, Jan. 10). If the leaders of the Church respond to this appeal, so well stated by the Rev. Joseph Wittkofski, it gives me renewed hope for the welfare of the Church. We can claim, as some do, that we are not a class Church but I am sure the facts do not support the contention.

ALBERTA POLK
Churchwoman of New York

I was glad to read of the proposed changes in the set-up of General Convention (Witness, Jan. 17). It is high time that some scheme be worked out whereby a man with a small income is able to represent his diocese as a deputy. As things are now a man has to have a fairly good bankroll and be able to take a couple of weeks away from his job to be able to attend. Never having attended a Convention I know nothing about the proposal to reduce the number of Deputies but if to do so will further the "expeditious dispatch of business" then presumably it ought to be done. However it will mean that fewer men—and let hope, some day women also—can have the honor of representing their diocese in Conventions.

JAMES D. WELLS
Layman of Philadelphia

I want to congratulate the Witness for featuring the articles on Religion and the Mind by the Rev. Clinton J. Kew. They are excellent and very much needed in these times. The series you have announced for Lent also promises much interesting reading. You have lined up a fine group of clergy.

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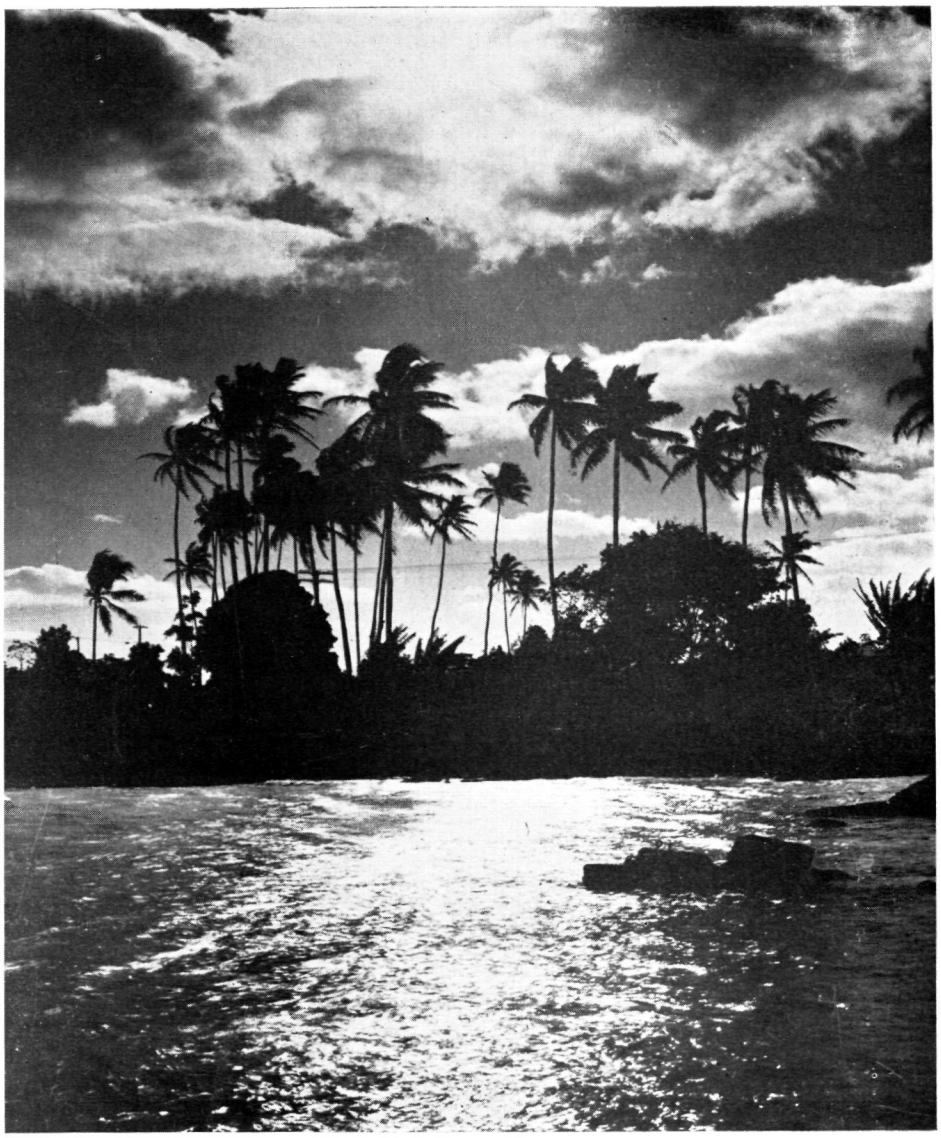

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Also, 7:30 Tuesdays; 11 Wednesdays.

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.,
Minister to the Hard of Hearing
H. Alexander Matthews, Mus. D., Organist
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Tues., Wed., Thurs., Friday, 12:30 - 12:55 p.m.
Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p.m.
Two hundred hearing aids available for every service.

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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.

CHRIST CHURCH
INDIANAPOLIS, IND.
Monument Circle, Downtown
Rev. John P. Craine, Rector
Rev. F. P. Williams
Rev. W. E. Weldon
Sun.: H. C. 8, 12:15; 11, 1st S. Family 9:30; M. P. and Ser. 11.
Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL
OKLAHOMA CITY, OKLA.
Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11
Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH
Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. Timothy Pickering, B.D., Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

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. William M. Baxter
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
"The Nation's Church"
Second Street above Market
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant
Sunday Services 9:30 and 11:00.
This church is open daily.

TRINITY CHURCH
Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector
Rev. Peter Chase, Curate
Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

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STORY OF THE WEEK

The Church of South India Makes Great Progress

Committee Is Now at Work to Bring Unity Among the Churches of North India

BY
The Rt. Rev. Michael Hollis
Moderator of the Church of So. India

★ The first big event in the diocese after we got back was the third meeting of the diocesan council, held in Madras in January. In some ways it was better than any before, particularly, as someone put it, in that, while two years before we were surprised and pleased to find how much we were one, this time we were able to take it for granted. We had with us a delegation from the Church of Scotland which was visiting India and they particularly noted the determination not to override minorities in important decisions. They also seemed to have been somewhat surprised that episcopacy is not necessarily autocracy! The trouble is that many people, of whatever tradition, are eager for the bishop to be autocratic, provided that he will decide in their favor. I believe that there are few things more important for us to learn than the true quality of Christian constitutionalism and the difference between a corporate discovery of the will of God by a gathering of men and women who, because they are Christians, have received the Holy Spirit; and a merely secular committee in which two or more parties have come determined to get their own way or as much of it as they can. We all, and in some ways not least the Churches of the independent tradition, need to rediscover the meaning and possibility of the Church meeting as an experience of and witness to the reality of the Holy Spirit.

Developments in North India

The negotiating committee for Church union in North India had asked that the Church of South India might be represented at their meeting, both in order that our experience might be available for them and also to ensure that nothing was done which would make it impossible for the United Church there to be in full fellowship with C.S.I. The synod secretary, Mr. G. V. Job, whom some of you have met in Great Britain or at Amsterdam, was to have gone with me but unfortunately he was ill. The delegates represented the Church of India, Burma and Ceylon, the Churches associated with the Baptist Missionary Society in India and Pakistan (English Baptists), the Methodist Church (British and Australian Conferences), the Methodist Church in Southern Asia (U.S.A. Methodists) and the United Church of Northern India. Unfortunately, owing to frontier difficulties, no delegates from Pakistan were able to be present. Unless the relations between the two countries can be improved, it seems more and more doubtful whether all administrative unity between bodies in India and bodies in Western Pakistan is not impossible. Foreigners can cross from one side of the frontier to the other with some difficulty but for nationals of India and Pakistan it is almost impossible. It may be that Western Pakistan will have its own united Church, in fellowship with the Churches in North and South India but administratively independent. What was encouraging was the attitude of the delegates at this meeting, no longer arguing about the desirability of union but clear that it must be and determined to face the difficulties together honestly in the certainty that God can deal with them—and will, if we let him. In the older Churches one so often felt that many people, while prepared to admit as a theoretical fact that union was right and necessary, secretly and perhaps unrealizingly added the prayer that it might not come in their time. The result of the meeting is to be found in the booklet called "Plan of Church Union in North India and Pakistan," published by the Christian Literature Society, Madras at Re. I.

India Leadership Essential

In April we went up to Bangalore for Bishop Sargant's consecration and installation. We began with a conference of bishops and commissaries of bishops on furlough, which included a

NOTE: C.S.I. is the Church of South India: C.I.B.C. is the Church of India, Burma and Ceylon: S.I.U.C. is the South India United Church which was the union of the Congregational and Presbyterian Churches that took place in the early part of this century.

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very frank and useful discussion on the place of the missionary and on the growth of Indian leadership. It led to the drawing up, by two of the Indian bishops at the request of us all, of a memorandum on Indian leadership and the place of the missionary, which is in many ways the most plain speaking and Christian thing on the subject I know. So often what hinders the choice of Indians for positions of leadership is not the foreigner but the unwillingness of Indians to choose an Indian other than themselves. It is also true that the Indian Church is too much organized on a system which is not Indian and that people tend to forget that none can learn to lead except by leading. I am sure that we all, foreign and Indian, must take a much more positive line over all this. A Church with so many of its key positions filled by foreigners is very vulnerable in these days.

Nandyal

You wonder how the Nandyal troubles are getting on. I have had to make two trips to Kurnool to give evidence in the case which the SPG representative is having to bring in order to establish the right of that society to the management of its schools in the area. How long it will be before a decision is given no one can say. There are five people, of whom Bishop Joseph is one, who are holding up the whole matter by their refusal to agree. I think that one has to admit that there is considerable local sympathy for them in their stand against any recognition of the rights of the SPG or of the supporters of the Church of India, Burma and Ceylon in the area, but they have not yet openly set up a new Church and it has seemed best not to force the matter too much. C.S.I. has made it clear that it is entirely opposed to their line of conduct, has removed Bishop Joseph from the charge of his diocese and has amalgamated the former dioceses of Kurnool and Cuddapah into one new diocese of Rayalaseema, under Bishop Sumitra, for whose patience and Christian humility no praise is too high. I was at a gathering of all the ministers in June and there is a much happier feeling, the diocese is becoming a fellowship and they are tackling their problems. But it all needs our prayers very much, especially in view of the bitter feelings which so easily are aroused when people so closely connected quarrel in villages. There are divisions between those in C.S.I. and those staying outside it both in the former Anglican part and in the part which used to belong to the S.I.U.C. I think that other people have formed the opinion that the Rayalaseema Telugus are not the easiest people to deal with, as I have! Matters blew up not so long ago in Nandyal over a school affair and I do not know what the end will be. I think that the acting commissary was unwise and high handed and I am sure that there will be no real progress until he has handed over to Rev. W. A. Partridge, who is due here next month. Mr. Partridge's position is interesting as he was an S.P.G. missionary, joined C.S.I. at the time of the inauguration in 1947 and has done very valuable work, was asked for by the Metropolitan as C.I.B.I. could find no one to take over the very difficult work of commissary in Nandyal and was released by C.S.I. to do this. This shows that the responsible people in the two Churches are working together in Christian fellowship. He will not have an easy task as the local C.I.B.C people in Naudyal have little desire for Christian fellowship with C.S.I. and I fear that one could not say much more about the desire of the local C.S.I. people. The real problem is not theological to any serious extent and that needs stressing again and again. I would ask your prayers for Mr. and Mrs. Partridge and for Bishop Sumitra.

North Kerala

There is better news about our other most difficult area, the North Kerala diocese. Having failed to bring about peace ourselves in spite of all our efforts, the synod executive asked Dr. Koechlin, the director of the Basel mission, which is at work in this area, to come out and try to help. As he found it impossible to come, with the agreement of the Basel mission, we invited the National Christian Council to send an independent commission. Three men have just been in the area for about nine days. Dr. Bhatty, the convener, one of the N.C.C. secretaries, has just given me their support. Till almost the last moment it seemed that agreement was impossible and it was only on the last evening that the change came. The growing sense of responsibility for the whole Church and the way in which Christians are tackling these problems is full of encouragement for the future. These are none of them new problems or problems due to union, in their essence, but there is no doubt that union has given us a new sense of their wrongness, a new sense of our corporate responsibility for whatever hinders the work of Christ's Church and a new power of tackling these problems in fellowship.

Food Shortage Serious

Our greatest anxiety at the moment is the monsoon. For four years the North-East monsoon, on which so much of South

India depends, has failed. It ought to have started now and there is no sign of it. Wells are drying up. The hydro-electric schemes are having to cut supplies. Crops die or just cannot be planted. Fruit trees are withering away in many places. The poorer people have no work because there is nothing to do when there is no water for the fields. Many of them have sold everything they possess to buy food. There is food but the prices are too high for the poor to pay. The imported food is largely wheat and the Madrasi is a rice eater and no less conservative about his feeding habits than most human beings. The help that Christians outside India have given and are giving to all has won real gratitude but it can only touch the fringe of the problem. In any case, it is not enough to give men food: they need occupation, useful work, to retain their self-respect, and that is hard to provide in a community so largely agricultural if there is no rain and little water. I dread to think of the results of a fifth year's failure and can only hope that we shall be spared that. But it is anxious waiting.

COUNCIL SPONSORS TWO STUDIES

★ The department of social relations of the National Council has launched two studies on a nationwide basis; one on the status of social education and community action in the Church for the past fifty years. Diocesan departments, some parishes and individuals will participate in the study which will include a detailed analysis of the organization, program and activities of dioceses, and a random sampling of the 6,674 parishes and missions. The best available information indicates that no comparable study has ever been made by any church.

Another study will be made of the 250 social service agencies of the Church. The Rev. John S. Higgins, rector of St. Martin's, Providence, is chairman and said that "out of this sharing of information and experience will develop stronger health and welfare programs and closer working relations between the agencies and the Church."

WASHINGTON PARISH BURNS MORTGAGE

★ St. Stephen and the Incarnation, Washington, on January 20th burned a mortgage of $135,000 which it paid off in five years. The church will be consecrated in the near future by Bishop Dun. The Rev. Stuart F. Gast is the rector.

GIBSON GETS BACK HIS CAR

★ When, for the second time in two months, his convertible was stolen from in front of St. James church, Richmond, Va., the Rev. Dr. Churchill J. Gibson composed the following bit of doggerel which the local afternoon newspaper published in a front page story

The parson's car is swiped again
From right in front of the church;
His vestments, too, his cloak and book—
He's been left in the lurch.
Please—will you rescue him from this
sad fate?
Phone if you see No. 7-0888.

"It's a convertible the congregation gave me two years ago," the clergyman added. "It's really too sporty a car for a parson. Boys just can't resist it."

The morning paper the following day resorted to verse to tell the end of the story:

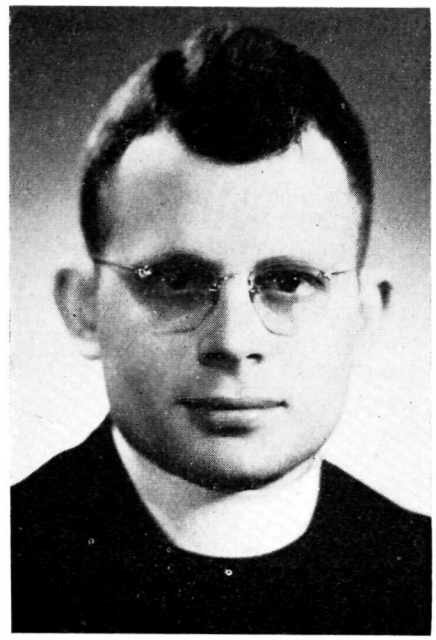
The parson's car was found last night,
His vestments, cloak and book intact;
'Twas hardly driven out of sight—
Its battery was out of whack.
When stealing parsons' worldly goods,
Thieves first should look beneath the
hoods.

YOUTH CONFERENCE ON WAR

★ A conference of Christian youth on war will be held in Columbus, Ohio, April 25-27, to explore "the problems of the Christian's responsibility in a world at war and a civilization in decay." The Episcopal Pacifist Fellowship is among the large list of sponsoring organizations.

BISHOP TO VISIT HAITI

★ Bishop Bentley, director of the overseas department, is to fly to Puerto Rico and Haiti later this month. He will spend



BISHOP SWIFT of Puerto Rico will entertain Bishop Bentley as head of the Overseas Department

a week with Bishop Swift, visiting missions and holding services. On March 11th he will fly to Haiti to spend three weeks with Bishop Voegeli, returning to New York on April 7th.

CLINICAL TRAINING IN LOS ANGELES

★ Los Angeles, through its department of social relations, is to have a clinical pastoral training program for clergy and theological students at the state hospital at Napa. The Rev. Miles Renear, who has completed a period of clinical training at St. Luke's Hospital, New York, will assist the regular chaplain at the hospital. Herman Eichorn, Congregational minister, in supervising.

DIOCESAN COUNCIL OF EAU CLAIRE

★ The annual council of the diocese of Eau Claire was held at the cathedral, January 27-28, with Bishop Keeler of Minnesota the speaker at the dinner.

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MIDDLEBURY MEN STICK TO JOB

★ A group of men at Middlebury, Vt., who call themselves the St. Stephen's Construction Co. (Unlimited except for funds), for the past two and a half years have spent each Thursday evening, 7 to 10, working on various jobs at St. Stephen's Church. So far they have done work that would have cost around $27,000 if hired done. Prof. Benjamin Wissler of Middlebury College is the "superintendent" of these volunteers. The first major job was resupporting the church, replacing old brick columns with steel. Next they spent a night a week for six months putting drains under the cement floor of the old parish house. Now they are at work practically rebuilding it and figure it will take a night a week for the next two and a half years. Total sum spent for materials so far is $1,485.

There have been labor troubles. The men had been getting coffee and doughnuts after work. "They began striking for sandwiches", said the Rev. Harry H. Jones, rector. "We tried to head them off with jelly doughnuts but it didn't work." Jones is always on hand in overalls with his sleeves rolled up.

BROTHERHOOD LEADERS HAVE MEETING

★ The national council of the Brotherhood of St. Andrew met at Seabury House, January 18-20, with fourteen dioceses represented. They heard inspiring reports from Morton O. Nace, secretary, who reported on his first full year on the job.

ST. JAMES DEDICATED AT GREENVILLE

★ In dedicating St. James Church, Greenville, Miss., recently, Bishop Gray said "Let's keep the pulpit from ordeals of intimidation and name-calling" and he challenged the congregation to make their church a citadel opposing corruption in government and business. 'Threats, sneers, name-calling, label-stamping are the products of indolent minds. Men's minds are for sale. Consciences are put out for sale. Expediency is the rule in politics; today men can hardly be free on the Senate floor. Our teachers are intimidated away from academic freedom."

The plant consists of church and parish house and is one of the finest in the diocese. The Rev. Albert C. Morris is rector.

WESTERN BISHOPS HAVE MEETING

★ Missionary bishops met at St. Andrew's, Amarillo, Texas, January 15-18, to discuss their problems, foremost of which was announced as money. Those attending were Bishops Barton, Walters, Quarterman, Stoney, Lewis, Nichols, Hunter, Gesner, Watson, Emery, Rhea. Also present was the Rev. G. A. Wieland, head of the home department of the National Council, and the Rev. Clifford Samuelson, head of the town-country division.

LENTEN SERVICES IN BROOKLYN

★ Interdenominational community services will be held at noon for the 34th consecutive year at Holy Trinity, Brooklyn, starting Ash Wednesday, when the preacher will be Bishop DeWolfe. Thirty-two ministers of the city, including a rabbi, have accepted invitations to preach.

LOS ANGELES ELECTS DEPUTIES

★ Deputies to General Convention from Los Angeles are: clergy: George W. Barrett, Dean Krumm, John F. Scott, David del Scovil. Laymen: Merton A. Albee, Colin M. Gair, Einar Jacobsen, L. Stuart Wing.

SPORTING EVENT IN NEW YORK

★ Young people of St. George's and St. Bartholomew's, New York, debated whether or not the new China should be admitted to the UN. The affirmative, upheld by St. George's won.



BREAKING GROUND for addition to St. Luke's Hospital, St. Louis, is the Rev. W. B. Lampe, West Presbyterian Church. Looking on are (left to right) Dr. Maynard Martin, superintendent; Elizabeth McIntosh, director of nurses; the Rev. W. F. McCorkle, Westminster Presbyterian Church; the Rev. A. Malcolm MacMillan of Ascension, hospital chaplain; Bishop Lichtenberger; Alvan J. Goodbar, on hospital board and chancellor of Diocese; Dr. O. R. Sevin, chief of staff. Behind Mr. Lampe are Robert Brookings Smith, chairman of board, and Fred H. Doenges, chairman of hospital building committee

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MARYLAND HOLDS CONVENTION

★ The convention of Maryland passed a strong resolution, with only scattered negative votes, against sending an ambassador to the Vatician. A new salary standard for the clergy was adopted whereby a single man will receive $3,000 a year and a married man $3,600 with $200 added for each child and $300 minimum auto allowance. Steps were also taken whereby the cathedral will become the Church of the Incarnation, thus abandoning the cathedral plan.

General Convention deputies: clergy, Harry L. Doll, C. Edward Berger, Don Frank Fenn, David C. Watson. Laymen, Harrison Garrett, Theodore C. Waters, James A. Latane, Joseph D. Baker.

URBAN FELLOWSHIP IS FORMED

★ The Episcopal Urban Fellowship was launched January 28th when a group of clergy met in New York. Its chief aim is to reach those who are outside the Church because of the complexities of modern urban civilization. Newsletters will be issued to members; there will be an exhibit at the General Convention; stories will be released through the Church press; training institutes and conferences will be held.

NEWPORT NEWS PARISH PLANS MISSIONS

★ For the eighth consecutive year there will be a preaching mission each week during Lent at St. Paul's Church, Newport News, Va. Increasingly, among those in the congregation are workers from the nearby shipbuilding industry. The noon-day services are timed so that those attending may afterwards come into the parish house for luncheon served by the women of the Church at cost. A coffee-time follows the evening services. The Rev. Theodore V. Morrison, who inaugurated the missions upon becoming rector of the parish, has announced the following preachers: Rev. J. Milton Richardson, St. Luke's, Atlanta, Ga.; Rev. Moultrie Guerry, Old St. Paul's, Norfolk, Va.; Dean N. E. Wicker, Christ Church Cathedral, Louisville, Ky.; Rev. Robt. Findlay Thomas, Holy Comforter, Burlington, N. C.; Rev. Don Frank Fenn, St. Michael and All Angels', Baltimore, Md.; Rev. James W. Kennedy, Christ Church, Lexington, Ky.

NEW YORK PLANS CONFERENCE

★ The pre-Lenten clergy day for the diocese of New York will be held at the Cathedral of St. John the Divine on February 16th. James Pike will be installed as dean the same day. The speaker at the conference will be Morton O. Nace, secretary of the Brotherhood of St. Andrew.

EDUCATIONAL WORKERS CONFER

★ The association of professional women Church workers of the eastern provinces held a two-day conference at Windham House, New York, this month. Mrs. Reinhold Niebuhr and the Rev. C. Kilmer Myers of Grace Church, Jersey City, were the speakers.

SALVATION ARMY BUILDING

★ A nineteen-room house at Hartsdale, N. Y., formerly the residence of the late General Evangeline Booth, commander of the Salvation Army, was dedicated recently by Bishop Boynton as St. Andrew's Church.

BISHOP BAYNE GIVES LECTURES

★ Bishop Bayne of Olympia delivered the first of the Paddock lectures at General Seminary on February 4th. Others are to follow next week on the general subject of the mission of the Church in a post-Christian world.

CHURCH CLUB MEETS IN NEW YORK

★ Bishop Donegan and Lt. Gen. R. L. Eichelberger, retired, were the speakers at the annual reception and dinner of the Church Club of New York,

TEXAS STUDENTS MEET RECTORS

★ An innovation in the life of students at the University of Texas is a home-town rector night. Each Wednesday evening the rector of a church in the state is invited to take a service and to confer with students from his parish.



BISHOP McKINSTRY congratulates sailors after confirming them at Bainbridge, Md. Pictured with them are Chaplain P. C. Bentley and his assistant

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EPISCOPAL CHURCH BRIEFS

GENERAL CONVENTION, when it meets in Boston, September 8-19, will have a distinguished prelate from overseas at the opening service. The announcement was made by the Rev. Gardiner M. Day, diocesan chairman on arrangements, in addressing the service league at the recent annual meeting, but he stated that he was not yet at liberty to reveal his name. He will give a number of talks. Day also stated that the treasurer of the diocese, Philip H. Stafford, has $30,000 in gifts toward the necessary $55,000 the convention will cost. The parishes of the diocese are to have an offering May 11 for the fund.

GEORGE M. ALEXANDER, rector of Trinity, Columbia, S. C., has been elected representative of the fourth province on the National Council, succeeding James A. Smith Jr, Birmingham, Ala., resigned.

GEORGIA, for the first time in years, has raised its entire missionary budget through subscriptions by parishes and missions. It will make possible advance work in the diocese.

JOHN WEST, organist at the Holy Apostles, St. Louis, gave a recital January 13 in the Pilgrim Congregational Church. It was part of the requirements for a masters degree from the Institute of Music.

MRS. SUMNER WALTERS, wife of the bishop of San Joaquin, and a member of the executive board of the Woman's Auxiliary, spoke on the work of the supply department and United Thank Offering at a meeting of the Newark Auxiliary on February 6th.

WILLIAM G. POLLARD, director of atomic research at Oak Ridge, a candidate for the ministry, was the speaker at the dinner of the Churchmen of Tennessee, meeting January 23 in Nashville. Another headliner during the convention of the diocese was the Rev. Charles F. Penniman of St Louis, who spoke on religious education at a meeting at Christ Church.

EDUCATION was stressed at the meeting of the Auxiliary of the fifth province, meeting January 22-25 at Racine, Wisconsin. Leaders were Theodore Switz, member of the National Council; Malcolm Knowles, coordinator of the adult education association of the U. S.; the Rev. F. P. Williams, Christ Church, Indianapolis; Mrs. W. T. Heath, formerly of the executive board of the national Auxiliary; Mrs. Frederick Linley of Berlin, Wisconsin. Bishop Page of Northern Michagan was the speaker at the closing session

PITTSBURGH PAPERS gave headlines to the Society for the Promotion of the Industrial Mission, with extensive quotes from the article by the Rev. Joseph Wittkofski in the Witness for January 10. We plan follow-ups on this interesting Church development.

BISHOP BRINKER of Nebraska observed the 12th anniversary of his consecration on January 25th. Part of the observance was a quiet day for the clergy conducted by Bishop Daniels of Montana.

ST. GEORGE'S, new church in the Englewood district of Denver, was dedicated by Bishop Bowen last Sunday. It is a remodeled building which was bought from the First Christian Church. Much of the work was done by men of the parish.

BISHOP BURRILL, suffragan of Dallas, was the preacher at the service which opened the convention of Texas, held at St. Mark's, Beaumont, January 20-22. Other headliners were Anne Guthrie, new director of the Girl's Friendly Society, and President Clark Kuebler of Ripon College.

BISHOP BARTON of Eastern Oregon spent January 20th at Roanridge, the farm of the National Town-Country Church Institute. During the summer his diocese has several seminarians and religious education workers trained at the institute.

MARYLAND held its convention January 22 at the Pro-Cathedral. Headliners were President Clark Kuebler of Ripon College and the Rev. George M. Bean, chaplain of Lehigh.

JOHN PORTERFIELD, five, of Kennett, Mo., when asked what his neme was, replied, "John." "John the Baptist?", asked the inquirer. To which the boy replied: "John the Episcopalian." In a way this encounter, witnessed by his mother, was the start of Episcopal Church work in the town. Formerly organist in the Episcopalian Church in Gunnison, Colo., she felt that something ought to be done to organize Episcopalians in the area. A Bible class was organized, with Bishop Lichtenberger and the Rev. Charles D. Kean of Kirkwood visiting recently for a service. New developments are awaited with interest.

SUMMER CONFERENCES are beginning to break into the news already. Thus the Rev. LeRoy Burroughs, rector of St. John's at Iowa State, Ames, has been made dean of the conference, July 7-18, at Evergreen, Colorado.

ST. JAMES, Lancaster, Pa., is to receive a tablet in memory of Charles Inglis, first bishop of Nova Scotia from that Canadien diocese on February 17th. Inglis was a school teacher in Lancaster for several years and studied for orders under George Craig, then rector of the parish. He was ordained in England and was first rector of Christ Church, Dover, Delaware, and then Trinity, New York. He returned to England after the Revolution and was consecrated bishop of Nova Scotia where he served from 1787 until his his death in 1816.

BISHOP THOMAS, retired of South Carolina, has been elected historiographer of the fourth province, succeeding the late Edgar L. Pennington.

THREE RACES were represented in a confirmation class of 22 persons that was presented to Bishop Conkling at St. Mark's, Chicago. Japanese Negro and white people were presented by the vicars of three missions.

UNIVERSITY OF ILLINOIS has over 400 students who are Episcopalians, according to the Rev. F. S. Arvedson, chaplain. The diocese of Chicago has $1,000 in the budget for the work.

BISHOP GUNN of Southern Virginia is re-activating the army and navy commission of the diocese, especially in view of the personnel concentrated in the Tidewater area.

NEWCOMERS at all Saints, Omaha have been organized as the New Saints Club. They meet once a month for supper and a meeting.

CHRIST CHURCH, Tyler, Texas, will have a $200,000 addition to the church as a memorial to Henry M. Bell, late senor warden, if present plans go through. Two layman asked the vestry to allow them to put on a statewide campaign for $100,000—readily granted naturally. The congregation is out for another $100,000 for air conditioning, remodeling the present structure and furnishings.

MRS. L. J. WHEELER was on her way to Grace Church, Galveston, Texas, to be confirmed when she fell and broke her nose. Bishop Quin tried to get her to go home but she went on and was confirmed: said as soon as she received the laying-on-of-hands her nose quit hurting.

ST. ANDREW'S, New Haven, Conn., collects papers and magazines to raise funds for church work. Members collected in one day enough to realize $112.

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EDITORIALS

Articulation of Amorality

NO cry rent the heavens, no wave of indignation swept the country, but for many the moral numbness of our age was stabbed through when Mr. Harry Moore and his wife were blown up on Christmas night in Mims, Florida. For with them was blown up the American ideal; with them was blown up the restraint which Christian civilization still impresses on American life.

The facts are briefly this: Two years ago four Negroes were accused (evidence points to their innocence) of raping a white woman in Groveland, Florida. One was slain by a posse, another given life imprisonment. The two remaining defendants appealed the case to the Supreme Court of the United States, where the decision was reversed on the grounds that public sentiment ran too high in Lake County at that time to permit a fair trial. Among other things two houses had been bombed, mob action had warranted the calling out of the National Guard, and a cartoon had appeared in the Orlando Sentinel depicting four electric chairs with a caption "No compromise". An investigation of public sentiment was made on the eve of the retrial by a committee of clergy including the writer. We found that the pattern of prejudice still ran strong. For instance, a leading banker in a nearby town said, "The boys went a little too far when they burned the houses, but you have to remember that they live in the country and they have to keep these niggers under control." A soda-jerk who thought the defendants innocent because he knew the white girl's reputation said he would have handed down a verdict of guilty at the trial. Why? "Because I hate niggers."

On the night before the retrial, Sheriff McCall of Lake County shot to death one and seriously wounded the other of the two Negroes. The act was committed while he was transporting them (alone, at night, and over a little-frequented circuitous route) from state prison to Tavares County court house where the trial was to be held. Walter Irwin, the survivor, goes on trial in an adjoining county next month.

Elsewhere in Florida, violence has grown with rapid and inevitable strides. In the last year there have been at least twelve dynamitings and attempted dynamitings in the state. Intended victims have included Jews and Roman Catholics as well as Negroes.

These two parallel symptoms of the disease of white supremacy united to bring forth the moral horror of the Christmas murder. For Mr. Moore, the victim, had been guilty of collecting money for the legal defense of the Groveland men and had asked for the removal of Sheriff McCall. He was a state executive of the National Association for the Advancement of Colored Peoples, a college graduate, and a school principal. The depravity of the murderers, this twisted brutality of sick minds, are the result of the emotional pattern of white supremacy. Symbolically, they picked the birthday of our Lord to murder a man and woman who courageously fought for his kingdom.

State and federal investigations are being conducted in reference to the Moore case. State and federal investigations were carried out in reference to the McCall slaying. State and federal investigations were carried out in reference to the original Groveland violence. But not one arrest has been made. In other words, it is possible in the United States of America for cold-blooded slaughter and lawlessness to go unpunished if the political protection is sufficient. A new chapter of the "American Dilemma" has been opened in the progress of the Negro in the South, in his being admitted to schools and to the polls in many places where he never entered before. But the progress is being paid for in corpses lying beside dusty roads and in the smoking ruins of dynamited homes.

The green light which has been given to this lawlessness by the inaction of the authorities is

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"Quotes"

ALMIGHTY God, who has created man in thine 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 PRAYER BOOK*

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bad enough, but the implications of the situation go far beyond. The charge of genocide brought by the Soviet against our country is being substantiated. The eyes of the world are fastened on Florida. In every cafe in Paris, in every village of India, our tentative allies are watching to see whether we care for anything but power.

There is no use in turning our backs on this. There is no use in squeaking feebly that this kind of thing happens only once in a while. There is no use in saying Russia is worse. There is no use in saying we have to go slow. Or shall we stand, as usual, with an embarrassed look as the lashes are applied one by one to the body of Jesus?

Adventures of Mr. Entwhistle

BY
THOMAS V. BARRETT
Rector, R. E. Lee Memorial Church, Lexington, Va.

MR. ENTWHISTLE AND THE TREASURER

"SAMUEL, before you go to the office I wish you'd do something about the kitchen sink. It's stopped up," Isabel Entwhistle said as she put down her coffee cup.

"You'd better call B.U. and ask him to send somebody over", said Samuel Entwhistle, pausing in the front hall.

"I just hate to call him", Isabel complained. "You know how tight he is with the money. He'll probably send his ten year old son over to fix it, so he won't have to pay a plumber."

"Oh, come, come now," Samuel chuckled. "He's not tight, he's just careful with the church's money. All treasurers are like that. And it's a good thing too. Somebody has to be saving."

A little furrow of anxiety showed between Samuel's placid eyebrows. He had been pleased when the vestry elected B. U. Dodd, president of the 4th National Bank, as parish treasurer. He was still pleased, he told himself. But there had been one or two little matters in the past six months which caused him to toy with the idea that B.U. might turn into A Difficulty.

"He's not only saving the money, he's hoarding it", Isabel said tartly. "Look at the furnace pipe he tried to fix himself in order to save the parish five dollars. It cost us thirty to get the soot out of the rumpus room after he got through tinkering."

"I know", soothed Samuel, "I wish myself he wouldn't try to fix things himself. He's not much of a mechanic. He tried to mend a chair in the Guild room last month, and at the next meeting of the Auxiliary Miss Van Horsten fell right through it. Ha, Ha. It was funny."

"It was not funny", protested Isabel. "When she got up she blamed you for letting the church property go to pieces."

"I'll call B.U. when I get to the office", said Samuel. "It's really the job of the junior warden to look after the property, but he's always out of town; and he always has to call B.U. anyway to see if there's any money."

"Don't forget", Isabel called.

B.U. was not in a good humor when Samuel called.

"The sink was all right last December", he objected. "We went all over the house. It cost $456 to do all the work."

"But it's out of order now", Samuel said patiently. "It's full of water that won't run off."

"I'll see if I can get somebody to go over", B.U. said. When Samuel went home for lunch, Isabel began talking before he reached the porch.

"What did I tell you? B.U. sent over the boy that washes windows at the bank. With a plunger, and . . .'

"How can you wash windows with a plunger?" Samuel interrupted. Isabel waved an impatient hand. "He brought a plunger for the drain but it didn't work, so B.U. came over and tried and said he thought it would be alright and then after he'd gone it filled up again and ran over and the man said—he sent over a plumber then—he said there's something in the pipe like roots or a squirrel or something and the ground will have to be dug up but we can't afford it."

Samuel sat down weakly on a chair in the hall.

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"You mean there's still water in the sink?"

"Oh, no, it's running off now; the plumber did something with a long wire thing. But he says it will come back. The water, I mean."

"My dear, we'll consider it at vestry meeting next week. I'm sure they'll agree to fix the drain permanently."

At the meeting of the vestry the property committee resolved to dig ground, and find the cause of the drain stoppage. B.U. said he didn't know where the money was coming from, but the vestry passed the resolution anyway. V.O. suggested they borrow the money from their endowment, but B.U. said he had saved some money on church repairs and could transfer some of the balance to the rectory.

"How much balance we got?" asked old Ben. B.U. said he didn't know offhand, but it wasn't much. W. M. said he thought they ought to have a treasurer's report at the next meeting. At this surprising request B.U. protested loudly, and said he was too busy to get the report ready right away, and nobody realized how much work was involved in being treasurer, and having to prepare reports every other week or so, just to suit some of the vestry.

Samuel soothed B.U.'s feelings after the meeting. He told him the Church of the Tribulation had probably never had such a devoted, and careful, and saving treasurer. Samuel wondered, however, to himself, why being treasurer of the Church seemed to distress B.U. more than his job of being president of the National Bank.

During the Christmas season B.U. was exceptionally generous. He told the vestry that they might have a small balance at the end of the year, and gave Samuel $25 for Christmas greens and decorations. Samuel was thrilled.

"I think B.U. is becoming human," he told Isabel the week before Christmas. "I guess the really Christian spirit of the vestry is converting him."

"Be careful", warned Isabel. "Remember St. Paul."

"What's he got to do with it?" Samuel asked.

"The south wind blew softly", quoted Isabel. "But when he set sail for Macedonia or somewhere, he ran into a storm and got shipwrecked, didn't he?"

"It seems to me it was Crete", Samuel said, tentatively.

"Wherever it was, he got fooled", Isabel announced, closing the conversation.

Until the middle of January relations between B.U. and Mr. Entwhistle were smooth as silk. Then one morning the phone rang. "Good morning Sam. This is B.U. What's this bill from the Catacomb Press for $26.57?" B.U.'s voice was as cool as the weather.

"Oh yes", said Samuel trying to fill his voice with spring sunshine, "It's for a few books we got for the young adult group. They've been discussing . . . "

"We don't have any item in the budget for this kind of thing you know", broke in B.U. coating the phone wire with a thin thread of blue ice. Mr. Entwhistle remembered that he was almost as old as B.U.

"There's an item for supplies and equipment", he pointed out boldly.

"Doesn't seem to me that covers this stuff", B.U. complained. "Looks to me like this is kind of a luxury. Can't the members pay for their own books?"

Samuel backtracked a few feet. "Well, I guess they could. Some of them will want to, no doubt. Couldn't we consider the item a sort of loan to the group until I can collect and—er—something from the group?"

"You'll never collect it all", B.U. said mournfully. "Ought to get the money beforehand. Don't believe they'll read the stuff anyway. Well, I'll pay it. Maybe I can get some money from the item for education. Shall I send the members of the group a bill?"

"Oh no", said Samuel hurriedly. "I'll collect it and turn it over to you."

"Bet you don't get more than 60%". B.U.'s voice was sorrowful when he hung up the phone. Mr. Entwhistle fumed and fussed inwardly for two days. After all, he told himself, a treasurer was supposed to be a servant of a Church, not its master.

The Great Showdown, as Isabel called it afterwards, came in April. The vestry voted to paint the outside of the rectory. They voted it over the articulate objection of B.U. "We painted it six years ago", he stated in rebuttal. Old Ben thought six years was too long, and the way it looked to him it might take three coats of paint. B.U. leaped a foot out of his chair. "I think one will be sufficient", he said. "Do you know how much house painters get these days?"

Old Ben, who was a carpenter, just said, "Yeah".

The vestry suggested two coats of paint ought to suffice. A month later, Samuel came home to find painters' paraphernalia all over the yard. When he entered the house, Isabel was tensely balanced between tears and laughter.

"Have you seen the color they're painting it?"

"White, isn't it?" Samuel asked.

"It's battleship gray", Isabel wailed. "It goes on white but it comes out battleship gray. The

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painter says just one coat." Samuel slipped out the back door and surveyed the freshly painted back of the house.

"It looks a little gray", he called out banking the fires of his temper.

"It's the best we can do", the painter said, shaking his head. "It's real dirty. Ought to have two coats. This here coal dust shines right through one coat."

"Put on two coats", ordered Samuel, his voice touched with trumpet notes. "I'll take the responsibility". The painter looked dubious for a moment, then grinned.

"O.K. Reverend; if you say so it's good enough for me. Two coats she gets . . . and does she need it!"

The Rev. Mr. Entwhistle, encouraged by this unexpected show of allegiance to his commands, charged downtown. With every step he unbanked the glowing fires that warmed and illuminated his resolve. When he got to the bank he felt he was in good fighting trim. With all colors flying he marched into the bank.

"Where is B.U. Meizer", he asked, challenging a drooping sentry.

"In there, Father, but I think he's busy."

"Good", said Samuel Entwhistle biting the word hard. "He's messed up my business long enough. Now I'll mess up his." B.U. appeared in the doorway of his office in response to Mr. Entwhistle's loud summons. B.U. looked annoyed at being interrupted.

"Hello Sam", he grunted, "What's up?"

"Sorry to interrupt, B.U. I found the painter putting one coat of paint on the rectory. He said you told him to. It needs two coats. The vestry approved two coats. I have just told him to put on two coats. I wish to make it clear B.U., that as treasurer of the Church of the Tribulation you are delegated to hold certain funds until the vestry AND the rector wish to dispense some of the said funds. We shall spend what we see fit to spend. When we run out of money we'll go get some more. Meanwhile I MUST ask you to stop acting as though the money you allow us all came out of your own pocket."

"Now Samuel, cool down", B.U. protested looking rather bewildered. "I've just been trying to . . . "

"I have the highest respect for your intentions B.U.", Samuel said leaping to the offense again, "and also your ability, your integrity, and your zeal for the cause of the church. Also I value your friendship. But I refuse to be treated like a small boy on an allowance from his father. And I will not have the vestry treated as such. Do I make myself clear?"

"Yes . . . yes . . . quite " B.U. mumbled clearly stunned by the surprise attack

Samuel marched homeward, wounded by the violence of combat but sporting the flashing eye of the victor. Isabel was reading in the library. "Oh Samuel", she called to him, "they're going to put on two coats of paint the man says, and it will look as white as a frog's belly when they get through, however white that is."

Samuel appeared in the doorway. "Why Samuel", Isabel said opening her eyes wide with surprise.

"What's the matter", asked Samuel beginning to feel the effects of battle fatigue.

"Why you look almost heroic. What have you been doing?"

"I had a little talk with B.U. I insisted on two coats of paint."

Samuel Entwhistle spent the evening undergoing waves of self-reproach. He began to be very sorry that he had lost his temper. After all, B.U. did love his church, and he took good care of the money and . . . the phone rang at eleven o'clock. Samuel's heart sank, rose to the surface, turned over three times, and lay still when he heard the voice at the other end of the wire.

"Oh hello . . . B.U. Yes, B.U. Why yes I think so . . . yes . . . well—— That's quite—— Yes . . . O.K., B.U., two o'clock."

"What dear?" Samuel hollered. His wife came to the top of the stairs.

"I've been reading this book about Virginia and at last I've discovered who you look like when you get your temper going."

"Who?", shouted Samuel starting up stairs.

"Stonewall Jackson, without the beard of course. Old Blue Light, they called him."

Samuel gulped, squared his shoulders and tried to march militantly up the stairs.

"Say it again my dear. Tomorrow I'm playing golf with B.U."

God Is Holy

BY

ANSON PHELPS STOKES, Jr.

Rector of St. Bartholomew's, New York

A FUNDAMENTAL characteristic of God is his holiness. Religion is not just the response of our minds to truth, of our esthetic senses to beauty, or of our moral insights to goodness. It is the

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response of our whole being to God's holiness, expressed in reverence and awe.

The beginnings of the Old Testament religion are primitive in many respects, but they show a recognition of God's holiness. We see it in the experience of Moses at the burning bush: "Put off thy shoes . . . for the place whereon thou standest is holy ground." It appears in the experience of Jehovah on Mount Sinai when the people of Israel stood in awe at the "thunders and lightnings and the voice of the trumpet." It is expressed in countless other ways. Isaiah's vision in the temple gives us a nobler understanding of God's holiness, which leads the way to the recognition of the holy God in Jesus Christ his Son.

Have we outgrown this sense of awe and reverence? We need not think of God's holiness only in terms of the cruder natural phenomena in which the earliest Israelites found it expressed. But the recognition of his holiness itself can never be outgrown. God is no mere intellectual projection of our minds. He is always the holy one before whom men must bow in reverence.

There is the holiness of his beauty. We recognize it much as we recognize the glory of a sunset, not seeking to analyze or possess it, but simply to stand in silence and behold it.

There is the holiness of his power. When men first beheld an atomic explosion, they were moved to pray. How much more should we be moved at the power of him who created the atom and who is greater than anything he has made.

There is the holiness of his law. We, like Immanuel Kant, marvel at the starry heavens above and the moral law within.

There is, above all, the holiness of his love—selfless, self-giving love. In one sense the cross is the ugliest sight in the world, and yet despite all its ugliness, there is the beauty of God's love, and whenever we behold self-sacrifice, we stand in reverence.

Real religion cannot escape the holiness of God. "A mood of awe-struck wonder and selfless adoration" must be ours.

There is danger in religion which forgets God's holiness. Too often religious people "know about God" when their vocation is to "know God". In real religion God confronts us in an "I-Thou" relationship. The Rev. C. E. Whiston warns us against the danger of our worship being in the third person. Real adoration is always in the form of direct address. It is helpful to say, "Glory be to Thee, O Father"; "I believe in Thee, O God." The 23rd Psalm starts talking about God in the third person: "He leadeth me beside the still waters." But when the psalmist faces the "valley of the shadow of death," he turns to direct address: "For thou art with me; thy rod and thy staff they comfort me."

We need to adore the holy God if we are to be sane. We spend too much time talking to ourselves. We do not know how to be really still. In real worship we face God himself and not our thoughts about him. Much of our unhappiness comes from our concern with ourselves. "Thou hast made us for thyself, and our hearts are restless until they find their rest in thee." In turning to him men find peace.

We are not called to be mystics. Even Isaiah did not behold the face of God: "His train filled the temple." To most of us only an intimation of himself is granted, but all can approach God through meeting his moral demands. If we change one aspect of our lives because he has led us to do so, we come closer to him.

The role of the Church is to let the holy God touch our lives. The beauty of the Church can help. We can be touched through fellowship with others in whose lives something of his holiness exists. We can worship so that we truly come into his presence and help others to do so likewise.

The holy communion reveals his holiness in his great act of self-giving. We can start each day in God's presence and renew our recognition of his holiness in constant acts of adoration, throughout the day.

Is this escapism? It could be, if we should forget the moral demands made to us by God. But if we truly worship him, we shall become more like him. Our fellowship in the Church will be based not on superficial congeniality, but on a common experience of his holiness. The most practical undertakings to improve the world will be more effective if based on an experience of God's holiness.

Religion and the Mind

by

CLINTON J. KEW

PUNISHMENT—HANDLE WITH CARE

"MY husband wouldn't talk with the local psychologist about the punishment of our two boys because he thought the psychologist should be married before he came to the house to give advice. Will you give me some information about punishment? Is it good for children?"

One must not confuse punishment with discipline. Discipline is any method which is used to

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guide behavior. Punishment is but one facet, a small and dangerous one at that. And yet the tragic fact remains that many teachers and parents use punishment as their only means of controlling behavior.

All studies of punishment indicate that more can be said against it than for it. Most righteous punishment is often nothing but a mask for a hostile attack on the child by the parent. The parent becomes irritated with the child. Then he relieves his hostility by attacking. This he calls "discipline". Hitting a little girl may leave a lasting scar, and hitting a little boy could more accurately be called "picking on someone half your size." It is so much easier to hit than to think.

Besides hitting, there is neglect, threat, restraint, inflicting pain, exclusion and depreciation. All are forms of punishment, and all evoke the same response—aggression, repression, inhibition, fear, anxiety, and the feeling of guilt. The response to such treatment is never a fundamental cure.

Punishment is only right when the child must be guarded against sudden, impending danger and when the parent hasn't the time to work out a more effective plan. It is an emergency stopgap —not a remedy. I recall a young man who was raised by three aunts who considered slapping a proper remedy. The hostility which he accumulated over the years has made it almost impossible for him to live with his wife. "I find myself doing things to irritate her," he told me. "For example, I left my boy at the ball park last night. I knew it would make her mad." Punishment may curb for awhile. However, it arouses hostility within the child who receives it.

Many parents when they receive personal annoyance, carry it home and take it out on their children, whenever the opportunity occurs, in the form of punishment. "My father would return home from the office and dominate the whole house. We learned to keep quiet. My mother always kept the house in order so as not to give him an opportunity to let out his accumulated hostility. I never received love from him." Thus spoke a young woman of twenty-eight.

Whenever a child becomes unhappy, he will become naughty. He is reacting against the unhappiness and frustration. The parents will make the situation worse if they punish him for his aggressive behavior. A young man of twenty-four recently said, "I was always getting into things. I was a destructive child. I shouted and yelled at people as they passed the house. I hated everyone. My father was never at home, and mother gave her attention to social activities. I had plenty of toys, but they were not a substitute for my parents' love. I resented them leaving me with the maids. No wonder I have so much resentment today."

Some parents will harm the consciences of children by punishing them for things which they cannot control. I know a middle-aged woman who is submerged by guilt whenever she is ill, because her mother used to spank her for catching cold as a child.

Then there is the "Mama won't love you if you are a naughty boy" type of threat. This threat of loss is perhaps the most destructive of all, as the child's personality will not grow if love is withheld.

What shall we substitute for punishment? Children learn best from guidance, firmness and love. Where guidance is coupled with love and firmness, there is no need for punishment. (Some clergymen substitute in our communion service the phrase "Correction of wickedness and vice" for the "Punishment of wickedness and vice." I hope someone will write an article about this phrase). Correction means setting straight, or steering.

Our job as parents is to guide and correct our children, to bring them up in the nurture and awe of the Lord. Religion, if lived, is the most effective and dramatic discipline. Here is no warping or crushing or spading under, but the careful tending of a vine.



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How to Listen to a Sermon

BY
GORDON T. CHARLTON
Rector at Fairbanks, Alaska

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A GREAT many books have been written on the subject of preaching. Clergy and seminarians have ready access to innumerable works from tracts to tomes which will help them fulfill their homiletical duties. But who has bothered to help the layman listen? This writer is of the opinion that there are two parts to a sermon as well as to a sacrament, and that listening is quite as important as preaching. Moreover, the art of listening requires just as much skill and diligence as the art of preaching. For that reason, the following observations are offered to the man in the pew. Granted that a sermon can be impossible, but assuming that it is intelligible, what is the role of the listener in the preaching relationship?

Let's begin with what's wrong in listening to a sermon. The wrong way is always more obvious than the right way and by bringing it fully to light we will be moving toward the answer we seek. The most obvious error is to expect—to desire—to require of a sermon that it be entertaining. Now, no one expects entertainment such as he would find in a theatre, but people demand of the preacher that he capture their interest and hold their attention by the cleverness of his ideas, the vividness of his illustrations, the power and beauty of his words. They do not feel their responsibility to follow the sermon by concentrated effort when it ceases to be amusing or interesting. One can immediately see that this puts the preacher in the position of a performer trying to hold an audience. But you are not an audience, you are a congregation. The one is passive and the other active. An audience must be captured and held; a congregation participates of its own volition. The preacher is not a performer; he is not preaching for your applause, manual or verbal. Your attention should not be directed toward him, but through him to the God of whom he speaks. For the sermon is an act of worship on the part of the preacher and listeners, and, as in any act of worship, it is not a matter between people and preacher, but between people and God. The preacher stands in between like a clear glass window that lets in the light. Your spiritual line of sight should be through the preacher; it should not stop with him. If he descends to the level of an entertainer, then he becomes the center of attraction, blocking the path to God, and defeating his purpose. Listeners should not put their preacher in this position by expecting of him entertainment.

Self Appointed Critic

A SECOND error is to be a self-appointed critic of the sermon. No preacher minds being criticized; it is simply the fact that a critic cannot be a participant. A critic must remain aloof and detached, must maintain his objectivity, must not become emotionally involved lest he become biased. This, of course, prevents the critic from entering into the sermon relationship and he neither contributes to it nor gains from it. And again, it puts the preacher in the position of a performer. One must listen to a sermon sympathetically, in faith, realizing that it is an act of worship on the part of preacher and listeners. One is not showing off his knowledge nor his oratorical ability for the others. One is speaking and the others listening, all in the hope and expectation that through this relationship the Holy Spirit might find a new entrance into their hearts. If all are sincere and dedicated people, the Holy Spirit is not dependent on the preacher's ability. He may find entrance into many hearts through clumsy, ungrammatical words. Indeed, polished oratory is too often a smoke screen to hide the emptiness of a sermon. Listeners must not expect entertainment nor be critics of the sermon. They must listen actively, sympathetically, and in faith, knowing that the ultimate success of a sermon depends as much on them as on the preacher.

So much for errors in listening. Before we enumerate rules for proper listening, let us define the sermon relationship. We have already said that it is an act of worship. It is a part of a service of worship in which every part is a kind of prayer. Psalms, hymns, lessons, prayers, and

sermon alike are avenues of approach to God. The sermon begins with a dedication and ends with an ascription; and this is done to keep it in the spirit of the entire service and to erase the human personality of the preacher as an ultimate object of attention. Phillips Brooks said that preaching was "truth mediated through personality", or he could have said, "God through human personality". The sermon should be a channel of communication between our spirits and the Holy Spirit as surely as the bread and wine of holy communion. St. Paul said, "It hath pleased God by the foolishness of preaching to save them that believe." It will certainly save no one if it reveals nothing but the preacher. The listener must do his part to see through the foolishness of the preacher to the God who saves. The sermon relationship is the mutual effort by preacher and listeners together to find new guidance from God's Holy Spirit.

Duty of Listeners

SO, if the sermon is not a one man affair, but rather the task of all combined, what are the specific duties of the listeners? Aside from avoiding the aforementioned errors, they are:

First, be attentive, of course. Realize that it is not exclusively the responsibility of the preacher to keep you listening. It is your job to concentrate.

Second, pray for the preacher and for yourselves. Just as he prays for himself and you before he preaches, so do you pray that he might be given inspiration and clarity of expression, that the Holy Spirit might shine through him without obstruction, that he might be delivered from the human temptation to show off. Pray for yourself, that you might be able to listen carefully without wandering thoughts. Seek the Holy Spirit through this relationship and be a participant and not a critic. Pray that the others around you might find a nearer approach to God.

Third, consciously and deliberately relate each point of the sermon to yourself. Do it honestly, knowing that all hearts are open to God and that there are no secrets hidden from him. Don't assume that the sermon is directed to someone else; assume that it is directed to you and honestly face each challenge presented. Don't be defensive, the preacher is not your accuser. No matter how vehemently he denounces your sins, he would be the first to say that he stands under the same judgment. In fact, most preachers speak most eloquently when deploring their own shortcomings. They know best those sins with which they wrestle daily and they are preaching to themselves as well as to you.

Fourth, have an attitude of expectancy. Expect to find a new approach to God. Expect to feel a new assurance of the love of Christ. It is not likely that you will find anything unless you expect to do so. Don't challenge God to overcome your skepticism but offer him your belief. Be expectant.

Fifth, meditate on the sermon afterwards. Do your best to carry home the relevant points. In your meditations later, try to distil some resolution for your life. The preacher has invariably spent ten to twenty hours in preparation, trying to offer something worthy of your attention. If you give it only the twenty minutes it takes to hear it, it is largely wasted.

And last make definite decisions, commitments, pledges to God. Don't let the sermon be simply academic. Don't just hang it up and look at it, put it on and wear it. Perhaps it won't fit—perhaps the preacher is wrong, but give him a fair trial and either accept or reject his sermon. A sermon is very much like a bottle of medicine which bears a label on which it is stated that it will do something for you. It won't do anything for you setting on the shelf, you have to take it. Even so with a sermon; it is a prescription with a promise that, if taken, it will do something for you. Don't forget it has to be taken. It has to get inside of you before it can go to work.

Yes, the listener is an important partner in the sermon relationship. He is every bit as important as the preacher. For preaching is not a one man affair at all. It is the interaction between speaker and listeners who are together seeking new guidance from the Holy Spirit of God. Both proper speaking and proper listening are necessary elements in making the sermon a sacramental act of corporate worship. Take your part seriously and pray that your rector may do likewise, remembering that, halting, feeble, and foolish though we be, "It hath pleased God, by the foolishness of preaching, to save those that believe."

THE PRAYER BOOK
Its History and Purpose

By

IRVING PEAKE JOHNSON
Founder and First Editor of The Witness

25c a copy — 10 copies for $2

The WITNESS
Tunkhannock Pennsylvania

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NEWS OF OTHER CHURCHES

SPOKESMEN FOR RELIGIOUS GROUP OPPOSES UMT

Strong opposition to universal military training was expressed by spokesman for religious groups in testimony before a committee of Congress. The Rev. Charles F. Boss, speaking officially for the Methodist Church, presented the statement recently passed by the bishops of that Church in which they reaffirmed "a clear stand against any system of universal military training" and asserted that the present proposal is "unnecessary, undemocratic and un-American." Another Methodist spokesman said that the initial annual outlay for UMT equals the cost of all primary and secondary education in the U. S. "In 300 years our colleges and universities have amassed endowments of not quite half the cost of the first year of UMT," he told the Congressmen.

Other churches represented at the hearing, all strongly opposed, were the Baptists, both northern and southern; Presbyterian; the Fraternal Council of Negro Churches, representing 11 denominations; Quakers.

JACKSONVILLE BAPTIST PASTOR GETS THREAT

Except for 18 armed guards standing by "in case of emergency," services were held as usual in Beaver St. Baptist church, Jacksonville, Florida, following an anonymous telephoned threat to the church's pastor.

The Rev. G. E. Hodges reported to the F.B.I. that the anonymous caller had warned his sister and secretary, Mrs. Quinton Swinford, that: "We, as a group of people in South Florida, have agreed that due to your pastor's strong preaching he is not qualified to be minister. You tell him that the same thing is apt to happen to him and his church as happened in Mims, Fla."

(Harry T. Moore, executive of the National Association for the Advancement of Colored People, was killed and his wife fatally injured on Christmas night when a bomb was exploded under their bedrooms in Mims, Fla.—see editorial in this number.)

PRINCIPAL SUSPENDS UNESCO CLUB

East Pawtucket, R.I. has suspended a student club called UNESCO Thinkers with a statement that he believes the United Nations Educational, Scientific and Cultural Organization (UNESCO) is "athiestic" and "detrimental to immature minds." As an explanation for his actions the principal, James T. McGeough, referred to articles that have appeared in the official R. C. publication of the diocese of Rhode Island which have attacked the international organization.

In Washington, Msgr. F. G. Hochwalt, secretary of the National Catholic Educational Ass'n, officially a member of UNESCO, said he was one of the original UNESCO program organizers and that he had never observed any atheistic tendencies. He also said that the language of the preamble and constitution of UNESCO was largely the work of Jacques Maritain, noted French philosopher who is a devout Catholic.

NEW YORK CITY IN LEAD

New York leads for permanent headquarters of the National Council of Churches. Pittsburgh is second and Cleveland third. Robert Moses, commissioner of parks in New York, is said to have offered space in the new building of the Carnegie endowment for international peace in the UN area. Also a group of New Yorkers have offered to help build a 30-story skyscraper in the central part of the city, designed to embody the symbolic principles of the Council.

METHODIST BISHOP OPPOSES UMT

Bishop John W. Lord, Methodist of Boston, has expressed his opposition to any program of universal military training which he says "is not in accord with American doctrine or American history." He proposed "universal peace training" as a substitute and said "it would be a national sin for America to condition the minds of her youth to more effective ways of killing when what we need is a real approach to the ways of peace, which would include economic rehabilitation where needed, a stronger UN, fair trade arrangements between nations, and a new undergirding of the forces of understanding and brotherhood throughout the world."

MINISTERS HIT EFFORT TO BAN UN FILM

Opposition to any censorship of the circulation of books and motion pictures by the Peoria public library on the basis of their possible propaganda content was voiced by the ministerial association. They did so after the American Legion had protested the circulation of a film, "Of Human Rights", sponsored by the UN, on the ground that it contained "unfair and slanted propaganda." The ministers replied that people "have a right to see the film and make up their own minds."

NEWSPAPER IS HIT FOR REPORTING

The Knights of Columbus of Anamosa, Iowa, have hit at the Cedar Rapids Gazette for reporting a speech made in that city by Paul Blanshard. In a 1,000 word resolution the R. C. laymen state that the speech "was violently sectarian propaganda and its publication was a gross violation of journalistic canons."

MILLION DOLLAR OFFER REFUSED BY CHURCH

The 300-year-old congregation of the First Presbyterian Church of Newtown, borough of Queens, New York, has refused an offer of a million dollars for its property. The Rev. Howard A. Northacker, pastor, stated that "no million dollars could ever buy the tears, sacrifices and prayers made here."

BOOKLET ON BIRTH IS ISSUED

An illustrated booklet on birth, designed to help parents teach children the physical aspects of birth and growth, has been issued by the health department of New York State and will be distributed through clergymen.

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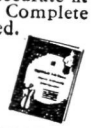

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THE RELIGIOUS PRESS

Selected by GEORGE MacMURRAY

TIMBERLINE:—Occasionally in the mass of stuff we read we come across a good story or sermon illustration. Although stories may not be the proper function of religious press, they may help some tired parson and in turn help someone else. The following is from the Christian Advocate.

He was a maker of violins. He made his living by another vocation, but he found expression for his genius by making violins. He not only made them, but he played them so well that few men in all the mountain country could release so much singing music.

"Where do you get the wood you use in your violins?" someone asked one day.

"At first I went to the woodyards, and looked for logs of hard woods," he answered—"woods from the southlands, and from over the many seas. Always, when it was finished, some quality of tone had eluded me. Now I have found it. This is made from wood at timberline."

Timberline! The last stand of trees —twelve thousand feet into the heavens, where they take on strange shapes, where timberline gives them personality! "This one is of timberline spruce—it has resonance!" said the man.

Tears came to our eyes as he played. Our nerves tingled. Resonance from timberline! Those of us who knew timberline, had heard again the wind as it blows up there. We had seen clouds blown from the skies; branches of trees tossed about like feathers. We had seen trees bended to their knees, their branches torn asunder with ice and sleet. They, the heroes of the high country!

Easy living did not put resonance in the wood that became the violin. Easy living never puts resonance into life. Dread not your timberline! God can make use of it.

A FAMILIAR SOUND?:—"Why should freedom of speech and freedom of the press be allowed? Why should a government which is doing what it believes to be right allow itself to be criticized? It would not allow opposition with lethal weapons. Ideas are much more fatal things than guns. Why should anyone be allowed to buy a printing press and disseminate pernicious opinions calculated to embarrass the government?"

These are the words of Nickolai Lenin, delivered in an address in Moscow in 1920. They are disturbing to the Editors of the Christian Evangelist. The Editors are disturbed by the similarity between Nikolai Lenin's argument and what is frequently heard here in America in defense of the abridgement of our own liberties of press and speech. When we are doing what we believe to be right (and who admits he is not right?) why should we allow ourselves to be criticized? If we believe that our teaching in a state university is right, then why allow anyone with a different opinion to have a forum to present an opposing view?

What is so disturbing is that many freedom-loving Americans who are rightfully opposed to communism, follow substantially the same line with Lenin, and seem so utterly unconscious that they are to that extent leading our country straight on the road to the communist camp.

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CHURCHES OVERSEAS

MISSION CONFERENCE DEALS WITH RACE

American churches must meet the race issue at home if they expect to spread their message among the peoples of the world, was the warning to the delegates attending the foreign missions conference of the National Council of Churches, meeting in Toronto. The Rev. T. K. Jones, formerly a Methodist missionary to China, said; "Unless the Church can offer a solution to the race issue it may eventually become irrelevant to life. The Church needs to meet the race issue at home, otherwise there is no point in our going to Africa, because we can't solve the race question there."

He also stated that one key to an understanding of East-West relations is the West's fear of losing its possessions, and the optimism of people in the East that the future for them will be better than the past. "In the West," he said, "our prosperity has made us insensitive to the hunger and needs of peoples and our guilt has weakened us. To be successful the missionary enterprise must not be motivated by a desire to spread western culture. We are not sent as missionaries with the admonition 'Go ye and teach the English language to all peoples.' The vacuum in the world today is of the heart, mind and soul. A missionary proclamation must go to men's minds. It must be a proclamation of the community of the Christian Church."

From another speaker came the warning that Communism is outmatching Christianity in the effort to win the allegiance of the world. The Rev. M. Shaull, a missionary on furlough from Chile, said that in many countries "Communists are outliving, out-thinking and out-dying Christians." He said that Communist successes in China and elsewhere have been achieved primarily by "a keener awareness of the human situation, a clearer message and a more dynamic commitment to its task."

TRIBUTE TO SCOTT BY UN GROUP

Forty member nations of the trusteeship committee of the UN General Assembly voted to express "admiration and gratitude" to the Rev. Michael Scott, missionary of the Church of England, for his efforts on behalf of native tribes in Southwest Africa.

Because of his work for the Herrero, Damara and Nama tribes, Mr. Scott has been branded an "undesirable immigrant" by the government of the Union of South Africa and barred both from South and Southwest Africa, as we reported previously.

The trusteeship committee's resolution also voiced regret that the South African government had not granted travel documents to the tribal chieftans represented by Mr. Scott so they could present their grievances in person to the UN. In the roll call vote on the resolution, 11 nations were absent and nine, including the United States, abstained.

Through the missionary, who has acted as their spokesman at various UN meetings, the tribes have charged the South African government with discriminatory practices and with threatening to annex Southwest Africa, which it administers under a League of Nations mandate. Scott told the trusteeship committee that the same annexation threat hung over the neighboring protectorates of Bechuanaland, Basutoland and Swaziland.

An Indian delegate warned that if the problem represented by the missionary were not solved it could develop into violence and sweep Africa "as a chain reaction."

NIEMOELLER URGES WOMEN RESIST REARMAMENT

Pastor Martin Niemoeller, head of the Evangelical Church of Hessen and Nassau, called upon West German mothers to resist West German rearmament. He spoke at the Women's Peace Congress held at St. Paul's church, Frankfort. Discussing the possibility of a West German military mobilization, Pastor Niemoeller said that the Bonn government had no right to pass a conscription law or to curtail in any other way the article of the constitution protecting conscientious objectors.

"The State is not the master over man's conscience, and the traditional German concept that everything which the state orders must be done as a matter of course must be finally exterminated," he said.

Dr. Niemoeller also urged a boycott of West German newspapers which have accepted loans from the United States.

(The United States High Commissioners Office announced last August that it was lending 15,000,000 Deutsche marks ($3,570,000) to help democratic newspapers in West Germany to achieve financial and editorial independence.)

ANGLICAN RELATIONS WITH STATE

Changes in the relationship between the Church and the state are proposed by a commission's report which will be presented to the General Assembly of the Church of England this month. Major recommendations are that Prayer Book revision should be in the hands of Church bodies, rather than Parliament, which rejected proposals in 1927 and 1928; and a consultative body of bishops, clergy, and laity should be set up to consult with the Archbishops before he makes recommendations to the Prime Minister on the appointment of bishops.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Commandments of Men. By Eunice Pollard Williams. Dutton $3.00.

Granthem Page is the eloquent Rector of fashionable St. Victoria's in downtown Philadelphia. He calls himself a "liberal", and as such is increasingly impatient with the Church creeds and doctrines.

This comes to a head when he, a fiftiesh widower, finds himself in love with one of his parishoners, the striking Mrs. Poole, who is about to divorce her husband. Page chooses the woman he loves amidst chapters of building up a case against the institution which would deny him this privilege. He comes to a more or less Unitarian position, taking his stand by the "Carpenter of Nazareth" over against "the religion about Jesus" with which the Church spins its wheels.

This is a very readable book as far as its style goes, but it is written with a sharp pen. Frankly it doesn't like the old Church, and draws a one-sided picture that is neither honest nor just. Indeed, the book is a distortion of the beliefs as well as the members of the Protestant Episcopal Church. The tip-off to it is the fact that Eunice Pollard Williams (maiden name) is the woman whom one of our well-known priests married a few years ago after renouncing his orders and divorcing his wife. The book is thus their apologia, and is one that this reviewer read with less and less sympathy and increasingly with the wish to rebut it at every turn.

—Benjamin Minifie

Christian Witness in Communist China By "Barnabas." Morehouse-Gorham, $.85.

The best analysis yet available of the actual experience of Christians in New China, especially their experience on the battle-line of ideas, this development of papers from the Study Department of the World Council of Churches is an able contribution to the whole Christian effort to face Communist ideology. While finding some merit in the Marxist challenge, the author is in doubt of the severity of the struggle—"to a state authority with absolute pretensions, love itself is subversive."

—M. S. Bates

Understanding Fear in Ourselves and Others. By Bonaro Overstreet. Harper Bros. $3.00.

Mrs. Overstreet has written a book which might well stand on the shelf next to her husband's popular The Mature Mind, since the elimination of the fearful personality is, certainly, one of the basic steps to emotional and intellectual maturity. The book is divided into two sections. The first deals with the profound problem of fear which haunts man and his society; the second deals with the kind of permissive, loving and rational environment which can be, and must be, developed in order to cope with this issue. Much of the material contained in the book was originally written in an easy, comprehensible style for the Parent-Teachers Association. Both clerical and lay members of the Church will receive benefits from reading this work.

—W. B. S. Jr.

The Christian Understanding of God. By Nels F. S. Ferre. Harper. $3.75.

As always, Dr. Ferre is dynamic, with brusque statements and questions, a rapid fire of reference to philosophers and theologians. The current favorite terms crowd each other, Agape, involvement, being-and-becoming, etc. There is some approval of Thomist and Barthian supernaturalism; but generally relativity (Whitehead, Hartshorne), Being-becoming-itself, self-limitation, are emphasized, because they are inherent in Love, and Love is what God is. A stimulating challenge.

The Holy Bible. Translated by James Moffatt. Harper, $5.00.

This is the new printing of the revised and final edition of the late Professor Moffatt's marvelous translation of the Bible. To it has been added a brief concordance and also a very useful atlas with index. The maps are the American Bible Society maps, prepared by Dr. J. O. Boyd and reviewed by Dr. Albright. There is no better map of Palestine and the surrounding countries for the use of Bible readers.

—M. B. Stewart

Flannel-Board Cut-Outs. Book 1. **Gospel Stories.** Book 3. **Christmas.** Macmillan, 50 cents each.

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Dearly Beloved. By M.G. Nicola. Exposition Press, $3.

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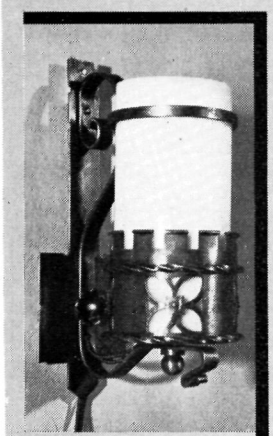

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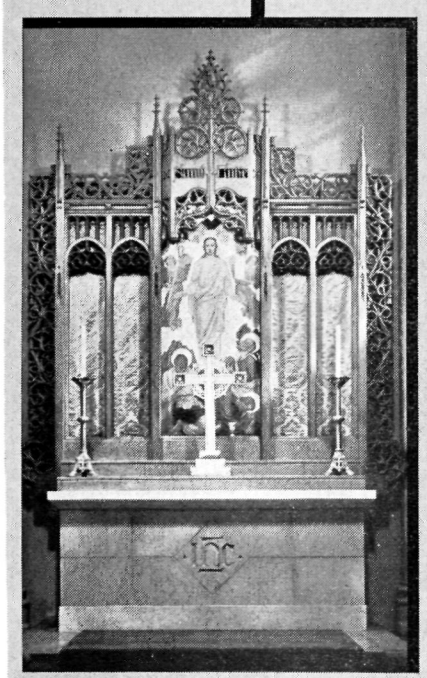

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PEOPLE

CLERGY CHANGES:

J. V. L. CASSERLY, prof. at University College of the Southwest, Exeter, England, has been elected prof. of theology at General Seminary.

HENRY B. GETZ, formerly rector of the Epiphany, Kingsville, Texas, is now rector of St. Paul's, San Rafael, Cal.

ARTHUR C. BARNHART, formerly dean of Gethsemane, Fargo, N. D., is now dean of Trinity Cathedral, Omaha, Nebr.

KEITH BARDIN, formerly chaplain at the University of Texas, is now ass't at Christ Church Cathedral, Houston. He was married Dec. 29 to Jo Ann Bennett.

WILLIAM HUTCHESON, formerly canon at Christ Church Cathedral, Houston, Texas, is now rector of the Good Shepherd, Richmond, Va.

ORDINATIONS:

LUCIAN T. JONES JR. was ordained priest by Bishop Jones on Jan. 15 at Emmanuel, Lockhart, Texas, where he is in charge.

HARVEY E. BUCK was ordained deacon Jan. 25 by Bishop Heron, acting for Bishop Lawrence, at St. Andrew's, North Grafton, Mass., where he is vicar.

DONALD M. WHITESEL was ordained priest by Bishop Heistand Dec. 21 at St. Mark's, Northumberland, Pa., where he is vicar. He is also vicar of All Saints, Selinsgrove.

JOHN C. FOWLER was ordained priest by Bishop Kinsolving on Dec. 8 at St. John's, Bisbee, Ariz., where he is now rector.

ALLAN McMAHAN, student at the Church Divinity School of the Pacific, was ordained deacon Dec.30 by Bishop Kinsolving at Trinity Cathedral, Phoenix, Ariz. He was a colonel in world war two and later in business.

WARREN H. DAVIS Jr. was ordained priest Jan. 28 by Bishop Hart in the chapel of the Seamen's Church Institute, Philadelphia.

GEORGE L. PEABODY was ordained priest February 3 by Bishop Scarlett at Grace Church, St. Louis, where he is ass't. Bishop Peabody of Central New York, father of the candidate, preached.

DEATHS:

CHARLES W. FINDLAY, 66, rector of Epiphany, Walpole, Mass., died suddenly Dec. 17. He was rector of St. Andrew's, Albany, N. Y., 1923-46.

AGNES M. PENROSE, formerly secretary of the Church Mission of Help in diocese of Albany, died in that city January 21.

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Liberal parish in New York City wants an assistant clergyman in September. Primary work with young people. Salary, $3,600. Box T., 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.

BURTON E. EMERSON
Layman of Hartford

It was interesting to read in your columns that the Washington Federation of Churches has completely eliminated racial segregation in its program. It has been my belief for a long time that Protestant churches should integrate their activities by dropping the color line. The Bible tells us that we are all brothers in Christ, and that means white, black and yellow alike. Salvation may come to all on equal terms. There has been a tendency in some churches to draw the color line. That is plainly un-Christian. All races should have an equal welcome in our churches and should be given equal opportunities of participating in their activities.

MRS. A. C. FORMAN
Churchwoman of Roselle, N. J.

May I add my name to those who would like to have the articles by the Rev. Clinton J. Kew in pamphlet or book form. I have been cutting out the articles and clipping them together but in book form they would certainly be handier.

A. F. GILMAN
Layman of Chicago

The editorial Appeal to Self-Interest (Witness, Jan. 17) leads me to remark: "You don't know the half of it." Albert Schweitzer has said, "Renunciation of thinking is a declaration of spiritual bankruptcy."

The Catholic party in our Church has renounced thinking. In fact the then bishop of Fond du Lac, years ago, said point blank that a layman has no right to think; that it was of the clergy's duty to do his thinking for him. In turning back to the pre-reformation ideas of the Church of England the clergy are not doing any thinking for themselves but are letting a lot of Romish clergy to do their thinking for them.

Last summer a supply clergyman came to our church and at the invitation to the congregation to come to the communion rail held up the host and announced "Behold the Lamb of God."

Your Melish case is another good example; it all stems from following in the footsteps of Rome. Down deep it is all the outward expression of a feeling that Christianity and democracy have failed and that our only salvation is some form of totalitarianism. We fail to realize that all great world religions have turned to ritualism when they despaired of making this a better world to live in by following the teachings of their founders. Will the Church never wake up and start thinking again?

L LIVINGSTON
Rector, Grace Church, Astoria, Ore.

Our Church magazines are very quiet on the subject of universal military training. We are in danger of having militarism saddled on this country due to our indifference.

ANSWER: Our position was stated in the issue of Jan. 24. Other statements will be in forthcoming numbers.

JAMES BANKS
Layman of New York

I was delighted to see what a really fine number you devoted to the Mission Society of Philadelphia (Witness, Jan 24). There are many church people I am sure who are not aware of the really tremendous job for humanity that is being done by this society and others like it in other cities. Our own New York Society is doing an equally able job and I hope some day you may give them also the attention they so richly deserve.

FRED DANA
Layman of Boston

The courage of the Witness astonishes me. You are no doubt paying a price for being so forthright on race relations, international issues and other pressing matters. But keep at it.

IN MAKING AN ADDRESS CHANGE, PLEASE SEND *both* THE OLD AND THE NEW ADDRESS AND ALLOW THREE WEEKS FOR THE CHANGE.

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Twenty-first Year! Twenty-first Volume!

Historical Magazine
During the Year 1952

WILL "COME OF AGE" (D.V.), if the life span of twenty-one years applies to magazines as well as to persons. As evidence that HISTORICAL MAGAZINE has indeed "attained its majority," the Editors take pleasure in presenting this prospectus of Volume XXI.

For March

"THE CAROLINE DIVINES NUMBER"

William Laud, Prelate and Champion of Crder
BY JAMES THAYER ADDISON

Joseph Hall, The English Seneca and Champion of Episcopacy
By JOSEPH H. HALL, III

Thomas Fuller, Historian and Humorist
BY JAMES THAYER ADDISON

Jeremy Taylor, Preacher and Pastor
BY JAMES THAYER ADDISON

For June

"THE GENERAL CONVENTION NUMBER"

The General Conventions of 1799 and 1801
BY WALTER H. STOWE

General Conventions Held in Boston: 1877 and 1904
BY WILLIAM W. MANROSS

The General Convention of 1880
BY JAMES THAYER ADDISON

The General Convention of 1919
BY C. RANKIN BARNES

Reviews

For September

"PLANTING THE PRAYER BOOK IN PURITAN MASSACHUSETTS"
BY THOMAS E. JESSETT

PART I—INTRODUCTION
(*Four Chapters*)

PART II—THE CHURCH IN COLONIAL MASSACHUSETTS
5. The Lone Outpost (1686-1700)
6. The S.P.G. Infiltrates Massachusetts (1701-1722)
7. Attack and Counterattacks (1722-1735)
8. A Steady Advance (1735-1768)
9. Divided Loyalties (1768-1776)

PART III—THE CHURCH IN THE STATE OF MASSACHUSETTS
10. The Struggle for Survival (1776-1784)
11. Episcopacy Comes to Massachusetts (1785-1797)
12. Conclusion

EPILOGUE—"Growth and Progress During a Century and a Half (1797-1952)"

APPENDICES AND BIBLIOGRAPHY

For December

Mother Church—Daughter Church—Sister Church: The Relations of the American Episcopal Church to the Church of England
BY RICHARD G. SALOMON

The Organization of the Episcopal Church in Tennessee
BY EDGAR LEGARE PENNINGTON

The Society for the Advancement of Christianity in South Carolina
BY ALBERT SIDNEY THOMAS

The Evolution and Early Years of the Episcopal Academy in Philadelphia
BY EDWIN A. GARRETT, III

The Wealth of the Clergy in Virginia in 1791
BY G. MACLAREN BRYDON

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Order from: 5 Paterson St., New Brunswick, N. J.

The WITNESS

10¢ A COPY

February 14, 1952

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REV. & MRS. BENJAMIN MINIFIE
And Their Six Children of the Orange, N. J., Rectory

Sunday is a Day of Rest, by Frances Minifie

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Thursday and Holy Days: 11 a.m., Holy Communion.

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THE WITNESS

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STORY OF THE WEEK

Churchmen Say UN Has Released New Moral Force in World

Delegates Make Recommendations to Increase Understanding and Support

★ Representatives of the religious groups from across the United States agreed in New York that the United Nations had released "a new moral force in world society" and had "created an opportunity for the application of principles held through the centuries by all ethical religions."

A statement by the religious leaders added that: "The work of the United Nations is, in the last analysis, dependent upon moral force, the fostering of which is uniquely the responsibility of religious groups."

The statement was issued at the conclusion of a five-day conference of the U.S. national commission for the United Nations Educational, Scientific and Cultural Organization. The third national conference of the commission was attended by some 2,200 delegates in addition to the 100 members of the commission itself.

Some 150 of the delegates were representatives of religious organizations. They held a series of discussion sessions to consider the relationship of religion to the U.N.

The discussion groups, under the general chairmanship of A. William Loos, education secretary of the Church Peace Union, were led by the Rev. Norris L. Tibbets of the Riverside Church in New York, David W. Petegorsky, national executive director of the American Jewish Congress, and the Rev. William J. Gibbons, S.J., of the national Catholic rural life conference.

A summary of the conclusions reached in the discussions stated that "religious organizations must uphold their principles while wrestling with actual problems under existing conditions and must not be dismayed by the fact that, at a given moment, the United Nations, like any human organization, falls short of the ideals that are set before it."

Religious groups, the summary continued, see it as their particular responsibility to overcome "those obstacles to effectiveness of the U.N. which are rooted in a reluctance to accept the implications in action of the basic principles of the fatherhood of God and the brotherhood of man."

Among these obstacles they cited a "tendency to determine national policy primarily by expediency rather than principle, race prejudice and our resentment of non-Americans, a lack of moral courage in employing new measures such as the genocide convention, incipient or overt isolationisms which build barriers between peoples, and the dignity of the human spirit."

The summary recommended the following five-point plan to "increase citizenship understanding of and increased support" for the U.N. and its agencies:

(1) Preparation of materials which focus on human interest and moral aspects of U.N. work rather than upon technical details.

(2) Initiation, among all religious institutions and schools which train religious workers, of courses on the aims and achievements of the U.N.

(3) Exploration of ways in which religious organizations can expand their programs of technical assistance.

(4) Development of specific projects directly related to the U.N. and its agencies so that large issues of international relations will be made relevant to the individual's personal life and commitments.

(5) Fulfillment of the dual requirements of religion: to foster a sense of patience based on the faith that God's purposes guide history, and to install at the same time a sense of urgency that impels us to work continually for justice, peace and reconciliation—all fundamental objectives of the U.N.

GOVERNOR FINE THE SPEAKER

★ Governor Fine of Pennsylvania, warden of St. George's, Nanticoke, will be the speaker at the breakfast following the corporate communion of laymen of the diocese of Pittsburgh on Washington's Birthday.

BISHOP BARTH LEADS QUIET DAY

★ Bishop Barth, coadjutor of Tennessee, will lead a quiet day for the clergy of the diocese of Pittsburgh, February 19, at St. Barnabas House, Gibsonia.

EPISCOPAL CHURCH NEWS

LENTEN SERVICES IN PITTSBURGH

★ Trinity Cathedral, Pittsburgh, claims one of the best noon-day Lenten services in the country, and has again announced a group of outstanding preachers. Bishop Pardue, as is customary, leads off on Ash Wednesday and closes the series on Good Friday. Others on the program are the Rev. J. L. Plumley of the Ascension, Pittsburgh; the Rev. James McClain of the Holy Cross, Dallas; Archdeacon O. H. Gibb-Smith of London, England; the Rev. Alfred W. Price, rector of St. Stephen's, Philadelphia; the Rev. M. S. James, professor at the Reformed Seminary, New Brunswick, N.J.; Dean Louis Hirshson of Hartford; the Rev. A. D. Rollit of St. Stephen's, Wilkinsburg, Pa.; Bishop Scaife of Western New York.

SEABURY-WESTERN ALUMNI DAY

★ Bishop Hubbard, suffragan of Michigan, and Dean Nes of Nashotah were the speakers at the morning session of the mid-winter meeting of the alumni of Seabury-Western, held February 4th. In the afternoon the speakers were the Rev. Bernard Iddings Bell; Dean Sherman Johnson of the Church Divinity School of the Pacific, and Chaplain H.H. Hassinger of Seabury-Western.

NEW POSITION CREATED

★ Garfield Williams, dean emeritus of Manchester Cathedral, England, has been appointed canon to the ordinary in the diocese of Central New York. As Bishop Peabody's assistant he will promote advanced work in the diocese. His first undertaking is to lead a series of conferences for clergy and laity in the five diocesan districts.

HONOLULU STARTS CELEBRATION

★ The Episcopal Church in Hawaii started the 90th anniversary celebration on February 1st when Bishop Campbell, suffragan of Los Angeles, was the speaker at a youth banquet. On the 3rd a service was held in the city's auditorium when Bishop Block of California was the preacher. At the convocation the following day the speakers were Archbishop Howell Mowll of Sydney, Australia, and Bishop Block, while the headliner at the meeting of the Auxiliary was the Presiding Bishop of the Church in Japan, Michael H. Yashiro.

MICHIGAN LAYMEN TAKE ACTION

★ Dissatisfied at a proposal to reduce the National Council's portion of the Michigan budget, lay delegates formed themselves into a special committee to raise a minimum of $35,000 to restore it. Over $15,000 was pledged from the floor of the convention which was held January 31st.

Deputies to General Convention: clergy: Gordon Matthews, executive secretary of the diocese; Irwin C. Johnson of Detroit, Henry Lewis of Ann Arbor, Paul Musselman of Detroit. Lay: Charles B. Crouse of Grosse Pointe, George Bortz, Edward Gushee and A. Douglas Jamieson, all of Detroit.

Bishop Conkling of Chicago was the speaker at the convention banquet, attended by about 1,100.

INTERRACIAL FELLOWSHIP AT CATHEDRAL

★ A service of interracial fellowship was held February 10 at the Cathedral of St. John the Divine, with the Rev. James H. Robinson, pastor of the Church of the Master, the speaker. An interracial choir sang anthems.

CORPORATE COMMUNION EVERY MONTH

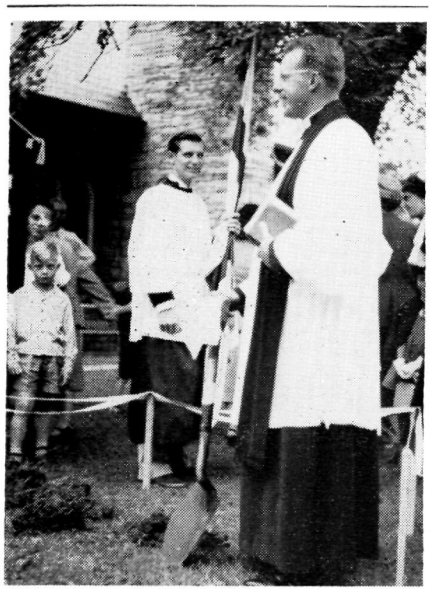
★ The men of St. John's, Dubuque, Iowa, have a corporate communion each month, with breakfast and an evangelical program following. At the last meeting Olive Adams led in a discussion of the Prayer Book, with questions following the address.

SHATTUCK SCHOOL RECEIVES GIFTS

★ Shattuck School, Faribault, Minn., received over $50,000 in gifts during the first six months of its fiscal year. The 528 sources of the contributions represented alumni, parents of present, past and future students, foundations, bequests.

CONNECTICUT SEEKS MILLION DOLLARS

★ The diocese of Connecticut launched a drive for a million dollars on January 31st for expanding the work, particularly among young people of school and college age. The program also calls for a full time social relations worker.



RECTOR L. M. PRUNTY breaks ground for parish house for St. Paul's, Carondelet, Mo., now nearing completion

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JAMES PIKE TO BE INSTALLED

★ The Rev. James A. Pike will be installed as dean of the Cathedral of St. John the Divine, February 16th. This will follow the pre-Lent quiet day for the clergy of the diocese. At an appropriate point in the service, Bishop Donegan will lead the congregation in prayer asking that the new dean may serve faithfully, that he may dwell with his brethren in love and peace, and that he do all that lies in his power to further the interest of the cathedral. Then the dean-designate will make his declaration, affirming his faith, that he will diligently strive to perform the duties of his office, that he will promote the work of the bishop and of the Church in the diocese of New York, doing all that he can for the faithful ministration of Christ's holy word and sacraments, and endeavoring in all things to walk in lowliness, patience, and love. After this declaration has been made, he will be escorted to the dean's stall and declared to be duly inducted therein with all the rights and duties pertaining to his office. Dean Pike will then address the congregation and finally dismiss them with his blessing.

CIVIL LIBERTIES DISCUSSED

★ The interracial committee of the diocese of Delaware held a meeting in Wilmington on January 24th with the Rev. Moran Weston of the National Council staff speaking on civil liberties in relation to the Church. He said that civil liberties and other liberal movements are being driven underground by the application of "red herring labels". By branding everything liberal as "communist" the forces of reaction are able to control the minds of the American people. "In some areas", he told the audience, "a red stigma would become attached to those attending this meeting."

Mr. Weston outlined what Negroes consider the faults of the Episcopal Church: segregation in some churches; restriction of Negro priests to Negro churches; there is only one Negro bishop and he is in Africa; administrative jobs are limited mostly to whites; having the word "Negro" in the title of a church organization is interpreted as an acceptance of segregation.

CALIFORNIA HAS CONVENTION

★ Convention of California was held at Grace Cathedral, San Francisco, January 29th, with Bishop Block reporting that more than 2,000 were confirmed in 1951, with the communicants now numbering over 30,000, a phenomenal increase of 83% in a decade.

Deputies to General Convention: clergy: Francis P. Foote, Dean Sherman Johnson, Russell B. Staines, Charles M. Guilbert. Lay: Philip Adams, Albert C. Agnew, Clifford H. Kroll, Frank Sibilia.

ARTHUR PRITCHETT BROADCASTS

★ The Rev. Arthur Pritchett of St. John's, Mason City, Iowa, is broadcasting part of the service each Sunday through Easter.

OHIO ACCEPTS FULL QUOTA

★ The diocese of Ohio, meeting in Cleveland, voted to accept its full quota of $131,159 to the National Council. As previously reported here, the convention was the occasion for tributes to Bishop Tucker, retiring diocesan, and the welcoming of Bishop Burroughs to that office.

Deputies to General Convention: clergy: Walter F. Tunks, Donald Wonders, Andrew S. Gill, Maxfield Dowell. Lay: Harvey Firestone, Clifford Cowin, Laurence Norton, John W. Ford.

TREASURER REPORTS ON GIVING

★ H. M. Addinsell, treasurer of the National Council, reports that receipts for 1951, to January 28th, were 101.2% of expectations, with every province, as such overpaying the sum promised. The total amount received was $4,309,388.

LAYMEN'S WORK ASSISTANT

★ The Rev. George W. R. MacCray is now associate director of laymen's work of the National Council. He was formerly for a year on the staff of a parish in London, England.



CHILDREN of St. Luke's, Bartlesville, Okla., have quiz programs and picture contests at Church school

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EDITORIALS

Voices in the Wilderness

IN the dismaying darkness that surrounds us these days two bright lights shine out that should greatly encourage us. One was the article by the Hon. William O. Douglas, Justice of the United States Supreme Court, in the New York Times magazine of January 13. Justice Douglas is no sentimentalist; he is a severely practical man of great experience in domestic and world affairs and especially well-versed in knowledge of the East. His article, "The Black Silence of Fear", is almost Lincolnesque in its clarity of expression and forthrightness. He summons this country back to a democracy we profess but are increasingly failing to practice. He is alarmed and shocked by our arrogance and intolerance, particularly as reflected in our attitude towards the Asiatics.

He feels that the reason for this is our subservience to military thinking in our approach to world affairs. He sees quite clearly that, to the Asiatics, we seem to offer no more than Communism does: force—which has no relation to their basic welfare. We have supinely adopted the Communist policy of force as the be-all and end-all; of suspicion, until the "unorthodox" becomes the subversive. Even youth has been poisoned by the fear of being thought different and no longer has the courage to challenge the status quo.

So we are tragically sacrificing the tremendous opportunities we had to win friends in the East and are increasing our enemies. Writes Douglas, "Our real power is our spiritual strength, and that spiritual strength stems from our civil liberties. If we are true to our traditions, if we are tolerant of a whole market place of ideas, we will always be strong. Our weakness grows when we become intolerant of opposing ideas, depart from our standards of civil liberties and borrow the policeman's philosophy from the enemy we detest. . . . from Asia one sees an America that is losing its humanity, its idealism and its Christian character. . . . The times demand a renaissance in freedom of thought and freedom of expression, a renaissance that will end the orthodoxy that threatens to devitalize us."

Justice Douglas is ably seconded by another keen critic of the present hysteria of American life, former Attorney General Francis Biddle. In his powerful book, "The Fear of Freedom", he points out how our democracy is being destroyed by the "loyalty" procedures, the sad performances of the Un-American Activities Committees, censorship of text-books, the Smith Act and the persecution of liberal-minded citizens.

Many have haled these two men as "courageous". No doubt they are, but what a sad commentary it is on those who, believing in democracy, are too cowed to lift up their voices for it. Certainly Douglas and Biddle will give heart to the many believers in democracy who see that it cannot be made secure by abandoning it to the totalitarian methods of fear and force. May there be more voices raised like these!

"Quotes"

SOME people give me the impression that, having arrived finally in the Episcopal Church, that's the end. It is the summom bonum, the last spiritual achievement, reserved for the best and the elect. These converts here and there apparently believe that one of the fine things about the Episcopal Church is that it makes no demands,—no conversion necessary, nothing forbidden, no moral challenge, nothing to get excited about, no personal work to be done by the laity, because the priest is a trained miracle man who can do the work of a hundred. If you know of some who seem to think that, get them to ask the rector to describe what membership really means.

—SUMNER WALTERS
Bishop of San Joaquin

What Is Goodness?

SOMEONE has asked "What is goodness?" When you read the half column in the dictionary under the word "good", you may become very confused. For our purposes, here, we will deal with the word only as a noun.

In the story of creation in the first chapter of Genesis the last verse we find "And God saw everything that he had made and behold it was very good."

In the mind of God there is a purpose about all of creation and if you study the story very carefully you find that the different parts of creation are related and dependent upon other parts of creation. Also it is man who is given a certain amount of control over the rest of creation.

The badness, or in other words the "sin", in the world has come because man has lost sight of

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God's original plan of creation and he has tried to control creation for his own selfish ends.

Only yesterday we were looking at some badly eroded pasture land on a nearby farm where the trees had been stripped off and too many cattle had been allowed to graze too long. God, through his plan in nature, had meant the land to be covered with trees and man had decided to change it.

Much of the ills of our present world can be traced, if we are honest with ourselves, to the fact that man has forgotten God and decided to become self-made. We forget that we are all God's children and must live as part of his family.

In Genesis we have the goodness of God's plan for creation: in the life and teachings of Christ we have God's plan of goodness for the behavior of man. And when we say man we mean you. You can help yourself along the road of goodness by returning often and habitually to God seeking his plan in your particular situation, believing that he has a plan even for you and that plan is good.

That plan deals not only with your moral behavior but with your business management, the way you do your housework, the things you teach your children. The things which for you are important in life.

Can you, after a week of activity, look back critically and "Behold it was very good"?

Sunday Is a Day of Rest

By FRANCES JACKSON MINIFIE

WHEN a rectory has six children there is almost no day of the week that could be called restful, but we find that especially on Sunday the amount of energy that our six generate is amazing. Somehow if all of them could be chained to a dynamic device, it would indeed be a wonderful thing. Our Sundays start with the sounding of the alarm at six forty-five (but of course we refer to it as a quarter to seven as that makes it seem a less ungodly hour), and the parson must be up and ready for the early service at eight. I may stay in bed for another hour, but pride compels me to mention that I arose at dawn to feed the youngest. I always mean to stay up and accomplish all the extra Sunday tasks that seem to accumulate, but somehow I would miss the mid-morning rush and bed never looked more comfortable than in that dim early light. Finally at quarter to eight (but of course I refer to it as seven forty-five to make it seem a more respectable hour) I extricate myself from the other five children who have all managed to find a spot in or on the bed, not, to be sure, without considerable to do, and we go down to breakfast. The children are allowed to wear pajamas and robes, but I must look presentable for there is usually a guest or two to accompany my husband home from church.

We set the table for one extra and lookouts are posted at the window to call out whether daddy is alone or bringing company and how many. In that way we at least give the impression that we're prepared. This Sunday morning I see we have drawn a young man. My husband comes in and murmurs something about "You remember um-m-ma Merrill, don't you dear?" I rack my brain and recall that he was a sailor in our former parish, a navy town, and that his first name starts with a "Ber" sound. I take the plunge and call him "Bertram",—that doesn't sound quite right so I begin again, "Bernard, will you have some cream?" He looks a little startled so the next time I try "Burnet". Finally my husband comes to my rescue and does the only sensible thing by asking him what is his first name. (Why are women so averse to using the direct approach?) It seems it's Burdette, so that's settled. He's quite bewildered by all the comings and goings of the five older children and when I bring the baby down he looks definitely pale. Then our three year old goes up and dresses himself after his own fashion and when he appears again in a different costume, Burdette mops his brow and says, "Good heavens, another one!" It reminds me of the time recently when some workmen were moving a refrigerator into our kitchen. The small area was more than filled with four of our children and two young neighbors. One of the movers asked if they were all my children, to which I replied brightly, "Oh no, I have two more asleep up stairs." He gave me a long look and said, "My God, lady!"

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Ready for Church

WHEN breakfast is over and my husband and our guest have gone, I find that I have a little more than an hour to clean up the dishes, get Sunday dinner underway, make beds, bathe the baby and get four others besides myself ready for Sunday school and church. As I'm sitting at the table sneaking a quick look at the paper and giving the baby his orange juice, the three year old starts to cry lustily for a toy just out of his reach on the shelf, the five and seven year olders sound as if they were in a death struggle in the basement, and the two oldest call down from upstairs something about socks that I can't make out. To top it all the phone rings. How hectic can it get? I'm tempted to let it ring as it's sure to be someone wanting to know the time of the eleven o'clock service and I'm afraid my reply will not be polite. . . . Somehow I manage to get all the downstairs things done: roast in the oven, vegetables and potatoes ready, table set, formula made and put in nursing bottles. Ever since my husband was served some queer tasting milk at a friend's house and it was later discovered that the baby had nothing to drink for his 10 p.m. feeding, I have forsaken my practice of making an extra batch of formula and putting it up in a regular milk bottle.

Upstairs I find things in a slightly better state than I had dared to hope. The two oldest are dressed and their beds are made. I start them to work dressing the next two while I bathe the baby. The mother of three once confided that in bathing her first-born she always used a bath thermometer, with the second her elbow tested the water, and with the third she put the baby in the tub and if he yelled she knew the water was too hot. I suppose it should follow that the sixth child goes unwashed, but even on Sunday mornings I give him the works and he responds beautifully. We have a wonderful time though his next two older brothers have to be steered away from all the fascination of a tub full of soap and water in the middle of our bedroom floor. But too much time has gone by and I find that to leave the upstairs presentable (this Sunday our dinner guests are from out of town and my husband loves to show off the house) I must resort to the old trick of shoving a few things under beds. I was horribly caught up by that system one fine day. The night before I had had but a couple of minutes to straighten up the porch before guests arrived and had quickly pushed old magazines, scraps of paper from the children's cuttings, and even a few odd crumbs under the glider. The cushions have a lovely long flap and no one was the wiser but me and I suffered not even a twinge of conscience over it. The next morning, however, I had slipped downstairs in my bare feet to put the baby on the porch and was just returning upstairs to dress properly when the doorbell rang. There I was in the front hall with the door standing wide open and the caller could see me. It was a Deaconess! I took her to the porch hoping to divert her attention from me to the baby's cunning antics, but somehow a glass got broken. Fearful lest I cut my foot, she insisted that I not move while she got dustpan and brush to sweep up. She did such a thorough job that of course all the debris under the glider came glaringly to light. Alas, and I'm constantly reading about wives that are a help to their husbands!

I now have three minutes to get ready for church. I hope that I have matching gloves and that my hat hasn't been sat on too recently. As I'm dashing about looking for things I seem to hear my mother explaining carefully to me, "Now dear, the thing to do is to get everything ready the night before and then there is no question about your costume going together properly." Yes ma'am, I mean to, but Saturday night after all the suppers have been served, the dishes done, dessert for Sunday dinner made, the endless round of tubs and shampoos completed, shoes shined (our oldest, who is ten, can shine shoes beautifully, but I've finally decided it's easier for me to put the polish on the shoes than to try to get it off every tile and towel in the bathroom) the house spruced up, flowers, if any, cut and arranged, the daily mountain of clean clothes reduced to foothills that must be put away, and so forth, there's very little time or energy left to plan my Sunday apparel. The one time I did have everything carefully laid out the baby sneezed his cod liver oil all over me as I was ready to go out the door.

The Service

AT last we are ready to embark. The two oldest children have gone on ahead as they are in the choirs. The next two sit with me for the first part of the service and then go out to their Sunday school classes. That leaves two at home with the sitter. We are lucky enough to have one who is "built in". Living near a college makes it possible to have a boy who uses the room and bath intended in balmier days for a maid. He has his own entrance and comes and goes without disturbance but is available week day nights and Sunday mornings. . . . After gathering up gloves, offering envelopes, and straightening hats and ties, we leave instructions with our student about the two at home and turning on the stove. One

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Sunday we were saying the General Confession and came to "we have left undone those things which we ought to have done", I thought of the roast reposing in my unlighted oven and had to dispatch a child to phone the sitter. Today we must hurry if we want to sit in our usual pew for it is loyalty Sunday and already a goodly number have gathered. A layman, the head of the every member canvass committee, is to address the congregation. As he is in the midst of a stirring appeal and witness to what the Church can mean to us all, I suddenly discover myself in a terrible dilemma, for the child sitting next to me, not one of mine, whispers, "Mrs. M., I'm going to vomit." I don't know whether to rush her from the church or not as that might percipitate her sickness and it would certainly ruin the effect of the chairman's speech. I say fiercely to her, "You can't!" and hold her roller hat ready just in case. Fortunately removing her coat and keeping her head in my lap has a soothing effect and after she's assured me she's alright, I watch her go out with the other Sunday school children.

At home again I'm busily involved with preparations for dinner. When we're all seated around the table I breathe a great sigh that everything is on time once more. Our guests are a couple who are studying at a seminary and spend a great many hours reading aloud. Between trying to see that everyone's plate is properly filled, meat cut up for the little ones, bibs in place, and that some kind of decorum is being maintained, I vaguely hear the discussion that is going on. It sounds dreadfully theological and I catch words like "neo-orthodox" and "existentialism" being bandied about. Suddenly I am startled to hear my husband declaring that I had majored in Biblical history at college and still did some fairly intelligent reading on current findings. One of our guests turns to me and politely asks what I've read of interest. I think of the books my reading has been confined to lately and reply that everything I've read seems to be along trinitarian lines. I'm spared having to name the books (The Three Little Kittens; Goldilocks and the Three Bears; The Three Little Pigs) by the fact that there's an upset glass of milk to cope with. Children are wonderful for so many unorthodox reasons. When I'm with them I can publicly eat all kinds of gooey cakes and cookies, I can investigate all sorts of fascinating things, I can ride an escalator up and down to my heart's content, I can look forward to yearly visits to the circus and zoo, and I'm spared giving up whole afternoons to less interesting projects than taking care of them. And now after naps comes one of the nicest times of the day. The dishes are done and all the family is gathered in front of the fire having tea or hot chocolate and special cinnamon toast and we're popping corn and reading aloud. Our selection is very catholic for it includes a little bit of everything. Our only daughter wants Alice in Wonderland which delights my soul as we're rediscovering all kinds of wonderful things in it. We read our second grader something about trains and planes and he's very excited when he can read whole sentences. A good Bible picture book pleases the two little boys, and our eldest is reading a life of Abraham Lincoln. There's time before the breadwinner has to go out to his various Sunday afternoon appointments for a little of the special brand of roughhousing that they all love.

End of the Day

SUPPER for the children is a very simple affair and this is the one night we skip tubs. When they are all ready for bed after a quick wash up we kneel at the crib of the littlest for our evening prayers. We find that there's much to be thankful for and I recall my husband's quoting Von Hugel in his sermon this morning. The latter was apparently fond of using the word "given", and indeed so much that we neither earned nor deserved is given us . . . Sometimes there is a marked lack of reverence at this drawing together at the day's end, but even the next to the youngest murmurs "thanks" and with loud and hearty "amens" they all bound into bed. When they're safely tucked in and I've firmly administered the last drink and called "Good-night, God bless you all", and they've responded "Good-night, mummy" or "mum" depending on their age and sex, suddenly I'm alone downstairs. It's strangely quiet as I wait for my husband to come home at ten, or sometimes after, when we'll have our supper before the dying fire and talk over all that's been good and bad about the day.

I find it hard to put into words why Sunday is my favorite day. It's been a mad scramble, much of it, with lots of friction, and I've been guilty of too little understanding and too much impatience. Is it because this is more or less a family day and we've been especially blessed with a large and healthy one? Is it because I'm free of the weekday tasks: washing, mending, ironing? Or is it—and I'm sure that this is the reason—because the hour we spend together in the worship of God in his church is the high point of the whole week. The service means more to me than just my pride (admittedly enormous) in my husband and two children who are taking part, more than the beautiful music and ageless liturgy,

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more than the instruction and inspiration I get from the sermon, more than the pleasure I get from greeting my friends and visiting with them before and after the service. It's refreshment for the whole week, it's giving and forgetting of self and losing oneself in something bigger. It's a consciousness of the need I have for God and a tremendous sense of thanksgiving for all the blessings I have. And so at last as I lay me down to sleep I say, "Sunday is a day of rest".

What Do You Remember?

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

NO one remembers everything. Much is better forgotten. But there are things we need to remember. One of them is the cost of what we have had given to us by those who have lived.

Think of the work of clearing the land we use for garden, field and pasture. Remember the lives lost in epidemics while men learned ways of combatting disease. And of course there are those who killed and were killed in battles against French, English, Indian, Spanish, German, Italian, Japanese, Chinese, Korean and many other nations as we grope toward some realization of our common blood ties in God's family.

When we remember the cost, we are careful of the gift, whether it is farm or highway, freedom, democracy or Christianity.

Do you remember the cost of Christianity? At the outset it cost God a son, and through the years it has cost men endless work, living by the spirit, searching the Scriptures and putting them into words which make sense to people of a thousand tongues, building churches, hospitals and schools, bringing a faith across seas and mountains to tiny villages hundreds of years and thousands of miles from the time and place of Jesus' appearance to a few Galileans.

Surely there are many people to remember. Think of them and give thanks for what has been done in the world.

Disciple of Christ

BY

WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln

THE canon, his hair whitened by many winters, yet young in heart with the joy which comes to those who live close to the Saviour, showed me a painting which he had made of Christ. Painting is a hobby of the canon's. The large picture was placed above the fire-place in the cathedral office. And for a few brief minutes the canon spoke of the importance of discipleship, for we are called to be learners of our Lord's ways, and sharers in fellowship with him.

The picture and the words were timely reminders of truths which we already know but so easily neglect and allow to become obscured in our daily living. It is possible even to be going about the Lord's work, to be engaged in church activities, and other good deeds, and at the same time be unmindful of Christ for whose sake we are working and whom we are called upon to serve. It has been said that we are quick to give the cup of cold water but we sometimes forget in whose name we are to give it.

Our work is strong for God as we stay close to Christ, and our personal lives are rich in Christian grace as we let him inspire and help us. A picture of him will help us to remember that we are called to be his disciples and learning of him, we find rest for our souls. The canon has an almost strange power in touching the lives of people—a power which comes, me thinks, from his close association with the Christ whose picture he painted, and whose humble disciples he tries to be.



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EPISCOPAL CHURCH BRIEFS

THE HEAVENLY REST, New York, has a visitor's register at the back of the church. A recent entry: "Irgen Istanoffesivt; UN representative from Hungary. Religious affiliation; Communist." It prompted Rector John Large to write in his parish bulletin: "What prompted this UN delegate from Hungary to venture inside our doors? Did he slip quietly into a darkened pew, and, dropping humbly to his knees, utter a brief prayer? If so, was that petition ascending to God designed to pierce the iron curtain? Or as is more likely, did our United Nations brother want to see how the other half lives and worships? Maybe he wanted to see an outstanding example of at least the physical fabric of the Christian enterprise within four walls. We salute him for one thing. We respect his honesty in boldly and proudly identifying himself under 'religious affiliation' as an avowed Communist. That act was a blunt recognition of the fact that Communism is a religion. If we Christians forget that truth we shall have lost the final and most important battle before it is even fought."

WYOMING COUNTY MISSIONS, diocese of Bethlehem, an experiment in rural work that was launched six years ago, has about folded. The Rev. William B. Schmidgall, in charge for five years of missions at Laceyville, Lovelton and Tunkhannock, left last August to become rector of St. Stephen's, New Hartford, N. Y. Since then there have been communion services once a month celebrated by the Rev. Wallace Goodfellow, as supply, with other services in charge of layreaders. Bishop Sterrett, in a letter to officials of the missions on January 25, stated that at a meeting of the executive council of the diocese "we regretfully came to the conclusion that we didn't have the money to appoint a full-time clergyman to the field—the final returns from the diocese make it quite clear that we can't do it."

BISHOP PARSONS, retired bishop of California, now 84, was paid a tribute in the address of Bishop Walters at the convention of San Joaquin. "As all who know him must acknowledge, he is truly a serene man of God, a scholar of the first rank, a prophet in the line of Amos, Hosea and John Baptist. He stands for individual freedom and justice, for the poor as well as for the rich. He has continually championed movements aimed at the correction of the same wrongs which in the world at large are the causes of Communism and inter-racial bitterness—we thank God for his life and we pray that more of us may have the courage to preach and teach the gospel truth for the saving of the world in this day of revolutionary change."

GRACE CHURCH, Cortland, N. Y., in its bulletin, has a kind word for acolytes: "Please be patient if the young acolytes do not always sprout angelic wings, and little horns appear. If your parents are still living, ask them how you were at their age. Please do not grumble to the acolyte mothers and discourage them from doing what they can unless you yourself think you could do better and would be willing to spend the same amount of time."

OLYMPIA has shown astonishing increases in giving as revealed in the 1947 and the 1952 budgets: general Church program: 1947; $10,877. 1952; $32,947. Diocesan missions: 1947, $15, 896 1952; $49,781. Diocesan assessment: 1947; $8,830. 1952; $36,711. Total apportionment: 1947, $26,773. 1952; $82, 728. Clergy: 1947; 37. 1952; 52.

UNUSUAL JOB for a clergyman is that held by the Rev. Arthur Pierpoint of Colorado Springs—hockey commissioner for the Rocky Mountain region. Part of his job is to appoint referees for all collegiate games.

CHURCHDOOR CANTEEN has been opened at Christ Church, Baltimore. Operated on a non-denominational basis to serve teen-agers, it has a juke box, soft drink dispenser, food, a piano and a stage for entertainments. Rector J. M. Thomas had similiar projects at former parishes at Hancock, Md., Williamsport, Pa., Wheeling, W. Va.

MARRIAGE CUSTOMS and practices of the Church were discussed at the conference of clergy of East Carolina, meeting at St. Mary's, Kinston. A statement on the subject will be prepared by a committee appointed by Bishop Wright and presented at the next meeting of the group.

SCHOOL OF PRAYER is being held at St. Bartholomew's, New York, led by Prof. Pittenger of General Seminary. On January 29 he discussed prayer for others. He is also available on Saturday afternoons for personal interviews.

LOCOMOTIVE BELLS are often in the news these days as railroads turn to deisels. St. Stephen's, Latonia, Ky., was the last to receive one as a gift from a railroad.



AMATEUR DECORATORS did a fine job at St. John's, Versailles, Ky., rectory. Workers are Waddill Platt, Maurice Jackson, Mrs. Platt, Catesby Jones, George Devereux

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NEWS OF OTHER CHURCHES

NATIONAL COUNCIL REAFFIRMS OPPOSITION TO UMT

Opposition to universal military training was reaffirmed here by the general board of the National Council of Churches in a statement adopted by a 39-8 vote. While expressing its support of "adequate defense measures," the board said, however, that the effort to establish a system of permanent universal military training would "meet with widespread opposition within our churches for religious and moral reasons and to the end that our traditional democratic institutions may be preserved."

It added that "to permanenty recruit our youth under the banners of the military" would be "to take a long step in the direction of a garrison state" and was not "in accord with our heritage as a free nation under God."

"We believe it is one thing to ackowledge the necessity of drafting men for a limited period to meet a specific international emergency," the statement said. "It is another, and quite different thing for the churches to support the conscription of each succeeding generation of the nation's youth for a program of universal military training.

"We are mindful of the grave responsibilities with which our Congress is confronted during these difficult days. The decision which it is required to make respecting universal military training will have far-reaching consequences for the people of other lands as well as our own. It is our earnest prayer that to each member of the House and Senate there may be vouchsafed such measure of divine wisdom as will enable the Congress to reach a decision in accord with God's will for our beloved country."

URGE THAT FLORIDA BE BOYCOTTED

Council of Human Relations has urged citizens of New Jersey to boycott Florida as a vacation resort and also to refuse to buy Florida products. The action is urged because of bombings because authorities there have not "protected the rights and liberties of all individuals and groups within its borders."

CHICAGO MINISTERS HIT UMT

A survey in Chicago among ministers and prominent layman shows that 45 per cent of them believe the universal military training program will decrease the faith of trainees; 47 per cent declared they thought it would have little effect. They were about equally divided on the question of rearming Germany and Japan. Only 30 per cent favored military alliances regardless of the character of the governments, the remainder being against such deals. On the atom bomb, 26 per cent favored using it on enemy cities in war if there was any military advantage to be gained; 22 per cent would not use the bomb under any circumstances; 29 per cent would use it only if we could not win otherwise; 23 per cent only if we were attacked first. A vast majority, 81 per cent, believe production and adequate worldwide distribution of goods was the greatest deterrent to revolution.

SEGREGATION FORCED ON NORFOLK MISSION

Officials of Norfolk, Va. forced segregation on the united preaching mission held there recently. Spokesman for the local minister's association said that arrangements had been made, as far as the organization was concerned, to avoid segregation. When he saw ushers taking Negroes to a special part of the city-owned auditorium and inquired about it, he was told by the building manager that orders came from "higher up."

RABBIS OPPOSE PRAYER IN SCHOOLS

Opposition to the proposal of the New York state board of regents that a prayer be offered daily in public schools was expressed in a resolution adopted unanimously by the state's board of Rabbis. They praised the motives of the regents but expressed belief that the proposal would "do violence" to religious liberty.

LEGISLATORS GO AFTER INSTRUCTOR

An unconfirmed report that an instructor at Colorado University had told students he would flunk them"for stupidity if they indicated a belief in Christianity" has members of the state legislature boiling. Regents of the university withheld results of a probe by two former FBI agents on the ground that evidence has not been substantiated and that innocent persons might be injured.

CHRISTIAN YOUTH OPPOSES UMT

Opposition to universal military training was expressed before a committee of Congress by Donald W. Shriver Jr., representing the United Christian Youth Movement, with which 38 Protestant denominations are affiliated.

MISSION GROUP OPPOSES VATICAN AMBASSADOR

A resolution opposing the appointment of an American ambassador to the Vatican because it would have "an adverse effect" on missions was adopted by the foreign missions division of the National Council of Churches, meeting in Toronto.

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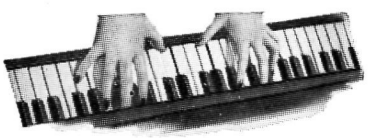

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Hilaire Belloc: An Anthology of His Prose and Verse. Sel. by W. N. Roughead. Lippincott, $3.50.

To select one book of choice passages from the hundred-odd books of Hilaire Belloc is an almost impossible task, and some readers will miss old favorites. But the passages given here are superb: for example, the Death of Dantin, the "Ark-Royall", Hattin (the defeat of the Crusaders in Galilee—an utterly unforgettable chapter in mediaeval history). Several illustrations are added, and some of Belloc's verse, and, best of all, his own music for some of his songs.

The Counselor in Counseling. By Seward Hiltner. Abingdon-Cokesbury, $2.50.

There are quantities of books on counseling, these days, since the Protestant churches awakened to the need for personal guidance of Christians—an approximation to the confessional. Here is one on the counselor himself, illustrated by many anecdotes and illustrations of counseling practice. Dr. Hiltner is now a professor of pastoral theology in the Federated Faculties at the University of Chicago.

The Master. By Max Brod. Tr. from the German by Heinz Norden. Philosophical Library, $4.75.

This sometimes heavy, often moving tale combines brilliant pictures of first century Greek life with the most fantastic reconstructions of the Gospel story. The Greek poet Meleager is in danger of his life but his friend Jason intervenes, and the Romans send Meleager to Palestine. There he falls in love with Shoshana, Jesus' sister. Shoshana's friends want to throw off the Roman yoke by force. Jesus seeks the same end, but through love and brotherhood. Jason, who turns out to be an apostate Jew, Judas Iscariot, returns to Palestine and quite gets the upper hand of Jesus. It is Rome, however, plus a few renegade Sadducees, who oppose Jesus all along, spying on him in Galilee and later in Jerusalem. In an insane preoccupation with death Jason betrays Jesus to the Romans. Shoshana too is killed, by an angry Roman soldier en route to Golgotha. Her death strengthens Meleager to enlist with Jesus' friends in the cause of love and forgiveness, and he leaves immediately for Galilee.

Apparantly the book's chief purpose is to say, once more, that Rome and not Judaism opposed Jesus. That is not a new thesis; nor is it new to hear that Jesus was a special sort of revolutionary. The garb in which these propositions are dressed, however, is certainly original. —Pierson Parker

The Greatest Book Ever Written. By Folton Oursler. Doubleday, $3.95.

The author of "The Greatest Story Ever Told" now turns to the Old Testament. His purpose is to acquaint readers with the Biblical text and thereby to inspire them to read it for themselves. The sincerity of approach and reverence of treatment make this book highly commendable not only for those who are unfamiliar with Old Testament literature but also for young people and their parents who may wish to study with clarity and continuity of form the documents of the Hebrew roots of Christianity. —S. F. T.

Joan of Arc. By Sarah Larkin. Philosophical Library, $2.75.

The author of this poem in free verse highlights the events known to history as if the Maid of Orleans were reflecting upon her own life. The fresh simplicity of the narrative is in keeping with Joan's character, but one might hope to find a more poignant treatment of the tragic dimensions contained in the subject.

The Origins of European Thought. By R. B. Onians. Cambridge Univ. Press. $9.00.

This is an immensly valuable work for all students of ancient literature and religion, including the Bible, for its full title is "The Origins of European Thought about the Body, the Mind, the Soul, the World, Time, and Fate: New Interpretations of Greek Roman and Kindred Evidence, also of some basic Jewish and Christian beliefs." When we recall that European literature began with the lines (in Iliad I) about the dead warriors before Troy, whose souls were thrust down to Hades while they themselves remained carrion for birds and dogs, it must be clear that other ideas than ours about the relation of soul to body and soul to self prevailed in Homer's world. Dr. Onian's method is that of Sir James Frazer, with illustrative paralells from here, there, and everywhere: a method that most scholars now recognize as useful and even valuable and dangerous only when urged to prove genetic relationships. There are many discoveries, interpretations, and solutions, which scholars will debate for years to come. One of the most interesting—and simplest—is the identification of ambrosia with olives (or, as liquid, with olive oil) and nectar with wine (not honey, as many have held!). This explanation certainly fits a large number of cases. And there are many more interpretations, extremely suggestive and illuminating, but not all of them quite so convincing. His well-meant excursion into Christology cannot be viewed as very successful.

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THE WITNESS

TUNKHANNOCK, PENNSYLVANIA

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PEOPLE

CLERGY CHANGES:

ERNEST H. WILLIAMS, rector of St. Paul's, Greenville, N. C., will become director of education in the diocese of Texas, May 1.

DONALD R. BEHM, formerly a seminarian, is now rector of Trinity, Trinidad, Colo.

TALLY H. JARRETT, formerly rector of Emmanual, Alexandria, Minn., is now rector of All Saints', Sterling, Colo.

WILLIAM G. BROOK, formerly rector of Christ Church, New Brighton, Pa., is now in charge of St. Mark's, Irving, Texas.

ROBERT O. RADDISH, ass't at St. Stephen's, Sewickley, Pa., is to go to Chagrin Falls, O., in March to organize a new parochial mission for Christ Church, Shaker Heights.

JOSEPH L. BROWN, rector of St. Mark's, Richmond, Va., becomes rector of St. Luke's, San Antonio, Texas, in April.

ALBAN RICHEY, rector of St. Jude's, Monroe City, Mo., on March 1 becomes chaplain and social relations counsellor at the alcoholic rehabilitation center at Nutner, N. C. It is believed that the position is the first of its kind in the country.

GEORGE GILLESPIE of the diocese of Rupert's Island, Canada, takes charge of All Saints Valley City, N. D. and adjacent mission in April.

EDWIN F. SHUMAKER, rector of Emmanuel, Pittsburgh, Pa., becomes rector of Christ Church, Brownsville, Pa., March 1.

FRANK L. SHAFFER, formerly rector at Cedar Falls, Iowa, is now rector of Trinity, Ottumwa, Iowa.

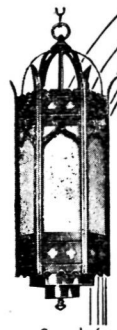
JOHN D. MEARS, rector of Christ Church, Toms River, N.J., becomes rector of St. Clement's, Buffalo, N.Y., Feb 18th.

ORDINATIONS:

HOMER C. CARRIER was ordained priest by Bishop Keeler, Dec. 19, at St. Clement's, St. Paul, Minn. He is in charge of missions at West Concord, Pine Island, Kasson & Kenyon.

WILLIAM C. WEDGE was ordained deacon by Bishop Keeler, Jan. 14, at Our Savior, Little Falls, Minn., where he is in charge

WILLIAM R. BRUSHETT was ordained deacon by Bishop Keeler, Jan. 22, at St. John's, Eveleth, Minn., where he is in charge.



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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.

JANE WEATHERLY
Churchwoman of Philadelphia

Personally I do not see how a person who cares for the Church can fail to take your excellent paper. I have just read through the issue of January 31 and it would be hard to find in one publication four such fine articles as your editorial, Massey Shepherd's column, Clinton Kew's article on religion and the mind and the concluding article by Robert Trenbath on marriage. Also I like "Briefs" as a way of presenting a part of the news of the Episcopal Church.

JOHN KREMER
Layman of Philadelphia

The parable of the Devil's Pruning Hook (Witness, Jan. 10) is very readable and conveys a lesson which is timely and needs to be taken seriously. Some of these pruners would even prune away the devil himself, leaving in his place a sort of vague principle of evil, instead of an insatiable adversary.

WINIFRED BROWN
Churchwoman of San Francisco

It is good to find one of our Church papers that is taking a stand against universal military training. It is impossible for me to understand how anyone, let alone one who professes to be a Christian, can go along with this proposal. The mad hysteria of these days has driven our country into many sinister things but if this bill is allowed to pass it will top them all.

RUTH D. SMALL
Churchwoman of Boston

The three articles on marriage by Robert N. Trenbath that have appeared in the Witness are so excellent that it is hoped you will make a pamphlet of them. It seems to me that rectors would be glad to have them to hand out, as would also parents.

ERIC M. TASMAN
Rector of Holy Communion,
S. Orange, N. J.

I want to commend you and your editorial board for publishing that excellent editorial, "Our Greatest Menace", referring to the universal military training, which really means permanent peace time conscription. This is an issue of the greatest importance and should concern every thoughtful Christian citizen and one on which the clergy should speak out.

FRED G. SMALL
Layman of Chicago

I like your new way of handling part of the Church news in Briefs. It allows for a greater coverage without wasting a reader's time on uninteresting details. As a matter of fact I think the Witness presents the news excellently, and I am particularly glad to have the reports of other churches and churches overseas.

PAUL BANKSTON
Ass't. at St. Stephen's, Minneapolis

The issue of December 27 with the story and pictures of St. Stephen's was very favorably received. Some of our parishioners who went to Williamsburg and Alexandria during the Christmas holiday were practically stupefied when introducing themselves from St. Stephen's with the immediate come-back by the rectors, "Oh, the miracle parish".

FOR SALE—The Fourth Gospel, by Edwyn C. Hoskyns and F. N. Davey (New) $7.50; The Shape of the Liturgy, by Dom Gregory Dix, (New) $8.00; The Parables of the Kingdom, by C. H. Dodd, (New) $2.00; The Blessing of the Holy Spirit, J. E. Fison, (New) $2.50. Reply: (Miss) Ruth M. Campbell, 1586 Ferndale Ave., Willlow Grove, Pa.

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THE WITNESS **Tunkhannock, Pa.**

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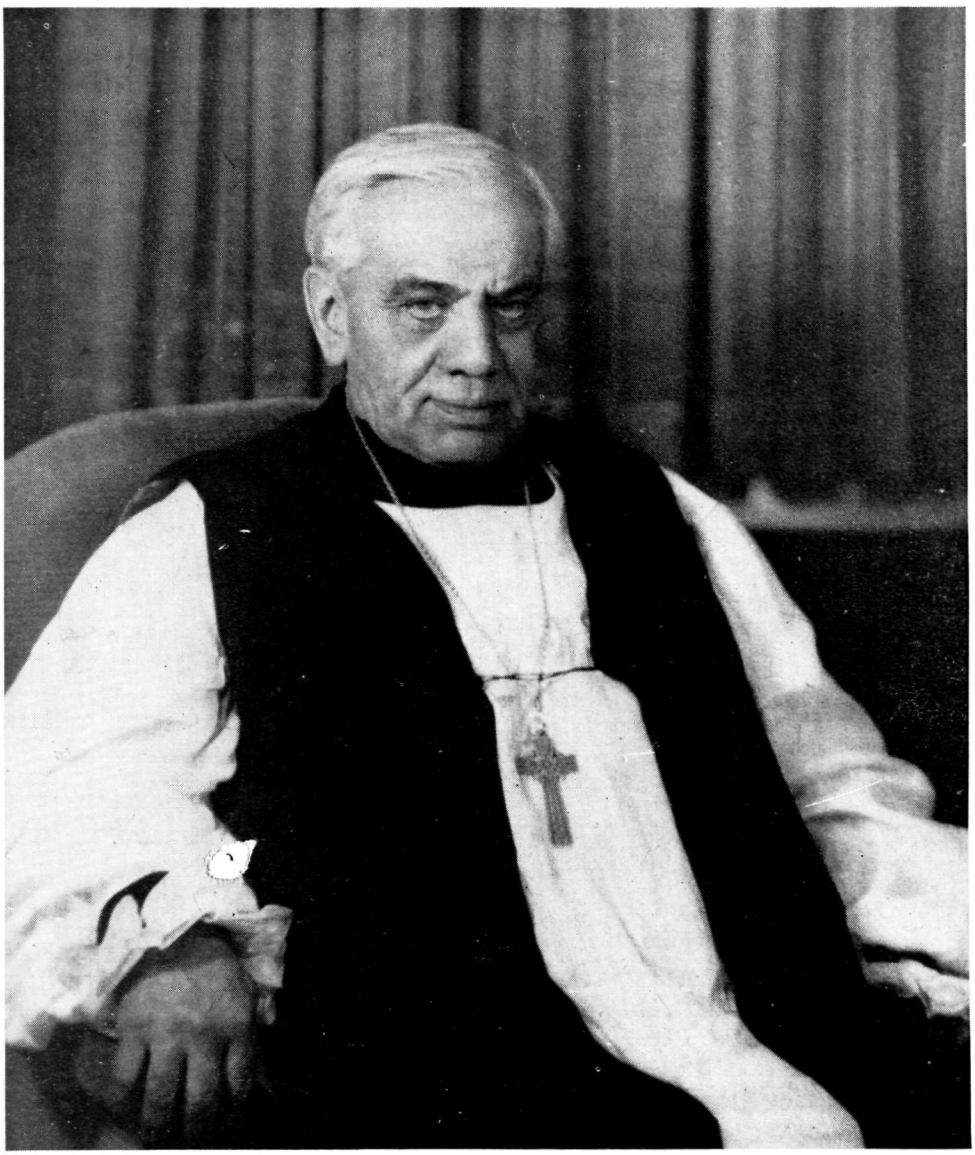

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Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
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
2nd Street above Market
Founded 1695 - Built 1727
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant
Sunday Services 9 and 11.
Noonday Prayers Weekdays.
Church Open Daily 9 to 5.

TRINITY CHURCH
Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector
Rev. Peter Chase, Curate
Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

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The WITNESS

FOR CHRIST AND HIS CHURCH

FEBRUARY 21, 1952

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STORY OF THE WEEK

World Council Receives Report On Women in the Church

Comprehensive Three-Year Study Is Based On Findings in Fifty Nations

★ A comprehensive report on the life and work of women in the Church, based on a three-year, 50-nation study, was presented to the executive committee of the World Council of Churches at its four-day meeting in London. Bishop George K. A. Bell of Chichester, chairman of the executive committee, said the report "marks an epoch in the life of the Church."

The report was written by Kathleen Bliss, former editor of the Christian News Letter of London and a former educational missionary in India. It will be published under the title, "The Service and Status of Women in the Churches", and will consist of six sections: women in the Church and in society; voluntary service of women in the Church; the ordained ministry; participation of women in the government of the Church, and change and opportunity.

In a foreword to the report, W. A. Vissert 't Hooft, general secretary of the World Council, pointed out that "the purpose of the report is not to offer solutions for the problems involved in the relations between men and women in the fellowship of the Church of Christ; its role is to show where the Churches stand today, at what points they may be able to learn from one another and what questions need to be faced."

The report's final chapter quotes the following comment from a woman in Berlin: "The life of the Church is no longer carried on chiefly through its organization but in houses and families and factories and offices. What chance does the Church give women to be its representatives at home and in their work?"

Miss Bliss said the executive committee also was considering an additional publication to be called "Man-Woman Relationships."

The report, intended as an outline for discussion by the Churches, is the outgrowth of a survey instituted in 1947 by Mrs. Samuel McCrea Cavert for the Federal Council of Churches to analyze the relationship of women to the Church in 58 countries. Interest in this survey led to the setting up of a permanent commission on the life and work of women in the Church by the World Council at its first General Assembly, held in Amsterdam in 1948.

Miss Sarah Chakko, president of Isabella Thoburn College at Lucknow, India, was named in 1949 to head the study as secretary of the commission. Upon her election last August as a president of the World Council —the first woman named to this post—Madeleine Barot of the World Y.W.C.A. was named as her successor.

Miss Barot was a founder and general secretary of Comite Inter-Mouvements Aupres des Evacues, an interdenominational voluntary aid group for refugees with headquarters in France. It carried on a service to refugees during world war two and since has expanded its work to include educational facilities for refugees.

The commission on life and work of women in the Church will report on its continuing study to the second General Assembly of the World Council to be held in 1954 at Evanston, Ill.

Niemoeller Reports

Thirty-four years of Communism have not extinguished religious feelings in the Russian people, Pastor Martin Niemoeller, in London to attend the meeting, told a press conference. The famed German clergyman reported on his recent seven-day visit to Moscow.

He said there were well over 60 churches active in Moscow, as compared to but 21 when the Soviet government's anti-church campaign ended. Priests are permitted to live and work as such, he said, young men are training for the priesthood in eight seminaries, and Protestant churches in Russia have a membership of more than 3,000,000.

Christians in Russia, Pastor Niemoeller said, "accept the regime and work within it in much the same way that early Christians accepted the pagan regime in ancient Rome."

"I do not think that the Russian Orthodox Church looks upon itself as a Church for Soviet propaganda," the German Protestant leader declared.

"I feel that a Bolshevist regime with a Church is a much

better thing than a Bolshevist regime without a Church," he said. "The Orthodox Church in Russia is not a beloved Church but it is a tolerated Church."

Dr. Niemoeller said that at a service on Jan. 6 (the Russian Christmas Day) he was permitted to share in the liturgy with Orthodox bishops, a fact which he thought significant and indicative that he was not regarded as an "outsider".

The German leader said he had met a number of Baptists in Moscow and had preached to 2,500 persons at one service.

AUXILIARY PLANS TRIENNIAL

★ Women throughout the country will have a share in determining the program of the triennial meeting of the Auxiliary when it meets in the fall in Boston. The executive board, at its meeting at Seabury House, February 8-11, is sending diocesan presidents a list of a dozen or more subjects for discussion in small groups at the convention. They are to check the preferences of women in their dioceses and electives will be planned accordingly.

It is also announced that Bishop Emrich of Michigan will give the meditations on four mornings of the Boston meeting.

First hand accounts of overseas work were presented at the Greenwich meeting by Mrs. Davis R. West of Minneapolis, just back from Hawaii; Eleanor Ten Broeck, on furlough from Liberia; Mrs. Charles E. Griffith of Glen Ridge, N. J., recently returned from the Orient, and Paul Rusch, in charge of Brotherhood work in Japan.

A number of appropriations were made by the board for missionary work at home and overseas.

MEMORIAL SERVICE IN NEW YORK

★ A memorial service for King George was held last evening at the Cathedral of St. John the Divine, New York. Diplomatic representatives to the United Nations and consuls of foreign governments attended. Bishop Donegan presided.

SCHOOL OF RELIGION IN WASHINGTON

★ How to teach a church school; how to be a good vestryman; what makes groups interesting and how to develop leadership are among the important subjects being discussed at the annual diocesan school of religion which is being held on successive Wednesday nights at St. Paul's Church, Washington, D.C. Growing interest of adult members of the Church in their own education in better living of Christian teachings is evidenced by the total of 243 men and women registered for the school.

MEMORIAL SERVICE IN WASHINGTON

★ A memorial service to King George was held at Washington Cathedral on February 15th, the chiefs of mission of the Commonwealth of Nations having requested Bishop Dun that the service be held the same day as the funeral in England. Representatives of the Commonwealth of Nations as well as U.S. officials of high rank, attended, including President and Mrs. Truman. A second memorial service was held on the 17th. The public was invited to both services. Bishop Dun gave the address at the first service and the lesson was read by Sir Oliver Franks, British ambassador.

INTER-CULTURAL SERVICE AT WARREN, OHIO

★ The annual inter-cultural service, witnessing to the unity of Christians of varying races and denominations, was held on February 10th at Christ Church, Warren, Ohio. Ministers of the city, including the rabbi of the Jewish congregation, participated. The sermon was by the Rev. Joseph H. Evans, Congregationalist of Cleveland. The Rev. John Baiz is rector of Christ Church.

ORTHODOX SERVICE IN PITTSBURGH

★ The Russian Orthodox Church held a vesper service in Trinity Cathedral, Pittsburgh, February 6th, sponsored by a local council of Churches. The sermon was by Prof. Alexander Schmemann of the St. Vladimir's Seminary, New York, and the service was attended by a number of Russian Orthodox and Episcopal Church priests.

AN UNUSUAL DINNER IN PHILADELPHIA

★ An event took place at Christ Church, Philadelphia, on Lincoln's birthday, that has its antecedents in pre-Revolutionary times. It was the annual Christ Church-Mikveh Israel dinner that alternates between the congregations, and this year it was Christ Church's privilege to entertain the members of Mikveh Israel synagogue.

The speaker of the evening was Will Herberg of New York. He is educational director of Local 22, Waist and Dressmakers Division, I.L.G.W.U. He was introduced by the Rev. E. A. de Bordenave, rector of Christ Church. The honored guests from Mikveh Israel were Gustav Klein of Rydal, Pa., president, and Rabbi E. Lipshutz.

This dinner commemorates an association that began in the early days of the synagogue, founded in 1740, when the Christ Church congregation went on record as approving that both Jews and Catholics be permitted to build churches. As a result the proprietors of Penn issued a permit for the synagogue of Mikveh Israel and St. Joseph's Catholic Church to be "built on an alley". And following this effort in behalf of a small group of newcomers to William Penn's Philadelphia, Christ Church congregation went to the aid of Mikveh Israel in 1782 when their synagogue was burned down, and contributed funds toward the rebuilding.

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EPISCOPAL CHURCH NEWS

HOW CAN THE CHURCH DEAL WITH ISSUES

★ Social Relations commission of the diocese of New York held a workshop on how the Church can deal effectively with social issues at the synod house, February 18. The director, Leland Henry, led off by listing the issues, after which there were round table meetings on the needs of nursery school children, led by the Rev. John Bell of the Incarnation; the needs of elderly people, led by Elizabeth Evans, director of the service to the aged of the diocese; narcotic addiction, especially among the young people, led by the Rev. Charles T. Bridgeman, chairman of Bishop Donegan's committee to deal with the problem.

On economic problems, the Rev. M. Moran Weston of the National Council staff, dealt with seeking greater equality; the Rev. Marshall L. Scott, dean of the Presbyterian institute of industrial relations, told how the churches could deal constructively with areas of industrial conflict; James Mitchell, officer of a department store, spoke on cooperation between labor and management.

On the social order Judge Hubert Delany of the children's court spoke on securing integrity in government; Henry K. Kraft, state commission against discrimination, dealt with that subject; Councilman Stanley Isaacs spoke on housing for lower income families.

The world situation was handled by Walter W. Van Kirk, director of the department of international justice and good will of the National Council of Churches, who spoke on raising living standards in underdeveloped countries; Bishop Y. Y. Tsu of China spoke on maintaining contact with the Church in Asia; Anne Guthrie, new secretary of the Girls' Friendly Society, told how the Church could help secure both freedom and peace.

Bishop Donegan was the chairman of the evening session when reports were presented by the workshops, with Dean James A. Pike closing the affair with an address on the task ahead.

PROF. JOSEPH FLETCHER ADDRESSES STUDENTS

★ The possibility of a Christian ethic in a secular world was the subject of an address given before the Canterbury Club of Trinity Church, Boston, February 3rd, by Prof. Joseph F. Fletcher of Cambridge Theological Seminary.

TELLS OF WAR EXPERIENCES

★ Prof Arthur Fanta of Trinity College recently addressed the men's club of St. James Church, Hartford, on his experiences in Czechoslovakia, under Hitler, of his escape to England where he taught political science to British soldiers, and later of his work for the U.S. army as a prosecutor at the Nuremburg war crime trials.

KENYON RECEIVES $8,000 GIFT

★ Kenyon College, Gambier, Ohio, has received $8,000 from the Lilly Endowment of Indianapolis, designated by the donors for the development of the library of Bexley Hall.

CENTRAL NEW YORK CLERGY MEET

★ Clergy of the diocese of Central New York met February 11th at St. Paul's, Syracuse, with Prof. A. T. Mollegen of the Virginia Seminary speaking on the task of the Church in a confused age.



BISHOP MOODY of Lexington is all smiles, as he well may be, for the new station wagon was presented by laymen of the diocese. L-R: Stanley McCracken, the Bishop, Herbert Anderson, Joe Moton, Walter Binder

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Children's Behaviour at the Meeting House

Decently walk to thy Seat; run not nor go wantonly.

Shift not Seats, but continue in the Place where your Superiours order you.

Lend thy Place for the easing of anyone that stands near thee.

Talk not in the Meeting House, especially in the Time of Prayer or Preaching.

Fix thine Eye on the Minister, let it not wildly wander to gaze on any **Person or Thing.**

Attend diligently to the Words of the Minister: pray with him when he prayeth, at least in thy Heart; and while he preacheth, listen, that thou mayest remember.

Be not hasty to run out of the Meeting House when the Worship is ended, as if thou wert weary of being there.

Walk decently and soberly Home, without Haste or Wantonness; thinking upon what you have been hearing.

Children's Behaviour at the Table

Come not to the Table without having your Hands and Face washed, and your Head combed.

Ask not for any Thing, but tarry until it be offered thee.

Make not a Noise with thy Tongue, Mouth, Lips or Breath, in eating or drinking.

Spit not, cough not, nor blow thy Nose at the Table, if it may be avoided; but if there be necessity, do it aside, and without much Noise.

Stuff not thy Mouth so as to fill thy Cheeks, be content with smaller Mouthfuls.

Blow not thy Meat, but with Patience wait until it be cool.

Smell not of thy Meat, nor put it to thy Nose; turn it not the other Side upward to view it upon thy Plate.

Throw not any Thing under the Table.

Spit not forth any Thing that is not convenient to be swallowed, as the Stones of Plums, Cherries, or such like; but with thy left Hand, neatly move them to the side of thy Plate.

Foul not the Napkin all over, but at one Corner only.

Drink not nor speak with any Thing in thy Mouth.

When thou risest from the Table, having made a Bow at the Side of the Table where thou sattest, withdraw.

From A Little Pretty Pocket-Book *first printed by John Newberry, London,* 1744; *reprinted at the press of the* Virginia Gazette, *Williamsburg, copyright by D. Adair,* 1949.

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Persistent Personal Problems

In These Anxious Times

By ARTHUR LEE KINSOLVING
Rector of St. James, New York

The Mystery Within Human Relationships

IN accepting the request of the editor of the Witness to furnish a contribution to the series on persistent personal problems I should have had the wit to realize that I thus involved myself in one more persistent personal problem, to wit: producing the article. And yet I am happy to invite you to explore with me a few moments the mystery within relationships.

It is in the field of our relationships that we encounter today our most perplexing problems. Many of them are so perplexing that Jesus our Lord alone seems to solve them or to enable us to bring them to solution.

We delude ourselves in imagining that we manage and determine our relationships, when in fact it would seem that our relationships test and determine us and our destiny. Nowhere is this truth so forcibly put to us as in the parables of Jesus. Consider first the best known, the story of the Good Samaritan. This is perhaps the parable which has made the maximum impression upon the American mentality. We have an almost superstitious reluctance to pass by a stranger in distress on the highway. Our country has practiced a good deal of international philanthropy which is an evidence of the influence of Jesus' story. We cannot escape the memory of the priest and Levite, who for all their pretensions to religion, considered their business so important as to justify them in passing by on the other side this poor, beaten, half dead man, while a rank outsider, a stranger, fulfills the law of humanity and brotherliness toward him.

The master suggests that the priest and the Levite felt quite free to decide not to enter into a relationship with this derelict stranger, but that in fact the relationship existed and determined their destiny and showed up for all time the hollowness of their pretensions to devotion to God. Note especially the preface to this story, "and he willing to justify himself." With consummate insight Jesus detected that this man was really putting the question: Who ought to act as a neighbor unto me? Christ turned the situation so that he could not help but put the question: Have I been neighbor to that man? Christ had circumvented his attempt to justify himself.

Bridging Gulfs

IN the sequel to the story, "go and do thou likewise", the Lord has warned us not to wait until someone else takes the initiative in being a friend or neighbor toward us, but to express the way of love by taking the first step ourselves, by bridging gulfs and getting beyond estranging circumstances. Indeed, Jesus cautioned us that our very relationship with God, indeed our access to him, would be determined by our relationships to one another. When we intend to make an offering to God we had best delay until we have restored right relationships with one another, and then come and try to approach our Father in heaven.

Acutely aware of the dangers in the present world situation, we are perhaps puzzled at the isolation of the American position at the present moment. After all our friendliness toward the Chinese how can they range themselves with the Russian Communists in such violent hostility toward the United States? Why do the peoples of Asia generally seem so unamenable to our influence? Are not these symptoms of the high importance of watching our relationships? For, over a long period of time we in the west have entertained, perhaps unconsciously, a rather arrogant sense of superiority which has manifested itself in our dealings with Oriental peoples. We have always been accustomed to demand and expect certain privileges and concessions and to treat Orientals as menials. And now the Orient, as Arnold Toynbee says, is striking back. American policy is being discussed in the Parliament of India and we anxiously wait to find what attitude they entertain toward us. Not long ago there were places in India where native people were not expected to enter a white man's club.

Jesus introduced another story by referring to those "who supposed that they were righteous, despising others." He held up to eternal opprobium the man who thanked God that he was not as other men are. Our racial exclusiveness and condescension is obviously bringing us into in-

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security. The examples of race prejudice that persist on this continent are made much of abroad and used against us as evidence of the hollow pretensions of our democratic way of life. Here is another instance of the way in which we do not determine our relationships, our relationships appear to detemine us and our destiny.

Self Indulgent Chaos

IN one respect Christians of an earlier day were taught this truly. A young boy or young girl growing up was made to feel that certain holy demands of purity and restraint, which God had ordained, determined whether a person could maintain real claim to respect in his own as well as in others' eyes. With alarming rapidity the decencies, restraints and reticences of American sex life have been submerged in the self indulgent chaos of our moral confusions. Apparently our young people are learning what is to their true interest only by the tragedies that develop along the experimental way. By uncanny laws of life, the violation of that which is sacred in human relationships exacts its awful retributions as the picture "A Place in the Sun" vividly portrays. As Jesus has shown us, our relationships test us and we are not entirely free to alter our relationships. Nowhere is this so clear as in matrimony. This mysterious and sacred relationship until recently was thought to command one. Rapidly it has been reduced to a matter of calculation, personal pleasure, desire or preference. It is often regarded now as a matter of free choice whether a man or a woman shall decide to renounce the relationship with husband or wife and children. As if through these relationships they had not been bound by such subtle and entangling filaments that no breaking of the bonds could happen without shattering consequences, psychological, moral and spiritual. What of the fate of the children when they discover that either the father or mother has simply walked out on the relationship and they are left half orphaned in a cold world, bewildered and insecure?

In this secular world one is surprised at the advice people receive so soon as they have one little tiff in marriage. They are advised to proceed immediately to the divorce court and then to a new liaison, as if the vows they had made most solemnly in the sight of God "for better or worse . . . until death us do part" were not meant to protect them from ending by acting most cruelly toward the person to whom they had promised most.

This matter of relationship in Jesus' eyes is so subtle and profound that it affects even one's relationship with one's means. In secular society people are, of course, apt to feel that they are entitled to determine this relationship with their money, which is under their control. "Shall not a man do what he will with his own?" Christ with a deeper insight helps us to perceive that we are really trustees or stewards. Money that you and I jingle in our pockets is a bundle of potentialities that can and perhaps should be translated into some desperately needed commodity upon which human need depends. Jesus' unforgettable parable of the rich fool warned that in the eyes of God this relationship can also determine our destiny.

Relationship With God

THE most curious popular notion in the secular world, and it has spread very far into the modern mentality, is that it is entirely within our province to determine whether or no we shall have any relationship with God who is our creator, redeemer, and judge. If we prefer, we may simply bow out of this relationship, and have it entirely nullified. It is largely a matter of temperament or taste whether we determine to admit and recognize any relationship with God and do anything at all about it. The New Testament concept that "we have not chosen him but he has chosen us", is pretty much erased from consciousness.

Yet all that we have or hope to be we have received. Have we no debt of gratitude? An ingrate has never had a good name in a moral society. Is there no personal responsibility to thank the giver of every good and perfect gift for all that we have received? Jesus told the parable of the great supper to deter us from taking lightly God's gracious invitations and proffered opportunities to enter into the banquet of life's privilege. It is not ours to say to God, I pray thee have me excused. And yet it is the custom, even for many religious people in the loveliest time of the year when we seem to have received most in this beautiful America, to absent themselves from the public acts of worship and adoration and thanksgiving to the author of all our liberties and privileges. Is it not clear that the religious relationship is so important, so influential, and so creative in life that it should be constantly cultivated by all men? And this above all others is the relationship that determines us and our destiny.

Jesus in the great parable of the last judgment put us on notice that he had already invaded all our relationships. Perhaps the master never did a more mysterious and consummate thing than when he identified himself throughout all the future of all men's experience with the least and lost, the stranger, the prisoner, the beggar, and

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said, "Inasmuch as ye have done it (or done it not) to one of the least of these, ye have done it (or not done it) unto me." He there portrayed himself to be what he has proved in history, the inescapable Christ, ever hungry and athirst, and yearning for man to fulfill to the full the law of humanity toward his fellow men. And he warned that not only for individuals but for nations he must administer the final judgment. Therefore we may be sure that when nations and peoples in ruthless callousness and cruelty go in for the cold, inhuman treatment of the individual that characterizes Communism the judgment has already begun to operate against them. Yet it is for us first to determine whether we ourselves and our country perceive the essential sacredness, the relatedness to Christ, of all our human relationships.

It is not only when we intend it and are dressed up for the occasion that we deal with the Lord of Life, the living Christ; but whenever we have to do with the claims of the least and the humblest. In all life's soul-searching tests, there is he in the midst; there as God he stands at the core and center of the very stuff of life.

I have invited you to consider with me the mystery within our human relationships. Christ has revealed the mystery. He alone provides us with the solution. For as we are sensitive to his presence and true to his spirit men may take knowledge of us that we have been with Jesus and learned of him.

The Seven Last Words

Meditations by Thomas V. Barrett

Caiaphas Speaks:

I AM alone now, and by this time Pilate has pronounced the death sentence. Just a few hours now, and the man will have been crucified. . . .

It seems an age since this morning. . . . I was awakened at dawn by voices in the courtyard; a cold, dreary morning with a mist swirling about the buildings, and the men had a fire in the midst of the courtyard. He stood under guard. I knew who he was before the servant brought the word to my door. Jesus the Galileean. Judas had done his work, and Jesus was brought for trial.

I was a little apprehensive I must confess. I do not have much stomach for these investigations. I knew too much about Jesus' trickery with words to feel entirely at ease. I went down into the great hall where he was standing with some of the priests. They had come from Annas who had done his part of the work well . . . a clever fellow Annas . . . so subtle, and of course experienced in these matters . . . our plans have gone well on the whole. We shall not bear the burden of the man's death. In the dim light of the great hall he looked stern . . . even forbidding. The confidence of these heretics is amazing, which is of course one reason why they are so dangerous to the life of the Church. People believe in them. I considered my questions very carefully to give him no chance to trip me. He is an insolent, despicable fellow. When I asked what he taught he shrugged contemptuously and said, "Ask those who heard me". One of my men hit him across the face. It did my heart good to see the mark of the blow against his swarthy cheek. But there seemed something futile about it, like a child's pebble hurled against a rock.

There is nothing so futile about a crucifixion however. He'll not show such contempt again, such impudence, such vicious disregard for the holy priesthood and the authority of the priests and the rabbis. It was imperative to get rid of him, to wipe him out for the good of the people; for the good of the Church; for the position of the priests. Allow a fanatic like him some freedom and all ecclesiastical authority would be undermined. He set himself up above the law, and the custom; above the priests, even above me, Caiaphas, High Priest of Jerusalem! But Annas and I have brought his ill advised venture to a fitting end, and we have done it legally, in perfect order . . . there is no telling what might happen to religion if it is to be left to individual judgment, without respect for the tradition, and the divinely ordered priesthood. We had to get rid of him, and what will the world lose? A country preacher . . . a wild-eyed carpenter . . . fanatic . . . heretic . . . arrogant dog with a mouth of insult and a jackal's insolence . . . claiming to be the Messiah . . . the blasphemous imposter! This will show him, this crucifixion . . . and show the people too that one cannot toy with the authority

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of the priesthood . . . with the power of Caiaphas, of Jerusalem.

The witnesses did not agree confound them. . . . I thought our plans would go astray without the necessary circumstantial evidence for conviction . . . only rumors, suspicions, hearsay accusations . . . the trial had to go according to the Law. The confusion unsettled me a little when those voices dinned in my ears: he is guilty; he blasphemed; he claims to be the Messiah; over the confusion of the voices the silence of Jesus was distracting, damnably unnerving, like the silence one hears between cracks of thunder over the mountains. He stood with a sardonic smile, as though amused at our indecision . . . laughing at us as though we were prisoners . . . silly to feel that way . . . power and authority were on our side from beginning to end, on my side, I was the one with the power, Annas and I, and by now the man must realize the price of arrogance, and heresy, while he twists and turns to escape the torment of the cross. "Who do you claim to be?" I said; "Art thou the Christ, the Son of the Blessed?"

"Thou sayest it", he taunted, "Ye shall see the Son of Man coming in the clouds of heaven . . . " God of Abraham, Isaac and Jacob, that I should hear such awful blasphemy . . . to my very face . . . the man confessed his guilt . . . and according to the plan he was taken to Pilate for the sentence, Pilate the godless Roman, a weakling, a temporizer, a stupid underling; he almost let Jesus go free. . . .

I am alone now . . . and by this time Pilate has pronounced sentence. It will soon be over praise God and we can go on with the celebration of the feast-day. Yet my hands still tremble from my anger . . . the wretch almost spoiled the sacred observance of the time. But Annas and I have won. I am the highest authority in the land . . . no one is here now to challenge me . . . or there will be no one in a few hours . . . it seems chilly in this room and dark outside, the wind is rising and a draught sweeps along the floor. I can still see the face of the rascal . . . still feel his presence . . . the disdainful look of him, but I will dismiss him from my consciousness and let him rest upon the conscience of Pilate. The Church is rid of a dangerous man. My place is secure, the temple worship will go on as before without the gross interruption of carpenters playing God; the people will soon forget this bearded rebel. I, Caiaphas, will no doubt be renowned for my decisive action. Caiaphas the Great High Priest of Jerusalem, people will say . . . by whose sagacity a heretic was purged from the life of the Church.

Just a few hours more . . . and he will not haunt me . . . "Ye shall see the son of man coming in the clouds of heaven . . ." Rubbish! Preposterous! There was no truth in the insolent swine. Steady thy hand Caiaphas . . . in a few hours he will be done with . . . his insurrection brought to nothing. In a year or so this day will no longer be remembered. The Church will be at peace.

(Next Week: Peter)

Unionized Religion

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

ONE of our leading weekly periodicals recently ran a series of communications in which various persons told the world "what the matter is with the Church."

In very few of these letters was there any adequate appreciation of the fact that the chief trouble with the Church is, the people.

The Church as a potent factor in civilization is scarcely on trial.

It has been demonstrated time and again what it could do with people.

It was the one potent factor which tamed and civilized the Anglo-Saxon savages and Scandinavian pirates from whom we are descended.

It is the only potent factor that has ever attempted to do anything with Fiji cannibals and Polynesian head-hunters.

It is the only instrument of our rather smug civilization which has ever carried its benevolent influence into Uganda or Metlakatla.

The only other stimulants, which the Caucasian race has ever attempted to give the savage, have been racial prejudices and bad whiskey.

Really the Church as an institution has done so much more for the race than the modern critics of the Church are doing that it would be more seemly for the people to confess their own sin in abandoning the one instrument of grace that the world has known and substituting generalizing negations for personal service.

The real trouble with agriculture is usually poor soil and muddled heads.

As a rule the providence of God is to be depended upon; but, strange to say, whenever a flood or an earthquake destrops the crops, it is called a visitation of God.

Why that curious name? God visits us with sunlight and rain and fertile soil, yet we emphasize exceptional acts of destruction as his visits.

Man is prone to lay the blame of things on God.

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What is this Church that is so frequently discussed?

It is so easy to enter a general indictment against a mere fiction of the mind. It must be apparent that the Church is one of two things: either it is the instrument of God to convey grace to men, or else it is the creation of men to convey information to God.

Either it is an organization founded by Christ to tell men about God, or else it is an ecclesiastical union organized by men to tell God what man wants.

You belong either to the corporate body of Christ or else to the union.

If you belong to the corporate body you are apt to be long on your privileges as a member of the corporation and are apt to be looking for dividends more than service.

And if you belong to the union you are apt to be long on grievances and short on a sense of personal responsibility.

The Complainers

THE old mediaeval corporation was apt to abuse its privileges. The Reformation was a unionizing of religious workers, and they are strong in airing their grievances and shouting for shorter hours of service and better wages in the way of ecclesiastical attractions.

And the worst of it is that the shorter the hours and the better the sermon the less labor one gets in return.

The best laborers I know in the Church are not the product of fine sermons, but rather of a good conscience.

These new ecclesiastical unions want none of that "penny a day" stuff, although they are rather keen for the eleventh-hour privileges.

They hang about the market place and tell us how the Church should be run, but no burden and heat of the day for them.

It is true that no man has hired them, but not because they have received no invitation to work, but because they are on a strike for shorter hours and better sermons.

Men are very prone to complain about the weather, their religion and the policies of the administration.

This is not a sign of an enlightened conscience, nor of a constructive mind, but rather that the disease is catching. It is easy to condemn a government that you couldn't run to save your life and to tell what the Church ought to do when you yourself are doing nothing.

The only legitimate critic is the hard worker, and he is so engrossed in his work that he forgets to criticize.

There is a quadruped who whenever he stops work begins to kick and bray. He is a fairly intelligent animal, but has an unsociable disposition.

The vineyard is here, and it is the Lord's will that we should work therein. The fact that we have poor overseers and poor grub does not justify a strike, for, after all, God is expecting us to work and isn't interested in our complaints.

A poor preacher may be his test of your sincerity, and I doubt whether he will accept your alibi when pay day comes.

Ruskin has defined a critic as "a painter who cannot paint himself."

It is a suggestive definition and fairly comprehensive in its conclusiveness.

No Quitters

WE may as well recognize that the Kingdom of Heaven includes the corporation and the workers and that the interest of one is the interest of both.

The Church must go on and do the work that it is ordained of God to do. If those who temporarily represent the corporation are poor stuff, the workers in the vineyard do not please God by going on a strike. They merely please themselves and the vineyard grows more weedy and less productive.

We are not going to improve the spiritual force which the Church has always contained when men stir up the gift of the Spirit, by pulling out of the Kingdom.

The truth is that God made a Church which he never intended should be acceptable to quitters.

It is the grit of continuance in good works which God demands, and those who murmur are destroyed by the serpents of anger, envy and hate, and those who persist in complaining are destroyed by the destroyer.

If the Church in any particular age has been run down (as it frequently has) then it has owed its resurrection to the persistence of good men who stick to the cross of Christ, when all the rabble about is gabbing.

It boils itself down to this: Your life is your job and God is your Master.

He knows what is going on better than you do, and it is harder for him to put up with poor priests than it is for you to put up with poor preachers.

If he sends you into no man's land of spiritual desolation, he expects you to carry on with the

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same fidelity to him that you would manifest if you held a title deed to the Garden of Eden.

The real answer to the complaint is to be found in your definition of the Church.

Is God a hard Master who calls you to an unprofitable job? If so, then strike, but do not imagine that you have reached the end of the question. You are as responsible as the other fellow for what happens afterward, for you have contributed to the chaos by your desertion of the forces that make for law and order.

Purity

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

PURITY is the virtue which is the opposite of lust. It is marked by out-pouring while lust is grasping. It is clean while lust is cloudy.

When you have watched a spring clear itself after mud has been thrown into it, you have seen how purity replaces lust.

The source of purity is in God. Its outpouring in this world where we can see it is in Jesus Christ. Any channel of communication with him can bring its clearing stream to our inner spirit.

One sign of purity is the identity of various samples. What you take at one point is the same as anything taken at another. Pure love in marriage is like that. What is found in one partner is found also in the other. There are no secret areas of which we think "what he (or she) doesn't know, won't hurt him." All of each person has been given to the other and is accepted in love as belonging to both. Whenever we deliberately withhold anything, we are harboring impurity.

Purity begets trust, the sort of trust we show in the return of the sun and the seasons. We know that they may fail or be hidden, yet we count on them absolutely. With such trust are husband and wife united when there is purity in their life.

Purity is indeed a great virtue which is beyond price. It cannot be bought or sold. God gives it to those who will have it. We thank him for it as shown in Christ and received through our contact with him.

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EPISCOPAL CHURCH BRIEFS

YOUNG PEOPLE of Missouri held a rally in St. Louis on February 3rd with the noted educator, Mordecai Johnson, president of Howard University, the speaker.

OBJECTIVITY in reporting is not always so easy. One of our Church weeklies, which is out to show up the rest of us in that regard, lower-cases the word "Negro"—like this, "negro". Ask your colored Church friends if they consider that slanting the news.

BISHOP HINES of Texas addressed the altar guild of Christ Church Cathedral, Houston, February 7, to which members of other guilds of the city attended. He led a devotional service in preparation for Lent.

WITNESS articles for Lent start in this issue. There are seven remaining numbers that will feature the Meditations by Tom Barrett and articles on Persistent Personal Problems and how they were dealt with by a notable group of experienced rectors. Send your order for a bundle today to Tunkhannock, Pa., so you will get these numbers for your people.

ACOLYTES, nine in all, were installed to the order by Dean Kellogg of Christ Church Cathedral, Houston, on a Sunday this month. The dean explains that to become an acolyte in the cathedral a boy must have reached the age of twelve, be confirmed, and serve a period of training.

GRACE CHURCH, Providence, R.I., has a fine group of preachers for the noonday services in Lent: Bishop Bennett of R.I.; Bishop Ludlow, suffragan of Newark; the Rev. Boynton Merrill, Congregationalist of Columbus, Ohio; the Rev. Paul A. Wolfe, Presbyterian of New York; the Rev. Roscoe T. Foust, rector of the Ascension, New York, and Witness editor; the Rev. James G. Gilkey, Congregationalist of Springfield, Mass.; Bishop Powell of Maryland. Rector Clarence H. Horner takes the Good Friday service.

CHRIST CHURCH, Lonsdale, R.I., has an amplifying system in the belfry to broadcast chimes from the organ. It is the gift of Percy Hodgson, warden, in memory of his father.

CHRIST CHURCH, Cambridge, Mass., has deleted the word "male" from its by-laws. The change has to be approved by the bishop and standing committee of the diocese and passed at another parish meeting. Once done, women can serve on the vestry. Heading for this might be "Progress."

HONOLULU now pays the full salary of Bishop Kennedy, the first step toward status as a diocese.

JOSEPH G. MOORE, professor at Seabury-Western, is now making a survey of parishes and missions in the metropolitan area of Providence. He just completed a similar study in New York City which took two years.

TRINITY, Newport, R.I., had a boiler explode, spreading a thick film of oily soot over newly painted corridors and stairways up to the third floor of the parish house. Loss was covered by insurance.

WASHINGTON CATHEDRAL recently dedicated a Canada window. The address was by Ambassador Hume Wrong of Canada.

EZRA MARTINSON, recently consecrated assistant bishop of Accra, brings the number of Negro bishops to eight in Africa. One is the American-born bishop of Liberia, Bravid Harris.

ST. JAMES, Lancaster, Pa., wants to complete its collection of pictures of former rectors. Needed: Richard Locke, 1744-1748; George Craig, 1751-1758; Joseph Hutchins, 1783 - 1788; Elisha Rigg, 1789-1796. The Rev. Robert C. Batchelder is the present rector.

CHRIST CHURCH, Suffern, N. Y., N. Y. spent $1,445 on rectory improvements last year and over $25,000 in a parish house alteration project. The Rev. Fessenden Nichols is rector.

BISHOP GRIBBIN, retired of Western North Carolina, conducted a teaching mission, February 17-21, at St. Luke's Chapel, New York. Questions answered: What is your life for? What does the Episcopal Church stand for? What does Christ want you to do?

BISHOP DONEGAN is to be the celebrant at the Washington Birthday corporate communion at Trinity, Ossining, N.Y., speaking at the breakfast that follows. Men from neighboring parishes were invited.

DIOCESAN HOUSE for Western New York willl be redecorated if the present fund campaign is successful. It was launched by Bishop Scaife at a luncheon on February 10. The house was given to the diocese as a memorial in 1950 and plans are to move from the old diocesan house in April.

BISHOP BOYNTON of New York is to appear on the television program, Lamp Unto My Feet, on March 2 at 5:30. The Rev. John Heuss, new rector of Trinity, New York, appeared on the same program on February 10.

DEAN JAMES PIKE of the Cathedral of St. John the Divine is lecturing on Thursday evenings this month at St. John's, Larchmont, N.Y., sponsored by the adult discussion group that was organized three years ago.

CENTRAL NEW YORK apportions $12,000 a year from its budget for college work. It provides for full-time workers at two universities and part-time workers at eight schools and colleges.

OUR SAVIOUR, Plainville, Conn., has a new organ to replace one that was bought fifty years ago, second hand. It is the gift of Mr. & Mrs. Henry S. Washburn in memory of their son who was lost when a cruiser went down in world war two. The guild in the parish prepared for the installation by decorating the entire interior.

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PEOPLE

CLERGY CHANGES:

GLADSTONE ROGERS, formerly rector of Holy Cross, Miami, Fla., is now rector of All Saints, Jacksonville, Fla.

ELWADE HAMPTON, formerly rector of St. John's, Milton, Del., is now rector of All Hallows, Davidsonville, Maryland.

WALTER E. EDWARDS, formerly rector of Trinity, Tyrone, Pa., is now rector of Trinity, Athens, and St. Paul's, Troy, Pa.

KENNETH H. ANTHONY, rector of St. John's, Waynesboro, Va., becomes rector of Holy Trinity, West Chester, Pa., April 15.

CRAWFORD W. BROWN, canon percentor of Washington Cathedral, becomes ass't. at Calvary, Pittsburgh, Pa., after Easter.

CHARLES M. HALL, recently ordained priest, is now rector of St. Peter's, Manton, R.I.

HONORS:

BISHOP HART of Pa. received an honorary doctorate in canon law from Temple University on Feb. 15.

LAY WORKERS:

CHURCH ARMY appointments: James R. Allen is on the staff of Trinity, Albany, N.Y.; Robert K. Hemphill is on the staff of the Good Shepherd, Ft. Defiance, Ariz.; Ralph M. Cornell is now in charge of Christ Church, Oakhurst, Cal.; John R. Hunt is in charge of Calvary, Hillman, Mich.; Alexander T. Patience is now in charge of Trinity, Lawrenceburg, Indiana.

ORDINATIONS:

STANLEY BRIEN was ordained deacon, perpetual, by Bishop Heistand, Feb. 7, at St. Andrew's, Harrisburg, Pa. He has been layreader for 25 years in charge of Trinity, Steelton, where he is employed by an industrial firm.

LUTHER W. FOLSOM was ordained priest and ARTHUR A. SMITH was ordained deacon by Bishop Bram, suffragan of South Florida, Feb. 2, at All Saints, Fort Lauderdale. The former is in charge of St. Martin's, Pompano Beach.

DEATHS:

FRANCES BARTTER, 82, retired missionary to the Philippines, died at her home in England, Jan. 26. She served as a missionary for the Episcopal Church from 1910 until her retirement in 1934.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

This is the Day. By Theodore Parker Ferris. Follet.

Theodore Ferris of Trinity Church in Boston not only stands in a great tradition and occupies a famous pulpit but is himself one of the best interpreters of Christian gospel at the present day. These twenty-three sermons are simple, straight-forward, non-oratorical expositions of Christian faith and practice. No one can read them without a renewed sense of the vitality and power still to be found in the Gospel. They are addressed to ordinary people, where ordinary people live; that is to say, faced with problems—not necessarily immersed in or overwhelmed by them, but faced with them and eager to solve them and go forward to better things. This book will be of immense value to many readers among the laity, and I wish we could get it into the hands of people who are somewhat outside of and detached from the Christian Church and its influence. It might make a great difference to many of them.

A Protestant Dictionary. By Vergilius Ferm. Philosophical Library, $5.00.

A brief (under 300 pages) dictionary of Protestant churches, theology, and biography. On the whole the definitions are accurate though the terminology is sometime unusual (e.g. Richard Hooker "argued for the bishop form of polity"). The articles on the Church of England and of the Protestant Episcopal Church are factual enough, but some of the theological and philosophical articles are themselves in need of further explanation—e.g. the article on existentialism-but then one wonders sometimes if even those who profess it know what it means or can explain it!

Christian Faith and Practice. By Leonard Hodgson. Scribner's, $2.25.

It is the purpose of Dr. Hodgson in this excellent book to give a description of what Christianity is. Although he has no desire to answer "Objections" to the various items of the Faith nor to argue for the reasonableness of Christian beliefs, by telling us in simple language what Christianity is, as a creed to be believed and a life to be lived he has, in fact, given us a most powerful "apologetic."

An introductory discussion of the meaning of such words as revelation and faith, is followed by chapters on the Creation of the world, the problem of evil, the person of Christ, the nature of God and the relations between God and man. The two concluding chapters on the Church and the Christian, describe the kind of life in which our faith finds its natural expresson. Clergy and layman alike will be grateful to Dr. Hodgson for his illuminative and persuasive book.

—Paul S. Kramer

Japan. Edited by Hugh Borton. Ib., $4.00.

These books contain "preprints" of articles which are to appear in the new edition of the Encyclopedia Americana. They are all written by experts, and are authoritative and up to the minute. Persons who want reliable information of any kind upon these vastly important areas and countries, their history and culture—or their religion—would do well to consult these volumes.

—S. F. T.

FOR SALE—The Fourth Gospel, by Edwyn C. Hoskyns and F. N. Davey (New) $7.50; The Shape of the Liturgy, by Dom Gregory Dix, (New) $8.00; The Parables of the Kingdom, by C. H. Dodd, (New) $2.00; The Blessing of the Holy Spirit, J. E. Fison, (New) $2.50. Reply: (Miss) Ruth M. Campbell, 1586 Ferndale Ave., Willlow Grove, Pa.

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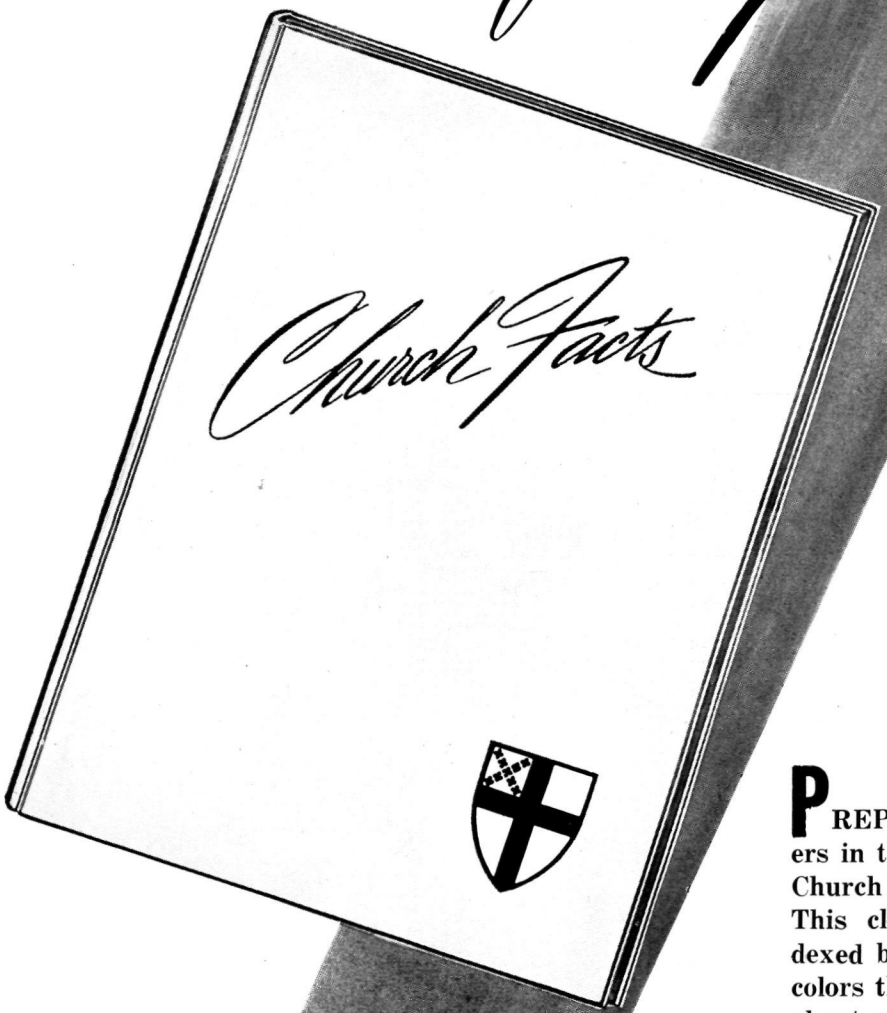

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The WITNESS

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STUDENTS AT WINDHAM HOUSE

Director Helen Turnbull Seated Second from Left

Article by Don Frank Fenn

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The WITNESS
For Christ and His Church

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THE WITNESS

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FOR CHRIST AND HIS CHURCH

FEBRUARY 28, 1952

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STORY OF THE WEEK

The National Council Meeting Discusses Finances

Promotion Department and College Work Ask Large Increases in Budgets

★ The National Council, meeting at Seabury House, February 12-14, approved a budget totalling $5,195,468 for this year, of which $4,314,314 is what is expected from the dioceses and missionary districts. The balance will come from trust funds and the United Thank Offering. The proposed budget, offered by officers of the Council, called for $5,135,033, but additions voted at the meeting to several items increased the budget by $60,435. The department of promotion, in the original budget for $194,992, was voted an additional $10,000 to pay two new secretaries and to cover additional travel expenses, and the division of college work was voted an additional $7,500 to take care of its faculty program.

The major items in the budget, exclusive of the $60,435 increase, shows domestic missions receiving $1,169,750 and overseas work, $2,007,352. World relief and Church cooperation, $450,000. Christian education, $268,330; social relations, $56,247; promotion, $194,992; interdenominational agencies, $89,565; for raising money for the increased program, $60,000. Administrative expenses total $535,908, which includes an additional $26,850 for the department of promotion and $123,500 for the department of finance. There is a total of $309,200 in the budget for equipment and maintenance and the superintendent account at the Church Mission House.

H. M. Addinsell, treasurer of the Council, presented an elaborate plan of apportionment to the dioceses for the new triennium which will be presented to the General Convention in September. It explains in detail how the quotas are based on the average current expenses of parishes and missions for a three-year period—the last three years for which figures are available. The report reveals that the present budget is over a million and a half more than the 1949 budget, though it is slightly less than the 1950 and the 1951 budgets.

Promotion

The promotion department presented a report which will be offered at General Convention calling for a reorganization. It provides for a director who will be the executive head of five divisions, each with an executive secretary; publications division; stewardship division, which will be in charge of all matters relating to the every member canvass; division of missionary information which would collect information for parishes and would have two field workers as well as an executive; division of public relations to deal with the press, with the secretary setting up news gathering units at home and overseas; cultivating editors of secular periodicals; maintaining a regular and direct relationship with the editors of the Church weeklies; developing close relationship with all diocesan editors.

The fifth division would be radio and television to maintain direct relationship with the division of the National Council of Churches and to keep in touch with all networks and key stations.

The cost of the expanded program will increase the budget of the department by $47,400 to pay two additional executive secretaries at $7,500 each; two field workers at $6,000 each; four additional staff salaries that would total $10,400 and $10,000 for additional travel.

College Work

The division of college work also presented a report which will be offered at General Convention which calls for $75,000 over and above its present budget, which will provide for $50,000 for additional college workers; $15,000 for the faculty program; $10,000 for training schools and conferences.

United Thank Offering

The United Thank Offering, according to a report by Mrs. A. R. Sherman, executive secretary of the Auxiliary, is $1,830,000 to date, which is more than $100,000 increase over the same period of the last triennium. Hope was expressed that an offering of two million would be made at the Boston convention.

The retirement of the Rev. John W. Irwin, who has long served the Church as press representative, was announced, effective March 18th. He has

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EPISCOPAL CHURCH NEWS

reached the Council's compulsory retirement age. Hope was expressed in many quarters that his retirement might be postponed until after General Convention, where for many years he has done such an outstanding job. However officers of the Council were unwilling to set aside a binding rule. The Council adopted a resolution of appreciation by a rising vote.

The resignation of the Rev. John Heuss as head of the department of education was also



announced, effective May 31. A resolution praising the work that he has done was passed. He is now rector of Trinity Church, New York.

EPISCOPAL SEMINARY OF SOUTHWEST

★ The seminary that opened in Austin, Texas, in September has just completed its first semester. By action of the council of the diocese of Texas on January 22, this seminary has been given canonical status in the diocese and will be known henceforth as The Episcopal Theological Seminary of the Southwest. A board of trustees has been elected, most of the members being from the diocese of Texas at present, but provision having been made for one member each from the other dioceses in Texas. This board held its first meeting on February 18, at which time plans for needed buildings, financial support and additional members of the faculty were formulated.

Looking towards the future, it is anticipated that all the present members of the faculty will go on a full-time teaching basis next year. Also an additional increase to the faculty of at least one, and perhaps two, members will make it possible for the seminary to offer full work for the junior and middler years. This addition to the faculty will make it possible for the seminary to make a full offering of its own courses and not depend for help upon the generosity of the Austin Presbyterian Theological Seminary. Work could not have begun this year without the most gracious help from this sister institution.

For next year, the present quarters occupied for classroom facilities will prove adequate. A layman in Austin has made available a series of four apartments in which married students may be quartered. But, held for some time in the future is a refectory and other buildings necessary for full scale operations.

GENERAL CONVENTION OPENING SERVICE

★ The opening service of General Convention will be held on Sunday evening, September 7, in the Bostonn Garden. The service was originally planned for Monday. Another innovation is that delegates to the meeting of the Auxiliary will march in the procession of the service.

CARLETON COLLEGE RECEIVES GIFTS

★ President Laurence M. Gould of Carleton College announces that the college has received two unusual and valuable Bible gifts. "One is a page from the most famous Bible in the world, the Gutenberg", Dr. Gould said. "The other is a copy of the most beautiful Bible now available, the one designed by the famous American typographer, Bruce Rogers."

Miss Shirley Anne Hatch, senior from St. Paul, and James Ewing, senior from Staples, Minn., co-chairmen of the Carleton religious activities committee, accepted the gifts on behalf of the student body. Miss Hatch and Ewing were also co-chairmen of the conference on faith and action held at Carleton February 24-26, and the presentation of the Bible was keyed to this event.

The Gutenberg leaf, bound with the famous A. Edward Newton bibliographical essay on Gutenberg Bibles, is valued at $500 and is from the first issue of this first printed book.

VALLEY FORGE HOSPITAL DESTROYED BY FIRE

★ Fire wrecked the Valley Forge army hospital, reducing it to a shell, according to information supplied by the armed forces division of the National Council. Damage is estimated at between $25,000 and $50,000. In addition to the destruction of the chapel, offices of the Protestant and the Roman chaplains were burned out, 18 large stained glass windows donated by veterans and civic organizations were melted and an electric carillon presented to the chapel last Christmas, and an electric organ, were destroyed. Cause of the fire has not yet been determined.

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Episcopal chaplain at Valley Forge Major W. Hubert Bierck commented: "It is one of those things you just can't understand. It doesn't mean that our job is diminished in any way. Services are being held as usual and we will continue to minister to the sick and counsel those who need us. Our big job now, of course, is to settle down to rebuilding our loss."

The chaplains and their staffs have been quartered temporarily in another building. Services are held in a small conference room, with Sunday services in the recreation hall.

Though the interior of the building was reduced to charred ruins, a gilt cross stood brightly atop the remains of the chapel altar.

LITURGICAL COMMISSION MAKES REPORT

★ The liturgical commission of General Convention has been considering a wide variety of matters in preparation for its report to General Convention in September. The Rev. Morton C. Stone of Bronxville, N. Y., secretary, has outlined some of the subjects under consideration with the Commission's action to date.

General Convention requested the dioceses to indicate whether they wish revision of the Prayer Book at this time. The commission has received resolutions from only nine dioceses, all of them in the negative. A similar negative resolution was defeated in the New York convention. In this connection the commission desires to point out, as stated in the preface of the Prayer Book studies, that it does not propose revision now, but on the contrary urged a period of study of the proposals.

Three Prayer Book studies have been issued, available direct from the publishers, the Church Pension Fund. The first is baptism and confirmation; second, the liturgical lectionary, (these two are bound together) and third, the ministration to the sick. Studies on the liturgy, the daily offices, litany and penitential office, and on the order and content of the Prayer Book, will be published soon. It will take some time to cover adequately all the Prayer Book offices, but four other studies are nearly ready, and the rest have been assigned for study.

In cooperation with the department of education, the commission plans to issue "study guides" to go with the Prayer Book studies, for group study of the laity, along with the fourth volume of the Church teaching series, on the worship of the Church.

The report of intinction, which the General Convention requested the commission to make, is completed, and is now being printed. Copies will be sent to all delegates to General Convention. An extra supply will be printed for general distribution. The report covers: history of intinction; present practice in the American Church, and recommendations of the commission.

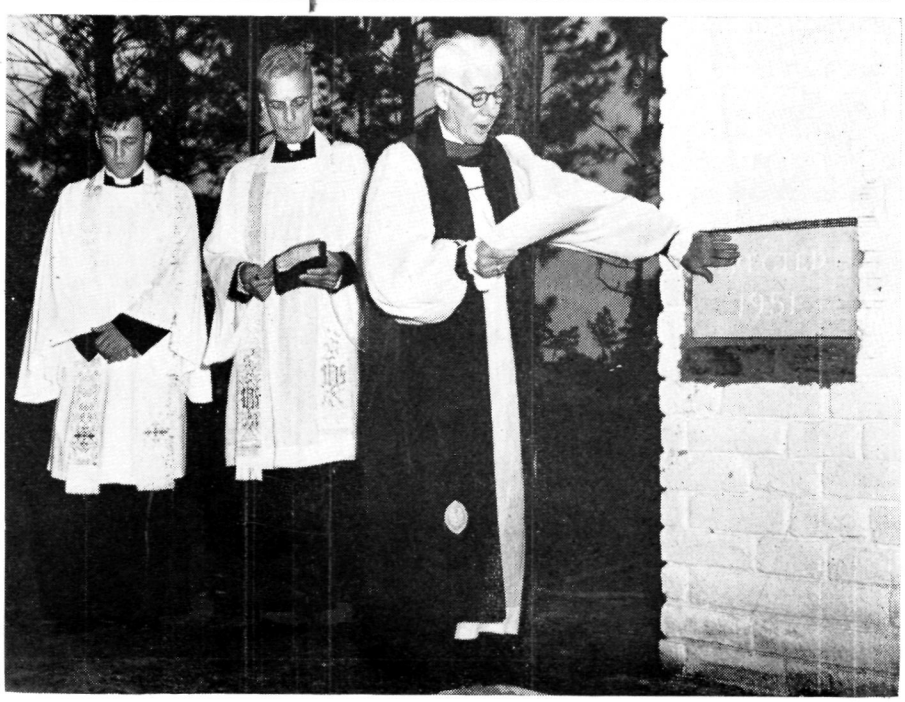
The commission will ask General Convention to revise the canon on lay readers to permit them to read the Epistle at Holy Communion.

The matter of the "Change of Name" of the Church, referred to the commission by General Convention, will be turned back to the Convention as being a constitutional rather than a liturgical matter.

COMMITTEE NAMED FOR STUDY

★ Bishop Keeler of Minnesota and chairman of the department of social relations of the National Council announced completion of a general committee to give direction to a Church-wide study of social education and community action in the Episcopal Church. The committee is composed of 14 bishops, 28 clergy and 18 laity, representative of the eight provinces and 87 dioceses and missionary districts of the Church in the United States.

Bishop Keeler pointed out that the study is being made at the direction of the National Council and is being conducted under the supervision of the department of social relations and its staff. The study is not simply



BISHOP JUHAN of Florida lays corners and dedicates building for St. Catherine's mission, Jacksonville. The Rev. Hanley Elebash (left) is in charge. The Rev. Douglas Leatherbury, rector of St. Mark's, began the venture

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a fact-gathering project but is part of a process of self-education and of a conscious effort to keep the Church alert to and effective in its redemption task in society.

Bishop Keeler announced further that Bishop Lawrence of Western Massachusetts has accepted appointment as chairman of the central committee for the study.

WINDHAM HOUSE IS VISITED

★ Because the National Council administers the funds contributed by the Woman's Auxiliary of the Church through the United Thank Offering for the support of Windham House, and because many of the members of the Council have not seen the addition to the national graduate training center for women of the Church, made possible by the $90,000 grant at the last Triennial, students and staff of Windham House welcomed the opportunity for members of the Council to stop at the house for tea, February 14, the closing day of the National Council meeting. Members of the Auxiliary of the diocese of New York, under the direction of Mrs. George Burpee, president, met the members of the Council at Seabury House in Greenwich, and they drove them to Windham House.

There they met the twenty-two young women from various sections of the United States and Japan, England and India who are in training for work in the Church in the overseas mission field, the home mission field, on college campuses, and in diocesan or parish work who took them on a tour of the house. Among those who attended were: Mrs. Henry Knox Sherrill, Miss Maud McCausland, Mr. Roger L. Kingsland, Mrs. Alfred M. Chapman, Bishop L. Scaife, Bishop R. Bland Mitchell, Bishop A. R. McKinstry, Bishop Henry W. Hobson, Bishop Lewis B. Whittemore, Dean J. W. F. Carman, the Rev. John S. Higgins, the Rev. O. G. Marmion, Dr. C. G. Kuebler, Mr. R. B. Kahle, Mr Samuel S. Schmidt, Mr. H. M. Addinsell, Mr. Lindley M. Franklin, Jr.

ANNOUNCE DINNER FOR CONVENTION

★ An innovation in the events surrounding the General Convention in Boston next September will be a National Council dinner, to be held September 10, after the joint session at which the National Council program is presented.

The dinner will be at the Massachusetts Innstitute of Technology, and bishops, members of the House of Deputies, delegates to the triennial meeting of the Woman's Auxiliary, and members of their families who are with them in Boston, will be invited. Presiding Bishop Henry Sherrill will preside at the dinner, and all distinguished guests to the Convention will be invited. An outstanding speaker will tell of special emphases of the National Council.

An event of this nature is entirely new as a feature, during General Convention. The Presiding Bishop wishes to have it in the nature of an informal family dinner, making for better acquaintances and understanding on the part of all who attend. Attendance of 1,500 to 2,000 is expected.

The National Council dinner will not supercede the departmental dinners which are an established feature of all General Conventions in recent years. These will be held on Friday, September 12th.

FACULTY CONFERENCE AT VASSAR

★ The annual faculty conference in the second province was held at Vassar College, Poughkeepsie, February 8-10, chaired by Prof. Virginia D. Harrington of Barnard College. Prof. Edmond Cherbonnier of Barnard gave two talks on the subject, "Christianity and/or Existentialism". In approaching Existentialism, Prof. Cherbonnier took three main points of departure: the Existentialist emphasis on 1) the centrality of the individual or human selfhood, 2) the uniqueness of human relations, and 3) the requirement to participate instead of merely observe. Prof. Cherbonnier pointed out that Existentialists tend to take these three points and distort them, and by such action, to lead themselves toward nihilism. However, the lecturer was of the opinion that these emphases which the Existentialists have



GIRL'S FRIENDLY SOCIETY Juniors at a rally in the diocese of Lexington have Shizu Nomura of Japan, student at Berea College, as their guest

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"rediscovered" can lead us to a new and fresh understanding of the Bible and Christianity. In summary, Prof. Cherbonnier said: "Existentialist realism despairs, but Biblican realism goes much deeper by saying something must be done. Existentialism brings men to Calvary but sees only two crosses there—i.e. what men do to each other—while Christianity beholds the third cross and sees that beyond the cross there is an empty tomb."

In two talks entitled "The Professor and Prayer", the Rev. Truman Heminway of Sherburne, Vt., treated the importance of personal devotions and gave many helpful suggestions on the development of private prayer. "In prayer", said Heminway, "we must recognize first that we are human beings, not primarily people of various imposed classifications, like clergymen or professors." Heminway cautioned against the prevalent danger in regarding the Crucifixion "of getting stuck in the suffering instead of seeing the event in its cosmic context as a great triumph of Good over Evil." He suggested five main components of daily prayer and stressed the importance of using them in the order given: praise and adoration, thanksgiving, penitence, intercessions, and finally (and only here) petition.

The Rev. Robert E. Terwilliger of Christ Church, Poughkeepsie, made many excellent suggestions for reading in order to keep up-to-date on past and current theological trends, drawing most of his books and periodicals from British publications. The list was comprehensive and interesting, and was presented with witty and clear critical commentary.

Fourteen institutions of higher learning in the province were represented at the conference, which was under the auspices of the committee on college work of the province and the National association of faculty Episcopalians. The conference was managed by Miss Katharine Duffield, provincial secretary for College Work.

PHILADELPHIA HOSPITALS GET BEQUESTS

★ All Saints Hospital and Episcopal Hospital, Philadelphia, are to share in the residue estate of the late T. Monroe Dobbins, estimated to be more than two million dollars. The Society for the Promotion of Church Work Among the Blind, received a direct bequest of $25,000. All of these institutions are directed by the City Mission Society of the diocese of Pennsylvania and were featured in articles that appeared in these pages January 24th.

EPIPHANY, WASHINGTON NOONDAY SERVICES

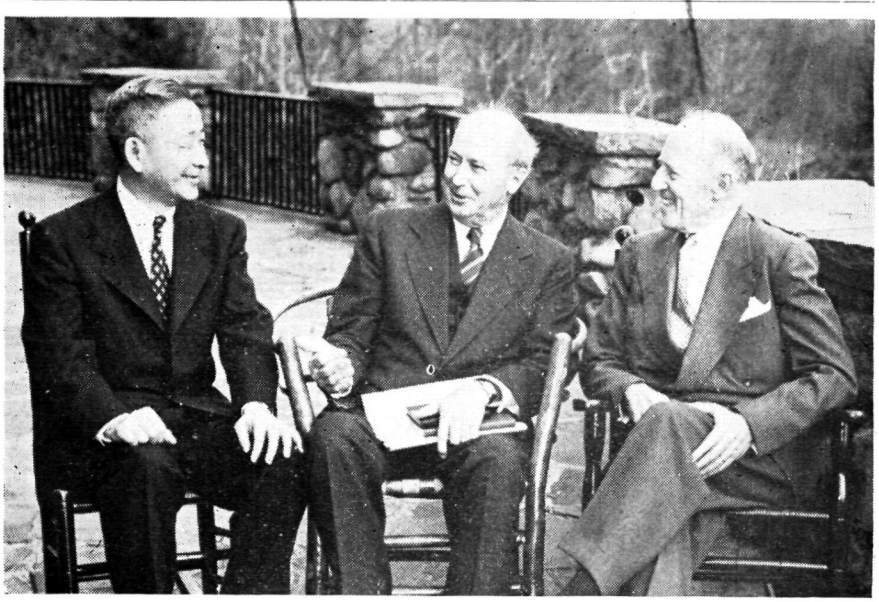
★ Epiphany, Washington, opened its noonday services yesterday when the rector, Leland Stark, and members of the staff took the services. Today and tomorrow the preacher is G. A. Buttrick, Presbyterian of New York. Preachers the following weeks, in order, are Bishop Michael Coleman of Canada; the Rev. John S. Whale of England; the Rev. John S. Higgins of Providence; the Rev. Ralph W. Sockman, Methodist of New York; the Rev. August Hintz, Baptist of Sioux Falls, S. D.; Dean Joseph R. Sizoo of the New Brunswick Seminary; Dean James Pike of New York; the Rev. Harold Bosley, Methodist of Evanston; the Rev. Harold Longley of Philadelplhia. Bishop Dun of Washington will preach Monday in Holy Week and Bishop Keeler of Minnesota, Tuesday through Thursday, and the Epiphany clergy taking the three hour service on Good Friday. These services have always attracted large crowds.

ARCHBISHOP TO SPEAK AT CONVENTION

★ The Archbishop of Canterbury, Geoffrey Francis Fisher, will deliver two addresses at the General Convention which will meet in Boston September 8-19.

The Archbishop of Canterbury and Mrs. Fisher will leave England on August 11 for a short vacation at the summer home of Presiding Bishop and Mrs. Sherrill in Boxford, Mass., and will return to England on September 19. He will be at the convention for three days.

The Archbishop is not accepting speaking engagements during his stay, except that he will speak twice at official General Convention meetings. His first



BISHOP SCARLETT of Missouri, delegate to recent conference of Church and government officials, chats with Fu Liang Chang, former executive of the national Christian council of China, and Churchman Francis Sayre, U.S. representative in UN trusteeship council

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address will be on September 9, at a mass meeting on ecumenical relations, where his subject will be the World Council of Churches. On the following day the Archbishop will be presented to a joint session of General Convention, where he will discuss the Anglican Communion.

CHURCHES UNITE FOR SERVICES

★ Following out a custom initiated in 1951, the congregations of All Saints' and St. Philip's in Syracuse, N. Y., held a union morning service on race relations Sunday, February 10. Last year St. Philip's colored congregation visited the 11 o'clock service at All Saints'. This year the 9 o'clock congregation and church school of All Saints' visited St. Philip's late morning service. The youth choir of All Saints' and the choir of St. Philip's were amalgamated. Acolytes from both churches participated. The Rev. Walter P. H. Parker, vicar of St. Philip's, officiated. The sermon was preached by the Rev. Frank L. Titus, rector of All Saints', to a capacity congregation.

INTERSEMINARY MEETING AT UNION

★ The Rev. C. K. Myers, rector of Grace Church, Jersey City, N. J., was one of the leaders at an interseminary conference held at Union Seminary, New York, February 14-16. He spoke on what an established church can do. He and his associates are carrying on an interesting interracial experiment in a depressed area of Jersey City. Other leaders were Dean Liston Pope of Yale Divinity School; Prof. Marcus Bach of the school of religion of the University of Iowa and Prof. E. T. Thompson of Union Seminary, Richmond, Va. The closing service was conducted by the Rev. Anson Phelps Stokes, rector of St. Bartholomew's, New York.

The first interseminary conference, held in 1880, was attended by 22 delegates from 12 seminaries; this one by more than 300 from 30 seminaries.

ELSA MEETING IN BOSTON

★ A group of some 20 men and women gathered in the parish house of Christ Church, Cambridge, Mass., to discuss ways and means of making the Church's influence felt locally in the defense of civil rights, in the campaign for world peace and in the creation of a clearer understanding of the need for social change in many parts of the world. A committee was appointed to prepare plans for a definite organization of Church people in Boston and vicinity as a branch of the Episcopal League for Social Action. The Rev. Frederick B. Jansen, rector of St. James Church, West Somerville, was chosen chairman.

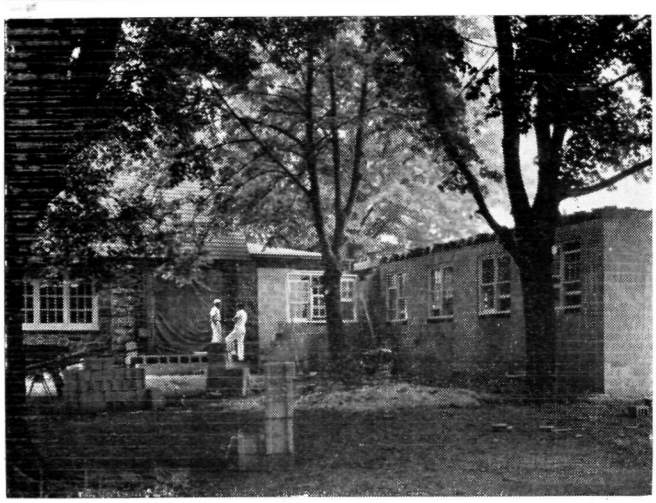
The meeting had been called at the invitation of the executive chairman of the league who presided.

LIBERIA SCHOOL OPENS TERM

★ St. John's School in Liberia opened its current term late this month with an enrollment of nearly 300. Eight years ago when the Rev. E. B. Robertson became principal the enrollment was under 90.



MRS. SHERMAN, executive head of the Auxiliary, told the National Council that a two million dollar United Thank Offering is a possibility for the General Convention when it meets in September





PARISHIONERS and rector of Grace Church, Concord Pike, Del., build new wing on parish house (left). At right, back row (left to right), they are the Rev. John C. Runkle, Mrs. Runkle, John Fritsch, Mrs. Ronald Miller, and Charles Smith. In front row are Ronald Bailey, Lawrence McClure, Edwin Marshall, Jr., Edwin Marshall, Richard Greenfield, George Straley, Roland Miller

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EDITORIALS

Lent---What for?

IN many a rectory Lent has its own peculiar odor of sanctity—the pervading smell of flounder frying to feed the visiting preacher. The rectorine assumes this added obligation of serving dinner to the itinerant friars and gains merit because it is discharged with no outward show of displeasure. The rector himself very probably gets a nervous headache from worrying about whether the crowd will be on hand "to greet our guest." He has discovered from sad experience that on a stormy night very few will come. On a clear night very few will be present. What is wanted is a night that is just kind of dismal. It seems to fit the Lenten mood. Whatever the weather it is certain that only a small percentage of the parish will turn out. Of the number perhaps most will come "to back up the rector. It must be very discouraging at times."

Well, Lent is over. The program that looked so attractive in its purple ink when it arrived from the printer was about as valuable as Confederate currency. The suppers were never so tasty, and would have been an unqualified success if Junior hadn't urged repeatedly that the pompous Dr. Bragg demonstrate how he can remove all his hair in one piece. Chlorophyl took care of the fishy smell. Aspirin took care of the headaches. The rector thanked each person each night for coming to church. But what did the people do?

The faithful who successfully filled some of the pews and unsuccessfully grunted some of the hymns were generally left with a so-Lent-so-what feeling. They had been led through the litany, or stations of the cross, or evensong and they sat down. Someone they didn't know bored or electrified or annoyed or "stimulated" them for twenty minutes (or more, never less) each Wednesday or Friday night. They thanked the preacher. He thanked them . . . No hits . . . no runs . . . no errors?

The fundamental error seems to be that people are going to come in droves to hear a top-notch sermon. Perhaps they would. But they have learned from past performance that the odds against delivery of such a sermon at the appointed time are shocking. Granted, we ought to have better preachers. Yet are we not hopelessly hanging onto a Victorian, gas-light-era novelty with our Lenten mid-week performance? Are we not expecting great things from an outmoded play which cannot compete successfully against radio, television, and movies? If some of the venerated preachers of half a century ago were miraculously to appear again today would not they discover that people no longer went to church for their spine-tingles and that much of what was effective in their day would meet with a cold response now? Are we not so used to the traditional service and sermon that we fail to see why it has slipped so badly?

The Prayer Book tells us that Lent is a period for extraordinary acts and exercises of devotion. Looked at objectively our use of it is most extraordinary. What do we expect to accomplish? How many more sermons must the people be expected to swallow without opportunity to talk back, ask questions, and plan appropriate action? There is no need to provoke an atmosphere of gloom and despair (should that be our mis-use of Lent) because we have that already. If Lent is geared to the idea only of promoting personal piety (as some mistakenly think) then why go through with a program of corporate services? We are not amused yearly by the Easter parade of hats but why do we lovingly foster the Lenten parade of preachers?

Lent and Life

THE first step to take in winning Lent back from some never-never land of "spirituality" is to have a round table or forum immediately after the service. It is being done in some places with great success. The preacher must of course be told be-

"Quotes"

LENT is the Christian's yearly school of freedom. No matter where you start thinking about freedom, you soon see that what it finally comes to is the power to choose what our true will and nature desire. To be free we must first learn what we really want, and how to seek it with a full heart. It is part of every Lent to say "no"—not for the sake of saying "no", but that we may say "yes" to the greatest duties and the deepest desires. We learn how to disentangle ourselves from the affairs of this life, not out of hatred of this life, but for the love of him who has chosen us to be his soldiers.

—Forward Day-by-Day

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forehand and he will thus be prompted to preach on a problem instead of giving a bit of whimsy. The sermon then will be regarded as the introduction to the guided group as it applies Christian thinking to a real live question. It will be discovered that the important element in the evening (apart from offering the service to God) will be the discussion generated in the parish hall. In the group interplay of ideas, questions, and comments, an atmosphere of growth and development will be created. Unsuspected prejudices will be aired, and contrary-wise hidden, and strongly held Christian principles will be revealed from the members of the group. Minds will be stimulated because the people are not only permitted but encouraged to get into the act. (Audience participation shows on radio and T-V have a real point even though it has been dulled by stupidity). The desire "to do something about it" can be shared with others and it is not too much to expect Church-led community action to result in areas heretofore undreamed of. "Be ye doers of the word and not hearers only."

One of the greatest values is that this method restores some dignity to the pulpit. It will be the place for the delivery of a message in the line of the prophets and not a mental massage. Furthermore the preacher will be permitted to deal with something that defies being packaged neatly in twenty minutes. The topics would best be geared, some of them, to the local situation—the gospel of Jesus Christ in our town. This may not be easy if the preacher is unacquainted with the local situation. However he cannot miss if he deals with the secular and devilish problems as current as the front page of the daily paper. (Is it not true that there the devil writes his diary?) Our battle is against the world, the flesh, and the devil today as always.

Some Topics

TO suggest a few of the topics to be met head-on in any town what about race relations, minority discrimination, need for a Christian economic order, God in Politics, U.M.T., Christian education and public schools, drug and alcohol problems, divorce rate and birth rate, Christians and peace? Such preaching followed by group dynamics with a chance to arrive at some action can give the answer to the so-Lent-so-what attitude. It will take Christ out of the ivy-covered church into the places where people live and work and play and die. That's where he wants to be. He doesn't just want to be preached, he wants to be practiced.

Lent, then, can be redeemed, the headaches will disappear and the flounder will be the augury of the important doings for Christ in the church and around the table and in the market place. We will be making something of the use Christ made of his Lent. His forty days and forty nights were spent in wrestling with the problem of how to transform the kingdoms of this world into the Kingdom of God. In Lent today the Church rightly puts on her purple garments and cries, "Lord, have mercy upon us." We have failed in our redeeming task. We have adopted self-preservation instead of self-oblation and if need be self-obliteration. We have hoped for crowds in the deepest and most searching season of the year and we have failed even in that. And yet it is possible for the purple of penitence to become the royal purple indicative of the fact that we are truly on the King's business. We shall perhaps learn that our Lord considered that two or three were just the right number.

Persistent Personal Problems

In These Anxious Times

By DON FRANK FENN

Rector, St. Michael and All Angels', Baltimore

"I cannot make my Communion—because—"

ONE of the commonest problems, and one most difficult to solve is the spiritual problem of conscientious people who feel themselves unworthy of receiving holy communion. So frequently people say "I wonder if I should receive holy communion. The Prayer Book says that those who are in love and charity with their neighbors should come and I certainly hate such and such a person. I have tried so hard to eliminate that hatred, but I just can't do it. Besides, he (or she) is constantly offending anew."

Yes, there are some scrupulous people who say

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these things simply to gain the attention of the priest and who actually have no problem about it at all, but most of those who take the trouble to consult the rector are really conscientious and concerned about this important matter, and rightly so. There are several ways in which it might be approached. One could simply say that the person must seek the help of God to change this wrong attitude, for it is wrong, but that might repel the person from communion indefinitely. Some of my brethren might say, carelessly I am sure, "Go to confession and receive absolution and make your communion." Now I am certain that the sacrament of penance brings grace and strength to the truly penitent, but to give the impression that absolution can be administered effectively by a priest to a person who is not penitent is to give a sense of false security, for God himself cannot forgive an impenitent person.

It seems to me that the first thing to do is to find out if the person truly hates the other. There is much less true hatred in the hearts of people than they think. They dislike some people; they are annoyed with them; they cannot associate with them without being upset, but they do not hate.

And so the first thing to do is to say "Do you wish to injure this person? Would you rejoice if misfortune came to him? If he were sick or in trouble would you help him if you could? Indeed, if by some action you could help him to good fortune, would you abstain from that action?" I would say that in forty-nine cases out of fifty the person will answer that they would not injure the one they profess to hate, nor would wish him evil, and certainly would feel constrained to help rather than hurt the object of hatred!

If that is the case, it is necessary to point out that our Lord never required his people to like everybody, for he did not like everyone himself. Certainly judging from his condemnation of the Pharisees and Saducees, he did not like them at all, but he loved them, and he expects us to love our neighbors as ourselves. By virtue of the fact that the troubled person would not abstain from an action that might bring good fortune to the disliked one, he shows actually that there is a self-giving attitude, which is fulfilling in some measure the requirement of love.

Measure of Sin

HOWEVER, there is a measure of sin in the continuance of annoyance and angry feelings. One must lead the penitent on to an examination of why this feeling exists. It may be that it is not because the person is evil, has any evil intention, or is really annoying at all. It may be because he is a very superior person, and because he is a contrast to the person with the problem of hatred, the feeling may exist. That should be made clear. It may be that the person who is annoying to the penitent is truly a difficult person—he may be an errant hypocrite; he may indeed seek to harm the conscientious communicant and indeed may be in the process of harming him. If this is the case priest and communicant should look at it together and recognize it. Then they should remind themselves of the fact that our Lord said for those who condemned him and were crucifying him, "Father, forgive them for they know not what they do!" And so it is our duty to endeavor to find the same spirit even for people who are our enemies, for as Christians we must strive to be like our Lord. But, obviously, we cannot do this without the grace of God and without the help of our Lord.

It becomes imperative, therefore, that the person seeking direction should make his communion, after due preparation, as frequently as possible. Having established the fact that there is no real hatred but actually a self giving attitude, therefore, the person is urged to repent of the sin that remains to the utmost of his ability and should ask our Lord's help to perfect the penitence and so come praying that our Lord, coming in the blessed sacrament, may fill his heart with divine love, so that he may be worthy to come again and again until his charity be such that the disliked one may repent himself and a reconciliation be had.

Drastic Step

I SUPPOSE that in one of fifty cases there is a case of true hatred, and that, like any serious sin, creates another problem, but one which cannot be glossed over. A more careful analysis must be made to see whether this sinful attitude is really due to the inquirer or the person who is hated. It may be that it is not enough to deal with the person who cannot make his communion, alone. The person who is hated may have to be interviewed and an effort made at reconciliation. Frequently, this is possible, and then, depending upon the individual it may be necessary to commend the use of the sacrament of penance that once and for all the sin may be washed away and grace found for a new attitude. The solution of such problems, however, is never to advise abstention from communion since that in itself is sin, and without the grace of the blessed sacrament, there is little hope of true spiritual improvement.

There have been one or two occasions, when a

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more drastic step has been necessary. The hatred had existed so long and had been so virulent that the person had become psychotic. The priest must be able to recognize such a condition, and should be humble enough to know that he cannot deal with such a situation by himself. Surely, it is true that our Lord can do things that none of us can do, but we must always realize that God expects us to use all of the resources he gives us, and so it is imperative, in such cases, to persuade the person to consult a psychiatrist, being sure that the psychiatrist will cooperate with the priest. Indeed, it seems to me that all priests should be well enough learned in the science of the mind to recognize any abnormality of mind, and should be willing to turn to a physician for help when necessary. For this reason, every priest should acquaint himself with the psychiatrists in the city, or, if he is not in a city, then in the nearest community. If one knows his psychiatrist it is easier to obtain the kind of cooperation that is necessary. But, even in such extreme cases, it is important that the priest make available the holy communion.

A case in point may make clear what is meant. A number of years ago, due to many pressures in the war years, a young woman attempted suicide, after having gone through a very real mental depression. She was put into a mental hospital. For months her priest was not allowed to see her. Rather than responding to treatment, she grew worse, and finally, because it was thought that nothing could make her worse, her priest was admitted. For the first time, she took an interest, and after a visit or two, it appeared that one of her greatest causes for concern was that her Church had left her alone and she had concluded that she had committed the unforgiveable sin, and was excommunicated. The priest did not minimize the sin of attempted suicide, but assured her that if she were truly penitent, our Lord had offered himself on the cross to obtain forgiveness for her. She made her confession and her communion, and regularly received the sacrament during the comparatively short time she remained in the institution, before she was pronounced cured. So, therefore, we must be careful about repelling people from the sacrament unless we are sure of our ground.

A Last Resort

ON the other hand, there are people who say that they cannot make their communion because of certain sins which beset them, and they consult the priest about it, or they make their confessions, stating that such is the case. Every priest should be equipped to deal with such problems of sin and offer guidance, and advice for the control or elimination of sins spiritual and fleshly, but if the penitent persists in his sin, if he does not attempt to follow the guidance and direction, it may be wise to explain carefully, that repentance does include a resolution of amendment and an honest attempt to keep such a resolution, and that, until there is evidence of such complete repentance it were better to refrain from receiving communion. However, in my experience, this is a last resort.

There are, of course, scrupulous people, who love to be in sin and have the concern of the clergy about their spiritual state and it is important that they should not be encouraged in their scrupulosity. Physicians have to deal with hypochondriacs and they can prescribe sugar pills and vile tasting concoctions, with no medical content, but unfortunately the clergy cannot do this with spiritual hypochondriacs. There is a danger in minimizing the seriousness of any sin, but with the scrupulous, it is almost necessary unless the sin of scrupulosity can be made clear. Certainly, it is true that if people in true faith, come to their communions, asking for our Lord's mercy, they should expect his loving absolution, and this the scrupulous seem to doubt. Therefore, a lack of faith is morbid. This must be made clear to the troubled soul.

Intellectual Problems

THERE are intellectual problems, but if they are really analyzed nine out of ten of them are really moral problems, because the motivation of doubt is found in the reluctance of the individual to accept the moral implications of the article of faith which is a problem. For example, though it may seem very remote, the problem that people have with the doctrine of the Virgin Bith is really the reluctance to accept ex animo the doctrine of the Incarnation implying the deity of Christ. But the real trouble is deeper than that, for if Jesus is God, then what he taught must be true and what he requires in the so called practical affairs of life, must be followed. This most people do not desire to do, so they will say that they cannot believe certain doctrines of the Church and so cannot make their communions. If the spiritual director is alert to the real facts, these moral problems can be brought to light and possibly such souls may be brought back to the altar. But whether their scruples are allayed or not, at least it is better to be honest and see the problem for what it is. So this is another of those problems which cause some people to say they cannot, in good conscience, make their communions.

"I cannot make my communion, because . . . " is one of the vexing problems confronting the

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clergy, but one that recurs again and again. I do not pretend that I have been able to deal with it adequately nor have I covered the whole field in this article. I hope that the suggestions that I have made above, may be helpful both to those lay persons who have such a problem and to clergy who must deal with it. I think that in these anxious times this problem has been aggravated tremendously, because of the impact of the fear and uncertainty which pervades the world. Emotions are strained, uncertainty increases irascibility and brings into relief many weaknesses and so both the conscientious and scrupulous are more concerned about their fitness to receive the holy communion than ever before. Although there are more dramatic problems, I do not believe there is one that is so general as this one.

The Seven Last Words

Meditations by Thomas V. Barrett

PETER

"ANDREW, my brother, let us stop here by this olive tree. This is near enough, lest we be recognized as his disciples. Besides I cannot bear to watch his suffering. It would be easier to feel the nails in my own hands."

(God in heaven why didst thou design this hour, even the sun hides itself, the green-black clouds are twisted out of shape by a perverse wind . . . yonder Gethsemane . . . so recently a winsome place where children played . . . broods now in lasting shadow sombre with the memories of a man's prayer and the torch-lit kiss of treason . . . and with the denial of a weak disciple O God forgive me. . . . This Olivet where David walked in sorrow and Jeremiah wept becomes this day the heart of the world's body . . . for the beauty of Israel is slain upon the high places . . . blood rushes to the root of the tree the sullen grass will burst with life . . . and the time of death will be a deep shame and a deep glory for the people.)

"Andrew if we had foreseen this moment would we have left our nets? It is hard to recall those early days. . . ."

(Ah, Galilee was blue as a gentian beneath the summer clouds, and the wild flowers were gay upon the hillsides. His words were bright and strong as a new sail, and his eyes were as the lights of home to a fisherman . . . so did I leave my nets, and my boat, and it was good to be in his company . . . we were a goodly fellowship—John and thou Andrew, Thomas, Matthew and Bartholomew and the others. We were bound together confident of our strength and our hope was in him. Those were days of joy . . . men women brought their little ones to be blessed by his hands, the blind received sight and those ridden by fear, learned as we did, that fear did not stand in his presence. We were all equal before him. Race, position, money, color . . . these made no difference. He taught all of us the fundamental things of life . . . it is a dream now . . . an old man's remembrance of childhood . . . and then like a cloud passing over a sunny vineyard misfortune came on us . . . the people came to be healed but would not listen to the word of truth . . . the Master would not accept the kingly crown according to the expectations of the people . . . even our expectations. The Pharisees turned against us, we were driven from Chorazin and Bethsaida, and in Capernaum we could do no mighty work and he took the highroad up to Jerusalem and we knew the days of our joy were over . . . And I, . . . I who was sure of devotion, impetuous in my loyalty, thinking I understood all things about him . . . I denied him. In the courtyard of the priest . . . what an eternity since this morning, could it be just this morning that I crouched near that alien fire in an anguish of fear? How hard for a man to know his own heart . . . I was so sure . . . yet it was my hand that trembled when the maid recognized my Galilean speech, and my heart fluttered like a fish in a net when I said, "Woman I know him not. I never saw the man . . . " And our Master stood amid his captors and turned and looked upon me like lightning, like the burning purifying sun and I fled as the cock was crowing the dawn . . . weeping bitterly fled to the tangled grey depths of Gethsemane, Peter the Rock . . . washed away like sand . . . by the sea of fear . . . O God forgive me that my last words were treacherous in his ears . . . purge my soul, purge and cleanse away my timidity, my weakness, that I may live to confess him before the world . . . create a clean

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heart in me O God and renew a right spirit within me. Was there some forgiveness in his look as well as love that was scorned and rejected, as well as sadness? Have mercy Lord on my weakness. Yonder is my Master lonely in this hour of his passion. . . . O God reveal my sin for Judas betrayed without pretense but I betrayed while I pretended fidelity.)

"Come Andrew, I must draw nearer to the edge of the crowd. He is one the cross, is he not? (Lord ease his suffering . . . forgive us our weasel, craven weakness) "What are his words, Andrew my brother? What does our Master say?"

"Father, forgive them for they know not what they do."

"Father, forgive . . . does his love continue to us, all unworthy as we are? Can it?" (Forgive this crowd? this wretched people? this mean, base, cruel, fear-trapped folk grasping for power, selfish happiness, mad vengeance? Father, forgive the thief; the traitor . . . this lean gossip . . . that complacent priest . . . the sly lawyer. Father forgive, forgive the wastrel, this proud slut, this arrogant teacher forgive, forgive, forgive this crumbling slipping rock . . . this Peter; I too am of this crowd; I am of the people; I am a man also to whom his love goes out seeking, restoring; I too, I too am forgiven.)

"Andrew my brother" (stronger than rock, gentle, child-humble Andrew) "I see the meaning of this dreadful deed. We have work to do yet when this hour is past. This is the point of it Andrew, love such as this through pain, through loneliness and desolation, through death; this is the central truth of the world that now shakes and rocks under the blows of evil. Andrew my brother . . . not the healings, the mighty works of wonder are so important as this . . . this love plunged through this convulsed and reeling hill . . . this is the kingdom come. Look Andrew, look how his cross stands out against the black-green sky . . . look how the earth around us brightens with the sun."

Religion and the Mind

by

CLINTON J. KEW

Religion Helps the Cancer Patient

"HAVE you ever helped anyone who has been ill with cancer? I am a student of sociology and I don't see how religion can help people with physical ills."

All those who suffer with a physical disease have anxiety and fear. Experiments have shown us that the common cold affects to some extent the emotional and mental life of each individual. If we can remove fear and resentment from a person who has cancer, much is done to help that person regain his health and give him peace of mind.

The restoring action of Christianity is the essence of what we mean by wholeness (salvation) of body, mind and spirit. All through the gospels runs the healing power of the great physician. He teaches us to live so that we shall not become crippled personalities.

Healing means more than getting rid of pain, disease and unhappiness. It means the restoration of the whole person to what he ought to be, the fullness of personality.

Many of the people who come to us have cancer or some other physical illness. They are distressed by anxiety, hampered by fear. They have mental and spiritual wounds which need healing and regenerative work. Our job is to clear the way for the development of a person who is truly whole, by bringing to bloom his spiritual life which is already there.

Healing, whatever form it may take, is the creative work of the extension of God's will. The following was written by a man who said his real enemy was not cancer, but resentment:

"We who write are sometimes granted fellowships which serve as a means of accomplishing a specific piece of creative work. I have been granted another sort of fellowship, a fellowship with the Holy Spirit—a space of time in which to make myself whole. It came without asking, an award out of—not darkness, but out of light into a darkness that had drawn about me one day, a year and a half ago, when a doctor pronounced 'carcinoma of the larnyx.'

"Within a year after the disease had struck, I had retrogressed from the fringe of suffering, that unreal twilight world into which X-ray thrusts the mind and body, into a world of shocking reality, surgery. Cancer is an infinity within itself, encompassing as it does life and death and rebirth and the many worlds that are physical pain and anxiety, despair and hope. Since last October when I entered Memorial Hospital scarcely able to breathe—indeed, with little time left to breathe—I have dwelt in this infinity. I have had seven operations, one of total largyngectomy, another a dissection—the removal of most of the right side of my neck, along with the cord; also two more courses of X-ray, some radon; and numerous minor incisions. My voice has gone forever, together with my sense of smell. And for eight months I have been feeding by tube, with-

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out taste, through a throat that lies open beneath its dressing.

"During this period, chance—which is an oblique directive of God—led me to the healing services in the Chapel of the Beloved Disciple. It was there I received my fellowship. Now, after many weeks of participation, not only my throat lies open, but turned back as well are the folds of my heart, exposing it to a Light more powerful than the Roetgen ray. Now I am one of a trinity with my cancer specialist and the Great Healer.

"Much is still to be done: observation, treatment, more surgery, all leading toward the time when I may be able to feed by mouth again, and to attend a speech hospital to learn to talk artificially. Supplementing this is therapy of another kind, my writing. For here is yet another world, not belonging to my infinity, but to me, functioning within the infinite silence of myself. Since last November, when I began working again, my literary output has far exceeded similar periods when I have been well. And it shall continue. The obligation of my fellowship must be fulfilled.

"But beyond the creative task of restoring myself, lies the justification for it. If heretofore my words have managed to bring some illusion of beauty into weary or arid lives, then surely now they should be able to evoke much more. Mine has been a long journey, to the uttermost hinterlands, and my eyes and my heart are filled with what I have seen. One cannot have looked behind the mask we have put upon death, and found there the face of God, without being invested with the highest inspiration, the deepest humility. All I ask is the time and the breath with which to sing of these unspeakable wonders."

That They All May Be One

BY

JOHN AARON

Clergyman of the Church of South India

I AM a villager, from Nekonda, in Hyderabad state in India. For the past eighteen years I have been used to small churches with thatched roofs and, at best, mud walls. In the family of God I represent many who live in the scattered villages in the Indian jungles, yet we are all one in Christ.

First, I should like to give you a picture of India in general. Since the British government severed its connection with India in 1947, there is an idea, particularly in England where I have been visiting the churches for three months, that foreigners are no longer welcome in India. One friend said to me, "What is the use of our missionary effort? After all that we did for India, they have told us to get out."

That is one way of looking at the present conditions. On the other hand, the new set-up has a real open door not found during the days of the British regime. Now, when an American or an Englishman comes there, those in India feel that he comes as a friend and co-worker, not someone to govern them or boss over them, but someone who has come to share with the people in India. Today the foreigner is much more welcome than he was when Britain was the ruling power—but he himself had to change his attitude also.

In addition, the new constitution of India guarantees us the so-called three freedoms—the freedom to practice, to preach, and to propagate one's religion. During the days when the British ruled, some of the native states had their doors closed to Christian propaganda; but now, throughout the whole of India, the door is wide open to the Christian gospel.

I feel that now is the time for renewed Christian enterprise. Of course, there are hindrances. The new government may not be altogether sympathetic, but we have an equal opportunity to preach the gospel and to show the love of our Lord in the midst of anti-Christian forces. This is a time when Christian influence should really be given new impetus, so that God's love in action can be shown to that part of the world.

The theme of my article is that we all may be one, that the world may know that our Lord was sent by God. If we really want to be effective in spreading the gospel, there is urgent necessity for the Christian forces to join their ranks. The Christian community in India is such a small minority that, except in the few big cities where large and beautiful churches have been built, it is not even known that we are there. India is full of small villages, and there the denominational differences have kept us from giving an effective witness to the saving power of Christ. It is almost impossible to explain to a Mohammedan or to a Hindu why differences exist between the Anglican Church and the Methodist or Baptist Church. In their eyes, since we all worship the same Lord, we must all be one—and I bow my head in shame when I have to tell them that we are not.

Union of Churches

IN any country where millions have not yet heard the gospel, one answer has been found in the union of the Churches in South India. After thirty years of prayer and consecration and much

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heartbreak—for it did hurt us terribly to give up some of our cherished heritages—that union was formed in 1947 of the four dioceses of Tinnevelly, Travancore, Madras, and Dornakal in the Anglican Church, the Methodist Church, the Presbyterian Church, and the Congregational Church in that area. The Lutherans and the Baptists have not yet joined this union. But this union has given the missionary effort in India new meaning.

There is a feeling, however, among some of the people here that we have committed a heinous sin in giving up some heritages of the Anglican Church. Yet is not Christ's prayer more important than the few external things that we have cherished—and still cherish? If you think for a moment, you will see that this union is a kind of forerunner of the union that must ultimately come in Christendom. When Bishop Makerjee, now primate of India, visited the Church of South India, he stated that whereas he had expected to find three or four churches all tangled together, each trying to get something for itself, he found a Church that was really one.

I am sure that God is leading us. We want your prayers and all the help you can give. This is not the time to say, "Let us not do anything for them." But this is the time to give all the help you can because we are at a critical stage. The Society for the Propagation of the Gospel in England stopped its grant, which was a huge one, as soon as this union was accepted; four of my villages were cut off from financial aid because my mission joined this union; so we are being tried not only by faithlessness but by dire lack of material aid. When we appeal for missionary funds, some of our friends are very generous, but more often the attitude in this country and in England and other places is:

"What can I spare?
Ah, this and this
From mine array I am not likely to miss;
And here are crumbs to feed some hungry one,
They do but grow a cumbrance on my shelf.
And yet, one reads, our Father gave his son.
Our Master gave Himself."

Science of Growing Up

BY

PHILIP E. McNAIRY

Dean of St. Paul's Buffalo

WHAT twelve year old boy or girl has not experienced the burning desire to be grown up? Often it comes to us when we are clutching most savagely the things of infancy. The child, (or the adult), who indulges in temper tantrums reflects the fact that once in infancy, to cry meant attention and food would be forthcoming. The child who demands to have his own way, while he thinks it is a sign of maturity, is living again the cradle stage when he was the center of his tiny world, and all life centered in him. To grow up means a great deal more than to imitate adults, who may themselves be overgrown children emotionally.

A brief glimpse of a boy who was really growing up is to be found in the second chapter of St. Luke beginning at the forty-first verse. The story of the visit of the boy Jesus in the temple might well be required reading once a month for young and old. Here is the framework for human development, amazingly simple, but vitally important. The sign of growth is humility. Christ the Son of God began at a tender age to give evidence of this characteristic. As we watch him in the temple, we begin to understand what it means—that "Christ came to teach us what it means to be a man."

He sought the best knowledge available in his day. Where better to find it than in the temple in the capital city? There among the scholars and rabbis was to be found no precocious youngster, flaunting his brilliance. Jesus was "both hearing them and asking questions." To every life there will come the time for intellectual initiative. But first there must be the time of listening. The sad paradox of our time lies in the fact that the persons heard most frequently are they who know the least. A few lectures appear to make a scientist. One book produces a philosopher. A few Bible stories appear to make an authority in religion. We know it is not true.

Jesus always sought "the things of my father." Why was he so interested in the current knowledge and viewpoint of the local teachers? In order that he might make use of this knowledge in serving God. What a different chapter of history we might be writing today had this been uppermost in the mind of our inventive genius—that whatever it produced, it must be equipped to serve God!

Jesus went to Nazareth with his parents and "was subject unto them". What better way to learn human relationships could possibly move one more quickly toward maturity than to learn the lesson of love, responsibility, and freedom at their source—in a good home?

These three factors or means of growth will always rise as the stepping stones to maturity so long as there is any real maturity.

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EPISCOPAL CHURCH BRIEFS

A MEMORIAL SERVICE for King George was held at St. Thomas', Washington, February 10, with an overflow crowd of about a thousand hearing Rector Harold B. Sedgwick characterize the king as "serene, dignified, wise and courageous." For many Britishers in the congregation it was the first time they had sung "God Save the Queen." The late President Roosevelt was a vestryman and warden of St. Thomas' for twenty years.

CHARLES F. WHISTON, professor at the Church Divinity School of the Pacific, held a school of prayer, February 17-21, at the Epiphany, Seattle. Members of other parishes attended.

GOWAN C. WILLIAMS, rector of St. Mark's, Glen Ellyn, Ill., was the superintendent when laymen of the parish saved money by laying the concrete slab under the altar in the new church. They gained their experience during the summer when they put in the rectory sidewalks, steps, driveway and garage floor. The rector did his work in clericals.

MCLAREN FOUNDATION, Sycamore, Ill., sheltered forty-four snowbound travelers during a recent blizzard. They provided rooms for all and a breakfast of hot pancakes. "They were all such nice people," reported Ebba Ahnstrom, head of the center. "By mid-morning we were all one happy family. They even helped with the dishes."

LLOYD LINDROTH, harpist, was the entertainer at the father and son banquet held February 20 at St. Mark's Cathedral, Seattle. He was formerly with a troupe of entertainers and is now a student at Seattle University.

BISHOP CONKLING of Chicago observed the 11th anniversary of his consecration, without any special observation, on February 24.

ST. JAMES, Fremont, Neb., is adding an educational unit to its plant. Rector Frederick Muller says that it is necessary to take care of an expanding school and more parish organizations.

CHURCH OF THE HOLY FAMILY, Park Forest, Ill., is $1,000 richer because the 23 women of the guild raised the sum through their "talent fund". Talents listed included baby sitting, baking, cooking, serving and washing cars.

BISHOP BRINKER was on hand for the mortgage burning at St. Andrew's, Omaha, at a ceremony held just a year after the first service was held. The Rev. Max Roberts is rector.

DEAN BROWN of the theological school of the University of the South conducted a quiet day for the clergy of South Carolina at Trinity, Pinopolis, February 26.

THOMAS K. ROGERS, rector at Libertyville, Ill., has been chosen Man of the Year for 1951 by the readers of a local paper. It stated that the rector "has firmly established himself as an unselfish servant of the community and its people, especially its young people."

BISHOP CARRUTHERS was the speaker at a memorial service for King George, held at St. Michael's, Charleston, S.C., February 15.

BISHOP BLOY gave the address at a memorial service for King George held at St. Paul's Cathedral, Los Angeles, February 15. Bishop Campbell and Dean Krumm read the service. Among laymen present were Ronald Coleman, Douglas Fairbanks, Jr., Sir Cedric Hardwicke.

AMERICAN CHURCH UNION is setting up regional branches in New England. The executive director, A. J. DuBois, spoke at St. James, Laconia, N.H., on February 22; at three Vermont churches on the 24th, and addressed the clergy of Vermont in Burlington on the following day. That evening he spoke at a rally held at St. Stephen's, Providence.

ARTHUR H. COMPTON, Nobel prize winner, was the speaker at a meeting of the National Conference of Christians and Jews, held at Washington University, Seattle.

SANFORD HALL, in memory of the first bishop of San Joaquin, has been dedicated at St. James Cathedral, Fresno, Cal.

RUSSELL O. LAMSON, businessman of the diocese of Iowa, is the new president of the American committee of the Brotherhood of St. Andrew in Japan. Mrs. Rollin T. Chamberlain, Chicago, is a vice-president, first woman to hold the office.

CHRIST CHURCH, Philadelphia, in addition to the Lent service on Wednesdays, with clergy as preachers, is presenting a layman each Thursday: Mayor Clark of Philadelphia; William Rufin of the National Association of Manufacturers; Tilton F. Dudley, CIO official; President Horace M. Bond of Lincoln University; Governor McKeldin of Maryland; Robert Montgomery, actor; George Wharton Pepper, former senator.

THE ATONEMENT, Westfield, Mass., is building a church and parish house costing $230,000 of which $200,000 is in hand. The Rev. Paul T. Shultz, Jr., is rector.

CHRISTIAN EDUCATION was considered at two-day teaching missions held this month at eleven centers in the diocese of South Carolina. The team considered three staff members from national hadquartrs.

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THE HARPER BOOK FOR LENT 1952

CREATE AND MAKE NEW

By Austin Pardue

Taking his departure from the Lenten season of self-examination, Bishop Pardue stresses the necessity to "create and make . . . new and contrite hearts," for in the heart is the basis of all our thoughts and deeds. He shows in practical terms how this can be done, basing his suggestions on the Bible, the teachings of traditional Christianity and his own wide experience in pastoral work. Although written in language easily understandable to the layman, it is a book every minister will want to read, for Bishop Pardue's suggestions are equally applicable to minister and layman. $1.50

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NEWS OF OTHER CHURCHES

CHURCHMEN APPEAR AGAINST UMT

Leaders of Churches appeared before a Senate committee to oppose universal military training. Walter Van Kirk appeared for the National Council of Churches and gave the chairman a copy of the resolution adopted by the agency's national board, and also action against the bill taken by many denominations. Mrs. Theodore Wedel, Episcopalian, expressed opposition on behalf of the United Church Women, and the Rev. Joseph M. Dawson, Baptist, who told the senators that the bill is unnecessary for the defense of the nation and would fasten on the country a long-range militaristic system of control over youth. He also charged that the bill is being rushed through Congress in an atmosphere of hysteria.

Others to testify were Charles Boss, Methodist official; William Mather, Baptist; J. Warren Kaufman, Presbyterian; E. Raymond Wilson, Quaker.

"In our judgment," Wilson said, "the crying need of the United States is for a moral and religious upsurge in our national life so that we may worthily meet the vast responsibilities of world leadership that have been thrust upon us."

"If we are to accomplish this, we need to bend every effort to train our young people in high ideals, strong character, humility, and deep religious faith.

"These virtues are inconsistent with military training which must of necessity emphasize physical rather than moral courage, self assertion rather than humility, hatred of the enemy rather than service, brutality of commando training rather than reverence for personality, the suppression of conscience when it conflicts with military orders, and unquestioning obedience rather than independence of thought and judgment."

NO MORE SEGREGATION AT MISSIONS

Ministers of Norfolk, Va., have voted, without a dissenting vote, to make future united preaching mission interracial. At a mission held in January few Negroes attended and those that did were segregated on order of city officials. The Rev. Beverley T. White, Episcopalian and president of the ministers association, said that it has not been the intention of the ministers to have the 1952 meeting segregated. At the recent meeting a number of ministers proposed that Negro ministers be invited to preach at future missions.

RELIEF GROUP ASKS BROADER AID LEGISLATION

Sixteen church and related groups associated in CRALOG—Council of Relief Agencies Licensed for Operation in Germany—believe that United States foreign aid policy should "give expression to the humanitarian interest of the American people."

At its annual meeting it called upon the President and Congress to broaden foreign aid legislation to show the American people's concern for "economic and social well-being of their needy fellowmen in less-favored countries and thus lay a firm foundation for peace and good-will."

The resolution was aimed at the Mutual Security Act which was passed by Congress last year and which, after July 1, limits foreign economic aid to projects in the interests of the security of the United States.

FULL TIME MINISTRY TO CONGRESSMEN

The chaplain of the United States House of Representatives plans to retire from the pastorate he has held for 41 years in order to devote full time to ministering to the spiritual needs of members of Congress. Bernard Braskamp received the approval of the Presbytery of Washington for his retirement from the pastorate of Gunten-Temple Presbyterian Church. "I feel that the members need me in this critical time," Dr. Braskamp said, adding that he believes the House chapalincy should be made a full-time job.

STRONG OPPOSITION TO VATICAN POST

The Evangelical and Reformed Church, holding its general council in Louisville, expressed strong opposition to the appointment of "any kind of a representative" to the Vatican.

Pastors and congregations were advised of "the urgent necessity of continuing to importune our senators to vote against any nomination." L. W. Goebel, Chicago, president of the denomination, was instructed to "communicate to the President of the United States the gratification of the Evangelical and Reformed Church for the fact that he has not submitted any further nomination for the post."

Before the action was voted, Goebel said the appointment of an ambassador would "breed disunity in a time when our country can least afford to be disturbed."

In other action, the general council reaffirmed its opposition to universal military training and its "support of

Lenten Meditations

"WERE YOU THERE?"

By Harold E. Wagner

St. Mark's Church, Detroit, Mich.

This is a book taken from the well known spiritual, "Were you there when they crucified my Lord." Though these meditations were originally prepared for Good Friday, they are not limited to that day and therefore will make exceptionally good reading for anytime during Lent. It is an excellent book, well written and moderately priced. $1.75

THE INWARD CROSS

By Charles Duell Kean

Grace Church, Kirkwood, Mo.

Here is a brand new book written for modern men and women in the hope that it may help them to appreciate more deeply the power and wisdom of the cross. This book of meditations on the "Seven Last Words" will also be of tremendous value for clergymen preparing their lenten sermons $1.25

AND WAS CRUCIFIED

By Frank E. Damrosch, Jr.

St. Paul's Church, Doylestown, Pa.

Here is an extremely helpful book on the "Seven Last Words" for those preparing Good Friday Worship Meditations, also excellent material for sermons and spiritual reading. Pondering the "Seven Last Words" deeply, the author has put into writing his own personal reaction, intellectual and theological, and emotional. $1.25

THE LORD OF LIFE

By William Moody

Bishop of Lexington

The Lord of Life centers about those climactic last days, now memorialized in Lent, when Christ's teachings were made visible in His life and His death. Written with mastery and an unusual beauty of style, there are eight Good Friday addresses, together with meditations for Ash Wednesday, the four Sundays in Lent, Maundy Thursday, and Easter Day. $1.35

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the United Nations in its effort to secure permanent peace."

Goebel deplored the current American attitude toward economic cooperation with foreign governments. "What disturbs us is the fact that the idealism which was inherent in the Marshall Plan and the Economic Cooperation Administration has been thrown overboard. With perhaps a greater measure of honesty, but certainly from a lower ethical standard, we are now saying to the world: We are supporting a rearmament program and can no longer concern ourselves with the rebuilding of the economic life of nations which stand in need of our help."

The general council asked for a denomination-wide emphasis on united world order, with the theme "For Peace Through Justice," in congregational programs next summer and fall. This project will culminate in the observance of world order Sunday on October 19.

METHODIST REORGANIZATION HIT BY EVANGELISM BOARD

A proposed plan for reorganizing the Methodist Church to "reduce duplication and overlapping and to increase efficiency and economy" drew criticism from the Church's general board of evangelism at its annual meeting.

Under the plan, developed after more than three years of work by a survey commission, functions of many of the present 63 churchwide organizations in Methodism would be changed and limited and their activities co-ordinated through new agencies.

The evangelism board said it was "gravely concerned" over the proposal in the report calling for the creation of a co-ordinating council for the Church.

"We believe the over-all program of Methodism cannot be conceived and executed as adequately by this proposed council as is now being done by the existing boards of our Church," the board said. "We think it is asking too much of such a council to create, execute and continue an ongoing program for a Church as vast as ours."

A denomination growing as rapidly as the Methodist Church needs more representation rather than less, the board said.

MOTORIST'S PRAYER IN VIRGINIA

Ten thousand copies of a motorist's prayer have been presented by the Daughters of the American Revolution to state police for distribution to car owners in an effort to cut Virginia's highway death rate.

The prayer is printed on a card designed to be attached to the driver's sun visor. It reads:

"Grant me a steady hand and watchful eye
That no man shall be hurt when I pass by.
Thou gavest life, and I pray no act of mine
May take away the gift of Thine.
Shelter those, dear Lord, who bear me company
From the evils of fire and all calamity.
Teach me to use my car for others' need
Nor miss through love of speed
The beauty of the world, that this I may
With joy and courtesy go my way."

The prayer is believed to have appeared originally in the Church Times of London.

VACATION CHURCH SCHOOLS HAVE ENROLLMENT RECORD

Six million children were enrolled in vacation church schools last summer, the largest number on record. Mrs. Alice L. Goddard, national director of children's work for the National Council of Churches, announced. At the annual meeting of the International Association of Daily Vacation Bible Schools, Mrs. Goddard cited four examples of increase in attendance at the summer classes: The Presbyterian Church in the United States reported a gain of 20,000 pupils and 5,000 workers in 1951, making a total of 200,000 persons reached by that denomination. The American Baptist Convention showed an increase of 204 denominational schools with 11,581 more pupils than in 1950. The Church of the Brethren reached 3,000 more children. In Omaha, Neb., the number of vacation schools jumped from 50 in 1950 to 100 in 1951.

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General Theological Seminary

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The Words of Life is directed toward a renewed understanding of the significance of the Crucifixion to the Christianity of the Gospel. You will find it a fresh source of inspiration and of new spiritual depths on which to base your Good Friday addresses — a book whose message will help you to enrich the meaning of Holy Week for your congregation. *At your bookstore,* $1.75

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THE RELIGIOUS PRESS

Selected by GEORGE MacMURRAY

THIS NECKTIE WORLD:—I am always fascinated by the odd bits of useful and useless information found in Church papers. The following on the religious significance of the common necktie fascinated me. Perhaps its fascination was due to the fact that my mother-in-law once gave me a tie with racehorses on it.

In church the priest wears a stole. It is the vestment that lays across his shoulders and over his chest. This stole is a prayer shawl. The Christian prayer shawl or stole is the origin of the necktie which you wear. In the Holy Communion service the priest always wears the stole crossed over his heart for our Lord wore the cross upon his back.

When you put your necktie on each morning and cross the ends in order to tie it, say a prayer or a verse from a psalm or a thanksgiving to your Creator and Redeemer. The necktie is a Christian prayer shawl worn only in countries influenced by Christian civilization. You may not make the sign of the cross in church, but you make it at home when you tie your necktie. This sign stays on all day.

MILITARY MIND:—Justice Wm. O. Douglas of the U.S. Supreme Court wrote in Life magazine of his visit to Iran and mentioned being in an officer's club one night. He said "That night . . . it seemed to me that in Iran, as in our own country, the military mind did not have any real understanding of the ingredients of peace."

TEENIE-WEENIE:—Simeon Stylites, writing in The Christian Century, believes that he has discovered the ugliest word in the English language. The word is 'Teenie-Weenie'. Mr. Stylites admits that it really isn't a word—but just part of the jargon that some deluded parents use to prevent their children from learning English. It is an ugly word because it pictures an ugly thing, the sin of scant measure. Isn't one of the troubles of our vexed world the fact that there are so many "teenie-weenie" people set in very large places? Too many "teenie-weenie" prayers that never get out of the four walls of a solitary confinement cell. Fifty years of "Now I lay me down to sleep"! "Teenie-weenie" faith that never plumbs to any depths but skims around on the surface of things like a water bug. "Teenie-weenie" expenditures of thought and energy and money.

Uncounted billions for guns and tanks, gushing geysers of gold for bombs, and "teenie-weenie" sums for world recovery, which is the only thing that might deal with the festering evils that communism thrives on. Every day in every way we resemble more closely the dinosaur, seventy tons of armor plate and two ounces of brain. (Something to think about—the dinosaur became extinct.) Millions—or is it billions?—down the RFC rat hole, and "teenieweenie" amounts for education.

ONLY UNDER GOD:—Only under God can America remain a democracy and our people, both individually and collectively, enjoy the great blessings of freedom. Many people do not understand this and do not accept it. They have a purely secular conception of democracy. But secular democracy is not the kind of democracy which was established on these shores 175 years ago. Nor the deepening national and international crisis brought on, in part at least by various forms of atheistic materialism, it is fervently to be hoped that America will awaken to a new and vital acknowledgement of God.—Presbyterian Tribune.

THAT ENVOY TO ROME:—Suggestion of President Truman to appoint an official representative to Vatican City has aroused considerable comment in the religious press.

However the commotion has been heard over the border and the Canadian Churchman points out the significant fact that General Synod at its 1949 session concurred in a resolution which expressed "disapproval of the proposal to appoint a Canadian ambassador or minister to the Vatican, because such appointment would constitute a breach of the principle of equality of all religious communions in their relations with the state, which is essential in the preservation of harmony in Canada."

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Rev. Osborne R. Littleford, Rector
Sundays: 8, 9, 11
Daily: H.C. as posted
Wed.: 7:45 p.m. Litany and Sermon

ALL SOULS CHAPEL
Green Bay and Grand Ave.
Rev. H. Wm. Barks, Jr., Vicar
Sundays: 9, 10, 11
Wed.: H.C.: 9:330. Litany: 8 p.m.

AUSTIN, TEXAS—
ALL SAINTS' CHAPEL
The Rev. Joseph Harte, Rector
The Rev. Gray Blandy
The Rev. Keith Bardin
Sundays: 8, 9:30, 11 and 6
Daily: 7 and 5:30; Wed. 10

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 p.m.

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The Rev. Don Frank Fenn, D.D.
The Rev. R. W. Seaman
The Rev. Paul E. Leatherbury
Sunday: 7:30, 9:30, 11:00 a.m.
Holy Eucharist Daily
Preaching Mission, March 2nd to 9th, 8 p.m.
Quiet Days: March 19th, 10:30 - 3:00 p.m.
March 29th, 4:30 to 9:30 p.m.
Holy Week: Preaching Daily, 8 p.m.

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1317 G Street, N. W.
The Rev. Leland Stark, Rector
The Rev. Warren Mace, Assoc. Rector
The Rev. Harry Mayfield, Curate
Sunday: 8 and 11 a.m.; 8 p.m.
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.—
ST. PAUL'S CATHEDRAL
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., H.C. 10; Thur. 10:30
Daily Service: H.C., 7:30 a.m., 12:05

COLUMBIA UNIVERSITY
ST. PAUL'S CHAPEL
The Rev. Darby W. Betts, Acting Chaplain
Daily (except Sat.): 12 noon
Sunday: H.C. 9 and 12:30; M.P. & Ser., 11
H.C.: Wed. 7:45. Compline: Wed. 10:00

PROVIDENCE, R. I.—
GRACE CHURCH
Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sundays: 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. through Fri., 12:10 p.m.

SAN ANTONIO, TEXAS—
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Rev. H. Paul Osborne, Rector
Sunday: 8, 9:30, 11 and 5 p.m.
Weekdays: Wed. 7 and 10

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

In the City was a Garden. By Henry Kraus. Renaissance Press. $3.

A very colloquial but encouraging account of a housing project at San Pedro, California, and how the problems of racial conflict were met and overcome.

Handbook of Denominations in the United States. By Frank S. Mead. Abingdon-Cokesbury, $2.75.

An extraordinarily useful book edited by the late editor of the Christian Herald, this book is accurate, brief, and brings out the main points of the 255 denominations treated. The article on the Protestant Episcopal Church is accurate and reliable—none of the usual "founded by Henry VIII" nonsense.

And My High Tower. By Virginia F. Selvey. Doubleday, $2.00

A fascinating story of modern young people who sought for God and found Him, and a story that should encourage ministers who are interested in recruiting more ministers.

Christus Victor. By Gustaf Aulen. Authorized translation by A.G. Hebert. Macmillan, $2.50.

This is the American edition of Father Hebert's translation, first published in 1931. It is a very important book and has already won a widespread influence. It is a historical study of the three main types of the idea of the atonement. I suggest that it is an excellent book for clergy and theologically minded laymen to read, or re-read, during Lent.

Gentlemen of Valor and Other Stories. By Thomas M. Evans. Exposition Press, $3.00.

Three separate tales comprise this book: "Gentlemen of Valor", a story of the days of Mary Queen of Scots; "The Salesman", a tale concerned with a Russian immigrant to the Uuited States; and "Transients", a sketch of some English people who have settled in Massachusetts industry. The author has a glib pen but he has much to learn of the art of characterization and dialogue if he wishes to escape downright dullness.

—S. F. T.

Instructions on the Religious Life. By Richard Meux Benson. Morehouse-Gorham, $3.15.

These meditations by the Founder of the Society of St. John the Evangelist, commonly known as Cowley Fathers, where pronounced at a retreat of the Society in 1874 and are now published for the first time. Though they were addressed to religious in the narrow sense, even the chapters which deal with the specific virtues of monasticism, on Poverty, Chastity and Obedience, or on Silence and humility, because they were written by a saint, will be edifying to any Christians who are ready to hear "a serious call to a devout and holy life."

—Walter Lowrie

Religion and the Common Man. By E.C. Urwin. Macmillan, $1.50.

A book by a "common man" which presents a strong apologetic for Christianity addressed to the common man who has been largely lost to some of our modern churches.

Life Starts Today. By Evelyn Wells. Doubleday, $2.75.

A simple philosophy of life, learned through the experience of a serious accident, designed to help other persons who have been at least threatened with handicap and are discouraged.

The Moral Conduct of a Christian. By Lindsay Dewar. Morehouse-Gorham, $2.25.

A brief account of Christian moral teaching, addressed to the modern situation with its decay of religious belief and breakdown of authority, on top of which has been erected the Welfare State. Mr. Dewar writes with the English situation in mind, but 99 per cent of it is applicable over here.

The New Man. By Maurice Nicoll. Hermitage House, $3.

The "esoteric" meaning of the gospel, by a psychologist.

Atheism's Faith and Fruits. By James D. Bales. Wilde, $2.25.

A frontal attack on atheism—chiefly upon its pessimism and its moral consequences.

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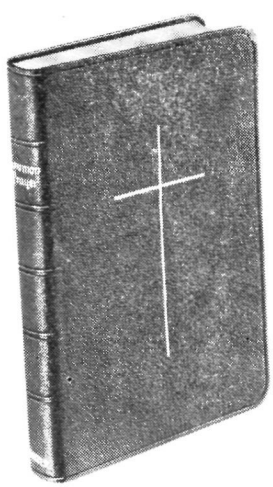

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PEOPLE

CLERGY CHANGES:

CARL J. WEBB, formerly rector of St. John's, Franklin, Pa., is doing graduate work at Berkeley and Yale.

ERIC PEARSON, formerly rector of St. Paul's, LaPorte, Ind., becomes rector of St. Luke's, Kearney, Neb., March 1.

L. WADE HAMPTON, formerly rector of St. John the Baptist, Milton, Del., is now rector of All Hallows, Davidsonville, Md.

ROBERT EHRGOTT, formerly rector of St. Ignatius, Antioch, Ill., is now rector of the Church of St. Mary Magdalen, Villa Park, Ill.

HONORS:

WALFRED L. JOHNSON, vicar of St. Mary's, Webster, S.D., was honored Feb. 10 on the 40th anniversary of his ordination as priest. Bishop Gesner was celebrant at the morning service and there was a banquet in the evening.

STANDISH MACINTOSH, rector of St. Mark's, Aberdeen, S.D., has been elected president of the S.D. Council of Churches.

ORDINATIONS:

JAMES E. WELLS, JR., former business executive, was ordained deacon by Bishop Scaife, at Trinity, Buffalo, Feb. 2. He is financial secretary of Western N.Y. and conducts services in different parishes and missions.

OSMOND H. BROWN, JR. was ordained priest by Bishop Scaife of W.N.Y., Feb. 8 at St. Andrew's, Buffalo, where his father is rector. He is in charge of St. Mary's, Augusta, Ga., and St. Augustine, Aiken, S.C.

LAMAR P. SPEIER was ordained deacon by Bishop Hunter, Feb. 3 at Emmanuel, Alexandria, Va. He is to be in charge of St. Thomas, Dubois, Wyo., after graduating from Seminary in June.

ANSELMO C. SOLAR was ordained priest by Bishop Blankingship on Feb. 3 at Holy Trinity Cathedral, Havana, Cuba. JOSE E. R. G. CASTILLO was ordained deacon at the same service. Bishop Keeler of Minnesota preached.

GEORGE R. TAYLOR was ordained priest Feb. 8 by Bishop Scaife at St. Andrew's, Buffalo. He is ass't. at St. John's, Dunkirk, N.Y.

IRVIN F. A. KRACKE was ordained priest by Bishop Scaife Feb. 9 at St. John's, Buffalo. He is rector of St. Luke's, Belton, Texas. He was formerly a minister of the Evangelical and Reformed Church.

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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.

THEODORE R. LUDLOW
Suffragan Bishop of Newark

Congratulations of the editorial "Our Greatest Menace" (Jan. 24). I am terribly troubled that under the leadership of the little military man in the Whie House at present, the country will be saddled with universal military training. As you say, this does not meet the emergency of Korea and elsewhere but it seeks to control the thoughts and life of our people. I am doing all I can to defeat it and am glad to have the help of the Witness on our side.

A. L. WALKER, JR.
Layman of New York

I heartily disapprove of your editorial "Our Greatest Menace". You are apparently advocating appeasement which, as far as I know, has never succeeded. In the past some of my friends suffered through lack of of training. Military training never hurt me, in fact it helped. Look at Switzerland — compulsory military training for several centuries and "not in the war." I thoroughly believe that only the strong can prevent war.

HOWARD FREEMAN
Churchwoman of New York

The Witness for Feb. 7 has just arrived and I have read with a deal of enjoyment the Adventures of Mr. Entwhistle with his treasurer. Having just gone through the ordeal of redecorating a rectory as a member of a committee I can assure you that Mr. Barrett does not exaggerate in the least. I was interested too in the report by Bishop Hollis on the Church of South India. They have set the rest of Christendom an example.

ROBERT O. REDDISH, JR.
Ass't. at St. Stephen's, Sewickley, Pa.

Concerning the announcement about one "Robert O. Raddish" under Clergy Changes—My father and mother and brother and wife and children all go by plain old "Reddish". It's not the fanciest tag, though it has a dash of color. In any case, I'd best go along with the rest of the family.

Regardless of what I'm called in it, I continue to find The Witness alert and stimulating.

RALPH CORNELL, C. A.
Missioner, Oakhurst, Cal.

I wonder if your editorial writer of February 7 would be good enough to propose some plan of action in the matter he masterfully reveals. We who look at the sad situation from a distance and from over the fence of southern culture need the ideas of one who knows the situation better and can give a more-likely approach to the solution of this pressing problem.

If the various branches of government are unable or unwilling to bring justice to our benighted friends, it seems to me the Church has a definite call to dispel the fable of "white supremacy". Give us some suggestions as to the most effective ways in which we can help end this mob rule.

J. M. FRYE
Vicar at Royersford, Pa.

Acquaintance with The Witness these past three or four years has been a healthful and provocative reading habit. I do appreciate it and all that it stands for.

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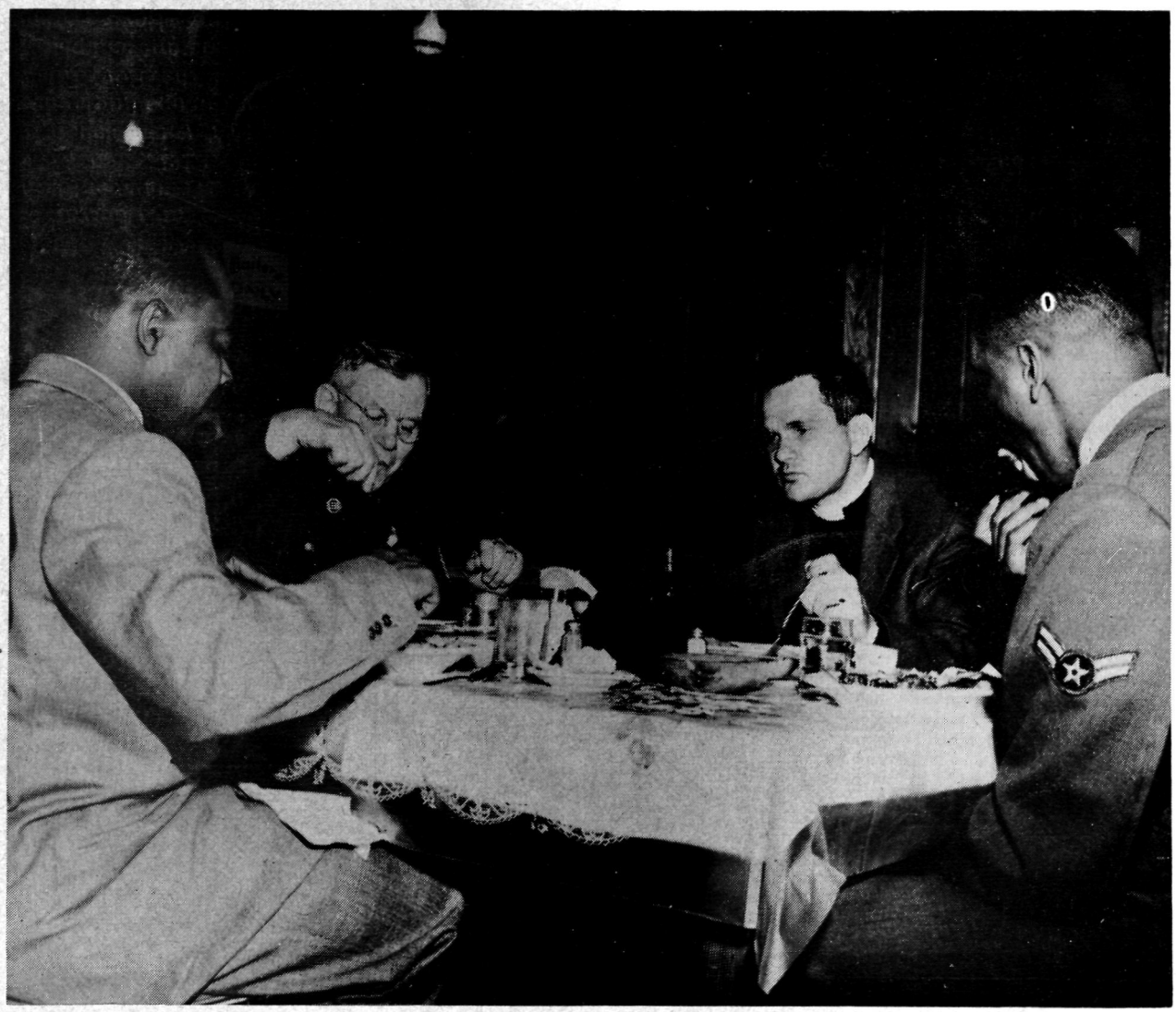

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7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
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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Noonday Prayers Weekdays.
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Wed. & Holy Days, H.C. 11

WRITE FOR SPECIAL RATE
FOR SERVICE NOTICES
THE WITNESS
TUNKHANNOCK, PA.

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The WITNESS

FOR CHRIST AND HIS CHURCH

MARCH 6, 1952

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STORY OF THE WEEK

Americans Must Defend Rights Declares Jurist

Judge Delany Tells Holy Trinity Audience They Must Fight Oppression

★ "We are losing our rights faster than I care to admit," declared Justice Hubert T. Delany before a capacity audience in the gymnasium of the Church of the Holy Trinity, Brooklyn, N. Y. at a Negro history week observance. Justice Delany, who sits in the domestic relations court in New York City, is the son of the late Suffragan Bishop of North Carolina, Rt. Rev. Henry Beard Delany, and is an active Episcopal layman in New York.

Citing what he termed "usurpation by government" the Justice said, "I am not so concerned about the participation of hoodlums in such a riot as that in Cicero, or even the role of the police; what disturbs me is that government proceeded to indict whom?— the citizen who wanted to move into a neighborhood, the lawyer who sought to defend his rights, and the representatives of the N.A.A.C.P. — charging them with, of all things, conspiracy to lower property values!"

"Again, in the Cairo school situation," the Justice continued, "after the courts had declared that the school must be opened, and when parents took their children to be admitted, accompanied by representatives of the N.A.A.C.P., it was the parents who were faced with a bench warrant. This is what I call oppression by government. When we permit our government to do such things to our own citizens, we are close to losing all our constitutional rights."

"Dr. DuBois, the eminent Negro scholar, was similarly indicted by the government," charged Justice Delany. "I've been in the district attorney's office for five years and I know that the government ordinarily doesn't indict an 83 year old man on a technical crime after the organization involves has ceased to exist. Why was Dr. DuBois indicted? I can only come to one conclusion. The government had just one end in mind. Negroes have been speaking out as never before. The government wanted to say to Negro leaders, 'If you don't keep your mouth shut, we'll indict you, too! And the tragedy is that the DuBois indictment has served to intimidate Negro leadership. This is a form of legal lynching."

"In Groveland, Florida, the sheriff acted as if he had no intention of letting the accused prisoners ever stand trial. This was not action by the traditional mob; it was action by government."

"The Moores were bombed in Mims, Florida, because they sought to assert the American right to protest. If people are bombed out of existence for asserting this basic right, we Americans have really lost our freedom. The bombing of the Moores and the refusal of the federal government to intervene is not only a failure for democracy but its implications should frighten us."

"The American government," continued Justice Delany, "through the Voice of Freedom cannot commend itself to the rest of the world by saying how bad government is in Russia. It must demonstrate how good democracy is in the United States. The people of Europe are sensible enough to know that we will not give democracy to them when we deny it to our own people."

"Take the present loyalty oaths. They are oppressive and do incalculable damage. No real subversive is ever going to declare that he is a subversive. It is the innocent who are hurt, and good Americans. Among the questions being asked in the present interrogations is this: 'Do you invite Negroes into your home?' To my mind the loyalty oaths are as ridiculous as suggesting that a judge every time he enters the courtroom should solemnly swear. 'I am honest, I do not take bribes, I am not a homosexual.'"

"There is a McCarran Act on the books today," said Justice Delany. "Do you know what that legalizes? In the event of a state of emergency the American government can put into concentration camps any alleged subversive without trial. That can mean anyone who questions the status quo."

"How can this happen in a democracy?" he asked. "I think it can happen because throughout our history we have always had two standrads of ethics, one for Blacks and one for Whites; we have again and again changed

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the obvious meaning of the Constitution from its original intent. Does any one doubt that the Dred Scott decision was a political decision? It is now coming back to haunt us. If we cannot expect the highest courts to interpret the laws to make the Constiution mean what it clearly says, we are at the mercy of political expediency and near the point of losing all our constitutional guarantees."

"We are not going to get away with things like the Smith Act," declared Justice Delany. "People abroad see it precisely for what it is. Why are people afraid to speak out against it? If I say I'm against it, they say I am a communist because communists are against it. Justices Black and Douglas are against it, too, and does that make them communists? Today in the United States we are convicting people by a process of guilt by association. With the McCarthys in power, no decent man wants to participate in government. The American people must realize that the danger to America is not the 62,000 communists but the leaders like Jimmy Byrnes who will declare flatly that he will close all the schools of his state before he will obey the law of the land."

"Are we going to give up and succumb to such oppression by government?" asked Justice Delany in conclusion. "I say, 'No.' To preserve the Constitution we have all got to take a calculated risk and speak up against this usurpation by government. We have still the power of free speech and free assembly. Let us say, 'We are on to your game. We know that you know the way to make democracy work is to let every citizen have the same rights as his fellows.! If we make American strong within, it will be invulnerable without."

In replying to the introduction before his address, Justice Delany paid a tribute to the church that was providing the facilities for the gathering. "I feel that this is one of the few churches in the country where, as a Negro Episcopalian, I am not only tolerated but really welcomed."

During the first half of the program Professor Estelle Osborne of N. Y. University and the Council of African Affairs gave a history of the Negro people in America, and "A Musical Tribute to the Negro People," in the form of a cantata for solo voices, was presented by Earl Robinson, the composer of "Ballad For Americans" and "The Lonesome Train."

SOCIAL RELATIONS CONFERENCE

★ A conference on the Christian at his daily work was sponsored by the social relations department of Western Massachusetts held at St. Matthew's, Worcester, March 1st. Leaders were President Spencer Miller Jr. of American International College; Roy Stevens Jr., CIO official; the Rev. Paul T. Schultz, Jr., who is chairman of the department; the Rev. Alfred B. Starratt, rector of St. Paul's Stockbridge; Edward Samuel, director of public relations of an industrial firm; Josephine Starr of Northampton. The director was Mrs. Benson H. Harvey of Eastampton.

CHRISTAIN CITIZENSHIP DICUSSED IN LENT

★ The Church of the Epiphany, Seattle, where the Rev. Elmer B. Christie is rector, has an unusual series for its Wednesday evening services in Lent when outstanding lay people are speaking on Christian citizenship. The opening address was given by Harold S. Shefelman, attorney, who is chancellor of the diocese of Olympia. The speaker this week is N. Henry Gellert, president of one of the local utility company. Others are Stephen F. Chadwick, past national commander of the American Legion; Mrs. F. F. Powell of the Seattle city council; Walter W. Williams, recently the director of the committee for economic development; Frank E. Holman, past president of the American Bar Association; William F. Devin, mayor of Seattle.

STUDENTS MEETS AT UTICA

★ Episcopal women students of the diocese of Central New York had a three-day conference, February 22-24, at Grace Church, Utica, with Bishop Peabody giving the opening address. Leaders were the Rev. Roswell O. Moore, assistant chaplain at Syracuse; the Rev. Stanley Gasek, rector of Grace Church;



JAMES P. TROTTER, formerly a missionary in the Philippines, is now rector of St. Francis, Turlock, California

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the Rev. Richard B. Stott of Cornell; Katharine Duffield, secretary of college work for the province of New York and New Jersey. Subjects discussed were marriage and the home; teaching as a profession; social service; full-time Church work.

CHURCHMEN JOIN PEACE APPEAL

★ Calling for a truce in Korea at once, a conference among the five major powers, full recognition of the right of self-government for colonial peoples was issued last week, as preliminary to the Assembly for Peace to be held in Washington, March 20th. The pronouncement expresses the opinion that there "has never been greater sentiment for peace in this country," and points to a recent Gallup poll which announced that seventy percent of the American people favor a meeting of Truman, Churchill and Stalin.

Defeat of the eighty-five billion dollar war budget, defeat of pending universal military training legislation, non-ratification by the Senate of the Japanese treaty and the end of rearmament and renazification of Western Germany, are also stressed in the document.

Clergymen to sign are the Rev. Kenneth R. Forbes, executive chairman of the Episcopal League for Social Action; Rabbi Abraham Cronbach of Hebrew Union College; Prof. Joseph F. Fletcher of the Episcopal Theological School; the Rev. Charles A. Hill, Baptist of Detroit; the Rev. W. B. Spofford Sr., managing editor of The Witness; Rev. Stephen Fritchman, Unitarian of Los Angeles; Rev. J. R. Case of Vergennes, Vt.; Rev. Willard Uphaus of the American Peace Crusade; Rev. Lewis Kuester of Secaucus, N. J.

The statement is also signed by a large number of educators and labor leaders.

KELLOGG ELECTED IN MINNESOTA

★ Dean Hamilton Kellogg of Christ Church Cathedral, Houston, Texas, was elected bishop coadjutor of Minnesota on the first ballot at the convention held February 23rd. He was rector of St. James, Danbury, Conn., from 1929 to 1941 then served as a chaplain in world war two before going to Houston in 1946.

PERIODICAL CLUB HAS MEETING

★ A notable increase in activity, interest and contributions during 1951 was reported at the meeting of the executive board of the Church Periodical Club, held at Seabury House, February 19-20. Running expenses are provided by an appropriation from the National Council so that all money otherwise is used for books and magazine subscriptions. Giving during the year was $7,100 an increase of $1,800 over 1950.

NEWARK SEEKS FUND HONORING BISHOPS

★ Parishes in the diocese of Newark took special offering on February 24th, seeking $100,000 in memory of Bishop Stearly and in honor of the twentieth anniversary of Bishop Washburn's consecration. The fund will be used for a chapel at Trinity Cathedral in memory of the former, and a new chancel there in tribute to the present diocesan.

TRAINING CENTERS ARE MERGED

★ St. Mary's House, training center for women Church workers in Philadelphia, has been merged with the New York center. Helen Turnbull will continue as director, with Maude Cutler of the Philadelphia institution associate director.



SINGING "For all the saints," clergy have service conducted by Bishop Daniels at location of Bishop Tuttle's Virginia City, Montana cabin. They offered prayers of thanksgiving for his ministry. He said of cabin, "I now have a place to receive people who come for private council."

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EDITORIALS

Treasures in Heaven

IT is a truism, of course, to say that the Lenten season is the special time for us to seek those thing that are above, to put first things first in our thinking. And it is equally obvious that this is a very difficult thing to do, even for the short period of forty days. For we are all immersed in a world of material problems that clamor for solution and threaten to dominate all our thoughts. But we have our Lord's clear command that we "lay not up for ourselves treasures on earth, where moth and rust doth corrupt," but that we "lay up for ourselves treasures in heaven."

Perhaps the first thing we should do is to get it clear in our minds just what these "treasures in earth" really are. They are, of course, infinitely varied and we are likely to take it for granted that they are highly desirable to acquire. The manifold gadgets that our western world abounds in, — radios, television-sets, automobiles, airplanes, telephones. Most of us feel that we couldn't well live without them; they're a part of our common life. Profits of business enterprises, high wages for workers; these too we assume are our rights and we spend time and energy to lay hold on them. Popularity with our fellows, which, in these days means conformity to the habits and standards of the majority; this, we are inclined to believe, is an excellent thing that makes for happiness. All these things are among the "treasures on earth" which the Master bids us not to lay up for ourselves. It does sound as if we were being called to an utterly ascetic life. But before we despair, let us be sure that we understand the real meaning of our Lord's "lay not up for yourselves." In our modern speech it would be more accurate to say: "be not absorbed in any of these things and be not intent on acquiring them exclusively for yourself and for those close to you."

If this is truly the meaning of the Gospel command, we can take heart and go on to inquire what "treasures in heaven" are. They are many and varied, just as are the treasures on earth. First of all, a sound, Christ-like personal character, formed little by little in the process of looking on the face of Jesus and living with him in prayer. Personal loyalties and friendships, cultivated and maintained by patience and sacrifice; wider fellowship with groups in the neighborhood, the nation and the world, without respect of race, religion or social status. These are some of the treasures in heaven.

Genuine Christian disciples who are earnestly endeavoring to put these things of the Spirit first in their lives, can be of good cheer that they are not attempting an impossible task. Our Lord's challenge was not to the ascetic life, but to the rightly proportioned life. His own earthly life is witness to the fact that even the things of this world can contribute to the growing of righteous and saintly characters. He himself was ministered to by men and women of wealth as well as by poor people; he was concerned that the wages of the workingman should be fair; he enjoyed for a considerable time an immense popularity with the majority of his fellow-citizens; he performed most of his works of mercy and healing through material channels. In short, the world our Lord lived in and that we live in is a sacramental world. The realities of the Spirit—the "treasures in heaven"— can enter and dominate our lives and the life of the world at large through material things—the "treasures on earth"—which, of themselves, are neither good nor bad. Not gadgets, not profits in money, not high wages, not physical force can shut us away from God if we will but make them channels for instead of dams to the influx of God's creative love. The sacramental system of the Christian Church is witness to this basic principle of life. Water, bread, wine, oil, sex life,—all of them set up as

★

"Quotes"

DO not look forward fearfully to what may happen tomorrow. The same everlasting Father who looks after you today, will care for you tomorrow and every day. Either he will shield you from suffering or he will give you unfailing strength to bear it. Be at peace, then. Put aside all anxious thoughts and imaginations and say continually, The Lord is my strength and my shield; my heart hath trusted in him and I am helped. Know that God is not only with you but in you.

—F. DE SALES

★

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the media of our Lord's enlightening and transforming power,—but hopelessly inadequate for that divine purpose if men refuse their co-operative good will.

And so in our little human world today, beset by a thousand malign forces, we may be perfectly certain that its essential structure is utterly sacramental, as the Creator designed it and maintains it. Whether its outward and visible elements shall be truly signs of an inward and spiritual grace depends on that perilous fact of human free will with which God has endowed us. This machine age of gadgets and of mass-production can make possible the more abundant life which our Lord promised to them that love him and will let him in. The discoveries and inventions of modern science can make this era an age of ever-widening fellowship. The atomic age can damn humanity and destroy civilization by prostituting these treasures on earth to the work of Satan,—as it has so far done—or it can take its place as a wonderful medium for the pouring in of some of the treasures in heaven which God waits to bestow on the wise and humble.

May the devotion and discipline of Lent prepare us to play our part wisely and bravely in the tremendous task of breaking down the barriers that keep God's renewing power and love from entering into a world confused and fearful, aware of a thousand treasures on earth, but very doubtful of the reality of the treasures in heaven. Christian disciples must hear and meet the old challenge of the prophet Elijah: "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him."

Persistent Personal Problems

In These Anxious Times

BY
MATTHEW M. WARREN
Rector of All Saints, Atlanta

LOST PEOPLE AND REDEEMED PARISHES

SOMEONE has said that America is a place where everybody is willing to sell his home. Other ways of saying the same thing are: "we are on the move," or "the old paternal homestead is gone" or "we are essentially migrants." (Modern man is mostly migrant.)

And we working in city parish life can testify to the enormous number of people who come and go from year to year and who are disturbed by their rootlessness. Hundreds upon hundreds of families have either no friends or new friends—certainly there are few with old friends.

The school life of the modern child is like a travelogue—nursery school in Seattle, elementary school in St. Louis and New Orleans, secondary school in Boston for one year, Washington (everyone lives there once) one year. And any other city the remaining two years. There is a lostness about these children, and a rootlessness about their parents which results in all manner of trouble and perplexity and misery.

Our people live in small houses and small apartments, usually in suburbs tightly stratified economically, socially, politically and religiously. Some have just cars, others have cadillacs. Some belong to clubs, others belong to nothing. When a daughter is married the event is celebrated in the backyard and or a hotel parlor. When there is a death in the family it is elaborately covered up by overpowering funeral parlors and the odor of carnations. When a child is born into these families, he and his mother are antiseptically hidden in the caverns of hospitals—and during the birth struggle the father is excluded from every event connected with it except that one glorious American trait of check-writing.

We live in such refinement about birth, marriage and death that if one of our ancestors viewed these events he could hardly tell that anyone was being born or married. Certainly he would have trouble recognizing that anyone had died.

The more we move the less we know, the colder our relationship the more unrealistic our emotional life. To such roving unrealistic and tortured souls what can heaven mean? Surely hell can

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add no tortures?

Church life is really the only life for a migrant civilization. Neither business, nor the theatre, nor social clubs, "nor any other creature" is interested in the problems of lost people of this day. Church life offers saving grace in its most unique way, at a most unique time to a most unique generation.

Here's how!

The Fellowship That Supports

THE Christian fellowship, unlike all other fellowship, supports, forgives, includes, seeks out. It is not a community of the elect but a society for sinners. It is not a club for belongers, but a home for the homeless. It is not a comfortable retreat for the well-born but a transforming experience for the twice-born. It can be argued that a lot of "parish house activities" (coffee hours, parish suppers, clubs and groups) are secular accretions. It must be confessed they frequently are, but they don't have to be. Many a family has had to depend upon such social church occasions to find friends, god-parents for new babies, ushers for weddings, mourners for burials and sustainers of life when hope has been drained by continuous shifting of scene.

A Common Worship

WHATEVER our differences about our liturgy it is easily recognizable wherever it is used. An old friend of mine, of another generation, told me of a dreadful experience as a child. She was sent to Bermuda by a well to do and well meaning family to be a "cheerful" companion to a relation suffering from melancholia. The boat trip and the events of the first week were all but insupportable. Cut off from home and the normal routine of home life this adolescent girl found herself in a resort hotel, caged with a mentally and emotionally sick old lady. Then came Sunday and the Anglican Church, the old chants, the old hymns, the old and familiar arrangements. The word of God proclaimed and dramatized. To her this was home, family and life as it was meant to be. This is one of our contributions which if understood dynamically and functionally and relevantly is a strong and glorious contribution to unsettled, demoralized, rootless and migrant moderns.

In the hand of the rigid, the calloused and the insensitive the liturgy can be of small help, but in the hands of the imaginative, the creative, the sensitive and the devout, it can be, and for many is, the family table, the Father's house, the unchanging amidst the flux, the strength for endurance and the bread of life.

Warmth for the Cold

IN a world where relationships seem to be growing even colder and less personal, the church fellowship can offer an overcoming and supportive warmth and a personal relationship.

A pastor's study is frequently by many whose lives have all but collapsed for want of warm understanding. Usually in today's world we get the impression, especially if we are cut off from the familiar, that nobody cares for us and from there on we are inclined to spiral down hill until we find one who does care.

In the world in which most of us grew up our mothers had "over-the-fence" group dynamics with caring neighbors. Our fathers had life long friends as daily associates. Today psychiatrists have to fill these roles to meet peoples dismaying loneliness and cut-off frustrated existence. A man's business seldom cares if his marriage is breaking up unless it begins to interfer with his productivity. I don't recall that the entertainment world, supported entirely by family groups, is at all wrought up if divorce is climbing steadily.

And yet these frustrating experiences are a parish church's normal meat. We thrive on caring. We find it our greatest pleasure and heart's delight to express our warmth, to cast about for those who will accept the warmth of church life.

A Chance to Know

WITH the current theological ferment comes a new spirit in our Church from the direction of Christian education. All over America groups of adults are discovering new vitality in their religious life by way of the Church's teaching series. Some of these groups are doubtless handled artlessly and awkwardly, but it remains a fact that never before have we had such resources for teaching happily met with such eagerness to learn.

A parish which sees the mighty acts of God as the culminating purpose of the scriptures rather than a meagre, pinch-penny, niggardly scepticision about the Bible will be a vital and soul-saving parish. A parish which understands its history as a mighty conflict with evil and a fight from the start to make available to all people God's saving grace, will be a parish better able to face the moral inadequacies of our narrow, bigoted race-conscious and exclusive secularism.

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A parish which faces the issues of faith as being a matter of what God has done for us, rather than what men can earn for themselves, will be a parish responding out of gratitude and thanksgiving rather than pride and egocentricity.

It takes courage to die to the old and stable community most of us have known. Yet die to it we must for it is gone. The old paternal homeplace is gone; the old parish church pattern is gone; the future looms and is discernible in today's events. Move we will and move we must. Let the parish gird itself to witness to God's unchanging, dependable and everlasting support for his people. Let the parish so order its life that its shifting membership will find warm acceptance and mature understanding on the part of those responsible for Church life.

If we must die to the old certainties, let us do so with "a sure and certain hope of a resurrection" trusting God to give the Church the power to minister to the singular needs of this world.

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The Seven Last Words

Meditations by Thomas V. Barrett

A THIEF

THERE is a numbness now in all body . . . there is a limit to the pain a man can feel and when the limit comes some heaven-sent delerium binds pain, half sleep, memory and stupor all in one and it is bearable. Yet how everlasting is this dim torment?

Were my feet ever not pierced by nails, was my body ever free to feel the April rain my sinews ever smooth and strong did my lungs ever fill with the sea wind? How long does hell last it cannot last longer than forever . . . O hasten death blot out all sense and memory!

Well this was the risk I took, I knew this chance existed but I thought being a clever thief there was little risk for me, I would escape the judgment like Levi a friend of mine, no not a friend a brother thief, only he kept within the law and stole six times the booty that was mine, well, that's his business, that will be his judgment too. I doubt that he'll escape . . no more than I, his crucifixion may be less public but he'll have one . . . . . There was a time so long back when I was fair and innocent, a child in the garden of Eden I sailed my boats in the waters of Shiloah with Joel my brother and in the evening listened to my father read the law and life was good in those days peace lay on the hills of Bethlehem. I had my choice; to keep the law, work in the sun, toil for a pittance, build home and family with a good conscience; I thought I knew an easier way . . not for me . . I said . . . to live by the sweat of my face . . . ah well it was exciting at first . . the entry in the night the dark ghostly alley phantomed by police the heady flight the division of plunder the candlelit cellar; secret stores of silver and gold, the endless vigilance. But this end! This jeering crowd of thieves who never broke the law . . . these gossips, puritans respectable smug ne'er-do-wells, this biting rope, this bloody rack this strangulated flesh this mystery of pain and all this countryside once lovely in my sight shuddering under the shock of death, God have mercy.

So I was caught. Judged. This was the risk. Drink deeply of this cup thou foolish thief have I deserved less than this? or more? Pain sanctify this futility. Misery be mine until my soul is washed, if soul exist. What now?

Another thief crucified with me and yonder friend? Be clear mine eyes, sleep pain, that I may know this new arrival with such noisy friends who spit and jeer. Perhaps it is Barrabas the rebel. He shall soon find out what anguish death can be. No wait. I know this man . . the carpenter from Nazareth, the prophet Jesus by name.

What evil day is this, what hath he done? He taught young men concerning God, and with skilled hands brought healing to the sick. I know this man I heard him once in Caesarea, and fled from him before his eyes should pry into my thieving spirit. A thief, in law or out, could not abide his look, still less his words. Would God I had stayed. He gave Bartimaeus sight along the Jerusalem road and Bartimaeus was a friend of mine we were boys together . . . no . . they cannot crucify this man, he is just.

Why does he not cry out against them and call down his angels of light? He should not die

so young. Would I had met him before my hot, indignant heart started against the law! Ah God, they crucify him.

My suffering is not comparable to his for his punishment comes in return for holiness which should not be. How can he keep silent, what was it he said to those at Caesarea . . . repent ye for the kingdom of God is at hand . . repent . . turn again . . blessed are they that mourn for they shall be comforted. Blessed are they which thirst after righteousness . . . for the kingdom of God is like a pearl of great price (being a thief I remember that) there shall be joy in heaven over one sinner that repenteth . . . . . if my mind would clear . . . could I repent . . . at this late dimming hour, God have mercy . . What is it my brother thief is saying, crying for help is he not? trying to save his skin, bloody as it is? . . . save thyself and us . . . bitterness, scorn, doubt are in his parched voice . . . . Samuel thou sinner hold thy tongue dost thou not fear God even now . . this is our just reward . . you took the risk as I did, dishonest one, but this man hath done nothing amiss . . . . are my words heard, does sound come from cracked throat, or is it the delerium of death. Verily I wish I had not fled at Caesarea . . . thy words, carpenter, were truth but I could not hear them . . . words of forgiveness I did not believe . . weep my heart . . hear Jesus, God give me voice . . . . Lord! Lord! remember me when thou comest into thy kingdom . . . canst thou hear me? He looks . . let me look at him, let him see my soul, I have seen it myself how dark it is, oh that I could see him more clearly, yet what does he say, does he speak?

Verily I say unto you, this day shalt thou be with me in Paradise."

This day, now in this extremity . . even now is forgiveness possible? when I can do nothing to prove my broken heart . . now? Oh pain come do thy worst, death take my body, world take thy last payment for my sins, I am redeemed . . now . . . at this moment though I walk through the valley of the shadow of death I will fear no evil . . . . . is the crowd below me shouting or is it the songs of angels that I hear there shall be joy in heaven, blessed are the pure in heart . . . blessed are they that mourn, blessed are the poor . . . it is not so dark upon this hill my eyes are clear now I see my master yonder with arms wide in mercy and the light in back of him grows brighter and brighter all pain is gone and all the condemnation I am free and there is no night here any longer only the glory and the light . . . the light.

Do You Know Your Prayer Book?

BY

WILLIAM P. BARNDS
Rector of St. Matthew's, Lincoln

PERHAPS there are times when every clergyman is a bit surprised, though not too much so, at the number of Episcopalians who apparently have never read the Prayer Book through. They, of course, follow the service of Holy Communion or Morning Prayer when they are at church. If they participate in a baptism they go through that service. They attend an occasional wedding or burial. They are present when the bishop comes for confirmation. Yet their acquaintance with the Prayer Book is really not very great. They have not paid attention to the rubrics in fine print. Indeed they have missed many of the treasures of this wonderful book.

Several years ago I suggested as a Lenten exercise that people might read the Prayer Book through from cover to cover. An old lady who had been an Episcopalian for many years did so, and confessed that she found a number of things in there that she had not seen before.

How do you know our Prayer Book? For instance, can you answer these simple questions?

What is required to be read on the first Sunday in Advent, the first Sunday in Lent, and Trinity Sunday?

How often must the Decalogue be read?

What does the Prayer Book say about the tone of voice in which parts of services may be rendered: that is, whether they may be said or sung?

What provision does the Prayer Book make for the Holy Communion at a funeral?

On what five days must the Nicene Creed be said?

What direction does the Prayer Book give for private confession?

What does the Prayer Book say about the relation of the Episcopal Church to the Church of England in the matters of doctrine, discipline, and worship?

What are the Prayer Book requirements for admission to Holy Communion?

Good for you if you can answer these simple questions correctly. If you cannot do so, you will find it spiritually rewarding and mentally stimulating to read your Prayer Book through. It is a treasure house for mind and soul, and you will be a better Episcopalian for the experience. Lent would be a good time to do it.

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EPISCOPAL CHURCH NEWS

BIDS CHURCHES DO MORE FOR BROTHERHOOD

★ Groups such as the Urban League and the National Association for the Advavncement of Colored People have done more to promote brotherhood than have the churches, a rector declared at the annual community interracial service in Minneapolis.

"Christians should bow their heads in shame for not having stood for things that make for brotherhood," declared the Rev. Denzil A. Carty, rector of St. Philip's, St. Paul. "There will never be peace or goodwill unless men solve the problems of human and race relations and look upon each other as brothers. Although America stands ready with economic aid and scientific knowledge, she lacks spiritual resources to solve these human problems and succeed as a world leader."

The service was held at the Cathedral Church of St. Mark. Clergy of several Protestant denominations participated in the service and an interracial chorus and a Japanese-American choir provided music.

EUCHARIST FOR PEACE OFFERED CLERGY

★ A special Eucharist for Peace has been sent to all of the bishops and to the clergy who are members of the Episcopal League for Social Action. The executive chairman, Kenneth Forbes, in a covering letter urges that it be used "frequently in these trying times when the hearts of the people are longing for the prevention of threatened war." He has also asked each bishop to authorize its use. Additional copies may be had by clergy who are not ELSA members by writing Mr. Forbes at 135 West Upsal St., Philadelphia 19.

NEW SERVICES ARE OFFERED

★ The Church Mission of Help in Western New York has taken a step forward in strengthening the effectiveness of its case work for disturbed adolescents by providing for regular consultation service from a psychiatrist and a skilled case consultant.

In answer to calls from many parishes in the diocese for assistance in matters where the services of a trained social service worker are needed, the organization has further expanded its field of endeavor. Now it stands as a strong right arm beside the clergy to bring to bear the social resources of the community to alleviate needs beyond the youth field through consultation and referral. In this way the agency helps the clergy to meet such problems as need for old age assistance, hospitalization, homes for the aged, for incurables or for children, the straightening out of family relations and many other social services.

GENERAL SEMINARY HAS RARE BOOKS

★ Valuable books and historical documents belonging to Bishop Samuel Seabury of Connecticut, first bishop in the U.S., were recently discovered in a forgotten, walled-up room at the General Seminary. Several hundred rare works are now being catalogued at the seminary library.

FINDS DEEP RELIGIOUS IMPULSES IN YOUTH

★ The "flaming youth" of the twenties has given way to a more serious-minded youngster mo-

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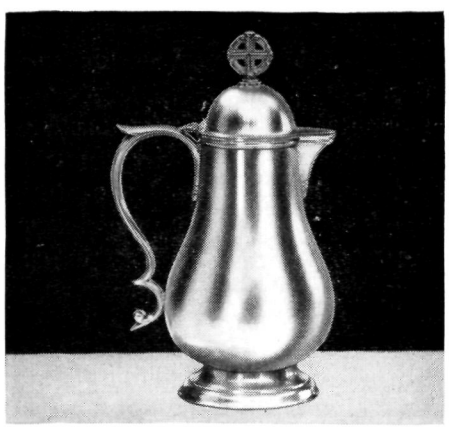

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tivated by deep religious impulses, according to the Rev. Leonard Nelson, chaplain of the Louisiana State University student center.

An Episcopalian youth leader since 1936 and a world war two army chaplain, he said: "statistics and incidents show that modern youth is more interested in God, doctrine and church attendance" than were the youth of his own day.

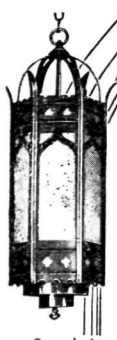
Two-thirds of the Episcopalian students who are on the campus Sundays attend services at the center, he said, while the others, for the most part, are active in their own parishes.

Last fall, Episcopal undergradutes pledged more than $2,000, or an average of $10 each, to the center's program, aside from contributions to their parish churches, Mr. Nelson said. He believes that the failure of humanistic and materialistic philosophies, the depression, world war two, and "increased knowledge," are responsible for the transformation of youth.

"They still know how to have a good time," he said, "but the rah-rah stuff on the whole has gone."

BIRMINGHAM FEATURES BISHOPS IN LENT

★ The Rev. J. E. Somerville, Presbyterian of Birmingham, Ala., shares the spotlight with Episcopal Bishops at noonday services held in Lent at the Advent in that city. Bishops to preach are Jones of Louisiana, Hines of Texas, Carruthers of South Carolina, Carpenter of Alabama, Keeler of Minnesota, Clingman of Kentucky.



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PRAISES SUNG TO ORGAN

★ When a new organ was installed at St. Andrew's, Denver, one who signs himself Anon E. Mess, broke into verse:

We have a new church organ,
An instrument to hear.
And instead of sticking it up front,
We parked it in the rear
And built a sacristy upon.
The poor old organ's bier.
And many said the change was grand,
While others shed a tear.

But to us undefeated sheep
who used to fume and falter,
With the organ gone we now can keep
Our eye upon the altar;
And see when to assist at Mass
And when to read the psalter.
Also, exposed to public view,
We've given up cat napping too.
Chorus:
And thus to disputants unsung,
Who'd criticize if being hung,
We sing unto the Promised Land,
We think the new arrangement grand.

LUCY RANDOLPH MASON RECEIVES HONOR

★ Lucy Randolph Mason, distinguished Churchwoman who is an organizer and public relations representative of the CIO in the south, was presented with a social justice award at the convention of the Religion and Labor Foundation, meeting in Cleveland, March 4-5. She is of a long line of Episcopalians, several of whom were noted rectors.

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Wed.: 7:45 p.m. Litany and Sermon

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Wed.: H.C.: 9:330. Litany: 8 p.m.

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The Rev. Gray Blandy
The Rev. Keith Bardin
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Daily: 7 and 5:30; Wed. 10

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Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

BALTIMORE, MD.—
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20th and St. Paul
The Rev. Don Frank Fenn, D.D.
The Rev. R. W. Seaman
The Rev. Paul E. Leatherbury
Sunday: 7:30, 9:30, 11:00 a.m.
Holy Eucharist Daily
Preaching Mission, March 2nd to 9th, 8 p.m.
Quiet Days: March 19th, 10:30 - 3:00 p.m.
March 29th, 4:30 to 9:30 p.m.
Holy Week: Preaching Daily, 8 p.m.

WASHINGTON, D. C.—
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1317 G Street, N. W.
The Rev. Leland Stark, Rector
The Rev. Warren Mace, Assoc. Rector
The Rev. Harry Mayfield, Curate
Sunday: 8 and 11 a.m.; 8 p.m.
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.
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Sunday: H.C. 8 and 9; 11 Morning Prayer and Sermon; 7:15 Evening Prayer
Tues., H.C. 10; Thur. 10:30
Daily Service: H.C., 7:30 a.m., 12:05

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H.C.: Wed. 7:45. Compline: Wed. 10:00

PROVIDENCE, R. I.—
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Sundays: 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. through Fri., 12:10 p.m.

SAN ANTONIO, TEXAS—
ST. PAUL'S MEMORIAL
Rev. H. Paul Osborne, Rector
Sunday: 8, 9:30, 11 and 5 p.m.
Weekdays: Wed. 7 and 10

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EPISCOPAL CHURCH BRIEFS

JERRY VOORHIS, Episcopalian and former Congressman told 325 delegates representing 34 denominations to the conference on the Christian and his daily work, meeting in Buffalo, Feb. 25-26, that American public life "is filled with nominal Christians whose actions are determined by party affiliation, or by expediency, or by a desire for continuance in office. The central purpose of the Christian politician must be to create an environment in which there will be a maximum opportunity for the deveolpment of Christian character and maximum encouragement to the growth of Christian relationships among people in groups." He urged effective measures to "rid the world of the scourge of war."

BISHOPS Y. Y. TSU of China preached February 24 at Christ Church, Nashville, Tenn., telling the congregation of the challenge presented by Asia to the Christian Church. He was a chaplain to U.S. troops in China during the last year of world war two.

CAPT. ROBERT C. JONES was installed national director of Church Army on Feb. 26 by Bishop Sherrill. He was presented by Bishop Gilbert, retired Bishop of New York.

DEPUTIES to General Convention Arkansas: clergy; J. Hodge Alves, T. P. Devlin, J. Rayford McLean, C. P. Lewis Laymen, W. H. Daggett, P. F. Watzek, Wayne Upton, Rabie Rhodes.

BISHOP PARSON'S pamphlet on The Bishop and Pastoral Relations, likely to be an important issue at General Convention, is available at 15 cents a copy from The Witness, Tunkhannock, Pa.

THEODOR DIETZ, rector of the Cologne, Germany, parish of the Old Catholic Church, arrived in this country February 29 for a two months visit. He will lecture, as the official representative of his Church, on the work in Germany with the intention of strengthening the relationship between that Church and the Episcopal Church. The visit is approved by Bishop Sherrill.

LOOK UNDER your roof. The one of Trinity, Camden, N. Y., was being repaired for leaks and a bell was discovered in the tower. Oldest residents in town can't remember ever having heard a bell rung from the church. It's ringing now.

OVERSEA STUDENTS, who were aided last year in studying in the U.S., send reports on their present jobs. Achilles Siagris of Greece is teaching theology at a junior college on the island of Cephalonia; Cyrille Eltchaniff is teaching at the Russian Orthodox Institute in Paris in addition to holding down several positions with Russian organizations in France; Yoshimitsu Endo is teaching at the seminary of the Japanese Church in Tokyo; Constantine Mantis of Greece is principal of the Ecclesiastical Institute of Patras, teaching Ethics. The school prepares clergymen for work in village and small cities in Greece.

COLORADO has its first woman vestryman: Mrs. Mabel was heartily congratulated by her rector, the Rev. A. M. Lukens, when she was elected to the office by the people of St. Barnabas, Denver.

ORGAN RECITALS are featured at St. John's Cathedral, Denver. One was given recently by John Moseley, organist at Ascension and Holy Trinity, Pueblo.

PAUL RUSCH of the Brotherhood of St. Andrew in Japan has returned to carry on work there, carrying with him a considerable amount of money raised in the U.S. St. John's, Detroit, gave him $5,000 for a library and parish house He also was responsible for collection of tons of clothing, farm equipment, medical supplies, food.

GRACE CHURCH, Utica, N. Y. has a group of layman who read the litany each weekday noon. The intention is for peace but they also pray for parishoners having anniversaries.

UNITED SERVICES are sponsored by the Episcopal Churches of Charleston, S. C., with services rotated among the churches each Wednesday evening, and noonday services each Thursday at downtown St. Michael's. Preachers are R. Emmet Gribbin Jr. of Clemson; Wendell Phillips of Rye, N. Y.; Don Frank Fenn of Baltimore; Prof. Paul Scherer of Union Seminary, N. Y.; Bishop Quin of Texas; Bishop Kirchhoffer of Indianapolis; Bishop Carruthers of South Carolina.

BISHOP STONEY of New Mexico and Southwest Texas has announced that the district will ask for diocesan status at the General Convention this year.

ST. TIMOTHY'S, Bishop, Cal., has dedicated a fine new church. Most of the labor was contributed by the men of the parish.

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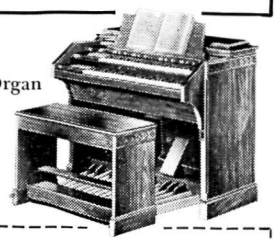



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PEOPLE

CLERGY CHANGES:

PAUL HAWKINS, Jr., formerly curate at St. James, Chicago, is now rector of St. Mark's, Geneva, Ill.

JOHN A. FRAMPTON, ass't. at Trinity, Wilmington, Del., has resigned because of illness.

KENNETH E. CLARKE, rector of St. Anne's, Middletown, Del., becomes rector of St. Thomas, Terrace Park, Ohio, March 1.

LESLIE A. WILSON, rector of St. Andrew's, Chariton, Ia., becomes rector of St. Andrew's, Youngstown, O., March 15.

W. KIRD CRESAP, rector of the Epiphany, Glenburn, Pa., becomes rector of St. John's Wilmington, N. C., March 9.

HOLT M. JENKINS, formerly rector of St. Mark's Highland, Md., is now rector of St. Stephen's, Catasauqua, Pa.

WALTER E. EDWARDS, formerly rector of Trinity, Tyron, Pa., is now rector of Trinity, Athens, Pa., and St. Paul's, Troy.

ORDINATIONS:

RAYMOND R. TAYLOR was ordained priest Feb. 2 by Bishop Gesner at St. Philip's Dupree, S. D., where he is in charge.

ROBERT B. LUCENT was ordained priest Feb. 5 by Bishop Gesner at Mission, S. D. He is ass't on the Rosebud Reservation.

WILLIAM B. LOCKE was ordained priest on Feb. 7 by Bishop Roberts at St. Mary's Flandreau, S. D. where he is in charge.

HAROLD E. BARRETT was ordained deacon Feb. 21 by Bishop Carruthers at St. Luke and St. Paul, Charleston, S. C. He is in charge of churches at Pinopolis, Guild Hall and Pompion Hill.

DEATHS:

JAMES GEORGE, 68, city missionary in St. Louis for 25 years, died suddenly Feb. 22 while makes his rounds among patients of the city infimary. There was a memorial service Feb. 24 conducted by Bishop Scarlett, Bishop Lichtenberger and Dean Sweet.

JAMES W. HENRY, 88, who started as a clerk at the Church Missions House was ass't treasurer at the time of his retirement in 1926, died Feb. 11 in Brooklyn.

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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.

WALTER MITCHELL
Retired Bishop of Arizona

Anent the discussion about the revised so-called American Missal, may I put in my "two bits"?

The first "bit" is to the clergy who are or are thinking of using the book, suppose at your ordination, when you were asked the question:

"Will you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline . . . as this Church hath received the same . . ."?, you had replied, per the Prayer Book, "I will do so by the help of the Lord," but had added, "except when it comes to the sacrament which the Prayer Book calls the Holy Communion or The Lord's Supper, I shall call it the Mass and use the American Missal instead of the Prayer Book," would not your ordination have stopped right there? If so, is it loyal to do, once safely ordained, what if avowed at the time, would have prevented your ordination?

The second "bit" is to those bishops who permit or are thinking of permitting the use of the American Missal. Suppose, when you read the "Promise of Conformity to the doctrine, discipline and worship of the Protestant Episcopal Church," at the end you had added, "but I intend to permit the use of the American Missal instead of the Office in the Prayer Book;" would not your consecration have stopped right there? If so, is it loyal to do, once safely consecrated, what would have prevented your consecration if avowed at the time?

Surely none of us has forgotten the ringing resolution of the last General Convention, (which, significantly enough, originated in the House of Deputies) which passed both Houses, calling on all of us in authority to stick to the Prayer Book?

LEE C. PARSONS
Layman of Springfield, Mass.

Your recent editorial about the liberalism of Justice William O. Douglas was most interesting. For some time I have felt that Justices Douglas and Black were the only two members of the Supreme Court upholding our civil liberties.

At a time when the very existence of American democracy is in danger from reactionary forces I have read with approval of the candidacy of Justice Douglas for the Presidency. We surely need a man of his calibre in the White House, one who would support civil liberties and take the control of our foreign and domestic affairs away from the military, where it now rests.

OWEN LLOYD
Clergyman of Anthony, Kansas

Enclosed is my subscription. I am not in the least, to be brutally frank, a supporter of your churchmanship—100 per cent opposed to you on that score. I dropped the Living Church several years ago because it is Catholic only in name. The Church news, no thank you. I am pulling for the American Church Union to publish a real Catholic paper, plus current Church news.

But I must have a church paper with the current Church news—hence my order.

I hope you won't class me among the ultra rude for what I have written. But trully I am sick and fearful of what I think is a sell-out policy on the part of many of the children of dear old Catholic Mother Church.

SUPPLY for July and August, N.Y.C., Apt., Salary, Low Church Write Box S., The Witness, Tunkhannock, Pa.

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THE WITNESS **Tunkhannock, Pa.**

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The WITNESS

10¢ A COPY

March 13, 1952

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FREDERICK C. GRANT

Witness Book Editor has Sabbatical in Europe

ARTICLE BY DEAN JOHN M. KRUMM

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For Christ and His Church

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★

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THE WITNESS

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FOR CHRIST AND HIS CHURCH

MARCH 13, 1952

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STORY OF THE WEEK

Tremendous Increase In Giving Recorded Again Last Year

National Council Finds Encouragment In Generosity of Church People

Contributions to forty-six U.S. Protestant and Orthodox communions topped the billion-dollar mark for the second successive year, reaching an all-time high of $1,166,437,357. This was disclosed here by the Rev. Thomas K. Thompson, executive director of the joint department of stewardship and benevolences of the National Council of Churches.

He also reported contributions of $41,460,951 to seven Canadian Protestant and Orthodox Churches. This brought the combined total for U.S. and Canada to $1,207,898,308 and marked the third successive year the combined total had exceeded the billion-dollar mark.

Mr. Thompson said that some 36,000,000 U.S. church members, in spite of rising living costs, had increased their contributions by nearly 67½ million dollars over the total of $1,099,109,855 reported a year ago. He pointed out, however, that the increase in giving had "just about kept pace with the declining value of the dollar" and that the larger contributions would do "about the same amount of work as smaller gifts did a few years ago."

The U.S. total represents a rise of six per cent in contributions. Mr. Thompson's report pointed out that in the same period the cost of living went up 6.3. per cent according to bureau of labor statistics.

Among the larger amounts included in the U.S. total were the $229,297,111 contributed by members of The Methodist Church, the $178,337,307 by members of the Southern Baptist Convention, and the $103,-581,737 by members of the Presbyterian Church.

On a per capita basis, the Free Methodist Church led all other denominations with an average annual contribution of $163. per member. Close behind were the Seventh-day Adventists with an average of $143. and the Wesleyan Methodists with $115.

The average U.S. churchgoer increased his per capita contribution from $30.51 to $32.33 in the period covered by the report, while membership in the 46 communions rose only slightlw from 36,017,258 to 36,073,-974.

The stewardship department, formerly the United Stewardship Council, has kept statistics on Protestant church giving since 1920. The current report for most of the communions covers either the calendar year 1950 or a fiscal year ending in 1951.

HISTORIC PARISH IN THE NEWS

★ Christ Church, Middletown, N.J. began its 250th anniversary on March 3rd when Rector Andrew M. Van Dyke dedicated a new organ to the memory of the late Edward D. Lentilhon, for many years a faithful communicant. The recital was given by Winston E. Kock, former organist, who is one of the country's great scientists.

The parish brought about the organization of the Society for the Propagation of the Gospel which sent missionaries there in 1702. The event was our Story of the Week last fall on the occasion of the visit there of Bishop Hudson of England.

One of the parishes distinguished members, Mrs. Lewis S. Thompson, also was front page in New York papers on March 3rd. It seems she invited three close friends to help celebrate her eightieth birthday. Three hundred came, bringing their own refreshments, including champagne. She, being a prohibitionist, drank tea. Mrs. Thompson is a power in the Republican party and frequently confers with Governor Driscoll about social service matters. She found the social service organization of Monmmouth County forty years ago and has been its president even since.

DOUBLE BUDGET IN DELAWARE

★ The diocese of Delaware has adopted a budget of $143,-700, approximately double the 1951 budget. It is to take care of new work, including new buildings, establishment of missions, education.

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EPISCOPAL CHURCH NEWS

FORT DODGE CHURCH TO BROADCAST

★ St. Mark's, Fort Dodge, Iowa, is to broadcast part of its service each Sunday for a year: to interpret the Church to the area; to promote goodwill; to stimulate interest in the Church; to minister to the shut-ins. The broadcast will include the sermon by Rector John N. Taylor.

GRIEG TABER LEADS QUIET DAY

★ The Rev. Grieg Taber, rector of the Church of St. Mary the Virgin, New York, recently conducted a quiet day for the branch of the Catholic clerical union of the diocese of Harrisburg.

ENGLISH LECTURER AT BERKELEY

★ Bishop George A. Chase of Ripon will be the English lecturer at Berkeley Divinity School this fall. He belongs to the family that produced Bishop Philander Chase of Ohio and Illinois and is the son of a former bishop of Ely. He is to lecture on New Testament theology.

INTERESTING EXCHANGE OF PULPITS

★ Rabbi Jacob Hurwitz of Temple Israel, Binghamton, N.Y., president of the ministerial association, preached at Trinity Church at the morning service on February 24th. The previous Friday evening the Rev. Percy F. Rex, rector of Trinity, preached at the regular Sabbath eve service at the temple. Members of each congregation accompanied their minister to the services.

The Rev. John McCarthy, director of Catholic charities in the city, frequently joins these two ministers in a panel discussion of brotherhood. They also frequently appear together at civic, welfare and social functions.

FRANCISCANS VISIT UNITED STATES

★ The Rev. Denis. Marsh and the Rev. Joseph Botting, English Franciscans, are to visit the United States toward the end of Lent for a three-month series of preaching engagements, retreats and conferences.

REPEAL OF McCARRAN ACT IS URGED

★ A notable group of citizens, including several Episcopal clergy, have requested publically by telegram that President Truman meet a delegation to discuss the repeal of the McCarren Act. The act provides for concentration camps, which are now being constructed, and the herding into them any that authorities may wish, without trial or even explanation, in the event of "an emergency," with the term very loosely defined.

Among the delegates were Prof. Frank Aydelotte of Princeton; Prof. Thomas Emerson of Yale Law School; Nathaniel Phillips, chairman of the civil rights committee of the lawyers association of New York County; Prof. Arthur Swift of Union Seminary; Rabbi Leo Jung of the Rabbinical Council of America.

THE LADIES WERE INVITED

★ An innovation in the affairs of the Brotherhood of St. Andrew was the presence of women at the dinner of the organization for the chapters of the diocese of Harrisburg, held Feburary 23rd. Speakers were Bishop Heistand and Francis E. Armstrong, a national vice-president.



VEN. V. G. LOWERY beams approval as his wife welcomes first guest to Resthaven at St. Augustine, Florida, where he is superintendent

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SODUS CHURCHES STUDY IN LENT

★ Up in Sodus, N.Y., this Lent, the townsfolk are talking about their faith. Sunday nights, members of four churches, Presbyterian, Methodist, Reformed and Episcopal gather under the auspices of the Council of Churches. Alternating with more formal services with visiting preachers, are three planned public forums on the subjects of worship, prayer, and the purpose of a parish. Following a short service one of the town clergymen speaks briefly on the subject. Then discussion questions are given out, the congregation is broken into small groups which are asked to consider some aspect of the subject. Scribes make reports to the whole group after discussion time. The clergy sit in, but keep quiet. Comment on the whole plan has been favorable.

More of the same goes on weekly in St. John's Church where under lay leadership a parish group is using the National Council study plan, "Consider the Bible."

KINGSTON RECTOR CELEBRATES

★ The Rev. Ralph A. Weatherly began the 25th year of his rectorship of Grace Church, Kingston, Pa., on March 1st. He began when the congregation worshipped in a chapel, with a large Sunday school, busy guilds in a crowded space, with, to quote him "uncertain conditions full of hope and dismay."

However the hopes were realized but only after many headaches. Money was raised or pledged for a beautiful new church, then came the depression of the early thirties with many unable to meet their pledges. So the money had to be raised all over again. But the Church stands today, and is one of the most attractive in the country.

SHATTUCK HEAD HITS U.M.T.

★ The Rev. S. W. Goldsmith Jr., headmaster of Shattuck School, a military academy at Faribault, Minn., has written his senators and representative in Congress strongly disapproving the passage of the universal military training bill. The letter was given wide publicity in the newspapers of the northwest. He wrote as follows:

As one of your constituents I want to go on record as being vigorously opposed to universal military training in any form as being a part of the permanent American scene.

I further want to go on record in the strongest possible opposition to the bill now being considered by the legislative branch of the government for a universal military corps.

I believe the current bill is fundamentally dishonest. To believe that six months from the date of induction to the date of release is "six months of training" is fantastic. Having served for an extended period in the armed forces of world war two as a line officer of the United States navy, I am convinced that the training under the proposed bill would at best come to four months duration. That veterans in an organized reserve status in the Minnesota national guard on recall to service were considered unprepared for combat duty until after nine months of additional training, is the best example in fact that the current bill, designed to prepare the country for any emergency, on the basis of six months duty, is specious.

No reading of history can point to real military strength as ensuing from a universal military training program. The clearest examples from the recent pages of history are Germany and France. No one can question the extent of training in both of these countries. The



MISSION OF MONTANA make work tables of pews with kneelers of seats. These scenes of industry at Trinity, Jeffers, have their counterparts in thirty-six other church schools in the state.



HIGH SCHOOL CLASS transforms corner of church into busy workshop as they make figures of early Christians to place in catacomb church which boys of class are building in the yard outside.

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moral decadence of France, under a long term program of universal military training is a clear cut example of what this type of program inevitably produces, no matter how carefully planned.

To assume that numbers in uniform is the criterion of national strength is contrary to the long term method of warfare. To the best of my knowledge wars are won and prevented primarily by technical "know-how" rather than merely to have men in the field. To interrupt, if not to cut qualified men off from higher education and the possibility of technical "know-how" at the point of their completion of their high school education, is to me a travesty. To assume that sending men competent to encompass higher education into the field for training as being "democratic way" is nonsense. Today any boy qualified and ambitious for higher education in America can gain entrance to college regardless of his economic or social status. I believe functional needs of man power are considerably more important than a "common experience." To call the common 18-year-old experience in military training "the democratic way" strikes me as completely un-American, for we who believe in the free enterprise system do not hold to collectivisms in education or in any other department of living as a valid permanent program.

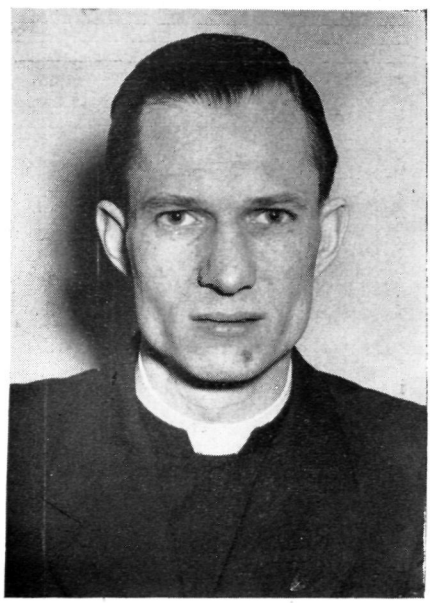
I do hold that if the immediate danger is so great that further military expansion is an indicated need that those agencies, already in existence, that can be contracted or expanded should be utilized to the full as necessary. The program now permitted by law can be increased, curtailed, or eliminated in accordance with known military needs where universal military training brings about a permanent feature deemed most undesirable on the American scene. Further, I hold that a permanent ground force in America is tactically out of date.

Assuring you that I, and many others of your constituents, will watch for your negative vote on this issue, I remain.

Very truly yours,
S. W. Goldsmith, Jr.

* * *

—EDITOR'S NOTE: The letter by Mr. Goldsmith was in type when word was received that the bill had been defeated. The Witness has been consistently and persistently opposed to the passage of such a bill. We of course rejoice over the action of Congress, particularly since it is a further indication that the people still rule in the U.S. when they assert themselves. We add that vigilence is the price of liberty so continue to assert yourself, on this bill which doubtless has not gone down to permanent defeat, and other acts which should be repealed if American is again to be free.



GEORGE F. O'PRAY is now the rector of St. Luke's, Jamestown, New York

MARRIED COUPLES HAVE DINNER

★ At Christ Church, Warren, Ohio, over one hundred young married couples had a covered dish supper on March 2nd. It all started about a year ago when the Rev. John Baiz and his wife invited a few couples to the rectory for supper and out of it came a new parish group, "The Two by Two Club." The original group of eighteen couples has now grown to over a hundred.

Two days later the men's club of the parish sponsored a father and son dinner, with the football coach of the local high school the headline speaker. He also showed movies of the Warren-Massillon game of last fall, which we assume Warren won or the movie would be buried in the archives.

LAYMEN MEET IN EAST CAROLINA

★ Laymen of the diocese of East Carolina met at St. Stephen's, Goldsboro, N.C. on March 2, with Spencer Miller Jr., formerly advisor on industry for the National Council, as headiner. He was road commissioner for New Jersey for a number of years and is largely responsible for the tremendous improvements in roads and highways in the state. He resigned the position to become president of American International College at Springfield, Mass.

BISHOP SMITH TALKS AT JOINT MEETING

★ Bishop Gordon V. Smith of Iowa stressed the need for evangelism in an address before a union meeting of the guilds of churches at Marshalltown, Grinnell and Newton. He said he was a little bit worried about this cock-eyed world. "We are in a mess," he continued, "and there is no other alternative save the good news of the gospel of Jesus Christ. I think there are a lot of people in Iowa who would find a Christian home in the Episcopal church if we would do something about it."

That the world needs Christian religion and that one of the basic reasons for the non-propagation of the Christian faith is our spiritual deadness, was his contention. He pointed out that the lack of the enthusiasm of the early Church could spell non-extension of our Church. He urged guild members to give more heed to the spiritual side with each member an evangel, not leaving the whole matter of church membership up to the rector.

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PARISH HALL DEDICATED

★ St. Stephen's, Newton, Iowa, recently dedicated a new parish hall which will be used by youth groups largely. It is a memorial to Lt. Paul Latham Jr., head of the Sunday school until he went to Korea where he was killed.

SUNDAY MORNING PRAYER

★A Detroit newspaper recently printed the following prayer:

Almighty God, as I lie here on the sofa this lovely Sunday morning, surrounded by the Sunday paper and half listening to one of the big preachers over the radio, it has just come to me that I have lied to thee and to myself. I said I did not feel well enough to go to church. That was not true. I was not ambitious enough. I would have gone to my office had it been Monday morning. I would have played golf had it been Wednesday afternoon. I would have attended my luncheon club had it met this noon. I would have been able to go to a picture show if it had been Friday night. But it is Sunday morning, and Sunday illness covers a multitude of sins. God have mercy on me! I have lied to thee and myself! I was not ill—I am lazy and indifferent.

KUEBLER SPEAKS IN TEXAS

★ The milk-toast attitude of the Church is its greatest problem, President Clark Kuebler of Ripon College told the 800 who attended the banquet held in connection with convention of Texas. He cracked at Communism as a religion and said that the Church must be aggresive to combat it.

Another speaker was Anne Guthrie, executive of the Girls Friendly, who said; "There is an old saying 'It is better to light a candle than to curse the darkness,' and then went on to list the great people of the age who are lighting candles and concluded by showing how the United Nations is lighting candles.

Much-liked too, were luncheon speakers, Bob Pierce, Pasadena, junior at St. Stephen's, and Lane Denson, III, student at the Seminary of the Southwest, Austin. Young Pierce said they not only got Christian education in their daily Bible class at St. Stephen's, but in their daily chapel services, in their games where the coach taught it was more important to be a Christain sportsman than to win, and in the student council work programs where they assist with the school's housekeeping. Mr. Denson won his audience with student nicknames of the faculty (who were sitting right there) and then told why the seminary meant so much to him, especially the extra-curricular opportunities to help with services each Sunday in nearby missions and parishes.

TEXAS DEPUTIES ARE ELECTED

★ Deputies to General Convention from the diocese of Texas are: Clergy: James Clements; Hamilton Kellogg, who will doubtless be in the House of Bishops as coadjutor of Minnesota, in which case he will be replaced by Thomas Yerxa of Austin; J. R. Bentley; Percy Goddard. Laymen: Howard Tellepsen; Walter Kilpatrick; S. S. McClendon Jr., J. L. C. McFaddin.

The 1955 General Convention will be invited to meet in Texas, with Houston the probable city.

HOUSTON LAYMAN IS HONORED

★ The congregation of St. Paul's, Houston, feels very grateful to one of its outstanding leaders, R. J. Stuart, and presented him a cross at the completion of his third term as senior warden. When the parish had no rector in the fall of 1949, Mr. Stuart conducted services, prepared and presented a confirmation class to the bishop. He has been Church school superintendent, head of adult education for the parish, head of the adult education fellowship of Houston, delegate to diocesan council several times, and been active in diocesan affairs.

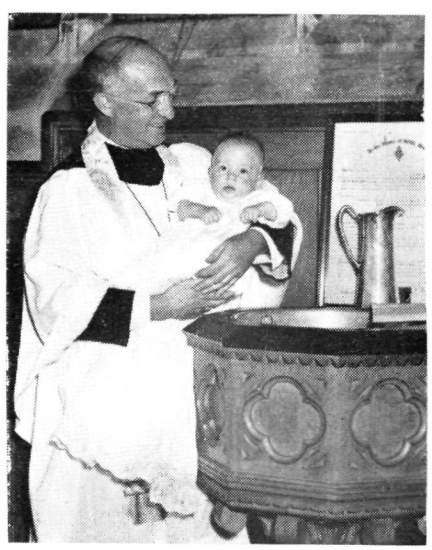
While Mr. Stuart was canvass chairman last year St. Paul's subscribed its full budget and accepted for the first time its full diocesan quota and assessment. At the parish meeting a year ago when the rector appointed Mr. Stuart senior warden there was a spontaneous standing ovation.

MAUDE CULTER VISITS TEXAS

★ Maude Cutler of the faculty of the Philadelphia Divinity School is to lead a conference for college women to be held in Austin, Texas, March 21-23. It is sponsored by the women of all the diocese in the state.

WITNESS COLUMNIST HEADS SCHOOL

★ Massey H. Sheperd Jr., professor at Episcopal Theological School and Witness columnist, is the director of the graduate school of theology to be held at Sewanee, Tenn., July 30-Sept. 3. Courses will be by Profs. R. C. Denton, F. A. Schilling, J. F. Fletcher.



RECTOR of Immanuel Church, Wilmington, the Rev. Charles W. Clash, holds a young missionary immediately after her baptism

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EPISCOPAL CHURCH BRIEFS

WALTER MITCHELL, retired bishop of Arizona, in sponsoring the Assembly for Peace, which will be held in Washington, April 1 (date changed form March 20) declared that "the great danger is war, and the danger spot is Germany." Add to the list of sponsors, presented in the Witness last week: Robert Morss Lovett, former governor general of the Virgin Islands; Rev. Edward McGowan of New York; Prof. John Wild of Harvard, an Epicopalian. Demands will be made for immediate peace in Korea, and against the renazification of West Germany.

MEMORIALS to Robert E. Lee and Stonewall Jackson will be constructed in Washington Cathedral in a move that could help obliterate the Mason-Dixon line. Members of the United Daughters of the Confederacy, with the help of an anonymous "damn Yankee" have raised money for small chapels honoring the two generals. Together they will constitute a new bay in the incomplete nave.

HOLY TRINITY, Fayetteville, N.C. is raising funds for a new church and plans to start construction at once.

ALMON PEPPER, national head of social relations, was the speaker at a meeting of the committee of the newly organized Society for the Promotion of Industrial Mission. He outlined what the National Council has done in this field and plans for the future. Prior to the meeting he made a tour of some industrial towns in the diocese of Pittsburgh. It was announced at the meeting that the following bishops had agreed to serve as the board of SPIM: Bayne of Olympia, Carruthers of South Carolina, Conkling of Chicago, Emrich of Michigan, Tucker, retired of Ohio.

LOS ANGLES has a special committee to support a proposed law exempting private, non-profit schools from property taxes. The convention of the diocese refused to take such a position so Bishop Bloy appointed a special committee, headed by Rector Kenneth W. Cary of Pacific Palisades. A number of parishes in the diocese have parochial schools.

SOUTH FLORIDA is raising $58,000 for work at the University of Miami. Half the parishes in the diocese have budget items for college work; the other half took special offering. Money will be used to build a student center as a memorial to the late Bishop Cameron Mann.

DIOCESE OF NEWARK, through its social relations board, has gone on record in opposition to a bill pending in the N. J. legislature calling for a referenda on major housing projects. It would make it mandatory to have such a vote before any low-rent public housing or private urban redevelopment project could be undertaken in the state. Presbyterians previously has opposed the bill.

PRINCETON sponsored a five-day conference on Christianity, March 2-7, with the Episcopal group one of the sponsors. Leaders were Dean Pope of the Yale Divinity School; Edward McCrady, acting head of the University of the South; Henry S. Leiper of the World Council of Churches; E. C. Blake, stated clerk of the Presbyterians; P. P. Moulton, formerly director of the university Christian mission; Prof. L. P. Pemberton of Andover Newton; Sam Shoemaker, newly elected rector of Calvary, Pittsburgh.

LESLIE W. HALLETT, chaplain of hospitals in Rochester, Minn., was the preacher last week at the noonday services at St. Paul's Cathedral, Buffalo. The week before it was Albert Butzer, Presbyterian pastor of Buffalo.

IN THE DITCH was Bishop Wright of East Carolina, along with the Rev. Gardner Underhill. They were run off the road while on the way to Roxobel for a service. Neither were hurt but getting a hike took them so long that they were late for service.

RODEO SHOW can be a bad place for parsons. Rev. John Pickells of Lone Pine, Cal., got a broken hip when struck by a plank torn loose by an escaping animal.

NEW HAMPSHIRE is to celebrate the 150th anniversary of the founding of the diocese on May 18 with a service in the field house of the University of N.H. at Durham. The Presiding Bishop will preach.

CLASS IN PAINTING, taught by a professional artist, is held weekly at St. Paul's, Stockbridge, Mass., "to give more meaning to the lives of our people by providing opportunities for creative craft work."



OPENING SERVICE is well attended by eager youngster enrolled in primary department of Grace church, Muskogee, Oklahoma. The children's chapel is located in newly added wing of the parish house.



JUNIOR VESTRY takes time out for refreshment. The young people of high school age meet each Sunday afternoon for lessons, supper, and recreation in their new lounge in parish house.

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EDITORIALS

No Barriers?

MANY of our parishes use the Partly Printed Parish Paper published by our National Council. The artistic value falls below many denominational efforts of a similar nature but it does have the merit of presenting some Episcopal Church progaganda each week. The blank side is, of course, used for local mimeographing of service outlines and announcements. Sometimes we think the pictures and text a bit naive and never more so than on the paper provided for the Sunday nearest Lincoln's Birthday, widely observed as race relations Sunday.

The day was duly proclaimed with the cover caption: "The Church Knows Barriers of Race." The smaller type read in what might be a kind of double-talk: "In many churches, today is observed as race relations Sunday, to remind that man-made race issues are foreign to the gospel of Jesus Christ." Perhaps this infers that there are some God-made race issues not foreign to the gospel of Jesus Christ. However, we may have become hypersensitive, looking for some weasel words. But it's 281's fault. The impact of a picture is far greater than that of words. It is natural that we should seek to interpret the words in the light of the pictorial cover.

We were puzzled by the pictures. We looked at them thoroughly: kindergarten teacher and three children without sox but no visible racial implications; China, U.S.A., West Indian, European resettlement camp, two dark skinned nurses-in-training. Nowhere was there any suggestion that racial barriers are coming down. The naked eye could not discern the good news of the Christ making any headway against Jim-Crow segregation. The Negro nurses stood in their doorway alone. The West Indian children sat at their classroom table alone. Not one pictorial suggestion was given to Episcopalians by means of this weekly medium that it is possible for Negroes and Whites to work, worship, play, or study together.

This is the most dangerous kind of hedging. It would try to give the impression that the Church is really doing its job, holding the right doctrine, acting like the body of Christ in whom is neither Jew nor Greek, bond nor free. It purports to uphold the "Image of God" teaching of the Old Testament and the "One Blood" teaching of the New Testament. Yet at the same time it portrays a separate-but-equal way of knowing No Barriers that is the darling of the hearts of the most vicious Negro-haters in our land.

Yes, the children in the China mission school and the Kalmuk children in Europe represent racial differences but scarcely pressing issues in most Hometowns, U.S.A. The business of loving your brother in theory has not, thus far, torn down any barriers of race. If the National Council had made a definite and concerted effort to sabotage the whole idea of race relations Sunday it could hardly have succeeded better than by this tacit assumption that segregation is the way of the Episcopal Church.

We will be pleased to supply photographs for next year's Partly Printed Parish Paper for the Sunday nearest Lincoln's Birthday. There are inter-racial, inter - cultural parishes, schools, hospitals under Episcopal Church auspices. It would seem that race relations Sunday would be a logical time for the National Council to advertise these Christian facts.

★

"Quotes"

IF you want a description of our age, here is one. The civilization of means without ends; rich in means beyond human needs; squandering and misusing them, because it has no overruling ideal: an ample body with a meagre soul . . . Science and politics are not enough without the spiritual strand, which, using the word in its widest sense, we may call religion.

—Sir Richard Livingstone

★

Book Burning

WE thought the burning of books was something out of Hitler's Germany, but apparently it can and did happen here. A ladies committee in Sepulpa, Oklahoma, went through the local school libraries the other day and selected a few volumes for burning. Some, they explained, had "socialist ideas," and others were put down as immoral.

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We can think of books ourselves that don't deserve any better fate. Of books and the making of books there is no end, and particularly of second rate ones. But coming as it does at this time in our national life, the Sepulpa story has an ominous aspect. We find ourselves not a little suspicious of any committee bent upon ferretting "objectionable books" out of public libraries nowadays!

This incident raises the question again, what is happening in our America? What is happening to our vaunted freedom, freedom to think, to inquire, to criticize, to study both sides of a case? What are we so afraid of that school children must not be allowed to handle a book that certain women reject as unorthodox? We wonder if the Bible passed their inspection! After all the old Book has set loose some revolutions in this world of ours, and might put "radical ideas" in youthful minds if taken seriously. There is much more to be feared from book-burning committees in the preservation of our democratic way of life than from an occasional book on a library shelf, be it pink or red or any other color!

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Persistent Personal Problems

In These Anxious Times

BY
JOHN M. KRUMM
Dean of St. Paul's Cathedral, Los Angeles

THE PROBLEM OF BABEL

OF all the problems that come to the priest's study surely one of the most troublesome is the problem of communication, because unless we can speak to each other, no other problem is likely to find solution. The Bible tells us that one of the consequences of human pride and sin is the breakdown of communication between peoples. God says in the book of Genesis: "Go to, let us go down, and there confound their language, that they may not understand one another's speech." Perhaps for the author of the book of Genesis, that curse was understood exclusively in terms of the origin of the variety of national and tribal languages, but it has a deeper meaning for anyone who has tried to speak to people about profound matters. We cannot communicate with each other! Unless we are unusually well-trained counselors, we may listen for an hour to someone pouring out a tale of woe and distress and never really understand what lies behind the words we hear. Those who look toward the Church in the wistful hope that it may somehow say or do something to lighten their burdens or make clear their path find instead a bewildering vocabulary and an unfamiliar set of presuppositions, which leave them baffled and unsatisfied. I have often wished that by some miracle we might devise for the churches a set of ear-phones like those in use in the United Nations' Assembly so that when we clergy speak of "sin and salvation," "grace and eternal life" those who listen might hear those words translated into terms that were relevant for them and their situation.

Take the word 'sin.' The Prayer Book is full of it. It is the presupposition of the whole Christian faith and life; but what inadequate and misleading connotations it has for the average person who in trouble or perplexity may be seeking out the Church on a given Sunday morning or may be asking counsel of one of the Church's ministers. A lady in one of our Southern California parishes came to her rector with a real problem. "I am troubled about this matter of confessing my sins," she said. "I make it a practice to come to the early service every Sunday. I join in the general confession and receive the priest's absolution. Then I go home and make breakfast for myself and read the morning paper and come back for the eleven o'clock service. To my surprise the minister bids me join again in a general confession and once again feels obliged to give me a solemn absolution. Now, what did I do between 8:30 and 11 that was so sinful? I was supposedly all absolved at the early service, and all I do between that time and eleven is to read the paper and eat a boiled agg!" The rector

of that parish then told me how he tried to explain the meaning of the word "sin" so that his parishioner might understand that in a world like ours, knit together as we are in one corporate body of injustice and oppression, even a simple act of eating a wholesome breakfast and enjoying the comfort of a nicely appointed house and having the leisure to read a bulky and expensive morning paper ought to be accompanied by a deep penitence for a world where millions cannot enjoy such comfort and security and luxury. If a devout Church woman—so devout that she attends church at least twice on an average Sunday—still has such a narrow and inadequate idea of sin, what hope is there that we can communicate intelligibly with the mass of people wholly outside the Christian tradition, who turn to us in anxious wistfulness to see if we have anything to say to them?

Confusion of Words

THE word sin is only one example of the misunderstandings we may cause in the minds of those to whom we are trying to speak. Surely the word "salvation" connotes to most of our people only a rather hazy idea of a passport into a heavenly existence, that at best doesn't sound too attractive, but which may turn out to be all right, especially since we are supposed to want it and are expected to enjoy it. "Pie in the sky by and by when we die" is only a slight caricature of what flashes into the minds of many of our people when we speak about "salvation." Here is the word "faith." What hopeless confusion surrounds that word, and how generally it is suspect. Credulity is what it means to most people, risking an opinion about something which is way beyond our power to comprehend and which doesn't make any real difference one way or the other anyway. Why God should reward it is beyond anybody's comprehension, and we are secretly sure, no matter what the Church says, that God is much more interested in what we do and how we behave than he is in our intellectual opinions about him.

Another virtue the pulpit is wont to extol is "love," and how confusing that can be, especially when it is used about people we have never seen and who threaten and menace us. Since "love" means for most people sentimentality and warm affection, what can the preacher possibly mean when he says we must love everybody, even the Communists? Of course, he has to say it; there's something about it in the Bible, but it doesn't mean anything to me, and I cannot afford to base my life on anything as vague and impractical as that. The experiment carried out by the Rev. W. Leigh Ribble of Grace and Holy Trinity Church in Richmond whereby he asked his people to write out what they believed and understood about their Christian faith would be a salutary experience for any self-satisfied parson, who has never felt the urgent problem of Babel.

The peril of this situation lies chiefly in the impression that is given that the Christian religion is some occult and specialized preoccupation of peculiar people who get a curious sort of satisfaction out of it but which has no bearing on or relevance to the problems of our society or to the problems of our individual lives. Surely this is the characteristic attitude of secularism toward religion—an allowable pastime for those who find it diverting but which makes no vital or important contacts with the world's problems as we know and face them day by day. To allow Christianity to become a specialty, its language and its ideas the province of professional manipulators, its cultus a mysterious proceedings that has reference only to some other world—this is to betray the essence of the Christian position and to abdicate any responsibility for guidance and leadership in one of history's most criticial periods. The clergy must at all costs save themselves from becoming professional witch doctors, whose mumbo jumbo is quite unintelligible to the common man and whose efficacy is confined to some unforseeable future life that makes very little difference here and now.

Jobs of Clergy

OUR temptation as clergy is very great. We live in an age of specialization, and naturally perhaps, we would like to be able to know more about some special field than anyone else does. I am sure that temptation ought to be resisted, and we ought rather to be the one professional group in the community whose main business is to see the relatedness of all the professional groups, to remind them of that relatedness, and to strive to keep open avenues of communication and understanding between the hundreds of specialists that we find in modern society. The Christian minister is the one person in the community whose task is to see life as a whole and to interpret that wholeness to the bewildering variety of special interest groups, who in their eager and narrow preoccupations have lost the power to communicate with each other. It is a fatal betrayal of this grave responsibility to let the Christian faith become just another competing special interest, with its own curious language, cultus and set of ideas. That is, of course,

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exactly the role our specialty-ridden society believes we are playing. I have noticed that whenever anyone strikes up a conversation with me it is usually a polite attempt to talk about what it is supposed interests me most, "religion." "My grandfather was a Baptist, but you know we have a curiously mixed up family, because my grandmother was a Christian Scientist and my sister married a Roman Catholic, etc." We are off on what my conversational friend supposes is my specialty. And I can play along with him fairly successfully. He can be diverted with interesting ecclesiastical information, such as the fact that Mormons don't drink coffee or that Episcopalians have monasteries with real monks in them or what the Pope thinks about Rotarians and why. I have known quite thoroughly pagan dinner partners who have been entertained for a half an hour by such trivia. The net result of such a conversation, however, has been to depress me with the renewed conviction that religion is conceived of as just another specialty in which I, for obscure reasons, seem to have taken an interest.

The causes of the problem of Babel are not so difficult to discover and analyze. The Biblical myth says that pride is responsible for the breakdown of communication, and that seems to me to be profoundly true. We simply do not listen to people, because we are too busy relating them to our own interests and concerns. In my early ministry I had a congregation in which the British Israel movement was especially strong, and I was concerned to counteract its influence. When Bible Sunday came around I determined to lay great weight upon the fact that the Bible contained all things necessary to salvation and that the supposed descent of the British from the ten lost tribes, while it might be true, was not "saving truth" and therefore should not preoccupy our minds. Imagine my dismay when at the close of the service, the leader of the movement rushed up to me and enthusiastically thanked me for picking as the psalm for the day "one of our favorites, because where it says 'Over Edom will I cast my shoe' it means, of course . . . " I am willing to believe that the sermon lacked many homiletical virtues, but surely the main problem was a congregational preoccupation which made real communication impossible. What parson has not been thanked or praised for saying something in his sermon which he is convinced he never said at all! People do sense that lurking behind the strange language are meanings that are devastating in their implications, and while these implications stand on the threshold of the mind the door is slammed shut lest real judgement and crisis be precipitated. The warden of one of the missions served by the students of the Virginia Seminary used to have a large hearing aid, which he noisily snapped off if the sermon failed to interest him, as it often did. Fortunately for us parsons that process usually goes on much more quietly, but it goes on with equal devastation as far as communication is concerned. We hear what suits us. That is part of the problem of Babel.

Ambiguous Language

A SECOND aspect of the problem of Babel is that many people have associated the Christian vocabulary with a variety of unpleasant and often frustrating experiences in early childhood or adolescence. To speak of God to some people raises up an image of a tyrannical and menacing being, whose claims are felt as an intolerable burden upon life. One of the valuable results of the clinical training program for our clergy is the discovery, through case-work experience, of the ambiguous character of much traditional language. One of the leaders in Los Angeles social work who is also a deeply convinced Christian analyzed recently the reason for the deep-seated antipathy to Church social work which exists among many professional social workers. He is convinced that many of them are in social work as a rebellion against the limitations of a narrow fundamentalist religion, for in serving human need they were fulfilling a real obligation which their religion had laid upon them without having to accept the absurd demands for credulity which that religion also involved. Having fled from organized religion and found a substitute in social work, the very phrase "Church social work" arouses the deepest sort of antipathy in the their minds. It is important to realize that we deal often with crippled and maimed minds in which the great words of our Christian tradition have taken on terrible and distorted meanings.

The third part of the problem is the professionalism of the parsons, an unreality about what they are saying which hides behind stereotyped language. This is a particular temptation in a liturgical Church, but it is not peculiar to such a Church. One of my Protestant colleagues in a town where I once ministered, a town notorious as the center of gambling and vice and possessed of the worst housing I have ever beheld, used to begin his prayers at all civic occasions by saying, "Oh, God, we thank thee for Blanktown." I reflected that Blanktown could scarcely be blamed on God and that, in any case, there was mighty little for which to be grateful. Of course, there was no real meaning behind the words; they had become a preliminary liturgical formula, during

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which the good brother could think up something really meaningful to pray about. If the liturgical Churches are stereotyped in language, the free churches are equally guilty of overusing favorite words like "fellowship," "constructive," or "undergirding" and even making up words like "fellowshipping" and pastoring," which mark the professional parson as surely as "sin" and "salvation" could possibly do.

The Prayer Book has a number of examples of words and phrases whose meaning probably escapes 90% of our lay people and perhaps 50% of the clergy. I give as an example one that stopped me some years ago. It is from the Epiphany collect: "that after this life we may have the fruition of thy glorious Godhead." That is magnificent language, and we love to read it, but I am appalled at the fact that I heard and read it for sixteen years before I bothered to ask myself what it meant! We parsons ought to approach the choice of words in pulpit and study and pastoral visitation with fear and trembling. President Sproul of the University of California has said there are two questions he would ask concerning any piece of information: "Is it true?"; "What of it?" How much of our pious verbiage, poured out in appalling amounts in the professional exercise of our calling, has been subjected to the test of that second question: "What of it?" How does this easy phrase cut into life, what is it intended to accomplish, how does it tie in with what I feel are the real urgencies of existence? Let that question of President Sproul's stand over every sermon, every liturgical prayer we use, every pat pious phrase of consolation and counsel —"what of it," what difference does this really make in the facing and overcoming of life's terrible problems and difficulties?

Overcoming the Problem

THE editor has asked that the authors of these articles describe how they have overcome the problem about which they choose to write. Of course, no one has solved the problem of Babel and on one ever will as long as sin persists, as long as pride and complacency infect Church life, as long as self-centered preoccupation closes people's ears and hardens their hearts. There are, however, ways in which we can minimize the confusion and open here and there avenues of real communication.

The clergy can begin by developing a sort of Roget's Thesaurus of theological terms, if not in written form at least in their minds and imaginations. What is an equivalent word for "sin"? I have hit upon self-centredness although I think that does not quite do justice to the element of what the Greeks called "hybris" or aggressive pride, which is certainly an important aspect of the meaning of the word. It will take a good deal of thought and imagination, it will require familiarity with the history of Christian thought, it will demand broad acquaintance with the currents of modern thought, it will require unusual powers of self-analysis and sensitivity. An interesting and helpful attempt to relate some of our traditional Christian terminology to the modern language of psychiatry and psychoanalysis is David Robert's book, "Psycho-therapy and the Christian View of Man." To translate our Christian words into the equivalent terms with which psychiatry has made our generation familiar is a real contribution to minimizing the problem of Babel. In some settings the language of modern poetry may help. T. S. Eliot and W. H. Auden, for example, have a power to communicate Christian truth to many moderns, and the clergyman will want to be familiar with their work and that of their colleagues. It is hardly necessary any more to call attention to Mr. C. S. Lewis or Miss Dorothy Sayers and to the remarkable service they continue to perform by putting into vivid and telling language some of the great convictions of the Christian tradition. Someone has suggested that every parson ought to be familiar with the limits of the so-called basic English vocabulary, so that when he strays outside that restricted area he is at least aware of the danger of losing the power to communicate with large numbers of his congregation. The parson is enlisted in a never-ending search for new words, new language, new similes, new comparisons, drawn from every branch of modern knowledge, in order that here and there new flashes of light will fall upon the faith of the past, disclosing its relevance and urgency for the crisis of our own time.

The second way in which we may minimize confusion and facilitate communication is increased discipline for the clergy in the art of listening. In our embarrassment and our professional self-consiousness, we clergy have a way of forcing our answers upon people who have not yet really gotten the questions clear in their minds. To be willing to let the people who come to us talk themselves out is an absolute prerequisite for thoroughgoing counseling. To the objection that it takes time the only answer is that only so can a really effective job be accomplished. If we would confine our own part in an interview to a few searching questions, if we would be on the alert to translate what we are hearing into traditional Christian categories, if we would sensitize our ears to the overtones of what we are hearing—and then if we would speak and preach on the basis of what

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we have heard, the problem of Babel might begin to yield to solutions.

Of course, the most hopeful sign of all in the struggle against Babel is the reawakened program of Christian education in the Church. However we may seek out synonyms for our theological terms, the fact remains that theology like any branch of knowledge must employ in the interests of accuracy and clear definition special words and phrases. The professed aim of the Anglican Communion is to employ a "language understanded of the people." The plain fact is that Prayer Book and King James Bible English does not entirely qualify under present conditions. The educational task of the Church is its major failure and its most impressive opportunity. There are many signs that we see the truth of this and are undertaking large-scale projects to meet the implications of it. On the official level this is represented in the increased money and personnel available at the National Council for leadership in this task. The development of the official publications and the program of clergy and laymen's training have promised much for the future. The recently published "The Faith of the Church" by Dean Pike and Professor Pittenger is a real stirring of grass-roots concern. Informal discussion groups are springing up everywhere, replacing in many instances the fairly sterile, unproductive "fellowship" programs of youth groups, men's clubs, and women's guilds. An outstanding example is the Washington Cathedral library series of discussions on "Christianity and Modern Man." That expertly led group has counterparts in parishes and missions all over the land, and most of us will testify that response is more genuine and spontaneous than to almost any other aspect of the Church's life. Attendance at a discussion group which the present writer has led for two years is consistently higher in percentage than that of any other gorup or activity in the whole parish. The Spirit is fulfilling in our own time the ancient prophecy "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

Perhaps most encouraging of all is a final reminder that words are only vehicles employed by the Holy Spirit. St. Paul reminds us that even the sacred words of the Scripture are as a sword used by the Spirit. Having done all that diligence suggests to make our Christian tradition understood, we may take comfort in the thought that God can speak to people even when our words stumble and fall short of their purpose. The story of the Scotch lady who listened in apt attention to Professor Reinhold Niebuhr's Gifford Lectures on "The Nature and Destiny of Man" illustrates what I mean. She said to him admiringly and grateful at the lectures' conclusion: "Sir, I dinna ken what ye say; but I ken ye make God great." We can cover that comment on our own efforts to communicate to our people even as we carry on the hard struggle against the problem of Babel. One recalls great preachers like John Donne or Lancelot Andrewes, employing "witty language of the most recondite and obscure sort, and yet filling cathedrals with devoted and deeply moved listeners. Sincerity and earnest prayer will often speak eloquently even from a pulpit where incomprehensible language holds sway. As is the case with all the problems we face, the problem of Babel yields surprisingly and mysteriously to God's Spirit. Our responsibility is to open up the way, as much as our feeble efforts can do so, to his illumination and his quickening touch.

Religion and the Mind

by
CLINTON J. KEW

SELFISHNESS

CAN religion help those who are sensitive to criticism? Can it help selfish people?

Selfishness makes people sensitive to criticism. The psychologist call it narcissism.

People get this way because their whole concern in life is their selfish selves. They are anxious about themselves! As they continue to love themselves, they become more and more selfish. They bow down in worship every day and every hour of the day to the God known as self. Selfish people are jealous and demanding. "Only God can love them," said a man who lived with several such people. This self soon becomes stale and worthless. Love has been turned inward so much that nothing else is of any value.

The man who loves life too much, who fears illness, who is afraid of cancer and heart trouble, who worries over business conditions, who places his self at the center of everything, soon finds that he has lost his happiness because he can't forget himself. Our Lord once said that, "he who loveth his life shall lose it." At this point when nothing in life really matters, the selfish person doesn't want to live any more; sometimes he commits suicide.

The self-centered person notices every neglect and every belittlement. In the case of the

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paranoid psychotic, narcissism is the basic characteristic.

There are those who are obsessed by their aches and pains. We call them hypochondriacs, because their lives center around their health. They worry about their hearts, their stomachs or their breathing. They become very sensitive to the slightest physical change, such as breathing or heart beats. They develop a kind of selectivity in that they are able to notice the most minute changes in health. Some have medicine chests full of all kinds of irrigations and pills.

Sometimes these unhappy people become worried over their thinking and their behavior. They are unable to come up to the goals and ideals which they have set for themselves. They indulge in depression, self-pity and a withdrawal from life. Life isn't worth living.

What can we do if we have thus lost our lives? What does religion say? Our Lord tells us that we must lose our lives in others, in things, in creative work, in God. If we can take up some interest outside ourselves, then the first step to getting well is put into operation.

One of the best ways to find ourselves is to lose ourselves in worship with God as the center. Even though we may not feel or believe that worship will help us, still we can carry ourselves to church and go through the forms of worship. Even though we do not want to mingle with other people, still we can make ourselves do so physically. Then a strange thing happens! The life which we thought was not worth living takes on new meaning, a new spirit has entered. We have now lost our lives in others, in God. We are new personalities. The words of Jesus, "you must lose your life in order to save it" become surprisingly clear.

If a man can lose himself in his daily work, he can recover his happiness and peace. Hundreds of people all over the country are trying to serve God and thus losing their sensitivity to criticism. The philosopher—mystic, St. Thomas Aquinas affirms this when he says, "final and perfect blessedness there cannot be save in the division of the divine essence," and this is what St. Paul means when he tells us to live a "full Christian life."

The Seven Last Words

Meditations by Thomas V. Barrett

SYMON OF CYRENE

MY back is tired, yet I am lightened in my spirit. It is but early afternoon . . . yet it is an age since morning, I have lived a lifetime since twelve o'clock. How little did I think it would be such a day when I started for market at daybreak I had thought to sell my produce, to buy a coat and return to the country. But . . .

I remember as I bargained with a tradesman over some cloth there was commotion in the adjoining street and I turned toward the corner to find out the cause. A crowd had gathered and it was difficult to see what was happening; people do not stand aside for one of my color and race; I found myself hemmed in by urchins and herdsmen from the hills and some drunken vinedressers jostled me. Then I heard the word "Crucifixion" and I shivered; a terrible death no matter what the crime.

Over the shoulders of the crowd then I saw a man stumbling up the muddy street bent under a long beam of oak. Men pushed him roughly forward. The man's brow was bleeding, his face drawn with pain; I could not bear to look very long, the world went still as though all time had stopped before my eyes and the sun beat down on stillness, upon the fixed, eternal inhumanity of man to man . . . then time went on . . . the man fell forward into the muddy road and there was a peal of idiot laughter and a voice saying—"He says he is our King." I turned away sick and weary of the earth. How was it the guard saw me in that crowd. "Here you," he said. "Black man carry that cross."

Somebody pushed me, I could not resist it would have done no good. I lifted the cross upon my shoulders, it was good to be strong of body, if there was no other goodness anywhere about. I was angry for a moment at the prisoner though I had pitied him a moment before; it was not just that I should be humiliated for his crime. Then when his eyes looked at me my spirit was uplifted. It was like finding a star over a dark sea . . . like hearing a lark after rain . . . like the green of willows when the winter is over, like

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a gourd of water in the noon-day heat. My indignation faded and was replaced by a curious companionship. We never spoke a word, there was just a look, and I knew we were two men in trouble; his trouble became mine and my trouble became his and the bitterness fell away from me because I was understood I was known.

I would have liked to talk to him had our ways crossed before these last hours of his life; he would have been a good man to talk to, he would have talked as man to man. Jesus, they called him.

Once when somebody pushed him, he put his hand here on my arm . . . I will remember the touch . . . he touched me as though he trusted in me . . . not to let him fall; the mark of his hand is on my arm forever . . .

We reached this hilltop long ago after a long journey, and there is nothing I can do for him now . . . I wish I might have carried his cross further that I might have longer shared the dignity of his suffering, I wish I might resist his enemies . . . he does not want that it seems . . . he put his hand here on my arm. Then they put him on the cross. There is a signboard over his head, "Jesus of Nazareth, King of the Jews." Nazareth they say is beautiful this time of year . . . it must have been hard for him to leave it for this dark springtime in Jerusalem. Perhaps he is King of the Jews, he is King over any man I ever met, king over me . . . in this moment of tribulation. He has taken away my fear of pain and death . . . as the sun of the summer takes away the mountain snows . . .

He spoke just now . . . I heard the words. "I thirst." I was too tired to reach the sponge before another man did, no matter, someone gives him to drink to ease the pain . . . yes he is my King, a king who says "I thirst," a king-like man who knows the misery of flesh of the poor hurt and hunted children the throb of wounded sinew, the long despair of the sick the bruised spirit the crushed dream the broken heart . . . my people, my black oppressed hope-stricken people . . . they need a King like this who says "I thirst." What is a King except man knowing out of the necessity of the flesh, out of the bottomless anguish my trouble and my brother's trouble, being with me in my need, bearing the cross of pain and woe black man's pain, white man's pain . . . . woe of all thirsting searching seeking desiring earthy folk . . . my king has to be a man with me and come through human thirst parched and compassionate . . . for all us thirsty ones . . . there now that vinegar helps some . . . I'd better start home seeing I can do no more for him. I helped with his cross he helped with mine, I am not black any more with him, not lost not fearful, not even thirsty . . . it has been a long day though'tis not yet three o'clock. I will not stay to see this blind cruel thing these men are doing . . .

I do not believe they have defeated him though they have tried their best—or worst . . . he may prove to be their king too as he is mine. I think I will go home, it is a long way and it will soon be night . . . but yet not night, I have found a thing this day . . . as one gave him the sour sponge to cool his burning lips, as he gave unexpected friendliness that like a fountain quenched my hot bitterness . . . so must I give to those who thirst the cup of cold water, the compassion the mercy . . . no matter the cost . . . The world is not to forget this day "Jesus of Nazareth King of the Jews . . . well I, Simon of Cyrene have been refreshed in his company. My spirit rises within me. I will return to my house before the darkness comes down and tell my family that I have found a king who walked with me in my trouble as I walked with him in his, and how he made of the valley of misery a well.

Envy

BY

PHILIP H. STEINMETZ
Rector of the Ashfield Parishes

DID you ever hear of the envious man and the covetous man who were offered any one wish provided the other had the some in double measure? The covetous man did not care how much the envious man had so long as he had what he wished, so he chose a fine car. But the envious man could not stand the idea of the other having more good than he. So he chose to have one of his eyes torn out in order that his neighbor would lose both of his.

Envy goes beyond covetousness in that it delights in harm coming to the one who is envied. It was one of the sins dominant in the men who planned and carried out Jesus' execution. (St. Matthew 27:18). St. Paul was often an object of envy (Acts 13:45).

Envy is at the root of much gossip. We repeat eagerly news which is a discredit to someone we envy and by spreading it, increase their suffering.

But there is no real joy or rest for us when we envy. Our only hope is that someone we envy will love us enough to accept pain for our sake and so absorb the shock of evil and give us a chance to break its hold on us.

Such is the love Jesus shows and for which we thank God. Such is the love God will pour out through us when we are willing to be used in his work of turning evil into good.

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NEWS OF OTHER CHURCHES

FUR THIEVES VICTIMIZE CHURCH WOMEN

Fur thieves seem to know where to go for mink coats. An organized band has been attending church socials in the Chicago area and walking off with them. They recently got five, valued at $15,000, at an Oak Park church. Similar thefts are recorded in River Forest and Evanston. Thieves are still at large.

R. C'S INVITED TO COUNCIL

A constitution for the proposed Texas Council of Churches has been adopted by clergy and lay people of thirteen denominations. The two biggest groups, R.C.'s and Baptist, have not yet joined. Bishop Mason of Dallas, Episcopal, urged that they be invited: "I think I know what the answer will be but such an invitation nevertheless should be extended." The constitution must be approved by the member-churches before the Council is finally set up.

CONSTRUCTION PERMITS ARE GRANTED

The national production authority has approved the construction of 466 churches in the first half of this year. Their total value is $101,647,000.

GOVERNMENT BUILDINGS FOR SERVICES

Whether religious services can be held in government buildings is being debated in Wilmington, Del. Chairman for the local housing authority, who is also a Baptist pastor, says "No"—it is a violation of the principle of separation of Church and state. Residents of Millside and Pennside, government housing projects, insist that they can hold services in their community centers.

CATHOLIC EXPANSION IN NEW JERSEY

Roman Catholic churches, convents, schools, rectories are being planned and built in just one county of New Jersey, Bergen, at such a rate that it is estimated that over $10,000,000 has been spent in the past few years. The Rev. T. F. Curry, Oradell, said he has already bought for the diocese over a dozen properties in the county and "I'm going to buy some more next week. It's getting to be a hobby with me."

BROOKLYN PASTOR CELEBRATES

John Paul Jones, know to his intimates at "JP," observed the 20th anniversary of his pastorate at Union Church, Brooklyn, a Presbyterian institution but which boasts of have members from twenty denominations. He has been a battler for peace, civil liberties, social and economic justice, and told his congregation last week that they were a very liberal bunch or they would have thrown him out long ago.

REPORTS WORLD TOUR SOBERING

George A. Buttrick, Presbyterian of New York, told his congregation that he was "much sobered" as a result of his round-the-world tour during which he visited three continents. He said that the Peoples Government of China had brought benefits "that we should have brought long ago." He mentioned flood-control projects, clean streets, the end of banditry. He also mentioned the growing weariness of people throughout Asia with American occupation; said they are determined "to be free" and that "the white man's role as leader in Asia is out." He warned that "Americans are nowhere loved in this world" and said that Soviet propaganda methods are more effective than ours in many places.

CHURCH WOMEN ATTTEND COURT SESSIONS

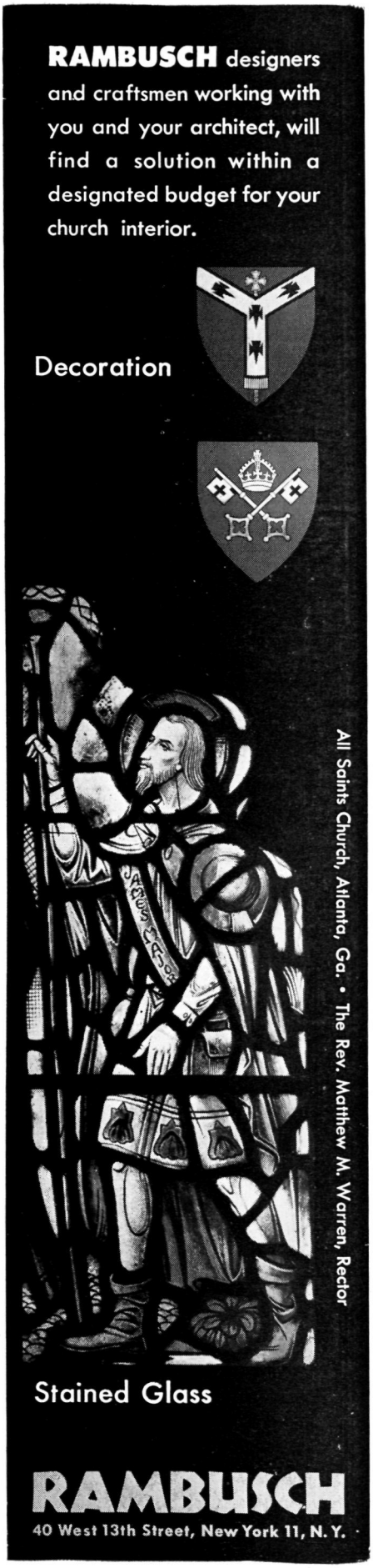
Methodist women have been urged to attend court sessions in their local communities by the denomination's woman's division of Christian service. "We have found that when women attend court sessions, not only are they better informed about their communities but the judge, jury, lawyers and others at the trials are helped by the knowledge that concerned citizens are present," said Miss Thelma Stevens of the department of Christian social relations.

The department has drafted a "planned visitation" program which will insure the attendance of a certain number of members at the court sessions. Attendance at cases bearing directly on discrimination of minority groups will be especially stressed.

The social action branch of the Methodist women's organization has also urged local groups to investigate the training requirements of law enforcement officers "for the purpose of improving such training if necessary." The branch feels that special classes on human relation are needed for police officers.

MIXED MARRIAGES DISAPPROVED

Mixed marriages were described as "unsatisfactory" by students of the Peoria, Ill., area during religious emphasis day. Some 900 of them chose as their top subject for discussion



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"should people date or marry those of another faith," with seven ministers taking part in the discussion. The conclusion of the youngsters was that such marriages were "unsatisfactory from the standpoint of harmony in the home and the religious development of both parents and children."

DULLES RECEIVES R.C. AWARD

John Foster Dulles, author of the Japanese treaty as special adviser to the state department, has ben award the peace medal of the third order of St. Francis. The presentation was made at a monastery of the Franciscans in Washington, D. C. First recipient was Myron C. Taylor, an Episcopalian. Mr. Dulles is a Presbyterian.

CO REGULATIONS IMPROVED

The new program for conscientious objectors is in some ways an improvement over that of world war two, according to the service board for religious objectors. A provision which is considered dangerous is one that puts greater authority in the hands of local committees. A. S. Curry, head of the group, said: "In communities where pressure and sometimes prejudices against the objector is strong, it is feared that the new program may work severe hardship and injustices."

HARVARD TO REVITALIZE ITS DIVINITY SCHOOL

A plan to "revitalize" the Harvard Divinity School and make it an "important center of religious learning" was announced by President James B. Conant of Harvard.

The plan calls for new leadership of the divinity school, with an enlarged faculty nominated by an interdenominational board of distinguished clergymen; a bigger student body, and an expanded curriculum "designed to provide comprehensive education in the common tenets of Christianity."

"The school will be entirely interdenominational and consequently open to students without regard to their religious background," Dr. Conant said.

He said that the school, in addition to providing education in preparation for the ministry, will have a postgraduate department leading to higher degrees.

A committee to raise a $5,000,000 fund for the new program has been formed. Eight clergymen have agreed to serve as a board of appointments to make recommendations to the university's governing board, Dr. Conant said. They are: Bishop Angus Dun of Washington; Methodist Bishop G. Bromley Oxnam of New York; J. Seelye Bixler, President of Colby College, Waterville, Me.; Chancellor B. Harvie Branscomb of Vanderbilt University; Dr. Henry Sloane Coffin, president emeritus of Union Seminary; Dr. Harry Emerson Fosdick, minister emeritus of Riverside Church, New York; Reinhold Niebuhr, professor at Union Seminary, and Charles E. Park, minister emeritus of First Church of Boston.

Dr. Conant said that the first action of the board of appointments will be the selection of a new Dean to succeed Dr. Willard L. Sperry who has served since 1922.

MARKED CHURCH GAINS IN KANSAS CITY

Protestant churches in Kansas City, Mo., in a decade showed over-all gains in membership of 65 per cent; 28 per cent in Sunday school; 159 per cent in combined budgets. Budgets of 178 churches went from $1,152,785 in 1940 to $3,422,463 in 1951.

NIEMOELLER TO SPEAK ON WORLD PEACE

Pastor Martin Niemoeller told the synod of the Evangelical Church, meeting at Frankfurt, that in his speaking tour in the U.S. this month he would advocate a peaceful east-west understanding. He also said that the great issue before German people is remilitarization, and that he would vote for no party that he thought would pass a conscription law as soon as it took office.

THE CHURCH PENSION FUND

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Publishers of The Hymnal; Hymnal 1940 Companion; Book of Common Prayer; The Armed Forces Prayer Book; Prayer Book studies; Book of Offices; Stowe's Clerical Directory.

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CHURCHES OVERSEAS

FAMILY LAW REFORM CRITICIZED

Proposed reform of the West German family law to provide equal rights for men and women is opposed by Roman Catholic bishops, who declare that such a concept is "neither in harmony with the facts of natural order nor with the actual status of the two sexes in life."

PATRIOTIC PRIESTS MEET IN WARSAW

Priests loyal to the government of Poland held a two-day conference in Warsaw, with a crucifix hung over the pictures of Stalin and President Bierut. Canon Kulawik, one of the chief speakers, said"The whole world has been divided into two big camps, the camp of war in the west and the camp of peace in the east; the camp of lawlessness and oppression and the camp of justice and freedom." The U.S. and the west generally were denounced throughout the conference.

SEMINARIES ARE BANNED AT UNIVERSITIES

The Tito government has served notice on Roman and Serbian Orthodox Church authorities that their theological seminaries in Yugoslav universities will be banned at the close of the present academic year. It was explained that the move was taken to "ensure the complete separation of Church and state." Both Churches have plans to get schools opened under their own auspices in the fall.

SPIRITUAL PROGRAM FOR OLYMPICS

Religious leaders of Finland have made extensive plans to care for the spiritual needs of the 6,000 athletes from 63 nations who will participate in the Olympics. One church has asked Bishop Ingle of Fulham, England, to conduct two services in English each day. All Protestant churches in Helsinki will unite for a special service the day the games opens, July 19. An R.C. chapel to accomadate 1,000 will be put up near Olympic Village, being constructed outside the capital to house the athletes. Eastern Orthodox and Jewish synagogues also will keep open additional hours for services.

LAY INDUSTRIAL ORDER IN SCOTLAND

A lay order to promote religion in industry is to be launched next month by the Church of Scotland, aimed to encourage Christians to join unions, professional organizations and to promote understanding of the relevance of the gospel to modern industrial situations. A spokesman said it was apparent that religion could only be made appealing to those who have strayed from the Church if it is carried to shops and offices.

ENGLAND NEEDS MORE CLERGY

Bishop Bell of Chichester in a pastoral letter last week said that thousands of English parishes will have neither rector, vicar or curate before long unless young men offer themselves for ordination. He pointed out that in 1914 there was 20,000 clergy in parochial work in the provinces of Canterbury and York. The figure dropped last year to 15,000. "We need a regular supply of 600 new deacons every year," the bishop said, "nearly 200 more than were orrained in 1951."

ARCHBISHOP CALLS FOR REFORM

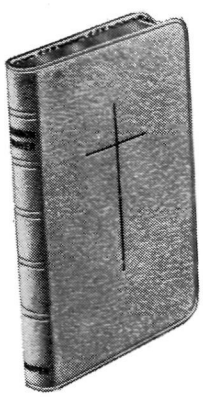
The Archbishop of Canterbury, speaking at a memorial service for the late king, called for a national reformation. He said one was now under way but it was a "little shame-faced and hesitant." He declared that it should "expell the drab and dreary, the sordid and salacious, the sadistic and the sexy, the trivial and the trumpery and the assumption that everybody's main objective in life is more money, more clothes and more amusement."

POPE PIUS HAS BIRTHDAY

Pope Pius observed his 76th birthday and the 13th anniversary of his election to the papacy on March 3rd. No special events marked the day, but a ceremony of thanksgiving was scheduled for yesterday, March 12th, attended by cardinals and other high prelates and members of the Vatican diplomatic corps.

POLISH PAPERS ATTACK POPE

Polish Papers have renewed attacks on the Vatican by accusing the Pope of attempting to bring about the release of German war criminals. "Wherever American imperialism allies itself with Fascist criminals," one paper said, "it will always have the support and blessing of the Vatican."



According to the use of the Protestant Episcopal Church in The United States of America

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New additions to the Harper line, these beautiful white Prayer Books will be more than a treasured memento of that special occasion. The truly washable white leather bindings make them practical to use. They look like new again by just wiping them off with a damp cloth.

All styles are printed on "Micropake" India paper, bound in white genuine leather (washable), with the new and improved paper lining called Flextex Edgelining. Packed in a three-piece Gift-Pak box.

Small size, 2⅞ x 4⅜", only ¼" thick

H130x — White genuine leather, Flextex Edgelined, gold edges, gold cross on cover, Orange Blossom gold roll, Marriage Certificate, Gift-Pak **$6.75**

H130xB — Same, with Baptismal Certificate and trefoil gold roll. **$6.75**

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Medium size, 3⅝ x 5⅝", only ¼" thick

H230x — White genuine leather, Flextex Edgelined, gold edges, Orange Blossom gold roll, gold cross on cover, Marriage Certificate, Gift-Pak **$7.75**

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The One Church. By Clarence T. Craig. Abingdon-Cokesbury Press, $2.00.

Dr. Craig has done a job which is invaluable for those who wish to keep realistic their knowledge of the ecumenical movement. Thoroughly equipped by scholarship and ecumenical experience the distinguished Dean and Professor of New Testament at Drew Theological Seminary pulls no punches in dealing with the thorny issues confronting those who earnestly believe in and desire Christian unity. His analysis is bold and challenging and his base of operations is the New Testament teaching concerning the "church". The book is a timely contribution to the thinking which must be done prior to the meeting of the Third World Conference on Faith and Order in Lund, Sweden, next August, for Dr. Craig deals with the basic issues of membership, ministry and communion.

Those who read this book will realize that the ecumenical movement has reached the point where some churches must give up some cherished "infallible" belief or the entire movement toward "oneness" will bog down. No better statement of what faces us who are working for Christian unity is available in print.

—James W. Kennedy

In Many Moods. Verses by Henrietta R. Smedes and John Esten Cooke Smedes. Exposition Press, $2.50

A collection of verses reprinted from many papers and journals, including several of our church papers.

A Protestant Manifesto. By Winfred Ernest Garrison, New York: Abingdon-Cokesbury Press, $2.75.

In this able book, Dr. Garrison undertakes to state in clear terms the basic convictions held in common by most of those Christians and Christian communions known as Protestantism shares with other religions and with the other branches of Christendom, and of the vast differences within Protestantism, the author affirms that there are certain distinctive Protestant emphases broadly shared by most Protestants despite differences in detail. The approach is in the main positive, and is illuminated by Dr. Garrison's profound historical and theological understanding. The Protestant negations of Roman Catholic claims are fully spelled out, beginning with the denial of the "prodigious and preposterous" claim of Papal infallibility. Though somewhat repetitive in parts, this is a courageous and challenging book.

—Robert T. Handy

Christian Doubt by Geddes MacGregor. Longmans. $3.50.

The main thesis of this provocative book is that in any genuine religious faith doubt is a necessary and vital, element. Doubt is necessary to faith in order to evoke that sense of wonder and mystery which is the heart of all true religion. The author proceeds to apply this thesis to specific areas of Christian thought. There is a chapter on Sin against the Holy Ghost as especially noteworthy, as maintaining that this sin is "an expression of the state of mind of a person who is obstinately resolved not even to doubt his presuppositions against religious truth which might otherwise be evident to him." (p.45)

Again, a very bold and rather startling suggestion is made that in the interests of Christian reunion very practical and interesting results might be secured if we should begin out discussions by boldly proclaiming before the world our doubts! This is a book well worth reading pondering and "doubting"!

—Paul S. Kramer

Crime in America By Estes Kefauver. Doubleday, $3.

Everyone in America—and some abroad—know about the recent crime investigation. Here is the story in full —though it by no means covers all the crime in America. It remains to be seen whether this generation has the tough moral fibre it takes to do away with all this rottenness, now it is laid bare, or whether it will simply shrug its shoulders and go on as before. If the latter, we may as well close up shop as world leaders.

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SERVICES IN LENT

WAUKEGAN, ILL.
CHRIST CHURCH PARISH
410 Grand Ave.
Rev. Osborne R. Littleford, Rector
Sundays: 8, 9, 11
Daily: H.C. as posted
Wed.: 7:45 p.m. Litany and Sermon

ALL SOULS CHAPEL
Green Bay and Grand Ave.
Rev. H. Wm. Barks, Jr., Vicar
Sundays: 9, 10, 11
Wed.: H.C.: 9:330. Litany: 8 p.m.

AUSTIN, TEXAS—
ALL SAINTS' CHAPEL
The Rev. Joseph Harte, Rector
The Rev. Gray Blandy
The Rev. Keith Bardin
Sundays: 8, 9:30, 11 and 6
Daily: 7 and 5:30; Wed. 10

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 p.m.

BALTIMORE, MD.—
ST. MICHAEL'S AND ALL ANGELS
20th and St. Paul
The Rev. Don Frank Fenn, D.D.
The Rev. R. W. Seaman
The Rev. Paul E. Leatherbury
Sunday: 7:30, 9:30, 11:00 a.m.
Holy Eucharist Daily
Preaching Mission, March 2nd to 9th, 8 p.m.
Quiet Days: March 19th, 10:30 - 3:00 p.m.
March 29th, 4:30 to 9:30 p.m.
Holy Week: Preaching Daily, 8 p.m.

WASHINGTON, D. C.—
CHURCH OF THE EPIPHANY
1317 G Street, N. W.
The Rev. Leland Stark, Rector
The Rev. Warren Mace, Assoc. Rector
The Rev. Harry Mayfield, Curate
Sunday: 8 and 11 a.m.; 8 p.m.
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.—
ST. PAUL'S CATHEDRAL
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., H.C. 10; Thur. 10:30
Daily Service: H.C., 7:30 a.m., 12:05

COLUMBIA UNIVERSITY
ST. PAUL'S CHAPEL
The Rev. Darby W. Betts, Acting Chaplain
Daily (except Sat.): 12 noon
Sunday: H.C. 9 and 12:30; M.P. & Ser., 11
H.C.: Wed. 7:45. Compline: Wed. 10:00

PROVIDENCE, R. I.—
GRACE CHURCH
Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sundays: 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. through Fri., 12:10 p.m.

SAN ANTONIO, TEXAS—
ST. PAUL'S MEMORIAL
Rev. H. Paul Osborne, Rector
Sunday: 8, 9:30, 11 and 5 p.m.
Weekdays: Wed. 7 and 10

THE RELIGIOUS PRESS

Selected by GEORGE MacMURRAY

AFTER THREE HUNDRED YEARS: —Arnold Toynbee is perhaps the world's greatest living historian. He spoke over the world-wide network of the United Nations celebration of human rights day and made some extremely interesting observations. For example, he asked the question as to what event of the present century will be looked upon as most outstanding and significant by competent historians three hundred years from now. Mr. Toynbee insisted that it would not be any one of the world wars or other matters which seemed most important today, but rather that it would be the Declaration of Human Rights made by the United Nations Assembly.

Never before in human history, the speaker said, had an organization representing all the nations of the world agreed on a fundamental definition of basic right for every human being. Heretofore, it has been taken for granted that there must and of right ought to be two classes of people: the haves and the have-nots. It was only at the middle of the twentieth century that the world realized the necessity for eliminating the have-nots. The consequences of this realization will be of far greater importance than all the wars and other external events which are now engaging the attention of humanity.

—Evangalist (Disciples)

NO TAX THIS YEAR:—If you are worrying about your new income tax rate, blame the belligerency of the human race. Wars past, present and future account for about 87 cents of every dollar the government will spend this year.

If we had fought no war in this century and had no need to prepare for war now, it would be unnecessary to levy any income tax whatsoever on either individuals or corporations. The various excise taxes, plus receipts from customs, will provide about $10,000,000,000 in federal revenue this year. This sum would cover all the strictly nonwar-related cost of government ,and show a $1,000,000,000 surplus (presuming we count the interest on the public debt as a cost of financing the wars of the past, which it is in large part).

Or suppose we look at it another way. If we could now reduce our direct appropriations to the armed service to levels of 1948, we could eliminate all income taxes on individuals, and reduce the corporation income tax by 25 per cent. The strictly nonwar-related costs of government are but a small part of our national income, roughly around 4 per cent.

—Tribune (Presbyterian)

PEN OR MACHINE GUN: — The religious press is one of the major enterprises of the Christian church and should be given greater emphasis than it now has. By and large, the religious press is the only national press free from the commercial spirit which reaches the great body of active citizens with sufficient frequency to serve as an inspiring and motivating force in dealing with pressing current social and economic problems.

The Christian press, moving like a mighty flame throughout the homes of the land, has the opportunity to help lay the foundations of a new order. Failing in that, the alternative is to be carried down as the lights of civilization go out and the twilight of greed and paganism envelops mankind. Shall the world be guided by teaching or by force? By the pen or the machine gun?

—Journal (Organ of National Education Ass'n)

GOD STUFF:—On the occasion of his seventieth birthday, the German poet Richter received the praise and plaudits of the entire civilized world. Speaking of his literary attainments and the fruits of a rich, full life, Richter said, "My genuis has been the genius of God. I have done what I could with the stuff."

"I have done what I could with the stuff," the stuff of life, the stuff of love, the indwelling stuff of God himself. In this age of anxiety and violent readjustment, it is dangerously past the time to ask ourselves what We are doing with the stuff, what we are doing to realize and reveal the limitless, luminous, eternal God-stuff which is our essence. In an epoch when the dollar sign has chased the Cross right off our highways, when a new Trinity of Marx, Machiavelli and Freud daily widens its human sway, when a new national motto "What's in it for me?" seems to have displaced, "In God we trust." In such an epoch, each of us may, indeed, ask, "Who am I, what is my relationship with men, with nature and with God, what it the Life Stuff of which Richter spoke?"

—The Leader (Universalist)

INCOMPATIBLE!— Christianity as a gospel aimed at meeting the crying needs of suffering humanity and maintenance of the economic and social status quo are two concepts that are entirely incompatible.

—Tribune (Presbyterian)

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PEOPLE

CLERGY CHANGES:

ROBERT S. TRENBATH, rector of Trinity, Washington, becomes the rector of St. Albans, Washington, in June, succeeding the Rev. Felix Kloman who becomes dean of the Virginia Seminary.

KENNETH W. ROBERTS has resigned as curate of the Heavenly Rest, New York, because of illness.

CHARLES E. BERGHAS has resigned as rector of St. John's, Marietta, Pa., to retire from the active ministry.

ELMER A. KEISER is to have charge of St. John's, Marietta, in addition to being rector of St. Luke's, Mount Joy, Pa.

HENRY GETZ, formerly rector of Epiphany, Kingsville, Texas, is now rector of St. Paul's, San Rafael Cal.

JAMES C. A. COLE formerly of New Zealand is now in charge of St. Barnabas, Tarentum, Pa.

WILLIAM J. BRADBURY, formerly rector of St. Mary's, Beaver Falls, Pa., is now rector of the newly located Christ Church, North Hills, Pittsburgh, Pa.

JAMES O. BODLEY, formerly rector at Harrison, Tenn., is now rector of St. Jude's Walterboro, S. C.

ORDINATIONS:

THOMAS L. CRUM was ordained priest Feb. 18 by Bishop Carruthers at St. Paul's, Meggett, S. C. where he is in charge.

GEORGE M. CRUM JR. was ordained Feb. 23 by Bishop Carruthers at the Holy Communion, Allendale, S. C. where he is in charge.

GORDON L. ROTH was ordained deacon Jan. 25 by Bishop Gesner at Grace Church, Madison, S. D. where he is in charge. He is also in charge of Trinity, Howard.

KENNETH C. EADE was ordained priest by Bishop Block, Feb. 22, at St. Thomas, Sunnyvale, Cal., where he is vicar.

WILLIAM M. FAY was ordained priest by Bishop Block, Feb. 23 at All Souls, Berkeley, Cal. He is curate of St. Paul's, Oakland.

LAY WORKERS:

RUTH DALE, nurse, has been appointed to the Philippine mission field.

DEATHS:

JOHN A. FURRER, 71, who retired Feb. 3, died at Belfast, Me., Feb. 27. He served parishes in Fall River and Everett, Mass., before coming to be rector of parishes in Maine in 1945.

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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. WILLIAM LOOS
Educational Secretary Church Peace Union

I'd like to send a word of warm commendation for making the story on the Unesco Conference your "story of the week." In my judgment this third national Unesco conference was a truly important meeting. Even though some 2,300 delegates attended, the conference was so arranged that there was a maximum of participation on the part of all the delegates. Those who were in the religious organizations division were enthusiastic when they told me how much the conference had meant to them.

The only newspaper which gave adequate coverage to the conference was The Christian Science Monitor. Therefore I was especially pleased that you included such an outstandingly excellent lead article in your issue for February 14.

A. F. GILMAN
Layman of Chicago

Back in 1918 Bishop Brent used a prayer which began: Almighty God who has made of one blood all races of men for to dwell on the face of the whole earth. In the light of that prayer the article by Bishop Hollis (Witness, Feb. 7) carries a great message for Christendom which for some unknown reason has put the cart before the horse. It seems to stem from the old Jewish idea of the Chosen People and carried over into the Catholic teaching so that now instead of thinking of ourselves as the children of one Father we are all setting ourselves up as favorite sons. Of course it is human nature to want to be better than everybody else, but the whole life and teaching of Christ seems to refute that notion.

MARY SOTIRO
Churchwoman of New York

I have been following the Rev. Clinton J. Kew's column on Religion and the Mind and find his writings inspirational and most helpful. It would be wonderful if these articles were published in book form, thus making it convenient for future reference. I am sure many would benefit from Mr. Kew's inspirational quality and clear thinking.

WILLIAM A. ROBERTSON
Layman of Orange, N. J.

Like Mrs. Winifred Brown and the Rev. Eric M. Tasman, in their letters approving of your stand against universal military training, I commend the Witness for denouncing U.M.T. If we had asked Stalin to name some measure which would most effectively weaken us, industrially, politically, and morally, he could have named nothing more pleasing to him than this utterly vicious plan. It is as uncalled for as it is wicked. Russia fears our industrial efficiency most of all; and it is this which will be injured first by placing such a heavy burden upon our people, especially upon our youth.

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During the Year 1952

WILL "COME OF AGE" (D.V.), if the life span of twenty-one years applies to magazines as well as to persons. As evidence that HISTORICAL MAGAZINE has indeed "attained its majority," the Editors take pleasure in presenting as the first number of Volume XXI:

•

For March, 1952
"THE CAROLINE DIVINES NUMBER"

•

WILLIAM LAUD, PRELATE AND CHAMPION OF ORDER

By JAMES THAYER ADDISON

[Concerning this controversial figure in English history, Dr. Addison's concluding sentence is: "Though his methods and his political ideals have been gradually discredited by the passage of time, the Church of England today in its doctrine, discipline, and worship is essentially the Church to which Laud devoted his life." Therefore, no Churchman—English or American—can afford to be ignorant of his biography.]

JOSEPH HALL, THE ENGLISH SENECA AND CHAMPION OF EPISCOPACY

By JOSEPH H. HALL, III

[His famous defence of the English Church, entitled *Episcopacy by Divine Right* (1640), was followed by *An Humble Remonstrance to the High Court of Parliament* (1640 and 1641), an eloquent and forceful defence of the episcopal order, which drew virulent attacks upon Hall by Milton and other Puritan divines. The worthy Dr. Thomas Fuller said of him: "He was commonly called our English Seneca, for the purenesse, plainnesse, and fulnesse of his style. Not unhappy at *Controversies*, more happy at *Comments*, very good in his *Characters*, better in his *Sermon*, best of all in his *Meditations*."]

THOMAS FULLER, HISTORIAN AND HUMORIST

By JAMES THAYER ADDISON

[Samuel Pepys (1633-1703) refers more than once to "Tom Fuller" (1608-1661), whose *Church History of Britain* (1655) he "fell to reading till midnight." This and *The History of the Worthies of England* (1662) are considered Fuller's greatest works. Samuel Taylor Coleridge said of him: "Fuller was incomparably the most sensible, the least prejudiced, great man of an age that boasted a galaxy of great men."]

JEREMY TAYLOR, PREACHER AND PASTOR

By JAMES THAYER ADDISON

["No description of him equals that of George Rust in his funeral sermon: 'He had the good humor of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint.' His *Holy Living* and *Holy Dying* are immortal, and his *Liberty of Prophesying* and *Ductor Dubitantium* deserve to be. There has been no greater master of rhetoric in English literature, and his style is uniquely rich, sonorous, and full of classic reminiscence. As a theologian he is consistently Anglican anti-Roman anti-Puritan."—*Dictionary of English Church History.*]

• "History maketh a young man to be old without either wrinkles or grey hairs; privileging him with the experience of age without either the infirmities or inconveniences thereof. Yea, it not only maketh things past present, but enableth one to make a rational conjecture of things to come." —*THOMAS FULLER* (1608-1661), in *The Holy War* (1639), a history of the Crusades.

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The WITNESS

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March 20, 1952

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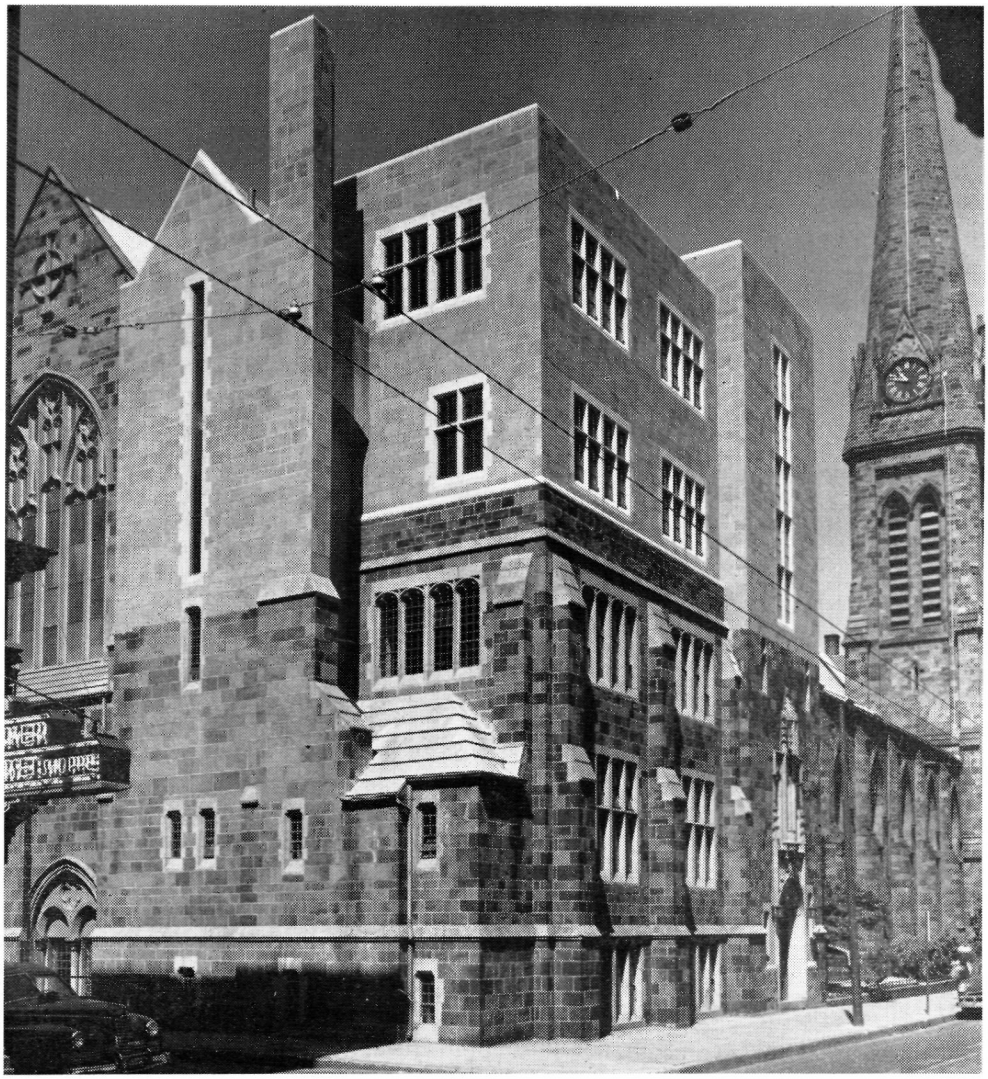

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Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH
Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. Timothy Pickering, B.D., Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

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. William M. Baxter
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
2nd Street above Market
Founded 1695 - Built 1727
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant
Sunday Services 9 and 11.
Noonday Prayers Weekdays.
Church Open Daily 9 to 5.

TRINITY CHURCH
Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector
Rev. Peter Chase, Curate
Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

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FOR CHRIST AND HIS CHURCH

MARCH 20, 1952

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STORY OF THE WEEK

Grace Church, Providence, Has Unusual Parish House

Building Problems Force Change in Plans With Gratifying Results

Bishop Granville Gaylord Bennett of Rhode Island, recently dedicated the renovated and enlarged parish house of Grace Church in Providence. The dedicatory services, party and inspection of the parish house attended by a large number of members and friends of the parish marked the final realization of a great dream.

It all really began before the war, when the vestry began to realize that old facilities were not adequate if Grace Church were to meet the challenge of a modern downtown city parish. If Grace Church were to continue to serve its people and the community, greatly increased space was needed for the Church school, for youth work, for the parish organizations and for various services to the community.

The original plans drawn up in 1945 called for five entirely new stories on top of the old building. These would have spanned the choir and sanctuary requiring large quantities of steel. The estimated cost was $350,000 and a building fund drive was held in 1946 to raise that sum. The actual work had to be postponed until labor and materials (particularly the steel) became more plentiful.

When conditions in the construction business made it feasible to begin the work, it was found that building costs had sky-rocketed to the point where the completion of the original plans was estimated at more than $900,000. As this amount was almost three times the amount in the building fund, these plans were revised to include a two story addition on the east side and a five room addition on the west of the church, together with a complete renovation and modernization of the old facilities.

The work was begun in May, 1950, with the expectancy that it would be finished late that fall. But the trials and tribulations of renovating a forty year old structure whose foundations rest on the swamp under this city posed problems that would fill a book. The result was that the completed structure was finally received from the contractor, H. V. Collins, this fall instead of last. The building committee, which included Mr. Robert Abell, chairman, Dr. Horner, and Messrs. Wesley McConnell, Hovey Freeman, A. Livingston Kelley, and Charles M. Smith, having completed their task, presented the completed building to the vestry at the dedication.

In accepting for the vestry, Mr. Kelley expressed appreciation for their long and difficult work. Mrs. Frederic B. Read, chairman of the furnishings committee then presented her report. Under the leadership of Mrs. Read, the committee, which included Mrs. Charles C. Pierce Metcalf, and Mrs. Malcolm D. Haworth has done an unbelievably fine job and the parish house is furnished beautifully. Mr. Charles Morris Smith, parish treasurer, then reported that the building was free of debt and might therefore be dedicated under canon law. Mr. Kelley asked Bishop Bennett to dedicate the renovated and enlarged building which he did in his beautiful, inimitable way.

The inspection which followed revealed a beautifully renovated, panelled assembly hall to be known as Gammell Hall.

On the Mathewson Street side there are now four stories above the mezzanine and basement all served by an elevator. On the fourth floor is a new guild room containing folding partitions which allow it to be divided into smaller classrooms.

The third floor guild room, to be known as the wardens' room, is really a club room, complete with fireplace, radio, television, and kitchenette. The second floor now houses some of the parish offices, the other newly renovated offices and conference rooms being located on the mezzanine. The first floor guild room has been renovated, redecorated and renamed the Chaffee Room.

Adjacent to the renovated assembly hall in the basement is a completely overhauled kitchen with new and improved cooking and serving equipment.

The west side additions provide two large rooms on the fourth floor which have been turned over to the young people for recreation and meeting rooms. On the third floor is the greatly enlarged choir room. Below that is the enlarged sacristy, under which is a new classroom, and ending up the inspection in the basement is a

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completely equipped modern nursery school room.

The inception of this dream included a plan of an expanded parish and community program and that is being realized. With each class in the church schools now provided with its own classroom and with a room equipped exclusively for all types of visual education, the program of the school is greatly expanded with an enrollment increase of over 25%.

The new youth program, which includes a new parish boys' choir (together with a program of recreation and education for them under the national organization of the Order of Sir Galahad), and a new teen-age choir, has grown to a league of Grace Church young people, which includes eight organizations for young people.

A new program to appeal to the aged of the community has been launched in the formation of a Golden Age Club under the directon of Miss Lillian F. Coe.

Among the new community projects being planned is the use of these facilities by the American Red Cross as a blood donation center on certain days during the year.

The realization of this dream of forward progress in the work of our Lord is a great tribute to the people of Grace Church who have worked unceasingly to make it possible to build and furnish parish house facilities to aid this century-old church in its mission to the people of Providence.

OXFORD PAMPLET IS POPULAR

★ Thirteen years ago Oxford University Press published a small pamphlet, "The Story of the Prayer Book," in commemoration of the 150th anniversary of the adoption of the Book of Common Prayer. It was received with enthusiasm and tens of thousands were distributed with their compliments. The supply was soon exhausted but the demand was not. In response to many letters expressing the hope that it would be reprinted, Oxford redesigned the form of the pamphlet, used the beautiful Prayer Book window of the Washington Cathedral in fuli color for the cover, added new plates and pictures, and revised the text. The results is "The Story of the Prayer Book."

The pamphlet was recently offered free of charge to every member of the Episcopal clergy in the United States in such quantities as they desired for distribution. The response to this offer was slightly staggering. In less than two weeks Oxford received requests for over 250,000 of "The Story of the Prayer Book" from 1600 clergymen. Many of the requests were accompanied by a note of gratitude for this excellent booklet which the clergy find ideal for those attending classes of instruction, for use in Sunday school, for distribution to members of the congregation, and among the lay people of the community.

It is now in third printing and the total number of booklets requested is expected to exceed 300,000.



ROBERT ABELL, chairman of the building committee, being congratulated by the senior warden, A. Livingston Kelley

HOSPITAL RAISES LARGE FUND

★ Bishop Kinsolving of Arizona announced at the convocation of the district, held at Tucson, that $330,000 of the $400,000 for construction and improvement of St. Luke's Hospital, Phoenix, was in hand. It cares for tubercular and bronchial patients for the most part, and this is the first drive for funds since the hospital was established in 1905.

Speakers at the convocation were Louise Burpee of the G. F. S.; Russell Staines of Berkeley, Cal.; A. L. Kinsolving.

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CALIFORNIA HAS MUSIC SCHOOL

★ One frequently hears the querulous question, "Why doesn't someone do something about the music of the Church?" In the diocese of California someone is doing something about it. Under the auspices of the diocesan department of Christian education, a school of church music was opened on March 3rd. There will be five sessions of the school, in all, on the successive Monday evenings in March at Grace Cathedral, San Francisco.

With a faculty which includes Bishop Block; Richard I. Purvis, organist and master of choristers at Grace Cathedral; Harold Mueller, organist and choirmaster at Trinity Church, San Francisco, and professor of organ at the San Francisco Conservatory of Music; Reginald Greenbrook, organist and choirmaster at St. Paul's in Oakland; and Miss Kathleen Luke, regional secretary of the American Guild of Organists; the students will study hymn and service playing, choir conducting, chanting, the spiritual values in Church music, the mutual task of clergyman and choirmaster of boy-choirs, music of the Church School, and organ design and improvement.

The School was planned for clergy, organists, choirmasters, and choristers. More than sixty persons have been registered, and fifty-seven attended the opening session, showing a considerable interest in the subject. It is proposed in the future to conduct more intensive study of the various fields involved.

EPISCOPALIAN SPEAK AN ANNIVERSARY

★ Bishop Wallace E. Conkling of Chicago and President Clark G. Kuebler of Ripon College, were the speakers March 9 at the dinner celebrating the 55th anniversary of the organization of the Polish National Catholic Church. The Polish National Catholic Church now has 70 parishes in the United States, of which 10 are in the Chicago area.

DEPUTIES ELECTED BY OHIO

★ Deputies to General Convention from the diocese of Ohio are: clergy; Walter F. Tunks, Archdeacon Wonders, Andrew S. Gill, Maxfield Dowell. Lay; Harvey Firestone Jr, Clfford Cowin, Laurence Norton, John W. Ford.

CHRIST CHURCH SERVICES ARE TELEVISED

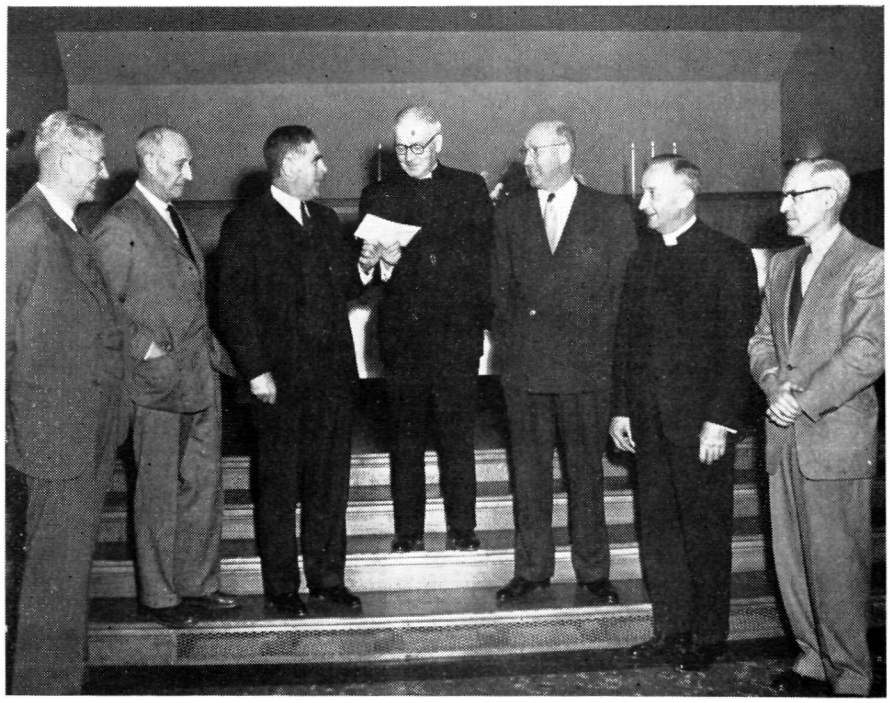
★ The visiting clergyman for the midday service at Christ Church, Philadelphia, appear on television for fifteen minutes, 11:45-12, each Wednesday.

SEMINARY CONFERENCE AT VIRGINIA

★ The Anglican Seminary Conference will be held at Virginia, March 27-29, when it is expected that 100 seminarians from United States and Canada schools will attend. Speakers on the general theme of "the priest as pastor" include Prof. Reuel Howe of Virginia; Richard Preston, rector of All Saints, Worcester, Mass.; Robert Rodenmayer, rector of St. John's, Northampton, Mass. (to go to Church Divinity School of the Pacific as professor of pastoral theology in the fall); John Heuss, rector of Trinity Church, New York.

INTER-CONTINENTAL PEACE CONFERENCE

★ Prof. Joseph F. Fletcher of the Cambridge Seminary and the Rev. Kenneth R. Forbes, executive director of the Episcopal League for Social Action, are among those issuing a call for an inter-continental peace conference to be held in Rio de Janerio, January 22-27, 1952. Leaders in all the countries of the western hemisphere are listed in the call which reads: The threat of a third world war imposes on the peoples of America, as on all others, the duty of defending the peace. Despite negotiations for settlement of the Korean conflict, hostilities continue. The remilitarization of Germany and



A JOB WELL DONE: l. to r. Charles Morris Smith 3rd of the building committee; Albert Harkness, architect; A. Livingston Kelley, senior warden; Bishop Bennett; Robert Abell, chairman of the building committee; Clarence H. Horner, rector of Grace Church; Wesley MacConnell of the building committee

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Japan, the manufacture of more and more deadly armaments, the growth of military bases, along with the appearance of new trouble spots in the Middle East, dangerously increase international tension.

The people can halt this by uniting their wills and actions to save the peace. This common will for peace has forced the initiation of armistice negotiations in Korea, thereby winning the first victory for the spirit of negotiation over methods of force.

The people must redouble their efforts to assure this victory and force the peaceful settlement of all differences that give rise to international tensions.

History teaches that the effort to solve international differences by force always leads in the end to war. Peaceful negotiation is possible for the solution of the problems that exist between two different social systems. The present crisis demands the development of such negotiation if we are to save the peace and assure the welfare of humanity. A step in this direction is the present campaign for a peace pact among the five great powers: The United States, the Soviet Union, the People's Republic of China, France and Great Britain. This peace pact, open to all states, can be the path toward general disarmament and ending the cold war.

At this conference the peoples of the Americas must seek their own ways of bringing an end to existing wars and of obtaining a guarantee of the settlement of international problems. Thus we may safeguard the independence of our homelands, develop the welfare of our people and preserve our cultural traditions.

We call on all those who sincerely want peace to participate in this conference—whatever their political opinions, religious beliefs, or whatever ideas they hold as to the origin of the existing crisis.

AMBASSADOR HONORED AT CATHEDRAL

A farewell service for Ambassdor and Mrs. David K. E. Bruce was held in the American Pro-Cathedral Church of the Holy Trinity, Parish March 2. Prayers and thanksgiving were read for Mr. Bruce's outstanding service as ambassador to France as well as intercessions for him as he takes up his new duties as under secretary of state. The entire embassy staff of attaches attended the service. Mr. Bruce presented to Dean Sturgis L. Riddle, a memorial flag of the state of Iowa, given by the family of Mr. Buel Weare, president of the European Herald Tribune, to hang in the Cathedral with the other state flags.

COLLEGE WORK CONFERENCE

★ Conference on college work, sponsored jointly by the dioceses of Easton, Maryland and Washington, was held March 1-2 at the new center of the diocese of Maryland at Buckeystown. The leader was the Rev. Samuel J. Wylie, chaplain to Episcopal students at the University of Virginia. There were twenty-four delegates from nine colleges, who took part in the lively discussion which were a feature of the affair.

URBAN WORK IN LONDON

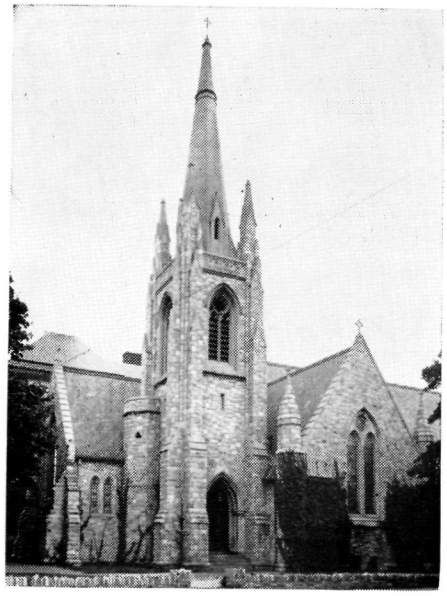
★ "The Church must get at people where they work and where they play," said Archdeacon O. H. Gibbs-Smith of London at a meeting of the urban missionary priests in New York, March 4th.

He is filling Lenten preaching engagements in New York, Boston, Providence, Columbus and Pittsburgh, and the conference of urban clergy of the dioceses of New York, Long Island and Newark was arranged by the Rev. Almon R. Pepper, director of social relations of the National Council. The Rev. Paul Moore of the staff of Grace Church, Jersey City, presided and led the discussion of priests.

For the basis of his address the Archdeacon described the plans for the City of London now under consideration by Parliament and the Church of England. During the war many of the Wren churches of the City were damaged and there is public insistence that they should be restored. The problem is how to do this and also plan for religious and spiritual ministry to the 472,000 people who crowd the slightly more than a square mile of the City during the daytime.

Some of the 42 churches will continue as parish churches according to the Archdeacon and others will be designated as guild Churches. The latter will be centers for new experiments and methods in evangelization and religious education, staffed by specialists in various phases of the ministry. "Guild churches will be divested from their statutory parish responsibilities, relieved of obligations to hold Sunday services, but required to carry on major week day activities." Links with civic life will be strengthened by establishing St. Lawrence Jewry Church as the Corporation Church and designating other churches as Ward Churches.

The Archdeacon described



TRINITY CHURCH, Wilmington, is one of the fine churches of the country.

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other plans in the east and west ends of London by which the Church is striving to reach the "wave length" of the people. "It is imperative" he said "that the ministry of the Church must be expert in its field as are the many other experts in modern city life." To accomplish this resources must be pooled and by grouping two or three small parish churches around a strong central church this is being accomplished.

In answer to question Mr. Gibbs-Smith said that in London and many of the large cities of England the old geographical parish had broken down. He also suggested that in England "just having a parochial school was not the answer to evangelization of youth. Such schools must be worked at daily by the clergy, and this is difficult if the priest has all the other parochial jobs to do."

Questions from the U. S. experience suggested to the Archdeacon that basically most of the problems of the Church in the city are the same. He hoped "that the gradual pick up in England was true also in the United States."

PAST LEADERS HONORED

★ The national board of director of Episcopal Service for Youth passed resolutions voicing appreciation of the lives and services of two longtime members who have just died: the Rev. Charles Gomph and Agnes Penrose. Gomph was one of the founders of this work in Newark, and served for some years as president. He was also one of the group who, as representatives of the five societies that existed in 1919 planned the presentation of this work to the General Convention that year, leading up to the establishment of Church Mission of Help, later Episcopal Service for Youth, as a part of the national work of the Church.

Agnes M. Penrose served as supervisor in Church Mission of Help in the diocese of New York from 1916 to 1923, when she went to Albany to organize and direct this work. She helped hundreds of young people to meet their problems, and gave leadership in the development of many social services in her area.

CONVOCATION OF PUERTO RICO

★ The opening service of the convocation of the missionary district of Puerto Rico was held on February 18, at the Cathedral of St. John the Baptist in Santurce, P.R. The impressive procession which preceded sung evening prayer, included the clergy, lay-missionaries, sisters of the Transfiguration and the lay-delegates. Canon Frederic J. Haskin was the master of ceremonies and Dean Aristides Villafane was the officiant.

Bishop A. Ervin Swift pontificated and delivered his charge to convocation. He pointed out that the first year of his Episcopate was also the fiftieth year of the work of the Episcopal Church in Puerto Rico. During those fifty years, the greater part of the missionary effort was directed to meeting the needs of the poor, particularly those in isolated rural sections of the island. With the continuing industrialization of Puerto Rico, the population and economy have shifted from predominantly rural to increasingly urban. For this reason, expansion of the missionary work into the cities should characterize the effort of the coming years. Simultaneously with this change in direction of effort, Bishop Swift strongly urged that the next fifty years be characterized by diligent and continuous endeavor towards self-sufficiency.

Convocation continued to meet during the following two days at St. Just, P. R., where the delegates, workers and the clergy were the guests of Colegio San Justo (the diocesan school for boys) and of the Church of the Holy Family.

During the business sessions, convocation went on record as being in complete accord with the various points raised by Bishop Swift in his charge. It was brought out from the floor that the clergy must more and more assume the responsibility and initiative in the instruction of the congregations in their charge on the duty and privilege of Christian giving. A wholehearted agreement on the direction of effort prevailed at the close of convocation, with the firm resolve of all to work vigorously for, and to attain self-sufficiency.

MESSAGE SENT TO RUSSIANS

★ Nine religious leaders of this country sent a message to the people of Russia on March 12th, stating that "today the tyranny that stole your freedom is as much a threat to us as it is to you. It is now in a position, without your consent, to launch a third world war in which millions may perish. Americans who cherish their freedom realize that a new triumph of freedom in your country would furnish the best assurance against a devastating third world war."

Charles Taft, Episcopalian, and President Van Dusen and Prof. Reinhold Neibuhr of Union Seminary were among the signers.

CHURCH SCHOOL HEADS HAVE MEETING

★ The heads of Church schools for girls, fourteen in all, held a conference at the College of Preachers, Wasington, to discuss their problems and to receive spiritual refreshment. Addressing the group were Prof. Reual Howe of Virginia, Canon Wedel of Washington, the Rev. John Heuss, rector of Trinity, New York. The latter was instrumental to a considerable degree in setting up the organization of school heads who now meet annually. A resolution of thanks was passed by the group.

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EPISCOPAL CHURCH BRIEFS

RADIO PROGRAM sponsored by the Church to counteract "secular materialism" is advocated by the Rev. James McClain, curate at Holy Cross, Dallas, the former "Dr. I.Q." of the radio. It would cost $6,000,000 for his full program, but part of it could be done for a million. It would include spot announcements; half hour weekly program; local shows such as forums quizzes, drama; a public relations man in each city to keep a steady flow of religious news and views going to the stations. He is of the opinion that present religious programs are neither effective nor popular.

DEAN JESSE K. APPEL, dean of Holy Trinity Cathedral, Porto Alegre, Brazil, is now giving lectures on the work in that country, with meetings in New York, Long Island, Mass., Texas, Arizona, New Mexico, Penn., Illinois, Minn., Iowa, Colo. He tells of making calls at night in the slum area of his city where the criminals are so dangerous that the police advised him to carry a gun. Hold-up men strip their victims often and shot them dead if they resist. Dean Appel has never had occasion to use his gun and hopes he never will.

HOUSTON LAYMEN are sponsoring luncheons each Friday in Lent immediately following the noonday service, with the visiting preach as guest of honor. Preacher this week is Bishop Pardue of Pittsburgh; next week, Bishop Oldham, retired of Albany; then Anson Phelps Stokes of New York; with Bishop Quin in Holy Week. John Heuss of Trinity, New York, has the Good Friday service.

DEBORAH VAILLE, director of religious education for Central New York, led a workshop in audio-visual aids recently at St. Peter's, Auburn. Teachers from churches at Marcellus, Aurora, Union Springs, Moravia, Groton, Seneca Falls and Waterloo attended. Mrs. William Clements of St. Peter's had a workshop on creative activities for youngsters.

ST. STEPHEN'S, New Hartford, where the Rev. William B. Schmidgall is the new rector, has formed a parish council, with membership composed of one elected representative and one alternate from each parish organization. The idea is to intergrate the educational work.

ROUTINE ANSWER generally comes to Canon V. O. Ward of the National Council's department of education when he asks: "How many of you were born into the Episcopal Church?" About 55 per cent usually raise their hands, leaving 45 per cent as converts. He was crossed up once however when he led a conference of 22 bishops. All of them were born Episcopalians.

SORRY DEPT: We reported March 6 that Paul Rusch had returned to his work for the Brotherhood of St. Andrew in Japan. We have had two call downs since he is now lecturing in various dioceses and is not to sail until June 20.

W. H. AUDEN'S Christmas Oratorio is being presented March 21-22 at Christ Church, Cambridge, Mass., by the Canterbury Players in cooperation with the dramatic society of Harvard. It is a modern expressing of faith told through the medium of the Christmas story. Why presented in Lent?—because it reflects much of the agony of our present age, against the background of daily living.

SAMUEL CAVERT, general secretary of the National Council of Churches, was the speaker at the meeting of the Auxiliary of Newark, March 5. He said that in this revolutionary time there is a new appreciation of the Church as the custodian of the most valued things of the past. The ecumenical movement, he said, affirms that the Church is universal and is the greatest peace society in the world, creating understanding in the deepest parts of human life.

CHARLES LOWRY, rector of All Saints, Chevy Chase, is to be the leader of a conference of Faculty Episcopalians to be held at Sweet Briar College, Virginia, April 26.

ST. PAUL'S SALEM, Va., had bought a property next to the church on which stands one of the oldest houses in the city. It is planned to use it for various church activities.

NEW HAMPSHIRE is seeking $100,000 in this 150th anniversary year of the diocese, to build a plant at Durham, where the Rev. Randall Giddings is carrying on a fine work, with inadequate equipment, among the students of the state university.

REV. GABRIEL FARRELL has resigned as chairman of General Convention because of unexpected demands of the international conference on the education of the blind, of which he is convening chairman. New convention manager is the Rev. Alexander McD. Rodger, rector of St. Elizabeth's, Ridgewood, N. J. who has been given a leave until the convention job is done.

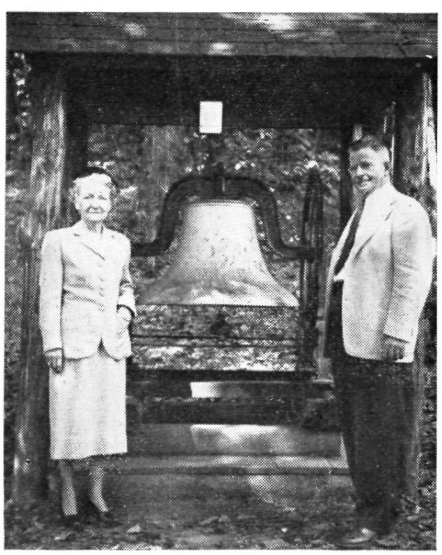
PRESIDENT TRUMAN received a letter from the executive board of the American Church Union, as a result of a resolution offered by the Rev. C. Kilmer Myers of Jersey City. It expresses indignation in the killing in Florida of Harry T. Moore and the subsequent death of his wife due to the explosion of the bomb which took her husband's life. The letter urges the President to "use the full moral and legal weight of your office to curb the racial violence in Florida. The continuation of it can only mean spreading the apprehension and discord throughout the nation."

DEAN BROOKE MOSLEY of Wilmington, Del., preached a mission, March 9-14, at the Good Shepherd, Nashua, N.H.

C. C. TARPLEE, rector of St. Paul's, Lynchburg, Va., is having a late afternoon service each week in Lent, followed by a dinner and a discussion. Other special programs are also being sponsored for young people.

BOOK ON CANONS entitled "Ancient Canons" has been issued jointly by the American Church Union and the Clerical Union.

INCOME TAX is made easy at All Saints, Syracuse—that is the making out of the form, not the payment. Two experts are helping fellow parishioners, charging a fee which is turned over to the parish.



DONORS of a bell that hung for many years in the Methodist Church at Menton, Ohio, has been given to the Cathedral Domain of Lexington by Mr. and Mrs. Bernard C. Frye

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EDITORIALS

Pernicious Act

SOME four years ago this spring we made an editorial appeal to the conservatives of the Episcopal Church to take a firm stand against violations of the civil rights of the American people which, even at that time, were insolently in evidence. We felt then that one conservative voice raised in defense of the integrity of our Bill of Rights would be worth ten voices of radicals. That was in the days of the first Mundt-Nixon Bill and first indictment of Communist leaders. Very few of our conservative Church leaders responded to this appeal. Today after three years' steady erosion of our democratic liberties, with a worse than Mundt-Nixon Bill on the statute-books, with loyalty oaths demanded of teachers and professors, with the foul slanders of McCarthy approved or winked at by the leaders of both political parties, with legal and illegal lynchings of Negroes and assaults on the persons or properties of Jews and Roman Catholics, we find ourselves living in an America that is terrifyingly like the Germany of the early Hitler days.

And now, one step further along that road to Fascism we have caught a glimpse of,—although carefully veiled by most of the commercial press. We refer to the readying of concentration-camps for "subversives," under a provision of the notorious McCarren Act. These camps may be brought into use if and when the President shall declare an "internal security emergency," which he may do in case of a declaration of war, an invasion or "an insurrection in support of a foreign enemy." The weasel word here is "insurrection," which may quite possibly be interpreted to cover successful strikes or militant campaigns for world peace. In other words, we are now at the mercy of one man's discretion for a decision that can put thousands of citizens and aliens alike behind barbed-wire or in barracks, precisely as in Nazi Germany. It is the President's responsibility alone to declare an "internal security emergency" that will put in operation these instruments of oppression and intolerance. Unlike the constitutional provision for a declaration of war, neither Congress nor any other group or person shall have anything to say as to what may constitute an "internal security emergency." We are, in this vital matter, completely at the mercy of one very ordinary man's whim or spite or good or bad judgement or the successful pressure of his political and military advisers.

Make no mistake; this is not a paper threat nor a mere academic possibility. Months ago, President Truman asked Congress for appropriations for the hiring of 70,000 guards for these camps. (What are we to suppose the total population of the camps to be which will need 70,000 guards to keep it in order?) And on January 1st, 1952, the President formally announced that camps were already being prepared for the first 3,000 inmates and that surveys were being made of facilities which would hold many thousands more. And who are to be the inmates? Not people found guilty of anything by the courts nor even those accused and awaiting trial, but any and everyone "as to whom there is reasonable ground to believe that such person probably will engage in, or probably will conspire with others to engage in acts of espionage or sabotage." Such is the exact wording of the law which authorizes these camps. In the present hysterical state of mind of our politicians, this might well mean anyone who is even mildly liberal.

We have written this editorial to give our readers a bit of a preview of what is coming in the United States of America. We do not expect or even ask any of you to write letters of protest to Washington. That would put you on the spot; it might even put you in a preferred position as a concentration-camp candidate. But we think that you may safely pray for a righteous God's judgement upon those who pervert justice and plot against the liberties of well-meaning Americans.

★

"Quotes"

THE Christian gospel is a fearful thing. To all in us that is self-forgetful and loving it speaks joy and hope and peace. But to all in us that is self-centered and self-seeking it speaks doom and destruction. If we are perfect in love, we are free from fear; perfect love does cast out fear . . . If Jesus is God, then the world can be no place of comfort for selfish men. While they persist in their selfishness, they will build one social fabric after another on the foundation of their self-will; and all will crash in misery, until they seek, and try to build upon the foundation of real fact—which is love triumphant through sacrifice.

—ARCHBISHOP TEMPLE

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We're for Status Quo

THE Assembly of the Church of England has been meeting of late to consider relations between Church and state. Ever since Parliament, twenty-four ago, rejected two proposals for changes in the Book of Common Prayer, English Churchmen have labored over the thorny question of establishment and political control of their household of faith. What the Assembly now wants, in brief, is more freedom for the Church to manage its own affairs without paying the price of disestablishment. If the latter were to come to pass, "It would be considered as a sign that England had abandoned Christianity"or so runs the Church's argument at this time.

Our neighbor, the Christian Century, takes issue with this statement and comments as follows, "It would be hard to find a better example of presumptuous nonsense on which much modern argument for the principle of state Churches rests." We beg leave to differ with the Century, while also pointing out that "establishment" is hardly a cause we would ever crusade for particularly in this country of multiple sects and denominations. We are well-versed in its dangers and evils, and yet, ideally speaking, is there not a valid case for establishment in a country like England? What is so wrong with a nation committing itself offically to the Christian faith, particularly a relatively homogeneous people like the English with their long tradition of freedom and tolerance? After all is this not somewhere in the direction of what we should like to see happen one day in history, the nations of this world become the Kingdom of our Lord and Saviour Jesus Christ? Admittedly there are weaknesses and contradictions in the status of even the Church of England as a state Church in this day and age, and yet the Assembly was justified, we believe, in its feeling that disestablishment now would be generally regarded as a step backward, another battle lost to the forces of secularism.

Persistent Personal Problems

In These Anxious Times

BY
LOUIS M. HIRSHON
Dean of Christ Church Cathedral, Hartford

New Tensions In An Old Institution

THIS article has to do with tensions which beset the family today. It will make no attempt to go over the old ground, to re-state and analyze anew difficulties which have disturbed marriages from the beginning of time. There is no lack of adequate treatment of these. One sometimes wishes that competent analysis might have a deeper impact on the problems and the tensions themselves in order to relax them. The present effort is to portray some of the causes of marital difficulty and domestic infelicity which are either peculiar to our times or exaggerated by them. If the writer is correct in supposing that these have not been recognized and appreciated, there may be some gain in bringing them into the open again both for those who counsel and for those who need counsel.

Poor sexual adjustment, the spectre of debt, and mother-in-law, like the poor, are always with us, but it is an open question whether their perennial presence may not act to mask less "traditional" causes of trouble, which, because they are new to us, have escaped recognition and consequent calculation, and possible cure. Let us look into this possibility to see if we may discover subtle and hitherto unsuspected sources of discord between husband and wife, and between the generations comprising the home.

The Zeitgeist

THE Germans have a word for it—"the spirit the times." And, unfortunately, the spirit prevailing in our time is a testy, ill-tempered, nervous, touchy one. It is ill-humored; there is a minimum of goodwill to be found in it. There is no mystery as to its source. It is the distraught, suspicious, apprehensive, fear-laden international situation. And, perhaps underlying this, the seen and unseen revolution which has been part of the world's life since the turn of the century. But the matter

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doesn't stay on a world-wide, international plane. Its bad humor seeps into every home. It has to, because it is present in every area between the world's chancellories and the world's living rooms!

There is distrust, suspicion, ill-will operating between the classes, the geographical sections, the colors, and the creeds in our own and other countries. And families are not only citizens on a national basis, but also on a class, creed, economic basis. One is a member of an affected group, whether he wills it or no. And every contact outside of the home has within it the capacity and danger of bringing back to the hearthside a degree of the infection of this chip-on-the shoulder touchiness. The harsh, grating voice of every excited radio commentator, the splenetic harvest of syndicated columnists combine to jangle nerves and raise the composite family temperature. It is not surmise, but fact, that the home is enduring an unprecedented assault upon its peace and good humor.

It is no marvel that domestic tempers grow sharp-tempered. They have fallen prey to unseen enemies. They have not yet begun to realize that the cold war, shop contract bickerings, and radio-demagogues are as destructive to family peace as a mother-in-law or an over-due note. It is not necessary to conjure an imaginary "golden age" to insist that things have not always been this way. Those of us who are over fifty can easily remember quieter homes in quieter days. Our place is not to gloat and criticize but to provide an oasis of sympathetic understanding.

Restlessness

PERHAPS this unhappy quality might accurately be included in what we have written above, but it seems to me to be important enough to stand by itself, though it may be rooted in the "Zeitgeist." A week ago the business manager of a local hospital told a group of clergymen that the annual "turn-over" among non-professional hospital workers went from 50 in 1931 to over 700 in the year just past! Making due allowance for the fact that the former year lay at the bottom of the depression, and workers were not able to shift jobs, this is still a breathtaking increase. The speaker went on to say that personnel officers of commercial enterprises, where conditions of works are more pleasant and wages higher, reported the same situation. Workers are restless, workers are moving from job to job and not always for the purpose of bettering themselves. There is frequent admission that the chief, if not the only, value sought is a change!

But workers are also family men and family women. It is inconceivable that a person can be restless, inwardly unquiet, during an eight hour day, and composed during the other two-thirds: restlessness is not something which can be left in the locker on the job, or checked in the time-card case. A restless, peripatetic worker is a restless husband—or wife! And when restlessness invades the home, it has the same cankerous effect as bad temper. Wednesday and Friday evenings watched the videoed fights, and on the intervening nights having a few beers down at the corner, may round the sharp edges of restlessness, but they leave the essence of the matter untouched, and have little power to relieve the resultant household tensions. Let us again realize that this is a spirit peculiar to our age; it is the cause of a "new" tension. There have always been restless folk—there has not always been as great a stimulus to provoke their unquiet natures, and keep them in ferment.

Working Wives

OUR first reaction is that there is nothing particularly new in the double payroll family. Women have been gainfully employed in business and industry for at least sixty years, and since the first world war married women have joined their spinster sisters in paid employment. But the fact is that there is something new in this situation, and that something has created or emphasized a further domestic tension. For the first time in this period, women have become a prime requisite in American business, and business has responded by increasingly accomodating women workers in terms of hours and conditions of work and pay scales. Large advertisements in the daily paper announce that business and manufacturing firms will accept as slight a work week as eighteen hours, these hours to be chosen largely at the applicant's convenience! Shades of the sweat-shop days!

The pay of the working wife is now, if not equal to, commensurate with that of the husband. It is an old truism that "he who pays the piper calls the tune." Who pays the piper in a two-income home? Both! Who calls the tune? Both? And there's the rub. It is no wonder that the piper is an unhappy fellow, and the "Home, Sweet Home" has picked up some dissonances uncomfortably suggestive of modern music.

This is not a disquisition on the equality of the sexes, it is an inquiry into the causes of domestic tensions, and if a well-paid wife is a portrayal of woman's emancipation, the second income in the home seems to raise as many ghosts as it lays. Two circumstances come immediately to mind, which combine to validate this thesis. First: a second income eases the family budget only

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temporarily—the family soon learns how to live up to the increased total income, and the situation gets tight around the corners all over again. There may be some comfort in going broke on a slightly higher standard of living, rather than a lower one, but the game may not seem worth the candle.

Again, the wife may want to quit work when she tires of her dual capacity as wage earner and housewife (and well she might) and yet cannot without endangering the financial stability of the two-income home. She continues to work under duress, implied or overt, and where there are duress and weariness, there is tension.

Authority

NOW let us bring the children into the situation. One cannot be so naive as to suppose that in any period in the world's history children have particularly enjoyed the application of parental authority. There is, to be sure, nothing new in the existence of tension in situations where one group gives and another group takes orders! This is as old as time itself.

We are now confronted with a new situation, not the cleancut one between order-givers and order-takers. The matter is now confused—for the parental trumpet now gives forth an uncertain sound. Not only uncertain, but in many instances quavering and even pusillanimous! And only a spiritless child will respond when he discovers the parental lip trembling on the trumpet mouthpiece. For the fact is that a large segment of American parents are afraid of the application of authority. They have been frightened out of it by the present vogue in psychology. What the books, the magazine articles and the radically "progressive" schools have started, the children themselves have carried to a logical (and absurd) conclusion. Children need authority for the attainment, among other values, of security. This element of security has been vastly overplayed lately, but it retains a valid core. Children do need the feeling of security. And, psychologically, security is indissolubly bound in authority. A child intuitively feels that the father who can order him can also order the circumstances of the life which surround him! And in this second ordering lies his security.

A delightful story which came to me only a few years ago will serve to confirm this association. A ten year old boy, enrolled in an ultra progressive day school in a New York suburb, reported home shortly after Thanksgiving looking as though he had been in a tussle with a school mate. His mother questioned him and got this answer: "Tom, the janitor, threw me out of the boiler room!"—"Why did he do that?" The innocent mother thought that in a progressive school a desire for knowledge of heating plants was to be encouraged rather than otherwise treated. "Because I had no business in there." Here the matter was dropped.

Just before Christmas the mother asked about gifts for his teachers. "Hah! That bunch of dopes, forget it! But, Mom, will you give me a dollar to give Tom?" The mother, bewildered by this reaction in the light of her boy's recent experience at Tom's hands, asked about this strange loyalty and friendship. The accumulated wisdom of all the world's psychologists can add nothing to the reply, "Tom's the only guy in the school that knows the score." The truth is that the certain, clarion call of the trumpet of authority makes for less tension between the generations than its timid, tentative quavering.

The tensions which have concerned us in this article are both common and serious, but except in extreme cases they are amenable to treatment. In our pre-marital counseling they are stressed, even at the expense of the perennial tensions, which we generally presume to be known to the young couples. And here, as elsewhere, to be forewarned is to be forearmed. Again, in the case of couples already married and in trouble, it is profitable to show them that both are largely victims of a situation not of their own creation. This revelation acts both to lighten the impact of mutual blame and recrimination, and to give a sense of a common cause in which they may and must fight together rather against each other.

One fact of supreme importance must find its final way into this article. A common active vital church association and a common faith and practice, undergirt by conviction and emotional commitment, seem to me increasingly the sole sure foundation. When these are present the damaged superstructure can be and frequently is repaired and fortified. In their absence one frequently looks in vain for something to which to tie the endangered and shaking home. If for no higher motive than insurance (other and better motives will follow!) it behooves every young and every endangered home to assume participation in a common and vital religious life.

Meaning of
The Real Presence

By

G. A. STUDDERT-KENNEDY

$4 for 100 copies

THE WITNESS Tunkhannock, Pa.

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The Seven Last Words

Meditations by Thomas V. Barrett

MARY

"LET us stay here a moment longer John. I cannot leave him yet. I do not see why God has chosen to use him in this way . . . . yet from the time he was helpless in a crib, from the time he began to ask questions none of us could answer, and to read the words of the prophets with his small finger pressed against the aged scrolls to keep the place . . . before muscles were in his arms or down was upon his cheek he was marked for greatness. And that doesn't come without chastening, does it?"

(A child is born in pain a nation suffers into holiness . . and my son, my son crucified is a hammer in the hand of the Lord; Oh Father in heaven help me to believe this it is not easy. I am his mother. I taught him his prayer. When sickness filled his body I sat by his bed through the endless night schooling myself against anxiety. I bound up the wounds of his childhood and listened for laughter in the yard, and he slept with his dark head against my breast. Now in his need I cannot be near to comfort him to ease the pain of his flesh . . . he is alone . . . in the wind . . . and no one to protect him from the cold. I can only pray that God will comfort him in his loneliness; that death may be quickened; that some purpose in this evil thing may be revealed.)

"O John . . . . is this the pattern of existence? Pain and death and the conflict of men? for what? Why is there any tenderness, and the green shining earth in April . . . the innocence of a little boy saying his prayers and the terrible anxious love of mother . . . for what . . . that the tenderness may be turned into cruelty and the willow tree blasted by the frost, the little boy scourged and mocked for his goodness, a mother's love crushed and bruised and torn by the pain of a man's death? Did we come in the world to hope where no hope is and to love where love is a long sharpness at the heart. Why? . . . John my friend . . . what are men here for? To grow old and hate fight and die in loneliness . . . they make a game of struggle and cruelty as war follows upon war execution upon execution, John I do not understand."

(When he went forth from his father's shop I was afraid for him. His ideas were strange, new and I tried to call him back to his family but he said, 'these are my brothers and sisters,' and I didn't understand, I only wanted him to be successful and safe. When he went his way preaching of the Kingdom of God I thought he would be popular . . . . people listened . . . for a while. He entered Jerusalem last Sabbath in a kingly fashion; he looked so wonderful . . . there was a royal look about him, I thought it was his triumph. I do not yet understand . . . my love for him is boundless as the heavens.)

"What is it he has said, John? What are his words? Tell me."

"Woman behold thy son . . . son behold thy mother." (There, he has said it again, the same thing he said so long ago, these are my brothers and my sisters . . son behold thy mother, mother behold thy son . . . perhaps I do understand, better than I did . . . not all but enough.)

"Tell me John, tell me, does he mean I am not to grieve for him, for his death . . . is it that the love I have for him must go out to thee, and thy love to me . . the love ,the joyous tender love that did abound within our family must go out to you to Peter, to James and Andrew . . . to all others . . his friends . . . to the poor, the lowly the humble the broken hearted . . . even to . . even to enemies . . . is not that what he means John, my son?"

(Oh whatever else this word means ,whatever else his life his death can mean it must mean this for life is not futile God wills us to love one another, not selfishly as I a mother love in such fierce affection the child of my womb, not with possessiveness but with an outpouring reckless faithful love . . . love which can cast out fear and bring a light in the dark of men's lives . . . that must be what he means . . his love and mine is for all the children of his father . . . our father which art in heaven . .)

"Come John, let us go home . . . at least let us walk to yonder hill. It will be hard for him as well as for me if we stay here to the end. I can walk now. I shall not stumble. He knows I have said good-bye . . I know what I must do by God's grace. Thou art my son as he is my son . . yonder thief is my son the sinful the unworthy the mean . . they are all my sons. Ah, this is hard to learn, is it not John?"

(And I must learn to care for all men and be their mother, and never wish them harm and

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pray for them in spite of all conflict, hate, war . . . . . love is real and will conquer . .)

"John behold thy mother . . . . I am stronger now; I shall not grieve unduly . . . my soul doth magnify the Lord and my spirit hath rejoiced in God my saviour . ."

(I do not know when that Kingdom he spoke about will come . . . but the foundation will be love such as I have for him such as, by his goodness I can have for all the searching children of the earth . . . . God give me strength . . . take away my bitterness, my hatred . . . God give me love.)

"Come John, let us go home . . . thou art now my son . . . I am thy mother . . ."

The Episcopal Churh in Brazil

By the Rev. Robert J. Plumb

Rector, St. Mary's Washington

THIS is the story of the men and women of of our Church who brought the Kingdom of God to the people of Brazil. Not all of them saw their dreams come true for almost a century has passed since the first suffered shipwreck and the second faced opposition beyond his endurance and full threescore years have gone since the seed fell upon good ground to bring forth fruit one hundredfold.

"I Suffered Shipwreck"

It began with the appointment of the Rev. W. H. Cooper by the foreign committee of our Board of Missions to establish a Mission at Rio de Janeiro. Accompanied by his wife and four young children—six months to eight years—Mr. Cooper sailed from New York in December of 1853 on the steamship San Francisco. It was the time of the great California Gold Rush and this ship, a leviathan of three thousand tons, had been chartered by the United States government to transport troops to California. The vessel was making her maiden voyage. Mr. Cooper was to act as ship's Chaplain while enroute to Brazil.

Hardly three days out of New York, a hurricane dismasted her and tore away almost an entire deck of cabins with great loss of life. Fortunately the Cooper family had moved to the deck below a few hours before the disaster. The San Francisco drifted helplessly for many days until other ships came to her rescue and removed her survivors. The entire Cooper family were safely transferred to one of the rescue ships and returned to New York after a most harrowing experience. Mr. Cooper did not set out again for Brazil.

In Journeyings Often

The second attempt was made by the Rev. Richard Holden who six years later alone undertook missionary work in the northeastern part of Brazil but who met with such powerful opposition from the Roman Catholic Church that he resigned after five years. These were the days of the Empire when there was no separation of Church and State. There were Anglican, Methodist and Presbyterian Missions at Rio de Janeiro but they were restricted to foreign residents and any program of evangelization was out of the question.

Young Men Shall See Visions

In 1887 several students of the Virginia Theological Seminary at Alexandria, Virginia, inspired by a Missionary Conference, met together to pray for missions with the result that they resolved to found a Mission in Brazil. Since the American Church Missionary Society was soon to hold its annual meeting in nearby Washington, they decided to appeal to this society for help. They decided to send one of their professors, Dr. Carl E. Grammer, to its meeting promising $1,000 and volunteers if the Society would sponsor a Mission in Brazil.

The meeting, held in the basement of the Church of the Ascension at Washington, was poorly attended and marked by a lack of interest on the part of the members of the Society. It has been stated that the Society would have ceased to exist altogether had not there been legacies to be administered. However Dr. Grammer presented his case and several students spoke on the project. Their enthusiasm was contagious and it was agreed to present the matter to the Executive Board at their next meeting in New York. In order not to allow the interest to flag the students journeyed to New York and retold their dream for Brazil.

As a result of these efforts, two students,

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Lucian Lee Kinsolving and James W. Morris, following their graduation in 1889, sailed for for Porto Algere, Southern Brazil.

Soon after the arrival of the missionaries an effectual door was opened by the revolution which brought an end to the Empire and created the Republic of Brazil, separating Church and State. As the Empress looked for the last time on the beautiful mountains around Rio as she and Don Pedro, the Emperor, began their exile, she is said to have lamented, "Oh Brazil, beautiful land, never again shall I see thee!" Public education was now taken over by the state; civil marriage was enacted and freedom of worship became a reality.



In 1891 Kinsolving and Morris were re-enforced by the arrival from Virginia of the Rev. and Mrs. William Cabell Brown, the Rev. John Meem and Miss Mary Packard, daughter of the Seminary's Dean. That the work showed immediate growth is evidenced by the visit of Bishop Peterkin in 1893 when almost one hundred and fifty persons were confirmed and four Brazilians were ordained to the diaconate. The need for a resident Bishop was great and in 1898 Dr. Kinsolving was elected to this office at a special Convocation of the Mission held at Porto Alegre. He came immediately to the United States where he was consecrated the first Bishop of Brazil at St. Bartholomew's Church, New York City. In commenting on the event the New York Times of January 7, 1899 stated:

"The unusual interest felt in the Consecration was due to the fact that it was the initial act in the formation of what is expected to become a new Protestant Episcopal Church in the Western Hemisphere."

Speaking at a Missionary Rally about a week later Bishop Kinsolving is reported to have said, "Few Americans realize what the missionaries in Brazil have to contend against. In that immense republic a condition of things exists which in some respects is far worse than pure and simple paganism. The densest ignorance, incredible superstition, and fearful immorality prevail, and to combat them are a few missionaries who disseminate enlightenment often from bar rooms equipped as chapels."

Soon after Bishop Kinsolving's return to Brazil, a Theological School for the training of a native ministry was opened by the Rev. William C. Brown; an institution which has greatly strengthened the Brazilian Church and enabled her to become independent. Other forces which have helped to bring this about have been the Southern Cross School for Boys and later St. Margaret's School for Girls. Bishop Kinsolving retired in 1928 and was succeeded by Bishop William M. M. Thomas who had come out to Brazil as a missionary in 1904.

A New Church

In 1949 General Convention divided Brazil into three Missionary Districts and in 1950 the National Council of the Brazilian Episcopal Church was created. "A new Protestant Episcopal Church in the Western Hemisphere" came into being as a part of the Anglican Communion and the One Holy Catholic Church. Its Missionary Districts; their location; their Bishops; their clergy, parishes, missions, communicants and baptized persons are as follows:

Central Brazil; Rio de Janeiro; Rt. Rev. Louis C. Melcher, D.D., 18 clergy; 4 parishes; 42 missions; 2,000 communicants and 3,500 baptized persons.

Southern Brazil; Porto Alegre, the oldest field includes Theological Seminary; Southern Cross School, 800 boys; St. Margaret's School, 225 girls; Rt. Rev. Athalico Pithan; 19 clergy; 20 parishes; 23 missions; 3,500 communicants and 7,000 baptized persons.

Southwestern Brazil; Santa Maria; Rt. Rev. Egmont M. Krischke; 14 clergy; 11 parishes; 50 missions; 2,450 communicants and 14.000 baptized persons.

Statistics Do Not Tell Story

Statistics cannot tell the story. For behind them are dreams and prayers and self sacrifice. This great Church south of the Equator—our own American neighbor—has come about because there were men and women who cared enough about their neighbors to suffer shipwreck, like the Coopers; to know hardships, loneliness and persecution, like Richard Holden; to pray together for missions, like the students of the Virginia Seminary and finally to fare forth like Kinsolving and Morris; Meem, Brown, Packard, Thomas and all the rest who have made this possible. Nor can statistics measure the abundant new life in Christ which has come into the lives of many who are now members of the Episcopal Church of Brazil. This mission field, chosen for Lenten study, will repay thought and discussion.

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Talking It Over

BY W. B. SPOFFORD SR.

A NUMBER of people have been kind enough to say that they miss this column and "what's wrong—nothing to say any more?" The answer is that I have plenty of say but have got myself so swamped in trying to run a printing plant, as well as managing this sheet, that I seldom find time. Perhaps I should make time since my sputtering must be hard on my wife and probably too on my six sheep who have now presented us with very cute lambs, with this editor doubling as midwife. Drop by, for you will get a big kick out of their antics.

Union Seminary is a big place, presided over by important people, with a lot of students who are soon to go forth to spread the good news. A letter from one of them prompts this piece He asks: "I am eager to find out what rebuttal you give to the charges one hears about The Witness is going in for fellow-travelling." The question is addressed to the board of editors, not me personally, but I am taking it on myself to answer, just in case you may have heard the same thing.

Articles and editorials that appear in these pages are discussed at editors meetings held twice a month in New York. The editor is Roscoe T. Foust, rector of the Ascension. Others on the board are Alger L. Adams, Kenneth R. Forbes, Gordon C. Graham, W. R. Hampshire, Clinton J. Kew, George H. MacMurray, Paul Moore, James A. Mitchell, Benjamin Minifie, Joseph H. Titus. All of these men are rectors of large parishes and hold other important positions in the Church. If professors at Union, or any other seminaries, or bishops, priests or deacons want to say that this group is fellow-travelling it does not seem to me that anything much can or should be done about it.

The Witness has stood consistently for peace; for civil liberties—which means that we are against loyalty oaths and other fascist legislation now on the books or before Congress; against racial discrimination in all forms, and a lot of other things that many of our critics once stood for but have now forsaken for one reason or another—mostly I suspect because of lack of guts.

I see no tendency on the part of any of our editors to run out on the tremendous issues before the nation and the world. So it is likely that we will continue to prefer peace to war; brotherhood to racial divisions; liberty to repression. We are motivated by what we understand to be the Christian religion. The fact that the communists, differently motivated, often take similar positions hardly justifies us in forsaking what we believe to be the Christian faith and its application to issues of the day.

Take this case of General Robert W. Grow for instance, front-paged in the N.Y. Tribune of March 7. It is all documented for the world to read. This U.S. State Department attache at the embassy in Moscow kept a journal. In it he wrote: "War! As soon as possible! Now!" and "It seems to me the time is ripe for a blow this year." The strategy for the hot war is also put down in the general's own handwriting: "In the end we shall have to concentrate on the principal theatre of war and relegate the Pacific to the background . . . confining ourselves there to naval attacks and air attacks, merely to hold our positions . . ." and, at still another point in the diary: "We must start by hitting below the belt . . . Our intelligence agencies must strive ceaselessly to find and report points of strength and weakness as well. We must employ every subversive device to undermine the confidence and loyalty of Soviet subjects for their regime . . . anything, truth or falsehood, to poison the thoughts of the population." Another quote: "Our attack should be directed at enemy weakness. Although the military services are primarily concerned with military weapons and methods, we must understand that this war is total war and is fought with all weapons. We must learn that in this war it is fair to hit below the belt."

And General Grow had numerous references in his diary to military targets which should be hit in the war which he advocates, which he picked up on trips outside Moscow, made as an official of the U.S.

Superlatives are hardly needed here. I was against Hilter and Co. I am just as much against this Hilter stuff—more against it since it is a fould betrayal of the American people and everything we have believed our country stood for. The evidence seems abundant that we are fast approaching fascism of the German variety. As I look around, as much as I hate to admit it, the only organized group consistently fighting this stuff is the Communists—certainly not organized Christianity. Rome blesses it. Protestantism, as organized at the higher level, does not quite bless it but it probably will eventually, judging by present trends. So, speaking only for myself, if this makes me a fellow-traveller, then I will have to take it and grin, with a hearty Cheerio.

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NEWS OF OTHER CHURCHES

CHURCHMEN FACE ANGRY MOB TO DEFEND NEGRO

Five churchmen led by a Methodist minister faced an angry mob in San Pablo, Cal., to defend the rights of a Negro who had moved into an all-white section. Despite shouts and stones from the crowd of 150, many of whom were teen-agers, the churchmen planted an American flag in front of the home of Wilbur D. Gary and took up their stand around it with some 40 supporters.

The minister, the Rev. Fred H. Busher, pastor of a church in nearby Richmond, then began to read the Declaration of Independence. He was greeted with jeers, catcalls, boos and cries of "nigger lover," "get out of here you phoney preacher" and "why are you sticking up for the black man?"

Mr. Busher had read only a few lines of the Declaration when Sheriff James Long arrived and ordered both groups to disperse.

"I don't care what side you're on. I consider this an unlawful assemblage," the sheriff said. "I want tell you that the Supreme Court has ruled that restrictive convenants are no good. I'm here to enforce the law and I'm asking you to go home."

"O.K., Sheriff, that's the law," Mr. Busher replied for his supporters. "Now, let's all go home, boys."

After both groups had dispersed, the sheriff put a guard over the Gary home.

"I decided to give that crowd a little sample of real Americanism," the Methodist minister said later. "All over the world our people, including a lot of Negroes, are dying for the principles of Americanism. Sometimes you have to take action."

NEGRO CHURCHMEN ASK CIVIL RIGHTS

Stronger efforts by the federal government to "protect the civil rights of Negroes especially in Florida and Mississippi," were urged by the African Methodist Episcopal Church in a resolution adopted at a two-day conference. Ten bishops and more than 1,000 clergy and lay representatives of the denomination attended the sessions. Referring to charges of racial persecution in the southern states, speakers cited the alleged beating of a Negro veteran of the Korea war by a county officer in Mississippi.

The conference endorsed the campaign carried on by the National Association for the Advancement of Colored Peoples against segregation in the schools for Cairo, Ill. Another adopted resolution criticized Ohio officials for allegedly trying to organize Central College at Xenia as an "undercover move" to keep Negroes out of Ohio State University. The conference also went on record as opposing the appointment of a United States ambassador to the Vatican.

OVERSUBSCRIBE SCHOOL FUND BY MILLION

Roman Catholic in Indianapolis have given $2,600,000 for a high school expansion program, though only $1,500,000 was sought. Head of the drive said that about three million would be needed in the next five years to carry out the program. There are now two Catholic high schools in the city and another is planned.

OPPOSITION CONTINUES ON VATICAN

Opposition continues to be expressed on the appointment of a representative to the Vatican by the President. One recently expressed was by the ministerial union of Richmond, Va., which has rabbis as well as Protestant ministers in the membership. In Philadelphia fifteen churches sponsored a protest meetng that was attended by more than 1000 persons.

FORMER KLAN SITE NOW CHURCH

A site in Omaha where KKK members once held secret meetings is to now have a church. Businessman C. C. Crowell Jr. some years back bought the Methodist Church located there, which had merged with another congregation. He sold it to the Klan. He regretted it however and vowed that it would again be a church. A Lutheran congregation is now about to spend $100,000 on remodeling.

URGE ACTION ON INFLATION

The Church and labor should join forces in a fight against inflation according to those attending the annual meeting of the Religion and Labor Foundation, meeting Cincinnati. The delegates also expressed opposition to the Smith Act declaring that it "violates one of our democratic precepts by finding people guilty for their writings and speeches instead of for their actions."

GENERAL STAFF NURSE

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SPECIAL OBSERVANCES BY CHURCHES

Many cracks are made about special weeks or days, such as "apple week," "lace week," etc. There are many of them put on by firms to promote business. However a total of sixty special days, weeks and months will be urged this year by religious groups. Among them are Boy Scouts, Humane Sunday, Rural Life Week, World-Wide Communion Sunday, Men and Missions Sunday, Stewardship Sunday, Bible Sunday, National Bible Week and scores of others.

PRESBYTERIANS HAVE LARGE BUDGET

A budget of over nineteen million dollars for 1953 will be offered to the General Assembly by the council of the denomination. The assembly will meet in New York City May 22-28.

RACE DISCRIMINATION IN WASHINGTON

Government and Church action to remove racial discrimination in Washington, D.C., was urged in a resolution that unanimously passed the Methodist seminar on peace.

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THE PRESS

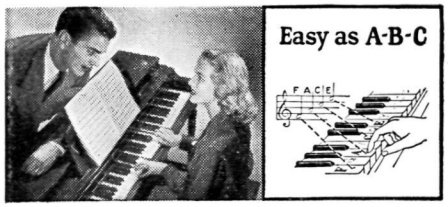
Edited by
GEORGE MacMURRAY

PECCAVIMUS OMNES:— The words are Latin for the confession "We have all sinned." Senator Paul Douglas has brought in his report concerning the state of American morals. It is an interesting document, and the most striking thing about it is that he and his commission blame the shocking state of American public morality upon the entire nation. Not only the professional gamblers and the racketeers in and out of government are at fault, but the citizenship as a whole which seems temporarily to have lost its grip upon basic and fundamental standards of character.

We think that the Senator and his associates have made a good point and that instead of trying to make political capital one way or another out of the situation every one of us should do some heart-searching on his own account and in this way start the movement toward a return to the kind of individual and collective decency which once characterized the social life of America.—Evangelist (Disc.)

NO JOKE:— A tale going around Spain has it that Dictator Franco was shocked at reports of jokes made against him by a famous comedian. He had to stop the practice, but still appear benevolent. So he called in the comedian and read one of the latter's jokes, as given to him by the secret police. "Was that your joke?" asked Franco. "Yes," the comedian admitted, nervously, "that was one of mine." Franco then read another joke. "And was that one," he inquired, "yours also?" "Yes," confessed the unhappy stage personality, "that was mine too."

Franco thereupon fixed the comedian with a stern eye. "How can you say such things? Don't you know that I am this country's savior, the founder of its glory, its exalter in the sight of the human race?" In haste the comedian answered: 'That's not one of my jokes!" —World Press



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36	56	11.90	12.65
38	58	12.50	13.30
40	62	14.60	15.80

COTTAS
Sample Size And Price Scale

CHEST	LENGTH	SQUARE YOKE	GATHERED ROUND YOKE
30	23	$ 5.25	$ 5.35
34	25	5.75	5.90
36	26	6.00	6.30
38	27	6.25	6.65
40	28	6.75	7.15

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CHURCHES OVERSEAS

CLERGYMEN OF U.S., nine in all, are to fill preaching engagements in the British Isles this year, invited by the British Council of Churches. Three are Episcopalians: Shelton Hale Bishop, rector of St. Philip's, New York; Paul Sargent, rector emeritus of St. Bartholomew's, New York, and Anson Phelps Stokes Jr., present rector of St. Bartholomew's.

PRIESTS HAVE MEETING IN BULGARIA

More than 200 priests were present at a conference in Sofia to take their stand on "the new stage in the struggle for peace and the tasks of the patriotic priests in connection with this struggle." One of the speakers said that Bulgarian priests were playing a growing part in the "struggle of all progressive peoples for the preservation of peace." The sessions ended with the adoption of a strongly-worded resolution against the "warlike machinations of the American-Britist imperialists."

MARRIED COUPLES RALLY TO CHURCH

About 900 young married folks from seventy Danish towns attended a rally in Copenhagen where they were urged to take an active interest in church work to counteract the trend toward divorce. Problems of newlyweds were discussed.

SPANISH CARDINAL WARNS ABOUT PROTESTANTISM

Cardinal Segura y Saenz, archbishop of Seville, warned Spanish Catholics against the spread of Protestantism in Spain. The broadcast pastoral said that "Protestant proselytism, having broken the dikes of tolerance, is not hesitating to advance on the open field towards religious freedom in our country." The letter was issued shortly after the pastor of a Protestant church in Seville was beaten by a group who broke into the sanctuary and set fire to its Bibles, hymnals and pews.

CHURCHES DESTROYED IN KOREA

A total of 398 Presbyterian churches in South Korea have been destroyed or seriously damaged since the beginning of the war there in 1950. Also nearly 400,000 members of that church, out of a constituency of 680,000, have been forced to flee their homes at some time during the war.

MINISTER RECEIVES UNUSUAL CALL

Members of the Presbyterian church at Verdun, Quebec, listened to the tape recording of a sermon by Alex S. Renton minister of the cathedral church at Argyleshire, Scotland, then sent a cable inviting him to be their pastor.

NEW ZEALAND ELECTS NEW PRIMATE

Bishop Reginald H. Owen of Wellington has been elected archbishop and primate of New Zealand by the synod of the Anglican Church.

TELEPHONE OPERATORS RECITE THE ROSARY

Every morning at 5:15, when telephone traffic is light, operators in Spain recite the rosary over their lines.

FLOATING MONASTERY IS PLANNED

A floating monastery first of its kind, may soon sail the seas. The plan was developed by the dean of Quimper Cathedral in France who suggested that a group of monks man a boat and follow the fishing fleets. The plan is to have the monks at sea nine months of the year and three on land to enable them to observe their cloister rules.

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Preaching Mission, March 2nd to 9th, 8 p.m.
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March 29th, 4:30 to 9:30 p.m.
Holy Week: Preaching Daily, 8 p.m.

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Wed., 5:30 p.m., Preaching service
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Evening Prayer and Sermon, 7:30 p.m.
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Weekdays: Wed. 7 and 10

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Wisdom of the Talmud, By Rabbi Ben Zion Bokser. Philosophical Library, $3.75.

The Talmud is one of the world's great encyclopedic works, based upon ancient traditions and containing not only religious teaching but all kinds of folk lore. This volume of selections reflects "a thousand years of Jewish thought."

Jesus and the Hidden Bible. By Joseph Hayyim Krimsky. Philosophical Library. $2.75.

An elementary study designed to show that the background of our Lord's life in teaching was the Apocalyptic expectation. This has been a commonplace in Christian seminaries for forty years.

Guide to the Religious Communities of the Anglican Communion. Morehouse, $1.50.

Just what its title calls it—a handbook of factual information, issued by the Advisory Council on Religious Communities under the chairmanship of the Bishop of Oxford.

Gospel and Law. By C. H. Dodd. Columbia Univ. Press, $1.50.

The third series of American Bampton Lectures, given at Columbia in 1950. They study the relation of faith and ethics in early Christianity.

Peloubet's Select Notes. By Wilbur M. Smith. Wilde, $2.75.

Interesting illustrative and interpretative material for the International Sunday School lessons for 1952.

Keys to Christian Living. By Luella A. Knott. Wilde, $2.50.

A very earnest and sincere book by an author who unfortunately classifies biblical scholarship—of the kind she disapproves — with atheism and humanism.

Logic for Living. Edited by Jane Ross Hammer. Philosophical Library, $3.75.

A transcript from the classroom teaching of a famous professor of philosophy at Chapel Hill, whom Thomas Wolfe called the "Hegel of the cottonpatch." His teaching not only greatly stimulated his students while he was living, but, after teaching for half a century and living very simply he left $50,000 to provide fellowships in philosophy.

The Resurrection of the Body and The Life Everlasting. By Carroll E. Simcox. Forward Movement Publications, n.p.

This is the sixth in a series on the doctrines in the Apostles Creed.

Authobiography of a Yogi. By Paramhansa Yogananda: with a Preface by W. Y. Evans-Wentz. Third edition. Philosophical Library, $3.50.

It is a sad commentary on the gullibility of the great reading public that such a book as this should reach its third edition. The author is a Bengali of the Kshatriya caste, Mukunda Lal Ghosh, who was educated in Calcutta, came to this country in 1920 as a delegate to the International Congress of Religious Liberals, and who now, under the name of Paramhansa Yogananda presides over the Self-Realization Fellowship and Yoga Institute at Encinitas, California, which is what we should call a Hindu Mission to the Western world. It is a highly imaginative account of his life and experiences, interspersed with his peculiar interpretations of religion in general and Hindu religion in particular, and is of no little interest as an illustration of what is being presented to the American public by such institutes in California and elsewhere

—Arthur Jeffery

The Armed Forces Prayer Book. Church Pension Fund, $.60.

A revision of the old "Soldiers and Sailors Prayer Book" used during World War II. It is durably and attractively bound and contains 140 pages of prayers, the Communion Service, Holy Baptism, Psalms, Bible Readings, and hymns. In my judgment it is by all odds the best of numerous prayer books for soldiers that have appeared recently.

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PEOPLE

CLERGY CHANGES:

RONALD A. WYCKOFF, former Methodist pastor, is now in charge of St. George's, Chadwicks, N.Y., and is studying for Episcopal ordination.

KENNETH H. ANTHONY, formerly rector of St. John's Waynesboro, Va., has accepted the rectorship of Holy Trinity, West Chester, Pa.

ROBERT REIMENSCHNEIDER has been appointed vicar of churches at Canaan, Vt., Colebrook, N.H., Hereford, Quebec. It is work on the borbers of N.H., Vt., and Canada the appointment was made jointly by the three bishops.

ALBERT C. LARNED, vicar of St. Bartholomew's, Cranston, R. I., will retire May I when he reaches the retirement age.

ALEX B. HANSON, formerly of the diocese of Georgia, is now rector of St. Paul's, Franklin, Tenn.

JAMES O. BODLEY, formerly in charge of Harriman and Rugby, Tenn, is now in charge of the church at Waterboro, S.C.

HARVEY E. BUCK, formerly assistant at St. John's Cathedral, Albuquerque, N.M. is now in charge of St. Andrew's, North Grafton, Mass.

ORDINATIONS:

NORMAN ELLIOTT, Nenana; HOWARD LAYCOCK, Point Hope; ROBERT GRUMBINE, Valdez and Point Hope; JOHN MARTIN, Tanana, were ordained priests by Bishop Gordon of Alaska at Anchorage on February 17.

HONORS:

FREDERICK PUTNAM, rector of St. Matthew's, Evanston, Ill., has been awarded the distinguished service award of the local Junior Chamber of Commerce.

DEATHS:

CHARLES A. CARSON JR, 80, chancellor of the district of Arizona, died suddenly in Phoeniz, January 14.

PERCY ISHERWOOD, 76, rector of Grace Church, Scottsville, N. Y., died March 8 after a brief illness.

LAY WORKERS:

NANCY WILSON left Feb. 15 for the Philippines where she will be a nurse in the newly built Brent Hospital, Zamboanga.

MRS. DEXTER STEVENS is consultant of curriculum development of the national dept. of religious education, first on a part time basis, later full time.

BARBARA M. CLINTSMAN, nurse, has been appointed to the Alaska mission field.



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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.

W. O. SHIM
Rector of St. Elizabeth's, Honolulu

For the last ten months or so, both Bishop Kennedy and I have been receiving letters from different churches, mostly from the eastern states, about a certain man using the name of Robert B. Unwin and claiming to have been a resident of Honolulu giving his address as 32 Kailua Road, Honolulu. He also claims to have been a member of my church (St. Elizabeth's) either as a warden or a lay reader. In his story to Trinity Cathedral House in Cleveland, he said that he was a registered nurse of Queen's Hospital in Honolulu. He also said that he was an acolyte in my church. It seems that he always asks for money to get back to Honolulu or to the west coast.

I have investigated the matter quite thoroughly and found no one in Honolulu has ever known such a man. There is no record of such a fellow in any of our churches in Honolulu. I cannot recall that I have ever known a man bearing his description.

I wish you would publish this letter in your magazine so that our brother clergy will not be further victimized by such an unscrupulous man. I sincerely hope there is a way by which he can be tracked down. Such a man should be placed where he really belongs.

ROBERT S. S. WHITMAN
Secretary to the Anglican Society

I have already written to thank Bishop Mitchell for his "two-bits" in the discussion about the American Missal. I am sure that many of your readers will feel as he and I do on this subject and I would like to tell them about the Anglican Society whose primary purpose is to "promote and preserve the Catholic faith in strict accordance with the principles laid down by the Book of Common Prayer." Anyone desiring further information or to assist us in our work by joining the Society is encouraged to write to me at the rectory, Lenox, Mass. Thank you for the excellent articles which you have had in the Witness lately.

WILLIS E. LEONARD
Laymand of New Haven, Conn.

It is gratifying to read today of the recent victory of the forces of the Christian church and humanity over those of war and reaction. I refer to the defeat of Universal Military Training in Congress. This action by Congress was largely the result of opposition by the churches. It would also be a forward step if Protestants would closely scrutinize our foreign policy with a view to curtailing friction with foreign governments. It is a sad commentary upon the Truman administration that its best friends seem to be the most reactionary governments, such as Franco Spain, Salazar Portugal and Chang Chai Chek China. The polls recently taken in this country indicate that 70 per cent of the voters favor a peace conference between President Truman, Prime Minister Churchill and Premier Stalin. President Truman however resolutely refuses to call or attend such a conference. If held, such a meeting could undoubtedly settle many urgent problems.

It is important that the Christian churches should take a stand for a world peace conference to stop the bloody carnage in Korea and to prevent an even more terrible atomic war.

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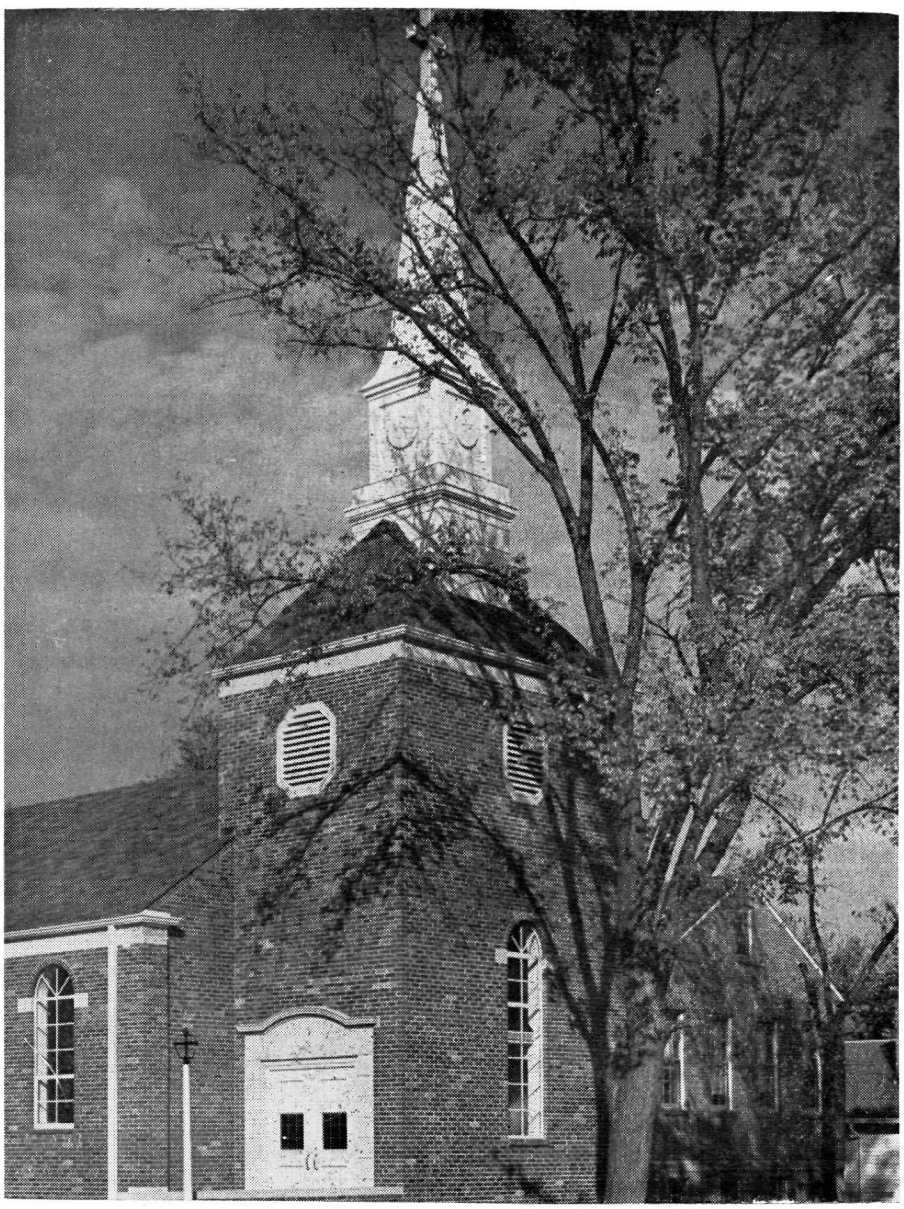

Christ Church, Rolla, Missouri

Satan: Myth, Symbol or Reality?

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THE WITNESS

TUNKHANNOCK, PA.

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Minnesota Laymen Quit Jobs To Become Clergymen

Bishoy Keeler Ordains Seventeen Business Men Under Provisions Of Canon

★ Seventeen men have left successful jobs to become Episcopal clergymen in Minnesota in a training program that is now being copied in other dioceses. These men include a former boat builder, a man who sold peanut butter, an office equipment sales manager, an office manager, a railroad man, a cheese salesman, a hardware clerk, teacher, hotel owner, and insurance man.

Most of them had wanted to be clergymen from the start, but were unable to go through the usual college and seminary program. The system grew out of a wartime shortage of ministers. Men were leaving churches and missions to become chaplains with the armed forces. There weren't enough ministers left to go around.

So Bishop Stephen E. Keeler of Minnesota, turned to the laymen. He called for volunteers. For twelve weeks thirty-five took night courses on the Book of Common Prayer, Church history, doctrine and the preparation and delivery of sermons. They became licensed lay readers and they were known as the "bishop's men." They kept a lot of little churches going during the war. Not being ordained, they were not empowered to write sermons or to administer the sacraments, but they kept the doors open by reading services, including sermons written by clergymen.

For their work the bishop's men received expenses and five dollars per Sunday. They were available to be sent anywhere in the diocese at the word of the bishop. Some of these men wanted more of the work. They asked whether there was any way they could still train for ordination. There was a way, allowed by Episcopal canon law, but seldom followed. Canon 26, Bishop Keeler knew, reads: "If the postulant have attained the age of 32 years, and have shown such proficiency in business or professional life as gives promise of usefulness in the ministry . . ."

To simplify the rest of it—the bishop can then follow other canons permitting a course of study and examinations which will lead to ordination without attendance at a seminary. The "proficiency in business" is a key point. To qualify for the program, a man must be known to be competent in whatever job he is doing. That matters much more than the exact nature of the business.

Of the first men who came to the bishop, seven qualified and began the training. Each started up the ladder at his own speed:

As a postulant—a person who has formally stated that he intends to enter the ministry and has passed medical, psychiatric and other preliminary examinations.

As a lay minister—a postulant who also has passed the lay reader's tests and has been assigned to a parish church.

Or as a lay vicar—a postulant assigned to a mission, as the bishop's direct representative.

As a candidate for holy orders —second step (after postulant) toward priesthood.

As a deacon—third step.

And finally, as ordained priest.

The training may take a year; oftener three years. That depends on the speed with which the individual man can complete the study and pass the examinations while carrying on church work at the same time. The men are on a salary from the time they enter the training, but for all of them it has meant a distinct drop in income from their earnings in business.

The ministry has meant a different kind of life for wives and children as well as for the new ministers. It has meant less money, fewer new clothes, a move to another town, a shift in friends—plus the responsibilily "minsters's wife."

Of the seventeen who chose the Church above their other jobs, eight now have become priests. The rest are on their way. Bishop Keeler is proud of them. He feels there is a solidness about "the older man, a man with experience, who comes to us from the laity in the pew." He says the communities they serve are "enthusiastic."

The Minnesota program has been watched with interest by other Episcopal clergymen. "At first there was questioning by my brother bishops," said Bishop Keeler. By now the program is accepted. Other bishops have referred applicants to Bishop Keeler for consideration, and a

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EPISCOPAL CHURCH NEWS

similar training program is under way in Nebraska, Arkansas and Iowa.

RECTOR GETS TOPICS FOR SERMONS

★ "If you could hear only five sermons the rest of your life, what five topics would you like to hear discussed?" The Rev. Roger C. Schmuck, rector of St. George's, St. Louis Park, Minn., asked this question of his parishioners.

The topics which got the most votes will form the basis for Mr. Schmuck's Sunday sermons during Lent. They are: Immortality. Is there life after death? How can we be assured there is? Where can we find the key to the pearly gates?

How can we keep faith in the face of adversity? It greater faith developed by adversity?

What can we do to secure and maintain world peace?

How can adults keep children from losing faith?

When all goes well with our lives, how can we keep from feeling self-sufficent and independent of God?

Mr. Schmuck went to his flock for the topics after he decided he wanted his Lenten series to meet their needs and to answer their questions on the Christian religion or spiritual life.

TELEVISE EASTER SERVICE

★ The Easter service at St. Michael and All Angels, Baltimore, will be televised from 11 to 12 on a nationwide hookup of the American Broadcasting System. The Rev. Don Frank Fenn, rector, states that "having been requested by the system to permit them to do this, our parish felt it might be of service to many viewers throughout the country, and to the Episcopal Church also."

THE PICTURE ON THE COVER

★There was great rejoicing in Rolla, Mo., over the completion of new Christ Church, with festivities that lasted eight days. The building is Georgian, seats 300, and is connected by a vestibule with the parish house where the congregation had held services for a year during the construction of the church. Bishop Lichtenberger dedicated the church. The present rector is the Oral V. Jackson who observed the 20th anniversary of his rectorship during the celebration.

CHRIST CHURCH HAS NEW COMMITTEE

★ Christ Church, Philadelphia, is organizing a committee known as Associates of Christ Church,





BUILDING BOOM in Florida: top, consultation for Christ Church, Ponte Vedra, between Edward H. Vrieze Jr., chairman; the Rev. Edward Harrison and contractor L. J. deChaine. Bottom, At Grace Church, Orange Park, the building committee poses on the site of the new parish house, R. B. Murphy, George Harper, Lee Hayes, Sparks Jones, Henry de Ssussure

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with Owen J. Robert, formerly Supreme Court justice and president of the House of Deputies at the 1946 General Convention, as chairman. The group will determine how the historic parish can most effectively be used in a program "to renew and strengthen the religious ideals that are the spiritual foundations of our democratic system." At present members include Judge Harold R. Medina of New York; President Harold W. Dodds of Princeton; Prof. Richard H. Shryock of Johns Hopkins; William H. Ruffin, chairman of the National Association of Manufacturers; Henning W. Prentis, industrialist and former president of N.A.M.

SCARSDALE PARISH HAS MISSION

★ The Rev. Albert J. deBois, director of the American Church Union, is to conduct a mission at St. James the Less, Scarsdale, N.Y. during Passion Week.

LOCUM TENENS HONORED

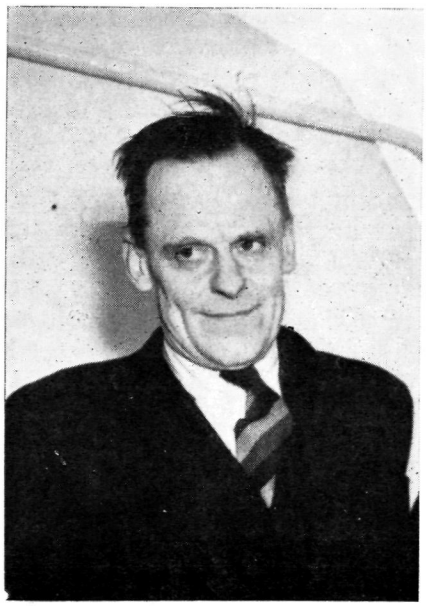
★ The Rev. Harold Pattison, retired priest of Little Neck, Long Island, recently completed five months as locum tenens in Saint John's, Charleston, W. Va. As his final official act before turning the parish over to the new rector, the Rev. C. A. Cole, he presented to Bishop Strider of West Virginia for confirmation a class of twenty-six persons. His ministry in Charleston was a fruitful and happy one during which he and Mrs. Pattison made many friends who will never forget them. Pattison's devoted pastoral ministrations, his warm human sympathies, his keen sense of humor, and his helpful preaching were especially appreciated by the parishioners of Saint John's. Before their departure, a handsome silver water pitcher and tray were presented to them with the gratitude and affection of the congregation.

ELSA MEETING IN BOSTON

★ A meeting of the Episcopal League for Social Action will be held March 31 at 8 p.m. Christ Church, Cambridge. The chairman will be the Rev. Angus Dun Jr; the Rev. Thaddeus Clapp will lead a discussion on social change; the Rev. Robert W. Beggs will speak on world peace and the Rev. Nathan Wright will head the discussion on civil rights.

WORLD COUNCIL HAS MEETING

★ The World Council of Churches conference of U.S.A. members Churches met March 17-18 at Buck Hill Falls, Pa. The conference is made up of 29 member communions including almost all the major communions in this country. The full membership of the World Council is 153 member communions in 43 countries. W. A. Visser't Hooft, secretary of the Council, who flew to the United States from Geneva, Switzerland, to attend the meeting, reported on its world-wide work. After the meetings he flew to South America and then to Africa for ecumenical consultations.



GENERAL SECRETARY flies from Geneva to meeting, then takes off for South American and then Africa.

Henry Smith Leiper, associate secretary of the Council and general secretary of the U.S. conference, reported on the work of the Council in this country during the past year. O. Frederick Nolde, also an associate secretary and director of the commission of the Churches on international affairs, told of his work as the representative of these two bodies at the recent U.N. meetings in Paris.

A major concern of the Buck Hill Falls meeting was a discussion of plans for the second world assembly, scheduled to be held in Evanston, Illinois, the last half of August, 1954. Bishop G. Bromley Oxnam, a president of the Council, reported on plans for the assembly.

The theme of the assembly will deal with Christ as the one hope of the Church and the world. The exact wording of the theme is being developed through discussion groups in various countries. A panel discussion of this theme on March 17, was chaired by Henry P. Van Dusen, president of Union Seminary, New York. Also participating in the panel was Prof. Robert L. Calhoun of Yale; Dean Walter Muelder of Boston Theological School, and Visser't Hooft. All four of these participants are members of an advisory commission on the theme of the Second Assembly, which includes about 30 of the world's top ranking theologians.

On the second day members of the conference discussed the theme in three sections. Paul C. Empie, director of the National Lutheran Council, lead the first section in a consideration of "The faith which the Church proclaims." Miss Leila Anderson, of the National Board of the Y.M.C.A., an Episcopalian lead the discussion on the "world situation today," and Douglas Horton, general minister of the Congregational Christian Churches, lead in the section which considered "The Church situation today." The section meetings were followed by a plenary session for roundup reports and discussions.

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BLOOD DONOR PROGRAM SUPPORTED

★ Bishop Everett Jones of West Texas appealed to Church people to donate to the blood bank as a part of their Lenten discipline. He cited the project as an appropriate type of self-giving that would at the same time meet a practical need.

CLERGY CONFERENCE IN WEST TEXAS

★ The Rev. Massey H. Shepherd Jr., professor at Episcopal Theological School and Witness columnist, was the leader at a conference of the clergy of West Texas, held at St. Mark's, San Antonio. He spoke on liturgics. One evening session was open to lay people and was well attended in spite of competition from a stock show, rodeo, a piano quartet and a popular book review lecture.

ISSUE WARNING ON U.M.T.

★ Church leaders in Washington have issued a warning to Church people not to go to sleep on the issue of universal military training. Advocates of the bill are seeking to revive the plan in this session of Congress. Chairman Carl Vinson of the House armed services committee indicated that he will attempt to draft a new bill and bring it to the floor sometimes after Easter. Speaker Sam Rayburn has endorsed the suggestion, indicating that administration leadership is prepared to make another try.

Mr. Vinson said that reaction from veterans groups and other organizations supporting UMT was so sharp after it was recommitted by a 236 to 162 vote in the House that he believes many members will change their minds if a somewhat milder bill is brought out from committee. He did not indicate in what way the legislation will be made milder.

Church groups which fought the first bill are sending out news-letters to their members warning that a new effort will definitely be made to bring the measure up for reconsideration. They asked a renewal of letter-writing and other expressions of opposition to UMT.

It is generally agreed here that if the House once passes the bill, there is little chance of defeating it in the Senate. Hence, the fight will center in the House.

PAUL RUSCH ON AIR IN MICHIGAN

★ The diocese of Michigan is well aware of the powers of radio and television. Evidence of this is seen in the uses made of these media during the recent visit of Paul Rusch. Faced with the challenge of reaching as many people as possible with the Kiyosato educational experiment project program during his brief stay in the diocese, arrangements were made for the following air and video coverage:

An intimate interview of Lawrence Fujino, St. Paul's University graduate and Brotherhood of St. Andrew councilman, accompanying Paul Rusch on his American tour, which was aired as part of the Detroit Council of Churches' weekly featured newscast, "Religion in action."

A half-hour broadcast, with Paul Rusch and Lawrence Fujino, on the weekly "In our opinion" interview by Episcopal churchman George Cushing of a local radio station.

A 30-minute simulcast (both radio and TV) of "The Detroit pulpit," done by the Council of Churches, using the Rev. I. C. Johnson rector of St. John's, Detroit, Paul Rusch, Mrs. Richard S. Emrich, wife of the diocesan and recent traveler in Japan, and Mr. Fujino.

A further broadcast was recorded by Rusch, with an introduction by Bishop Emrich, for widespread broadcast use in local radio stations throughout the diocese.

Evidence of the power of these media is shown in the results and reactions reported within a twenty-four hour period following the broadcasts. Within that time, Rusch had received the first of desperately needed herd of Jersey heifers; several checks and cash contributions; and wide-spread interest evidenced through letters and telephone calls.

CLIFFORD MOREHOUSE RESIGNS

★ Clifford P. Morehouse has resigned as editor of the Living Church, effective April 30, and is to be succeeded by Peter Day, at present executive editor. The change is a part of a reorganization whereby the magazine is no longer to be published by Morehouse-Gorham but will be operated as an independent non-profit corporation with headquarters at Milwaukee. There will be no substantial change in editorial policy. Mr. Morehouse will continue as vice-president of Morehouse-Gorham.

KANUGA CONFERENCE ANNOUNCEMENT

★ The Kanuga Conference will be held June June 28-July 11 with eighteen courses announced by Bishop Carruthers of South Carolina who is director. Dean James Pike of the Cathedral of St. John the Divine will give the course the first hour which is required of all attending. He is to lecture on the faith of the Church. Other courses are to be given by Prof. Thelma James of Wayne University; the Rev. Moultrie Guerry of Norwalk; Vice-Chancellor Edward McCrady of Sewanee; Mrs. Samuel Shoemaker of Pittsburgh; Bishop Robert E. Gribbin, retired of Western North Carolina; the Rev. George Alexander of Columbia, S. C.; George Taylor of Tryon, N.C.; Frances Young of Baltimore; Mrs. M. E. Nellums, president of the Auxiliary in Tennessee; Mrs. E. G. Peoples, president of the Auxiliary of the 4th province; W. G. Robertson of Wilmington, N.C. and Helen Griffith of Washington, D.C.

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Judge Reluctantly Frees Cicero Chief

By F. H. Sontag

★ Police Chief Erwin Konovsky of Cicero, Ill. the city whose mob violence against Negro housing made front page news last summer, accused of misconduct in his handling of the riots, was cleared March 12 by a jury's verdict, returned at the reluctant direction of Judge Frank Leonard of the Cook County Criminal court.

"On a review of the evidence," Judge Leonard said, "I would not as a lawyer and judge, do anything but grant the motion for dismissal." Chief Konovsky still faces trial on a Federal indictment charging that he violated Negro civil rights. The Cicero chief also is under state indictments on a non-feasance-in-office charge for failing to suppress gambling.

Lawyers and social workers representing civil liberties organizations were shocked at the inefficient and half hearted manner in which the state officials presented their case against the police chief, who was not thought to have a chance by neutral observers.

Witness readers who are interested in seeing that the police chief is treated a bit more firmly by the law were urged by civil liberties lawyers to write to the Attorney General, Howard McGrath in Washington, and the Attorney General of Illinois, Springfield, Ill. to urge that the above listed indictments "not be forgotten."

Testamony at the police chief's trial included the following.

George C. Adams, local attorney, told the jury that "a Cicero policeman told him and a Negro companion to 'get out of town and don't come back or you'll be drilled full of holes'". Mr. Adams said police "roughed up him and his companion, and searched his companion for a gun." Both men were in Cicero to protect Negro rights.

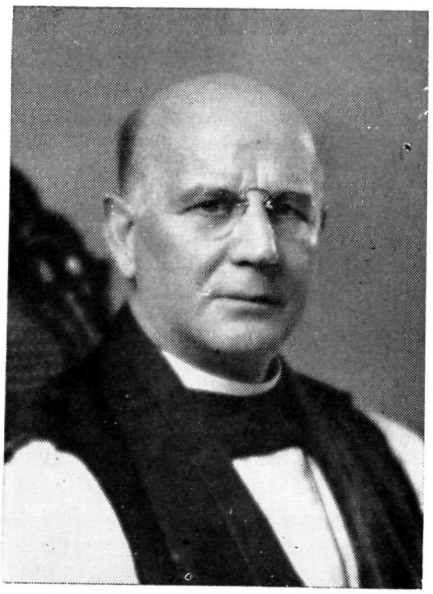
Mr. Adams testified under oath he had conferred with Nicholas Berkes, Cicero village attorney, and had been told that the citizens of Cicero had met and were "ready to go into action, some with guns and baseball bats "if the war veteran, college educated, Clarke family (Negro) attempted to move into the building."

Russell Babcock, executive director, Illinois commission on human relations, said that "the Cicero police had made no attempt to curb rioters in race disturbances last July." The eye witness of the riot told the court how he saw and overheard " a father standing six feet from a Cicero policeman, tell his son he would give him three shots for a nickel, meaning stones, thrown at the windows of the Clarke apartment. The policeman did nothing."

The trial was attended by many lawyers and observers from interested civic and civil organizations. These men met informally before and after sessions. This reporter could not find any Protestant or Anglican representative among them, with the National Council of Churches being the most noticable absentee, as it maintains a skeleton Chicago office, having moved most its key staff to New York. The Roman Catholic Church was represented throughout the trial by a Monsigneur, and at least one priest aided by a secretary.

COMMISSION REPORTS ON INTINCTION

★ The liturgical commission has issued a report on intinction which will come before General Convention in Boston, where it is expected to cause heated debate. The fourteen page printed leaflet, available at 281 Fourth Avenue at 15 cents a copy, deals with the subject historically, and concludes with this resolution which will go before convention; "that the following insertion be made in the Book of Common Prayer on page 85, after the present general rubrics and before the exhortations: Any communicant who so desires may receive the sacrament in both kinds simultaneously by intinction, in such manner as is authorized by the ordinary; provided, that opportunity shall always be given to every communicant to receive the consecrated bread and wine separately in the accustomed manner. When the sacrament is administered in both kinds



BISHOP OLDHAM, chairman of Commission that reports on Intinction

simultaneously by intinction, it shall suffice for the minister who delivereth the sacrament to say, 'The body and blood of our Lord Jesus Christ, which were given for thee, preserve thy body and soul unto everlasting life. Take this in remembrance that Christ died for thee and feed on him in thy heart by faith, with thanksgiving.'"

The commission is composed of outstanding authorities on liturgics.

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EPISCOPAL CHURCH BRIEFS

THIRTEEN PRIESTS now in Alaska, which is one fifth the size of the U.S. Four of them were ordained recently by Bishop Gordon (Witness, March 20) at a clergy conference held at Anchorage.

RABBI JAFFE of Port Jervis, N.Y., was the preacher at the mid-week Lenten service at the Good Shepherd, Milford, Pa., March 19th. Last Sunday it was the Rev. Kan Takeuchi, a Japanese priest; next Sunday the preacher will be the managing editor of the Witness, who was supply there for a number of months until the Rev. David Sweet was appointed in charge.

ALL SAINTS, Peterborough, N. H., has received a legacy of $20,000 from the late Charles W. Harrington, paid in advance of the probation of the will by his widow. Income, administered by trustees of the diocese, will be used toward meeting expenses of its beautiful but costly plant.

ROGER BLANCHARD, national head of college work, and J. N. Mitchell, provincial secretary, recently visited colleges in New England. The N. H. diocesan paper stated that "one campus padre complained that their itinerary didn't quite fit local schedules but it was good to get at least some students face to face with the Boston and Greenwich brass and to let a little local color lighten up the respective headquarters in return."

HONOLULU elected the Rev. F. A. McDonald clerical deputy to General Convention; Arthur G. Smith is the layman.

ST. BARTHOLOMEW'S, New York, has send $3,000 for the work on Okinawa, raised at a fair sponsored by the women of the parish. Part of the money will be used toward a new chapel at a leper colony.

BISHOP WILLIAM ROBERTS, formerly of Shanghai, will be the speaker when the Lenten offering is presented in Maryland on April 24th, the service to be at Grace and St. Peters, Baltimore.

SUPPER as well as a mid-week preaching service is featured each Wednesday evening in Lent at St. Bartholomew's, Baltimore. They promote fellowship and increase attendance at the service.

TRINITY COLLEGE, Hartford, brought in a group of parsons on March 18 who met with students at fraternity houses for informal discussion of religion. Episcopalians were John Coburn, chaplain at Amherst, at Alpha Delta Phi; Robert Appleyard, rector at Watertown, Conn., at Delta Psi; Robert Rodenmayer, rector at Northampton, Mass., at Psi Upsilon; Owen Thomas, chaplain to Episcopal students in the diocese of New York, at Theta Xi.

PHYSICIAN J. P. MORAN of Toledo, O., starts making his calls on Sunday at 6:30 in order to be on hand for his class of fifth grade boys at Trinity at 9:30. He has been doing this for years.

PAINT FUMES put five men of the Redeemer, Rochester, N.H., is bed. They were doing their bit in renovating the new parish hall in the basement of the church.

ST. PAUL'S, New Haven, had a chapel service each Sunday to augment the teaching of the children. It varies each week, Morning Prayer, Evening Prayer, Holy Communion with commentary. The emphasis is not on formal worship but on the corporate worship of the school through the actual use of the Prayer Book.

THE REV. THEODOR DIETZ of the German Old Catholic Church celebrated at the Cathedral of St. John the Divine, New York, on March 17, using the Old Catholic rites. The Old Catholics broke away from the Roman Church in 1870 because they did not accept papal infallibility. The service, appropriately, was held in St. Boniface Chapel, since this saint was an Anglo Saxon missionary to what is now Germany and the Low Countries.

HONOLULU is seeking to raise $50,000 for advance work, with the drive continuing through this anniversary year. Half of the sum is in hand.

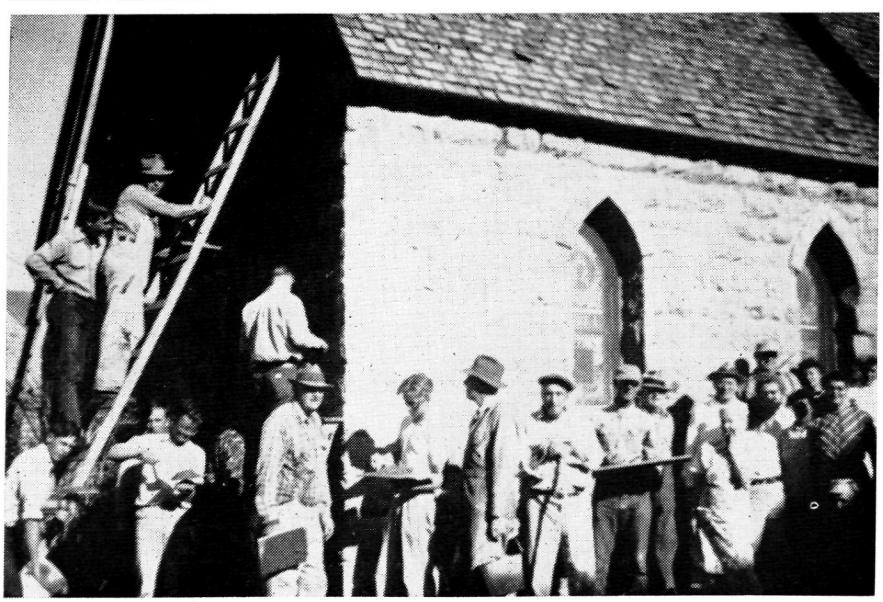
GOOD IDEA: at St. Columba's, Washington, D. C., laymen stay after service and help Rector C. Randolph Mengers mail left-over bulletins to families who were not at church. Results are checked from week to week and it has been found that the reminder brings about ten per cent of those reached out the following Sunday.

STUDENTS from Virginia Poly are landscaping the grounds of Christ Church, Blacksburg, as a project.

WASHINGTON diocese has a new church at Langley Park, launched under the direction of the Rev. Don C. Shaw. It was established at the request of the federation of churches to take care of a rapidly growing community.

DEAN JAMES PIKE of the Cathedral of St. John the Divine, New York, is the preacher this week at the Epiphany, Washington. Incidentially our guess is that the most getting-about clergymen of the Church, judging from news we receive, are Dean Pike, Canon Theodore Wedel and the Rev. John Heuss.

NATIONAL COUNCIL'S committee on world relief has cabled $1,000 to Bishop Paul Ueda of Hokkaido, to aid in the emergency caused by the earthquake and tidal wave in northern Japan earlier this month.



ST. MARYS, Big Timber, Montana, is fixed up by members

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EDITORIALS

What Youth Thinks

ONE hears many cries of alarm these days about our young people, but most of these complaints can be classed with the ancient inscription reported to have been unearthed in Egypt: "The world is surely coming to an end; everybody wants to write a book; children no longer obey their parents." However, the findings of a recent poll conducted among high-school students by the Purdue opinion panel cannot be thus lightly dismissed. Indeed these findings are enough to disturb deeply all those who believe in democracy and love America, no matter how tolerant and understanding they may be of young people.

The story of the poll was reported in the February 26 issue of Look Magazine. The Purdue opinion panel is a survey organization which periodically questions some 15,000 high-school students. This latest poll was taken to find out what teen-agers think of freedom and was directed to all the major racial, religious, economic and regional groupings,—a genuine cross-cut of the nation. The question were "loaded," —that is, the young people were not aware of the sources of the ideas on which they were asked to give their opinions, but the ideas were really taken from the Bill of Rights, the Communist Manifesto and certain Fascist statements.

Here is how U.S. high-school students feel about some current issues: 58 per cent agree that police may be justified in giving man the third degree to make him talk. (Perhaps we can thank our prevailing movies of crime, mayhem and violence for this.) 25 per cent would prohibit the right of the people to assemble peaceably, saying that some groups should not be allowed to hold public meetings; while 34 per cent believe the government should prohibit some people from making any public speeches. Only 45 per cent believe newspapers should be allowed to print anything they want except military secrets.

On "McCarthyism," despite all the front-page uproar, only 46 per cent had ever heard of the Senator (which in itself would be mighty discouraging to him) but on the other hand, of that number, nearly half said they approved of his methods, while one-fourth disapproved and the rest were undecided. The pay off, so far as basic democracy is concerned, was the belief by 49 per cent that large masses of people are incapable of determining what is good for them.

The significant and terrifying point to these findings is not so much what these high-school students believe, but the source of their authoritarian, anti-democratic ideas. Is it not true that teen-agers simply reflect the prevailing mores and ideas of the period in which they are growing up? If so, what of the matrix in which they are being molded and cast? Is it truly a democracy in practice?

There is a theory that victory in war does not mean the victor's ideas have won out,—all too often the victory adopts many of the beliefs of the enemy who has been vanquished. Adolph Hitler is dead, but Nazism does not seem to be dead in America. Perhaps we became infected with the virus which we poured out blood and treasure to destroy. Certainly the current hysteria, which in the name of "anti-communism" attacks any liberal, democratic idea, is an indication this may be true. So too the rise of a blind, unthinking authoritarianism in the political and religious realm; the terrorism of communities by vigilance groups; the one-race dominance theory. All were typical of Nazism.

Dr. Gallup, summing up the reports of one of his own polls, indicates that unbelievable ignorance on the part of the American people is the cause of the apparent current disbelief in democracy. He says that the average American reads little beyond the comics, the sports news, and the marital antics of Hollywood. Out of these fruitful researches he forms his philosophy of life. Such persons are tinder for the demagogue. An ig-

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"Quotes"

CHRISTAIN humility flows from the clear-sighted knowledge that all that is good in us comes from God, and that we can find strength to live and joy in living only by yielding our wills to him and becoming his instrument. Humility is self-forgetfulness in the loyal service of God. It is that supreme teachableness which makes us usable by God, And since the Kingdom of God is the rule of God among men, it is not hard to see why the humble are those through whom God extends his Kingdom.

—FORWARD-DAY-BY-DAY
Easter, 1952

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norant public is pretty certain, sooner or later, to be a duped public. Hence the success of the Huey Longs, the Talmadges, the Gerald L. K. Smiths, the Allen Zolls, the McCarthys.

But anti-democratic ideas are not found only among the quasi-literate. Once at a Rotary meeting the representative of a state tax-payers association (he might just as well have been spokesman for a dozen other groups) proclaimed openly and sneeringly that democracy consisted of rule by the irresponsible mob majority and would never work. Not a voice among those representative business men was raised in protest. Sometimes when big industrialists and bankers gather in close-session dinner parties, or in private clubs, similar ideas are quite frankly expressed. So too is anti-Semitism and the divine right of the white race to rule American and control its wealth. These are facts—ugly though they be—and there is no use in blinking at them. Privileged class children are doubtless exposed to these ideas in some homes.

Has the Christian Church any responsibility for this unhappy situation as regards democracy? Protestantism, on the whole, seems to believe and to preach that the basic ideas of democracy have sprung from the teachings of Jesus. Perhaps there are those who try to equate the two, and they can be faulted for this, but it is a tribute to Protestantism that Communism has been least successful in the great Protestant democracies, —indeed they form the real bulwark against its advance.

On the other hand an authoritarian religion is bound to encourage and breed authoritarianism in government and politics. Cardinal Spellman, and other high-placed churchmen in America, are very apt to mouth the word "democracy" for public consumption, but the proof of the pudding is in the eating, and all Roman Catholic-dominated countries belie these smooth words. So too occasionally does some frank speaker in this country. Dean Crowley of the school of education of Fordham at a recent luncheon of Barnard College alumnae, said in the open forum that he could not let the philosophy of democracy go by without a challenge, and he proceeded to challenge it vigorously. This of course was his privilege, but it reveals the thinking of his Church.

Would that all Americans could heed the ideas expressed in that great collect for Independence Day in our Prayer Book: "O Eternal God, through whose mighty power our fathers won their liberties of old; Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord." At all events let us be sure that our own beloved Church lives up to this high ideal, and preaches and teaches it to our young people.

Persistent Personal Problems

In These Anxious Times

BY

LELAND STARK

Rector of the Epiphany, Washington

SATAN: MYTH, SYMBOL, OR REALITY?

THE season of the Church year we are in takes its length and its emphasis from that crucial experience of our Lord's in the wilderness where he was "forty days tempted of the devil."

"Tempted of the devil"—what do you make of that enigmatical figure of Satan? This is no mere theoritical question, for the whole nature of evil is involved in the answer. We know that evil is real and that evil is the enemy of the good, for we are clearly living in a universe in which good and evil are locked in mortal conflict. But what is the nature of this evil? What or who is the enemy of the good?

Is there, as traditional theology would say, an Evil One, a real and diabolical personality, behind the wickedness of the world? Or, as others would say, it is that Satan has no real existence except as an apt symbolization of evil? Or, as others contend, is the concept of Satan an outmoded one that ought to be discarded?

A Concept To Be Discarded?

LET us look first at the position of those who believe that the sooner the concept of Satan is dropped from our thinking, the better.

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One popular writer who takes this position is Dr. James Gordon Gilkey, the well-known minister of the First Congregational Church in Springfield, Mass. In a recent book, "Gaining the Faith You Need," he states that primitive and pre-scientific eras conjured up the figure of a supreme devil to explain the existence of evils, tragedies, and disasters. These, however, he says, are now better explained by four things: first, blind forces in nature, like hurricanes and earthquakes; second, germs; third, animal-impulses within human beings; and fourth, socially dangerously traditions and institutions like race prejudice and slavery. "These things—not Satan and the demons—are the sources of evil." Hence more and more people have come to disbelieve in Satan until now it has "faded from the minds of virtually all the individuals who have had the equivalent of even a high school education."

Many a reader will raise an eyebrow at this cavalierish dismissal of such eminent Christian thinkers as the late William Temple, Archishop of Canterbury, C. S. Lewis, the most articular Christian layman in the world today, Prof. Edwin Lewis of Drew, and others who have not discarded the concept of Satan (not to mention our Lord himself). But a more serious question must be raised. While no doubt Dr. Gilkey's four-point analysis, which, interestingly enough, does not necessarily exclude the presence of Satan, will account for a great share of the evils and tragedies of life, there is a quality of unexplainable malignancy about the wickedness to which we human creatures can descend that can hardly be accomodated to so facile an analysis.

To illustrate what I mean, let me report something that a neighbor of mine, Col. Smith Brookhart, who was one of our prosecuting attorneys at the Nuremburg war crimes trials, told me. The commandant of the Auswitz concentration camp was on the stand, and he calmly admitted to directing the murder of two-and-a-half million Jews. This commandant, quite without emotion, told how, for example, a trainload of about 2500 people would come in; they were told to strip for shower baths, but once they were in the chambers, poison gas was pumped through the shower heads instead. Crew would then examine the bodies, stripping them of all jewelry and even extracting any teeth that had gold in them. Every month the gold from the teeth of the victims was made into gold bars and shipped to Berlin. The commandant then told in detail how the huge incinerators could dispose of ten thousands bodies per day.

Now this was but one aspect of the total wickedness of the Nazis, but can this be explained, as presumably Dr. Gilkey would have to do, by saying that this kind of fiendishness is the results of "animal-impulses" (do animals act like that?) or of "socially-dangerous traditions and institutions?" There is something diabolical about things like this; there is something demonic here that eludes any simple or facile explanation.

Satan a Symbol of Evil?

LET us now look briefly at a kind of middle-ground position between what we have just considered and the traditional viewpoint. This second position comes unhesitatingly to grips with the grim reality of the demonic and of the demonic forces that are evident in human life and history, and would have no hesitancy in ascribing the situation at the Auswitz concentration camp to these demonic forces. However, while the demonic is an element inherent in the universe, the middle-ground view does not attribute the demonic to any diabolical, personal agency such as Satan. Those who belong to this school of thought frequently make use of the concept of Satan, but they use the term "Satan" only as a symbol that stands for the all too-real presence of the demonic in human life and history. Other than as a symbol, however, Satan has no real existence under this view, which is held by a great number of Christian people, among whom such distinguished theologians as Reinhold Neibuhr and Paul Tillich are to be counted.

Satan a Real and Malevolent Personality?

NOW we come to consider the traditional or New Testament view, namely that Satan is a real and malevolent personality, who is out to capture and destroy the soul of man.

There can be no question but what to the New Testament Satan is a real and diabolical personality, and in it are to be found over seventy distinct references to the adversary of God and man. Unquestionably our Lord himself shared this view. The most dramatic reference is of course his temptation in the wilderness. Since he was alone during this forty-day period, he himself must have told the story to his disciples, and while there is no need to read into the accounts any physical presence of a Tempter, there was evidently no doubt in our Lord's own mind that the demonic force which was bent upon defeating his redemptive mission at the very outset of his ministry was an active, living, personal force, and he called that force 'Satan.'

Our Book of Common Prayer likewise echoes this New Testament view. In the litany we ask

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the good Lord to deliver us "from the crafts and assaults of the devil," and we beseech him to hear us that "it may please him finally to beat down Satan under our feet." In the baptismal service, the minister adjures the new Christian "manfully to fight under Christ's banner against sin, the world, and the devil."

Needless to say, this traditional view claims many adherents, including both liberal and conservative scholars. The late Archbishop of Canterbury, William Temple, certainly one of the world's most brilliant minds, said in one of his last books, "Personally I believe he (Satan) exists and that a large share" of the responsibility for the evil of the world "belong to him and to subordinate evil spirits." Similarly, Dr. John S. Whale, one of the most articulate of theologians, has written: "The personification of evil as Satan, difficult though it is for our thought, stands for the fact of spiritual solidarity in evil which will not be evaded or ignored. An enemy hath done this—our common enemy! Whatever images of thought we may employ, there is in the world of our experience a kingdom of evil by which the evil acts of each individual are inspired, sustained, and reinforced."

Now there are further and serious considerations, discernible in our world of today, that tend to give credence to this New Testament view that there is loose in the universe a 'cosmic malevolence' which is personalized in Satan.

For one thing, note the universal tendency of evil to become organized. Evil is always organizing itself in heirarchies. Crime, vice, rackets, gambling—all become organized. Wherever evil is to be found, it is almost always to be found in an organized state. Who does the organizing? Does it just happen that way? Or is there an Organizer?

Again, consider that evil spreads like a contagious disease. Within the memory of all of us, virtually the whole German nation, though peopled with folk of intelligence and culture, became infected and corrupted with a diabolism that made them give consent to acts of barbarism and fiendishness that defy rational explanation. How can the spread of that contagion within a few short years be explained? Did it spread by itself or was it directed?

Furthermore, think of the capacity that evil has for enlisting loyal followers and inspiring them with a fanatical missionary zeal for the further spread of evil. Communism in theory is not so bad as it is in practice, but in practice we have seen Communism deliberately seek the destruction of virtually everything that is good and true and holy and just and free. It has won adherents by the millions who have given themselves to the spread and propagation of barbarism, brutality, and godlessness with a fanatical fervor that often puts to shame the zeal we Christians exhibit for Christ and his Church. Are they devoted followers of an impersonal, abstract kind of evil in general, or have they been captured and corrupted by an Evil One?

There are indeed many considerations that give weight to the New Testament view that the evil of human life and history is personalized in a real and malevolent personality, whom our Lord called Satan.

Some Conclusions

PERHAPS we are now prepared to draw several conclusions. First: however we may choose to define the source, evil is real, and life involves a battle, and that battle's chief arena is in the soul of man. However defined, the demonic element is present in human life and history. If this be so, then any view which claims that Satan is but a figment of the imagination should be dropped.

Second: Many Christians, in honest perplexity, may wish to suspend judgment on the nature of the demonic. Honestly puzzled, they may not know whether the demonic should be designated by the personal **'Someone'** who seduces or by the impersonal **'something'** that infects. Perhaps it is not too important whether we use the name 'Satan' as denoting a real personality or as denoting a symbolization of evil providing we come to grips with the demonic element in life.

Third: let no Christian become morbidly obscessed with the demonic. To paraphrase something C. S. Lewis once said, there are two equal but quite opposite errors into which we can fall. One is to disbelieve in the reality of the demonic evil Satan is or represents; the other is to believe in his existence and to feel an excessive or unhealthy interest in him. Satan is equally pleased with either error, says Lewis. So let no Christian become morbidly obscessed with Satan. Remember that the New Testament is never morbidly concerned about Satan, for in Christ evil can be met and gloriously vanquished. To use the great words of St. Paul, "Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Let the Christian, then, keep his eyes not on Satan but on the Lord Jesus Christ, and clothed in the armour of God, in the warfare of the day, stand by the side of Christ.

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The Seven Last Words

Meditations by Thomas V. Barrett

JUDAS

IS there a thing a man can do as evil as the deed I have done . . . how did I come into this abyss of impenetrable night? Was it not I who was chosen from among a city's thousand inhabitants to be his follower . . . . the old days are a dream but I was happy in the dream and the cornfields of Nazareth were bright in the sabbath sun and the waters of Galilee blue as a gentian, that was Peter's phrase, the rock, the strong one . . . was I joyful then or was that the greatest emptiness of all when my cracked brain was deluded into thinking there was hope of achievment . . . the friendliness of Andrew, John Peter was good . . . or was it a trap to snare me that I might be drawn into unpardonable evil . . . I hate them, I hate them all . . . . I do not know where I am or how I came along this lonely road or in what awful moment the sun darkened . . . was it once a bright gold on the evening olive tree that now is blood spotted sun and tree, tree and sun and earth and worlds blood spotted running with blood, did the moon ever shed silver light about me or was I born in an eclipse of light that I should never know light nor dark only ghastly ominous blood spotted hell's-light . . . . . There was a time when I had hope for conquest I set forth with power in my blood . . . I could trample upon the serpent of failure of all evil things, was there ever such a time or do I bring to this last valley only the memory of a dream. I was jealous . . I remember . . . of Peter's powerful eloquence, of John's saintliness and Andrew's patience and Thomas' intellect and . . . jealous of the Master.

What devils were chained in the depths of my soul that leaped out in anger on the road to Jericho . . . when we turned toward Jerusalem . . . was it for failure and death he called me from my business, he was going to bring in a Kingdom he said; but there was no future but the scorn the malice of the crowd, no kingdom but a kingdom of disaster . . . I wanted position not servanthood, power not a cross . . . ah God I knew not what I wanted, nor how the irresistible treachery grew and fattened inside me . . . . . a word from the priests, a gloating promise and the deed was over all but the public witness to the deed . . . O nightmare of Gethsemane and the white face in the dark and the hell-fire of henchmans' torches the grappling twisting shadows of the trees the cold salt-bitter kiss, kiss of fear of agony of hate and love of death and Sheol. And the deed was done, all but the final shame of the deed—the money worthless, tin-cheap without power to buy love or peace or hope powerless to buy off shame . . . twenty pieces of loathsome silver, price of the last condemnation.

Ah, God the loathing of those oily priests deep as the loathing in my own heart, no not that deep, I have no heart, no hope no God not even hell wherein I might painwracked in yearning lust after heaven; this is nothingness, the inescapable self the pitchy gloom . . . . the forsakenness . .

Am I a man that once knew love and intense desire for life, am I a soul once sought and found by yonder solitary king or is it carpenter; was it my lips that kissed him to his death could it not somehow be undone; why is a deed irrevocable that ought to be undone, a deed that might have not been done if a feather had fallen in another wind, or a pin dropped at the right instant in another room, or a wavelet, rock splintered a second later in the shallow pool of time . . . was it I that kissed and brought the piercing thorn down, down hard upon the stainless brow . . . O wretched Judas . . to thy self his words do not apply; 'Father forgive . . . this day shalt thou be with me in Paradise'; there is no Father to whom I could be son. What can he know who in his royal loneliness cries out "My God, My God, why hast thou forsaken me?," What can he know of forsakenness from whom God never departed . . . he calls in love to love, and all that uncontaminated light in him springs forth toward Light . . his human cry stripped of arrogrance. A God-like child's needy thirst for god-like father . . . my forsakenness is complete, I cannot find a cry, nor prayer, nor any object of prayer, cry, thirst, water, world only this night, this stifling, thirsting all-enclosing Judas!

There can be no forgiveness for my sin, he was not that true; no penance ever could be done to wash away this stain, this day's corruption, I am destroyed by life . . . is he not destroyed also . . . we are both wrong, lost, fallen, beaten done away with in a lost world . . . I was all right . . . oblivious to light before I saw his eyes on my uncovered unconverted soul . . . . and now the rope . . perhaps forgetfulness O God . . . if there should

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be any God such as he thought only this pebble-virtue shall he find in me—that having murdered truth . . . if truth there be . . . I'll kill this falsehood Judas . . . I could not take the cross . . but by its light I am submerged in darkness . . . Christ have mercy.

Poor Relations

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

IT is a very general sentiment among business men today that true charity consists in helping people to help themselves. Because of this sentiment, many busy people are discharging their duty of philanthropy by writing a check which some professional charity worker disburses, having divided said check into overhead, underfoot and under-the-belt expenses.

This charity becomes a part of the industrial system in which we are condemned to lose our identity by the beneficent will of our secular deities, known once as Mammon, and now as Magnates.

No magnate, big or small, likes to feel that some poor barnacle is attaching itself to the polished sides of his vessel. He does not like to be leaned upon too heavily by poor relations.

It is bad for the poor relations and disquieting for the magnates.

I wonder sometimes if God hasn't a lot of poor relation who are leaning upon him very hard.

We speak of God as the "giver of all good things," and we may not like to confess it but even the richest of us are beggars in God's sight.

Now there is no disgrace in being the recipients of gifts—

For we receive our life and all that we have as a gift from God.

"We are saved by grace, and that not of ourselves, it is the gift of God."

Lack of Gratitude

THE disgrace lies in the way in which we make our returns for the gift received.

One way to avoid assuming any responsibility of gratitude is to deprive God of personality and call him force. Of course we can receive water from a faucet without manifesting any act of gratitude in return.

So we speak of God as nature, and say that "nature gives so and so"—and then we are under no obligation to make any return in worship.

The moment we believe in a personal God, we fasten upon ourselves the responsibility for returning thanks to the person who gives us those good things.

The moment we realize that we are the recipients of God's charity, then we must see that the rules which we apply to our poor, apply likewise to his poor; and those rules are, that we do not waste that which has been given us by the kindness of another; that we make some act of appreciation for the gratuity that we have received; and that we use the gifts thus received so as to develop in us the spirit of self-help.

This seems to be the threefold purpose of religion.

First, we are like the poor miner who has been grub-staked.

God has given us all things necessary to search for treasure.

The question is, what are we looking for? Riches for ourselves, or treasure for God? And our treasure is not his treasure. He is perfectly willing that we should seek and enjoy our treasure, if we will show some interest in returning to him that which he seeks.

And what can we give God that he wants, in return for that which he has given us?

We can give him worship, which is a kind of gratitude; and we can give him our love, which is a surrender of ourselves. Or we can shrivel up into a thankless, self-important atom.

God must be very tired of the crowd of poor relations, who take from him and are impressed only with their own arrogance.

Certainly he will no more permit flesh to glory in his presence than would an ordinary millionaire allow a poor relation to flaunt his own importance in his face.

There is a modesty which rich beggars ought to seek.

Be Thankful

SECOND, ingratitude is the basest of vices, and the ingrate the least attractive of all beggars. Let your requests and supplications be made unto God with thanksgiving, and then, and only then, will the peace of God rule in your hearts.

One can understand how men, who believe in a blind force as the giver of all good things, feel no obligation to be grateful. But a man who believes in God must expect such God to believe in gratitude.

We do not merely worship God because he needs it; we worship God also to preserve our self-respect. If all good gifts come from the Father of light, then there can be but one adequate return for those gifts, and that is adoration.

It is just this attitude of mind that differentiates beggars from one another.

Better be a beloved vagabound than a churl-

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ish boor, which is about the measure of some of God's prosperous poor relations.

But we are told by experts that there is one real purpose in charity; and that is to teach the poor to help themselves, so that they can be self-respecting.

It's a poor rule that doesn't work both ways. And unless we receive our blessings from a faucet, then perchance, God is watching his beneficiaries to see whether the manhood which he desires is being created by the blessings that he bestows.

He is very generous to us; are we generous to others?

He puts up with many slights from us; are we equally patient with others?

He sent his son into the world to give us a standard of manhood that none are brash enough to question.

Are God's gifts to us having such an effect, that we are even anxious to grow more like him?

It is odd that God's blessings either make us more human or more trivial.

The more human seek to find their joy in helping others.

The more trivial lose their joy in fussing about what they have failed to get.

There is nothing more pitiful in God's world than one of God's poor relations, with his arms full of things, frantically grabbing for more things, with no gratitude and much complaining.

We are all God's poor relations. We cannot help that; but we can be decent poor relations and not selfish pigs if we believe that he is interested in the charity he administers.

The Living Liturgy

BY

MASSEY H. SHEPHERD JR.

ELSA'S EUCHARIST FOR PEACE

THE Episcopal League for Social Action (ELSA) does valiant service for us all in keeping us mindful of our Christian concern in those issues of our day which, however uncomfortable to our complacency, must be faced with resolute courage. No issue today is so universal in its effect upon every man and woman on our planet as that of peace or war. It haunts us at every turn-in high prices, high taxes, relentless propaganda in wireless and press, and in the untold anxieties of countless homes whose sons have been drafted, wounded, captured or killed. In the repulsive confusion and strife of our times it is natural that good men should differ as to the best means and policies for bringing peace. But it is truly tragic when all peace-makers can be lumped together as appeasers and traitors, in forgetfulness of our Lord's beatitude that calls them the children of God.

To bring this issue before the conscientious prayer of the Church the League has issued a Votive Eucharist for Peace, with a request to all our Bishops that they authorize its use. The propers of this Eucharist are admirably chosen, and in many ways they are far superior to those found in the Votive Masses for Peace in current Roman and Anglican Missals. It may be debatable to what extent our canons give bishops authority to provide supplementary propers to those appointed for Sundays and Holy Days in the Prayer Book. Our Anglican tradition has been very chary about the use of Votive Eucharists. In recent years, however, they have become more extensively employed. Doubtless our Bishops will not all see eye to eye about them, either as regards their legality or their value.

In any event we should remember that in a very true sense every celebration of the Eucharist is an offering and prayer for peace—that we may live in unity and godly love. The Eucharist is a means of reconciliation and concord. And it must be remembered, too, that the rubrics have always demanded the exclusion from the Holy Table of those who live in open malice and hatred. For it is out of malice that strife is born and peace is broken. A man who fosters by word or deed hatred against any nation, people or race should be sternly warned not to come to the holy Mysteries until he repents and is in love and charity with his neighbors.

More specifically, the Prayer Book provides a place for special "intentions" at the Eucharist. After the Creed and before the Offertory the celebrant has full liberty to introduce special biddings and prayers, for Peace and other causes, that will give to the rite a central focus of intention. If there is a sermon he can make these biddings and prayers a climax to the homily, and set the congregation to close attention as to the relevance of their offerings to the world's peace. The bread and wine do represent, among other things, the political and economic relationships of our lives. Whenever we offer them, we must do it with earnest prayer to God that He use them to bring order out of disorder, justice out of wrong, and peace out of strife. Yes, every Eucharist is a votive offering for peace.

It is interesting to reflect that our liturgy was originally formulated in chaotic days when war ravaged the people of faith. Our Daily Offices, for example, preserve in their fixed Collects for

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Peace the memory of dark days of battle and murder and sudden death. Most of the Collects of the Day, when not devoted to some particular theme of the Christian Year, are variations upon the same strain of prayer for God's peaceable governance and for His defense. Our liturgy was created with realistic concern for days of anxiety and disquiet such as these in which we live. The more closely we live with it the more nearly shall we find the insight and the courage to find for our distraught world that peace which is the fruit of righteousness.

Scandal Of Christianity

BY

JAMES A. MITCHELL

A CLERICAL friend of ours recently had the duty, as president of his local ministerial association of sitting on the dais beside other visiting dignitaries when a new Baptist Temple was being dedicated. Being a naive fellow, when his turn came to speak, he tried to say some pleasant and complimentary things about what the great "Baptist Church" stands for in religion and in this nation. He also used the "Prayer for the Unity of God's People" from our Prayer Book.

As the two and a half hour program dragged on, it became evident from sundry references and remarks that these were a very special brand of Baptists. It seems they belonged to the Conservative Baptists Association and were fundamentalists of the deepest dye. It became abundantly clear also that they set far more store by the fact that they were "Conservative" than that they were "Baptists." When our friend had the temerity to mention Fosdick to his neighboring Baptists parson on the dais, he might better perhaps have spoken of the devil. How could they, in this consecrated conservative Temple, have any traffic with a man who didn't believe this and didn't accept that. What was their criterion? Why, the word of God of course, and they (and obviously they only) knew how to interpret the word of God. Apparently it was a much greater virtue in God's eyes for them to hold fast to their specific interpretation of the Bible on certain theological issues, than to try and unite all Baptists—not to mention other Christians in the warfare against the world, the flesh and the devil.

Divisiveness

LOOKING at this incident objectively, does it give up any hint as to what may be basically wrong with the Christian Church as a whole? Does it suggest that we cannot see the forest for the trees? That we put more emphasis on partisanship than on basic Christianity? That we have rationalized ourselves into a belief that God wants intense, fanatic devotion to a point of view rather than Christian unity?

It is customary in Episcopal circles to hang such divisiveness on "Protestantism." Yet we might well ask ourselves as Anglo-Catholics or as Low Churchmen, whether we cling more strongly to our partisan position than to our essential Anglicanism? We were informed recently by a layman in an Anglo-Catholic parish that he had been taught by his priest in confirmination that all Low Churchmen are infected with Presbyterianism and their churches are no fit place for true "churchmen" to worship. Contrariwise, many Low Churchmen think St. Mary's-in-the-Vale is next door to Rome and its worship is, to put it mildly, incomprehensible to a loyal Anglican. While Rome itself (if you ask them) knows it has all salvation in its pocket-book and the rest of us are schismatics or heretics. We might just as well be Mohammedans or Buddhists.

Our same clerical friend of the Baptists incident once served in the mission field in China and tells us he was appalled to find Southern-Baptists in north China, Northern-Methodists in south China, Swedish-Lutherans in central China, — not to speak of Roman Catholics in Shanghai, Anglo-Catholics in Nanking and "Virginia" Episcopalians in between. When he returned home and attended a luncheon meeting of the Shanghai Tiffin Club in New York, he found himself opposite a round-collared Chinese clergyman and made overtures of friendship as a fellow lover of China. But the Chinese turned out to be Roman and froze up like an icile when he found himself opposite an Anglican. Apparently love of China would have been a stronger bond than love of Christ.

Perhaps the saintly Peter Ainlee of Baltimore was right when he called disunity the "Scandal of Christianity."

Meaning of
The Real Presence

By

G. A. STUDDERT-KENNEDY

$4 for 100 copies

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NEWS OF OTHER CHURCHES

TOLEDO PLANS GOOD FRIDAY

Protestants and Roman Catholics will, for the 32nd year, join in stressing Good Friday observance in Toledo. An estimated 90,000 persons will attend services. Traditional Protestant services in two downtown theatres will include a program by united youth and an adult service. Boy Scouts are distributing window cards bearing the slogan, "A Worshipping City" and the chamber of commerce has "Will Close" signs for merchants. Most stores and offices will close for three hours.

PRESBYTERIAN MEN PLAN CONVENTION

Plans for a convention for men is planned by the Southern Presbyterians, to be held in the fall in Atlanta, with a goal of 10,000 delegates.

FREE BUS RIDES IN BUFFALO

All persons going to and from church in the Buffalo area get free bus rides during Sundays in Lent. Bishop Scaife of Western New York said the transit firm has set an example which "will invoke a desire in all out people to joint forces with the church." Nearly 60,00 free rides were given the first two Sundays.

SEEK CLERGY FARES ON PLANES

Legislation to permit airlines to grant free or reduced fares to clergymen is pending in both houses of Congress. Several attempts have been made in recent years to permit reduced rates but the civil aeronautics board and the department of commerce recommended against it on the ground that lines receive government subsidies in the form of mail pay and therefore ought not to grant reduced fares to any class of persons.

METHODIST WOMEN HIT DISCRIMINATION

Opposition to racial discrimination was voiced by the women of the Methodist Church of the San Jose district of California. They singled out for special criticism the opposition in several cities of people opposing the purchase of homes by Chinese and Negro families. Opposition was also expressed by the 270 delegates to universal military training.

STUDENT PRAYER GROUP BANNED BY SCHOOL

Ministers of Watsonville, Cal., are circulating petitions requesting that an interdenomination student Bible club be allowed to meet in the high school. The group, organized by the students themselves, is now meeting in the Presbyterian Church in the morning before classes, since school authorities ruled that it was against state law to allow such meeting in the school.

INTERRACIAL YOUTH CENTER PLANNED

Bruno Drescher, Roman Catholic priest of San Francisco, is planning an interracial youth center to let religion break down barriers of discrimination and segregation. He has already collected $200,000 for the project, with $50,000 needed. Donations have comes from all racial and religious groups.

SPIRITUAL PROGRAM FOR SCHOOLS

Public schools of Grand Rapids will embark on an extensive spiritual emphasis program probably lasting two years. It is patterned after a successful program of citizenship and will be called "education for moral and spiritual values." It is directed by a committee of nineteen teachers, two parents and two high school students. There will be bulletins, workshops, special films.

GETTING PEOPLE TO CHURCH

A block captain technique for stimulating church interest among tenants of apartment houses has been developed by DeWitt Memorial Church, on New York's lower east side. A member of the church living in each of the sixteen buildings of the new Lillian Wald Houses, covering 16-square blocks, is responsible for his apartment. He calls on each family to acquaint them with the parish program and enlist them. Captains meet with the pastor once a week to go over plans. The plan, working well, will be extended to Baruch Houses when this 1,900-unit project is completed. Twenty-one nationalities are represented in the present membership.

SOCIAL ACTION COUNCIL INVESTIGATED

The Council of Social Action of the Congregational Christian Church is to be investigated, following a meeting of the executive committee of the Church with a national laymen's

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group that charges that the Council is 'trying to put the Church into power politics."

ALCOHOLICS ANONYMOUS IN PRISONS

Some 104 of the 300 state and federal prisons now have units of Alcoholics Anonymous, with their work so successful that in New York state the commission of correction wants them in all the 16 institutions. The R. C. chaplain at Walkill stated that wardens of 140 prisons whom he surveyed listed use of liquor as fifth among the cause of juvenile delinquency.

MISSIONS GROUP REPORTS ON OVERSEA RELIEF

A total of $1,774,328 in relief supplies and cash was distributed in 1951 by the committee or relief and reconstruction of the National Council of Churches. Korea, Japan, India and the Near East were the major areas helped.

DEFEAT OF UMT CREDITED TO THE CHURCHES

The defeat of universal military training was largely due to the persistent efforts of Church people, according to Raymond Wilson, head of the Quaker committee on national legislation. At the same time a group of Church women who had vigorously fought the bill said the House had "spoken the voice of the people" and that Washington should "heed the voice of the people and not the voice of the Pentagon." They urged Church people to continue to speak with a united voice on public issues "which are a moral concern to Christians."

KEFAUVER URGES MORE LETTER

Church members ought to write members of Congress more often, was the advice given by Senator Kefauver to those attending a seminar of churchmen, held in Washington, attended by 150. "It is difficult for members of Congress to keep a perspective,' he said. "If the good people back home would write us more often giving us their views on matters of national legislation and public policy, it would be very helpful." The three-day seminar, sponsored jointly by groups of several denoninations, was devoted largely to workshops on migrants, U.N. issues, international disarmament, American Indian, child labor, immigration.

CHILDREN HAVE FREE RIDES

Children going to and from Sunday school or church services in Fort Wayne, Ind., are given free bus rides by the transit company.

SCHOOL FIGHT IN MINNESOTA

The school board at Pierz, Minn. has promised another election on whether a public high school shall be built. The town, almost solidly Roman Catholic, voted against a bond issue of $575,000 a year ago, with priests opposing it. Meanwhile construction of a parochial high school was started last August. Non-Catholics now have to go to nearby Little Falls but the school board there has informed the people of Pierz that students will no longer be accepted after this academic year.

During the fight over the bond issue, Henry Gau, public school bus driver who is a Catholic, was excommunicated after he called for a vote among members of his parish to determine whether they wanted a public or parochial school. He was excommunicated for exercising the prerogatives of a bishop.

URGES OPEN MIND TOWARD RUSSIA

O.F. Nolde, director of international affairs, told those attending the World Council meeting last week that Americans "must cultivate an attitude which will be conducive to reconciliation with the USSR, and we must convincingly manifest that attitude in our actions."

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CHURCHES OVERSEAS

GREEK CHURCH LAND ISSUE REOPENED

New claims by the Greek Orthodox Church as regard church properties, which the government wants to take over for the settlement of landless farmers, have held up an agreement on the issue. The Church wants to hang on to properties in the Attica area, said to be the most valuable of all Church properties. The Church also, as a part of the agreement, wants a monopoly on the sale of waxed candles.

BISHOP WARNS AGAINST WANTING WAR

Bishop Chappoullie of Angers, France, in a Lenten pastoral, warned against wishing war for the destruction of governments which persecute the Church. 'There is great danger," he said, "that Catholics will confuse the defense of liberty of the Church and religious conscience with the political struggle against the states which attack them or openly repress them. Indignant about what they learn of the sufferings of Christians they are led, without reflecting, to wish for a war that would at least annihilate the power of the persecuting governments and states. But that is not the way real disciples of Christ would react."

CHURCH JOURNALISM DISCUSSED

About thirty representatives of European Church publications met at the Ecumenical Institute at Bossey, Switzerland, to discuss the responsibilities of Christian journalists. Albert Finet, director of Reforme, French Protestant weekly, described difficulties encountered in interpreting foreign policy of governments against the background of a universal Christian conscience.

WANTS LAW CHANGED IN DENMARK

A Catholic weekly of Denmark has urged the abolition of a constitutional provision that the king must be a member of the state Lutheran Church.

BERLIN PASTORS HIT NIEMOELLER

Opposition to the alleged "one-party" rule in the Evangelical Church in Germany by the group led by Martin Niemoeller was expressed at a meeting of 200 pastors from the Berlin and Brandenburg area. Speakers charged that "virtually all influential posts" were held by members of what they called the "radical wing." Niemoeller's opposition to rearming West Germany on the ground that it would endanger German unification was also criticized. Ferdinand Friedensburg, Christian Democrat leader, told the pastors that rearming 'is the only way to keep the Communists from realizing their hope of bringing the whole of Germany under their control by military conquest.'

LUTHERANS ORGANIZE IN YUGOSLAVIA

A national council of Lutherans has been formed in Yugoslavia which will aim to achieve cooperation between the Slovak, Hungarian, Croatian and Slovenian Churches. They have a combined membership of 150,000 and constitute 70 percent of the Protestants in the country.

MOSCOW SEES PRIESTS AS SPIES

All schools operated by the Vatican have been turned into 'schools for the training of spies and diversionists," according to the Moscow radio. It stated that the U.S. makes extensive use of priests for subversive activities in the eastern European countries.

AUSTRIA RAISES VATICAN LEGATION TO EMBASSY

The Austrian government has raised its legation at the Vatican to the rank of an embassy.

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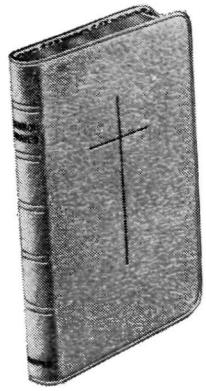
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THE RELIGIOUS PRESS

Selected by GEORGE MacMURRAY

TINDER FOR DEMAGOGUES:—George Gallup, summing up the reports of his pollsters finds evidence of unbelievable ignorance on the part of the American people about life-and-death matters on which they are being called upon to make decisions.

Dr. Gallup lists, as foremost among the causes of this ignorance, the passion of the American public to be amused rather than to be informed. We no longer read to keep abreast of the times. A recent survey of the American reading habits concludes that the average person reads little beyond the comics, the sport news, and the marital antics of Hollywood. Out of these fruitful researches he forms his philosophy of life. Such persons are tinder for the demagogue. An ignorant public is pretty certain, sooner or later, to be a duped public.

The churches plainly can and must do something about this situation. Every church should immediately set up study courses for its youth groups, its womens organizations, its Men's Council, and its mid-week program, which will make its members and the community in which it serves aware of the issues in our nation and our world, and of ways in which church members can take their part in building a decent and stable society. Otherwise, as Dr. Gallup points out, "What you dont know may destory you."

—PRESBYTERIAN LIFE

SECOND STRING TEAM:—West Point is not the only institution that played its second-string football team last fall. Many a church is doing it, albeit not for the same reason. Army lost its first team because of cheating which resulted in discipline measures. The church is playing its second string in many places for two reasons.

The first string is refusing to come out for the squad. They are refusing to play. Members of top-notch ability who could serve the church as elders, deacons, trustees, teachers or singers are too busy with their everyday work, or lodge, or other social activities. They refuse to take their places in the work of the church and of necessity the church must play its second team.

Men and women of talent and ability are, of course, always in demand by their fellow men. Because of the lack of proper appeal by the church, or through lack of consecration on their own part, too many people of ability are retarding the cause of Christ by their refusal to play the game.

The Church is playing its second team all too often because of lack of vision. It is "penny wise and pound foolish." A church often spends $50,000 or $100,000 for a church building and then offers a second-rate salary to its minister. This means that all too often they have a second-rate minister who is further handicapped by a miserly church which expects that he shall do all the calling, teach a class, direct the youth program, do the office work, care for the church lawn, run a free taxi, and a dozen other things. All of which makes for a second-rate team and a second-rate church.

No coach facing a crucial game would start his second-string team.

Our crucial game seems to be at hand. If the cause of Christ is to come off victorious, this is the hour when the Church must play its first team. —CHRISTAIN EVANGELIST

Opposing U.M.T.—the Outlook, organ of the National Council of Churches concludes that to control hunger, diesase, poverty and illiteracy is more significant than to place a gun in the hands of every American youth on his eighteenth birthday.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Here Is Help For You. By James Gordon Gilkey. Macmillan, $2.50.

It is no new thing to speak of Dr. Gilkey's books in terms of their relevance, perspective and understanding. This one covers a range of subjects which includes "Getting Along with Your Job", "Keeping a Marriage Happy", "Limiting Your Mental Load" and "Your Steps Toward Religious Faith." This final chapter, although containing nothing particularly new, is given freshness and zest through Dr. Gilkey's timely illustrations. In speaking of the value of contact with the religiously conscious, he cites Dr. Fosdick's experience early in life as a virtual unbeliever, his meeting at college with a vital, practising Christian, and his subsequent return to faith that has since enriched many lives, pointing out that such people are available, and it is the weakness of our desire and not our difficult situation which is our real obstacle to fullness of life.

Today, when many are looking increasingly to religion to supply answers for today's needs, this essay in sound psychology and high Christian thought will be a real help to those in need.

—Ann Gilmore

Guide to the Christian Faith. By W. A. Spurrier. Scribner's, $2.50.

Mr. Spurrier is the chaplain and professor of religion at Wesleyan University; he is a priest of the Episcopal Church. This book, which follows his valuable and illuminating study of Christian ethics, entitled "Power for Action", is a direct and plain statement of the faith of the Christian Church, designed (as the author notes in his preface) "to help fill a gap." The gap is between books which are distinctly theological and those which are "popular." The reader whom he has in mind is the educated man or woman, college graduate probably, who wishes to have Christianity presented to him in a fashion that is not too technical, on the one hand, nor too superficial and easy, on the other. There is no doubt that Mr. Spurrier accomplishes exactly what he sets out to do. While somewhat on the "neo-orthodox" side, this book will appeal to anyone who wishes a straight presentation, informed and intelligent, of what Christianity as a matter of fact has said about the major articles of its belief. It is to be highly recommended and will, we hope, have a very wide reading.

—W. Norman Pittenger

Philippians and Colossians. By F. C. Synge. Macmillan, $1.50.

A new volume in the Torch Commentary. The author believes that Philippians was written in Ephesus and that Colossians was written by an imitator, since Paul could not have written both Colossians and Ephesians. This reverses the view popular in this country at the present time, viz., that Ephesians is an encyclical drawn up to cover the first collection of Pauline letters.

Luthers Progress to the Diet of worms. By Ernest Gordon Rupp. Wilcox and Follett. $2.00.

An enormous amount of research has been going on during the past fifty years in the beginnings of the Reformation, and esp. the life of Martin Luther. This book sums it up and describes and interprets Luther's career, and the development of his mind, to 1521. Luther turns out to be far more Catholic than used to be thought. The book is fascinating, and is a good example of the way theological and historical books ought to be written. Why should they ever be hard to read?

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PEOPLE

CLERGY CHANGES:

JOHN WORRELL, assistant at St. Luke's, San Antonio, Texas becomes priest-in-charge of St. Philip's, Beeville, Texas, June 1.

HAROLD W. B. NICKLE, rector of the Annunciation, Luling, Texas, becomes rector of the Epiphany, Kingsville, Texas, April 20.

FRANCIS R. BELDEN, formerly assistant, is now canon of Christ Church Cathedral, Hartford.

WARREN E. FOWLER, formerly rector of the Good Shepherd, Parkersburg, W. Va., is now rector of St. Alban's, Danielson, Conn.

RALPH MARKEY, formerly rector of St. Andrew's, Paris, Ill., is now rector of Christ Church, Norwalk, Conn.

GEORGE C. FENNING has resigned as vicar of All Saints, New Haven.
DELMAR S. MARKLE has resigned as vicar of St. Andrew's, Bridgeport.
PAOLO VASQUEZ has resigned as vicar of St. Paul's, Hartford.

ARTHUR C. KELSEY, assistant at St. Paul's, Norwalk, Conn., is now rector of the Memorial Church, Baltimore.

HERBERT M. BARRALL, formerly rector of St. Johns, Cambridge, Ohio, is now rector of Grace Church, Middletown, N.Y.

G. CLARE BACKHURST is locum tenens at Calvary, New York, until a new rector is called.
GEORGE E. NICHOLS, formerly assistant at the Heavenly Rest, New York, is now rector of St. Marys, West New Brighton, N.Y.

ROLAND LINDSAY, in charge of the Bayard-Bridgeport field in Nebraska, becomes assistant at All Saints, Omaha, August 1.

FRANZ A. OLLERMAN, formerly of S. D., is now rector of St. Timothy's, Detroit.

ORDINATIONS:

JOHN A. CRANSTON JR., tutor at General Seminary, was ordained priest by Bishop Boynton, acting for the Bishop of Western Mass., on March 8 at the Cathedral of St. John the Divine.

HENRY H. BREUL was ordained priest and ROBERT B. WARDROP was ordained deacon by Bishop Gray at St. John's, Bridgeport, Conn., March 7. The former is vicar of St. Andrew's, Devon Conn, the latter curate at Trinity, Hartford.



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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.

W. HUBERT BIERCK
Chief of the Chaplains Branch
Valley Forge Army Hospital

In the issue of the Witness, Feb. 28, there is a story with the caption: Valley Forge Hospital Destroyed By Fire. The story begins: 'fire wrecked the Valley Forge army hospital, reducing it to a shell . . . "

That was not the information released to the press, but, "Fire wrecked the Valley Forge Army Hospital chapel, . . . " The chapel was reduced to a shell. There—was no fire in the hospital wards or any other buildings. The fire started in the chapel and was contained entirely to the chapel, which was entirely burned out inside. No other building was touched by fire.

Would you kindly make a correction. This might cause much embarrassment and consternation as the story stands. I shall greatly appreciate your kindly offices in making this change.

FREDERICK SONTAG
Layman of Verona, N.J.

The editorial "No Barriers" (Witness, Mar. 13) was a courageous piece, and you are to be thanked by the entire Church for having said what you did. Having covered the Cicero riots for you, and after a press trip to Florida to write the bombings story there recently, I know first hand that what you say is right. It seems so tragic that our National Council seems unable to move on the major social and public relations problems of our day. In the March 13 WITNESS you also carried a short item about a 281 social relations official touring the diocese of Pittsburgh to inspect the work of the Society for the Promotion of Industrial Missions. Why, Bishop Pardue, a great leader and foresighted pioneer, has been trying to interest 281 for years on this, but only after Time magazine was tipped off to the story by a public relations man based partially on your Witness article, was substantial interest shown. It is editorials like yours that are not popular on 4th Ave. but which represent the teachings of the Lord which represent part of the answer why we need an independent Church press, to teach and lead the leaders.

JOHN COLE McKIM
Clergyman of Peekskill, N. Y.

In Backfire of March 6, Bishop Mitchell has a letter which, he says, is "anent the discussion about the revised so-called American Missal."

He does not, however, criticize the American Missal, for which I hold no brief, but suggests a principle upon which I doubt that either he or any other bishop has ever consistently acted. He asks," . . . suppose at your ordination, when you were asked 'Will you give your faithful diligence . . . as this Church hath received the same . . . ', you replied 'I will . . . ', you had added except when it comes to the sacrament which the Prayer Book calls the Holy Communion or the Lord's Supper' " (the Bishop conspicuously omits Holy Eucharist) " 'I shall call it the Mass . . . ', would not your ordination have stopped right there?" The answer is; quite probably!

It would, with equal probability, have been stopped if the ordinand had replied, "Except that I may say 'wedding' for 'Solemnization of Matrimony,' or 'funeral,' or 'Matins,' or 'Evensong' or even (as Bishop Mitchell does in his letter) 'ordination' instead of 'The Form and Manner of Ordering Priests." It would be stopped if only for the examination of his head. Ordinands are not supposed to utter such interpolations. So it scarcely follows that, not having made them, they have forever bound themselves never to use any title that is not printed in the Prayer Book. The question: "Will you give your faithful diligence, etc." does not exact any such undertaking.

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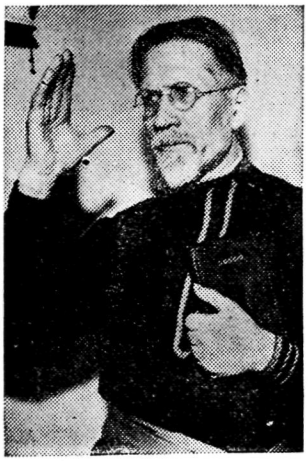

REV. BASIL A. MALOF

Ways and channels have been secured to get the Bibles into Russia. The need is so great that the Russian Bible Society, with the Headquarters in the former Italian Embassy, now known as the Bible House of Washington, has decided to print ONE MILLION Bibles for distribution among the Russian people. God's human instrument in this mighty undertaking is one of Russia's most experienced Christian leaders, the exiled Russian missionary, Pastor Basil A. Malof. Graduate of Spurgeon's Theological College of London, he became Founder of the First Russian Protestant Churches of St. Petersburg and Moscow, was innocently accused, tried in the Kremlin, sentenced to Siberia and finally banished from Russia. He is admirably fitted to lead this movement, as President of the Russian Bible Society, in a mighty endeavor to overcome wicked Communism by the Word of God.

Every American Christian, of all churches and groups, should without delay hasten to the help of this great undertaking in publishing one million Bibles for the Russian people.

How eager the Russian people are for the Gospel, may be seen from these two examples from Soviet Russia.

One poor Russian peasant and his wife, whose only earthly possessions consisted of one horse and a cow, after their conversion became so eager to read the Bible, that they gave up their only cow to secure the only Bible in the whole county, though they had three small children who needed the milk as much as our American children need it. When Pastor Malof smuggled a sackfull of Bibles into Russia through the help of a converted boatman, and instructed this brother to allow only one Bible for a whole village, the peasants on the market place surrounded the horse cart on which he was standing, each one stretching out their hands and crying: "Give to me, give to me!" The only way to satisfy everybody was for him to tear out page after page from the whole Bible, and to give to each peasant man and woman just a leaf of two pages from Genesis to Revelation.

This great hunger of the Russian people for the Bread of Life must be speedily satisfied by all American Christians to whom the Lord is saying today: "GIVE YE THEM TO EAT."

One of the highest Russian Orthodox Church Bishops of Moscow has personally and most urgently requested the Russian Bible Society to print one million Bibles and to send them to Russia

The more Russians are converted to Christ, the safer and better for America. That is why we all must do what we possibly can to the best of our means, before it is too little and too late, as the Apostle Paul realized that when he cried out: "Woe unto **me**, if I preach not the Gospel" (I Cor. 9:16).

For $2.00 one complete Russian Bible of 1220 pages can be printed. For $10.00 five Bibles, and for $100.00, fifty Bibles will reach the Russian people. No time must be lost. Every Christian in America should have a share in this patriotic missionary movement.

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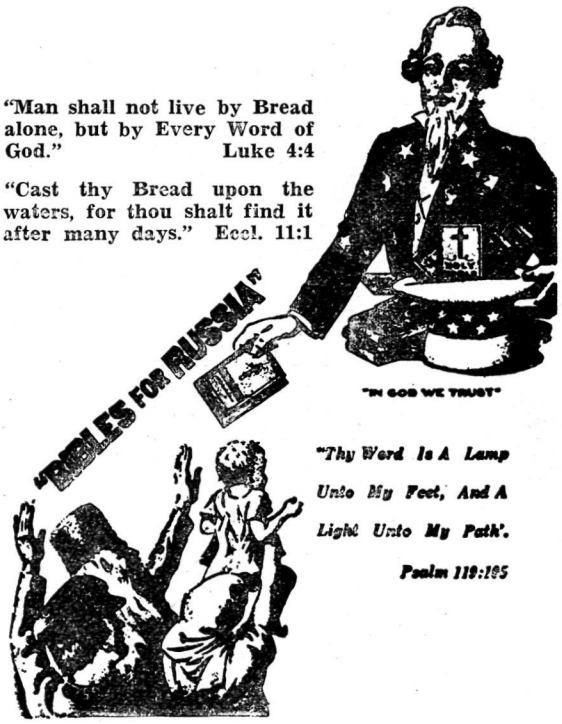
"Cast thy Bread upon the waters, for thou shalt find it after many days." Eccl. 11:1



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The WITNESS

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April 3, 1952

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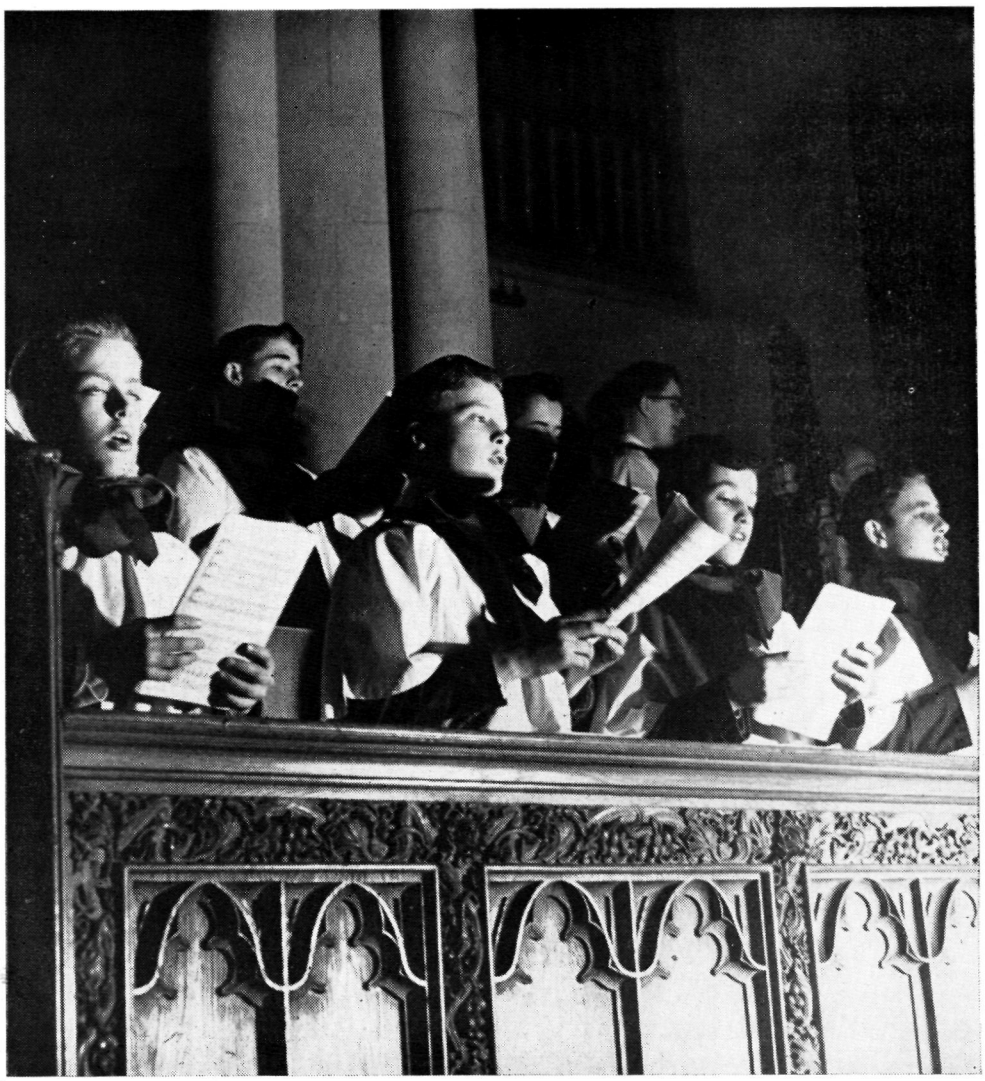

PREPARING FOR EASTER

The Choir of St. Paul's Cathedral, Detroit

The Prayer Group by John R. Yungblut

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, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer.
Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK
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Sundays: 9 H. Comm.; 11 Sermon.
4:30, Vespers or Music Service.
Weekdays: Tues - Thurs., Prayers — 12:30.
Thurs., and Holy Days, H.C. — 11:45
Fri., Organ Recital — 12:30.

THE REAVENLY REST, NEW YORK
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Rev. John Ellis Large, D.D.
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Thursdays and Holy Days: Holy Communion, 12 noon.
Wednesdays: Healing Service, 12 noon.

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NEW YORK
Park Avenue and 51st Street
Rev. Anson Phelps Stokes, Jr., Rector
8 and 9:30 a. m. Holy Communion.
9:30 and 11 a. m. Church School.
11 a. m. Morning Service and Sermon.
4 p. m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at 10:30 a. m.; Wednesdays and Saints Days at 8 a. m.; Thursdays at 12:10 p. m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

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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.

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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
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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, Rector
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

ST. JOHN'S CHURCH
Lafayette Square, WASHINGTON, D. C.
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.

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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. STEPHEN'S CHURCH
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Very Rev. Paul Roberts, Dean
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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

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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.

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CAMBRIDGE
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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.
Thursday, 7:30 a.m.

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

CHRIST CHURCH
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Monument Circle, Downtown
Rev. John P. Craine, Rector
Rev. F. P. Williams
Rev. W. E. Weldon
Sun.: H. C. 8, 12:15; 11, 1st S. Family 9:30; M. P. and Ser. 11.
Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL
OKLAHOMA CITY, OKLA.
Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11
Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH
Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. Timothy Pickering, B.D., Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

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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ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
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Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
2nd Street above Market
Founded 1695 - Built 1727
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Sunday Services 9 and 11.
Noonday Prayers Weekdays.
Church Open Daily 9 to 5.

TRINITY CHURCH
Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector
Rev. Peter Chase, Curate
Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

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STORY OF THE WEEK

Church Of England Newspaper Questions Our Policies

In An Editorial Conservative Weekly Asks If West Is Worth Defending

★ Mr. C. Frederick Nolde pleads for a new attitude towards the Communist powers on the part of Western statesmanship. More, he also hopes that the peoples themselves, while firmly maintaining their strength, will acquire the spirit of reconciliation. It is not appeasement that he advocates, although fools and dunderheads will at once accuse him of that. What he asks is that we of the West should act towards our enemies as the New Testament bids us, combining firmness together with a desire to exploit every possible opportunity of turning enmity into tolerance and if possible into friendship.

He goes a step further. He warns the peoples of the West in other words that their greatest power in the struggle of ideologies is not that of military weapons but of example. At the same time as we make ready to fight if necessary, we should provide a beacon light towards which men now under Communist domination may turn if, in the unpredictable course of human affairs, the chance comes to them of seeking guidance from others than their present mentors. This means that civilisation in the West should be the antithesis of all that is detestable in the Communist system.

Self-Defeating Process

Much could be said on this theme. Much could be said both in criticism and support of Mr. Nolde's magnificent statement. First, however, there must be a note of inquiry. Under the conditions of mass democracy are not these demands contradictory and irreconcilable? By what seems almost a universal law, totalitarian systems rest upon the war psychology. Only in the course of preparation for aggression or under external threat will great masses of humanity accept the stiflingly close integration of society which is the essence of totalitarianism. Quite apart from Marxist-Leninst theory, Communism as at present understood must therefore inevitably menace world peace. Were the tensions set up by the war psychology relaxed all kinds of movements, parties, fractures, fragmentations and fissures quite beyond control would appear in the system.

Conversely, in modern mass society military preparedness seems inevitably to point towards a totalitarian principle as its ineluctable corollary. Only under the impulse of hatred or fear of their enemies will the masses accept the sacrifices and efforts entailed. This hatred and fear, together with the exigencies of rearmament, impose upon society an integration hardly distinguishable from that which characterises the totalitarian systems. They will not tolerate independent thought or activity. During open hostilities this may not be important. When peace arrives the atmosphere of war psychology rapidly evaporates.

But the present cold war, which may last for a very long time indeed and which may not reach a determinate or clear-cut end, is a different matter. Observation of recent history would lead us to suppose that during the struggle the two sides will approximate more and more closely to each other. The time will come when the ideological aspect of the struggle will drop away and it will become a mere power conflict. The freedom for which men are told they are contending will have become a myth from a dimly remembered past. Apart from those who actually wield the power no reasonable man, and certainly no Christian, could endorse the struggle any longer and the West would have defeated itself.

McCarthyism in America

Many indications suggest that this is no idle nightmare. The process is well under way. The purposes of rearmament and the maintenance of a free society seem utterly opposed to each other. Mr. Nolde himself expresses unhappiness about the situation. In effect he is demanding a degree of reasonableness and restraint which no modern mass society has yet been able to achieve.

In the United States the approximation to the totalitarian way has gone far; so far, in fact, that a statement such as that of Mr. Nolde's must come of considerable and admirable moral courage. A prominent New York critic (quoted in The Times) has remarked:

"The intellectual and artistic life of the country has been flattened out . . . The ignorant heresy hunting and the bigoted

character assissination that have acquired the generic title of McCarthvism are succeeding . . . We cannot expect to have vital art in our theatre if we yield the control of cultural life to Yahoo."

Unfortunately the war psychology puts a premium upon Yahoos. They suit the popular mood. They come to the top like the scum on a boiling sea and foul whatever they touch. Already in the United States some of the best and most intelligent young men are avoiding public life because independence and thought are falling to a discount. Perhaps all the people cannot be fooled all the time but sufficient of them can be fooled for long enough to set the processes of decadence in operation.

This is true liberty, when freeborn men.

Having to advise the public, may speak free.

But in the United States a man wishing to advise the public, with all the risk of slander and ostracism this involves, must also find a publisher of equal courage, and then a printer who will accept similar risks, and then booksellers and newsagents who will transmit his thoughts to the public, and then people who will dare to be seen reading his advice.

All this is only a beginning. Nobody would for a moment suggest that the United States is now totalitarian either in principle or in practice. Yet sufficient of the tendency is there to make us stand back and think again when, in the interests of freedom's defense, we are asked into closer association with them. How much further will the process go? At what point will American influence insinuate this country into the same groove? How much longer will it be liberty that we are defending? Leaders of American opinion ought to know that such questions are being asked and that the rule of the Yahoos who claim above anybody else to stand against Communism does more in fact to destroy confidence than all the subtleties of Kremlin propaganda.

Nor can we in this country claim absolute purity. In America they have McCarthyism, over here we are getting Martellism. The "pilgrimages" to Canterbury Cathedral and St. Paul's, thinly disguised attacks on individuals who do not accept the conventional view, are a pointer. The reasoning behind them is simple: "Canon Collins does not agree with us. We are reactionaries. Therefore Canon Collins must be a subversive Communist. From this it follows logically that we ought to brand him before the public, demonstrate against him, pillory him and make him the target for all the mud we can lay our hands on." When that is the beginning, who can tell where the next victim will be sought? This is a clear attempt to introduce McCarthyism into this country, yet, with one exception, the secular newspapers failed to see any significance in the incident. The day may come when we shall thank God for a left-wing movement that will assuredly see through this mink-coated nonsense.

Miracles are Necessary

In the United States certain sections of the Christian Churches are among the few influences of any consequence that are alive to the dangers in the present situation. Their problem is to work a miracle of mass psychology: how to secure firmness in a military programme at the same time as they contend against the development of the totalitarian spirit; how to break the spiral inflation of rearmament and hatred. It may be that the Churches alone can bear this responsibility with hope of success. Our own problem is exactly the same. Yet there has been precious little attempt either to diagnose the disease or to apply the cure.

Communism is the demonic lie of our age; but we shall not overwhelm it by living a lie ourselves. Nor shall we save mankind by rendering impossible any meeting with those who are in the grip of that lie: Rather make the mistake of Canon Collins in admitting a known Communist sympathiser to the pulpit of St. Paul's Cathedral than cut off all possibilty of future relationships. Before we can remain assured that the West will continue to be worth defending several miracles must be performed. They await Christian leadership and Christian prayers. The Church must not fail. Where there is faith God can do many mighty works.

LARGE GIVING IN CHICAGO

★The total pledge for 1952 for missions in the diocese of Chicago is expected to reach nearly $250,000 . . . the largest ever given. The previous record was in 1930 when over $232,000 was raised. The per capita giving then was $6.43. This year it is $5.99 with an increase in communicants of about 5,000 persons.

SECRETARIES GET INSTRUCTION

★ The Wellesley Conference this year is offering a course exclusively for parish secretaries. The announcement states that "the course will deal with the particular problems which face the secretary who does a tremendously important

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strategic job but a job to a great extent behind the scenes. Her work requires of her a special type of patience, understanding, faith and imagination." Leader will be the Rev. R. J Fairbanks of the faculty of Episcopal Theological School. The conference will be June 22-28.

RELIGIOUS FREEDOM IN BRAZIL

★ Dean Jess K. Appel of Holy Trinity Cathedral, Porto Alegre, Brazil, now lecturing in this country, told Minneapolis audience that there is now full religious liberty in that country. More missionaries from the U.S. are needed and he declared that they would be most welcome. He said also that there is considerable superstition and fearfulness among the Brazilians. There are about a million non-Roman Catholics in the country with about 50,000 of them baptized Episcopalians.

LARGE CLASS IS PRESENTED

★ The Rev. Jesse F. Anderson, rector of St. Thomas, Philadelphia, presented a class of 139 persons to Bishop Roberts on March 9 for confirmation. The unusually large class is all the more significant since the church was completely gutted by fire in December. The class of 180 had been dismissed for the Christmas season, to be called together by mail in January. But all of the records were destroyed, including the names and addresses of those in the class. However the class was reorganized through announcements, and this large group was confirmed, with over 1,200 in the congregation. The service was in borrowed Church of the Holy Apostles and Mediator. It brought the total presented by Mr. Anderson during his eight years as rector to nearly 1,000.

The fire of December 20th brought support from unusual sources. Christians of all denominations and also non-Christians have rallied to aid the parish, financially and otherwise. Through the generosity of Jewish friends two theatres were offered for services on Sundays. Most important of all is the way members of the congregation have taken the disaster in stride, with no letdown in the work and worship.

Plans are almost completed for a new church, to be on the old site, with the building in line with the best developments of the liturgical movement, beautiful and functional.

EDUCATOR OF INDIA VISITS NEWARK

★ Eleanor D. Mason, principal of Women's Christian College, Madras, India, was the speaker at the meeting of the Newark Auxiliary April 2, her subject being "Missions, Bulwark of Spiritual Power." She was born in that country where her father was a missionary for fifty years.

OHIO PARISH RECEIVES BEQUEST

★ Grace Church, Pomeroy, Ohio, is to receive $20,000 for a parish house by the will of the late Velma W. Feiger who died February 10th. The total bequest will probably be about twice that sum.

PREACHING MISSIONS IN CHICAGO

★ Bishop Mallett of Northern Indiana conducted a school of religion each Wednesday evening in Lent at the Atonement, Chicago. Father Hawkins of the Order of the Holy Cross conducted a mission at Christ Church, Joliet, March 23-30, and Father Adams of the same order is conducting a mission in Holy Week at St. Ambrose, Chicago Heights.

DONEGAN GETS REPORT ON DOPE CASES

★ Ways in which the Episcopal Church can help prevent the spread of drug addiction among young people was presented last week to Bishop Donegan of New York in a report by a special committee. Headed by Canon Charles T. Bridgeman, the committee has been at work for eight months, largely with parish clergy.

SLUM CLEARANCE PROGRAM

★ Members of Christ Church, Washington, under the leadership of the Rev. John H. Stipe, have taken up a slum clearance program which will be a major contribution towards the restoration of Capitol Hill as a high class residential district. Six squalid buildings and ten garages, bought by the parish, are to be razed and the property turned into a playground. Mr. Stipe is a trained social worker, head of the social service division of the veterans administration before entering the ministry in 1949.

CROSS OF LIGHTS IN WASHINGTON

★ The Rev. Charles W. Lowry, rector of All Saints, Chevy Chase, is the chairman of a committee in Washington that is responsible for innovations in Good Friday observations. Among other things a cross of lights will decorate many government buildings. Also office lights are to be left burning in the pattern of a cross. Sixty organizations cooperated in the committees work.

GETS SOLDIERS TO CHURCH

★ Fred Werner, 75-year-old laymen of Holy Trinity, Philadelphia, is said to be responsible for some 5,000 servicemen attending church in the last ten years, although none of them intended to go an hour before service. His technique is simple—he just walks the streets in the downtown area for an hour before service and when he meets a soldier or sailor says: "Come on boys, go to church with me." From half a dozen to forty servicemen respond to the invitation.

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EDITORIALS

CHRISTENDOM turns again during the coming week to the contemplation of the final stage of the earthy life of its Lord. Therein, from the first, Christians saw the power of God working for salvation. To all appearance wickedness and death triumphed; but that was a deceiving episode soon reversed when they failed to maintain the 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 labour is not in vain."

This 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 wide spread and open revolt against moral and spiritual ideals which 40 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 thoughful 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 overcame 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 the world presents a challenge that must be met emphatically.

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 most 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"

NOW, when the tragic failure of the world's methods is more apparent than at any other period in history, the Christian method in its nobility and costliness remains to be tried. The call to do this can only come from the Church; or from that nucleus of realistic souls within the Church who perceive and know what they ought to do in respect of peace and war, and are willing to accept all the penalties of that action to which they know themselves to be obligated as members of the body of Christ.

—RUFUS M. JONES

★

Howard Chandler Robbins

IN the death of Howard Chandler Robbins on March 20th the Church lost one of the great men of this generation. As Dean of the Cathedral of St. John the Divine he demonstrated, through his scholarly and inspiring sermons which at-

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tracted great congregations, that he was one of the great preachers and thinkers of our Church. His books, religious and biographical, will continue to be widely read. He was a leader in a number of General Conventions and also at the Edinburgh conference on Faith and Order where he was a champion of Church unity. His gifts as a poet are indicated by the fact that no less than six of them are in the Hymnal.

Howard Robbins was a man of considerable wealth, a large part of which he inherited, not from family, but from friends he had so profoundly influenced. One of these was a member of the Cathedral congregation and when he was informed of the bequest be called his friend and neighbor, Bishop Gilbert, and said, "You know, Charlie , now I can have a new razor blade each morning." This attitude toward wealth was typical—little for self, much to countless others that he aided in good works.

We are happy to have numbered this great and gentle man a member of the Witness editorial board and a columnist over an extended period.

As Others See Us

Our story of the Week on page three is an editorial from a recent number of the Church of England Newspaper, a conservative weekly. It may be wholesome, we think, to see ourselves as others see us. Mr. Nolde, as our readers doubtless know, is the director of the commission on international affairs of the World Council of Churches.

Persistent Personal Problems

In These Anxious Times

BY

JOHN R. YUNGBLUT

Rector of St. John's, Waterbury

THE PRAYER GROUP

THE persistent personal problem with which this article is concerned is in part a professional one, arising in some measure out of the occupational hazards which beset the pastor. It cannot be described in a single sentence, for the diesase has no name, as far as I am aware, and the symptoms are varied. Nor is any claim made here of the discovery of a specific. Rather, an account is offered of certain laboratory tests and experimental therapy to which a group of clergy submitted themselves over a considerable period of time. All reported to each other a marked improvement in general health of spirit.

Now the curious thing is that what brought relief to one condition has proven effective in other related illnesses. This kind of diverse application is not unfamiliar to modern medicine. What served as a palliative in the first instance with a distinctively clerical malady, has, with modification and adaptation, been helpful also in certain illnesses of a like nature which afflict the laity. If a lay audience has been attracted by this series, and has persisted thus far, let it be patient, therefore, and hear me to the end.

It is time now to stop speaking in riddles. The clerical malady to which I have referred manifests itself in the following symptoms: a harassed and troubled spirit; preoccupation with administrative detail, obsession with program; progressive neglect of personal prayer, study and routine visitation in the parish. In the advanced stages there is a distinct dulling of the sense of vocation.

Confronted by this not uncommon condition, a few of the clergy in a large city came together some three years ago for mutual counsel. It was decided that the group form a prayer cell. Some five men adopted a simple rule, calling for a minimum of fifteen minutes of private prayer and meditation every day before 10 a.m. Every member of the group was to remember every other member by name in his daily prayer. We were to use, devotionally, the same chapter of scripture every day for a week.

Tuesday mornings at 7:30 the group came together in an upper room for an hour. The leadership rotated. The one appointed for the day customarily opened the meeting by reading a paragraph or page from some devotional manual

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to give direction and content to the period of silence which followed. There was then an exchange, about the circle, of such insight as the scripture passage had yielded in private devotion. There followed opportunity for presentation of any concern or request for intercessions. After a time of silence, there was a round of extemport prayer which brought the hour to a close. Then there was a simple breakfast prepared by each in turn.

Group Persists

THAT prayer group still persists after some three years. Some men have removed to other places. But there have always been replacements. The present membership in nine. Not long ago two new items were added to the rule—a minimum of one hour of study and one hour of routine calling (as distinct from hospital or emergency calling and counseling) five days a week. Next to the devotional life, study and routine calling seemed the areas of work most essential to maintain and at the same time most likely to be neglected and postponed in the press of administrative duties. The most recent addition to the rule has been a weekly day-off, to be spent as often as feasible in some form of recreation with one's family—for one's family ranks high on the list of neglected areas for the clergy. Let me at once disclaim for the group any achievement of perfection in the keeping of this rule. The degree to which we are remiss, particularly in study, is sometimes very discouraging to all. Confession of failure is regularly made to each other. But the responsibility to renew the voluntary obligation on the morrow is always there.

What values were discernable in this form of group therapy? In the first place, the members reported to each other that they were far more faithful in these practices, presumably because personal failure meant letting the others down as well as oneself. Though one more weekly meeting was added to busy schedules, the daily practice of "centering down" gave support to the claim sometimes made for the cell that for every meeting it adds, it eliminates at least two. Members began to feel less harrassed. The daily rule of prayer and study meant that members felt less depleted and drained. Of all the sheep, the clergy are actually the neediest, for they are called on most frequently to feed other sheep. And how shall they feed unless they are fed? This opportunity for silence and prayer in one another's presence seemed an important antidote to the constant conduct of public worship.

Exchange of Insight

IT was extraordinary how the exchange of insight into the scripture passages stimulated and enhanced the individual's own response to a given passage. More than once we witnessed a miracle: when tiny fragments of understanding are shared, they appear to multiply. Often a particular passage seemed to offer only a few crumbs to the individual. But when the group met and all was gathered in, there proved to be enough and to spare. Successive chapters were used so that one book after another of the New Testament as completed. When the scriptures were searched together in this way, the treasure disclosed seemed abundant beyond measure. The fellowship afforded by this weekly meeting in the upper room seemed of a richer, deeper and more sustaining quality than that afforded by the usual clericus meetings or diocesan gatherings for program and promotion, important as these are. Most valuable of all was the restoration of a sense of vocation in the ministry and daily commitment in its performance. Members came to feel in a larger and more vital sense that they were men living under orders.

Now while that particular cell has not grown to the point where it needs to be divided, other cells have been established by its members in their various parishes. What moved to an awakening of the sense of mission in the priesthood proved equally efficacious when applied to the priesthood of all believers. The forms of anxiety and distraction which afflict the laity are not fundamentally different in kind. They too are driven by their work and circumstance and stand in equal need of directing their lives from a center where they meet with God. The value of such prayer cells or fellowships of the concerned for the laity of the Church is being proven over and over again. The clergy of this group had unconsciously been training themselves to the point where they were in a position to establish small lay groups and to say to others, "Come and See."

The lay group, of course, adopts its own rule, according to the needs and interests of the group. But the principles and benefits remain much the same. Central always is the daily period of prayer and meditation on scripture. When mutual trust is at last established (it comes only gradually), the verses of scripture frequently provide a springboard for the sharing of experience and the seeking of group counsel in perplexity and concern. Lay people do not have sufficient opportunity to confess their faith to others. The clergy have the advantage in this respect through the weekly sermon. But in the company of a few

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trusted souls, the laity in such a prayer group make bold to present their own insights and so confess their faith. As Thomas Kelley put it: "We need friends of the soul . . . There ought to be some times when and there ought to be some people with whom we open up our hearts on the deep things of the spirit." Experience indicates that there should not be more than twelve in a group, though one may be started by as few as three. An hour is sufficient for the time of meeting, though meetings should not be held less frequently than fort-nightly. Often they are held in homes, always in an informal atmosphere.

Daily Prayer

NOTHING serves so well to nourish individuals in the faithful practice of daily prayer. The same principle operates as that observed in the clergy group—each is sustained by all the others. It is the only meeting for which no one ever seems to need a reminder. There is only one requisite for membership—an acknowledged need for help through prayer, a recognition and confession of one's own spiritual poverty. Moreover, the pastor finds such a group of inestimable value for the referral of one with whom he has counseled, who needs now to be transferred from dependence on him to conscious dependence upon God.

There is nothing unique, of course, about the prayer groups which were established after the manner indicated above. Stimulated by the Iona Movement in Scotland and by similar centers in this country, notably Pendle Hill, Kirkridge and Parishfield, such cells are springing up spontaneously everywhere in parish churches of all denominations and on college campuses. In the nature of the case they cannot be promoted and, for the most part, this cell movement has avoided the dangers and excesses of exhibitionism and publicity which have afflicted kindred movements in other times. It may be that a very considerable measure of revitalization will take place within the church as a result of such fellowships among the laity. It would not be the first time that awakening and renewal were achieved by small groups, bound together in a more earnest commitment, a more vital "koinonia." One thinks of the Brethren of the Common Life, the early Quaker and Methodist groups, not to speak of the Church in Apostolic times.

The prayer group meets the needs not only of the individual in these anxious times, whether layman or clergyman. It serves also to strengthen the corporate life of the Church. It performs the chief work of prayer, of course, and is therefore the very heart-beat of the parish. It has awakened some to a new conception of parish life. The parish church generally has striven for a few large organizations. Experience with the prayer group suggests that most parish organizations are actually too large. What is needed is rather a larger number of small groups. We have spoken here of the prayer group. There is another whole field for exporation: the adult study group, encouraged by the new emphasis on education. It can afford to be a little larger in number, perhaps twenty-five. But groups for prayer and study ought not to be larger than the number of individauls to which each member can feel himself personally related. All this supports the conception of parish life in which the ideal would be active participation of each member not only in corporate worship but in a small group in which some portion of his talent and time were put at the service of the church. And undergirding the service organizations would be these little bands committed to the work of prayer and study.

What has been recorded here may appear to have the presumption of claiming originality. Such is not really the case. Once again let me stress that what was discovered by the little band of clergy and then rediscovered by the lay groups they initiated is something that has been discovered over and over again throughout the history of the church. Moreover, it has to be discovered afresh by new groups. It is nothing new; it is as old as Christianity itself. St. Paul called it: "the mystery of the fellowship."

The Seven Last Words

Meditations by Thomas V. Barrett

PILATE

THIS is no sinecure, this procuratorship. I would be glad to be back in Rome with my own people. How can a man keep peace among these stingy, quarreling Jews with their religious obsessions and their conflicting hopes of the millenium. I believe I have avoided trouble to-day; it looks as though the city would be peaceable for the feast. Curious how these people become so excited about Messiahs, prophets, religious fanatics. This carpenter from Galilee sent to me by Annas and Caiaphas . . . . they said he desecrated the temple, stirred up the people . . . when will these stupid Jews realize there is no

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temple but the State; there is no God but Caesar. They would be better off to play his game as I do. After all who knows the truth of the matter? Better to live and obey Casear than to die in allegiance to a non-existent deity. This prophet fellow, Jesus by name, found worthy of death for blasphemy. Imagine being put to death for blasphemy! Taking God's name in vain . . . what is God? The hypothetical creator of the illiterate. They said he stirred up the people with theretical ideas . . . he stirred them up all right, the foolish religionists . . . . as a matter of fact I saw nothing wrong with the man . . . rather impressive. He was so tranquil, and . . . . and bold No, not boldness exactly . . authoritative. That's the word. Authority. The mark of a ruler. I found no fault in him particularly . . . what if he did claim to be King, he isn't the King Caesar's King; that's clear enough.

I think I would have been inclined to release this fellow . . . but the mere mention of acquittal sent the crowd into a frenzy . . . crucify him, crucify him, crucify him . . . . I can hear them still yelling in my ears. How thirsty is a mob for blood . . . . but why not Barrabas, that's what perplexes me. A worthless scamp, Barrabas . . . plotting against Caesar. Why this harmless carpenter?

Oh well, I suppose I am really not here to determine moral issues. The silly priests wanted this man put to death, and I am here to keep the peace, and maintain order which I have done. Another year or two as things have been going and I ought to win a promotion . . . if I play my cards as wisely as I have to-day I shall accompish things in the world. The people here are satisfied tonight . . . ah it isn't night yet is it, only mid afternoon, I wonder why it is so dark . . . . ye gods what a cruel thing a mob can be . . . crucify him, crucify him . . . more of a man than most of them I'd say. It would have been rather pleasing to go against their wishes and stamp my will upon them . . . but not yet. I could have used my authority no doubt but that would have made me quite unpopular I imagine . . . Caesar would have been angry. This was the best way out of the dilemma. Since they took him to Golgotha peace has prevailed in the city . . . strange that a rustic carpenter could cause so much antagonism and unrest . . . he said he was King of the Jews . . . superior to most of them at that. There was something about him that made me uneasy . . . I'm glad he's out of my sight. He had such an air about him . . . so much of contempt, scorn pity indifference . . . strength. I wonder what prompted me to say, Behold the man.

Well there is a good simplicity about the phrase . . . he looked right through me . . as if I were of no more importance than the miserable camel drivers in the crowd . . . or those smug little priests. The people asked me to change the signboard; but why should I? Maybe he is King of the Jews . . . he'd make a better King than that fat Caiaphas . . . or the man Herod . . he had a royal way about him . .

It must be nearly over. I can hear the crowd . . even from here . . shouting in a frenzy of hate . . . men can be cruel. I wish it were over, it seems so dark and chill this afternoon . . as if the elements lamented so unnecessary a death.

Well, it wasn't my fault, what else could I do . . . no one could expect me to be a martyr for a carpenter who bit off more than he could chew . . . . If I don't keep the peace Caesar will replace me . . . I'd lose my job . . . a man has to look after his own interests.

The soldiers mocked him and pushed a wreath of thorns down on his head . . . it made me shudder . . . yet I felt compelled to watch him go silently in the midst of the crowd, out of the courtyard, through the gate of the city, beyond the wall and up the long hill . . . people are so ridiculously fanatical . . . spitting, jeering, throwing stones, cursing! He was a stout hearted fellow . . . but does it pay to be so stubborn? all he had to do was to say, I'm not the Messiah. The fool! He didn't say a thing.

Well the people are satisfied . . . I have preserved order; Cost: the life of one carpenter. What is his life compared to the peace of Jrusalem . . . . O gods of Rome, I wish the thing were finished and done with . . . so I could forget and go about my business . . . ah . . here comes the currier from the hill . . perhaps the deed is done. "What news, man . . . is the crucifixion over? . . . ah, good, good . . . did the man say anything? Not the thieves . . . the carpenter I mean? " . . " Hm . . it is finished . . and he was about dead then? . . . . good! It is finished."

It is finished. My hands are clean are they not. Be still my soul . . . it is finished . . all is ended . . . tomorrow is another day . . . no blame shall attach to me . . I did my duty.

Oh Caesar . . . Oh pagan non-existent gods, truth that is no truth, world without meaning, godless universe . . . O Pontius Pilate still thy restlessness . . . there stands the cross beyond the city wall . . . beyond the threats of the crowd . . beyond the living. It is finished . . . no guilt is on thee Pilate, procurator of Judea . . . the man is dead . . . behold the man . . it is finished . . . yet it seems almost as though I had stood under judgment . . .

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EPISCOPAL CHURCH BRIEFS

ROBERT RODENMAYER, rector at Northampton, Mass., is to be professor of pastoral theology at the Church Divinity School of the Pacific, as announced previously here. Another new member of the faculty is Greer M. Taylor Jr. as instructor of ethics and philospothy of religion. He was a lawyer before studying for the ministry and graduates from Episcopal Theological School this June.

ST. ANDERW'S, Kansas City, Mo., was consecrated by Bishop Welles on March 30th.

FRED L. WILT, one of the great milers in America, addresses the men's club of St. George's, New York, today, April 3. He is going to talk on how he trains. He and his family are regular worshippers at the church.

CLERGY and choir directors of Central New York have received a memo on wedding music as a guide for those who "deplore the elements of secularism in the musical practices of a religious service." It is the work of the diocesan commission on church music, headed by John Baldwin, organist at Grace Church, Utica. "O Promise Me," "Because" and "I Love you Truly" are out.

DEAN FRANCIS B. SAYRE JR. of Washington Cathedral was the guest of honor at a dinner held in Boston on March 31.

LUELLA RECKMEYER who has served with the Red Cross Cross in Africa, Italy and Germany, was the speaker at a meeting of the Council of Church Women of Arkansas, meeting at Fort Smith, March 19-20.

LITURGICAL CONFERENCE OF THE SECOND PROVINCE

St.. Bartholomew's Church, New York City — April 17th and 18th, 1952

10:00 A.M. Address: "The Liturgical Movement in the Episcopal Church"—The Rev. Massey H. Shepherd, Jr., Episcopal Theological School, Cambridge, Mass.

11:00 A.M. Discussion Groups

12:00 Noon Prayers — The Suffragan Bishop of Newark

3:00 P.M. Address—"Relating the Liturgical Movement to Parish Life"—The Rev. C. Kilmer Myers, Grace Church, Jersey City, New Jersey

4:00 P.M. Discussion Groups

5:00 P.M. Evening Prayer (choral)—led by choir from the General Theological Seminary

8:00 PM. Address—"Liturgical Arts"—The Rev. Thaddeus Clapp, St. Mark's Church, Worcester, Mass.

9:00 P.M. Discussion Groups

FRIDAY, APRIL 18th

7:30 A.M. Holy Communion—Celebrant, The Bishop of New York

8:30 A.M. Breakfast, Parish House

9:30 A.M. Address: "The Eucharist in Action"—The Bishop of Central New York

Discussion Group Leaders

Urban Churches— The Rev. John O. Patterson, Kent School, Conn.

Suburban Churches—The Rev. Langtry Williams, St. Andrew's Church, Long Island City.

Town Churches — The Rev. T. L. Ludlow, St.Thomas' Church, Newark,Delaware.

Rural Churches— The Rev. Arnold J. Pedersen, Trinity Church, Lowville, N.Y.

Schools— The Rev. Meredith B. Wood, Hoosac School, Hoosick, N.Y.

Committee on Arrangements:

The Suffragan Bishop of Newark, Chairman; The Rev. Anson P. Stokes, Jr.; The Rev. C. Kilmer Myers; The Rev. John O. Patterson; The Rev. Massey H. Shepherd, Jr.

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NEWS OF OTHER CHURCHES

BISHOP MADE HEAD OF RIPON HALL

Bishop Geoffrey Allan of Egypt has accepted an invitation to become principal of Ripon Hall theological school at Oxford University. By so doing he is returning to his former specialty—training of men for the ministry.

GERMANS BAR SESSION ON REARMAMENT

Requests that the Evangelical Church in Germany call an emergency session of its synod to discuss rearmament was turned down at a meeting of the council of the Church. The request was made by Martin Niemoeller, the Brethren council of the Confessional Church and the Evangelical Church in the Rhineland. Niemoeller was lecturing in the United States at the time of the meeting and another prominent leader, Bishop Lilje of Hannover, was in South Africa.

UN ACTIVITIES ARE HIT

Criticism of some activities of the U.N. as undermining American principles was voiced by Dean R. G. Bandas of St. Paul's Catholic Seminary, St. Paul, Minn., at a meeting held in Minneapolis. He said that the U.N. Educational, Social and Cultural Organization, through its books, shows "how to direct the thoughts of our children toward a fictitious one-government," and stated that "these books are intended to destroy respect for our country." He also criticized the U.N. Covenant of Human Rights which, he said, would require every member nation to respect the rights of its individuals without regard to political opinion, national or social origin or birth "This means," said the priest, "that no matter what your birth, you have to give a person all these rights—just open up the gates."

DISMISSAL OF GROW IS URGED

The Connecticut Council of Churches has asked for the "immediate dismissal' of General Grow whose diary urging immediate war resulted in his being recalled from Moscow. (Witness, March 27). The churchmen stated that to allow him to remain in the army would mean that "we thereby become as guilt as the Germans were." The statement liken the actions of Grow to some of the Nazi leaders. "Our government has stated repeatedly that this nation wants peace. Hitler made similar statements from 1933 to 1939. If the government does not take action against Gen. Grow, nobody will believe us to be sincere either."

PRESYTERIAN GROUP FIGHTS UNITY

A group of ministers and elders of the Southern Presbyterian Church have organized to fight the projected union of the three major Presbyterian denominations. They contend that it would mean that their church "would find itself submerged and its testimony stilled." If the merger eventually is realized it will mean Church of about 3,410,000 members.

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Daily: H.C. as posted
Wed.: 7:45 p.m. Litany and Sermon

ALL SOULS CHAPEL
Green Bay and Grand Ave.
Rev. H. Wm. Barks, Jr., Vicar
Sundays: 9, 10, 11
Wed.: H.C.: 9:330. Litany: 8 p.m.

AUSTIN, TEXAS—
ALL SAINTS' CHAPEL
The Rev. Joseph Harte, Rector
The Rev. Gray Blandy
The Rev. Keith Bardin
Sundays: 8, 9:30, 11 and 6
Daily: 7 and 5:30; Wed. 10

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 p.m.

BALTIMORE, MD.—
ST. MICHAEL'S AND ALL ANGELS
20th and St. Paul
The Rev. Don Frank Fenn, D.D.
The Rev. R. W. Seaman
The Rev. Paul E. Leatherbury
Sunday: 7:30, 9:30, 11:00 a.m.
Holy Eucharist Daily
Preaching Mission, March 2nd to 9th, 8 p.m.
Quiet Days: March 19th, 10:30 - 3:00 p.m.
March 29th, 4:30 to 9:30 p.m.
Holy Week: Preaching Daily, 8 p.m.

WASHINGTON, D. C.—
CHURCH OF THE EPIPHANY
1317 G Street, N. W.
The Rev. Leland Stark, Rector
The Rev. Warren Mace, Assoc. Rector
The Rev. Harry Mayfield, Curate
Sunday: 8 and 11 a.m.; 8 p.m.
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.—
ST. PAUL'S CATHEDRAL
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., H.C. 10; Thur. 10:30
Daily Service: H.C., 7:30 a.m., 12:05

COLUMBIA UNIVERSITY
ST. PAUL'S CHAPEL
The Rev. Darby W. Betts, Acting Chaplain
Daily (except Sat.): 12 noon
Sunday: H.C. 9 and 12:30; M.P. & Ser., 11
H.C.: Wed. 7:45. Compline: Wed. 10:00

PROVIDENCE, R. I.—
GRACE CHURCH
Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sundays: 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. through Fri., 12:10 p.m.

SAN ANTONIO, TEXAS—
ST. PAUL'S MEMORIAL
Rev. H. Paul Osborne, Rector
Sunday: 8, 9:30, 11 and 5 p.m.
Weekdays: Wed. 7 and 10

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

John Robert Godley of Canterbury, New Zealand and his Friends. By C. E. Carrington. Cambridge Univ. Press, $5.25.

A fascinating and well-documented account of the settlement of Canterbury, N. Z. which came as the climax of the Colonial Reform Movement. Godley lived 1814-1861, and hence his life-span covered the most interesting part of the 19th century. As a young man he visited America, and had interesting comments to make about conditions here and in Canada.

Effective Preaching. By Thomas V. Fiske. MacMillan, $3.50.

This book, written by a priest who is Professor of Speech at a Seminary, demonstrates that effective preaching is an art that must be learned and then practiced before it is publicly performed. Simply and directly written, it should prove helpful to any who take the privilege of preaching seriously.

Even in a book on preaching, strongly felt political convictions may appear. Father Fiske speaks with more than professional criticism when, in writing of the proper quality of voice, says of President Roosevelt's voice, "It was warm, friendly and above all melodious full of changes of inflection. Roosevelt communicated his warmth, friendliness, confidence, hope, fearlessness, and leadership chiefly by melody of voice."

A little later—this—"Dewey, with his rich voice, modulated it in the listeners the emptiness of thought, the exhibitionism, the pretense of knowledge, the self-satisfaction of the man."

Query—Is it then enough to watch your inflections? —R. T. F.

Questions People Ask. By Robert J. McCracken. Harpers. $2.50.

Some preaching reminds one of the dictum that there is nothing more irrelevant than the answer to a question nobody has asked. Not so this collection of sermons by the distinguished minister of Riverside Church, who here addresses himself to 22 live questions which are being asked all the time. The answers, which are loyal to the Christian biblical and doctrinal tradition, are attractively and cogently presented. This book is recommended to preachers for its approach and style, and to clergy and laymen alike for its answers to "questions people ask."

—JAMES A. PIKE

Thoughts in the Atomic Age. By Sonja Neborak. Phil. Library, $3.75.

A well-intentioned book full of an almost inconceivable amount of misinformation.

Little Bruin and Per. By Haaken Christensen. Abingdon, $1.25.

A beautiful children's book, from the Norwegian.

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By the Way. By Francis J. McConnell. Abingdon-Cokesbury, $3.50.

For many years Bishop McConnell has been a leader, not only in the Methodist Church but in all the churches, and throughout the nation, in the application of the Christian religion to social conditions and needs. His autobiography is one of the most fascinating, charming, moving documents we have read in a long time. It is full of stern conviction, lightened and made acceptable even to those who disagree with the Bishop by a most unusual sense of humor. Above all, it is an American life he has lived, typical of the country, redolent with the sweetness of Ohio and Pennsylvania farms and gardens. McConnell is no theorist, with a blueprint for another social order spun out of Marx or diluted from Engels; he is a genuine American, with a tremendous sense of justice and fairplay, and with a conviction that the Gospel is the real cure for our ills. But he doesnt hate anyone, and he thinks—and proves—that men can be won by cleverness and patience and appeal to their better nature. The handling of the Steel investigation shows what he means. It is a book not only to enjoy, but to learn from. —F. C. G.

Bernardine Realino, Renaissance Man. By Francis Sweeney, S. J. Macmillan, $2.75.

Bernardine Realino (1530-1616) renounced a promising career as a magistrate when he was thirty-three to enter the Jesuit Order. Though he might have won fame as a humanist and jurist, he became the first citizen of the city of Lecce in Apulia by virtue of his holy life. For forty-two years he labored in this place as a pastor, teacher, confessor, and friend of the poor and needy. In 1947 he was canonized. Fr. Sweeneys biography is a model of literary grace, careful research, and spiritual insight. Would that all lives of the saints succeeded so admirably in combining instructive content with pleasurable reading!

—MASSEY H. SHEPHERD, JR.

AN Introduction to the New Testament. By Richard Heard. Harper, $3.00.

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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.

ALBERT E. PONS
Chaplain at S. W. Louisiana

Here's a proposition for you: give your present staff a permanent vacation. Then re-issue editions from the pen of Bishop Irving Peake Johnson. Then we'll renew our subscription.

JAMES SMALL
Laymen of Boston

The Witness is certainly to be congratulated on the excellent articles on Persistent Personal Problems. Every one of them has been excellent and I am eagerly awaiting the others. A salute too goes to Tom Barrett. The Witness has definitely come up with a real find in him and I hope he will continue writing for you regularly.

JOHN COBB
Layman of New York

Clever head, that of your editorial on page ten of March 20. "We're for Status Quo." Maybe on that British business but hardly on anything else for which I am thankful. We need stirring and you are giving us the needed stuff.

GRACE PARSONS
Churchwoman of Boston

I like the way the Witness from time to time gives generous space to some parish or institution that is doing outstanding work. The story of Grace Church, Providence (March 20) was an inspiring story. It ought to stimulate other parishes to face difficulties and overcame them as these people of Providence did so well.

CUTHBERT PRATT
Rector, St. Chrysostom's, Chicago

Robert B. Unwin, about whom the letter appears in "Backfire" of The Witness, is now operating in the Chicago midwest area. He approached me in this Parish on Saturday, February 23rd. He is traveling with an extensive file of documents and photographs and claims to be returning from a convention of hospital anesthetists.

When seen by me he was wearing an open neck shirt, red corduroy jacket and gray flannel trousers.

I hope that the publication of this letter may spare many of our clergy from further approaches by this man.

JOHN W. ARRINGTON JR.
Layman of Greenville, S. C.

We hear a great deal about the Southern attitude regarding segregation.

On page 7 of Churchnews of March 16th, 1952 there appears a picture of "1100 Long Island Laymen Hold Communion Breakfast" in Brooklyn. There appear to be, in view, at least three tables made up altogether of Negroes with no intermingling of the races at any of the tables. There might be one Negro at the speakers table and if so he might be one of the waiters. No special criticism but rather interesting.

ROBERT O. JOHNSON
Layman of New York

I want to congratulate the Witness on the stand taken on universal military training. I hope too that you will warn your readers, those that are opposed to the bill, that they must not think the bill finally defeated. I have been told by a number of advocates of the measure that renewed efforts will be made at this session of Congress to get it passed. It means that letters and other means of public pressure must be made on members of Congress so that they may know that the great masses of the people are against it.

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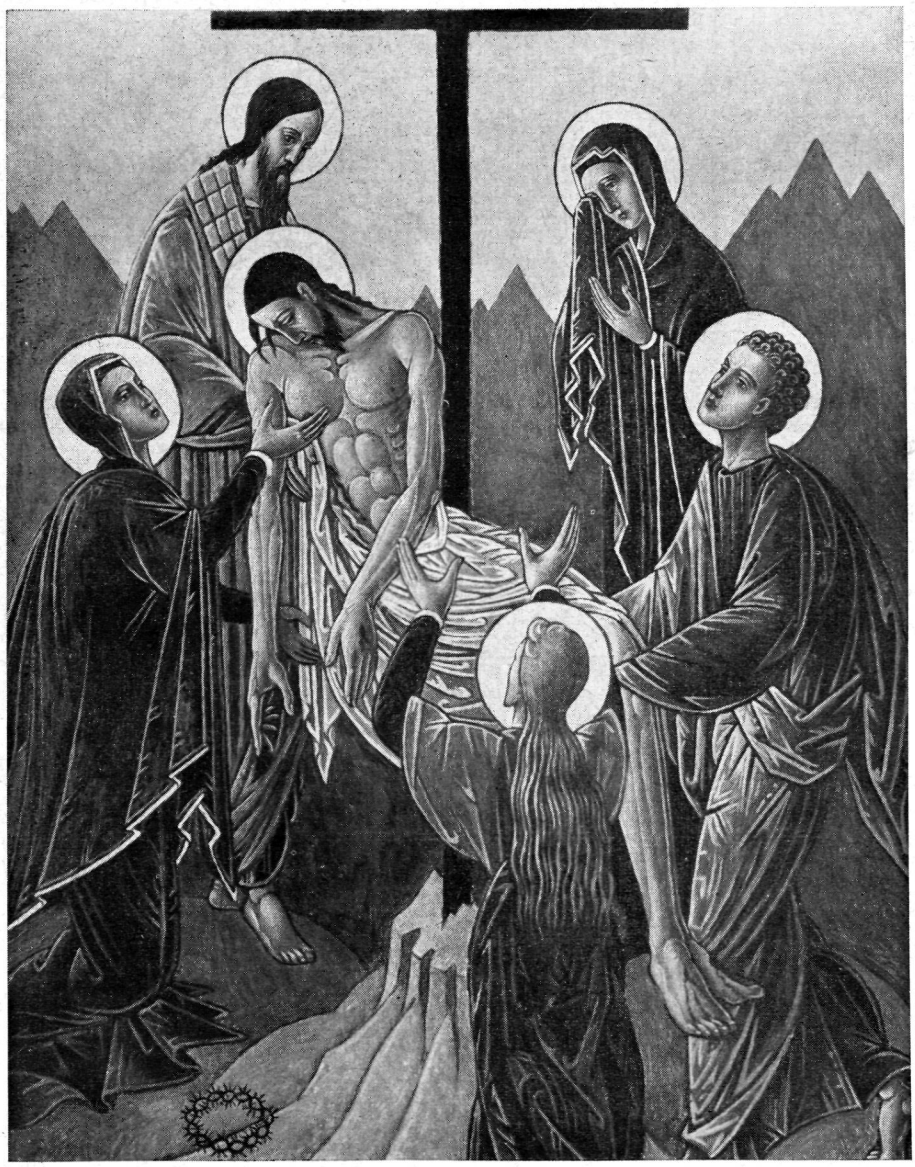

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THE WITNESS

TUNKHANNOCK, PA.

VOL. XL, No. 14

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FOR CHRIST AND HIS CHURCH

APRIL 10, 1952

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STORY OF THE WEEK

Anti-Segregation Resolution Defeated By Council

Bishop Sterrett Among Those Who Considered It Unwise To Pass At This Time

by Frederick H. Sontag

☆ A strong denunciation of racial segregation failed to be approved at the spring meeting of the general board of the National Council of the Churches.

The Southern bloc lead a movement which prevented approval of a resolution that was generally expected to pass as it was only a "pious hope and contained no teeth in it, which would excommunicate the offending member!" Saying that "more time was needed for study", the decision to delay action was approved 27-15. The NCC's white Southern constituency urged "further consideration", and over the heated objections of several delegates who said "that more than ample time and opportunity had been given to review the 3,500 word statement."

The entire matter will be taken up again on June 11, at which time the civil rights conscious and public relations minded liberal forces on the NCC will have had a chance to plan strategy.

The statement which describes segregation as "a denial of our Christian faith" and in "diametric" opposition to what Christians believe about the dignity of man, is a revision of a statement approved in 1946 by the former Federal Council of Churches, which was swallowed up November, a year ago, in the creation of the huge, super, National Council of Churches.

In its first action on the problem of discrimination, the NCC found itself unable to move. Reinhold Niebuhr recently wrote an article in the nationally circulated magazine, the Reporter, of February 19, in which he warned of the dangers in NCC for preventing enlightened steps in the social action fields. The distinguished clergyman is ill at St. Luke's hospital, and could not be reached for comment, however a friend said, "Reinie would have been fit to be tied if he had seen what I did. Do you realize that in the Southern States, Negro children are getting better education, often with whites, and much progress has been made in fair travel arrangements, yet the Christian Churches of America couldn't even pass a resolution on this subject. Oh God, help us and forgive us!"

John Bennett, Christian social relations expert of New York, had warned reporters privately, and discussed guardedly in public statements at Buch Hills Falls late last year, that the enlightened social action approach formerly given free range in certain Christian organizations "was in serious danger due to the checks and limitations of the NCC". Bennett warned some organizations he is associated with that joining the NCC would be a great risk for them, but they disregarded his advice, and that of others, and went ahead nevertheless.

Debate on the segregation statement began when the Rev. John Land of New Orleans, Presbyterian Church (Southern), told the meeting that his Church would be "disinclined" to accept the document. The Southerner predicted that it would do more harm than good and declared that the race issue could best be solved through "patient, courageous, and loving endeavor". He did not explain what this meant, but obviously it did not include any action, as passing a resolution was too much for him.

Bishop Sterrett Opposes

A motion to delete the sentence, "We cannot be true to our Christian faith and practice segregation at the same time" was made by Bishop Frank Sterrett of Bethlehem. One nationally known Church leader had to bury his face in his hands at that one, explaining afterwards, "like Senator Douglas during recent Senate economy debate, I was about to cry out in anger and frustration".

All this was opposed by Ralph Arkush, Russian Orthodox Church lawyer, who stated that the race problem constituted

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"one of the great moral issues" of the day and was of "pre-eminent" interest to Church people. The Orthodox lawyer, who will become one of the lay powers in the NCC for enlightened action, if he is not gagged first, represented the first Orthodox speaker in recent meetings who showed the Protestant NCC members that the "Orthodox, Anglican, and Catholic" minded Churches in NCC intended to speak up. He recalled similar actions by Church bodies, em-



BISHOP STERRETT opposes resolution against racial segregation

phasizing that the document had been most carefully prepared with "no intention whatso-ever of hurting the feelings of anyone". But in spite of his eloquence, a motion to delay the whole matter was made and passed on motion of the Rev. John Schisler, Methodist, Nashville, Tenn.

In discussing the Schisler motion, it came out that the document had been submitted to the delegates at the last meeting of the NCC board two months ago, but that the final text had been sent to board members only fourteen days ago. One of those most strenuously opposing postponement, called "passing the buck" and "running away from the issue" by others, was Mrs. Abbie Jackson, African Methodist Episcopal Zion Church, Louisville, Ky. She urged "discussion, full discussion, and possible revision", but added, with all the force that a woman could command in a meeting dominated by clergymen, "further delay in issuing the statement would let down large numbers of our people".

At the end of the debate, aware that NCC was taking another step backward, its press agents produced as a spokesman, strangely enough not a board member elected by a Church, but the NCC's general secretary, the Rev. Samuel Cavert. He kept insisting to reporters and all who would listen that "postponement did not constitute evasion but rather an attempt to seek a more mature attitude".

Backers of the resolution told reporters they thought they were quite mature, holding high Church offices, but the NCC chief officer tried to act as peacemaker to all men on this simple issue.

Informal Discussion

In an informal discussion of possible revisions, such discussions continued for hours after the final meeting, the Rev. Eugene Blake, Presbyterian Church (Northern), which is trying to unite all the Presbyterian Churches, so he was also trying to be a peacemaker, observed that "in certain communities some things can be done that can't be done in other places".

To this Orthodox lawyer Arkush replied that where segregation was imposed by law "you can't say that a man obeying the law is not Christian, but, any individual can work for a change in the law."

Being unable to agree on a statement, the NCC passed on to other matters, where they could pass resolutions in great number and not face conflict. Among these was one on immigration, in which NCC told the government what it should do (NCC having some months ago having told the government to act on the Florida bombings, and now finding itself unable to pass a resolution on discrimination, which helped cause said bombings). Another resolution passed was one on narcotics, a subject familiar to this reporter who recently finished a series of articles on this study. Much to our surprise, having never seen an NCC representative at major government sponsored narcotics conferences, NCC came forth with more advice to the government on how to take care of the narcotics problem, just about one year after the major public outcry on this issue had taken place. Said one reporter, "These Churches are right on time on social problem!"

Another resolution concerned "ethics in government", which one wag called "We'll tell the government on ethics, but our ethics didn't allow us to pass an anti-discrimination resolution".

Opinions Expressed

After this meeting, which probably marked a new low in NCC affairs, this reporter in personal calls and by telephone sought to obtain representative views on this NCC's major

action, the delay of the anti-bias statement.

A Voice of America editor said, "This action will help Russia, and you can sure bet the Russians will put on the air that in the USA the Churches can't even agree on a statement opposing race discrimination". A Florida editor, who told this reporter earlier this year, "That you nigger lovers ought to be smart and let us take care of the Moores, and stop interfering in the affairs of the sovereign state of Florida. This is the best thing NCC has done. I told you last Christmas that Cavert had no business sending all those telegrams protesting what we do here. And now it seems you folks can't even agree among yourselves. Could have told you that long time ago. You know all those big organizations when it comes to a courageous issue, they don't amount to a damn."

A Washington official stated, "NCC wired strong protests to McGrath regarding Florida bombings, and related matters. As long as you people can't agree among yourself on this race business, I don't think your voice here will be listened to any more than it has in the past, which is mightly little".

A veteran NCC supporter and friend, "This meeting today was one of the most disappointing things in my life. I really think it a disgrace. There seems to be something basically wrong with this organization. I think it is two things. One, there are a lot of little men running the staff side. You know we have close to 600 full time employees, a small army, and more than my Church has ever had in many of its major activities. From what I've seen of NCC, we need a house cleaning, and need some business like survey of our manpower. You know, some of the same fellows that didn't lead the Federal Council in many things it ought to have done, now run this show, and they just aren't big enough for the job. Two, those warnings we got that this organization would be too big, too top heavy, and all that, I think were right. Lots of good can come out of smaller, workable units, and I venture the opinion a big, mistake may have been made in that we set up this organization monster in the first place."

Another Church leader said, "This thing doesn't bother me half as much as the unwillingness of people to speak here. They seem afraid, unwilling to take a minority stand opposing what the officers and staff want. You know McCarthy could learn a thing or two about the black ball technique I've watched at NCC. Gee, how they sure want people to stay in line."

A CIO leader, one of the finest the Episcopal Church has, told me on the phone, "Sorry to read in the Times of the meeting, which certainly did nothing to reassure labor unions that the NCC is going to be a forward going, enlightened group."

The final comment came from a delegate who said "I'm going to Holy Communion tomorrow morning and ask forgiveness for us all. My heavens, this thing was awful, a real step backwards in public opinion, and what must those Negro delegates have thought. This whole NCC thing has me upset. It costs so much money, takes so much of people's time, and I just can't see it being worth the results. I'm going to recommend to my Church that we go ahead by ourselves, because our leaders can act much faster and more effectively than NCC."

ELSA ANNOUNCES CONFERENCE

☆ The Episcopal League for Social Action is to sponsor a two-day conference at Seabury House, Greenwich, Conn., June 8-10, on world peace, civil rights and social change. Any who care to attend may make reservations from the League office at 135 West Upsal Street, Philadelphia, 18. The cost is $12 a person which includes room and board for the period.

QUEEN JULIANA VISITS ST. MARTIN'S

☆ Queen Juliana of the Netherlands visited St. Martin's, New York, April 7th to listen to a recital on the carillon by Kamiel Leferere. The bells were cast by a firm at Heilgerlee, the last two to be installed weighing 2,425 pounds. It is significant that the queen should visit a church in Harlem with all its past associations with her land.

ORGAN PRESENTED BY SYNAGOGUE

☆ A Jewish synagogue in Sunbury, Pa., has donated an organ to St. Andrew's, Lewisburg, Pa., for its new edifice which is now almost completed. When a Roman Catholic Church, Sunbury, moved to a new building, the Jewish congregation began holding services in the old church but had no use for the organ. Hearing that St. Andrew's was erecting a new building but had no organ, the officials of the Jewish congregation donated their organ to the Episcopal congregation.

St. Andrew's mission which has a local congregation and is also the church home for Episcopal students at Bucknell University has been holding its services in a Christian Congregational Church. The Rev. James Brice Clark, vicar of St. Andrew's, said, "Of course we couldn't have afforded an organ ourselves, so really the donation was something from heaven."

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BISHOP DEWOLFE GETS A PROTEST

☆ A group of 246 parishioners of the cathedral at Garden City have written Bishop DeWolfe to protest against the type of services being held there. The letter expresses concern at the "Apparent lack of sympathetic understanding between you, as our bishop, and ourselves."

The letter also proposed that Bishop DeWolfe meet with them "in order to show us why, in your opinion, we should be expected to accede to your dictates."

Singling out the custom of a communion service each Sunday at eleven o'clock as an example of what they wished to confer with him about, the signers expressed a desire "to talk over with you, in open meeting, all the major and minor situations which have become so controversial."

Bishop DeWolfe replied to the request by letter as follows: "Every Bishop appoints the Dean of his Cathedral to represent him in all things concerning the life and activities of the Cathedral congregation. Since the Dean's appointment to this office eight years ago, he has functioned to the Bishop's complete satisfaction. Therefore, should any objection arise, such objection should be registered with the Dean. When the Dean feels that such objections are of any great importance, he will inform the Bishop."

To this communication the group, through a spokesman, again wrote Bishop DeWolfe as follows: "We well understand the Dean's position, as far as his relationship between you and the Cathedral congregation is concerned. Therefore we are returning to you the letter signed by so many of the congregation, with the suggestion that it be given further consideration. The changes which have proved so distasteful have been instituted by you, not the Dean, and it is certainly not our wish to involve him in a situation for which he is in no way responsible. Surely the disaffection which now exists within the Cathedral congregation must be of sufficient importance to warrant your immediate and helpful attention. We are trying to remedy the very serious condition which prevails within our Church. We therefore must ask that you put aside personal feelings, just as we are doing, and that you act with us, not against us. An early answer regarding your plans for a meeting with us will be sincerely appreciated."

Spokesmen for the group state that if the Bishop refuses to concern himself with the matter, a meeting will be called for those signing the original letter to consider what further steps should be taken.

PSYCHOLOGY SEMINAR

☆ An intensive introductory seminar on the work of the clergy in the light of depth psychology will be held at the General Seminary, June 9-14. Dr. Smiley Blanton and the Rev. Otis R. Rice are the directors of the seminar. The Rev. Clinton J. Kew, Witness columnist, and the Rev. F. C. Kuether are among the instructors.

The course is intended for clergymen and others who are interested in religious work and education. There will be morning sessions each day; afternoon sessions with discussions. In the evenings there will be opportunities to visit a general hospital, a mental hospital, a prison and the observing of psychodrama.

The subjects will consist of the dynamics of family relationships and the development of the child from infancy to maturity; the techniques of counseling and the art of interpretation; the nodal points in the developmental life of the individual and their relationship to baptism, confirmation, the dying, and the bereaved; the application of these techniques to the special problems of the pastor; the pastor's personal emotional efficiency and his attitude to life; and group psychotherapy and its relation to parish life.

Rooms can be secured at the seminary. The course will be limited to thirty-five.

FOREIGN STUDENTS GIVE IMPRESSIONS

☆ The full and free interchange of theological ideas and impressions of Church and community life in the United States among thirty-five students from sixteen countries provided a fruitful weekend at Seabury House. The students also represented fourteen training centers in the United States. The group was made up of nine from Germany, seven from Japan, four from India, two each from France and Norway, and one each from China, Korea, Turkey, Egypt, Nigeria, England, Holland, Italy, Austria, Sweden and the United States.

A number of the students mentioned the rapid tempo of American life and the strain it put upon them. They also noted the tendency to a somewhat superficial activism in the life of the churches. There was more appreciation of the social idealism and generosity of the churches and their technical and organizational efficiency, but thought that sometimes there was too much sentimentality and not enough deep spiritual fellowship.

Another observation had to do

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with the lack of Christian unity in the American home. The children go off to their schools, the various members of the family have different recreations and sets of friends. Even in the churches, there are separate activities for age groups, so that the family has little in common beyond a place to eat and sleep.

As would be expected from such a group, there were outspoken comments upon the racial situation that exists in this country, the practices of segregation, and other discriminations that are a denial of our proclaimed ideals and purposes and provide rich material for hostile propaganda. It was recognized, however, that such problems are much on the conscience of the American churches, and gains are to be noted, although progress is not as rapid as would be wished.

By and large, these guest students were warm in their expressions of appreciation for the privileges they were enjoying through the generous hospitality of the American churches. They stated very strongly their wish that many students from this country might have the same sort of broadening experience, by spending a year in another land, studying with their contemporaries under different social situations and other academic disciplines. It was felt that such two way exchanges would still further develop mutual understandings, and strengthen the world sense of Christian community.

The closing address of the conference was given by Bishop Sherrill, who spoke of the unhappy divisions of the Church and the great hope that there would be increasingly inclusive areas of understanding and agreement leading toward ultimate unity of the Body of Christ. He mentioned the many ways in which cooperative action is leading to closer fellowship, and commented on the great signifiance of such a group, representing so many different races, nations, and ecclesiastical traditions, but united in their desire to serve and in their loyalty to Jesus Christ our Lord.

BLOOD BANK RECORD SET BY CHURCH

☆ St. Paul's parish house, Newport, Arkansas, was the setting for what may be a new national record for blood donors. The Red Cross blood bank was in operation there for two days. Three hundred and one persons each gave a pint of blood. This topped all state records, according to Laurence Nevill, director of blood center defense program. Over one hundred women from Jackson County rendered volunteer services during the visitation, in addition to those who gave their blood.

The rector of the parish, the Rev. George D. Clark, wonders if it was not the shadow of the nearby St. Paul's Church falling on both the workers and donors, which helped to create the atmosphere of willing, and friendly, cooperation among all who labored and gave of their blood, that made the new record.

R. HENRY NORWEB IN CHAPTER

☆ R. Henry Norweb, career officer in the foreign service, has been elected a member of Washington Cathedral. He has served as ambassador to Peru, Portugal and Cuba during his career.

WEST POINT CHOIR AT CATHEDRAL

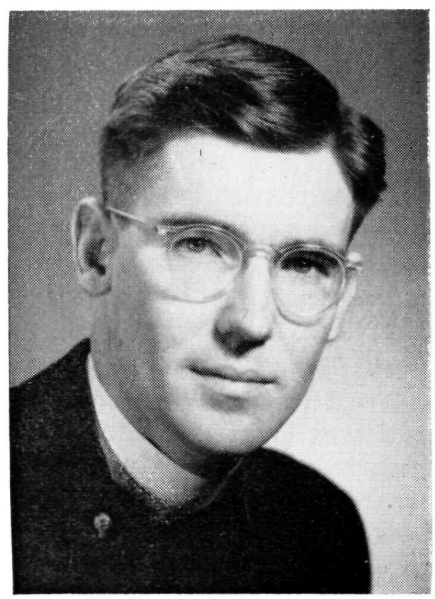
☆ The West Point cadet chapel choir sang at the Cathedral of St. John the Divine on March 30 at the four o'clock service. Bishop Donegan presided at the service. In the morning the Bishop was at St. Bartholomew's for confirmation and in the evening at St. James', Fordham, New York City, for a similar service.

WATSON ADDRESSES CONVOCATION

☆ Bishop Watson addressed his first convocation as bishop of Utah when it met at St. Mark's Cathedral, Salt Lake City, on March 30th. He spoke of the clergy shortage but added that baptisms and confirmations has increased, due largely to the activities of lay people. Date of convocation was changed to October, and will meet again this year after General Convention—reason for change, among others, heavy snows in the spring. Plans for a boys school and also for a conference and retreat center were approved. The Rev. Mortimer Chester of St. Paul's, Salt Lake City and the Hon. James A. Howell of Ogden were elected deputies to General Convention.

PACIFIC PALISADES HAS OUTDOOR SERVICE

☆ St. Matthew's, Pacific Palisades, Calif., is to hold an outdoor Easter service in its own natural bowl that accommodates 1,000 worshippers.



CARLETON J. SWEETSER is the rector of St. Timothy's, Bishop, California

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EDITORIALS

Joy

JOY is a word that tells of feelings coming up from the deep springs of a person. Joy is a word that captures liveliness and zest. The pursuit of happiness is often used to explain the meaning of life (wrongly, to be sure), but no one speaks ever of the pursuit of joy, for joy cannot be pursued. Joy is something given. Joy is to be wondered at. Joy is a fleeting on Time's wing, discovered like a bird nesting, passed like the scene in a train window. Joy cannot be held, cannot be tied down, cannot be surely anticipated.

Yet from the corners of the world, there rise hymns of joy for Easter, singing strongly that here joy will appear, in this turning by again of Spring's new soul. This is sure, if nothing else be sure, that living through Holy Week with Christ will unloose the springs his Father planted within us, and from their flood each soul will know the rising power of joy.

Take off the Easter hats. Let the rain pour down. Be alone and sick in a hospital room. Still the joy springs forth. Watch your children starve to death, feel the dark walls of insanity loom down; still the joy springs forth. The mystery of Easter joy springs from unlikely places. The heaven-picture of Easter joy, the bloodcrowned glory of Resurrection, rises from a peasant's gibbet. Oh, praise the Lord, ye angels of His, praise him in the highest. He came down that we might rise, down further into pain than we can ever descend to rise beyond infinity.

The unbelievable part of our belief is the simplicity of Easter joy. Here is no complication of philosophy, but just that no one can ever be defeated who believes in Christ. No one can ever be defeated. No matter how low we feel, no matter how much we suffer, we are not defeated, because our very despair is the battle of victory. As Christ fought the battle of the Cross knowing that victory was surely his, we can suffer and die, knowing that in the deepest pit of human despair shines the glory of the Resurrection.

The simplicity of Easter: as in the other Christian mysteries, so in Easter a simple fact breaks wide the conventions around us. Christ first announced himself to Magdalene, the woman of the streets. She asked the gardner for her Lord. The gardener turned and said, "Mary", Mary the personal name, used in the soul-calling of Jesus. "Mary", he said, and the glorious news of Easter was announced in the name of a woman of the streets. And she who loved so much for so much had been forgiven her, replied, "Rabboni", Master. Master of her life and ours . . . Master, loved one, brother, Father, source of all real joy. Here in the exchange of names lies the mystery of Easter's joy; that this woman could be the vessel of the gospel of the Resurrection. Sins, yes, her sins and ours, yours, mine. But if we can say "Rabboni" when he calls us by our names, from the bottom of our hearts will spring the Easter joy.

★

"Quotes"

WE cannot have him as Lord of death if we will not acknowledge him as Lord of life, of everyday life. We cannot keep him shut up in Easter. We cannot keep Easter if we try to keep Easter alone. For he who is Lord above the circle is Lord of all that goes on within the circle. —From him come the commandments of life for everyday. "Thou shalt love God first, and thy neighbor as thyself." He declares his love and draws near us in Christ. In the cross of Christ he has taken upon himself the wrong we do him in our little days.

—ANGUS DUN
Bishop of Washington

★

REQUEST

WE conclude with this number the series of Persistent Personal Problems and the Meditations by Tom Barrett, with thanks to the authors who have, we think, given us the best series for Lent that we have ever offered our readers. With the issue for next week we will return with regular features, including the popular columns by Massey Shepherd, Clinton Kew and, from time to time, the Adventures of Mr. Entwhistle.

An advertisement on page nineteen says: if you like this issue we are confident that you will like every one. Its purpose is to persuade those who have been getting a copy at your church during Lent to continue with us by sending in the form that is attached. For four dollars a year we believe we are offering a bargain and we hope very much that those of you who are not regular subscribers will take advantage of it. Your cooperation will be greatly appreciated.

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The Seven Last Words

Meditations by Thomas V. Barrett

CENTURION

I HAVE always been a well-regulated person, disciplined by hardship, schooled in stoicism . . . I have seen the world and witnessed a thousand deaths and stood unmoved in the midst of suffering . . . I have done my duty when small children cried out against me, and been obedient to Caesar under conditions that would revolt a man of faint heart, and tender stomach . . . how is it that now under this cross this granite heart is turned to jelly, my soldier spirit is besieged by doubt and torment . . . and of all things . . . compassion.

What I have done today I have done a hundred times and thought scarcely a thought before or after the doing. I have seen to it that a prisoner of the law is punished; a simple thing for a soldier . . . a thing of duty . . routine. How unbecoming for one of my rank to stand here embarrassed at my deed with indecision raging like fever through my bones, trembling flesh, pounding blood like that of a youngster frightened or in love for what? for what reason, to what end? Can I no longer stand the sight of human cruelty . . . the bright stream of human blood against this sullen earth, have I turned weakling because of a carpenter, a fool . . . upon a cross?

Ah what a fool . . . I heard him preach . . . that's the crux of the matter, otherwise he would be no more than any worthless scamp . . . but having heard him even the scamps seem not so worthless . . . he said no men were worthless . . . men could begin again . . . repent, I heard him down town this week. Three or four times . . . I thought he was false at first, a person of fine words . . . sounding true . . with no reality. He prophesied destruction to this dirty city unless there was repentance . . . I heard him say it, I laughed. He denounced those in authority in the temple, I heard him say "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" . . . thou shalt love thy neighbor with all thy heart with all thy mind . . . thou shalt love thine enemies . . . he told a story about a Samaritan who helped a man attacked and left injured . . . a Samaritan called worthy, blessed, I thought he doesn't really believe all this, it won't work. I heard stories of his works of healing . . . kindness to the poor . . . words of scorn for hypocrisy and his indignation at the unrighteousness of the temple priests and the teachers . . . if I had not heard I would not now be torn asunder in my spirit . . . burning with such restlessness . . . I would have done my duty and forgotten . . how can I forget, it was not just talk, professional chatter . . I have seen him here . . . he lives out to the end of his anguish the words that fell upon my ears.

I never put to death a man like this . . . Is it possible to forgive cruelty? Treachery . . .to be gentle with persecutors . . is it within a man's capacity to stand for justice without hedging . . to bear the lash without condemnation to suffer a cross without flinching because he believes in truth, in God? Am I not a cynic believing every man is out for himself, no man will protect the innocent unless there is a reward or the innocent are of his flesh and blood, where is my military toughness gone that this death should leave me undone . . . with a starting of desire . . . with a green shoot of hope I knew not before this.

These words he speaks so quietly . . . this incredible trust . . . Father forgive them . . . Today shalt thou be with me in Paradise . . . this prayer I hear from his faded lips . . . Father into thy hands I commend my spirit . . . Into thy hands I commend my spirit . . . so despicable a death. How can he trust in spite of this?

This is what I what all men desire to know this is the nub of the whole matter of our life whether a man is priest merchant thief king or soldier . . . that there is someone to believe in come life come death some one with integrity, understanding . . someone who will not deceive someone to trust in spite of everything . . . not easy to find such a person in this world . not Caesar though I respect Caesar,not the governor . . . not anyone I know unless, it be this man broken bloody man on a cross of pain, a bloody broken carpenter . . . O God to whom before I never prayed whom now I do not understand, God to whom this man prayed give me trust in him, in Thee . . . I have not met anywhere this kind of greatness . . power I cannot comprehend which neither I nor Caesar can destroy. Pilate would not die like this, forgiving . . . and

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Caesar's power hangs by a two-edged sword . . . and this man's power hangs on his words . . . his life and with no sword his life defeats great Caesar's power . . . could this be truth, caged, prisoned embodied in a carpenter who in his life lives out the winged logic of his words blessed are the poor the gentle, peacemakers, pure in heart . . . blessed is he Jesus . . . of Nazareth . . . King of the Jews . . . . ?

There is a darkness over all the earth, the sun is hid and all nature bows itself in grief at this so wrong momentous inevitable act . . . surely this was the son of God . . . break now my soul, plough my dead heart in pieces O my God turn me again and I shall live restore unto me faith, help me to live again to believe in goodness hate injustice . . . to trust . . . Father into thy hands . . help me to believe . . . .

Father, father in heaven I know thee not with any clarity, no certitude . . . but to this man I give allegiance from now on . . . He shall be my captain in life in death by this cross I shall find thee in his presence I can bow down before thee on my knees into thy hands I commend my spirit . . . O green and fragrant earth receive my tears . . . O earth pierced with his cross accept my penitence, holy earth hallowed, chastened with his blood break forth in gladness, O blessed earth so living-warm in the new streaming sun give praise O good green fragrant earth take heart thy King is here . . . and death hath no more dominion over him . . . .

Let The Men Do It

By Benedict Williams

Rector of St. Stephen's, Sewickley, Pa.

THE ministry of faithful women was important to our Lord and to the Church of the apostolic age, but the complexion of the Church was predominantly masculine. Men not only ruled the Church, but were the chief witnesses and worshippers.

In contrast, the complexion of the Church in recent times has been predominantly feminine. The men guard, with fear and trembling, their prerogatives on vestries and as delegates to diocesan and General Conventions; but their number is greatly limited in relation to the available manpower and their effectiveness as legislators is seriously lessened by their lack of understanding and experience with the faith and work of the Church on a local level.

It would, in my opinion, be much wiser to let the women take over the legislative processes of the Church, unless we can involve the interest and talents of the men on a local level. This conviction, and my own personal need for the association of men in the work of the Church, has made the enlistment of the interest and abilities of men a major concern of my ministry.

The problem is complicated by the tradition that religion is women's work, and by the fact that the time of men is so consumed by business interests and their talents trained for quick action and sweeping decisions. They are naturally impatient for action and tangible results.

It is not easy to capture and keep the interest of men; but in my case, it has been very rewarding, not only for me, but for the churches in which I have served.

My first experience was in a small parish in a slum area in the depths of a depression. The banks were closed, which held a $50,000 debt over the heads of our congregation, whose $5,000 income came largely from widows who were impoverished by the necessity of paying double indemnity on bank stock they had inherited. The man, whose interest gave new life to the parish, later became vice-president of the U.A.W. C.I.O., involved in many altercations with the Ford Motor Company, and subsequently ran, unsuccessfully, for mayor of Detroit. But at this time, he was a young man with a good voice, a talent for music, and an interest in writing and directing musical comedies.

We had a small dramatic group of young people, but they were not sufficient for the expression of this man's interest and ability; so he came to me with a proposition that we organize all of the young people of the city to put on a musical comedy, which he had written, on a large scale in the Detroit art museum auditorium. His interest and enthusiasm resulted in a successful three-night performance and new life and vigor for the parish. The financial results were meager, but the morale increase was important.

CORPORATE COMMUNION

MORE lasting results came out of a monthly corporate communion of men in a downtown city parish. It proved to me that men can be

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interested in worship, and will get up early in the morning on a Sunday to travel many miles for the experience of worship. One man was, and still is, I understand, the sparkplug of that monthly 8:00 o'clock corporate communion which brings out an average of 100 men each month, and sends them out to serve in various other ways throughout the parish.

These monthly corporate communions have been going on now for eight years, with unabated enthusiasm, interest, and support. The man who was the sparkplug would never hold office, but found other men who would hold the offices and share with him the burden of the work. These men thought of things I would never have thought of — a telephone committee, identification cards carrying the man's week-day occupation and serving as an attendance record. They kept accurate records of how many men attended and how often. They found means for introducing each man to the other, so that the men constantly felt at home, even though they might be shy or new.

The pressure from this group, because of their interest and enthusiasm, soon was felt throughout the life of the parish. Within a year, they had taken over the every member canvass and developed it to an unprecedented budget and ease of operation. The ushers had been incorporated within the framework, and the church school felt the influence of their interest and support. Also, within that year, they had put sufficient pressure upon the vestry so that a self-perpetuating body took on five new members and considered a rotating system.

They also began stream-lining the organizational pattern, got the vestry to appoint a planning commission which surveyed and analyzed our parish activities, planned for new groups to fill needs, and set down the functions and scope of each organization. The head of the planning commission was the principal of the local vocational high school. I shall never forget the mental anguish I went through trying to explain to his practical mind the meaning of Prayer Book words and the functions of each department of activity within the church, so that he might publish a glossary of ecclesiastical words and might understand the processes of our various activities. The eighteen men planning commission divided into nine sub-committees, concerned with religious education, youth activities, young adult activities, adult activities, publicity, social action, benevolences, membership, and budget and finance. By the time I left that parish, the phase on everyone's lips, whenever anything needed doing, was "Let the men do it". Under my capable successor, the same phrase, I understand, still holds true.

The problem of enlisting the interest and participation of the men in my present parish was entirely different, and had to be resolved in different ways. I made no attempt to carry the Toledo system to Sewickley, but was constantly concerned to find ways and means to enlist the men in the work of the church. This is a suburban community which does not lend itself to dinners and breakfasts and does not feel the need of the inspiration of large gatherings. We have a semi-annual men's corporate communion, getting an attendance which now has reached 250 at each of those gatherings. But a monthly communion would not interest them nor gain their continued support. They like the more intimate experiences of worship.

DEPUTY SYSTEM

MY opportunity came when a president of a steel company, recently moved to town, expressed his need for more expressions of service. This parish covers seven boroughs, most of them divided by rivers and hills; so that it is made up of various neighborhoods. He suggested a deputy system, by which the parish was divided into eleven districts, with a rector's chief deputy in each district, and eight to fifteen deputies working under the chief deputy, to gain a closer association between the members, and a staff of lay-representatives who could enlist the interest of the members in the various activities of the church and could carry to the rector and vestry the suggestions and needs of the members. He did the original work of dividing the parish; and, together, we discovered the man-power available.

We made some initial mistakes. Not knowing the men well, we enlisted some whose hearts were not in it and there was dark talk of Gestapo agents and invasion of privacy in the early months.

The organization got off to a good start, however, by undertaking the every member canvass, which was an experience I will long remember for its enthusiasm and interest, as well as its financial result. We have here a group of former vestrymen, who have rotated off in the course of years. We wrote a little play, half humorous and half serious, to tell the story of the needs of the church and asked the former vestrymen to take the parts of the present vestrymen. Each one wore a label, telling what vestryman he represented; and the scene was a vestry meeting. At the end of the play, the real vestrymen each presented an allday sucker to his counter-part on the stage.

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The canvass itself was almost completed in one Sunday afternoon, and the enthusiasm was really amazing. The deputies subsequently raised the "One World in Christ" needs of the diocese and general Church, and have kept the financial needs of the parish and of the diocese and general Church met and, even in some cases, over-subscribed. They have also brought many needs, gripes, and suggestions, which I would have overlooked, to my attention or to the attention of the vestry. They have brought full attendance at parish meetings, Lenten schools of religion, and other events including the corporate communions, and have increased the attendance at public worship measurably.

After a year's service, the instigator of the deputy system changed jobs and left town for a while and another young, capable Spring Company president took over the job, developed it and streamlined it considerably. Now, both men are co-super chiefs of the deputy system. All I have to do to get attendance at a meeting or a school is to call one of them and the chain-reaction begins.

There are, of course, weaknesses; because when any man falls down on the job, there is a whole group missed, particularly if he is one of the key men, and occasionally that happens.

Recently, under the leaderhip of the junior vestry, a group of men from twenty to thirty-five, the deputies undertook the enlistment of the adult confirmation class. They went out in teams of two to see prospective candidates; and at this writing, they have come back with about 50% of the men and women they contacted. Some of these people I have been working on for years unsuccessfully; but the men have found ways and means to enlist their interest. They used their own ingenuity in doing so. They are to be sponsors of these candidates, not only to enlist them in the class, but to see them into the first year of their experience in the parish — to make them feel at home. So often, the confirmation candidates receive a great deal of attention for a six-weeks period and then are suddenly dropped into the congregation without anyone to look after them.

DISCUSSION GROUP

A by-product of this increased interest on the part of the men has been a weekly men's luncheon discussion group, organized by the vestry, and, for the first six months, consisting solely of the vestry. We meet in the city at luncheon. We first read and discussed Chad Walsh's "Stop Looking and Listen", and now have about completed study of "The Faith of the Church". The group now consists of a membership of twenty-two, carefully selected for their interest, and an average attendance of fifteen without any notices. The men simply place the date on their calendar, and if they cannot come, they notify the senior warden. The result has been a clarifying of my own thinking, as well as a deepening of their own spiritual understanding. Many times I have reviewed a portion of the book, only to find that nobody understood the things that I took for granted and that I did not understand them either; and I have had to go back and do further studying and present the matter in clearer terms, because I understood it more clearly. The men are free to interrupt at any point along the line and frequently do, and we may not get beyond the second page of a particular chapter, in an effect to understand it thoroughly. We had to do the chapter on "judgement" twice before we arrived at an understanding of what we meant by judgement.

Another by-product has been a questionnaire, prepared by a committee of the vestry, the religious education and promotion committee, headed by a young advertising manager of a large concern. He proposed a six-page, mimeographed questionnaire on beliefs about God, about Jesus, about the Resurrection, prayer, The Holy Spirit, the Church, the Sunday school, pastoral calling, church heating, sermons, and many other subjects. We sent out 1000 of them, and received 450 completely filled out returns, over 100 with written comments. The results have been tabulated by the committee itself, and have become the topics of the sermons for the year, and the means of changing some programs. I deliberately stayed out of the preparation of the questionnaire, though I saw it and wanted to change some things into more accurate statements, because I wanted it to be a thoroughly lay questionnaire.

The questionnaire became the topic of dinner conversation, family discussions, and has become the means of creating greater interest, of relating the teaching and program of the church to the actual beliefs and needs of the people.

The motto of this parish is now "Let the men do it"; and the women are delighted, not because it diminishes their work, rather they are far more interested and have increased their support and activity because the men are also involved!

The major result of the effort to solve the problem, however, has not been organizational. It has been personal and pastoral. When the men discover that the minister is interested in them sufficiently to utilize their talents and enlist their

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support, and when they have been associated with the minister in the give and take of relationships with men and have found out that he can take it as well as dish it out, they come to him with more of their own personal problems. As a consequence of this program, I have found myself advising men in their business as well as social and family relationships.

PASTORAL RESULTS

AS an illustration — one man resigned, as president of a large department store, because he could not relate his principles to the policies of the new owners, although he had given his life to that store, and had built it up from a small concern to a large and successful operation. We prayed our way through a year and a half of disappointments, and I found myself sharing the responsibility for decisions involving millions of dollars, until he succeeded in buying another concern in another city and now I share the joy of the answers to his prayers and his integrity.

There have been many such pastoral results of the effort to enlist the interest and support of the men. It is hard to generalize on this subject; therefore, I have been dealing in particulars.

No plan will work in all places. The solution to each problem depends on deep concern on the part of the minister, a willingness to fail in order to succeed, open mindedness to new ideas, thick-skinnedness to the plain talk and honesty of men, sensitiveness to their ideas and abilities, and the willingness to let a man carry the ball even though he may go in what you think is the wrong direction and involve himself and you in controversy. Men are not devious, they come straight to the point; and if they are wrong, they admit it, and expect you to admit it too, if you are wrong. Sometimes they will try you out to see if you can take it before they will cooperate.

I remember one man I insulted before I enlisted. He had become particularly abusive and I had lost my temper and ordered him out of the parish house. I immediately regreted the action and had been wondering, for several days, how I could overcome it, when he came in and said he wanted to be confirmed and wanted a real job in the church. We never mentioned the incident. We both knew we had been wrong. If he happens to read this, he will know that I knew that I had been wrong. Later, he undertook with other men and women the cooking of 200 meals and the washing of as many dishes for a service man's canteen we ran on Sunday nights, and was the host to the crowd.

The main ingredients are an impelling desire to enlist the men in the service of Christ and his Church, and a determination to solve the problem in a particular situation, regardless of the setbacks. The result is the attitude "Let the men do it", and with the men in harness, the women do their job better too.

I am interested to hear of others who share my concern and how they have resolved the problem of its application.

Pastoral Approach to Alcoholism

by John Compton Leffler

Dean of St. Mark's Cathedral, Seattle

WITH the rising incidence of alcoholism in America, there is hardly a minister who is not called upon at one time or another to wrestle with it at close range. And there is no problem more baffling, nerve-wracking, and frustrating than this one.

It is now accepted among enlightened circles that the alcoholic is sick; the victim of disease just as truly as though he had cancer or tuberculosis—and with even less chance of being cured. We know that with our minds, but it is the hardest thing in the world to know it emotionally. If one is dealing with an alcoholic all the traditional feelings of disgust, anger, impatience, and revulsion which "the drunk" has aroused in temperate people for centuries, rise with him.So that whereas with a sufferer from cancer or tuberculosis one can be patient and sympathetic, with an alcoholic one just gets mad.

Of course, every parson should avail himself of the interesting and helpful research by the Yale School for alcoholic studies and other clinical approaches to this problem. There are in most of our larger cities medical psychiatrists specializing in this field and since they are aware of the fact that most clergymen come into contact with alcoholics as often as the average medical man, they will welcome the interest and support as well as the appeals for help which we make to them.

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However, we are concerned in this article with the pastoral approach to the problem, which at least may supplement other approaches, and sometimes is the only one used or available. And there are certain things gleaned from experience which may be of value as practical aids to others.

ACCURATE DIAGNOSIS

THE first thing one must learn is to diagnose with reasonable accuracy whether it is true alcoholism or not. The man who takes aboard too much at an occasional cocktail party certainly can be obnoxious and sometimes dangerous, but that does not mean he is an alcoholic. He is usually thoroughly ashamed of himself afterward, a shame which is partly induced by his headache, and often by the family dog house to which he is consigned for a day or so! Nor does the habitual drink or two before dinner mean that one is becoming an addict. Often a puritanical wife will think so and come running to the parson with her fears.

The marks of the alcoholic are now pretty well established. Increasing lack of control over the amount consumed; prolonged bouts extending over an ever lengthening period; interference with work and family responsibility; the tendency to drink alone at all hours; and a general deterioration of character in honesty, self-respect, reliability, and often sexual morality, are all marks of the true alcoholic. There is, of course, individual variation within this general pattern, but several or all of these things are always symptomatic of alcoholism.

In addition there is always some emotional disturbance — some deep failure to achieve emotional maturity. Often the cause of that disturbance will not be that which lies on the surface. It is the easiest thing in the world for the alcoholic to find an excuse for going on a bout, and it is seldom the same excuse two times in a row. Once he may drink to cover a failure at his job, next he may drink to celebrate a success. I have known them to blame a nagging wife, and then when at my suggestion the wife has stopped nagging, they will drink because the wife is indifferent. The list of excuses is endless, and while they may be secondary causes they are seldom the real ones.

INSECURITY

FUNDAMENTAL to the psychological illness of the alcoholic is a felling of insecurity and inadequacy. Its roots may be deep in the past, stemming from the weakening love of a possessive mother or father; a broken home; rejection by a parent; coming off second-best in comparison with other children in the family; inability to achieve a standard set by one's parents; or a deep sense of guilt. When a person so conditioned in childhood and youth encounters the adult problems of marriage, parenthood, and a career, his inadequacy overwhelms him and at least one of the ways such a person takes to overcome it is through drink. Alcoholism is certainly a disease of the ego; a tragic and futile effort to escape from the fears, frustrations, and inadequacies of emotional immaturity.

A second thing which a pastor needs to know is that the alcoholic can not be reached by the same techniques one might employ with other personality difficulties. The Nathan approach of "Thou art the man" just doesn't work with an alcoholic. One of the most tragic things about him is that he has to be so badly beaten to earth by his addiction that in a final agony of desperation he recognizes himself for what he is. This is one reason why even the therapy of Alcoholics Anonymous and other good therapies so seldom work with a young alcoholic. His youthful vigor and optimism tend to make him rebound enough to keep him from facing his real plight.

This is also the reason why the most futile thing in the world is to attempt to reason or argue with an alcoholic while he is drunk. Normal reasoning makes no impression and usually all one does is to stir up his belligerance and stubborn willfulness. For most alcoholics I have known are not weak-willed, in spite of the old fashioned notion that they are. In determination, persistance, and stubborness they have few equals. Their will is perverted, but it isn't weak, and to treat them as though they were weak is like butting one's head against the proverbial stone wall.

BE TOUGH

THE third thing the pastor learns is that the normal sympathy, understanding, and tenderness which he employs in other phases of his pastoral ministry, is a handicap here. Partly it is due to one's natural desire to be optimistic about human nature. But I know of nothing that can drain one's discretionary fund, disturb his sleep, try his patience, and frustrate him more than being too easy with an alcoholic. Here we can learn much from the method of A.A. Knowing themselves as they do, they are as tough as nails with each other. Their arguement runs like this. "Give an alcoholic money, and he'll buy more liquor. Bail him out of jail, and he'll be back soon. Purchase a ticket to get him

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out of town and he'll redeem the ticket. Baby him along and he'll come back for more, because attention is just what he wants most."

This realistic attitude goes against all on one's pastoral instincts, and even though I have long since learned the validity of it, I must confess that I feel like a heel when I too get tough. The problem becomes more acute when toughness seems like cold indifference to the alcoholic's wife or family. To advise a wife not to bail her husband out or not to put him in a nice, comfortable, private sanitarium but rather in a public hospital along with the "winos", does not make for popularity with a distraught woman.

All this, however, leads to the one thing that A. A., psychiatry, and every other known form of therapy are agreed on: there is no hope for the alcoholic until he reaches the point where he admits he is licked, and cries out for help on his own. That is why toughness is essential, because as long as there is someone who will pick him out of the gutter, ease the sobering-up process, and pay the cost of his folly, he will not make that admission.

But when the alcoholic reaches the place where he comes to his pastor of his own volition crying: "God have mercy" then is when all the resources of firm kindness and wise understanding are needed. Often his life will be in a mess — his job and his wife gone, a mountain of debt, no friends left, and all around him a wasteland of ruined hopes and capacities. But singularly enough, after the therapy of confession and the assurance of hope for pardon and recovery, most alcoholics will do a remarkable job of facing reality; will accept the situation as one of their own creation; and will turn as stubbornly to the task of rebuilding as they did to destroying their lives.

FAMILY IMPORTANT

HERE the family becomes important again, and fortunate indeed is the pastor who through patience and understanding has kept close to the family. He can do much to assist in correcting elements in the home which are wrong. Sometimes the abused wife or husband is more of a problem than the alcoholic at this point and needs help in changing from an attitude of fear, resentment, and criticism to one of trust, love, and encouragement. At this critical moment a pastor can render his great service in reclaiming several lives.

Usually A. A. can be of help in getting the alcoholic back on his feet. In most of the larger cities A. A. has gotten over its early fear of the clergy and will welcome cooperation. If particularly difficult personality problems are discovered in the confessional it would be wise to suggest consultation with a medical psychiatrist who has some respect for the value of religious faith in effecting a cure. Fortunate indeed is the parson who has cordial relationships with such a man, nor are they as scarce as they once were. When a psychiatrist is brought into consultation it is always well to have an agreement as to who calls the shots in order to avoid conflicting approaches; and if, as happens most often, the psychiatrist does the minister must be meticulous in his cooperation.

As I look over what I have written I find that the impression given is that most alcoholics are men. Alas, that is no longer true. The most alarming increase in alcoholism is among women, and because of the more highly sensitized nervous and emotional make up of woman the problem is usually more acute. Add to that her importance to the home, if she is married, and the tragedy deepens. The one bright spot is that, on the basis of my experience, the woman alcoholic recognizes her plight more quickly because she goes down more quickly.

The therapy is in many respects the same, although the guilt factor centered in her drunkenness is apt to be much more acute because it is still felt to be more reprehensible for a woman than for a man. After all, her emancipation as far as alcohol is concerned is only a generation old. Therefore, the therapy of confession is usually more important and the need of a sense of forgiveness more pronounced. The problem of fixation upon the pastor and the attendent problem of transfer from the man of God to God is also more difficult.

These, then, are some of the conclusions I have drawn as to the pastoral approach to alcoholism. Much more could and should be said but I have already exceeded my space allotment. I am sure there is nothing unique or unusual in these comments for anyone who has had experience in a downtown church in a large city, but it has been good discipline to organize one's thinking on this most important matter.

Meaning of
The Real Presence

By

G. A. STUDDERT-KENNEDY

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Civilian Soldiers

By Harold C. Gosnell

Rector of St. Mark's, San Antonio, Texas

IN these days it seems almost certain that every able bodied young man in our nation is going to serve at least two years as a member of the armed forces. For some of these it will be deferred until he has been able to complete his college education, at which time he may enter the armed forces as an officer. For others it means that they will go immediately upon completion of high school or after one year of college or, perhaps even before he has completed his entire high school education. There seems little doubt, with the great tensions going on in the world today, that any young man of today will have no opportunity to escape other than through the possibilities of being physically unfit or a conscientious objector. These latter categories will not include very many of our youngsters and this means that it is a problem with which every parish and every clergyman must cope for many years to come.

In Saint Mark's Church we have had the opportunity since the very beginning of our existence, now 102 years ago, to observe, mix with and consult with the military men of our nation. Saint Mark's Church was founded in 1850 by the Rev. J. E. Fish, then a chaplain stationed in San Antonio with the United States army. One of its three main lay founders was Robert E. Lee, then stationed in San Antonio as an officer with the United States army. The military thread has run in steady sequence throughout the life and membership of Saint Mark's and we are located in one of the great training grounds of both the army and the air force in our nation today. Within a few miles radius of us there are five air fields, three of them being among the largest in the nation. The famous Randolf Field, "the West Point of the Air", is near us. Lackland air force base, the "gateway to the air force" is within a few miles of us. In addition to these five air fields there are also Fort Sam Houston, Brooke army hospital and Camp Bullis. In our congregation and in our youth groups we are constantly conscious of the large number of military personnel present.

In our consciousness of the presence of these young people in our midst and of their constantly crossing our thresholds in increasing numbers in our church and in our parish house we can see many of the problems that are fermenting in their minds. Let me list a few of them for you and give you an idea as to what really is going on in their hearts.

NEW LIBERTY

PROBABLY the first reaction which hits any young man as he enters the armed forces is that of a new found freedom or liberty. In most cases he doesn't know what to do with it. All he knows is that he has been freed from the shackles of immediate family ties, from the surroundings of friends who know him, his background, habits, hopes and fears and the many groves into which he has been swept in the normal routine of his life. Many young men find that this freedom is unwanted and make no bad use of it at all. Others for the first time in their lives, when on liberty from their military stations, throw away their inhibitions and do things which most of their lives they have heard about and want to try out for themselves. Some of these things may be good and some may be bad. It has been our experience that the boy who has had a solid foundation previous to entering the service will choose normally the good and he who has had little background and is easily led will be more apt to choose the bad. In most cases a man's background becomes pretty obvious from what he does with his new freedom. Herein lies a great test for the training which the churches have given their young men during the formative years of their lives. If, through good teaching and good example, the Church has made a deep impression on the young man or woman which has helped to mold character then there is little to fear from that person's entering the armed forces of our nation in-so-far as the moral impact upon that person is concerned.

LONELINESS

ANOTHER characteristic which you find in the armed forces on a wide scale is that of loneliness. Soon after the exhilaration of a new found freedom has passed, the young man or woman is most apt to long and yearn for home, friends, often done things which he or she has liked, the old gang at the drug store or at school, the old school dances or even the church young people's group! This is a hard feeling to overcome for frequently it crashes in upon a person suddenly and all at once and leaves him with a great nostalgic sense of yearning for what has

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been before. We see great evidence of that in our parish. Young men will come in and ask if they might play the piano. Young women come in and ask if there is anything they can do in the parish office, stating that they have helped out in their parish office at home. Some come in and ask if they might play the organ in the church. Others come in and ask if we have any groups in which they might join in to meet some young people their own age. Constantly we find a seeking after a fellowship which has been once before in their lives but is now lost through separation. It becomes the Church's job to try to find places where these people can fit in and be happy, to make new friends for them, to redirect their energies outside their military life and to give them every opportunity possible to use themselves and their talents in an expressible and worth-while way in a good atmosphere.

In Saint Mark's we use them in our youth organizations on a wide scale, in our choir, as church school teachers and in many other capacities. All the churches in the nation where military personnel are located nearby are going to have to readjust their volunteer working schedules in order to make room for these people who need the outlet and atmosphere of parish life, more now perhaps than ever before in their lives. They want to discuss things — serious things to which they often have given little thought before. They don't necessarily want to discuss them in large groups but intimately with a close new friend they have found at the church or with a clergyman whom they have found friendly or with a parish secretary who listens with a sympathetic ear. They want to be known and they want to be known about and to become part of the local picture — a feeling which anyone who has ever been a stranger can easily understand.

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By

IRVING PEAKE JOHNSON
Founder and First Editor of The Witness

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NEW HORIZONS

WE should not overlook another thing which he is going to experience also — the opportunity to see new horizons and to see the old through widened eyes and understanding. No man can live in constant association with large numbers of other men in strange territory or foreign lands without getting new insights into the nature of man and the meaning of life. He is going to have great opportunity to find new understandings of what he can do with his life, even though those understandings may have come through noting the shortcomings of others under circumstances similar to his own.

In conclusion, let me say that I do not think we ought to simply regret that our young men must spend time in the armed forces and let it go at that. Through helping them to from their lives into a pattern for good and of preparing them to meet all situations in life in their younger years, we can send them off to the armed forces proud of what their parents and their churches have done for them and with the assurance that we shall get back again more mature, wiser and more understanding young men and women into our parishes and communities. We can muff the ball very easily in the churches by not looking realistically at what is a real opportunity, — the strengthening and building of young lives that will one day face the problems and situations noted above. If they come to those things strong in the faith and in moral character, the trials and problems which they will meet will simply be stepping stones to greater faith and understanding and to stronger and better lives and the responsibility is laid squarely upon us to see that this job gets done!

ATTENTION PLEASE

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EPISCOPAL CHURCH BRIEFS

MOTHERING SUNDAY:— how often observed? It was at Trinity Cathedral, Cleveland, on March 23 with a social hour in the cathedral hall sponsored by the Church School and Girl's Friendly Society. The girls made cakes using the ancient recipe of the simnel cake, also paper carnations which were given all mothers. Incidentially, Editor Roscoe T. Foust got a phone call from a woman saying that she knew about Ash Wednesday, Holy Week, Good Friday and Easter, but what is this Mothering Sunday. He explained, whereup she thanked him and said she had to know because she was doing a cross word puzzle.

DAUGHTERS OF THE KING are to have a program of services and meetings at Christ Church Cathedral, Hartford, Sept. 2-6. Among the speakers will be Dean Hirshon, the Rev. Warren S. Traub of New Haven, Miss Estelle Carver of New Haven, the Rev. Alfred W. Price of Philadelphia, Bishop Walthour of Atlanta and several officers of the organization.

DEANS EXCHANGE:— Dean James A. Pike of the Cathedral of St. John the Divine, New York, and Dean Francis B. Sayre of Washington Cathedral, exchanged pulpits March 30. It was the first time such an exchange has happened since both foundations were established.

STAND OR SIT?:— the question is answered by the rector of St. John's Tampa, Fla., about the celebration of the communion when the priest enters. By the letter of the law, he says, a person should stand. If on the other hand a person is in the midst of private devotions, continue with them. He adds that all should stand for a visiting priest or the bishop.

LITTLE BUFFALO conference was held last month in the diocese of Western Massachusetts as a follow up of the conference on the Christian and his daily work, held recently in Buffalo, N.Y. Plans were made for several local discussions to carry on the effort to make daily work an expression of Christian vocation. Several of the speakers attended the Buffalo meeting.

HOWARD CHANDLER ROBBINS was memorialized at a service at the Cathedral of St. John the Divine on April 2. He was dean of the Cathedral from 1917 to 1929. Bishop Donegan conducted the service, assisted by the cathedral clergy and others.

JOHN W. SUTER has resigned as rector of St. Andrew's, Hopkinton, N.H., in order to give more time to being custodian of the Prayer Book. He was formerly the dean of Washington Cathedral. He will continue to teach at St. Paul's School.

SEMINARY SINGERS of Boston Boston University gave a concert of sacred music at Trinity, Boston, April 1. It is a nationally know coral group composed of young men studying for the ministry.

MARTIN NIEMOELLER of Germany spoke at an inter-church rally in St. Louis on March 9. On the 24th he preached at two services in metropolitan New York.

YOUTH CONFERENCE of Central New York met at St. Stephen's, New Hartford, March 28-29, with Bishop Peabody for a headliner. Joining was youth of the diocese of Albany, the second time the two have thus held a jointly sponsored youth affair.

QUEEN JULIANA of the Netherlands will be at St. Mark's-in-the-Bouwerie, New York, April 8, to place a wreath at the statue of Peter Stuyvesant, the work of Toon Dupuis which was the gift of Queen Wilhelmina.

BISHOP DEWOLFE is blessing the Holy Oils today at the cathedral in Garden City, and last week issued an invitations to rectors of parishes in Long Island to be present. The letter stated: "May I now remind you of that portion of our Charge given upon this occasion last year, namely, 'That on next Maundy Thursday, what remains in your stocks be disposed of with the greatest care and in reverent manner, and that you hasten to replenish your receptacles with the Blessed Ointment provided by Holy Church.' "

GRACE CHURCH, Astoria, Oregon, has six laymen taking part in the Good Friday service tomorrow when the book by Charles Kean, The Inward Cross, will be used for the meditations. The rector is the Rev. V. L. Livingston.

HOOD CONFERENCE will be held at Hood College, Frederick, Md., June 15-21, with Dean Mosley of Wilmington the director and the Rev. Charles Martin of Washington Cathedral the chaplain.

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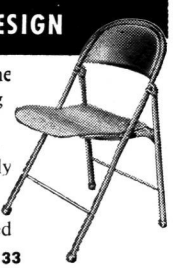

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CHURCHES OVERSEAS

INTERCOMMUNION HIT BY WALES LEADERS

Proposals for intercommunion between the Church of England and the British Free Churches were sharply criticized by Sidney Watts of London, moderator of the Free Church Federal Council, in an address at Cardiff, Wales. The proposals were advanced in November, 1950, by a joint committee, the basis of the proposals being recommendations made by the Archisbop of Canterbury.

Watts charged that the proposals were "too academic" and inferred acceptance by the Free Churches of the "historic episcopate" and he also saw it as requiring a Free Church minister to be ordained by an Anglican bishop before being allowed to celebrate communion in one of their churches. This meant, he said, that one of these ministers would, in effect, have become an Anglican priest.

GROUP INSURANCE FOR MINISTERS

Of 1,933 elibible ministers up to 68 years of age, 1,747 have been insured under a group insurance plan established by the United Church of Canada. Ten insurance companies are carrying the policies. Each man pays an annual premium of $12; the Church, acting as employer, pays the employers portion, which is $25,000 for this year. Group hopitalization in the next plan under consideration.

IRISH PROTESTANTS PLAN DRIVE

Protestant leaders in Northern Ireland are planning a back-to-church drive. Various reasons for small attendance have been advanced; one leader in an industrial area in Belfast saying that services have little appeal, even for those who attend regularly. "A service is judged wholly from its entertainment value. If preaching, music and general atmosphere of the service do not provide the entertainment demanded, it will be sought elsewhere regardless of denominational barriers or family loyalties." Another leader said that those who used to be called "the better class" are now apathetic to churchgoing. He said they are "exceedlingly generous" in contributing but seldom attend.

POPE ASK ENLIGHTENED PUBLIC OPINION

The Pope, in addressing a group of American editors, told them that they have a heavy responsibility to create an enlightened public opinion. The 43 editors from 22 states were received by the Pope during the closing stages of their tour of European and Middle East countries.

CAMPAIGN AGAINST CLERGY IN CZECHOSLOVAKIA

A new campaign against the clergy, both Protestant and Roman Catholic, has begun in Czechoslovakia. A report in Berlin says that police have arrested 320 pastors and placed them in prison, charging them with criticizing the government and its policy toward the Church.

URGE MORE MINISTERS IN IRELAND

An appeal for more men for the ministry has been sent out by the Church of Ireland (Anglican). It stated that "the supply of candidates has been shrinking gradually until we have reached a point at which there are not enough men to make up for the losses occuring regularly through death or resignation."

ITALIAN CATHOLICS WARNED ON Y MEMBERSHIP

Members of Italian Catholic Action were told by leaders that membership in the YM or YW was forbidden under Catholic canon law. Both Y's nearly ceased to exist after world war one but were resumed by soldiers in the second world war and they now have centers in important cities.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Primitive Gospel Sources. By P. B. W. Stather Hunt. Philosophical Library, $6.00.

This is a further projection of the theory of "Testimony Books," viz. the theory that the early Christians, had instead of Bibles, or books from the Bible, little collections of Old Testament passages which it was though Christ fulfilled at his coming. Mr. Hunt insists that these existed so early that the gospel traditions were gathered about these Old Testament passages, and so formed themselves into "sources" before the gospels were written. An interesting hypothesis, which sheds a little light on one or two phases of the gospel tradition; but the treatment is too argumentative, and even polemical; the author has scraped together every bit of "evidence," good, bad, and indifferent, to serve his thesis.

The Practice of Evangelism. By Bryan Green. Scribners, $3.00.

It is important that an evangelist as spectacularly successful as Bryan Green should share the secret of his success and power with others. Success comes, he tells us, through taking much care with details, and having more patience with people, but the power is of God. It is an excellent handbook for all who seek to preach the Gospel with moving and saving power, and the author doesn't think very highly of those who seek to do it any other way.

—R. T. F.

Teresa of Avila. By Kate O'Brien. Sheed and Ward, $2.00.

This is as the author herself admits an arbitrary portrait of the Saint. It describes especially those traits which characterize this Spanish lady of the early 16th century as a human being. It is an appealing portrait, since the author succeeds in showing that Teresa was a woman after all in spite of her sainthood. Mrs. O'Brien admires her because she managed to achieve extraordinary ends in spite of bad health and great sufferings; she admires the fearless fighter for a cause, the author of books and letters superbly written and generally the woman of genius who would have performed something outstanding under all circumstances. Of course, the mystery which surrounds the peculiar state of mind of Teresa, and which distinguishes her actually as a personality, remains untouched and unexplained; this mystery appears even the more mysterious when we learn that Teresa was also very human.

—RICHARD KRONER

The Long Loneliness. By Dorothy Day. Harper, $3.50.

An amazing autobiography by one of the keenest social Christians of our time, who made her long and painful way from extreme social radicalism—she wasn't a "parlor pink," she was really red—to the Catholic faith and to the calm strong position of the Catholic Worker community in which she is the presiding genius. It is a magnificent human document, and ought to be read not only by radicals (as it will be) but by conservatives, especially by the kind of people for whom the early world of Dorothy Day simply doesn't exist —but who nevertheless help to create it.

The Christian Sacrifice. By W. Norman Pittenger. Oxford Univ. Press, $3.50.

A study of the Eucharist in the life of the Christian Church, treating it as the vital center of the life of worship and communion with Christ, and as the continuous action by which the passion and death of our Lord are pleaded rather than as a merely memorial rite. The book presupposes the results of modern scholarly research, but builds upon them, and does so in a way that even the layman can understand and follow.

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Quiet Days: March 19th, 10:30 - 3:00 p.m.
March 29th, 4:30 to 9:30 p.m.
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NEWS OF OTHER CHURCHES

SCRAP OVER SCHOOLS IN WISCONSIN

Action of the state superintendent of public instruction in Wisconsin in cutting off state aid to 14 public schools taught by Roman Catholic nuns has stirred up controversy. Official R. C. publication of the Milwaukee and Madison dioceses content that there are plenty of schools dominated by Protestants, where hymns are sung and the Bible read, and that to discriminate against those where sisters teach is unfair.

METHODISTS CHANGE THEIR RULES FOR MINISTERS

A commission of the Methodist Church is to make several recommendations on rules for ministers when the general conference meets in San Francisco, beginning April 23. The "no smoking" pledge will be lifted for candidates for the ministry, but he will be asked "to make a complete dedication of himself to the highest ideals of the Christian ministry." Also standards for conference membership shall not be lowered in order to include "supply" pastors, but these men will be given every opportunity to complete the prescribed course of study to make them eligible for membership. Of the 22,210 pastoral charges in the Methodist Church 7,549 are filled by "supplies."

SYNAGOGUE ATTENDANCE INCREASES

An upsurge of religion is occuring in America, according to Maurice N. Eisendrath of New York, president of the Union of American Hebrew Congregations, the organization of the reformed synagogues. "People are turning to the synagogue in unprecedented numbers; our congregations are fairly splitting at the seams. Perhaps the need for religion, too, is unprecedented."

WILMINGTON CAMPAIGNS ON CHRISTMAS

An Easter number is a good time to report on the Wilmington campaign to "Keep Christ in Christmas." Headed by a Presbyterian layman a committee seeks to emphasize the spiritual values of Christmas at public meetings to be addressed by high-calibre speakers. They also seek to discourage by persuasive methods the pre-holiday office parties and, three, to set up civic cribs depicting the Nativity scene as public reminders of the meaning of Christmas. A couple of years ago The Witness reprinted an article in pamphlet format, Make Christmas Christian, which reported on one woman's gift and a sequel on what it accomplished by Bishop Hines. Many of these were sold at $1 for 25 copies; $1.50 for copies and $2 for 100 copies. It is doubtless true however that most rectors waited too long before sending them to their people—most orders were in Advent. The time to distribute them is now. They are still available if you will send your order to The Witness, Tunkhannock, Pa.

SUPPERS A POOR WAY TO RAISE FUNDS

Pastors generally disapprove church suppers as a way of raising funds, according to a survey made by rural church department of Drew Seminary. Reason: long hours for the women and small returns. The replies from 341 pastors showed that the money return on suppers was very low although the fellowship value was high. Church suppers in a single year netted $49,933 to the churches canvassed with 7,840 women cooking, waiting on table and doing dishes.

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PEOPLE

CLERGY CHANGES:

ARTHUR R. WILLIS, formerly rector of Christ Church, Ottawa, Ill., is now rector of Grace, Hastings-on-Hudson, N.Y.

G. HURST BARROW, formerly in charge of St. Timothy's, Chicago, is now assistant at St. James, Chicago.

CHARLES E. FISH, formerly rector at San Jose, Costa Rica, is now rector of Trinity, Hamilton, Ohio.

GRANT A. MORRILL, formerly rector of Trinity, Hamilton, Ohio, is now on the staff of the dept. of education of the National Council.

KENNETH E. CLARKE, formerly rector of St. Annes, Middletown, Del., is now rector of St. Thomas, Terrace Park, Ohio.

GEORGE H. EASTER, formerly rector of the Holy Apostles, St. Louis, is now rector of St. John's, Buffalo, N.Y.

ROY F. SCHIPPLING, formerly rector of St. Andrew's, Los Angeles, is now assistant at St Paul's Cathedral, Los Angeles.

JOHN N. PEABODY, formery vicar of St. Andrew's, State College, Pa., is now rector of the Incarnation, Baltimore, Md.

J. DANIEL STOVER, formerly locum tenens of St. John's, York, Pa., is now rector of Christ Church, Lancaster, S. C.

WILLIAM K. REID, formerly in charge of churches at Grove City and Foxburg, Pa., is now rector of St. Mary's, Beaver Falls, Pa.

ORDINATIONS:

JAMES R. BRUMBY was ordained priest Feb. 25 by Bishop Louttit at St. John's, Brooksville, Fla., where he is in charge.

EDWARD H. MANNING was ordained priest on March 5 by Bishop Bram at All Saints, Lakeland, Fla., where he is assistant rector.

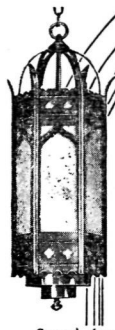
DEATHS:

BENJAMIN CLARKE, 63, prominent layman of Chicago and of the firm that formerly published the Witness, died March 2.

ALVIN T. ROWE, maintenance man at Hudson Stuck Hospital, Fort Yukon, Alaska, was burned to death on March 11 when a fire totally destroyed the hospital power house.

ROBERT M. CRANE, 34, chaplain in the army, formerly rector of All Saints, Los Angeles, were killed in action in Korea on March 11.

GERTRUDE R. GARDNER, 75, sister of Bishop Gardner of New Jersey, died March 29 at the home of her brother at Burlington, 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.

JAMES C. GILBERT
Rector, St. James, Kingsessing, Pa.

Three years ago a clergyman aroused the Church to a realization of the inadequacy of the allowances given many beneficiaries of the Pension Fund. The General Convention acted upon the matter and effected a desirable change in the assessments and allowances.

The writer of this note broadcasts this appeal with the faint hope that the General Convention will set up a committee or commission to study the matter of clerical salaries and the relation of the salary in every parish to the annual total budget of that parish. In this year of grace, (and of social enlightenment) we have this sort of condition: "St. Beulah's on the Boulevard" has 350 communicants, pays the rector $6000 per year, spends $3500 per year for music, but never gives more than $1800 for missions and benevolences. "St. Faith's among the Factories" has 700 communicants, pays the rector $3600 per year, spends $1200 for music, and contributes $4200 a year for missions and benevolences. There are no phrases in dignified diction that adequately describe this ridiculous way of operating the Church of God. The salary inequalities among the clergy are a shameful comment upon a body of Christians that makes some pretense to be interested in social justice.

Every clergyman could readily cite many instances of rectors who accept salaries out of proportion to their total parish budget. This in the face of the fact that other diligent and earnest colleagues are getting along on an inadequate stipend but withal are insisting that their parishes accept the proportionate share of diocesan assessments.

Any efficient business corporation would relate a manager's salary to the activity and profitableness of his shop or store. Not so the Church. Each vestry sets the rector's salary on a basis of sentiment or precedent. And no canon of the Church places any limitations on what the clergyman may expect or what the vestry may decide.

DORIS TOLLEFSEN
Churchwoman of New York

In my opinion The Witness is the finest publication the Episcopal Church has, and I enjoy reading it. Especially since Clinton J. Kew has had a column. However the last few issues it has been conspicuous by its absence. I have been missing it and certainly hope he continues writing. I speak not only for myself but friends who have expressed the same opinion.

I also wonder why more of our churches do not carry the Witness. I went to three leading churches here in Manhattan to secure extra copies of a recent issue. I could find none. ANSWER: We have regretted that "Religion and the Mind" has not appeared in every issue. Two series of articles were promised for Lent which we of course felt obliged to run and they crowded out some of the regular features. It is our hope to have this column appear each week. In regard to churches not having the Witness, we suggest that the inquiry be addressed to the rectors.

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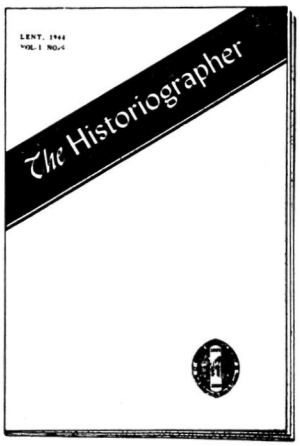

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President, The Church Historical Society,
and Editor-in-Chief, **Historical Magazine**

•

CANON Bryan Green, during his notable mission held in the Convention Hall, Philadelphia, which holds 16,000 people (and on several evenings people were turned away), said:

"I see signs of a religious revival here in America, which I do not yet see in England."

THE PACEMAKER!

IF this be so, the Province of the Southwest is the pacemaker for the entire Episcopal Church. During the decade, 1940-1950, that Province had an increase in its civil population of only 9.3 per cent, but its Church Members (Baptized Persons) increased 59.4 per cent and its Communicants increased 49.6 per cent. In Ratio of Church Members and Communicants in the total population, it is fast catching up with Provinces IV (Sewanee) and V (Mid-West).

THE Province of the Pacific also made notable gains, but it was the beneficiary of a 40 per cent increase in population.

ON the other hand, the Church on the Atlantic Seaboard is still lagging behind the other Provinces. The Province of New York and New Jersey had a net increase of only 701 communicants during the decade, 1940-1950 (omitting the Extra-Continental Missionary Districts).

THIS essay presents a statistical study of all Provinces, Extra-Continental and Overseas Missionary Districts, for the decade, 1940-1950, along two lines:

(1) Increases in Church Members (Baptized Persons).
(2) Increases in Communicants.

IT also presents the statistical story of the Provinces of the Southwest and the Pacific **in detail**—by Dioceses and Missionary Districts. Several of the latter are nearing diocesan status.

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The WITNESS

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APRIL 17, 1952



CHAPEL SERVICE IN THE NEW SAINT BARNABAS HOUSE

The staff of the New York Protestant Episcopal City Mission Society meets regularly for inspiration and guidance in its work

Episcopal City Mission Society Of New York

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In Leading Churches

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"A Church for All Americans"

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For Christ and His Church

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THE WITNESS

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Six Programs To Help People At Turning Points

New York Episcopal City Mission Society Seeks To Make People Self-Reliant

★ When a person is bogged down in trouble it is because he either doesn't know what steps can be taken to get around or over the difficulty, or he lacks courage to take the step.

He can get two kinds of help. He can be given superficial, temporary, expedient assistance which leaves him just where he started. Or he can be guided and encouraged to understand his problem and work out a solution to it on a constructive and permanent basis.

If he gets the first kind, all that he has learned is to turn to that source of help again, when he faces trouble. If he received the second kind, he has learned how to deal with trouble himself when and if it strikes.

It is a pleasure to bring to readers to The Witness the story of a Church organization whose primary aim is to give the second kind of aid to troubled people—to make them self-reliant.

The organization is the 120-year-old New York Protestant Episcopal City Mission Society.

Bishop Horace W. B. Donegan of New York and president of the Society, says of its work: "Every individual who has faced trouble and found a solution to the problem it brought, knows in retrospect that opportunity walked into his life with the trouble. He knows that a turning-point was reached where constructive decisions were made.

"The New York Protestant Episcopal City Mission Society exists to help people fight their way through at these turning-points. From the smallest child in our temporary shelter or at our camps to the most aged patient in hospital or institution, trouble has brought them into the orbit of our care.

"Our task is to help them start in the right direction with more than human courage as they face their problem."

Mr. Thomas M. Peters, chairman of the executive committee of the Society, said recently, "Occasionally Christian charity demands that a person, who cannot help himself, be carried for extended periods of time. We do this gladly, but always with the ultimate hope in mind that self-reliance will be achieved."

During the 120 years of the Society's existence, it has expanded or contracted its program to meet the needs of the times. It has sought to operate in fields where needs were obviously not being met. It has withdrawn services when it was evident that other agencies could deal with the needs more effectively or when a need ceased to exist.

For example, Wiltwyck School, for boys who were potential delinquents, was established and maintained by the Society to meet a very serious need in New York City. It had the reputation of being one of the finest institutions of its kind. Because of the quality of the work, it cost a great deal to maintain and operate. The fact that it was part of the work of the Episcopal City Mission Society did not encourage people of other denominations to contribute to its support, even though it took boys of all denominations.

The Society thought the school would fare better financially if it were turned over to an independent board of directors. Such a board was organized and the property and equipment were turned over to it, without charge, in June of 1942. The work continues with its full vigor and helpfulness.

The Society now maintains six services for people in trouble . . . Chaplaincy in 39 public institutions; Saint Barnabas House, a temporary shelter for children; Family Service; case work with girls and young women at the reformatory at Westfield State Farm; aid to immigrants at Ellis Island; and Summer Camps for needy boys and girls.

In all, last year, more than 30,000 different persons were helped in one way or another by the Society. If you divide the total budget of $390,000 by the number of individuals helped, it appears that the average cost of helping a person these days is about $13.

The Rev. William E. Sprenger, Director of the Society, says of this figure, "When you consider that it takes the skills of about 175 persons, plus food, plus

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administration costs, plus building maintenance and capital improvements in order to help 30,000 people a year, with all their varied needs, the cost is low. When you consider what the cost to society might be, if our work were not done, the cost becomes almost negligible. However, 'negligible' in this case does not mean the cost can be ignored. The Society is greatly in need of increased endowment and of more annual gifts."

The story of how the Society conducts its stewardship of gifts, to aid people in trouble toward self-reliance is impressive. Some of the story is presented on succeeding pages of this issue.

Institutional Chaplaincy, After 120 Years

By
H. RUSHTON BELL
Director of Chaplaincy, New York Protestant Episcopal City Mission Society

★ In one of our great New York City hospitals, where impersonal relationship between staff and patients might be expected, one of our chaplains stopped beside a man's bed and remarked, "Nurse said you were asking for me, John."

The patient's eyes flickered open and slowly focused on the figure standing there. He had had a difficult time and the chaplain felt he was not in the clear yet. He had previously discussed the case with the doctor in charge. There had been, also, three long talks with the patient before the operation. The chaplain suspected one of the worst enemies in this case was fear.

VERY YOUNG PEOPLE HAVE PROBLEMS, TOO



For many seconds the only thing that seemed to be alive about the patient was his eyes. Then the lips moved and the chaplain leaned to catch the whispered confession, "Guess I was . . . afraid again."

The chaplain touched the patient's hand in reassurance. "But you're not afraid now?" His inflection made the question sound like a statement. The man's eyes searched the chaplain's and seemed to find something he needed. The tip of his tongue circled his dry lips. "No . . . not now," he said "I remember . . . what you helped me work out."

Doctor, nurse and chaplain had worked together as a team . . . and a man lived who, but for the chaplain, would have had to face his fears alone and might have succumbed to them.

This and similar ministrations are the outcome of a century old program. In 1831 the New York Protestant Episcopal City Mission Society employed a "missionary" who mentioned in his first report a visitation to a sick person at Bellevue Hospital, "which ministration led to others."

The Society's present Chaplaincy Programs grew from that small beginning. Today 17 full-time and 8 associate chaplains minister to all the Protestants in 39 public institutions in the New York Diocese. They serve 16 hospitals, 7 homes for dependents, 10 correctional institutions for youth, 2 rehabilitation centers (alcoholics), and 1 temporary shelter for children.

The Protestant population of those institutions, on any given day, would average about 15,000. Many of them would be short term 'parishioners'. They are hospitalized for a brief, acute illness for surgery, or are serving brief sentences in prison or reformatories. Many more of them are long term 'parishioner' . . . . the aged and dependents in homes, patient in mental institutions, the chronically ill, and men and women serving long terms in prisons.

The troubles of these 'parishioners' include every problem to which the human personality is subject. The solution of those problems depends upon professional skills from many fields. The chaplain works as a member of a team with medical staff, psychiatrists, parole officers, social workers and other professional persons trained to deal with particular phases of the total difficulty.

One who just casually hears of our institutional work might wonder how our full-time chaplains can find enough to do. There would be cause for such feeling if their work were just

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tramping corridors, wards and cell blocks to do casual calling. The fact is, however, that each man develops a program adapted to his particular institution and in each case becomes one of the institutional team working for the total welfare of patients or prisoners. The 3,359 consultations with professional workers and attendance at 286 staff conferences reported last year attest the degree of acceptance of the chaplains' contribution in this regard. Again, religious education is not limited to individual conversations, but classes for children and adults are held regularly where facilities permit. At two institutions, an annual 5 day mission is provided. At one prison, weekly classes on Fundamentals of Religion are conducted . At two places, the chaplains lend their experience to the formation and support of Alcoholics Anonymous groups. In another, a Chapel Council was formed of personnel to help develop the religious program of the institution. Therefore, institutional chaplaincy, as exemplified by the activities of our men, demands not only the whole efforts of a man, but also special skills and deep insight, with an ability to meet people's needs in critical situations. However, none of us considers himself completely prepared and to improve our effectiveness, we hold monthly two-hour meetings of the staff, with carefully prepared programs.

Our chaplains last year performed 81,782 ministrations to 26,347 different persons. 5,984 of their calls on critically ill and pre-operative patients were night calls. They conducted 4,988 chapel services, in addition to their ministry to individuals which included 13,072 bedside communions.

It is easy to say that statistics can only indicate the scope of the Chaplaincy Program and that the end result of the help given can never be really measured, as it reaches out from prisoners and patients to their families and communities. There is, however, an acid test of its effectiveness—what it does to people.

The significance of one chaplain's work was observed recently by a layman, who spent part of a day with the chaplain in a home for dependents. These are some of his reactions:

"We followed the chaplain, at a short distance, as he made his way around a barracks-like room where there were rows of iron beds. Aged people lay on these beds or sat quietly by them.

"Every person awake was greeted, and here and there, as the chaplain stopped briefly, a hand would reach up to his. I received the distinct impression that he created a wave of animation moving with him up and down the ward. Faces lighted as he approached and there was frequent conversation.

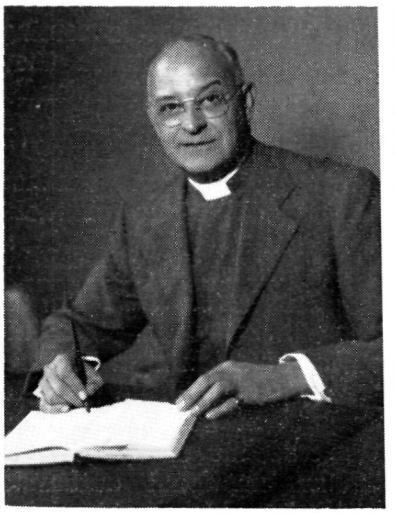
"'Last woman I talked to,'" the chaplain said as we left the building, 'can't sit up. Hasn't been able to for years. She has no one who cares and there is almost nothing she can do. I've interested someone in buying her a little radio. She will get a lot of enjoyment out of it.'

"As we were walking to the next building, a man stopped us apologetically. 'Chaplain,' he said, 'you know Beethoven's Second Symphony . . . I can't get it out of my mind. May I come over to the Chapel and play it on the organ?' The chaplain made a date with him.

"We went into the occupational therapy room where a little group of elderly men were working quietly. One of them held up a small statue. 'Look at this I have carved' he said. His eyes appealed for approval. 'It's of Christ. I tried to carve it as I see Him.' The chaplain studied it, placed his hand approvingly on the man's shoulder. 'You see Him as happy figure, don't you?' he said. The old man smiled proudly.

"Sometime later we walked up the wheelchair ramp and entered the Chapel. 'Chaplain,' I said, 'along with some encouraging sights, we've seen many depressing things this morning. Do you ever feel depressed?'

"He was thoughtful for a moment and remembered trouble clouded his eyes. 'Occasionally a bit overwhelmed,' he replied. 'However, one has only



THE REV. WILLIAM E. SPRENGER
Director, New York Protestant Episcopal City Mission Society

★ The New York Protestant Episcopal City Mission Society has ministered to well over four million persons in the Name of Christ during its 120 years of existence.

Meeting this responsibility of the Church, toward the needs of more than 30,000 unforunate, sick and troubled people every year, costs over $1,000 a day. Yet, even with rising costs, we have decreased our operating deficit from $65,000 in 1941 to $21,000 this past year. During that ten year period the Society has increased its endowments from $839,000 to $1,223,000, and has reorganized its work to meet modern needs more effectively.

It is our hope that this account of our activities brought to you through the cooperation of The Witness, will win new friends for this continuing ministry.

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to recall how much these people value the Church's coming to them and how much they deserve and appreciate friendly understanding, then one's own strength and faith is renewed.'"

An old man stopped another of our chaplains as he was making his round of visits in a hospital and said pathetically, "Look, Chaplain, I know I'm an old man, but wouldn't you think my kids would come to see me. Unwanted, unloved, no good to anybody . . . that's me! Nobody comes to see me, except you."

Similar emotional outbursts are often heard by our chaplains . . . "unwanted, unloved, no good to anybody . . . " Such feelings are very prevalent among people in institutions. They are destructive feelings, too. They retard the recovery of patients in hospitals, bring bitterness to the aged, increase the hostility of prisoners toward society. Chaplains see it happen daily.

The life of our chaplains is a continuous endeavor to show that someone does care, that the Church cares, that God when properly apprehended does alter life's situations. Their work is to start these 'parishioners' along a new path of hope, of self-respect, and a feeling of usefulness by a rekindling of faith in God, in others and in themselves.

Experience Sits In The Professor's Chair

By
ARTHUR G. ELCOMBE
Chaplaincy Staff, Bellevue Hospital

★ A "chaplain-intern" talks to his supervisor: "We seemed to be coming along nicely—then I lost him. He just refused to talk about his difficulties any more."

"You felt it was important that he talk more?" the supervisor asked.

"Yes," the chaplain-intern said. "I think he really wanted to decide what he should do now about the difficulties he had in his family."

"What did you say?"

"I told him what I thought he should do."

"Do you think he had begun to sense what he should do?" the supervisor asked.

"Yes—," the chaplain-intern paused, a long pause. "I suppose I should have made it possible for him to reach his own decision, instead of telling him, shouldn't I?" he concluded.

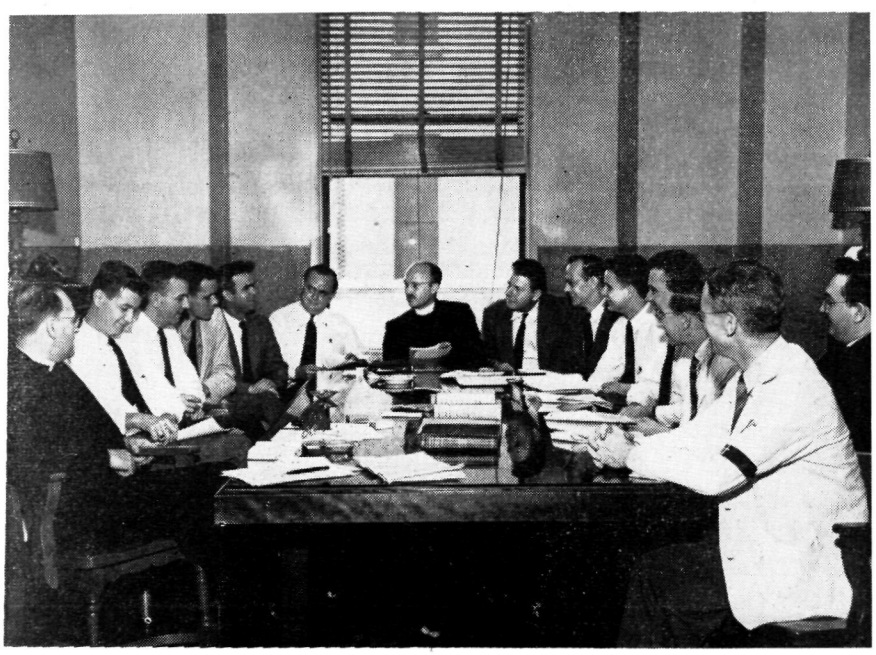
The supervisor smiled and commented: "Experience can be a great teacher, can't it?"

Chaplain-interns minister to persons whose trouble have already removed them from the familiar environment of normal living. These persons are in institutions because they are sick, or unable to care for themselves, or are serving sentences to satisfy 'justice.' Then, too, the feeling of being useless and unloved, so prevalent in people in those situations, adds to the difficulty of helping them. All the counselling skill at one's command is needed and is constantly and ruggedly tested.

At Bellevue Hospital we have, we believe, one of the finest Clinical Pastoral Training centers in the United States, inasmuch as it is in one hospital, it is possible for students to secure experience in three areas—general hospital, psychiatric division, and prison ward. In addition, the supervisor of the clinical training is able to draw upon a large, diverse and highly-skilled staff, proficient in knowledge of all the real or imaginary ills that beset us as persons.

Clinical pastoral training serves at least two purposes. It helps seminary students and ordained clergymen to become more effective in all their personal relationships and to acquire a sound religious and psychiatric approach to people in trouble. It provides, therefore, a first-hand personal training experience vital not only for effective chaplaincy but also for every phase of a Christian pastoral ministry.

The courses are given in four twelve-week units throughout the year. A chaplain-intern taking the course, visits certain patients and inmates regularly. These visits are reported in detail to and discussed with a supervisor. In these conferences the supervisor helps the student to understand what the spiritual and emotional needs of the patient are and how to make



CLINICAL PASTORAL TRAINING SEMINAR

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the best use of all religious resources, and to discover that in his own personality helps or hinders his effectiveness.

The training also includes getting to know the work and attitudes of other professional persons. There are lectures and conferences with doctors, psychiatrists, parole officers, social workers, etc. In regard to content of the courses and qualifications of the supervisors, our training center meets all the standards of the Council for Clinical Training, Inc.

In 1951 seventeen seminarians and ordained clergymen received training at Bellevue Hospital.

Through these training efforts and the scholarship aid made available for our use, we are making a valuable contribution to the need for more and better trained chaplains, improving the quality of our own chaplaincy service, and helping many young men become more capable pastors. Generous financial contributions secured by the Society's "Bellevue Hospital Chaplaincy Committee," a group of able women in the Diocese of New York, helps to make possible both our comprehensive ministry to patients and the high caliber of our training program.

Sheltering Homeless Children In New York

By
EDWARD L. HAWTHORNE
Director, St. Barnabas House

★ Juan was two and a half years old and had never in his life eaten anything but milk and crackers.

He hardly had strength enough to hold a cup of milk in his hands when he was brought to Saint Barnabas House, the temporary shelter for children maintained by the New York Protestant Episcopal City Mission Society. His first two months were divided about equally between the nursery and the infirmary.

Play had to be limited because he tired so easily. During this period he never laughed and only occasionally managed a frail smile. At about the end of the first two months, Juan's mother died in a hospital and his father was finally located in jail. The only solution was to place Juan in a foster home. That, however, was almost impossible while he was still in poor health, untrained in toilet habits and unable to speak English.

The last four months of his six months stay were devoted to preparation for foster home care. He learned to eat a variety of foods, correct his habits so he was socially acceptable, to understand and talk some English, and he learned to laugh.

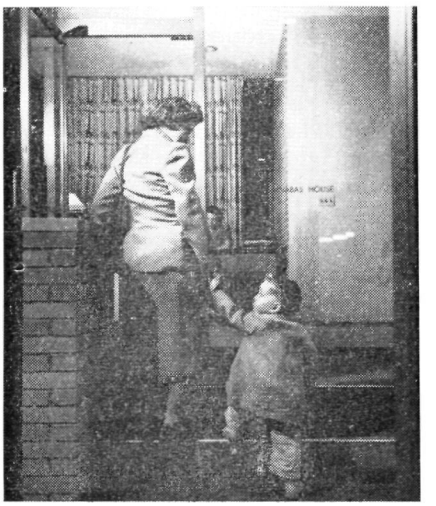
That of course did not just happen.

It took affection, understanding, skill, medical attention, good nutrition . . . and conviction that a turning-point in the life of a two-year old is important. That conviction about the importance of turningpoints in the lives of children undergirds the affection and care given every little guest at Saint Barnabas House.

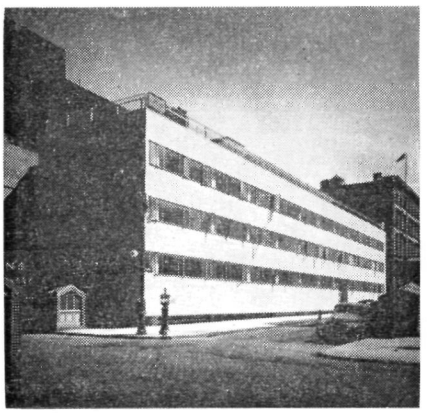
About 300 children, aged two to eleven years, receive shelter each year. They come because of circumstances that range from difficult to tragic. The reason may have been that the mother had to go to a hospital and the father could not take care of the child and continue to work. Or the child may have been deserted, or cruelly abused and, because of that, separated from his parents by the courts.

The children are kept at Saint Barnabas House until their parents can take them home again, or until they can be placed in foster homes or institutions for long term care.

While they are here they receive shelter, food clothing and skilled care. Each newcomer is examined by a physician. Den-



Homeless, But In Friendly Hands



The New Saint Barnabas House, Which Also House The Administrative Offices Of The N.Y. Episcopal City Mission Society

Saint Barnabas House Is A Friendly Place. The Business Manager Is 'Gramps' To The Children



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tal, medical, psychiatric and hospital care are arranged when necessary.

Ten years ago the average length of stay was only three weeks. Today it is twelve weeks, which means that many of the children stay for many months. This has added greatly to our responsibilities. We can no longer simply give good shelter for a few days and nights. Our staff now must have the skills to deal with the very disturbing experience of a child's prolonged separation from home and parents. It also means that a more complete educational program must be provided.

Fortunately our new building was completed in 1949. The five old buildings, that had housed Saint Barnabas House since its founding in 1864, had become unsafe as well as quite unsuited for today's more complex needs. The present structure is modern in design and was built at a cost of $750,000. There is a mortgage of $130,000.

Saint Barnabas House continues its reputation as a friendly place. It would probably be easier for the staff if it were run like a military school with 72 little automatons moving around under a regimented discipline, but that is not the way it is done at the Episcopal City Mission Society's shelter.

The basic princple of the program is that each child must be guided to develop according to his individual talents. He should be a better and a happier child as a results of his stay with us. It requires skillful understanding to deal with children on that basis . . . to allow the freedom that is essential to growth without permitting the child to feel that unrestrained license is the order of the day.

We think one little boy, who got out of bed and slipped into the room of a homesick new arrival, demonstrated the spirit which is engendered by the staff. His own mother was trying to make a home for her children, following the death of her husband. The boy was at Saint Barnabas House until this could be done. Once in his room for the night he was supposed to stay there, but no one criticized when he was heard talking in the room of the newcomer, and actually said, "Don't cry. Your mother is trying to make a home for you."

MODERN TITHING IN MICHIGAN

★ Modern tithing has caught on in Michigan with income up 33% in parishes which adopted the principle completely in conducting their canvasses last fall. As set forth by Bishop Emrich the modern tithe is 10% of income after taxes; 5% for charity and 5% for the Church.

BISHOPS TELEVISE GOOD FRIDAY

★ Bishop Peabody and Bishop Higley of Central New York were on television on Good Friday with a Holy Week message.

CATHEDRAL WILL BE REMODELED

★ St. John's Cathedral, Wilmington, has launched a $250,000 program for the repair and remodeling of the plant. Plans have not been completed but they will probably include a larger auditorium and a new entrance.

B. I. BELL LECTURES AT UNIVERSITY

★ The Rev. Bernard Iddings Bell, representative of the Church at the University of Chicago, is to deliver the Merrick lectures at Ohio Wesleyan, April 20-22. His subject is "Crowd Culture and the Individual."

MODONNA AND CHILD PRESENTED

★ A painting of the Madonna and Child has been presented to St. Martin's, New York, and was blessed by the rector, the Rev. John W. Johnson, on Easter. It is a copy of Murillo's work which hangs in Florence, Italy.

NO ELECTION IN NEW YORK

★ Bishop Donegan, after consulting with the standing committee, has withdrawn his request for an additional Suffragan Bishop. Therefore there will be no election when the convention of New York meets on May 13th.

EVENING SERVICE GOOD FRIDAY

★ A second and shortened form of the preaching of the Passion was held at the Cathedral of St. John the Divine on Good Friday evening to accommodate those prevented from coming in the afternoon. It is the first time such a service was held. Dean Pike spoke at both, with Bishop Donegan taking the service in the afternoon.

WASHINGTON SERVICE TELEVISED

★ The Easter service at Washington Cathedral, at nine, was both broadcast and televised. Bishop Dun officated with Canon Gardner Monks the annotator.

SERVICE JOBS IN SUMMER

★ One of the best ways for the Church to interest young people in working in the Church, and for young people to test their vocation, is to take a summer service job. This was the opinion of placement directors from twelve eastern colleges who attended a conference at Windham House, New York. They also agreed that a better job could be done of interesting girls in Church work if there was more cooperation from the clergy and if there was a centralized department from which they could receive information about opportunities.

The conference was planned by Helen Turnbull, head of Windham House, Ellen Gammack, personnel director of the national Auxiliary, Katherine Duffield, head of college work in the second province, Kathryn Snyder of the division of youth of the National Council.

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EDITORIALS

Removing Barriers

Ecclesiastical nicknames, like most other nicknames, manage to express the plain realities about persons or things which official titles very rarely do. Our nickname for the First Sunday After Easter is a case in point. Low Sunday is our common term for it and "low" it certainly is,—for most of our lay people and for the average parson too. On Easter day we reached the peak of enthusiasm for and devotion to our holy religion,—and rightly too, for the divine event it celebrates is the climax in the drama of our world's redemption. So most of us just let down on Low Sunday; no one can expect to keep at concert-pitch continuously. The clergy are likely to give us warmed-over sermons from their Easter discourse of four or five years back; the choir "repeats the music of Easter," but does it lackadaisically,—and so it goes; this is "Low Sunday."

But however common and natural this state of mind is, it is not inevitable and it would never again dominate us once we realize that this day has its own tremendous significance and celebrates an even of momentous importance for the welfare of mankind. It is not merely the Octave Of Easter Day. The holy gospel for the day describes this event,—the commission to the embryo Church to forgive the sins of men. That this subject of the Great Commission has commonly been a source of bitter controversy in the Church is evidence that we have failed to realize at all clearly what forgiveness actually is. Too readily we have seemed to assume that forgiveness, human or divine, is a species of spiritual book-keeping. It is, of course, nothing of the sort.

Fact Of Sin

The fact of sin is simply the fact of an effective barrier raised between man and man or between man and God; the preventing of two lives from becoming one, that is, the denial of fellowship. As between man and man there is a double barrier; the sinned against and the sinner alike must act to break these partitions. As between man and God there is but one barrier, for God is always seeking entrance into man's life and character. The parable of the Prodigal Son is the perfect picture of this relationship. The Father "ran and fell on his neck and kissed him" and the Prodigal repented utterly. The barrier was down. Effective forgiveness, then, is a dynamic power, not a crossing off of some debt on the books of heaven or earth. Two lives that have been sundered by sin come together again in a beginning of fellowship. Whether those two lives are yours and God's or yours and your neighbor's, the principle is the same; the only difference being the fact of two barriers needing removal between man and man. Is this much too simple an explanation? Is there no reparation required, no suffering involved in the sinner's life? Of course there must be reparation. Release from sin is inevitably a painful process and often a slow one. But reparation is not an arbitrary imposition by a just and severe Deity. It is a spiritual and psychological necessity in the rebuilding of a broken fellowship.

"Receive ye the Holy Ghost. Whosesoever sins ye remit they are remitted unto them and whosesoever sins ye retain they are retained." This is the Great Commission given by the risen Christ to less than a dozen men who had been his intimates. To make it possible of fulfillment he poured out his Holy Spirit upon them. The Commission involved sound judgement as well as yearning love for sinners. In shepherding and feeding his sheep the disciples must have intimate knowledge of the lives and characters of those to whom they were to minister. Without such knowledge it would be impossible for the Holy Spirit to have a channel for his binding and loosing mission in the world of men and women, which is to say that no disciple with his Master's Commission could ever know whether the barriers erected between two lives had actually been removed unless he had intimate awareness of the mind and heart of the penitent one. So, for these first disciples and for their successors of the present day, the office of confessor and the office of pastor must be closely related. A negligent pastor is inevitably a poor confessor. The Holy Spirit cannot loose men from their sins through human personalities unless there be clear knowledge in that disciple's mind of the sinner's spiritual state. Pastor and priest must be one if absolution is to be a vital fact and not a pious fiction.

Your Vocation

Throughout the centuries since the Reformation, controversy has raged over the question of whether the Great Commission was given to an

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official priesthood or to the body of the Church as a whole. To us this seems pretty much a vain strife of tongues. There are, obviously, those whose special vocation and ministry is to act as pastors and confessors. To them certainly the Great Commission is given. But there are also wise and holy souls, not of the Church's official priesthood, with a gift of devotion and understanding through whom the Holy Spirit may truly and effectively remove the barriers between lives. We should rejoice in this,—the actual "Priesthood of all believers." In our so-called secular life we recognize the principle readily enough. It is the vocation of the judges of our courts to discover and administer justice, but it is the business of the whole community also to do justice in manifold affairs that never come before the courts. The analogy, we believe, is a true one between this and the Great Commission of our Lord given to his Church on Low Sunday. Honor the Church's priesthood. Look to your Priests confidently and freely for guidance, counsel and absolution; to bestow these spiritual gifts is their vocation, their duty and privilege. But claim for yourselves, whatever your bread-winning job may be, the difficult and rewarding task of exercising the "Priesthood of all believers,"—the opportunity, in your varied human relationships, of deeply understanding human souls and of making yourselves the channels of the Holy Spirit for loosing men and women from the bonds of their sins.

ASSISTING PEOPLE WITH FAMILY PROBLEMS

By
MURIEL LENTON

Director, Family Service New York Episcopal City Mission Society

Re-training is a long, hard road for adults who were skilled workers before their disability. Such a person, a woman with a fine record of over 15 years employment in one position, came to see us two years ago.

She was unable to work longer at the job for which she was trained. Her savings were gone and, being unwilling to face idleness, she talked with her rector who sent her to the family service department of the New York Protestant Episcopal City Mission Society.

"The Boy Can Stay At Saint Barnabas House Until Your Wife Is Out Of The Hospital"



With the help of a New York State Bureau she was placed for training in a new, but related field of work and earned the highest marks in her class. She is now employed on a part-time basis and expects this spring to be able to hold a full-time position at a good salary.

Family Service assisted her, through the two year period of re-training, with clothes, carfares, a special diet allowance and friendly counsel. The result . . . another self-reliant individual.

She was one of 570 individuals assisted in 1951. Almost 4,000 interviews were required to bring about a solution to their problems. Financial aid was necessary only in a minority of the problems presented, which included emotional, health, educational, family relationships and care of the aged and of children.

Here, we are concerned with giving individual help to those who find themselves bewildered, discouraged and sometimes beaten by circumstances in a city so large that it seems as though no one cares. We work primarily with people referred to us by the clergy of the diocese. Forty-one parishes, 7 chaplains, and 25 other agencies referred people for assistance last year.

Sometimes an extended service is given to an individual, as in the re-training of the woman mentioned earlier. In other instances brief service is given that requires our workers to have up-to-the-minute knowledge of available community resources and of the requirements necessary to be eligible to receive help from them.

Someone calls up to ask "How can I get an

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ambulance?" A wrong or delayed answer is no help. Another person asks, "Is there a school for a boy that steals?" The workers not only need to know the answer, but also to recognize that the real question is probably not being voiced. Real help may go much deeper than naming a school.

Our emphasis is always on keeping families together and on helping people to help themselves. We believe in the right of an individual to be helped on an individual basis and in complete confidence.

Helping Women Get New Start

By

ELIZABETH E. J. MYERS

N.Y. Episcopal City Mission Society's Social Worker at Westfield State Farm

It is an unhappy experience to be separated from everything that one loves and holds dear. When that separation is a result of one's own folly or disregard of law the distress is even more acute.

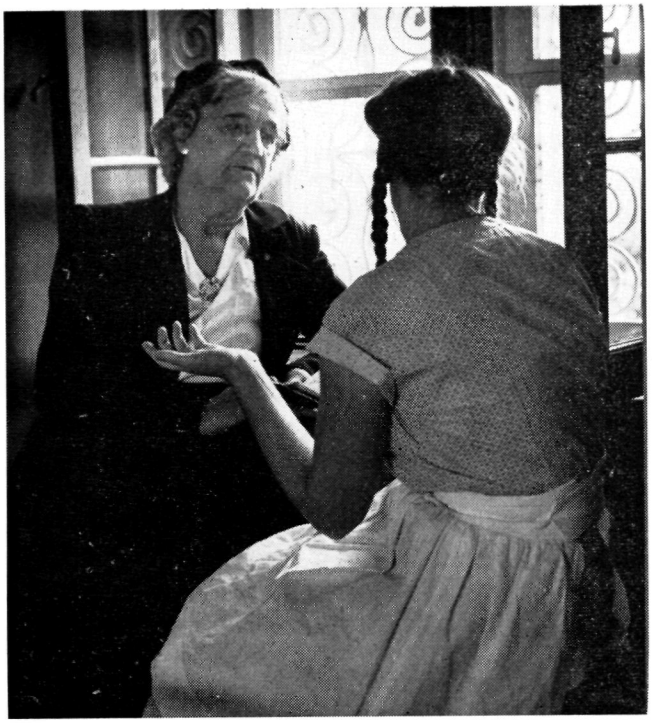
The 181 girls with whom the New York Protestant Episcopal City Mission Society worked at Westfield State Farm last year were in the latter category. They were serving sentences in the reformatory or prison.

Such problems as these were typical for them: loneliness and the desire to hear from estranged relatives and friends; anxiety over the welfare of a child left in the care of friends, personal property left at a former residence; a birth certificate needed, or a social security card, or a reference from a former employer; an unmarried, pregnant girl wants marriage with the father of her expected child.

Then there is the ever present concern over preparation for parole and the formulation of a plan that will be acceptable to the Parole Board. This involves securing of employment and a suitable residence well in advance of the girl's possible parole date.

We try to act as a liaison between the girl and the outside world—to do, or to get her friends and relatives to do the things that will ease her mind and bring her the realization that someone cares in spite of her mistakes. We help her plan and prepare for her future so that this confining experience will become a turning-point for something much better than she has known in the past.

Since a girl cannot leave the institution until her parole plan is established, this is a matter which receives attention early in our contacts with her. We find out her desires and abilities in regard to employment. In addition to regular interviews with client, there are many conferences with institutional staff members and supervisors, in order or get an accurate picture of the girl's capabilities and personality. It is our desire to get the girl placed in the type of job for which she is best filled and where there will be an opportunity for normal advancement and progress. Sometimes a change in institutional training assignment is desirable, in order that she may be placed in the type of work for which she has shown particular interest and aptitude.



"—And I Didn't Think About The Consequences"

It is difficult to secure desirable positions for these girls. They have the handicap of a penal history (of which the prospective employer must be informed) and the offenses are often such that they are apt to discourage confidence in the girl's ability to make a satisfactory come-back in civilian life. Many contacts are required before we can effect this kind of placement. For those who are not able to return to their own homes and are not going to residential employment, suitable residence must also be secured.

We always maintain the attitude of friendly advisor, helping the girl to make wise decisions in the formulation of her plans. There are many opportunities to endorse the Christian way of life and to help the girl establish a good relationship to her Church both in the institution and after she has been released.

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Frequently we hear from some girl whom we have been able to help—a year ago—five years—even twenty. They are always most appreciative of what was done for them and often attribute their later success to that turning-point in their lives. One young woman wrote us just recently—"I am an entirely different woman—and so happy, thanks to you."

To be sure not all of our cases have such happy and successful endings—but a surprising number do, and it is worth the effort to assist in the reconstructing of some lives on a higher level and to know that some hearts are being made happier just because a friendly hand is being extended when it is most needed.

America's Best Foot Forward

By
ALICE G. PALMER

Social Worker at Ellis Island for the N.Y. Episcopal City Mission Society

It was a pretty card. A yellow-haired, child angel, trailing stars behind her, hovered over the earth. Anyone would have liked the card. It was different and appealing.

There was still another reason for appreciating it. Inside was written:

"God has given me a very nice present. I am going home for good. Thanks to God in the name of Jesus. Amen."

It had come from the mother of a little family that had spent dreary and anxious months in a camp in Europe waiting for their opportunity to come to America. When they arrived, the mother had tuberculosis. She was held at Ellis Island until arrangements could be made for at least three months in a hospital. Everything possible was done to ease the separation from her family. The card told us of the end of waiting and fear. She was well and reunited with her husband and two small children.

Ellis Island is a law-enforcing agency of the United States government. The processes and operation of the law often seem to be cold and impersonal even though their administrators try to be as helpful as possible within legal limits. It is to alleviate misfortunes arising from this and to give guidance where it is possible that one branch of our social service is here. Too much credit cannot be given to the diocesan Woman's Auxiliary for helping to make this possible.

Our work is with two groups. Those coming in—students, relatives of American citizens, returning residents and immigrants. They are sent



Aid And Counsel For Newcomers To America

to Ellis Island for medical reasons or for some further check-up on their documents. The second group is made up of those leaving the country—men who have either been left behind when their ships sailed or have deliberately left their ships, and some who are at Ellis Island for safe-keeping.

It is our responsibility to interview, counsel, encourage, contact friends and relatives as well as consulates and shipping lines. There are, also, essential papers to be filled out, needed clothing to be supplied, hearings to attend, special appeals to be made for worthy cases and letters written. One always manages to find a doll or toys for children stranded here.

Our task is to interpret with word and act the basic ideals of American life. Our country was founded by men of faith. It has grown great by building on high principles, and we do all we can to make these newcomers to American realize and appreciate that this is fundamentally a religious country.

A number of the religious services are conducted by the chaplains of the New York Protestant Episcopal City Mission Society. Choirs from churches in New York provide music at the services.

We worked with 2,105 persons in 1951. To achieve even a part of what we try to accomplish with these people at crucial turning-points in their lives gives aid and comfort to them, and potentially enriches America.

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SUMMER CAMPS FOR NEEDY CHILDREN

By
CLARENCE G. NOYCE
Director, New York Protestant Episcopal City Mission Society's Camps

The strange, new world of queer noises, space and unfamiliar sights and smells somehow frightened him. George had never been out of New York City before.

The big chartered buses were headed down the country road, after leaving their loads of "city kids" at the Episcopal City Mission Camps in the Catskills. George watched this last familiar tie with New York disappear. He looked apprehensively across the open fields to the wood and the mountains.

He did not want to be seen—not even to be sensed by the nameless danger he felt. He tried to attract as little attention to himself as possible. He wondered if he could find his way back to New York, if he started right away—before it began to get dark.

George didn't know it, but a counselor had been observing him and had sized him up for just what he was—a scared youngster. The counselor was sure of it for the boy was acting just the way he himself had acted 10 years ago when he had first arrived as a camper.

The counselor walked casually toward George. "Hi, there," he said, "what's your name?" As he spoke he was trying to remember just what it was that another counselor—10 years ago—had done for him that eased his fears. He couldn't recall exactly but he remembered that he had felt protected, that here was a friend. He remembered, too, that he hadn't wanted anyone to know he was scared and that this friend had never given any indication that he knew he was dealing with a boy who was afraid.

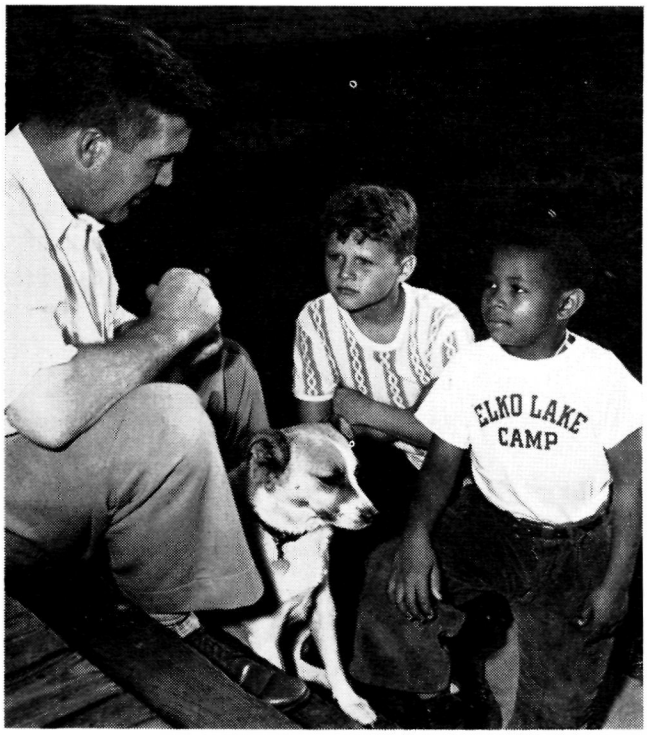
Now he passed along to another frightened boy the comradeship that had once been given to him. He casually identified sights and sounds—particularly sounds and especially after dark. He showed George how to use an ax and taught him bits of woodlore. Before the end of a week, George himself suggested that all the boys sleep under the stars without shelter. At the end of his two weeks, he was the leader in his group.

What brought this change in a bewildered, frightened boy?

Primarily, the conviction that lies back of all the work of the New York Protestant Episcopal City Mission Society—that personal trouble is a time of opportunity, a turning-point at which a new and better direction can be taken.

This time the conviction was vitalized by a camp counselor who gave comradeship when strangeness was filling a boy with fears. This is not an unusual occurrence in our camps nor was it unusual that the counselor had himself been a needy boy whom we had sent to camp.

THE CAMP DIRECTOR ALWAYS HAS TIME TO TALK THINGS OVER



THEY WILL BE HAPPIER AND HEALTHIER FOR HAVING BEEN AT CAMP



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New Jersey. 971 boys and girls, age nine to fifteen, roamed our thousand acres of field and woods and the fifty-four acre lake at Parksville, New York.

Not every child, of course, finds his life direction so immediately changed as George did. Years later, at some more marked turning-point, the memory of this wholesome experience may be the nudge that sets an adolescent's feet on the right path. We work for that.

Any camp for needy children, in my opinion, is not worth running unless it can produce a good share of its own leadership over the years. This past summer, 20 staff members were young men and women who had started their experience as campers in our camps.

1330 children had two or more weeks of respite from the city streets in 1951. 395 five to eight year olds felt the grass between their toes and breathed fresh air at The Creche in Englewood,

Religion And The Mind

By
CLINTON J. KEW

FATHERS ARE IMPORTANT

"MY husband tells me that it is my job to bring up the children. Doesn't a father have a share in training his children? Shouldn't he do more than earn the money?"

This mother has asked a question which is very important in the lives of mothers and children today. Some fathers feel that their wives should take the greater responsibility of raising the children. It is true that the father's role is not as important for the first year or two of the child's life. Many fathers feel like bored spectators and resent being assistant nurse maids during these years.

Mother's responsibilities begin when the curtain rises upon the nativity. She is given the most important role in American society together with the most prestige, but at the same time she carries most of the care and the burden.

Fathers should make their wives feel economically secure, to be at hand whenever they are not away at work, instead of being down the street loafing or on the golf course with their friends. But most important of all, fathers should give their wives emotional and moral support at all times. Harmony should reign in the home. Home should be as sacred to the child as a church should be to an adult.

When the child begins to use language, the father becomes more and more important, for the child will turn his attention to him. The father's subordinate role now takes on more meaning. A young woman of twenty-three, married, and suffering with a depression, remarked, "I never felt close to my father, he was away most of the time. That is the reason why I can't understand my husband."

Fathers must be warned that they should never allow themselves to be placed in the embarrassing position of being the sole disciplinarian of the family. "Wait until your father comes home, he will punish you," should never be uttered by the mother. A brilliant school teacher of thirty-two implied this when she said, "I hated my father. I fought him constantly. My mother would give him long accounts of my behavior each evening at supper time. When I get rid of my hostility, perhaps I'll not be too old to marry."

On the other hand, the father should never think of himself as a big, strong man who frequently criticizes his wife for being too lax and easy with the children. Those who believe that they must be tough with their children will be exposing them to situations which are frightening and often traumatic. These experiences will not give the child courage, but will produce the opposite effect, that of timidity. Twin sisters, aged twenty-two, came to the clinic one day and said they were unhappy. They said their priest and the psychiatrist were weak and therefore couldn't deal with their case. We discovered that they associate sternness and domination with men. Because the priest and the psychiatrist were kind the girls felt they were weak. One sister told us, "Our father would fly into a rage, he would beat us with his belt. He did this until the day we ran away from home at twenty-one." These girls are still suffering with the emotional scares which they received at the hands of their father.

Strict training by the father (or the mother) will lay the ground work for a neurosis later in life. "My home was a prison," said the daughter of a coal miner. Her ethical confusion had its beginning in her childhood where the training was too rigid and strict. "I never felt free to make any decisions, they were always made for me," said a young man of twenty-eight.

If we want our children to be strong and courageous, we must give them assurance, and

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protect them from harsh treatment and dangerous situations.

A father must never ask a child to do anything the child is unable to accomplish or feels uncertain about. The father must give him confidence by doing it with him.

Fathers must not create anxiety in the home by being away too often, or by sleeping when they are at home. Anxiety is infectious, it is transmitted like disease. Fathers should provide wholesome opportunities for their children (particularly the boys) to identify with them. This is very important. If the father is indulgent or a milquetoast, the son cannot identify with him. He might as well be without a father. Who wants to hero worship a weakling?

On the other hand, if the father is domineering, the son will be unable to identify with him because is too stern and harsh. Most of the children who are taken to the juvenile courts were either brought up in strict, harsh homes, or were raised in homes where there was little or no guidance.

Fathers who are over-protective prevent their children from growing emotionally and from using their creative endowments.

And lastly, fathers should take their children to church and worship with them on Sundays. Religion is real, it is meant for the whole family, not the mother and the children. Those children, who have a kind and loving relationship with their fathers, find it more easy to accept a kind and loving heavenly Father.

The Two Per Cents

By

IRVING P. JOHNSON

Founder and First Editor of The Witness

LET us study the law of averages for a few minutes; it may help us to solve the problem of life. Let us suppose that there are one hundred million humans in the United States. That is a lot of people. But the Creator has always been prodigal of quantity.

He has made so many planets that the mind of man cannot count them. What then is a mere planet to the Creator? It is no more than a nickel is to a millionaire. On one of these planets which we call the world, he has manufactured things of innumerable kinds in such proportion that figures would cease to mean anything if they were counted.

Among these countless things he has made men, and made them by the billion, of all colors, shapes and fashions. You and I are each one of these insignificant creatures, so insignificant that if you were to express the insignificance by a fraction, it would look something like this 1/500,000,000,000, which to say the least isn't much to get excited over.

You can dress up this numerator in silks or uniforms, or you can clothe it in rags and it doesn't materially affect the terms of the fraction.

Perhaps the marvel is simply this—that there should be so many of these minute atoms and that I should be one of them.

Viewed merely as things, the universe has about as much cohesion as the catalogue of a mail-order house.

It is inconceivable that the mind which could create such an enormous quantity of multitudinous things should have had no moral purpose in it all.

This would be to imply that the Creator is a talented lunatic which is also inconceivable.

True it is, that there are certain of these innumerable numerators who tell you with a profound pity for your invincible ignorance that they are searching for the purpose of it all, by finding the origin of it all.

Man's Destiny

PERSONALLY, I am exceedingly dumb, I admit it. I don't see for the life of me, how we are going to answer the question, "What for?" by solving the question, "Where from?"

Supposing that we all started from a monkey, a clam or a pumpkin seed; that doesn't throw any light upon our destiny.

Let us suppose that the Creator has an appreciation for quality as well as for quantity.

There are reasons for supposing that this has something to do with the problem.

Let us take the simple art of making money. Ninety-eight per cent of the wealth of this country, if it came to a show down, is controlled by about two per cent of the population.

If that two per cent should die tomorrow and take their wealth with them to heaven, or elsewhere, the United States would become an enormous poor farm.

Something like that happened in Russia. All the wealth in Russia was either impounded or dispersed by a little group of self-constituted financiers, and people find that there is mighty little to eat. Of course the theory is the other way. Most theories are, but theories are poor cooks as a rule.

The ninety-eight per cent have an idea that if somehow they could sandbag the two per cent,

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then the desert would blossom as the rose. Nothing like it.

We could have another two per cent, a little less intelligent and far less bountiful than the present two per cent.

That is a law of averages which is as accurate as the mortality tables of an insurance company.

You can legislate away the tables, but you will forfeit your insurance when your family needs it.

Social Vanity

MOREOVER it is not an accident that the two per cent who control the money should be the same two per cent, roughly speaking, who set the pace in society; so-called because it isn't very sociable. In the first place they have the money to pay the bills of social vanity, and in the second place they actually have what most of the 98 per cent want, and so they have the respect of desire. They are as much of an American nobility as money can make for that which is noble. Society is dull, not because it needs to be dull, but because people who are financially sharp are apt to be dull along other lines—not individually of course, but the heavier the millionaire the more weight he carries.

Now there is another two per cent to consider. Possibly there are two million people in the United States who really think.

Civilization is that state of society in which each man does one thing and hires the rest done for him.

This is as true of thinking as it is of shoemaking. As one person has well put it, the rest do not think, they merely think that they are thinking and some others refuse to think at all.

Sheep do not think. Others think for them and pull the wool over their eyes, and it is just as well that they do, for otherwise the sheep would either lose both the wool and the eyes, or else go off and live in some isolated mountains, where nobody else could live or wanted to.

As long as sheep herd in green pastures they require shepherds, which same is much harder on the shepherd than on the sheep; for while the sheep live they have plenty to eat and grow fat, but the shepherd is apt to grow crazy.

Of course this isn't complimentary to the human race and it irritates those who advocate the rights of man. I am not advocating it as a program; merely calling attention to it as the law of averages.

Who Gets the Wool

NOW do not think that these thinking shepherds get the wool. No! the wool goes to those who own the sheep. The shepherds get a salary as a rule. I was told the other day by a man whose knowledge of finance is profound, (mine is not—I have never had the chance to develop it); that most wealthy men owe their wealth to the intelligence of their subordinates. That is what he called them, not I.

In other words the two per cent classes do not necessarily consist of the same persons. Then there is another two per cent of American humans who are virtuous.

I do not mean those whose virtues require the lime-light. I mean those who practice virtue because they have to live with themselves and prefer to move in decent society.

Or perhaps better, those who love Jesus Christ, have a profound impression that he knows what is in man, and are desirous that he find nothing in them that he would refuse to associate with.

Other Two Per Centers

AND so we might ramble on with our two per cents. There are these in art, music, baseball, pugilism, handling horses, playing politics, doing the work of the Church, practicing medicine or patriotism. About two per cent in each class.

Now what has all this to do with God's world?

Much the same as it has to do with a college education. Here too we have great quantities of young men who shine socially, athletically, lethargically, but the college couldn't justify its existence if it wasn't for the two per cent who study.

I am inclined to think that you will find God's reason for the world, not in some antique protoplasm from which it starts, but rather in the two per cent (if that is the percentage) who seek God's purpose and find it. Whether you care to belong to this particular two per cent will depend upon your treasure, for where your treasure is, there will your heart be also.

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 this fraction, don't fuss much with 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.

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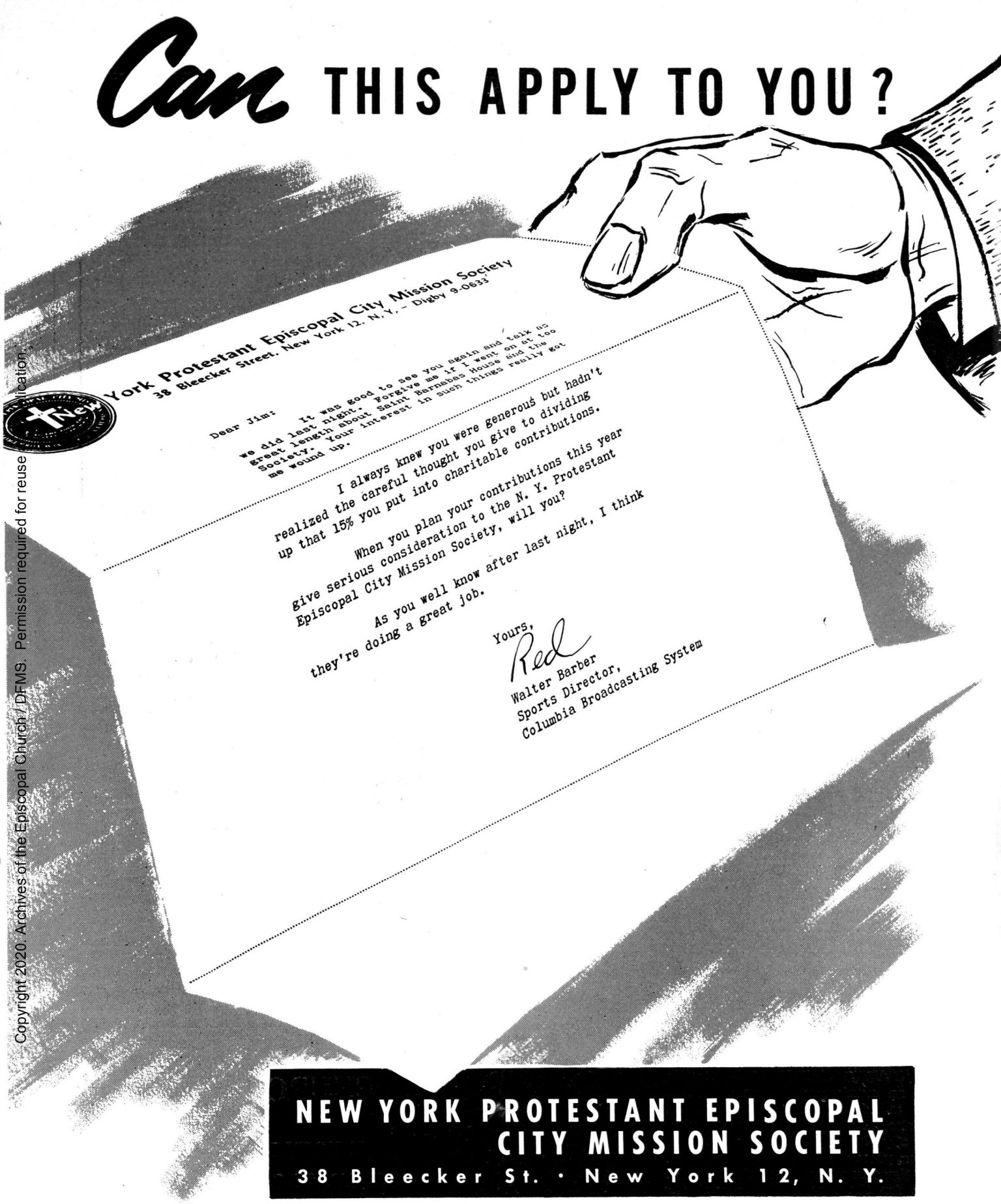
Can THIS APPLY TO YOU?



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EPISCOPAL CHURCH BRIEFS

ST. JOHN'S, Thibodaux., La., is taking on some of the fresh beauty with which it was endowed by its founder, "Fighting Bishop Polk." Built in 1941, the stately structure is being repainted inside and out. Membership has increased since George F. Wharton became rector in 1950 from 41 to 102. Redecoration and repair are planned also for Christ Church, Napoleonville, said to be a "perfect example of 13th century English Gothic," where Wharton is also rector.

DELAWARE is succeeding in the effort to raise $250,000 for advance work, with $222,000 in hand. The money is loaned for repairs etc. at a low interest rate. The diocese also has received several gifts toward the $150,000 sought for a disabled clergy fund.

OLIVER N. JOHNSON, staff member of the department of finance at National Council headquarters, has gone to Liberia where he will be acting treasurer of the district during the absence of Bishop Harris, who is coming to the States on Church matters and will remain through General Convention.

ELMORE MCKEE, once rector of St. Georges, New York, is the originator of the popular radio network program, "The People Act," which starting with 125 stations has this year has been greatly expanded. The series relates the adventures of typical Americans who have solved crucial everyday problems of community living.

SIGN LANGUAGE was used in the prayer which opened the US Senate the other day. The Rev. Robert C. Fletcher, rector of St. John's for the Deaf, Birmingham, Ala., delivered the prayer in a series of fluid, silent gestures. His prayer was an abbreviation of the one in the Prayer Book: "We commend this world and especially this nation to thy merciful care —bless our land with honorable industry, defend our liberties, preserve our unity."

ST. MARKS CATHEDRAL, Seattle, had an evening service on Good Friday in addition to the Three Hour Service. The day is not recognized in the city the way it is increasingly in other places, with stores closing for the three hours, so this added service was for those unable to attend the afternoon service.

BISHOP DANDRIDGE was the preacher Monday through Thursday in Holy Week at Christ Church, Nashville. He also addressed the luncheon of men on Thursday, which has been a feature of the Lenten program each week.

TORNADOS in the midwest last month did practically no harm to any property of the Church, due chiefly to the fact that we have no churches in the areas that were hit. Bishop Mitchell of Arkansas reports that several of the clergy and laymen near the disaster went to areas that were struck and worked valiantly all night. Bishop Litchtenberger of Missouri says that the tornado hit only two or three towns in the southeastern part of the state where we have no work. Bishop Clingman of Kentucky, Bishop Dandridge of Tennessee and Bishop Carpenter of Alabama report no damage to church property. Bishop Gray of Mississippi writes "The storm struck Mississippi with force at only one spot, near the Tennessee line, and "I am sure our Church folk at Holly Springs are on the job."

BISHOP KENNEDY of Honolulu, who is also is charged with visitations to chaplains in the Pacific area, left April 15 for stops at Guam, Philippines, Hong Kong, Japan, Korea and Okinawa. He will return to Honolulu about May 10.

BISHOP PAUL K. UEDA of Hokkaido, Japan, recently confirmed a number of American servicemen.

LINDLEY HARTWELL of Burlington, Vt., junior at General Seminary, is one of sixteen delegates who will represent the U.S. at the world conference of Christian youth, scheduled to meet December 11-25 at Travancore, India.

SAMUEL J. WYLIE, former Presbyterian minister and councellor to Protestant students at Columbia University, was ordained deacon by Bishop Donegan recently and is now working with Episcopal students at the University of Virginia.

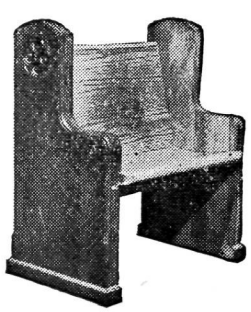
SPENCER MILLER JR., layman of Springfield, Mass., told the men of the diocese of East Carolina at their annual meeting that the Church today faces its greatest opportunity "amidst a world of pagan and secular forces, only one of which is Communism." He listed three ways for laymen to witness; make a systematic study of their faith; be Christian in daily work; pray and apply the prayers since "Christianity essentially is not a philosophy of quietism but of activity."

MAXFIELD DOWELL was honored when a great company of friends jammed the two dining rooms of Christ Church, Shaker Heights, Ohio, to honor him on the tenth anniversary of his rectorship. He was greeting ten years ago with a congregation of about 125 persons. Today the parish is so large that duplicate services have to be held and the Church school is the largest in the diocese and one of the ten largest in the country.

THE EPIPHANY, New York, where the Rev. Hugh McCandless is rector, issued an unusual parish paper in Holy Week in which there were brief reports of the fifteen organizations of the parish, in addition to the rector's Easter message and the announcement of Holy Week and Easter Services.

VACATION SCHOOLS are back at the news: a training conference, sponsored by the Missouri council of churches for Platte County, was held at Roanridge, April 1. It was not only for vacation schools but also for Sunday school teachers and for parents.

ST. JOHN'S Church, Versailles, Ky., has $750 that it did not expect due to the will of the late William S. Steele, a crippled Negro peddler who died recently at the age of 82. He provided that all of the thirteen churches in the community, ten white and three Negro, should share the $9,000 he accumulated during his life.



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CHURCHES OVERSEAS

STANLEY JONES ADDRESSES INDIAN COMMUNISTS

Talks on Christianity in South India by Stanley Jones attracted large number of Communists. He stated that at Maramon, province of Travancore, a crowd of 30,000 turned out instead of the usual 10,000, with large numbers of them Communists, including all of the party officials. At Alleppy, center of Communists influence, he drew a crowd exceeded only by the one that came to hear Nehru.

CHURCH SPONSORS HOUSING UNITS

More than 8,600 housing units were completed by the end of last year under the social construction program of the German Evangelical Church.

NEW CHURCH OFFICIALS IN MORAVIA

A new vicar-general and five canons were installed March 31 at the R. C. cathedral at Olomouc, Moravia, in the presence of the archbishop and high ranking government officials. All of them are so-called "patriotic priests" who support the government of Czechoslovakia. Olomouc diocese is one of the largest in the country with 644 parishes and over 1,700,000 members.

ARCHEOLOGICAL DISCOVERIES MADE IN JUDEA

Two twin copper sheets, rolled scroll-wise, and apparently containing statutes and laws of the Eessenes, were unearthed in a cave in Judea by the director of the Dominican archeological school. Also discovered were coins dating from the second Jewish revolt of 135 A.D.

TO FILM THE LIFE OF SCHWEITZER

Reports in Paris are that Albert Schweitzer, missionary, theologian and musician, has authorized a film company to make a movie of a portion of his life. Similar requests from Hollywood have been turned down. The producers have agreed, according to the report, to turn part of the proceeds over to aid Schweitzer's leper colony and hospital in Africa.

HUNGARIAN BISHOPS ISSUE PASTORAL

An appeal that Roman Catholics shun "materialistic views of life" was voiced by the bishops of Hungary in a Lenten pastoral which was read in the churches on March 30. It was the first to be issued in several years.

URGES POLITICAL UNION OF CHRISTAINS

Partnership between Protestants and Roman Catholics in the Christian Democratic Union, political party of West Germany, was urged by Hermann Ehlers, president of the lower house of Parliament. He told a conference of Evangelicals that "Protestants must rid themselves of their anti-Catholic complex."



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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

Health and Salvation By Wallace E. Conkling Morehouse-Gorham. $.75

Amidst the profusion of popular "inspirational" volumes on spiritual healing, this provocative booklet stands like a giant in stature, simply because of its sound theological approach (which is stated with disarming and commendable simplicity.) Bishop Conkling's thesis is based on the scriptural fact that "salvation" means "wholeness" of personality. He does not anywhere minimize the signal possibilities of *physical* cure, but that comes almost as a blessed by-product. His chief insistence—and rightly so—is to bring into sharp focus the power of *spiritual* blessing, along with the means whereby such strengthening of man's broken spirit may be sacramentally achieved.

—*John Ellis Large*

The Prayer Manual By F. B. Macnutt Morehouse - Gorham (Mowbray) $1.50

Morning and Evening Prayer can be effectively made dull by the simple and lazy expedient of using always the selection of prayers on pages 18-20 of the Prayer Book. The rubric allows prayers from other parts of the book, which, if chosen with thought, will give variety and some timeliness. For liturgical relevance to current life, however, a conscientious parson is tempted to break the rubric. Bishops could remove the illegality by allowing prayers from Suter's most reliable "English Collects" and other books such as this excellent one, which contains over eight hundred prayers, which are as suitable for public services as for private devotions. A foreward by the Archbishop of Canterbury testifies to the compiler's fitness and the book bears out his recommendation.

John Bull Considers His Church By T. Dilworth Harrison. Longmans, Green. $.75

This book is written for Schools of Religion but should bring help to all in studying the doctrine and history of the Church. It falls into two parts: First, "The Structure" which gives a history of the Anglican Communion from 300 A.D. to modern times and shows the church's life goes on through every conceivable disaster. The foe today is indifference, not hostility. The second part, "The Foundations" is a discussion of the Word and the Sacraments. There are many Means of Grace but the Sacraments are factual, independent of feelings or fancies. Through them the redeeming Life of our Lord is made available to us as individuals. God's infinite patience with His Church is reflected in His infinite patience wth us.

A "simple book for simple people." It contains much information in a small space. *C. L. C.*

Prayers For Students, compiled by John W. Dobertstein. Muhlenberg Press. $.75

A fine book to give a college student, or a teacher, compiled by a Lutheran college chaplain who is in touch with the ideas of the young, and sympathetic in every way. It contains a number of arresting ejaculatory prayers, many of which are gems, and any of which would make an unprayerful young person stop and think. Unfortunately, either the research on the book, or its editing, was somewhat careless: one short prayer is printed several times in the book; variously attributed to no one, to Dean Vaughan, and to Abraham Lincoln!

Signposts on the King's Highway By Frank D. Gifford. Morehouse-Gorham. $2.50

This book, by the Dean of the Philadelphia Seminary, is intended primarily to give lay readers sermon material, and will serve that purpose very well. Many of the sermons are good introductions to Church Symbolism.

Christ In Poetry, ed. by Thos. C. and Hazela D. Clark Association Press. $3.49

A collection of poems, mostly modern but all intelligible. Their very intelligibility puts them in the class of "inspirational" verse, rather than inspired verse—church magazine poetry rather than book poetry. Some preachers might find them useful. Others will merely be pleased to see so much acceptable theology coming out these days in the form of fluent minor verse.

Communism and Christ. By Charles W. Lowry. Morehouse - Gorham Co. $2.50

For everyone interested in the rise, growth and progress of Communism, especially those interested in seeing that it is prevented from spreading further in the world. There are brief, vivid portraits of the "leading exponents of Communism"—Marx, Hitler and Stalin. Communistic ideology is presented succinctly, with infinite care to make felt the hideousness of its effect upon human life and thought. In the author's estimation, the doctrines and teaching of Communism must be considered as those of a religion. The author reviews, briefly, the various great religions of the world and shows how ineffective they are to oppose the doctrines and tenets of a materialistic belief of another type. He shows that the weapons qualified to overcome the evils of Communism are to be found only in the Christian religion. An interestng feature of the book is a chart paralleling Christian and Communist dogma and showing how dissimilar at every point they are. *L.S. deP.*

The Puritan Heritage. By George M. Stephenson. Macmillan Company. $3.50

The present moral awakening in public life and evidence in the educational world of a renewed interest in religion, make opportune the publication of this book. The author's theme is the establishment of the Puritan Commonwealth in the seventeenth century, emancipation of religion from ceremonial and legalism and emphasis on sincerity of belief and the right of private judgment.

The European background of the Reformation, especially in its later phase of Calvinism is shown to be the basis of the New England character.

There are chapters on the Great Awakening of 1740, on the Rise of Methodism, Revivalism, on the great men of the times who were the Great Preachers.

Not only New England in the seventeenth century, but the Mississippi valley—the great western experiment in the nineteenh—felt the Puritan influence through missionary and tract societies.

Eight Decisive Books. By F. R. Hoare. Sheed and Ward. $4.00.

Everyone interested, even mildly, in the problems of Church and State will be interested in these essays on eight books that influenced history by their political ideas. They were to have been part of a series of twenty-five ending with "Das Kapital," but the death of the author prevented this. Not so much digests on the books under study, as essays on their ideas and influence.



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NEWS OF OTHER CHURCHES

COLUMBUS CLERGYMEN ARE ATTACKED

Five clergymen of Columbus, Ohio, were named as aiding peace group said to be dominated by Communists, by an under-cover agent in testimony before the state Un-American Activities Committee. The groups, also said to be aided by the League of Women Shoppers and the Workers Alliance, were organized in churches. None of the five clergymen could be reached for comment but the Rev. Donald Timerman of the Council of Churches said: "It is absurd and ridiculous to even think of those men having any type of Communist association. They have made outstanding contributions to our community. They are not Communists and have never engaged in any subversive act."

WAR HYSTERIA HIT BY QUAKERS

The peace committee of the Philadelphia Society of Friends has expressed concern over "new and disturbing attitudes of government in this time of war hysteria," and said it was preparing a statement on penal reforms and abolition of the death penalty. It recently drafted a letter to President Truman deploring the extension of the field of crimes punishable by death to include for the first time in an era of peace those convicted of being spies for other countries. The bar association of Philadelphia was also commended for planning to introduce legislation in the state eliminating capital punishment.

Declaring that members are veering away from absolute pacifism, the committee estimated that "two-thirds hold instead a combination of pure pacifism and applied pacifism that seeks peace-making through world government, disarmament and reconstruction."

HOW TO IMPROVE YOUR SERMONS

Religious editor of a New York daily says that careful reading of newspapers can help a minister preach better sermons. They should emulate news writers in putting things in simple terms, and said that it would be a good thing if candidates for the ministry got jobs with newspapers while students in seminary and college.

CHURCHMEN DRAFT CODE FOR OFFICIALS

A citizenship code for public officials has been drawn up by more than 1,000 churchmen from 200 churches in Chicago, meeting in a city-wide conference. They ask that political parties disclose where they get their money; that officials and political organizations repudiate "anyone known to engage in illegal or criminal activities." The delegates also urged church people to take a pledge of good citizenship and live up to it; and called upon local churches to set up committees to cooperate with other groups in keeping alive the fight for decency in government.

COUNSELING SERVICE IN TULSA

Persons brought before the municipal court in Tulsa can have the advice of minister if he wants it. Under a plan similar to one in Louisville, Ky., a minister will be in court each day to be available to any prisoner desiring counseling.

SLUR OF PUERTO RICANS AROUSES CLERGY

Religious leaders on Youngstown, Ohio, jumped to the defense of the more than 1,000 Puerto Ricans now living in the city when they were denounced by a councilman. The officer said they live "like rats and animals" and called upon the mayor to drive them out of town. The Puerto Ricans came to the city last fall seeking work in steel mills and were forced to live in overcrowded rooms, attics and cellars. Clergymen described them as people seeking to improve themselves and said they were "family-loving men and women."

EAST-WEST ACCORD IS STRESSED

Accord between East and West "must come through understanding the point of view of those who differ with us and not forcing ours on them," Bishop G. W. Ahr of Trenton told delegates attending a conference on liturgies held by the R. C. Church in New York.

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PEOPLE

CLERGY CHANGES:

HAROLD J. WEAVER, formerly in charge of churches at Torrington and Lusk, Wyo., is now rector of St. Thomas, Rawlins, Wyo.

EDWARD H. EHART., formerly associate rector of St. Andrew's, Wilmington, Del., becomes rector of Grace, Norwalk, Conn., May 1.

EDWARD K. THURLOW, formerly of Christ Church, Sheffield, Mass., is now in charge of All Saints, West Newbury, Mass.

JULIAN F. DOZIER, formerly vicar of St. Gerald's, Harrisburg, Pa., is now vicar of St. Simon's, Springfield, Mass.

JOSEPH L. BROWN, formerly rector of St. Marks, Richmond, Va., is now rector of St. Lukes, San Antonio, Texas.

JAMES L. ODELL, formerly rector of St. John's, Corbin, Ky., is now rector of Trinity, Milford, Mass.

GEORGE F. DEMPSIE is now rector of St. James, South Groveland, Mass., in addition to being rector of All Saints, West Newbury and in charge of All Saints, Georgetown.

GEORGE W. R. MacCray, for the past year on the staff of a parish in England, is now assistant to the National Council's committee on laymen's work.

PERRY GILFILLAN, formerly rector of St. Mark's, Waterloo, Iowa, becomes chaplain of St. Barnabas Hospital, Minneapolis, April 30. He will also be chaplain of Sheltering Arms Hospital for polio victims.

HONORS:

BISHOP SHERRILL and RANKIN BARNES, secretary of the House of Deputies, have been elected vice-presidents of the Society for the Propagation of the Gospel, Church of England

INSTITUTIONS:

HERBERT M. BARRALL was instituted rector of Grace Church, Middletown, N.Y. by Bishop Donegan on March 23rd.

DONALD READ was instituted rector of St. John's, Auburn, N.Y.. by Bishop Peabody on March 18.

MARK E. WALDO was ordained priest March 25 by Bishop Barnwell at St. Andrew's, Douglas, Ga., where he is in charge. He is also in charge of St. Matthew's, Fitzgerald.

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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.

EDWARD L. PARSONS
Bishop, retired of Calif.

In your editorial of March 20 you emphasize the fact that it would be very desirable for believers in the American tradition of freedom to write to Washington concerning this dreadful concentration camp business. You say however that you do not expect any of your readers to write letters of protest because "that would put them on the spot." This is a brief note from one of them to say that he is more than happy to put himself on the spot in connection with a matter of this kind. He has not unfortunately up to this moment done anything about the concentration camps, having been very much concerned with innumerable other aspects of our civil liberties and our American tradition. But he is ready now to help as he can.

I do know how widely spread is this fear of being "put on the spot" by taking an unpopular position, but I take courage from the fact that I know so many people who are not afraid and who are working hard. Here in California we have had to struggle with our own Un-American Activities Committee which follows loyally the example of its national predecessor. We have had loyalty oaths. We have had some outbursts of racial bitterness. We have had a constant succession of men and women dismissed for so-called security reason without knowing their accusers, or having opportunity for defense. We have had samples of pretty nearly all things which forecast Fascism. But is spite of it all we have a great number of people young and old who are loyal, earnest true Americans, determined to do what they can to counter the hysteria which is disgracing the nation today.

This is not a boost for California. It is only a reminder that God still rules, and that there are countless numbers of his children who are loyal to the freedoms which are surely his will for us.

ANDREW JACKSON READ
Layman of Melrose, Mass.

Referring to the appointment of an ambassador to the Vatican City state: The so-called Vatican City state is a child of Mussolini. To settle the dispute between Italy and the Vatican, Mussolini gave extraterritoriality to this small area within the city of Rome, thus giving the Pope a token of his lost temporal power when United Italy took over the city of Rome and territory of the Papal states.

The Vatican City state is simply the international headquarters of the Roman Church. Its inhabitants are employees of the Church, have no vote and no tax to pay. There is no civil government or civil courts. It is a church organization and canon law prevails, whereas the United States is strictly a lay state.

The Vatican has no political, commerical, or economic advantages to exchange with the United States, so why an ambassador?

Another important question to take into consideration is this: When Mussolini negotiated the Lateran treaty and concordat with the Vatican, he pointed out that the treaty forever barred Count di Cavour's famous liberal formula of "a free Church in a free state" because it was contrary to the doctrine of the (Roman) Catholic Church.

It is plain to see that an exchange of ambassadors by a lay government like the United States with the head of such an authoritarian organization as the Vatican would jeopardize our standing as a democracy with liberty for all.

The "listening post" is out. In its issue of Nov. 5, Time pointed out that the effectiveness of the Vatican as a listening post has been greatly exaggerated for many years. The same position has been taken by the London Times. In fact Iron Curtain governments have broken Vatican communications.

A stand must be made now against diplomatic relations with a Church.

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The WITNESS

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GIRL'S FRIENDLY SOCIETY JUNIORS

The Girls' Friendly Society Of The U. S. A.

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STORY OF THE WEEK

Girls' Friendly Society Moves Into A Wider Tomorrow

Has Excellent Program To Teach Members Of Responsibilities In One World

BY ANNE GUTHRIE

National Executive Secretary of GFS

★ The world in which the youth of today will become the adults of tomorrow will not be an easy one to enter. Conflict, tensions and insecurity may be a permanent part of their lives. Consequently, we who are their leaders must ask ourselves what qualities of mind and spirit we are helping them to develop today that will help them to stand firm no matter what tomorrow may bring.

Seventy-seven years ago in England, when Mrs. Townsend gathered the first group of girls around her, and they called themselves the Girls' Friendly Society, she little realized that her concern for girls of the factory, her eagerness to be of service to them and their response to her friendliness, would light a candle that in 1952 would still be b u r n i n g, not only in England, but also in the United States and many of the countries around the world where the Church of England or the Episcopal Church is to be found.

The GFS began with the idea of service. Many young girls were employed in the factories of England in 1875. To be of service to them was Mrs. Townsend's hope and two years later the inspiration for Miss Elizabeth Edson in Lowell, Massachusetts, to begin a GFS for the factory girls of her City. This ideal of service has carried on through the decades. Now each year some "Mission Object" is selected that the members from the youngest to the oldest may make her gift. This year, it will furnish an empty school room in the Mission of the Virgin Islands.

As the Girls' Friendly Society looks ahead to the next twenty-five years, which will bring it to its hundredth anniversary, it must ask itself in what field of action is its "friendliness" most needed. Where is today's call to be "friendly"?

Children and young girls are no longer in industry; organizations for girls are no longer unique as they were seventy-five years ago; opportunities for service are to be found everywhere; women are increasingly participating in the work of the Church as they had little chance to do in 1875. Consequently, the question arises as to whether the years ahead will be only a carrying on because of the momentum of the past, or whether there can be a new urge, a new field of "friendliness" where good will and understand- are needed.

In a world torn by bitterness, strife and conflicting ideologies, the Christian Church is faced with the need of developing Christian citizens, who will take into every phase of community, national and international life, the qualities, spirit, the methods of cooperation and conciliation of the Sermon on the Mount. With competition and antagonisms, s e l f i s h n e s s and intolerance, prejudice and hatred playing in on the youth of today from all sides, the task of creating "friendly" attitudes is not always an easy one.

Schools and families strive to teach skills and techniques, but the harder task of developing right attitudes m a y often be neglected. To help home and church and school to increase a child's willingness to share or even to sacrifice; to influence her attitudes toward minority groups, toward people who are different in nationality or race or creed, to stretch her horizons so that far places seem near, and strange peoples become friends, may prove to be one of the increasingly important tasks of the Girls' Friendly Society in the future.

Realizing, however, that in spite of the great rift in our world today, never in history has it been so nearly "one world", and youth must learn to think of it and live in it as one world. Consequently, the National GFS is sponsoring what has come to be called a "U. N. Pilgrimage". In the fall, when the Assembly convenes in New York, from each Province of the Episcopal Church will come a High School Senior, who is a leader in her GFS. These eight

girls will be present on the historic occasion when on Sept. 16 the Assembly inaugurates its new building—its permanent home.

As the Session opens, these GFS representatives will stand with the delegates and alternates of sixty countries, the members of the Secretariat and the Press, and the visitors from all over the world, in that impressive minute of silence which opens each Assembly, when each in his own way and in his own tongue asks whatever higher power he recognizes to bless the work to be done in the weeks ahead.

Assembly and Committee Meetings will give the girls knowledge of the workings of this most important experiment in the world laboratory. Interviews will give an opportunity to know some of the personalities who are the outstanding world leaders, especially among the women. There will be a Corporate Communion to begin the "Pilgrimage" and a day at Seabury House to evaluate the experience at the close of the week. All this will blend into an experience that will help a few girls of today to stretch their friendliness into a wider tomorrow.

Chinese proverb says, "If you plant for a year, plant grain. If you plant for a decade, plant trees. If you plant for a century, plant men." The GFS believes it will be "planting" girls for future leadership.

So the Girls' Friendly Society of the past looks ahead to the GFS of the future with faith that with the loyalty of its members, both of yesterday and today, the devotion of the women of its Boards and Committees, the help of its friends and the guidance of Bishops and clergy, it will continue to go forward, and the setting of the hundredth milepost in 1977 will be achieved with a record for the next twenty-five years that will be a worthy tribute to those who have made GFS what it has been in the seventy-five years that now close.



SYLVIA MULZAC was selected by GFS members to be the first teen-ager to preside at a GFS National Assembly

What The GFS Means To Me

By Sylvia Mulzac

Teen-Age member of activities committee of Junior GFS in All Souls, New York

★ I wonder if my answer would agree with the many GFS girls all over the world who are probably asking the qestion, "What does the GFS mean to me?

Six years ago when I joined the GFS, it held a different meaning for me than it does today. I knew it was a society of girls working together in the service of God. As the years passed and I became increasingly active in the GFS and understood more of its meaning and purpose, I realized it was not merely the working together that counted, but even more important still was the spreading and sharing of joy and the assistance one could give to others. The working with others expose one to new ideas and new experiences in which all can share.

Last summer, I had the opportunity of attending the GFS National Assembly. This was to me one of the most wonderful experiences of my life. There I met many GFS people, foreign guests from other countries and members from the different states of the United States. I saw the purpose of the GFS in action for friendships were made, people asked to serve in whatever capacity they could, and happiness was seen on the faces of each and every individual. I felt myself saying, "God must be very pleased at the way the GFS girls are attempting to fulfill His purpose."

The inspiration which I received at the National Assembly was carried over into my work in the GFS at home. I became an advisor in the Junior Branch of my Church. My hope for these girls is that they will uphold its standards and will spread its influence wherever they are. In working to attain sound bodies, alert minds, creative relationships and spiritual strength, GFS girls are growing closer to God. And with his hand guarding and directing us in the way, we will be duly blessed.

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Memoirs Of A GFS Field Consultant

By Louise Burpee

★ A little black car pulls up in front of a church, say, in Snohomish, Washington. Some girls playing in the churchyard stop and look with interest at the California license plates and the young person who jumps from the car, clutching assorted paraphernalia denoting the expected GFS field worker.

"You must be Miss Burpee?" questions one of the girls. "Mr. Jones, our Rector, wanted us to bring you in, as soon as you arrived." I enter the church with the group.

After introductions of the rector and myself were made, the Branch President, aged twelve, called the meeting to order and the Worship Chairman, aged eight, led in the GFS prayer. Next, the Secretary read the Minutes, the Treasurer presented her report, and the girls discussed old and new business. Finally, the President turned to me and asked, "What are other GFS groups doing?"

I faced my audience and instead of answering, asked them what they were doing.

"We've knitted africans, I mean afghans," said one. "We've put on a dinner for the Every Member Canvassers." "We've dressed dolls for children in an Indian Mission." "We've learned to darn sox." "We've made up our own plays about the Mission Objects." "We've had a Father-Daughter Banquet", volunteered the others.

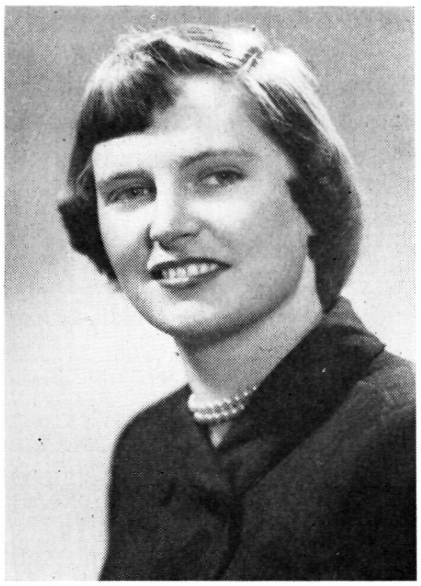
"What things did you like best?" I asked. "I liked making up our own prayers best." "I liked our camping trip." Each girl gave her favorite activity.

I then told them what other GFS Branches over the country were doing, at the same time trying also to give them some idea of the GFS heritage and discussed with them plans for the GFS 75th Anniversary Jubilee.

When we adjourned the meeting for tea, the mothers came to me, their eyes shining as they thanked me for the wonderful experience their girls were having in the GFS. The next day I started off for a similar meeting, in another town at the foot of some snow-capped peak, a spot in the middle of the desert, or a church among the rolling vine covered hills of California. These are typical happenings in the days experience of a GFS Field Consultant.

The job itself is a study in contrasts. It means organizing new branches, and advising those already established. My field covers an area one-quarter the size of the United States. It means training leaders, talking with the clergy, telling the Woman's Auxiliary groups about their "junior" organization, running GFS camps, serving on various diocesan committees, building a public relations job, speaking at conventions, convocations and synods. It has also many diverse projects, such as writing a monthly column on modern music and records for one of the Church papers, or doing articles on the spiritual aspects of the Girls' Friendly Society.

Among the favorite memories of my two-and-one-half years with the GFS are the following: Sitting at a kitchen table with prospective leaders in a typical miner's home in a remote town in Carbon County, Utah; organizing two unusual branches, one among Navajo girls in Ft. Defiance, the other for Mexican girls in Phoenix; watching privileged teen-agers become the good friends of underprivileged Nisei girls at a GFS camp in California; talking to a group of handicapped girls whose lives have been changed by membership in the GFS. I remember also seeing the transformation of a timid and untrained leader into an inspired diocesan officer; and working with an alert group of teen-agers and adults from all over the United States, at the GFS National Assembly.



LOUISE BURPEE, the western GFS field consultant, covers an area one fourth the size of the U.S.

I am grateful to the GFS for these and other memories. I feel that no matter how much I give to it, I can never catch up with how much I receive from it. The more intimately I know the Girls' Friendly Society, its program leaders and girls, — the more I realize it has something unique to give the world. We are a Church organization, and the basis of the GFS program is a spiritual one. Our recreational and educational program is always modern, and as such, is of right now for the girls of 1952, 1953 and 1959. (In the 2050's, the program will be just as up-to-date for those jet-propelled girls.) In other words, it is no vague youth program, but a practical, realistic one, based on love of God.

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Missions--GFS Ambassadors

By Viola C. McConnell

National GFS Chairman of Missions

★ One of the most appealing, dramatic and spiritual ventures of the GFS is the yearly Mission Object. This is selected each year in consultation with the Church department of missions. In geographical range, it covers both foreign and home missions. Understanding and appreciation of others is stressed, personalized and interpreted through art, literature, music games and worship. Its peak is reached during the Lenten Season, at which time GFS mission gifts are made. Brotherhood through the common love of Christ, through worship and gifts, solemnizes the Easter Season.

The GFS Mission Object history over the past seventy-five years makes interesting reading. The Orient comes alive through GFS projects in Japan, China, India and Burma. Puerto Rico, the Virgin Islands and areas in the United States focus attention on the western world. Sometimes the mission effort centers on one key girl, whose homeland is that of a foreign country. Through religious and scholastic training provided by the GFS, she is able to return to her own land as a teacher who can do much to advance the cause of Christianity and through it, to lift her own people to higher levels of faith and learning. An illustration of this is seen in the following: A graduate of St. Agnes, one of our church schools in Kyoto, Japan, became a teacher in the same school. She, as a Christian, was able to help the non-Christian girls in the school, both as a teacher and as a Christian friend. The GFS is now making it possible for her to get additional training in the United States. This year she will receive the B.A. degree from Berea College in Kentucky.

The second type of project is set at the level of the community, where individuals are helped more en masse. A young American woman taught in a Chinese Teachers College near the Burma Road and was an instructor in an Episcopal Church, working in the compound with women and girls, bringing to that group a Christian influence which was greatly needed there. A second worker brought a group program with a church base foundation to an industrial center in the south of the United States. This too was greatly needed.



IRENE MESSINGER, missions chairman for southern region of the U. S.

As an outgrowth of a former national GFS project, the Diocese of Pennsylvania for many years has continued to raise money for scholarships for Igorot girls at the All Saints School in Bontoc, the Philippine Islands.

The GFS Mission objects are too numerous to list as we check them off through the years. Not only have the projects been valuable themselves, but thru them the Episcopal Church has received considerable money for its mission work. To the girls, themselves, it has meant education through a study program which has given them knowledge of and appreciation for others. To the Church, the mission interest created through the years in the GFS girls has helped spread the Christian religion, and has trained thousands of girls for future Church leadership. From such as these come our best American citizens, our fine Church women and the hope of our nation.



GFS AROUND THE WORLD Japanese girls of St. Agnes School, Kyoto

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GFS: Oldest National Girls' Organization In U.S.

By Margaret Ferreira

National Program Advisor

★ This year of 1952, the Girls' Friendly Society, U.S.A. celebrates its 75th Anniversary, thus making it the oldest national girls' organization in the United States. It was founded for the first career girls of our country, those young girls leaving home to go into the mills of Lowell, Mass. Miss Elizabeth Mason Edson, daughter of the rector of St. Anne's Church, Lowell, read of a similar society organized two years previously in England; and so started in this country the organization that has become not only the oldest but the largest one for girls in the Episcopal Church.

In the past 75 years, the GFS has changed to meet the needs of all girls. Today, two-thirds of its membership is in the Junior group, those girls from 7 to 14 years of age. Girls from 14 to 21 are Members, and adults who retain their devotion to the Society are known as Sponsors.



NOW

as in the past seventy-five years THE GIRLS' FRIENDLY SOCIETY is helping girls to grow with a Church centered program; through worship, creative activities, fun, friendship, service to parish, community, world



Adult Advisors, or leaders, are always Communicants of the Episcopal Church, but membership is open to all girls of any race or creed. Five new GFS Branches of Indian girls have just been organized at Indian missions in the Southwest; there are Japanese of Nisei, Negro branches throughout the country, Spanish-speaking groups of children of Mexican parentage in the U.S., as well as branches in Cuba, Puerto Rico, Costa Rica, the Virgin Islands, and one large GFS in Japan. At conferences, camps, diocesan rallies, GFS girls meet one another with no sense of difference.

Girls are lively creatures, and the GFS girl learns by doing, energetically and wholeheartedly, whether the activity be worship, missions, recreation, understanding family relations, service to others, brotherhood or studying the United Nations. Programs are activity-centered, and any or all subjects may be presented through dramatics or handcrafts, discussion or participation, and planning of the girls' own Worship Services.

The GFS feels that it is important girls should hold their first loyalty to the Church, which is not possible with good but secular girls' organizations. That it is truly training for present day and future leadership in the Church was demonstrated by a recent call at the national office from the Dean of Students of the College of the City of New York, Miss Ruth Wright. "I'm interested in this Society," she said. "Very often when I find a girl who is outstanding in leadership, I ask her where she has received such good training. Many, many times, such a girl has answered, "I belonged to the Girls' Friendly Society!"

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As Seen Through The Eyes Of A Junior

By
SONDRA PATASHNICK
St. John's Parish, North Adams, Mass.

★ To thousands of girls all over the world, the GFS means a great deal. It gives young girls of all ages the opportunity to get together and plan many interesting kinds of activities. In addition to this, the Girls' Friendly Society combines the teachings of Christianity along with enjoyment. This gives the girls of our world a deeper understanding of the life and the teachings of our Lord, Jesus.

As a member of the Girls' Friendly Society, I enjoyed many happy hours in the rooms of our parish house. Our leader planned an interesting program for each meeting. These were always opened with a short devotional period, conducted each week by a different member of the Society. This gave each girl the feeling she was actually helping to make our Society function. After devotions, we would assemble in the room set aside for our group. We had an attendance chart on the wall with each member's name on it. A gold star was put next to our names every time we were present at a meeting. I'm sure each girl was as proud as I was when her number of stars added up to quite a few at the end of the year. After the business of the meeting was dispensed with, we would start to work on some particular project. Sometimes we made gifts for our mothers or helped make articles for some charitable organization. This was always great fun. It gave us time to chat while at the same time we were doing something useful. After our work period, we would often play a few games. Then we would close the meeting with a short prayer and go home feeling very happy and content.

What I liked especially about GFS was the entertainments and exhibits we sponsored for our parents. For weeks, we would work under the leader's instruction, getting exhibits and material ready. Many times we would have a supper to which we invited our parents and friends. We always felt very proud of ourselves after helping to prepare and serve the supper, because we knew that everyone enjoyed herself.

Although it's been quite a while since I've been an active member, I don't think I have ever, or will ever forget all that I've gained from this honorable organization. For one thing, this Society taught me how much enjoyment a person can get out of doing something for someone else. I think of this when I remember how much enjoyment my parents had at our suppers which we had prepared and planned ourselves. But above all, this great Society taught me that girls of all ages can be together and really have a great deal of fun while being guided by the hand of God. This is a hand that helps us to be tolerant, charitable and honest. What more can any organization do for these young girls who are destined to help rule our great world?

If all young girls will remember that the letters GFS not only stand for the Girls' Friendly Society, but could just as well stand for goodness, friendliness and sacrifice, our world will never have to fear that any evil will overrun the earth.

The beauty of simplicity is expressed in this presentation of a girl's remembrance of a Junior's participation in the GFS. It registers the lasting value of church-centered program.

NOMINATION OF MELISH ENDORSED

★ At the annual meeting and election held at Holy Trinity, Brooklyn, April 14th, the congregation unanimously adopted a formal resolution that it "hereby approves and endorses the action of the vestry in nominating for the vacant rectorship of this parish the Rev. William Howard Melish."

A year ago the congregation by a ten to one vote had asked the vestry to nominate Mr. Melish, which was done with Bishop DeWolfe later indicating his disapproval. Since then Melish has been acting minister, under the canons of the Church, by vestry appointment.

Reports presented at the meeting indicated that attendance at services has remained constant, with a modest increase in the parish's income. Two legacies totaling $24,000 were reported as having been received from former parishioners since the last meeting.

HAVE COFFEE WITH GFS

★ The Girls' Friendly Society will serve coffee to anyone stopping at their exhibit booth at the General Convention in Boston. With the Coffee, they will also serve the latest in programs for girls' work in the Church.

RADIO USED IN FUND DRIVE

★ The 193 parishes of Connecticut will united for the first time through radio when Bishop Gray will open the million dollar development program next Sunday. Five stations of the state will give the broadcast at 11:30, with radios placed in the churches. The bishop will speak from Glebe House in Woodbury where Samuel Seabury in 1783 was elected America's first bishop.

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CHRISTIAN WORK PROSECT

★ Twelve concerned Christian college men will work for nine days on the new St. Stephen's Church and University Center, Columbus, Ohio, from June 23rd to July 3rd. The group will live together, all meals being provided, so that the only major expense involved will be travel. As the members will be "employed" by the contractor they will be protected by proper insurance and supervision while helping to clean up the buildings, paint, grade or landscape.

This project will help the diocese of Southern Ohio meet the greatly increased building costs since the Korean war began. Twelve men, working seventy-two hours, will save over $1000.

Although the main purpose of the project is work, there will be opportunity for worship, discussion and recreation. Those interested should write to: The Rev. Trevor Hoy, 1580 Cardiff Road, Columbus 12, Ohio.

REFUSE TO HIT SEGREGATION

★ Alexander Miller, chairman of Christian Action in Northern California, expressed grave concern over the objection of certain members of the general board of the National Council of Churches to the statement in a resolution before the board "that we cannot be true to our Christian convictions and practice racial segregation at the same time."

More than one member of the board refused to condemn as un-Christian Churches in the South which by conviction or force of circumstances remain segregated, and the resolution was postponed to a later meeting after considerable and somewhat emotional discussion.

Mr. Miller said: "The hesitation of the National Council of Churches in pronouncing on this matter was very disquieting. Christian Action for example finds no difficulty in declaring segregation to be completely un-Christian, but would not claim the right to legislate for churches in the South about the pace at which, or the manner in which, they should get rid of it. There seems to be no reason why the general board of the National Council of Churches should not pronounce along similar lines."

Christian Action will continue to work for a more explicit rejection of segregation by Churches of every denomination in every area.

Dean Katherine Grammer of St. Margaret's House, Berkeley, is a member of the executive committee of the newly formed group, as is the Rev. James Hyde, associate rector of St. Mathew's, San Mateo.

CHAPLAIN GIVES KEYNOTE

★ The Rev. A. B. Patterson, chaplain for Episcopal students at Nebraska State Teachers College, gave the keynote address which launched religion and life week on March 31st. Throughout the week leaders of several churches, both clergy and laymen, led panels on public life, science, military service and other topics, relating them to religion. Also taking part in the program was the Rev. Chandelor Sterling, rector at Chadron who is also head of the ministerial association.

CLERGY INSTITUTE IN SOUTHWEST

★ A clergy institute for the seventh province will be held at Daniel Baker College, Brownwood, Texas, June 23-27, with Prof. Massey H. Shepherd Jr. of the Episcopal Theological School and Witness columnist the lecturer. The conference will center around the liturgy of the Church. There will be a daily lecture, following which there will be sectional discussions and then general discussion.

SEWANEE PROFESSOR WILL ATTEND DEDICATION

★ Prof. Howard A. Johnson of the school of theology of the University of the South will fly to Japan tomorrow, April 25, to represent the Church and his university at the dedication of the International Christian University in Tokyo. He will also lecture in fourteen colleges and seminaries.

ROBERT MONTGOMERY SPEAKS IN CHURCH

★Robert Montgomery, movie actor, was the speaker at a service at Christ Church, Philadelphia, which launched a five-year campaign to make a national religious shrine of the church where Washington, Franklin, Adams, Jefferson, Lafayette and other Revolutionary leaders once worshipped. He said that Christianity is "the most intelligent expression of the higher law of conscience that has yet been given to the world It is the most reasonable faith that the religious instinct of the universal man has yet found to satisfy his spiritual aspirations. It is the latest, if not the last, formula of the eternal verities."

GFS RECEIVES GIFT FROM ENGLAND

★ Mrs. Russell Barry, president of the GFS of England and Wales, presented an antique silver ink-well to the GFS of the United States at a ceremony that took place at Seabury House on April 17th. The gift was made when the national board of directors met.

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EDITORIALS

How Low Is Low?

OUR "Low Sunday" text is the gutlessness of American Protestant Christianity.

The illustration is the recent meeting of the general board of the National Council of Churches held in New York. In the shadow of Holy Week, they were unable to find against racial segregation within Christianity. Under discussion was a report, "The Churches and Segregation."

The head of the Protestant Episcopal delegation, Bishop Sterrett of the diocese of Bethlehem, led off by saying: "I could be more confident in voting for this document if it did not state that we cannot be true to our Christian faith and practice segregation at the same time. Does this mean that if segregation is practiced in certain grade schools in the deep South, the people who practice it are not Christian? I know people who are as good Christians as myself, if not better, who do this. I wish that we might amend that part of the report, to express the idea that we do not consider the people who practice segregation in some circumstances as any less Christian."

The following type of support rallied to his cause. Mrs. James Wyker, Columbia, Mo., member of Disciples of Christ, pleaded for "going slowly, as we must go." The Rev. Eugene C. Blake, Presbyterian, wanted, "different degrees of segregation." Another opined that "obeying the law cannot be called un-Christian."

There was protest, led by the Negro denominations who refused to be provoked into leaving the council. However, the forces in favor of racial segregation won the day. We pray they may be defeated when the general board considers this matter at their meeting in June.

This affront to Christian brothers was flaunted as organized Christianity was preparing to celebrate Holy Week, when the Lord Jesus cleansed the temple of the money-changers who were more concerned with their own priviledge and position than with righteousness; when the Scribes and Pharisees were plotting to crucify the Lord because, "it is expedient that one man should die and that the whole nation not perish;" when Jesus was choosing Jerusalem with its degradation, mocking and cruel crucifixion, instead of turning back to comfortable Galilee.

The point of spinelessness and double-tongued dishonesty is that, while re-enacting the Lord's Passion, they are saying: "Let's not do anything that may hurt our 'prestige' (usually meaning income.)" Or, "Let's put the state and its secular ideas above the word of God." (Nazi Germany rose because German Christians fell for this one.) Or, "A little sin is not so bad, if it is divisible into degrees," as though a person could be "a little bit" dead. And they pled for "unity," a unity with sin and the Devil.

Christ said, "And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea." St. Paul wrote to the Galatians, "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free." And the first centuries of the Church are bright with the blood of martyrs who dared to flaunt their love of Christ and man in the face of an arrogant degenerate and sinfully pagan state. Or hadn't those National Council racialists heard that God had created man in his own image? Or that God so loved the world that he once gave his only begotten Son to the end that all that believe in him should not perish?

But we suppose that giving God a white-supremacy, jim crow mind fits the saying, "I know people, who are as good Christians as myself . . . do this (i.e. practice segregation.)" The question we would like to ask is this; "Is any man, or bishop for that matter, the proper criterion of Christian morality?" Isn't Christ's Character the moral standard by which we live?

Christ was crucified by a self-serving, institutional-minded priesthood. Today, in the National Council, the institutionalized, secularly minded, who call themselves Christians crucify Christ anew by their blatant defense of racial divisions

★

"Quotes"

The GFS on its 75 Birthday (or is it Anniversary?) is proud of its heritage, and gives thanks for all the devoted GFS Members, who in their several generations, have been witnesses of the strength of its bonds in their service to one another and to the Church.

As we look forward to the future, we rejoice that we are meeting the challenge of today with modern methods, and able and inspired leadership. "As we grow in age may we grow in grace" through corporate strength and spiritual power.

—Barbara H. Sherrill
(Mrs. Henry K. Sherrill)
Honorary President, GFS

★

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in the body of Christ, for fear of offending the multitude, or raising a tumult.

Does anyone wonder why Easter crowds dissolve before Low Sunday? It is not because people lack hunger for Christ. It is that organized Christianity has lost sustenance to feed. The people chew the words and works of Christ, but they have been made the tasteless dust of the Scribes and Pharisees that crucified Jesus.

If we will every Sunday to be the Easter it ought to be, let the Church put aside her "expediency," her "going slowly," her servile respect for the pagan mores, customs or laws of our evil little society. Let the passionate spirit of self-denial of Christ's Holy Week set the temper of our attack on sin.

If you will join in this attack write or wire your disapproval of their delayed action to The Rev. Samuel M. Cavert, National Council of Churches, 297 Fourth Avenue, New York.

A RECTOR LOOKS AT GFS

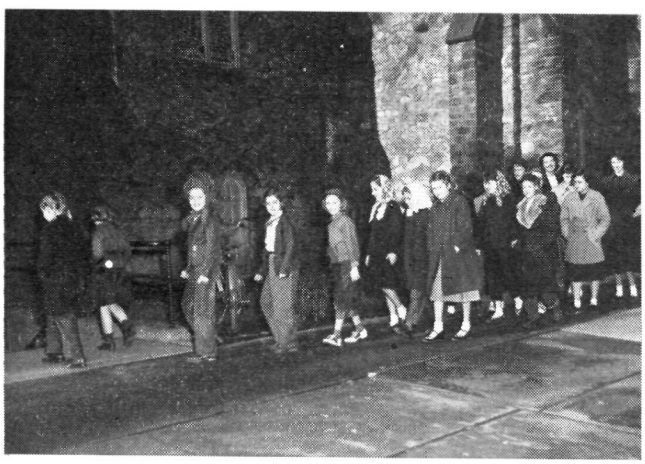
By
G. RUSSEL HARGATE

Dear Fred

THE other day at the clergy conference, you asked what I thought about the Girls' Friendly Society program. In the hub-hub we didn't get far in our discussion, so I though you might appreciate some further observations.

I think the national Girl's Friendly Society is really on the beam. Both the volunteers and staff show a keen awareness of what the Church should be doing with and for girls. Their materials, ideas and suggestions for good GFS parish program are the last word. When I listened to the leader at the clergy conference describe the group dynamic method, I thought, "That's what GFS has been demonstrating for years." It's the essence of their approach to Christian character. They don't miss a trick, Fred.

It is a source of real satisfaction to me to see the successful operation of the GFS program in our parish. Observing our three GFS branches, week by week, I have seen girls grow in ability to become real working members of a group, without losing their own identities. I have seen the shy girl lose her shyness and gain a sense of security while, "that girl with the unpleasant personality" has become a happy, accepted member. Now and again a crisis develops which interrupts our smooth sailing. Such an instance occurred some two months ago, when five girls living in the same neighborhood, ganged up on one of their number. Their aim was to prevent her riding home in the same car with them. With the help of the parents and our GFS leaders, the youngsters resolved this tension and thereby gained a fuller understanding of what friendship means.



GFS JUNIORS find it fun to attend St. Andrew's, Elyria, Ohio

Recreation plays an important part in the GFS program. Folk dances are taught not only for the skill and fun they give, but for the value of forming new acquaintanceships with other peoples. Games, dramatics and singing provide opportuniaties for group participation and encourage wholesome attitude toward play as a necessary element in the Christian fellowship.

On the serious side, our girls have developed a real interest in mission study. If you heard them talking about "M.O.," rest assured they would not be referring to the battleship, but rather to the GFS mission object. They develop a sense of personal relationship with and a responibility for "M.O."—be it Miss Normura from Japan, or desks and blackboards for school in the Virgin Islands.

You would be surprised how much these youngsters know about the United Nations. Through overseas gift projects, pen pals, round-the-world food feasts, and other adventures in world fellowship, they have acquired an awareness of Christian world citizenship.

We have had several excellent programs on family relationships, expressed through the medium of role playing and of films. When the younger Juniors and their mothers met for a film discussion program on "human beginnings," it proved quite an eye-opener in pointing out the need for Christian parent education.

Worship experience in GFS is that plus quality which makes GFS different from other girls' or-

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GFS JUNIORS of St. Margaret's, Dayton, Ohio, adopted the Japanese custom of the Japanese Doll Festival as part of their mission study

ganizations. I see examples of creative worship, crude sometimes, but nevertheless living and vital. If only one child a year is made to understand her relationship to God and her friends, I would say the program is worthwhile.

Our girls enjoy good times at church and this gives them a natural incentive for wanting others to share in the program. We often reach girls who have no church connections. Sooner or later we find them enrolling in the Church Sunday School and in the confirmation class. In some instances, whole families have been brought into the church's fellowship. Sometimes this interest extends into the community, beyond the bounds of Protestantism. A little Jewish girl wanted to join one of our groups and her GFS friends asked that she be admitted. We discussed the differences in faith, and the possible limitations this would involve in certain areas of participation. The matter was next discussed with the girl's mother. The GFSers felt that their fellowship was broad enough to include differences. So, our little friend was admitted as a "cooperating member representing the Jewish faith".

I realize, Fred, that none of this is possible without good leadership. We probably are more fortunate than most in this respect. But, can you imagine the devotion of a leader who would arrange to leave home at the supper hour in order to help with GFS? Can you imagine mothers leaving their homes on a busy Saturday morning to come to church to be with a group of bustling youngsters? Being a branch leader is no easy assignment, for she must spend considerable time and energy — mentally, physically and spiritually. The average GFS meeting is no pink tea. However, our leaders agree that no other volunteer work is so rewarding and worthwhile, nor so much fun. For my part, they are doing a real job for the Kingdom and I'm for them 102%. Their enthusiasm engenders the creative spark in others and so the work goes on.

We'll hope to hear from you soon.

Cordially yours,
Rus.

HANDICAPPED GIRLS BECOME "THE ROSES"

By
Margaret Ferreira

"IT was the first time in my life I have been treated as if I were just one of the girls:" She was a teen-age girl with an attractive face and a brilliant mind, but she spent her life strapped in a wheel chair. All the handicapped girls who make up one of the five GFS branches at St. Mark's, Van Nuys, California, share her joy of at last "belonging". Some of the girls are spastics, others have cerebral palsy or are victims of polio. Several are confined to wheel chairs, all have difficulty in walking, talking or moving easily. Their GFS branch, which they have named "The Roses," is one of the most inspiring and active in the country.

It developed from a remarkable non-denominational Sunday School for handicapped children organized by the Rev. Gilbert P. Prince, Rector of St. Mark's. This school is open each Sunday afternoon. It is a moving sight to see the children make painfully determined progress to the Parish Hall. But their willingness and their



HANDICAPPED GIRLS enjoy belonging to "The Roses" of St. Mark's Van Nuys, California

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eager participation has resulted in progress that seems almost miraculous.

When other girls of the parish were organized into GFS branches, the handicapped girls formed their own. There was magic in the word "Friendly". Girls found themselves accepted as they were. Being members of a friendly group worked real changes in their lives. One completely withdrawn girl, who spoke to no one and sat with dropped head looking at the floor, not entering into any activities of the Sunday School, responded to the name Girls' Friendly. For the first time, she lifted her head and smiled — the word "Friendly" carried to her the answer to her need of association with other girls. She now enters into all activites, even to leading the singing at times. Our latest report is that she is experimenting with lipstick — a psychological change stemming from spiritual advancement! Two Jewish girls, with no regular church connection, asked to join the Episcopal Church because their participation in a group through the Girls' Friendly Society made them come to an appreciation of the need of a Church family.

The meetings are held at the homes of the girls, where they act as hostesses. Through this responsibility they acquired social ease. These teen-agers are far more serious-minded than most girls, for their suffering makes them sensitive to the needs of others. At their GFS meetings, they packed a box for an orphanage in Georgia, dressed dolls for families of merchant seamen, and sold Christmas cards to finance their service work.

This same thought for others shows in their consideration for each other. One member braced in a wheel chair patiently retells everything to a spastic GFSer who is also deaf, but through lipreading understands what goes on.



TEEN-AGERS from St. Andrew's, Syracuse, N.Y. translate GFS program for use of French speaking girls in Haiti

It is moving to hear her read the Bible aloud. Their worship chairman, who has difficulty in speaking, has learned the GFS prayer and so leads the worship service.

The general GFS Admission Service made a definite impression on all the sixty-six girls to be admitted. It was a highlight in the lives of the handicapped members, who led the entire group to the altar. When it was their turn to be admitted, the Rector left the pulpit and came to them, putting his hands over their shaking ones, as he presented their GFS pins.

These girls urge that similar GFS groups be organized elsewhere. They say that happiness has helped them to improve physically as well as spiritually. The GFS has brought much into the lives of these girls. Association with them in the Society has brought to the unhandicapped girl an understanding and meaning of fellowship. A wish "to belong" is fundamental to all girls and the GFS has answered this need for the handicapped girls of one parish.

OUR PERSONAL U.N.

By
CLIFTON E. KEW

Clinical Psychologist, New York City

FROM the day that Jesus sent out the Twelve and told them to "Preach the Kingdom of God and to heal the sick" down to the present day, the Church has brought mental peace and joy to the lonely, the anxious, and the emotionally sick.

However the Church can increase her effectiveness in healing by making use of the dynamic principles of group psychotherapy. This can be achieved by applying these principles to groups which already exist within the church, by conducting spiritual healing services to give strength to the emotionally disturbed through effective use of music, prayers and short sermons, by organizing psychotherapeutic groups to aid the more disturbed and maladjusted people who come for help. These groups should be under the supervision of adaquately trained psychiatrists or psychologists. The Church of the Heavenly Rest, New York City, is one of the first churches to conduct successfully spiritual as well as psychotherapeutic groups.

This article will deal with the psychoterapeutic group. The church, for a variety of reasons, is

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in a particularly favorable position to aid maladjusted and unhappy people through group work. It comes in contact with many people of all ages and backgrounds with problems ranging from the mildly anxious to the greatly depressed. Group work within a church is not only effective in helping the maladjusted but serves as a preventive measure with the less anxious. The church is an institution where people go for help . . . especially mental or emotional problems . . . long before they would go anywhere else. Receiving therapy within a church avoids the stigma attached to mental illness.

It has been my experience that once such a group is under way, many will ask about its purpose and will be eager to attend.

A New Family

SINCE church people have been meeting in groups for worship and for various social activities, they will feel natural in a therapeutic group. They will avoid the strain of becoming accustomed to a strange psychiatrist's office, for the church is a familiar place to many from childhood. As compared with other groups there is a feeling of belonging, of "bearing one another's burden." There is a better acceptance of one another in the group because the setting is a natural one. To be able to express themselves freely in this setting helps them feel that more is being done for them than in the submissive atmosphere of the congregation. A reduction of guilt and a "transference" to the therapist appears to be more readily achieved. No one feels alone or different, nor is one alone or different.

For nearly four years I have been conducting various therapy groups within churches. All the members of these psychotherapy classes are selected with care to assure a constructive effect upon each other. The selection of members, their preparation for group entry, and their introduction to the group, are important factors in constructive group work. My groups range from five to ten members of both sexes, with varied psychoneurotic problems, with not too great a span in age range, and with similar cultural backgrounds and intelligence. The psychoanalytic techniques which are practiced in private therapy are applied to the whole group. Thus each patient becomes, in a sense, an adjunct therapist! He not only receives help, but gives it; he understands others as he begins to understand himself; he learns to forgive and to be forgiven.

Since most of our emotional and mental problems have their origins in our family relationships—our personalities being formed during our childhood development—a "new family" is constructed in which each member is free to speak as he feels and to "grow up" all over again. The purpose of the new family is to bring to life old family feelings—fear, anxiety, guilt, hostility, rejection—and to project them on to members of the new family where they are modified, resolved, and sublimated.

A Session

LET us look in on a session which has been meeting twice weekly for about four months. By now all are aware of each person's problem, and they feel free to speak as they wish. The intensity of reactions has been increasing from session to session during the four months. As the meeting begins, they are asked by the therapist, "What reactions did you have from the last meeting?"

Jimmy, married man in his late thirties, an inspector in a factory, speaks up, "After the last meeting, on my way home, I became more and more annoyed at Alice and by the time I got home I was so hostile I felt like calling her up and bawling her out."

"Me too," shouts George, a clerk in a wholesale company who is also married and has several children. "I was glad that the meeting was over. I didn't want to come tonight . . . I felt the last meeting was quite upsetting."

Alice, a young housewife who always speaks defensively, snaps back, "I didn't say anything out of the way . . . this is the second time you have complained about my talking. If you don't want me here I'll get out . . . "Alice, feeling inferior and unwanted, always withdraws when she is aroused. At this point it is suggested that they find out why each is responding so intensely to the other's behavior. By free association and discussion it is observed that Jimmy feels hostile to Alice because he associates her attitude of domination with that of his wife, whom he feels, orders him around. George, on the other hand, associates Alice with his domineering and rejecting mother whom he had always tried to please because he was afraid of her.

George projects on Alice the intense feelings experienced in his original family. No wonder he did not feel like coming to today's session; to him the associations were reminiscent of the scoldings and criticisms his mother used to vent on him, and it was as painful as the probing of an old unhealed wound. Jimmy and George gain insight into the causes of their disturbances, and learn that feelings from another time, place and person are influencing their reactions today. They understand too, that they will have to

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"work through" their upsets. However, they can talk as they please in the new family, a privilege they never knew as children. Now they can find out the causes and roots of their fear and hostility.

Mary, a recent addition to the group, sits quietly smiling, and when asked to speak says, "I have been withdrawn all my life . . . I can't assert myself."

Susan, a single girl in her early thirties, is resentful of Mary and implies such when she says, "With a new member in the group, there isn't so much time to discuss my problem." Weeks later Susan learns that her feelings toward Mary are the same as those she has toward her younger sister who at one time was a new member in her family. She feels the therapist, (the father figure) will give the new member more attention. This happened often in her own family. So, Susan is annoyed at the therapist.

Jimmy, on the other hand, is overly kind to Mary and encourages her to talk, for he identifies with her, recalling how he had resisted speaking when he first joined the group.

At this meeting Alice's reactions are analyzed. The reason that Alice complained about her symptoms, thus dominating the previous session, was to annoy the therapist and gain attention. Her hostility toward the therapist, whom she felt dominated the group was ushered in during her family life at home.

Behavior Patterns

THE transferences toward one another usually have nothing to do with the sex of the individuals. Rather they are determined by the attitude and behavior pattern of the person. In this case Alice associated the therapist (a man) with her mother. Alice was to learn several weeks later that her behavior in the group was to test his reactions. As a child, whenever she annoyed her mother, she was criticized and rejected. In this new family week after week she tested the therapist as well as the other members, and was always ready to leave the group—for it was less disturbing to reject the therapist, than for him to reject her. She wanted to know if he would accept her with all her so-called "naughtiness." Therefore, being understood and accepted, her personality grew in strength, and the worthless infantile unconscious image of herself began to change to a personality of value.

Here is a family where reactions are taking place among the members at different degree of intensity, bringing to light the overcharged neurotic feelings of the past. In the group we see the principles of free association and mental catharsis or confession, (Jimmy, George and Alice were able to verbalize their problems); transference or relationship (Susan's feelings towards the therapist were associated with her father); insight, new truth or revelation, where maturity is achieved, "the truth shall make you free," (George's fear of Alice's attitude set off unconscious associations of unpleasant experiences from the past, and by gaining insight he overcame his fear, seeing it had little to do with the present); reality testing where each one lives out earlier experiences and tests them in a real life situation (Alice was continually testing); ego strengthening and sublimation, where the ego which makes up the reasoning and thinking part of the personality, grows with the support of the group and the instinctual impulses are directed into acceptable channels (Alice's fear of rejection was removed and her personality became stronger); and the principle of resistance (Mary resisted exposure and change). All of the above-mentioned principles go on at the same time like all important life processes—varying with each member as to type and intensity—a continual "working through" under the guidance of the therapist.

Living and therapy (healing) go hand in hand. In the beginning the members are anxious and lonely, hateful and distrustful, discouraged and hopeless. As each one lives out unpleasant and "unfinished" experiences of childhood, the fears and conflicts gradually diminish and the relationships to each other improve. They break out of their prisons of frustration and find new life and new joy. The hostile and aggressive become more quiet and peaceful, the fearful and agitated become more calm and pleasant, the withdrawn and rejected become more outgoing, and each works to establish a better sense of values while they assume responsibility for their own behavior.

Compared to U.N.

SEVERAL members, in my groups expressed the thought that the family with its conflicts, bickering, testing, discussing and criticizing was comparable to the U.N. sessions. However, in this family we attempt to resolve not only the tensions in the sessions, but the conflicts within the individual, the latter being resolved first.

All of the destructive impulses within the individual are brought to the surface and destroyed, while the constructive forces are cultivated and channeled into positive living. The selfish, cruel and brutal tendencies of their primitive minds are modified, controlled and redirected. They grow and mature. As St. Paul said, they "put away childish things" and become adults.

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Now each member can love, and with more understanding. Here within the walls of a church "private U.N. sessions" are conducted, each member being chairman of his own session, while still a member of the group's U.N.

Where "two or three are gathered together" in the spirit of forgiveness, love is mediated through the members of the family. Through group therapy the Church can promote peace, for peace begins within man himself. Only when each individual can surrender the warring elements within himself by understanding himself and his fellowmen, will we have a just and lasting peace in our world. The Biblical prediction will then be fulfilled, "Nations shall not lift up sword against nation, neither shall they learn war any more."

An Oriental Indictment

By
IRVING P. JOHNSON

Founder and First Editor of The Witness

IN a lecture delivered recently, I heard the Dean of English Language at Bombay University state that Ghandi was originally very strongly pro-English, but that recent events in European diplomacy and post-bellum politics had driven him to a strong opposition to the supremacy of Western culture in India.

Ghandi was not a Christian, but was a great admirer of Christ. He believed that the Sermon on the Mount is the best compendium of moral truth and is calculated to bring the greatest happiness to the greatest number; but he also believed that the gospel of Christ has been made inoperative by the crass obstinacy of the Western mind.

"Why," asked Ghandi, "should we seek to become a product of the Western industrial program, when the European thinks of himself chiefly as a body (only incidentally as a soul); whereas the ancient Hindu of high caste thinks of himself as a soul temporarily inhabiting a body."

After all, isn't this indictment of Anglo-Saxon civilization by this learned Hindu one which makes us wince just because it is true?

When one thinks of leaders in England and America one does not think of them at all as men who have accommodated their lives to God's will; but, quite the contrary, as men who are trying to accommodate God's will to their own plans.

These plans seem big to those who execute them—so big that their material bulk dwarfs a human soul.

In this they differ from their Master, for he never had a plan so big that it shut him off from the appeal of the least of these, his brethren.

Any man, the magnitude of whose business has made him indifferent to the cry of human need, may be a big brute; he is not a big man.

Western Industrialism

THERE has probably never been a more brutal system than that of Western industrialism in its effect on all of those involved.

When a man leaves out of his daily life those touches of recollection by which he shows himself to be a child of God, he certainly lacks something which would take him out of the brute class.

Unless one keeps up his morning and evening devotions; his grace at meals; his hour of meditation in private as well as his hour of worship in public as the regular habit of his weekly life; there is nothing in his life to relate him to God.

He becomes chiefly a body to be clothed and kept and his soul becomes so incidental as to become a negligible factor in his life.

The fact that pagans are well dressed and well mannered cannot excuse them from the indictment of this cultivated Hindu as he flays our Western industrialism for its lack of spirituality and for its ultra care of material interests.

It is certainly a narrow way which one has to pursue in seeking spiritual culture, but no man is excused from the attempt by the difficulty of the quest.

On the one side is the cant of the double-faced hypocrite, who talks piously and acts maliciously.

On the other side is the mechanical goose-step of a perfunctory ecclesiastical regimentation. In neither of these perversions of Christian culture do we find those qualities of earnest reverence, of courteous charity and of courageous self-discipline which should characterize the followers of Jesus Christ.

No Alibi Possible

THAT the representative of Western culture so often leaves the exploitation of religion to those who pervert it is no credit to his courage, to his culture or to his character.

There is no question but that God expects man to cultivate the soul, irrespective of those who pretend and those who fail, and it is no alibi for relegating one's spiritual development to the background, that one is ashamed of his fellowmen.

There is a demand today for men who put the soul and its possibilities before the body and its easier victories, and except it be possible to secure such men then the time will come that America will be like Sodom and Gomorrha.

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EPISCOPAL CHURCH BRIEFS

DECONSECRATION SERVICES are not often in the news, so the Atonement, Westfield, Mass., got a three column head story with picture in a Springfield paper when it had such a service late in March. A new church and parish house is now under construction, so the building in which the congregation has been worshipping for over 27 years, formerly a private residence, was deconsecrated. A part of the ceremony was a procession to the Fellowship Hall of the Methodist Church where services will be held until the new Episcopal Church is finished. The Rev. Paul T .Shultz Jr. is the rector.

EPISCOPAL STUDENTS are now taking steps which may lead to the building of a new chapel at the edge of the campus of the University of Minnesota. On April 18-19 the Canterbury Club put on T. S. Eliot's Murder in the Cathedral in St. Mark's, Minneapolis. Proceeds, expected to be $1,000 or more, will be handed over to a diocesan set-up for work at colleges, earmarked for a chapel and student center. There are 700 students at the university who have expressed Episcopal Church preference.

JAMES C. CROSSON, rector of St. Paul's, Oakland, Cal., is the new president of the council of churches of the city. He is the first Episcopalian to hold the office. He immediately announced a forward program, including a publication; organization of the city into districts each with their own officers; departmental heads, and several city-wide projects, including a dinner which was attended by over 500.

RECORD NUMBERS of Americans will visit Europe this summer, according to travel agencies. It has prompted Bishop Larned, in charge of Episcopal Churches there, to send a hearty welcome to all visitors to their services and activities. There are churches in Paris, Nice, Geneva, Rome, Florence.

BISHOP HALLOCK of Milwaukee is speaking at each of the five district meeting of the Auxiliary being held this month and next. Also speaking at the first meeting on April 15 at St. James, Milwaukee, was Howard T. Foulkes, chancellor of the diocese, who spoke on Church unity.

ALFRED W. PRINCE, rector of St. Stephen's, Philadelphia, famous among other things for healing services, conducted a healing mission during Passion week at St. George's, Bridgeport, Conn. The Rev. John Gayner Banks, warden of the Order of St. Luke, preached twice on the same subject at services last month. On April 23, at this parish, preacher was the Rev. Anson Phelps Stokes Jr., rector of St. Bartholomew's, New York, the occasion of the patronal festival.

CONRAD THIBAULT, radio and concert singer, frequently gives concerts for churches, proceeds going to church needs. He recently wrote; "It is a small contribution because I love to sing in churches, and if my singing can further God's work and help promote interfaith understanding, so much the better." He relates of one experience when he drove to a church where the minister was building the church with his own hands. The singer asked if he might help. The answer was yes, but the name of Thibault meant nothing to the preacher. So he asked the name again the next day and then added: "That's what I thought you said but the choir members thought I was joking when I told them you were trying out for the choir."

BISHOP GRAY of Connecticut announced at Easter the gift of a $100,000 property in Hartford, to be used as diocesan headquarters. The gift makes the present total toward the million dollar development program about $250,000 although the general canvass does not start until this coming Sunday.

TALENT SHOW was put on by the children of the Church school of the Ascension and Prince of Peace, Baltimore, April 18, the offering to go to missions.

JOHN AAREN, clergyman of the Church of South India, was the speaker at the Maryland clericus, held at St. James, Baltimore, April 21.

COLLEGE WORK in the third province was the subject of the Rev. Charles E. Berger, rector of St. Anne's, Annapolis, in addressing the Auxiliary of Maryland at the diocesan house, Baltimore, April 16. He is a member of the college work commission.

AN ANTIQUES FESTIVAL was started four years ago by Mrs. Robert Arneson and others of Christ Church, Oswego, Oregon. It is now so popular that it was staged at Trinity, Portland, April 15-17. Funds raised go to the bishop's fund for mission and church school work in the diocese.

AD INFINITUM, a satire on the totalitarian state, based on the life of insects who have problems of humans, is to be played by the St. Philip's players, at the new Volcano theatre in Portland, Ore., by invitation of the park bureau of the city.

CHURCH MISSIONS HOUSE, New York, has a new phone number: SPring 7-9100. Jot it down and try to forget the familiar Gramercy 5-3012 that so many people have called so often. Incidentially there are so many calls in and out of 281 that a large switch board is essential, with the former eight trunk lines recently increased to eleven.

MISSIONARY SERVICES for children of New Hampshire are to be held May 4, one at St. Paul's, Concord, and the other at St. Barnabas, Berlin.

CONVENTION of South Florida will be held April 29-May 1 at the Cathedral in Orlando, with the Rev. Charles H. Long Jr., assistant secretary of the overseas department of the National Council, the speaker at a missionary mass meeting.

ST. MARTIN'S, Selbyville, Del., was dedicated March 31 by Bishop McKinstry at a service attended by a congregation that overflowed the new church and adjoining parish house. Bishop Miller of Easton and the Rev. Olin G. Lager, rector of St. Paul's, Berlin, Md., who is temporarily in charge of the mission, assisted in the service. Governor Elbert N. Carvel, Episcopalian, was guest of honor at a dinner held in connection with the dedication.

YOUNG PEOPLE of Delaware, 155 of them, held a conference in Middletown March 29, with the Rev. W. Paul Thompson, rector of Christ Church, Reading Pa. the headliner. After his address on the meaning of the Great Commandment, there were six panel groups, led by the Revs. W. H. Marmion, R. M. Carmichael, P. A. Kellogg, F. M. Hamilton, R. S. Bailey, C. F. Schreiner. Bishop McKinstry and the Rev. Peter Van Der Hirl, rector of St. George's, Ardmore, Pa. were speakers at the banquet.

COOPERATION IN CUBA: The Episcopal, Presbyterian and Methodist Churches cooperate in conducting the Evangelical Theological Seminary which has an enrollment of 25 this year.

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NEWS OF OTHER CHURCHES

JOHN FOSTER DULLES AT UNION

The former ambassador at large, John Foster Dulles, gave the keynote address at the opening of the conference on the ministry, held at Union Seminary, New York, April 4-6. Other speakers were George A. Buttrick, Presbyterian minister of New York, who reported on his five months tour of the near and far East; Al Whitehouse, leader of the CIO; Rev. R. B. Appleyard, former navy chaplain; Rev. Paul E. Scherer, formerly minister of a Lutheran church in New York, who is now a professor at Union. Professors of the seminary participated in a panel on April 5, and Robert J. McCracken of the Riverside Church and Henry Sloane Coffin, president emeritus of the seminary, closed the affair with addresses on the 6th. It was attended by 125 students from 50 northeastern colleges.

ROMAN CATHOLIC LAYMAN SPEAKS ON LIBERTY

Thomas Sugrue, Roman Catholic layman, was the principal speaker at a rally for religious liberty held this Tuesday, April 22, at Carnegie Hall, New York, and sponsored by the organization of Protestants that stand for separation of Church and state. He is the author of "A Catholic Speaks his Mind," a book which has brought sharp criticism from R. C. quarters.

BISHOP HITS U.S. SUPPORT OF TITO

Support of the Tito regime in Yugoslavia by the U.S. government was denounced by Bishop James H. Griffith, assistant to Cardinal Spellman. Addressing a printers communion breakfast in New York he accused the government of inconsistency in combatting communism in one instance and underwriting it in Yugoslavia, which he described as "a pure communist state."

PHILADELPHIA HOTEL BOUGHT BY SISTERS

The Dominican Sisters, Roman Catholic, have bought the Warburton, modern downtown hotel in Philadelphia, which they will operate as a residence for business women.

QUAKERS PLAN FIGHT ON LOYALTY OATH

A committee of Quakers, joined with a group from the American Civil Liberties Union, are exploring the possibility of court action to test the constitutionality of Pennsylvania's new loyalty oath that is compulsory for all public employees. The action may center around one or more of three Friends who have been fired for refusing, on religious grounds, to sign the oath. The Quakers themselves will not engage in court action but will support the A.C.L.U.., several of whose lawyers have agreed to take cases of any persons dismissed because of conscientious objections to the oath.

COLLEGE CHAPLAIN HAVE MEETING

Colleges are injured in their religious life because of the monopoly of the curriculum by highly specialized subjects; the preponderant and disorganizing influence of the natural sciences; the disappearance of religion from its hitherto dominant place. This was the opinion of Mordecai W. Johnson, president of Howard University, in address 100 colleges chaplains from 40 states that met at Earlham College, Richmond, Ind. Prof. A. C. Outler of the school of theology of Southern Methodist University, gave three lectures on theology in which he said that theological thinking today fell into one of three groups: the "persistents," who want to keep the theology of the 19th century; the "revivalists," who want to bring back pre-19th century doctrine; the "emergents," who seek some significantly new theology.

NON-SEGREGATED CHURCH IS APPROVED

By a vote of 81 to 45 members of Bethel Lutheran church in Pittsburgh voted in favor of a non-segregated church, and in so doing gave a vote of confidence to their pastor, Robert M. Herhold. The 27-year-old minister had submitted his resignation because a large part of his congregtaion had objected to his including Negro children in a program of recreation and education. He also invited them to the Sunday school. The issue was clearly drawn at the parish meeting, with Herhold asking for an unequivocal yes or no to such questions as; "Does this mean that Negroes can sit anywhere in the church? Will they be admitted to full membership?" The favorable vote prompted the withdrawal of his resignation.

TRUMAN EXPLAINS ABOUT CHURCH

President Truman has not attended church more regularly during his administration because such visits are accompanied by too much fuss and personal embarrassment to him and his family. He explained the matter to a group of ministers of Washington when they presented him with a Bible.

CONFERENCE ON MINISTRY IN CHICAGO

Various members of the faculty of Chicago Theological Seminary presented their views on the ministry when 114 college students gathered there from 48 colleges in 16 states. About half those present indicated that they were thinking about the ministry; the others were interested in learning how their chosen professions could be useful in church work.

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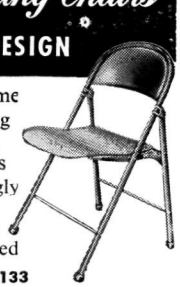

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OPPOSES PUBLIC GRANTS TO CHURCH SCHOOLS

President Conant of Harvard told 5,000 educators meeting in Boston that public treasury grants to private schools threaten the nation's democratic unity. He contended that the growth of private schools was developing a dual system of education harmful to American democracy. He was vigoriously criticized by the R. C. Bishop of Boston for his statements. Delegates later passed a resolution opposing the use of public funds for private schools.

HALT STEEL SHIPMENTS TO CHURCHES

Delivery of steel to church construction projects has been halted by the national production authority. It does not affect shipments on the way but prohibits the initiation of any further shipments, regardless of the priority given the projects. The ban will remain in effect until labor difficulties in the industry are settled.

WANT HEADQUARTERS IN MID-WEST

Clergymen of Minnesota overwhelmingly favor establishing a mid-western headquarters for the National Council of Churches. Of 555 clergymen who responded to a questionnaire, 527 favored a location there, with only 24 voting for New York City. Cities bidding for headquarters are New York, Chicago, Pittsburgh, Cleveland, Cincinnati and Columbus.

UMT COMMISSION FUNDS ARE BARRED

Church groups opposed to Universal Military Training won another significant victory when the House cut out $75,000 from the department of defense appropriation bill designed to support the national security training commission. At the same time Congressman Vinson, chairman of the armed services commission, announced that a new UMT will be brought to the floor of Congress in May.

FIND CHRISTIANITY IS ON UPSURGE

Methodist missionaries from all over the world met in Colorado Springs for a policy conference on their way to San Francisco for the quadrennial general conference to be held April 23-May 7. In their exchange of experiences and recommended strategy changes, they agreed that Christianity is on the upsurge everywhere.

FOODLESS MEALS AIDS SUFFERERS

A foodless meal where each member of the young people's group of a Danbury, Conn., Disciples-Baptists church, paid 75 cents to aid hurricane sufferers in Jamaica, B.W.I., was held recently. The youngsters, who were fasting from noon until the following morning, sat at tables where only water was served.

The Prayer Book

Its History and Purpose

BY

IRVING PEAKE JOHNSON

The Late Bishop of Colorado and Editor of The Witness

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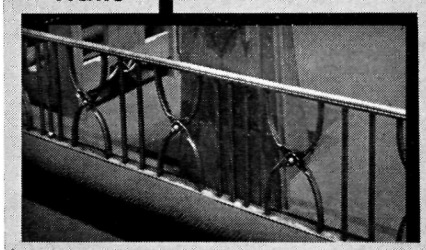

RAMBUSCH

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CHURCHES OVERSEAS

RELIGIOUS RIOT IN NAZARETH

A curfew was clamped on Nazareth by the Israeli military governor after street fighting between Arab Christians and Moslems caused one death and brought injuries to eight others. The town has 14,000 Christians and about 7,000 Moslems.

A HITCH HIKE FOR BISHOP

Bishop Stanway, Anglican of Central Tanganyika, Africa, told an audience in Wellington, New Zealand, how he had to hitch hike to the meeting when his car broke down 200 miles from the city. He explained that it was not a new experience since he often used that method of travel in his own diocese.

SOVIET ZONE AUTHORITIES ISSUE PASSES

Interzonal passes permitting 25,000 Protestants from the Soviet Zone of Germany to attend two big church meeting in West Germany this summer will be issued by the government of East Germany. One is a meeting of the assembly of the Lutheran World Federation, meeting at Hannover July 25-August 3; the other is the meeting of the Evangelical Church which will gather in Stuttgart, August 26-31.

PEACE CONFERENCE IN MOSCOW

Patriarch Alexei of Moscow has called a religious conference in that city for May to consider the problem of securing peace in the whole world. It will be attended by representatives of all religious groups in the Soviet Union.

CANADIANS OPPOSE STATE AID

State support of parochial schools was opposed by the Co-operative Commonwealth Federation of Canada, the first major political party to take such action. Its council, which advocates a planned and socialized economy, went on record in favor of strictly non-sectarian schools as it launched its campaign for general election in the province in June. The committee contends that separate schools will break down the public school system.

NEW ATTITUDE SEEN BY NIEMOELLER

Pastor Martin Niemoeller, president of the Evangelical Church in Hessen and Nassau, said that since his last visit to the United States in the spring of 1951 "there has been considerable progress in the attitude of the average American toward international problems." Niemoeller, who recently returned to Germany from a five-week lecture tour of the United States, said that "the naive, matter-of-course way in which the American citizen used to back the policy of his government as the only possible one has disappeared and instead a genuine quest for true, responsible action has begun."

In Cologne, meanwhile Niemoeller again denounced proposals for German rearmament. He said it was the task of Western Europe "to form a neutral zone between the two hostile power groups," and that a neutralized Europe does not need an army. Instead of rearmament, he demanded "a genuine social counter-offensive" of the West since "the Bolshevist revolutionaires are more afraid of a true social idea and its realization than they are of armed forces."

Bargain Package For a Dollar

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

The Irony Of American History. By Reinhold Neibuhr. Scribners. $2.50.

This recent book from one of the most prophetic minds of our generation is based on lectures given at Westminister College, Fulton, Missouri, and at Northwestern University (The Schaffer Lectureship.) The latter series the reviewer was privileged to hear. As might be expected, the argument is exciting, penetrating, and persuasive.

Dr. Neibuhr in both the Preface and the concluding chapter delineates his concept of irony; and this is the key to understanding his whole viewpoint. After defining the "tragic" and the "pathetic" somewhat as in his earlier volume *Beyond Tragedy*, although not precisely the same, the author goes on to state, "Irony consists of apparently fortuitous incongruities in life which are discovered, upon closer examination, to be not merely fortuitous. Incongruity as such is merely *comic* . . . This element of comedy is never completely eliminated from irony. But irony is something more . . . If virtue becomes vice through some hidden defect in the virtue; if strength becomes weakness because of the vanity to which strength may prompt the mighty man or nation; if security becomes insecurity because too much reliance is placed upon it; if wisdom becomes folly because it does not know its own limits—in such cases the situation is ironic. The ironic situation is distinguished from a pathetic one by the fact that the person involved in it bears some responsibility. It is differentiated from tragedy by the fact that the responsibility is related to an unconscious weakness rather than to a conscious resolution" (p. viii).

It may be seen, then, that irony is not merely a subjective state of the observer as seems to be the case in the thought of Kierkegaard (*Postscript*, pp. 448-451). In S. K. irony is a "boundary" state between the aesthetic and ethical "spheres of existence" and of a lower order than "humor." For Dr. Neibuhr irony is a principle for the interpretation of history which "does finally depend on a governing faith or world view." Nevertheless, "there are elements in current history so obviously ironic that they must be patent to any observer who fulfills the conditions required for the detection of irony" (pp. 152-3). Perhaps it would be fair to say that Dr. Neibuhr's concept is a generalized or "objectivized" form of the Kierkergaardian view. The conclusion, in any case, is that the Christian interpretation of history is not tragic but ironic.

The irony of American history is reflected partially in the fact that we are less innocent as a nation than we think and proclaim; that we are involved in guilt by reason of our assuming the international responsiblity which is our duty; that we have become less powerful in the total historical situation as we have become more powerful in particular areas; and that the happiness which our founding fathers regarded as the true end of life is more remote today than ever. The irony is compounded because although we are not as virtuous as we pretend, such virtues as we do have are the occasion for the severest criticisms by our detractors, notably the Marxists; "our good fortune is not so simply a proof of our injustice" as some would assert.

Recommended reading for all thoughtful Christians and *required* for all presidential candidates.

—Alden Drew Kelley

The Inhuman Land. By Joseph Czapski. Sheed and Ward. $3.50.

Another of those books filled with account after account of atrocities as told by people released from concentration camps in Poland. —C. L. C.

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PEOPLE OF THE CHURCH

CLERGY CHANGE:

JOHN N. PEABODY, formerly rector of St. Andrew's, State College, Pa., is now rector of the Incarnation, Baltimore, Md.

JOHN P. CARTER, formerly rector of St. James, Kannapolis, N. C., is now chaplain to Episcopal students at the University of Texas, Austin.

HARRY R. HEENEY, formerly rector of St. John's, Parsons, Kansas, is now priest in charge of St. David's, a new mission at Topeka, Kansas.

ARTHUR C. KELSEY, formerly a fellow at General Seminary, in charge of student field work, and assistant at St. Paul's, Norwalk, Conn., is now rector of Memorial Church, Baltimore, Md.

PAUL E. WHITESIDE, formerly priest in charge of Grace Church, Vernon, Texas, is now in charge of Grace Church, Falfurrias, and St. James, Hebbronville, Texas.

DONALD RAISH, assistant at St. Clement's, El Paso, Texas, becomes rector of St. Peter's, Kerrville, Texas, May 1.

WILLIAM V. ISCHIE, formerly of the diocese of Indianapolis, is now assistant at Episcopal City Mission and St. Andrew's Church, Milwaukee.

ROBERT J. CREECH, formerly vicar of St. Andrew's, Beacon, N.Y., is now rector of St. Martha's, New York City.

CHARLES K. GILBERT, retired Bishop of New York, is now at Dell-in-Heath, Mass., and will assist Bishop Lawrence with confirmations and other services during the next several months.

CHARLES F. NUGENT, formerly at the marine hospital, Staten Island, is now rector of the Nativity, Brooklyn, N.Y.

ORDINATIONS:

MILTON A. ROHANE, senior at the school of theology, University of the South, was ordained deacon March 30 by Bishop Van Dyke at St. John's, North Adams, Mass.

FRANCIS H. GRAZEBROOK JR. formerly curate at St. Peter's, Morristown, N. J., is now rector of Christ Church, Swansea, Mass.

FRED B. SCHULTZ was ordained priest on March 29 by Bishop Sterrett at St. Luke's, Scranton, Pa., where he is assistant.

JEROME F. POLITZER was ordained priest on April 5 by Bishop Block at St. George's, Alisal, Salinas, Cal., where he is vicar.

J. L. BALL, rector of St. James, Kincardine, Canada, becomes rector of the Good Shepherd, Scranton, Pa., May 15

CHESTER H. HARRIS was ordained deacon April 1 by Bishop Sterrett at St. Stephen's, Wilkes-Barre, Pa.

HOLT JENKINS is now the rector of St. Stephen's, Catasauqua, Pa.

FRANKLYN H. BOARDMAN has resigned as rector of Grace Church, Norwood, Mass., because of ill health.

CHARLES T. HALL, rector of St. James, Amesbury, Mass., is retiring from the active ministry June 30.

JOHN J. PAULSEN, formerly rector of St. Stephen's, Delmar, N. J., is now assistant at St. Andrew's, Wellesley, Mass.

PHILIP A. SMITH, formerly assistant at All Saints, Atlanta, Ga., is now rector of Christ Church, Exeter, N. H.

FREDERICK A. POPE, formerly curate at Grace Church, Lawrence, Mass., is now rector of St. Andrew's, Hopkinton, N. H.

LAY WORKERS:

WENTWORTH E. MILLER and his wife have gone to Liberia where he will be treasurer of the district, and later will join the faculty of Cuttington College.

DEATHS:

CHARLES B. DUBELL, 81, rector of St. Simeon's, Philadelphia, died in his sleep on March 31.

HENRY B. OLMSTEAD, retired, died at Rockville, Conn., March 14. He was at one time vicar of Old Swedes, Wilmington, Del.

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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.

FRANK W. STERRETT
Bishop of Bethlehem

I am sorry your correspondent didn't say a little more as to why I suggested the omission of that sentence in the debate on segregation at the meeting of the General Board. I had in mind some of our finest Christians, many of whom I happen to know are doing far more than most of us for the removal of injustice in race relations, often at great personal sacrifice. They, because of local conditions some times imposed by civil law, feel that the compulsory removal of separate facilities now, for example in the grade schools in the deep South, would harm rather than help the blessed youngsters of both races.

I did not and do not believe that it is just to such people in our Christian fellowship to say, "We cannot be true to our Christian faith and practice segregation at the same time."

The document has abundantly strong language to which I did not and do not dissent that makes clearer our condemnation of the principle or pattern of segregation and calls us to do something about it. But this section, it seems to me fell short of the justice that we are trying to uphold, and I felt sure that the division presenting the statement did not wish to give any such impression.

Some of your readers who have thought of me, in spite of my many shortcomings, as somewhat humane, would probably like to know why I made this proposal. But my main concern is not what people may think of my connection with the meeting, but the reported feeling reflected in the article that the postponement of decision until the June meeting was an indication of timidity on the part of the general board.

The facts are these. The chairman of the division who first presented the draft made it clear that he wished members of the board to study it carefully and did not press for action at the first meeting when it was discussed and that the department would welcome any suggestions. Surely it is not being timid to carefully consider a statement that we hope will lift high a standard around which men may gather to forward justice and mercy.

I have worked with these people in the Federal and National Council for fifteen years and I am in a position to know that there is no ground for such a fear. We have often differed vigorously on many subjects, but I have found them ready to stand by what they believed to be right. The National Council of Churches is a comparatively young body and much of its time as of necessity has been given to problems of organization, many of which have now been solved. But these are men and women of courage and vision and it is a pleasure to record my own conviction that the churches can look to them for strong leadership in the days ahead.

W. F. LEGGO
Layman of Long Island

In your recent issue, the letter from Mr. John W. Arrington, Jr., of Greenville, S. C. makes a few rash statements about segregation. His "interesting" remarks concern the 1100 Long Island laymen at breakfast in Brooklyn.

Like many people in this world, statements are made without the facts. For over thirty years Long Island has held this breakfast and everything is done in a very business-like manner, contrary to usual Church procedure. Breakfast tables seating ten people are reserved and paid for in advance by parishes. Therefore, all parish groups sit together. There were about 300 Negroes present or 30 tables—not 3 tables. The one Negro gentleman at the head table is a member of the diocesan executive committee of the Brotherhood of St. Andrew.

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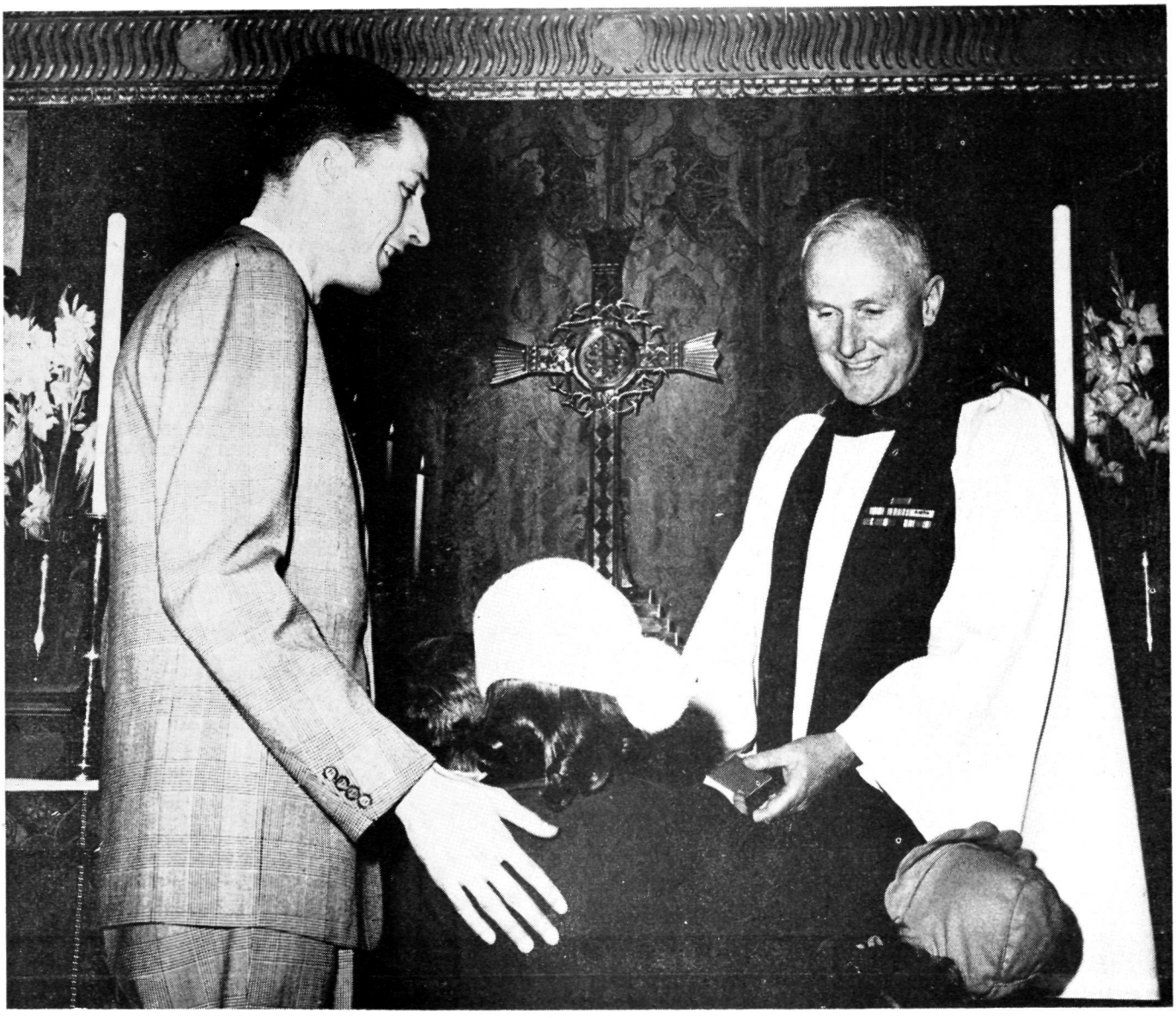

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STORY OF THE WEEK

Marriage Canons Commission Submits Its Report

Bishops And Chancellors Are In Agreement That No Changes Are Now Needed

★ General Convention of 1949 gave a brief and definitely limited directive to this commission. Three years earlier there had been a complete revision of the canons respecting holy matrimony. Its purpose was the substitution of a pastoral for a purely legalistic approach to the consideration of problems arising in connection with this divine institution. In 1949 it was the belief of General Convention that insufficient time had elapsed to determine the adequacy of the new canons in maintaining the doctrine of the Church that Christian marriage is a physical, spiritual and mystical union of a man and a woman created by their mutual consent of heart, mind and will thereto, a holy estate of God, and in intention lifelong. (Canon 18, Sec. 2b).

In obedience to the directive of the Convention of 1949, our commission has sought to discover whether further experience with the canon has revealed the need or the possibility of its improvement by amendments at this time.

A comprehensive questionnaire was addressed to the diocesan bishops to ascertain from them whether in the discharge of their responsibility placed upon them by the canons, they believed that serious defects exist which should now be corrected. Replies were received from all but three of the bishops. A second questionnaire was sent to diocesan chancellors asking their opinion as to the proper construction of the much discussed phrase, "to exist or to have existed" (Canon 18 Sec. 2b), in determining the marital status in the eyes of the Church of persons whose previous marriage has been terminated by the decree of a civil court. The chancellors were further asked for suggestions in any direction as to appropriate amendments of the canons. Replies were received from a great majority of the chancellors.

The experience of civil courts proves the difficulty of choosing language allowing but one interpretation. A certain variety of opinion exists as to the propriety of assuming that defects of personality apparently arising only after marriage must have been latent at the time of the marriage, so that impediments may be said to have existed which establish the marriage as null and void ab initio. There seems to be little demand for altering the present language of the canon in spite of its possible ambiguity. Twenty-two of the chancellors suggested amendments in other directions, ranging all the way from outright repeal of the canon to simple amendments seeking clarification. The great majority of the chancellors either made no suggestions or definitely stated that they felt the canons should not now be amended.

Oppose Amendment

The bishops appear to be almost unanimous in desiring no substantial amendment to the canons at present. Among them, as among the chancellors, there exist some differences of interpretation. There is, however, no ground for fear that in any of our dioceses the position of the Church as to the sacramental nature of Christian marriage is being jeopardized.

The commission believes that the replies from bishops and chancellors indicate a general desire to allow the canons to stand substantially in their present form. We therefore recommend no amendments for your consideration at this time.

Our conclusion, however, should not be mistaken for belief on our part that the present canons are incapable of improvement. Hastily drafted in the midst of the busy session of the 1946 Convention, they contain infelicities of expression which careful editing would remove. Since this does not involve changes in the substance of the canons, it would seem that the editing should be undertaken by the committees of the two Houses of General Convention on canons. Our commission, if continued, will naturally be will-

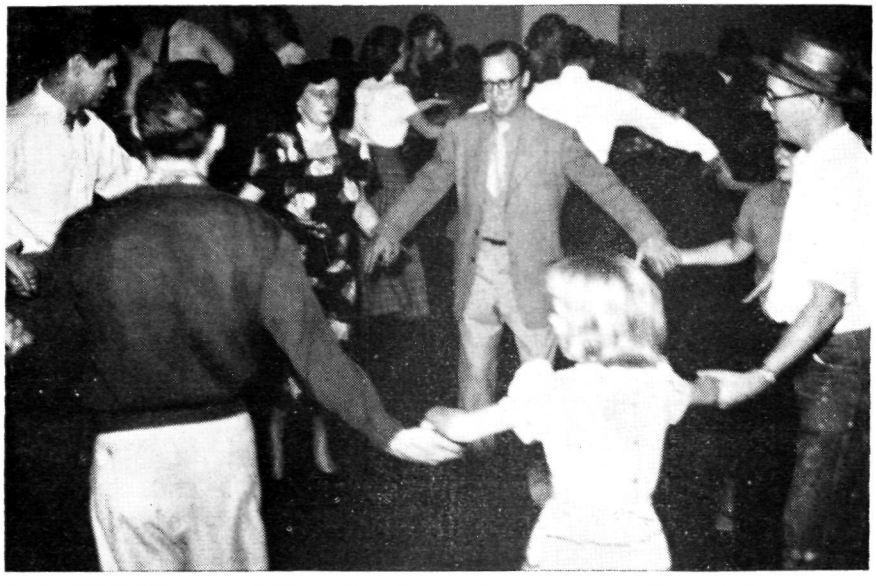
ing to give its full co-operation. We believe, however, that if for at least another triennium the the canons are retained as they now stand, the further experience of diocesan authorities will enable the Church to act more wisely and with greater unanimity than would now be likely.

Several of the Chancellors have expressed the opinion that the principal weakness of the canons is the lack of authorized facilities through which to obtain crystallization of thought leading to increasingly reasonable uniformity of interpretation. One of them calls attention to the fact that General Convention has enacted a canon which affects the Church as a whole, yet its interpretation is left to each bishop of the Church without any central body to guide him. He cites by way of analogy the chaotic situation in which we would find ourselves if Congress were to pass laws which without courts could be only advisory, to be enforced by the governor of each state according to his mood and interpretation. Obviously no commission of General Convention should be given the authority of a court, nor would any commission desire it. It is, however, our opinion that this commission, if it be continued, may be of service to the Church as a clearing house for the experience of bishops and chancellors. Possible defects in the canons could be pointed out, one at a time, and, through a gradual process, procedures would be perfected and stabilized.

The only task assigned to us was the suggestion of amendments to the canons. More urgent than their amendment or revision is definite and widespread knowledge, not only of their content, but also of the teaching of the Church upon which they are based. The canon requires that parties desiring to contract a marriage shall under normal circumstances signify their intention to the minister at least three days before the service of solemnization. Presumably this is to give him the opportunity to fulfill the further canonical requirement that he shall have instructed them as to the nature of holy matrimony. In his interviews with them he is to require them to sign a declaration (Canon 17 Sec. 3) which briefly summarizes the doctrine of the Church on holy matrimony and their assent to this doctrine.

Instruction Needed

It may be that canon law itself ought to go no further, but it is obvious that such instruction as is required by canon is often both too little and too late. It is our conviction that the solution of marital difficulties which beset society today lies in fuller instruction long before a marriage takes place. To provide in brief convenient form a statement of the substance of the teaching and practice of the Church as contained in its canons, the commission prepared a pamphlet "Marriage in the Episcopal Church," and this was published for the commission by the Forward Movement in 1951. It includes brief but searching questions which persons should ask themselves when contemplating marriage. A responsibility rests upon the bishops and through them upon the other clergy of the Church to provide courses of instruction which set forward Christain ideals of marriage, of home and family life. Such instruction should begin in Church schools and continue in young peoples' groups, in confirmation classes, in Lenten forums and in summer conferences. The faithful pastor will also feel a responsibility to give to those whom he has married more than usual attention during the early months of their marriage. Many marriages are needlessly broken



A. B. GUTHRIE, center, Pulitzer prize winner and newspaper executive, gets into a square dance at the country store and dance held at the Good Shepherd, Lexington, Kentucky

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for lack of wise counsel and advice.

It is proper that the canons should set forth the requirements for marriage. It is proper that they should provide a procedure by which, taking into consideration the godly discipline both of justice and of mercy, the bishop shall give judgments to the marital status of an active member of this Church in good standing. More fundamental is the pastoral care of souls who through the grace of God have entered into the holy estate of matrimony discreetly, advisedly, soberly and in the fear of God, that they may ever remain in perfect love and peace together and live according to his laws.

We offer the following resolutions: (1) Resolved, that the joint commission to report recommendations as to amendments to canons on holy matrimony be continued, to continue a study of the adequacy of the present canons, to act in an advisory capacity to any who may seek its counsel, to serve as a clearing house for the exchange of information as to procedures under the canons, and to encourage more adequate instruction on the nature of Christian marriage.

(2) Resolved, that the committee of the House of Bishops on amendments to canons and constitution, and the committee of the House of Deputies on canons, be requested, in cooperation with this commission, to prepare for submission to the next General Convention such editorial alterations in canons 16, 17 and 18 as may be needed to correct infelicities of expression.

Members of the commission are Bishop Washburn, chairman; Bishop Carruthers; Bishop Lawrence; Bishop Bayne; Rev. Gregory Mabry, secretary; Rev. Theodore P. Ferris; Rev. James S. Allen; Rev. Francis J. Moore; Messrs. John D. Denney; Andrew Dilworth, and representing the women of the Church, Elizabeth S. Stebbins and Ruth M. Whinfield.

THE PICTURE ON THE COVER

★ The Rev. Leslie Glenn, rector of St. John's, Washington, D.C. receives the children's Lenten mite-boxes as they come to the altar rail. With him is Paul Walker, superintendent of the Sunday School. The picture is by courtesy of the Washington Diocese, official monthly.

DEAN PIKE ASSAILS CONANT'S VIEW

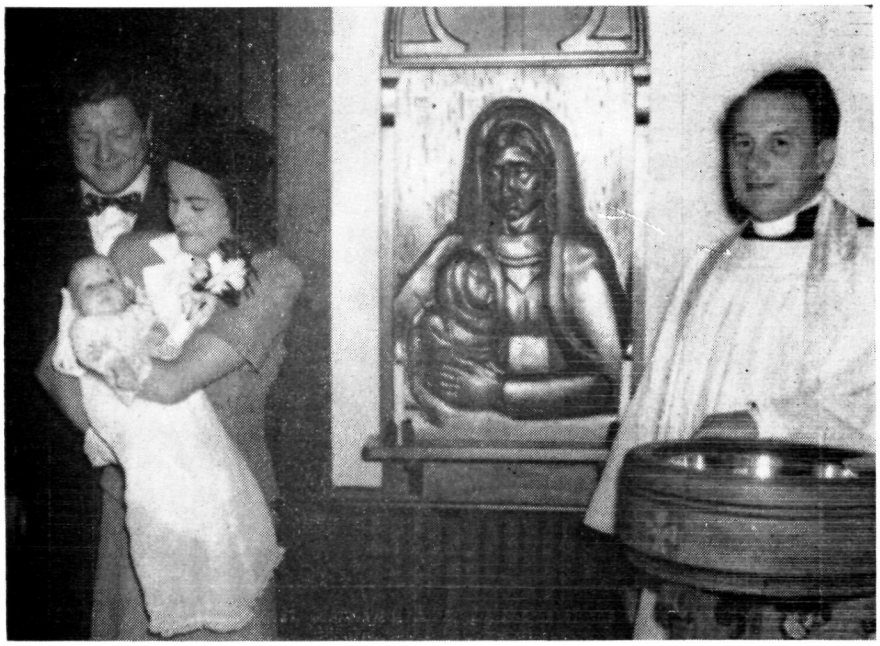
★ Dean James A. Pike of the Cathedral of St. John the Divine, New York, entered the controversy over schools by declaring in sermon on April 20th that President Conant has in effect made an "assault on democracy" in his much-publicized statement on religion in education. Democrary, Pike declared, is rooted in such religious concepts as the dignity of man and the belief that there is a moral law. "Democracy is not some state-controlled common philosophy and ethic, which avoids divisiveness; democracy is the freedom to have one's own fundamental beliefs and to communicate them to one's children in the most effective way possible."

EXPLAINS EASY WAY TO RAISE FUNDS

★ Bishop Block of California describes baby bonds as "the easiest way to raise money for church purposes." It is a promissiory pledge plan which has been widely used in the diocese of California, with results that bear out the bishop's statement since in a single month about $60,000 was raised by five congregations for new construction.

The pattern is the same in each case. A pot-luck dinner is arranged, with the largest possible attendance. An architect's drawing of the proposed building is prominently displayed and the plan for financing the construction is presented. Bishop Block is always the featured speakers, and sells the "bonds."

The congregations benefiting



MADONNA AND CHILD in St. Matthew's, Enid, Oklahoma is the work of a parishioner, Mrs. Roy Athey. The Rev. H. A. Guiley is pictured officiating at a baptism

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from the bishop's most recent efforts were St. Paul's, Walnut Creek, for a new church; St. John's Oakland, to buy an acre of land with a residence to be used for parish hall and temporary chapel; St. Elizabeth's, South San Francisco, for a church building to be erected on its property on the corner of El Camino Real and Orange Avenue; Grace Church, Martinez, for a new church building; All Saints', Watsonville, for a new parish hall. In the last place, a total of $18,000 was subscribed in 28 minutes.

McCARRAN ACT PROTESTED

★Bishop Dagwell of Oregon is one of three religious leaders of Portland to sign a letter to President Truman protesting against the consecration camps being now built under the McCarran Act. Also signing the letter were Methodist bishop, Gerald Kennedy and Rabbi Julian J. Nodel. The letter urged the president to issue a public statement declaring that the concentration camp program is being abandoned and that he will "not permit the arrest and detention of citizens under the dubious constitutional provisions of the McCarran Act."

JOINS FACULTY OF SEMINARY

★ Das K. Barnett has joined the faculty of the new Episcopal Seminary of the Southwest, where he will teach ethics and Greek. He is at present on the faculty of Mercer College, Macon, Ga., and he and his wife were just recently confirmed. The appointment of a professor of theology will soon be announced which will bring the faculty to five full-time members. An operating budget of $60,000 was adopted by the trustees for the next school year.

PRESIDENT SILLS ON SCHOOLS

★ President Kenneth C. M. Sills of Bowdoin College, a prominent Episcopalian, entered the controversy about private schools receiving public funds, by saying that "we don't want all our children in public schools. This country's strength lies in diversity of institutions of all kinds." He did state however that "I am against public funds for private and religious schools."

SEMINARY IN JAPAN GRADUATES CLASS

★ Four men were in the class that has just finished the three year course at Central Theological College, Tokyo, and they were presented with their diplomas at a colorful service at Holy Trinity. The sermon was preached by Bishop Jiro Sasaki of Kyoto, a graduate of the Berkeley Divinity School, New Haven, who urged the congregation to be fools for Christ's sake, living not according to the wisdom of men but in the power of God.

CRUSADE FOR FREEDOM FROM CHURCH

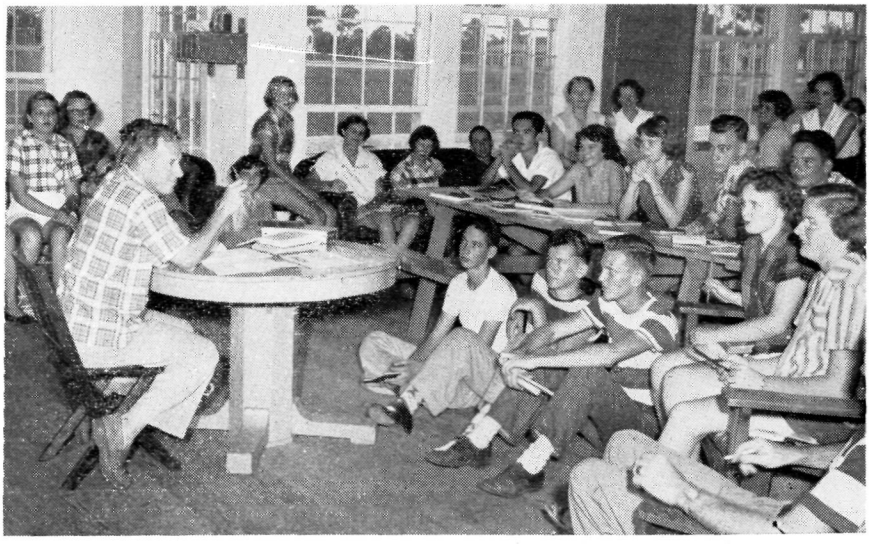
★ The Rev. E. A. DeBordenave, rector of Christ Church, Philadelphia, initiated a world-wide broadcast on April 14 under the auspices of the Crusade for Freedom. The program started with music from the church bells, after which he read the Christ Church declaration upon which a five-year program of this historic parish is based.

FRANCIS B. SAYRE IN BOSTON

★ Trinity, Old South, Church of the Covenant, First Baptist, all in the Copley Square area of Boston, had communion services for laymen on April 20th, after which they had breakfast together in Mechanics Hall with Francis B. Sayre the speaker. Mr. Sayre, an Episcopalian, represents the United States on the trusteeship council of U.N.

COURT RULES CHURCH MAY BUILD

★ The appellate court of Chicago has reversed a lower court decision which now allows the Church of the Holy Nativity to continue its plans for a new structure. A city ordinance stipulated that property used as a church site in an area zoned for residences must be surrounded by streets and alleys. The church had re-subdivided their land in order to comply.



YOUTH OF FLORIDA listen to words of wisdom from the Rev. Frank Dearing, rector of St. Mary's, Jacksonville

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EDITORIALS

The School Question

PRESIDENT James B. Conant of Harvard spoke out recently against the increase of private elementary and secondary schools in this country. He warned that such a trend, resulting in a dual system of education, was a threat to our national unity and democratic tradition. Dr. Conant was especially opposed to public funds in any form going to private schools.

For a long time we have wanted to put in a good word for the public school, grammar and high. Within our own Church powerful voices have been raised in behalf of parochial schools where Episcopal children might be saved from godless secularism. Or again Episcopalians have been to the fore in establishing private schools many of them among the finest in the country, but many of them also for the economically privileged. These latter have often been segregated institutions some of whose patrons were motivated by snobbish rather than religious concern.

The problem is a very acute one for it must be confessed that in many parts of the nation public school education is in a bad way. School buildings are overcrowded, good teachers are scarce, boards of education are political footballs, and millions of children do grow up in total ignorance of the spiritual heritage of western civilization. We can readily sympathize with parents in such communities who, wanting a decent education for their children, send them off to private schools.

But is this the only solution of the problem ? And are we as a Church to go on record as opposing public schools as some of our spokesmen are encouraging, or at least preferring, Church sponsored schools for Church children? It seems to us that something precious would be lost in America if the public schools were someday to close in favor of all manner of schools of religious and economic denomination. Such a development would divide us even more than now, although perhaps the hope of educational unity is quite lost thanks in particular to Roman Catholic parochial schools in well-nigh every large town and city in the country. However, Rome to the contrary, we would prefer to see Christians and Churchmen working for better public schools wherever they live, combating the evils in the system, taking a lively interest in the subject, —rather than pulling out altogether. In many communities an awakened citizenry could improve matters greatly if they really wanted to, the scope of the task not withstanding.

It could be, too, that the day will come when the major religious traditions will finally agree to at least a factual representation of our Jewish-Christian background in the public schools. In light of the Supreme Court decision and, even more, other familiar factors, such a hope may seem extremely utopian and impractical, but we refuse to be hopeless. Dr. Fosdick suggested this possibility some years ago, and it is something to work toward at any rate. Meanwhile Christian parents have the greater responsibility in the religious nurture of their children. Along with this we believe there is great good in having our children learn to live with all sorts and conditions of their own kind, a good not to be denied them by segregating them in scholastic communities apart. Soon or late they must come to terms with America in all its polyglot variety, and we believe there is a case for the democratic, the neighborly or brotherly way, which is the local public school.

A Present To Stalin

LITTLE commented on, the action of the Security Council of the United Nations in refusing even to grant a hearing to Tunisia in its controversy with France set a new low in cynical international deals. Never before has the Council refused such a request yet this was certainly one of the primary reasons for the establishment of the United Nations. How could this happen? Simply because the United States not only refused to take moral leadership but looked the other way while the murder was being committed by abstaining from voting on the question! We must under our present policy have the support of France in the NATO—and what is justice to a little country like Tunisia under such circumstances? "Everyone for himself and the Devil take the hindmost," said the elephant as he gleefully danced among the chickens.

Who will heed the U.N. representative of Chile who warned that a "lamentable division" was created by this unscrupulous action—on differences of color, ethic origin and state of economic and social progress. Or what if Dr. Boistan delegate and current chairman of the Council, vig-

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orously castigated the action, saying that the vote would give the Council "the worst name it has ever had in history"? After all, Chile and Pakistan haven't armed might worth mentioning and our righteous country wouldn't need it anyhow.

Here indeed is a present handed on a silver platter to Stalin who has always insisted that American "honor" is always the slave to the dollar sign! This policy of silencing the complaints of the little fellow may well have, as Nehru warned, serious consequences among the Asian-Arabs. But after all, these poor simple folk do not belong to an enlightened Christian nation.

MRS. McTHING, A MEANINGFUL FANTASY

BY

L. F. THORNTON, Jr.

Clergy Staff of the Ascension, New York

IN times past, the human soul has often availed itself of the fantasy and the fairy tale to express its deepest yearnings and struggles in its search for freedom. The current Broadway play, Mrs. McThing, by Mary Chase is a fine example of the efficacy of this language of the spirit.

Mrs. McThing is billed as a comic fantasy and the general impression seems to be that its success lies in its clever comedy and the catching nostalgia of a heart-warming drama of mother and son. Neither the comic fantasy nor the imaginative acting of Helen Hayes, Jules Munshin, and Brandon de Wilde quite explain its spontaneous gracefulness. Behind its modern setting and its originality is the structure of the folk tale with its strong sense of the mythical and religious. Mary Chase has dared to take the old theme of the salvation of human souls from the bondage of the demonic (and still most common) powers of fear, pride, money and social status. She has used the symbolic language of mythical characters with sensivity and directness.

The play opens in the drawing room of Mrs. Howard V. "She-will-pay-for-it" LaRue who is calling the dentist to bring his chair and look at young Howay's teeth. She warns the dentist that he must bring his credentials or the guard won't let him in the gate. It seems that young Howay has recently become a model child and does exactly what his mother desires. This is too good to be true. In fact, it isn't true. Howay has been abducted by the witch, Mrs. McThing, because Mrs. LaRue chased the little poor girl, Mimi, out of her yard and told her never to came back and play with Howay again. The model child is only "a stick." The real Howay calls his mother from the Shantyland Pool Hall Lunchroom. When she overcomes her incredulity, she steals down to Shantytown and eventually discovers the real Howay. He has just made the grade in his new environment and has been made one of Poison Eddie Shellenbach's "mobsters." Mrs. LaRue soon discovers that she also has been replaced at home by a "stick." She goes to work in the lunchroom. Mimi, the witch's daughter, comes to play with Howay again. When Poison Eddie concocts the notion of raiding the LaRue home, Mrs. LaRue and Howay fall in with the plan, hoping to drive out the "sticks." Mimi warns them that "rods" will not kill 'sticks." She says she knows the secret of overcoming 'sticks," but will have to go against Mrs. McThing's wishes to help them. The raid takes place and Mimi changes the false mother and son into burnt sticks by chanting "Sticks and stones may bruise my bones . . ." Mrs. LaRue lets the mobsters take all the silver they can carry. The little girl can no longer return home. Mrs. LaRue promises to send her to a boarding school. This won't do. She wants to play with Howay. Mrs. McThing appears and tries to punish Mimi, but Mrs LaRue drives her off. The witch returns but this time she is a beautiful, blond mother who embraces her child then lets her return to Howay. Howay asks Mimi how she can love her mother when she is a witch. The little girl replies that sometimes your mother must look like a witch to you if she really loves you.

Loses Her Soul

NO summary of the story can do justice to the wealth of human comedy and insight in the lines themselves or to the portrayal of the characters. However, the plot of the story is clear enough. A woman loses her soul by trying to protect what she holds most dear. Her fear of outsiders playing with the boy, the high walls and guards are all symbols of this protectiveness. Her wealth is also a part of the symbolism. It expresses the high valuation that all men put on their own lives. The human soul is priceless, therefore it can only be symbolized by the most extravagant wealth. The witch, Mrs. McThing, symbolizes a union of the divine as well as deeply human powers. She punishes, as God does, for the purpose of bringing repentance. She appears as a witch because she is the excluded humaneness which the mother foolishly sacrificed by building protective walls about herself and her

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son. Mrs. McThing is from the mythical world of "The Mothers" where human love and spontaneity is never sacrificed on the altar of ambition and wealth. The little girl says "I am a white rose" proclaiming herself the loved one, who is not afraid because she knows she is loved. She knows the secret of dealing with "sticks," those dead and dried up souls in human form. Sticks are men who do not know what Mimi knows, that "everyone's heart must break" in the process of leaving "home" for the sake of freedom of the spirit. She knows that "rods" cannot break out of the fortresses of fear and possessiveness. While freedom may have to be defended with guns, it depends for its existence on that love which is willing to have its heart broken.

One interesting aspect of the play is its treatment of social conflict. The defensiveness of the privileged and the predatory aggressiveness of the disinherited are seen as two sides of the same coin. The mobsters have more of the human comedy in them largely because their defenselessness is transparent. They are just as much lost souls as the "sticks" in the houses of privilege. Indeed, salvation comes from the poor girl, Mimi, but she is as far removed from the world of the mobsters as from that of Mrs. Howard V. LaRue. By implication, at least, class conflict can be overcome only by mutual awareness of the spiritual poverty of aggressive attack on the one side and defensive reaction on the other. A more radical change in the whole system of values is called for.

While Mrs. McThing is not primarily a play for children, its use of the language of dreams and fantasy make it suitable for children as well as adults. It should shed some light on the current controversy in religious education whether the gospel of salvation can be taught in ways appropriate and understandable to all age levels. If fantasy and fairy story can express some of the deepest struggles of the human soul then it is reasonable to be optimistic. We are in debt to Mary Chase for a religiously significant play.

THE LORD OF FLIES

BY
IRVING P. JOHNSON

IT is atmosphere that really makes the Church or the home. It is this atmosphere which children breathe into their subconscious selves and it comes out in their ultimate character.

Now the sins of the home and the Church are not apt to be flagrant sins but rather an innumerable company of petty sins which poison the contentment that might otherwise abide there.

We do not expect to find lions or tigers in the home but we are used to gnats and flies which can be very irritating, although not so immediately fatal as the larger beasts.

It must have been someone with a saving sense of humor who called the devil Beelzebub, which means "Lord of flies."

That is just the role he takes when he enters the home and you can hear the buzzing of his innumerable satellites as father complains about the multitude of bills, and mother about the scarcity of comforts, and brother about his inconvenient chores, and sister about her dilapidated clothes.

Satan has entered in, contentment has gone out and the flies settle down industriously at their task of disturbing peace and defiling the white linen of righteousness.

I know excellent parents who really love their children and want them to grow up to be good men and women who are serenely unconscious that flies are sources of fatal infection.

Bad Atmosphere

TO sit during one's youth at meals where members of the community are discussed and neighbors criticized; to participate in the buzzing murmurs of various members of the family about various complaints; to nag and to be nagged at sundry and various times is to grow up in an atmosphere of envy, malice and all uncharitableness.

What is needed in such homes is to put on screens which will keep out noxious insects, or in other words to keep a watch on the door of the tongue.

Moreover, it is a significant fact that will bear meditation, if one considers that those who criticize others most are not those who are the most virtuous themselves.

People who do not lift their finger to help any one else will complain bitterly that they themselves are being neglected.

How often have I been told by some injured soul that they have been in the parish for so many years and no one has called on them. And when I have said in reply, "That's so, you have been in the parish a long time, how many newcomers have you called on?" they not only look surprised but injured.

It is frequently the case that people who are

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quick to detect sin in others, are expert because they are so familiar with that same sin in themselves.

There is a sign one sees occasionally, "Watch your step!" when there is a pitfall to be avoided.

I never did like mottoes but there is one that might be hung over the door of our homes, "Watch your tongue!"

Faulting Others

ANOTHER form of this disease which destroys contentment is the habit that so many have of criticizing the Church as though it were something foreign to themselves in which they have no corporate responsibility.

"The Church does this or doesn't do that." "They fail to do this or they fail to do that."

The impersonal pronoun of responsibility is the alibi of irresponsible folk.

Doing little or nothing themselves they fault the failure of those who are at least trying to do something.

I have seldom heard those who were really working hard for the Church, indulge in those accusations. They love the Church too well to criticize.

Nor is it those who are giving largely. It is the shirker and the evader who talk to create an alibi.

After all it is the habit of murmuring which is self-intoxicating.

It is like rheumatic pain. It shows an accumulation of spiritual infection somewhere in the system.

Better have an X-ray to locate the pus-pocket.

What the critic needs is not painful words but self-examination and confession.

The root of bitterness is not in the object of their criticism but in themselves.

If they will purify their own spiritual system, they will be peace-makers and not disturbers of the peace.

If they would say more prayers for their neighbors and themselves, they would use their tongues to better advantage than they do in their floods of criticism.

Ruled Out of Court

I DO not know what heaven is but I am sure it is not a large place where critics abound and where murmuring is tolerated.

And especially it is not a place where the same individual is judge and prosecuting attorney.

I am very sure of one thing, and that is—God never intended a man to judge his neighbor when his own interests are involved.

If you are the plaintiff or the defendant you cannot also be the judge and render the verdict.

But that is what murmurers claim.

I have been injured or insulted. My neighbor is a sinner.

I am the judge. The verdict is that they shall be banished from my presence henceforth.

Silly! All you do is to deceive yourself into thinking that your ex parte judgment is a valid decision. It will be ruled out of court on the ground of prejudice.

It is true that there are many disagreeable people in the world.

Just remember that you are one of them, and that is why you are to forgive others as you hope to be forgiven; and if you insist that those who owe you a few pence shall pay you to the last farthing, then don't be surprised if your big debt to God is running into the millions.

He has told us plainly that he will not forgive unless we do; that he will not bless us unless we bless others; that if we insist on complaining, we will have some real cause for complaint before we are through.

After all, we are either instruments of grace or else stumbling blocks.

And we do not discharge our duty to God by complaining about his Church and we do not absolve ourselves from condemnation by being expert in our criticism of others.

Murmur not but give praise, for so you will do your share in witnessing Christ to men.



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EPISCOPAL CHURCH NEWS

EPISCOPAL SERVICES IN SYNAGOUE

★ The congregation of St. Paul's, Endicott, N.Y., will hold services this spring and summer in the Jewish synagogue, Temple Beth-El. At a ceremony on April 8th, the Rev. John Wadditor, rector, accepted the offer of Joseph A. Lachman, head of the Jewish community center, for the use of the synagogue while a new $70,000 church is being built.

GUY SHIPLER IS HONORED

★ Rev. Guy Emery Shipler was cited by the Associated Church Press at a recent annual meeting in Washington, "for distinguished service in the field of church publications and religious journalism, for 35 years of brilliant editorship of the Churchman, for service to the ACP and for outstanding contribution to the cause of human rights and religious liberty."

NEW HAVEN PLANS PEACE SERVICE

★ Episcopalian Francis B. Sayre, U.S. representative to the UN trusteeship council, will be the headliner at a peace service to be held in New Haven, May 13th. It aims at interesting Church people in "constructive peace plans through the United Nations" and will be sponsored jointly by the state and local council of churches. A similar service was held last year in Hartford.

DEAN McALLISTER DIED SUDDENLY

★ Dean C. E. McAllister of the Cathedral of St. John the Evangelist, Spokane, died suddenly of a heart attack on April 16th. Prior to coming to the city in 1932 he had been rector of St. Luke's, Evanston, Illinois, and prior to that rector of St. Michael and All Angels, Baltimore. The congregation at Spokane became one of the largest in the country under his leadership, growing from 1201 to 2516 communicants.

AIR R.O.T.C. AT KENYON

★ By arrangement with Ohio Wesleyan, the air R.O.T.C. facilities will be extended to include Kenyon College where courses will be offered in September. Students completing a four-year course will be commissioned reserve offices in the air force.

Bargain Package For a Dollar

THE PRAYER BOOK: ITS HISTORY AND PURPOSE by Bishop Johnson
MAKE CHRISTMAS CHRISTIAN. What One Woman's Gift Accomplished
WHY WORSHIP? by Charles Herbert Young
THE WORK OF A BISHOP by Bishop Lawrence
THE CHRISTIAN AND HIS MONEY by Bishop Washburn
THE MARRIAGE SERVICE by Hugh McCandless
PRACTICAL SUGGESTIONS ON RUNNING A PARISH by Bishop Lawrence
MEANING OF THE REAL PRESENCE by G. A. Studdert-Kennedy
WHY BELIEVE IN JESUS? by Albert H. Lucas
MISSIONS DEMAND UNITY by Bishop Azariah of Dornakal

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THE WITNESS **Tunkhannock, Pa.**

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EPISCOPAL CHURCH BRIEFS

CHURCHMEN were members of a delegation that called on the U.S. Attorney General with a protest to be submitted to President Truman urging him "to direct the Department of Justice to cease immediately the setting up of concentration camps under the McCarran Act."

FORMER CURATES were the Sunday evening preachers at St. Paul's, Englewood, N.J. in Lent, all of them having served under the present rector, James A. Mitchell, member of the Witness editorial board. They were Alfred Mattes, rector of St. Luke's, South Glastonbury, Conn.; Jack Sharkey, rector of Zion Church, Wappingers Falls, N.Y.; Robert Creech, rector of St. Martha's, New York City; Charles Winters, vicar of St. John the Divine, Saunderstown, R.I. Another former curate, Frederick Thalmann, rector of St. Paul's, Troy, was unable to accept.

SO FAR (April 1) 130 deputies out of a possible 684 have been elected for the General Convention which meets in Boston in September. Of this group, 47% of the clerical deputies and 46% of the lay deputies are new, or at least did not serve in the General Convention of 1949. According to Secretary C. Rankin Barnes: "This is a fair sampling as they come from all parts of the country."

JOHN P. AARON, clergyman of the diocese of Dornakal, South India, with his wife were in the diocese of West Texas during Holy Week. He preached at five churches and assisted the Rev. Paul Osborne at the Three Hour Service at St. Paul's, San Antonio.

ST. ALBAN'S is the name of the new mission in Fleming, Ga., a new suburb of Augusta. A good tract has been given to the church in this fast-growing community and funds are now being raised to erect a parish house to serve as educational building and for services. At present the 80 children of the school meet in a cafeteria. Reason for the growth of the town is the hydrogen bomb plant over the line in South Carolina. Members of the Good Shepherd, Augusta, are leaders in developing the mission.

BISHOP STREET of Chicago recently confirmed 53 service men and women at the Great Lakes Naval Training Center, presented by Chaplain M.A. Curry. He has prepared classes of considerable size every three months for the past year, with a total of 208 presented in 1951.

EPISCOPAL CHURCH is represented by chaplains at four armed forces bases located in West Texas: Arthur Marsh at Fort Sam Houston; Benjamin Nevitt at Lackland Air Force Base; James Richards at Randolph Field; Charles Nelson at the Naval Air Station, Corpus Christi.

CHICAGO, through action of its diocesan council, has raised the basis on which mission quotas are determined from 10% to 20% of the first $2,000 of local spending. It also asked the department of promotion to prepare a new simplified formula for establishing parish quotas which would be both realistic and equitable.

BUILDING in Chicago: St. Richard's, Edgebrook, has bids out for a new church; St. Gregory's, Deerfield, has formed a $1,000 club with a goal of $70,000 to build on a site recently bought; Trinity, Skokie, has launched a building fund drive; All Angels for the Deaf is in a new chapel next to All Saints, Ravenswood.

TRINITY, Newport, R.I. has purchased from the city a school which bounds the church to the south—a four story brick building which has not been used for several years. It will be demolished to make room for parking. Ultimately it is hoped that an 18th century building, in harmony with the church, can be bought and moved to the site. The heating unit of the church will also be moved to the building to eliminate the fire hazard—which the Trinity congregation knows all about for they recently had one, though fortunately no great damage was done.

CANON C. B. MORTLOCK, rector of the bombed Wren church of St. Vedast in the City, London, addressed the Auxiliary of Grace Church, Orange, N.J. on April 22. He is a man of many skills, active in the field of archeology and also architecture, and for thirty years has been on the editorial staffs of the Daily Telegraph and Church Times.

EPISCOPALIANS who are teachers in public schools, private schools, colleges, or were formerly teachers, held a conference at St. Martin's, Providence, April 27 to organize an Episcopal Guild of Teachers.

VESTRIES SEEKING CLERGYMEN
Are invited to communciate with the undersigned, regarding chaplains now being released from the Armed Forces. Charles U. Harris, Chairman, Armed Forces Commission, Diocese of Chicago, Highland Park, Illinois.

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THE WITNESS
TUNKHANNOCK PENNSYLVANIA

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

The Pocket William Law Edited by Arthur W. Hopkinson. Foreword by the Archbishop of York. Westminister Press. $2.00.

This small book contains abridgements of three of Law's writings, less well known, albeit not less important, than Law's *Serious Call.*

In content these three stem from a central thesis that man, made in God's image, has through sin fallen into a state of corruption and is in great need of conversion—he must become a new man in Christ. *Christian Perfection* is a book of spiritual direction, a course in Holy Discipline; *An Appeal to All Who Doubt* is a statement on the Christian Doctrine of Creation, placing creature and nature within the eternal life of the Triune God and positing the need for the Incarnation and Atonement. *The Spirit of Prayer*, more mystical in approach, is a "pressing forth of the soul" unto God. What the 18th century Bishop stresses throughout these writings is, in his own words: "Consider the treasure which thou hast within thee. Awake, thou that sleepest."

—K. N. R.

Children of the Archbishop. By Norman Collins. Duell, Sloane and Pearce. $4.00.

Something in the nature of things that made the Latin poet weep, seems to decree that Boards of Trustees, Wardens, Superintendents or whatever, shall assume that a good name —e.g. "Of So and So's"—is a guarantee of good management.

Friends, it just ain't so. Eternal vigilance plus a humanity far high out of reach of most of us is the price to be paid before any trustee, visitor or supporter can or should be able to sleep o' nights.

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—T. Mc. C.

Prayers and Services for Christian Festivals. By James M. Todd. Oxford University Press. $2.25.

"The aim of this book is to give, for the worship of the Free Churches, a fuller provision of material adapted to the seasons of the Christian Year." It contains the Christmas Festival of Nine Lessons and Carols and other services of an experimental nature.

Episcopalians have not the need for such a book, yet many of the prayers could be used in informal services or meetings and they could be used in private prayer.

The richness of prayer in the Bible and in the Book of Common Prayer is beautifully used.

Beside the use of the Christian Year one is impressed with the trinitarian and sacramental emphasis.

—G. L.

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CHURCHES OVERSEAS

GERM WAR PROTEST FROM HUNGARY

Two Lutheran bishops of Hungary have urged the Lutheran World Federation to protest at its world assembly in Hannover this summer against the use of germ warfare which they alleged the U.S. had instituted in Korea. Incidentially six delegates will represent the Hungarian Church at the conference.

CANADIAN STUDENTS STUDY INDUSTRY

A group of students of the University of Saskatchewan have formed a club to study the best means of applying Christian principles to industry. The group is called the Harmel Club after a Frenchman, Leon Harmel, who started a similar movement in France 50 years ago. Its ultimate aim is to achieve an industrial-democratic system in which workers will share in profits with employers. They are to promote study in colleges of labor-management relations, trade unionism and profit-sharing.

AMERICAN GIVES CHURCH TO IRISH TOWN

An anonymous American of Malden, Mass., is giving the money to erect a Roman Catholic church in the rural district of Shrone near the Lakes of Killarney. He first offered, though a bank manager, to build a hospital but the townspeople asked for the church instead.

MALAN POLICY LEADS TO BLOODSHED

Any attempt by Daniel F. Malan, prime minister of South Africa, to enforce his racial segregation policy, according to Bishop Stanway of central Tanganyika, would be bound to end in bloodshed. He said further that he did not believe the policy could be enforced because it has "divided the whites and united the colored people." Although the white people voted Malan into office, the majority of them now are not prepared to go as far as his policy aims.

METHODIST MEET IN INDIA

More than a thousand Methodist Villagers from a 100 square mile area camped in hundreds of tents in Khanapur forest in the Bombay province, for a five day spiritual gathering when they renewed their Christian vows, listened to sermons and sang hymns.

HOUSE FOR HOMELESS IN FRANCE

To commemorate its 50 anniversary the Catholic Women's League of France plans to build a house in each diocese in the country to shelter homeless families.

ROLE OF JOURNALISTS IS STRESSED

Journalists throughout the world should be "ambassadors of good will and creators of peace," Archbishop Muench of Fargo, N.D., papal Nuncio to Germany, told a meeting of the foreign press association meeting at Bonn. He said that the press has the reponsibility of creating a well-informed and enlightened public opinion and can be "a powerful ally of statesmen in their efforts toward peace and their nation's prosperity."

BEAUTY CONTESTS CONDEMNDED

Beauty contests were condemned by Metropolitan Pandeleimon of Thessalonica because "'the candidates expose their bodies for praise and an award which they do not deserve."

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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.

MURIEL SYMINGTON
Churchwoman of Brooklyn, N.Y.

The most rabid atheist in an outburst of militant and calculated blashphemy could scarcely have excelled the pictorial blasphemy of the photograph on the front page of the April 13 Sunday Times.

Headlined "Crosses in the Air and on Land" the picture was captioned: "Navy Panther jets from Moffett Field, near San Jose, California, flying information over the Easter Cross atop Sunrise Hill in Oakhill Cemetery."

This callous, thinking insult to the Prince of Peace is comparable to the brutality of the soldiers who, when Jesus on the Cross said "I thirst," dipped sponges in vinegar and raised the bitter brew on their spears in mockery of his need.

How insensitive can a newspaper be? To have made instruments of destruction into the form of a cross is nothing but an indecent perversion of a symbol meaningful to all Christains as an emblem first of tragedy and then of hope.

If some great painter were moved to create on canvas "Calvary, 1952" he would have to depart from tradition and portray, not one "mater dolorosa" but a myriad of sorrowing mothers mourning sons who will never return to the parental hearth.

A. F. GILMAN
Layman of Chicago

Your editorial, What Youth Thinks (March 27) leads me to suggest that it is not the authoritarianism of the Roman Church alone which lies at the bottom of desperate straits in which the world find itself today, but the misinterpretation of the words "king" and "kingdom" as they have been translated for us from the original words used by Christ.

Whether by design or accident we find in the Epistle for the Sunday next before Easter (Phil. 2-5) when Christ pictured to us as going up to Jerusalem amid the acclamation of the people as king, that Paul pictures God for us under the form of a servant. The Church, and particularly the Church of Rome, has fallen into the error of worshipping God the king and not the servant. We all know that men tend to become like the thing they worship.

God was very definite with the Prophet Samuel when the children of Israel were clamoring for a king. He said, "the people have forsaken me and not you." He also told them what a king would do to them. Today we can see that what he predicted has come to pass. There is only on thing left—repent and return to God.

H. S. MORTAN
Layman of Hartford

The presence of cordial relations between clergy and parishioners is essential to a successful church. A factor in such friendliness is an acquaintenship between them. To promote this friendliness and understanding some churches are holding post sermon discussion groups. This enables the parishioners to discuss the sermon and other topics with the clergy. It promotes a better understanding of the sermon and friendlier relations between rector and congregation. The thoughts expressed in some sermons are often rather difficult to understand. Some further explanation is a great aid to such an understanding.

HARRY W. ROSE
Layman of New York

The issue devoted to the N.Y. Protestant Episcopal City Mission Society was excellent in every way. You are to be commended for making your readers aware of the social work being done in the name of the Church.

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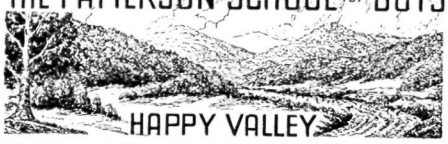

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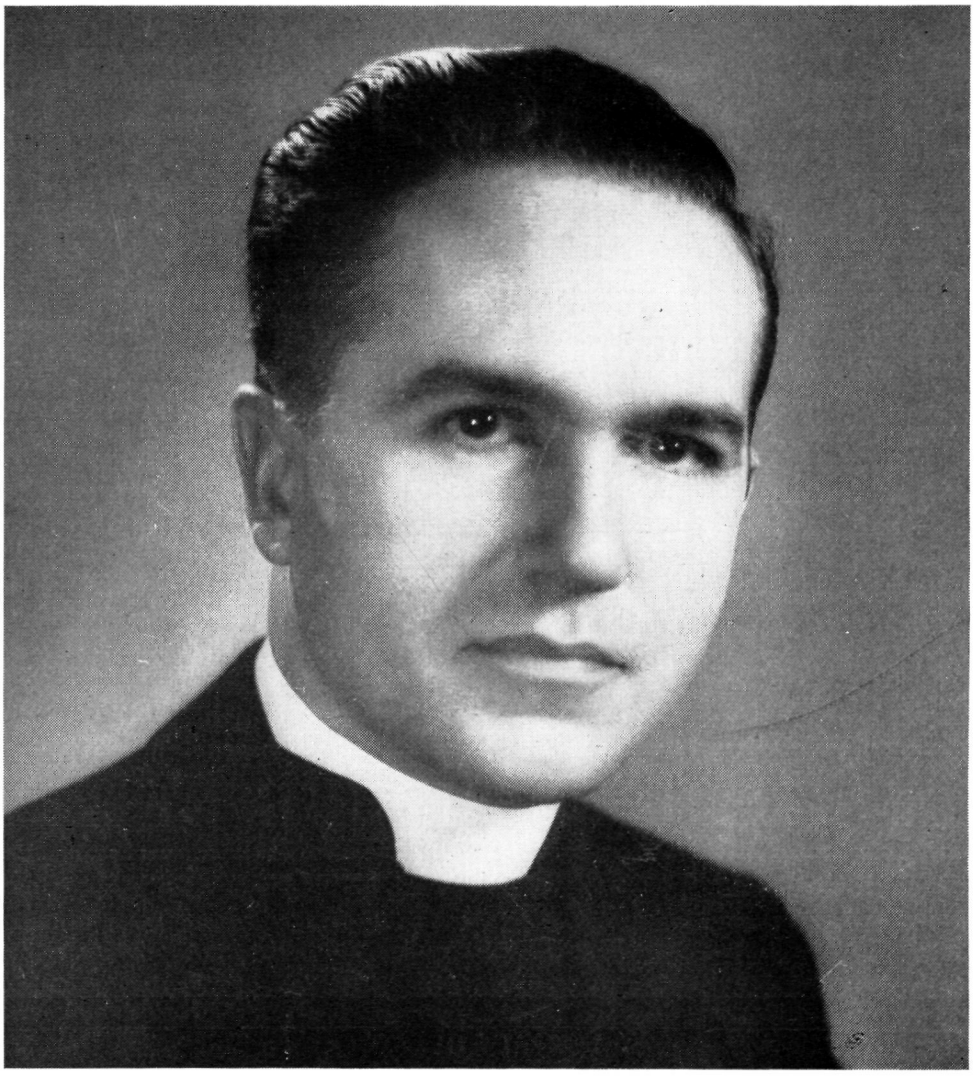

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FOR SERVICE NOTICES

THE WITNESS

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STORY OF THE WEEK

Increased Budget Recommended By National Council

Six Hundred Thousand Dollar Increase For Each Of Next Three Years

★ A budget of $5,805,659.86 for each of the three years, 1953-55, was approved at the meeting of the National Council, held at Seabury House, April 22-24, and will be presented to the General Convention when it meets in Boston in September. The budget for this year totals $5,195,468 so that the proposed budget for the next three years calls for an increase each year of $610,191.

Broken down by departments, with the first figure the 1952 budget, the second the recommended 1953-55 budgets, and the third the increase; Home: $1,152,250—$1,461,879— $309,-629. Overseas: 2,019,022—2,-150,643; — 131,621. Education: 278,198; — 332,507 — 54,309. Social Relations: 56,247 — 96,-549—40,302. Promotion: 209,-306—223,388— 14,082. Administration: 114,038—139,038—25,-000. Auxiliary: 69,955—74,653 —4,698. Laymen's work: 33,-906—41,198—7,292. Operating Account: 344,536—346,490—1,-954. Other Appropriations: 790,-510—805,644—15,154.

The Rev. David R. Hunter was appointed director of the department of Christian education, a position he has held since 1945 in the diocese of Massachusetts. He has also been lecturer on pastoral theology in education at the Episcopal Theological School, Cambridge. He was formerly a Congregational minister and came into the Episcopal Church through his association at this seminary where he had lectured from 1937 to 1942 on pastoral care. He was rector of the Church of the Holy Spirit, Mattapan, Mass. for a number of years where he did a notable work in developing better relations between Christians and Jews.

The Council completed the reorganization of the promotion department, which had been approved at the February meeting, by confirming the appointment of executives for four divisions: Ralph K. Bishop for stewardship; the Rev. James W. Kennedy for radio and television; Douglas Bushy for public relations; William E. Leidt for publications, this latter not a new appointment but a change in title called for by the new set-up.

Mr. Kennedy has been rector of Christ Church, Lexington, Ky., since 1945 and in recent years has conducted a number of radio programs; a daily devotional program and a weekly program on Bible reading. He was an official representative of the Church at the meeting of the faith and order commission of the World Council of Church last summer, and will interpret to America the third world conference on faith and order to be held this summer in Sweden.

Douglas Bushy comes to the Church Missions House from the Brooklyn Eagle where he was assistant to the promotion director. He has also been a reporter and an adverstising man on daily papers. He served in the navy for four years including two years in the Pacific, with five months residence in China and Korea.

H. M. Addinsell, treasurer, reported on payments of expectations for the first quarter of 1952 which he called "most encouraging." They are approximately ten per cent larger that in the same period last year and show that 61 out of 87 dioceses and districts have met the two-twelfths minimum expected as of March 1. The sum actually paid, $742,077, is slightly over the mathematical formula.

He also reported that all repayments to the emergency loan fund, due in March, have been made, so that further funds are now available for loans, which will probable be made in June. There are already applications for loans totalling more than $700,000.

Announcements was made of the retirement on July 1 of Gladys W. Barnes, for thirty-two years an officer of the promotion department, and also of Edith M. Denison, on the staff of social relations, who will retire at the end of the year.

Woman's Auxiliary

The board of the Auxiliary spent the first day of their April meeting training to lead discus-

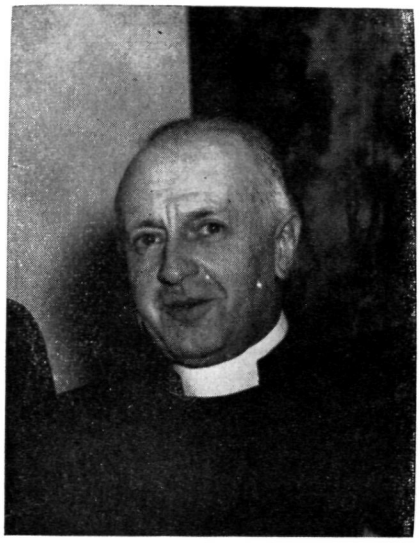
sions on the United Thank Offering at the triennial to meet in Boston in September, and trying to learn all the answers to the innumerable and unforeseeable questions that delegates can ask. The session was held in the conference room at Church Mission House, after which they went to Seabury House where they had a dinner with the national board of the Girls' Friendly Society to mark its 75th anniversary.

The remaining sessions were devoted largely to preparations for the Boston meeting. It was reported that the U.T.C. is about $400,000 ahead of the same period in the last triennium and stood on April 1 at something over $1,800,000.

It was announced that the chief address at the September meeting will be on missionary stategy in the world today by the Rev. Charles W. Ranson, general secretary of the International Missionary Council. The five meditations will be given by Bishop Emrich of Michigan. New on the program will be a town meeting of the air on "How can the Church reach the hearts and minds of people today?" directed by George Denny, founder of the radio program by that name.

A considerable number of scholarships were voted for women in training for Church work, either for summer school sessions or for first or second year students at Windham House, New York, or St. Margaret's, Berkeley.

Appropriations were also voted for St. Margaret's school, Brazil; House of Bethany, girls school in Liberia; for work of the Rev. John Aaron in South India; to help the International Missionary Council in bringing



BISHOP SHERRILL
"A Realistic Budget"

delegates to its conference which meets this July in Germany from Burma, India, Japan and Iran; also to help with the expenses of missionaries on furlough who will attend the Boston triennial.

HUDSON PARISH CELEBRATES

★ A nine day celebration of the 150th anniversary of the incorporation of Christ Church, Hudson, N.Y., opened with a service on April 27th with Bishop Oldham, retired of Albany, preaching. Five bishops have been connected with the parish, including the late Bishop Irving P. Johnson, founder and first editor of the Witness, who was born there at the time his father was rector, 1864-69. Others were Bishop Atwill, first bishop of West Missouri; Bishop Griswold, first bishop of Salina and later of Chicago, who was elected while rector of the parish; Bishop Bedell of Ohio, who was also born there while his father was rector; Bishop Seymour, first bishop of Springfield (Ill.) who was rector in the Civil War years.

Others to take part in the observance are Bishop Barry of Albany; Bishop Richards, suffragan of Albany; the Rev. Glyn A. Thomas, rural dean of Albany; the Rev. Gerald S. Bliss, rector at Copake Falls, N.Y.; the Rev. James W. Pennock, rector at Lansingburgh, N.Y. A dinner dance was held on April 30th with Chaplain Robert W. Stretch of West Point the speaker. The present rector of the parish is the Rev. Allen Brown.

SEABURY PRESS BOOKSTORE

★ A new bookstore to be operated by Seabury Press will be opened next month on the ground floor of the Church Missions House. The interior and exterior of the store are being moderized, with an area of glass running the entire length of the store, both on the Fourth Avenue and the 22nd Street side. It will carry all the National Council and Seabury Press titles, as well as books in the Parish Libraries, the Children's Book Shelf and the list of Resource Publications. A selection of Bibles, Prayer Books, Hymnals, as well as general religious books of other publishers will be available. The store will handle over-the-counter sales only.

PROF. ERNEST LIGON IN NASHVILLE

★Prof. Ernest Ligon of Union College, an authority on religious education, reported on a system he worked out for the Church school of Christ Church, Nashville, Tenn., in an address April 25 at a parish dinner. In urging all teachers and parents to attend, the rector, the Rev. Peyton R. Williams, stated that there is nothing as important in the life of a parish as proper teaching.

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SEMINARY LEADERS VISIT EUROPE

★ Numbers of faculty members and students of the General Theological Seminary, have made plans for work or study in Europe this summer. Dean Lawrence Rose has been designated by the Presiding Bishop a member of the governing board of St. Augustine's College, Canterbury, and will visit England for a meeting of the board in July. The Lambeth Conference of 1948 authorized a plan to make this college a center of post-ordination study for the whole Anglican Communion.

The Seminary's sub-dean and professor of Old Testament, the Rev. Cuthbert A. Simpson, will also be in England, spending most of his time in London. He is scheduled to preach in St. Paul's Cathedral on August 31, and at All Saints' on August 17.

As one of the five delegates of the Episcopal Church, The Rev. Powel M. Dawley, professor of ecclesiastical history, will attend the world conference on faith and order which meets at Lund, Sweden, in August. During a preliminary stay in England, he will be the preacher in Westminster Abbey on the morning of August 10, and at St. Margaret's Church, Westminster, on the afternoon of the same Sunday. On August 31 he will preach at All Saints.

The Seminary's annual scholarship to the Institute of Ecumenical Studies at Bossey, Switzerland, has been awarded to Kenneth L. Seitz, a member of the middle class. Mr. Seitz is a graduate of Cornell University, and a candidate from the diocese of Western New York. He will participate in the conference of theological students to be held at the Institute during July.

Under the auspices of the Winant Volunteers, three seminarians will contribute six weeks' work, paying their own expenses, in various parishes of East London, where churches are badly understaffed. Those who have volunteered for the work are Donald C. Aitken of Western Massachusetts, John B. M. Frederick of Connecticut, and Charles G. Newbury of Newark.

CRITTENDEN ELECTED BISHOP OF ERIE

★ The Rev. William Crittenden, archdeacon of Cincinnati, was elected bishop of Erie last week. He was formerly on the staff at the Church Missions House.

EDITOR SPEAKS TO LAYMEN

★ John Temple Graves, editor of Birmingham, Alabama, was the speaker when more than 200 laymen of Southwestern Virginia held the annual meeting of the Laymen's League at St. John's, Roanoke. He emphasized the separation of Church and state but called upon the men to realize the responsibility to insist upon morality in government and politics.

Each year a special committee of the diocese selects an objective for the Bishop's Plan, a fund to be financed by the Auxiliary, Laymen's League and youth. This year it is to assist in the erection of a new church in Richlands. The next project will be to assist in the construction of a parish house at Grace Church, Massies Mill.

CONVENTION OF KANSAS

★ The convention of Kansas voted a campaign for $225,000 for the diocese; $120,000 for a revolving fund to establish new missions; $80,000 for student centers at Lawrence and Manhattan. A professional money raising agency has been engaged to make a survey to find out if such a campaign is advisable at this time.

Deputies to General Convention: clergy; Samuel E. West, Wichita, Dean John W. Day, Topeka, Robert C. Swift, Lawrence, Charles R. Davies, Manhattan. Laymen; Corlett Cotton, Lawrence, Fred Study, Winfield, Joheph S. Payne, Kansas City, C. V. Kincaid, Independence.

A resolution was unanimously adopted petitioning General Convention to revise the Prayer Book not later than 1958.

BREAK RECORDS IN WILMINGTON

★ A record total of 20,482 persons attended the special services in Lent at St. Andrew's, Wilmington, Delaware.



St. James, Lake City, Florida, has a typical parish bazaar to raise funds for its work

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EDITORIALS

Are We Central?

THE recently published National Guild of Churchmen tract, "Worship in the Prayer Book" is a revealing bit of evidence concerning the state of the Episcopal Church with respect to its central position as the Church of the sacrament and the word. Unfortunately, it indicates more vividly what some of the misunderstandings and perversions of the issues are than what the Episcopal Church historically, and with good reason, has stood for in its life and worship.

Prayer Book Churchmanship has been the battle-cry of the controversy within the Church in recent years. Our Church is often given credit for holding the ground between extreme Protestantism on the one hand and extreme Catholic sacramentalism on the other. It remains to be seen whether we deserve this credit, or whether it is just a historical accident that we are both Catholic and Protestant. It is essential that worship be both sacramental and prophetic in nature, but what the "catholic party" means by sacramentalism and what the "protestant party" means by the word of God are often far removed from any true estimate of the religious significance of these words. Only too often it is a battle of sticks and stones rather than a controversy over ideas and meanings. "Worship in the Prayer Book" is a good case in point. Responsibility for what is said in the pamphlet cannot be disclaimed because it is primarily a tract for laymen.

The main thesis of the tract is that the Prayer Book not only admits, but requires, freedom in its use. This is an important concession from the sacramentalist side. Yet the manner in which this is done sounds suspiciously like a fundamentalist argument from the Bible, except that, in this case the rubrics of the Prayer Book have replaced the literalism of the word of God. The freedom invoked in the tract is for the use of traditional customs of worship rather than any contemporary freedom of expression, prophetic utterance, or creatively, spontaneous prayer. "Far from forbidding anything not contained in the rubrics, the Prayer Book encourages the use of custom," says the author. A sample of this appeal for the one-sided freedom of the traditionalist is as follows:

"All the collects were intended to end, ' . . . through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. Amen' The reason for this constant, unchanging ending is very practical. It was so that the congregation should know when to say 'Amen,'"

It is perhaps understandable that the author should use such a practical argument for this novel notion, because in the churches of "pure sacramentalism" where the freedom of dragging in novel traditions is pushed to the limit, one certainly needs to know when to say "Amen." One needs to know when to do a lot of other things too. However, in the more Protestant churches where "ministerial idiosyncrasy" tends to be rampant, the congregation doesn't seem to have this difficulty. It would be interesting to see documentation concerning who intended all collects to end in this manner, but, after all, this would be an unfair request because, obviously, the tradition the author appeals to is an oral one not written down in the Prayer Book or any place else for that matter since it was a universal custom "assumed" by everyone. The argument is similar to that of a plea on the basis of common law in the courts, only here it is not present common law or custom, but any custom that ever existed at anytime in the Church that happens to suit the priest and his sense of what is practical. On this basis the traditionalism of the sacramentalist is likely to be just as subjective and idiosyncratic as the most liberal protestant.

Sacramentalism

THIS brings us to an important theological point concerning sacramentalism in general. Sacramentalism, in its meaningful and valid sense, is the principle of the holiness of the objective world, of "what is." Sacramentalism sees man's physical and existing world as holy because it was created by God. No matter how much man has perverted and destroyed the holiness of his existence by his own sin, the sacrament of partaking of the body and blood of our Lord Jesus Christ is a testimony to the holiness of God's created world and the creature, man, who was created "in his image." The temptation to make this true sacramentalism into idolatry may very well lead the sacramentalist into making religion and worship purely objective, in which case, worship becomes a polyglot of rituals and forms with no inner consistency and purpose. The Reformation was a rebellion against just such a situation, but it was not the first of such struggles in the Church. Jesus opposition to the Pharisees had a somewhat similar emphasis and the early iconoclastic struggles were clearly against the tendency to make worship purely a matter of holy

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objects and forms. One can easily go too far in the other direction also, as modern man has certainly done. Purely "spiritual" religion is just as heretical as pure "materialism."

Thus there is more point to the tract's distinction between sacramental worship as corporate and objective as contrasted to subjectivity, but to say that "worship must be objective" without giving due credit to the subjective aspect of all worship and condemning subjectivity as rooted in selfishness is a one-sided perversion of Christain worship bordering on ancient heresies. No matter how dangerously subjective modern man's conception of religion is, it does not excuse the simple equating of corporate worship with objectivity. The very question which needs to be faced by both sides of the present controversy is the overcoming of the dilemma of objective versus subjective which is not so much a problem of the Church's worship as it is of modern man's dilemma between these two extremes, variously expressed as the conflict between the ideal and the real, between spirit and matter, mind and body, social values and scientific facts, etc. Modern humanism is torn between the apparent reconcilability of these polar aspects of life far more than the Church need be. It is not the purpose of this editorial to convert sacramentalists to subjectivity and individualism. We already have plenty of that. But rather to insist that such tracts for laymen or clergy deal in terms relevant to the religious problem of modern man and with decent respect for the full tradition of the Anglican Communion.

JUST GO IT BLIND

BY

JOSEPH H. EARP

Honorary Canon of St. John's Cathedral, Wilmington

AUTOBIOGRAPHY runs a risk of debunking the author. Wordsworth said of Shakespeare that he revealed himself in his sonnets. Robert Browning snorts: Did Shakespeare? If so, the less Shakespeare he!"

I was invited to tell of some personal problem and how it was solved. I spent so much time trying to decide what problem was worth telling that I missed ranking among the distinguished writers who consented to reveal themselves.

To be sure, a few years ago I did have a bout with a bungling surgeon's knife which left me little to do the rest of my life but stay home and think. I thus became a personal problem to others. As to my awareness of a problem of my own it resolved itself into a question of how to react adequately to the patience and kindness of my friends. I really had not known that the world is so full of wonderful people. When I was a young clergyman an elderly woman whom I did not admire informed me that I would never be able to sympathize with other people until I experienced some affliction myself. I rather resented, inwardly, such cocksureness on the part of that woman, but now, fifty years later, I know that she was right.

Aside from the healing balm that lies in the goodness of other people, I think I am correct in saying that my physical and mental sufferings have been greatly alleviated by a religious consciousness which is so much a part of myself that it is difficult to dissect and analyze it. However if it would be of any help to others I will reluctantly, but gladly, expose myself to my beloved Browning's censure. I will tear out from among a mass of personal convictions three that may or may not appeal to others. They have all, in some degree, been effective in dissolving what might have become a bitter feeling.

Simple Christianity

FIRST I will mention my belief that the Christian religion, while infinitely profound, is essentially simple. Without meaning to be facetious I admit that I leave many religious controversies to my books. There they are, on my shelves, nearly two thousand strong, a formidable phalanx well equipped to take on all comers. I love them and seldom part with one except to some younger brother to help him against the wiles of an examining chaplain.

Consigning much discussion, then, to my literary archives, I find that doctrinal integrity may often be a much simpler matter than I had imagined.

For instance, sometimes the lecture room, with its learned expositions of several theories of the Atonement, fades away and I find myself with a group of children attending an English mission. I perceive that the missioner is very happy to see the children joyously singing—all but one little girl whose face is troubled. After the service he meets her in the aisle and inquires what is the

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matter. She hesitates a moment and then confesses that she has stolen a penny from the till in her father's store. He expresses his sorrow at what she has done and then informs her that she must go home and tell her father what she has done. "Oh no," she says, "I couldn't do that." 'But you must," he insists. The next afternoon he sees her singing at the top of her voice with the other children. He meets her again, and inquires whether she has told her father. She says she has. "And what did he say," inquires the missioner. Lifting her eyes to him she demurely replies; "He only kissed me."

Not all the factors involved in repentance and pardon are explicitly stated in that incident, but it contains enough light and leading to help me through my own remaining years.

"Blessed are the pure in heart, for they shall see God." I meditate with profit on the functions of the three persons of the Holy Trinity in the accomplishment of our redemption, but as to understanding the factors involved in that great doctrine it would appear that purity of heart, with its promise of the vision of God, is a simpler matter. Otherwise how few there be that are saved!

Again, I find that the Christian religion points out for me a rational short-cut through the mysteries of nature. I have come to think of the facts of the material world as being revelations of the laws of God. If I don't understand them, that is all there is to say—I don't understand them. I don't blame God for what I don't understand.

Some good men, reacting from the caricatures of Christianity, and entranced by the marvels of nature, give up the thought of God as being of no importance anyway; and some other good men, especially perhaps in these anxious times, feel the need of finding God in the schemes of things. Unless I am clearly off the beam I think that these good men, honest and sincere though they be, have lost their way. They will never find God in things. Scientific discovery is an unending search. An editor whom I knew, in answer to an inquiry how soon is the average scientific book out of date, replied: "As soon as it is off the press."

God is not elusive. The French mathematician Laplace reported to Napoleon that in exploring the heavens he had not found it necessary to assume the existence of God. I find myself saying "But, my dear Marquis de Laplace, it is evident that the laws of the universe, which you have so ably discovered and described, require a lawmaker, and him have I found in my heart."

Hold of the Divine

AYE, in my heart. And that suggests one more reasons why I have found the Christian religion to be so helpful. It enables us, all of us, by the magic of trust, to take hold of the divine strength and love. Such trust does not mean that we hold parley with superstition, or with guesswork, or with mere sentiment; yet it is not difficult to imagine what was back in the mind of the brother who said: "I don't know, I just believe."

Many things I believe for which I can give only vague reasons. My brilliant friend, the professor of metaphysics, does the same, and likewise some great scientists and preachers. But, to come down from such a lofty perch, let me relate an incident which I witnessed one rainy day in Philadelphia. I saw a little old woman standing at the busy corner of Broad and Arch Streets trembling at the thought of having to cross the crowded street. Suddenly the roar of the oncoming traffic ceased and she hurried to the other side. She was quite unaware of the young policeman walking just behind her with unlifted hand. That officer might smile at the thought of his being a guardian angel; perhaps he didn't believe in angels at all, but as for me, I passed on up the street more than ever suspecting that the celestial air is full of them.

In churchmanship I suppose I should be classed as a liberal, and I certainly am a devoted believer in the methods and results of modern Biblical study. Therefore I am prepared to believe that the account, say, of Elisha's servant having his eyes opened so that he saw the mountain full of horses and chariots of fire round about the prophet, may be a bit of folklore that grew up in Israel like some of the stories told of our American idols; but something did happen that gave rise to the vigor and persistence of the tale. To sit down and try to invent those stories would almost be like trying to compose a Lord's Prayer.

Students of the Old Testament will recall that beloved old German, Franz Delitzsch. In a plain and humble apartment in Leipsic he and his frau lived the simple life. Hist!— it is now late in the evening. He turns the pages of his Bible, closes the book and murmurs "Good night, Lord, we are on the same old terms." One does not need to be a great and renowned scholar like Delitzsch to keep a devout tryst with his Bible.

Who knows what tomorrow may bring forth? But we need not fear, though the earth be moved by atomic bombs and though the political waves thereof rage and swell.

Let us take a final trip together. Come with me into a home of the old South. A young belle

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comes to the old nurse whom she has known and loved all her life. Heart-broken she pours out her trouble. The future is dark. She cannot see a step ahead. With her head buried in the old woman's bosom she is rocked back and forth as when she was a little child. And with more than worldly wisdom her nurse counsels her "Just go it blind, honey; Just, go it blind." That fine young girl is trusting her old friend, may not we trust God? For we, too, know whom we have believed.

Perhaps I should add a word about my personal problem, but, the problem—what has become of it?

A Letter To My Survivors

BY

HUGH D. McCANDLESS

Rector of the Epiphany, New York

HAVING attended several funerals which struck me as not truly representing the faith and preferences of the person deceased, I . . . hereby leave these directions for arrangments at my death. They may be altered by my survivors as circumstances require, but they represent my wishes at this time.

1. I wish the cheapest coffin, if one is used, available in the funeral director's stock. It would offend my faith to have any extra expense wasted on my discarded body.

2. I wish no floral tributes. My immediate family may put a spray of my favorite flowers, ..., if they are available, on the coffin or on the altar, if this is allowed. If notices are to go into the newspapers, I should like something said to this effect: "Kindly omit flowers. Instead, if you wish, please send the money to the following church organization, ... at the following address ....., in which he was much interested" If an organization is not listed here, I prefer one be named that is connected with the Protestant Episcopal Church, as I believe such gifts serve a double purpose.

3. I really do not care if people look at my body after my death or not. There is no accounting for tastes.

4. If it is feasible, I should like the corneas of my eyes to be given to an eye-bank. The same is true of any other part of my body. Any post-mortems or dissections that would serve science may be performed. If at the time of my death, civilization has overcome sentimentality to such an extent that my cadaver may be given to a medical student without subjecting my survivors to scandal or misunderstandings, I should like this to be done.

5. I do not care whether I am cremated, or buried, or dissected. I prefer that this be decided in the light of whichever is most convenient for my survivors; and if they have no choice, I prefer that this be decided according to whether, at the time of my death, space is at a premium, or the soil needs replenishing, or the hospitals need cadavers.

6. I wish my funeral service to be as simple as possible, in accordance with the rubrics in the Book of Common Prayer. If there is singing, I wish congregational singing only. My favorite hymns are ..... but there is no necessity to sing them.

I shall sign and date this letter. I shall initial and date any future corrections. Since it is meant for the convenience of my survivors, I ask them to change anything that proves not to be convenient. I do not wish them to be put to, or to go to any unnecessary trouble or expense at the time of my death, as most of such extra troubles and expenses are not Christian.

Body And Blood

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

THERE is a good deal of horror expressed and unexpressed over the words "body" and "blood" as used in the holy communion. Some people even stay away from the sacrament because it is so upsetting to them. Yet the same people will eat a fine piece of juicy roast beef without emotional strain.

The difference lies in the associations we have with words and objects. We think of roast beef as good food, not as part of a dead animal's body and so we accept and digest and are strengthened by it. We need to think of the body and blood of Christ as living spirit touching our inmost selves, for that is what it is in reality. The bread and wine are the outward and visible signs and means by which we are touched inwardly in spirit by the living Christ, really present.

That may sound like belief in magic. But is it not magic any more than it is by magic that a handshake strengthens the bonds of friendships. You may wonder how such an act does have such an effect, but there is no doubt that it does so. You may notice that friendship grows by other

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means and on other occasions, but that in no way eliminates the fact or belittles the importance of shaking hands.

So the body and blood of Christ faithfully received in the holy communion keeps us alive and makes us stronger in spirit and in a life alight with truth.

A Good Book

BY
WILLIAM P. BARNDS

SOME years ago Ernest Hemingway wrote the popular book For Whom the Bell Tolls. The title was arresting and unusual and it was discovered that it was taken from the writings of John Donne. This set people to read Donne afresh, and his writings received renewed interest and attention because of the widespread currency which Hemingway's book enjoyed. In a sense John Donne came to life again for many readers.

In some such way a book written quite some years ago, and fallen into disuse generally, has in the Church come to life again, because of the conscious needs of the Church nowadays. I am referring to the book Evangelism In the Church by the late Rev. J. A. Schaad. For years this book has laid more or less dormant awaiting the time when the Church would feel keenly the need to carry an evangelistic message to the unchurched in our various communities. That time has now come and this fine book has been reprinted with permission of the National Council. It contains a preface by the Bishop of New Jersey.

Thus Dean Schaad, being dead, yet speaks in the living pages of this useful book. Our present interest in evangelism has given the book new life.

There is a sense in which, in the realm of ideas and of the spirit, there are no such things as historical dates. True, a man always speaks or writes in the thought forms of his own time and what he says is oftein historically conditioned, yet if he really writes of those things which touch the hearts of his generation the chances are he will touch other generations as well. When we are concerned with such matters as conversion, evangelism, sin, forgiveness, and the grace of God, we are dealing with realities relevant to every age and person. When the Church emphasizes these, she speaks to basic interests of the human soul.

Meekness

BY
PHILIP F. MCNAIRY
Dean of St. Paul's Cathedral, Buffalo

A short, average-looking young fellow stood in front of an examining naval officer. The officer, working with the naval recruiting service asked, "Are you interested in sports?" The student answered quietly, "I play a little football now and then." Sometime later the officer discovered that this soft-spoken young man was a Little All-American quarterback who had won letters in three sports.

The athlete's quiet answer was only part of a life lived in humility. He had worked his way through college by waiting on tables. In the process he had endeared himself to the whole student body.

There was another athlete in the same college —a big rugged specimen of humanity—also a good football player. He loved to brag about his ability, made life miserable for lower classmen and was universally disliked as a consequence.

Sometimes it seems that the meek inherit a good deal more than earth.

Why is it that we shy away from meekness? Perhap it's because we confuse meekness with the timidity of a Casper Milquetoast. We can be certain Jesus didn't have that kind of meekness when he preached the sermon on the mount.

We need only to look to the life of Christ to see what he meant by meekness; for he only lead where he himself had been. When we consider his humility, all braggadocio disappears, as well as timidity. Think back on Maundy Thursday. That night he and his followers were footsore and weary, yet none ministered to the needs of the others. Jesus girded himself with a towel and washed his disciples' feet. He would have no protests, but by his example taught with vivid clarity the lesson of meekness: "He that would be great among you, let him be the servant of many." This and similar incidents let one author to write a book entitled, "The Terrible Meek." There is a compulsion about the humble that is truly terrible. The results of the humble suasion so characteristic of Jesus, transmitted to the disciples, removed their fears about priority. His example led them into the greatest missionary endeavor the world has seen. Through them and their meekness, God went a long way toward inheriting the earth. Blessed, indeed, are the meek!

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EPISCOPAL CHURCH BRIEFS

TRINITY, Boston, has a club for young married couples and workers recently graduated from school or college, that is named after Phillips Brooks. On April 20 the speaker was Christian Herter, Jr. of the Mass. general court and on the 27th William Leuchtenberg of Americans for Democratic Action. Trinity Club, the men's organization, met April 21 to hear the minister of Old South Church, Frederick Meek. The Canterbury Club for students on the 20th heard Prof. Ernest Hauser who teaches colloid chemistry at M.I.T.

WILLIAM N. McKIE, organist and master of choristers of Westminster Abbey, London, gave an organ recital at the Cathedral of St. John the Divine, New York, the evening of April 29. He played compositions of Johann Sebastian Bach, Henry Purcell, Orlando Gibbons, John Blow, Cesar Franck, Hubert Parry.

CHILDREN of the first, second and third grades of the Church school of the Heavenly Rest, New York, presented "The Stolen Prince and the Lost Princess," a Chinese play by Dan Totheroch, on April 30. It was presented in the Chinese manner, meaning make-believe instead of settings, so there was no curtains or scenery.

ST. MARTIN'S, Charlotte, N.C., had two fires last month, thought by police to have been set by a "laughing man"—so described by children in the vicinity. The damage was heavy. The same week witnessed a fire at a nearby Presbyterian Church, thought to be the job of the same firebug.

REV. B. F. PETERSON, missionary to Alaska, was the speaker at the Auxiliary meeting for the Orange, NJ. district on May 2, meeting at the Incarnation, East Orange. He shows slides of his work.

PROF. ROBERT S. ELLWOOD, head of the division of education of Nebraska State Teachers College, was the toastmaster at the dinner May 7 which closed the convention of Nebraska. He is active in church affairs and is a sponsor of the Canterbury Club at his college. The convention was held at North Platte. Roger Blanchard of 281 was the dinner speaker.

TRINITY CATHEDRAL, Little Rock, Ark., has new carved choir stalls that took over a year to make. They are a memorial to Snow Stuart Williams who was a member of the choir for nearly half a century, the gift of her son and granddaughter.

ST. ALBAN'S, Stuttgart, Ark., is to have a new parish house, now in the process of building.

SOCIAL RELATIONS conference for the seventh province was held May 1 at Trinity Cathedral, Omaha, Nebr., with the following leaders; the Rev. Almon Pepper head of the national department; the Rev. John Philbrook of the Town-Country Institute, Parkridge, Mo.; the Rev. Diasuke Kitigawa, Japanese Community Center, Minneapolis.

GETHSEMANE, Minneapolis, had an organization for men back in 1869 but for one reason or another it went out of existence. Several years ago a group was organized as an associate vestry, which did good work, but it had weaknesses, chief of which was that membership was by appointment and thus some were

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THE MARRIAGE SERVICE by Hugh McCandless
PRACTICAL SUGGESTIONS ON RUNNING A PARISH by Bishop Lawrence
MEANING OF THE REAL PRESENCE by G. A. Studdert-Kennedy
WHY BELIEVE IN JESUS? by Albert H. Lucas
MISSIONS DEMAND UNITY by Bishop Azariah of Dornakal

All for One Dollar. Cash with Order Please

THE WITNESS **Tunkhannock, Pa.**

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excluded. So it was disbanded this spring and a men's club launched "to promote Christian fellowship and to assist the rector in the work of the church through special committees."

EAU CLAIRE had a conference for lay readers April 19-20, with the annual retreat for the clergy meeting at the same time. Prof. W. F. Whitman of Nashotah was the conductor. On the 22nd they met with Bishop Horstick to plan the spring and summer work.

DUBOSE MURPHY, rector of Christ Church, Tuscaloosa, Ala., has accepted election as historiographer of the fourth province. Like his predecessor, the late Edgar L. Pennington, he is an associate editor of The Historical Magazine.

WILLIAM G. POLLARD, atomic energy expert of Oak Ridge, Tenn., was the headliner at the convention of South Carolina, meeting at St. Michael's, Charleston, April 29-30. He is a candidate for orders.

CANTERBURY CLUBS of South Carolina held a convention at Camp St. Christopher, Seabrooks Beach, April 26-28, with the rector of St. Luke and St. Paul, Charleston, Jack Q. Beckwith, the headliner.

SOCIAL RELATIONS department of South Carolina has appointed to its committee an experienced worker in the problem of alcoholism: Hugh S. Thompson, layman of St. Matthew's, Darlington. He is prepared to work with groups both within and outside the Church.

SUCCESSFUL MARRIAGE and the Christian family was the subject of a series of discussions sponsored by the Auxiliary of St. John's, Florence, S.C. Attendance surpassed expectations with quite a few couples coming from other churches.

CHAPLAIN RICHARD WILMER of the University of the South is to give two lectures at Seabury-Western, May 13-14, on the English Reformation and the doctrine of the Church.
LAYMEN of the Syracuse, N.Y. area held their annual corporate communion on April 27 at St. Paul's, with Bishop Peabody celebrating. Speaker at the breakfast that followed was Francis A. Parker Jr., prominent churchman of Marblehead, Mass.

ST. MARK'S, Denver, was so damaged by a windstorm recently that it was condemned and sealed by the city as unsafe for use. Several hundred pounds of stones fell from the tower. The ban was lifted when another entrance was used. Engineers say the building is sound but repairs are needed at once, including the removal of all copings and decorative stone, as well as the top portion of the tower.

BISHOP Y. Y. TSU of China has just concluded a series of lectures at the school of theology, University of the South, covering a period of a month. He dealt with the religions of the Orient and traced the Chinese culture from its beginning, contrasting it with the culture of ancient Israel.

BISHOP DONEGAN has designated Sunday, May 25, as the day on which he asks all parishes to make a special offering for welfare and chaplaincy activities. Four organizations will be helped: the City Mission Society; Seamen's Church Institute; Youth Consultation Service; Service to the Aged.

ST. LUKE'S, Fort Collins, Colo., has about finished a new parish house, skilfully built on a 45 by 45 lot so as to get the most out of the limited space.

ST. FRANCIS CHURCH, Houston, had fifty members when the Rev. G. R. Wheatcroft took charge 22 months ago, and was meeting in a school. It now has 320 communicants and its own parish hall, and was incorporated as a parish a few weeks ago by Bishop Quin.

ST. JOHN CATHEDRAL, Denver, where the Very Rev. Paul Roberts is dean, is sponsoring a mission in University Hills-Southridge area of the city. Acre and a half of land has been bought and a parish house will be started this spring, with a church and rectory later. The Rev. Gerrit S. Barnes of the cathedral staff is in charge and reports that there are about 90 each Sunday at church in addition to 100 in the Sunday school.

STEPHEN JOHNSON SR., past vestryman of St. Matthew's, Grand Junction, Col., decided the church needed more pews in the nave. He went to work alone, raised about $2,000 and bought 14 pews at $125 each.

MRS. C. A. LICK JR. of Ft. Smith, Arkansas, was the headliner at the spring conference of the diocese of Texas, meeting April 23-24 at Lakeview Camp, near Palestine. Her talk was followed by seven discussion groups, headed by chairman of committees. Mrs. Lick is vice-president of the Auxiliary in the 7th province and has been delegate to two triennials.

GOOD SHEPHERD, Austin, Texas, is being air conditioned. First contribution toward the cost came from A. P. Carr of Dallas, the father of Mrs. William Houston, a communicant.

VESTRIES SEEKING CLERGYMEN

Are invited to communciate with the undersigned, regarding chaplains now being released from the Armed Forces. Charles U. Harris, Chairman, Armed Forces Commission, Diocese of Chicago, Highland Park, Illinois.

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BY

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THE WITNESS

TUNKHANNOCK PENNSYLVANIA

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

What the Church of England Stands For. By the Bishop of London, J.W.C. Wand Mowbray's. $1.50.

Presumably, this book is for the laity, and as such might have a limited use, but it lacks clarity on several points. For example, it is difficult to know whether in the opinion of the author, the Church of England teaches that there are two sacraments or seven, or whether in imposing discipline it is the "divine society" or the priest who deals with the offender. Because the book raises almost as many questions as it settles, it might be useful in discussion groups.

Lane W. Barton

The Voice of the Irish. By Blanche Mary Kelly. Sheed and Ward. $4.25.

"After centuries during which it was stifled in a throttled throat, reduced to a whisper behind the hedge, used only for the expression of resentment or of woe, and hushed at last into ignominious silence, the Voice of the Irish is once more audible, not only in Ireland, but throughout the cultivated world."

The publishers consider the above a fair sample to put on the book jacket of this documentation of Irish literature. So do we; and we think it is very decent of them to warn the public.

Best Sermons 1951-1925. Edited by by G. Paul Butler. Macmillan. $3.75.

Only the Archangel Gabriel could say what were the best sermons of the past year, but Dr. Butler does give here one of the best collections of good sermons possible. It is interesting to note the trend toward brevity and simplicity (in view of Mgr. Sheen's success on television using old-fashioned "hokum" oratory), and it is good to see that about the most urgent note in this sober honest preaching is sounded by our own men; Bell, Pike, and Hodgson.

Triumphant Believing. By John Short. Scribners. $2.50.

Twenty sermons by a Scotch minister in Canada. Their aim is to provide an antidote to apathy. Spiritual and practical, but not brilliant.

—L. C. R.

Question by the Book Editor: Why does a workmanlike book of quiet sermons have to bear a purple-and-gold title like "Triumphant Believing?" It makes everything after the title page an anti-climax.

Prayer for Students. Edited by John W. Doberstein Muhlenberg Press.

"If you are too busy to pray, you are busier than God intended you to be."

All students should benefit by this book. It contains a program for private worship, including prayers for morning and evening, and a purposeful method for reading the Bible.

The prayers cover a wide variety of situations and occasions common to the lives of all students. These prayers are chosen from many sources —some are from the Book of Common Prayer, some are by St. Augustine, Thomas Aquinas, Martin Luther, some by laymen as Abraham Lincoln, Samuel Johnson, J. H. Jowett, and some are written by contemporaries as Reinhold Niebuhr, Luther D. Reed and Emil E. Fischer.

Margaret Campbell and Sally Wood,
Cornell School of Nursing

Westminster Historical Maps of Bible Lands. Westminster Press. $1.00.

Well printed, clear, and attractive. A convenient and inexpensive extra tool for church school teachers.

Transatlantic Exchange. By H. N. Hancock. Morehouse Gorham. $1.05.

An account by an English clergyman of his exchange with a New England doctor and what he learned and thought of our American ways.

—H. R. C.

Two Cheers for Democracy by E. M. Forster, Harcourt, Brace and Co., New York, 1951. $3.50

It is true has some books which one finds by browsing in a library or bookstore seem to fall beneath one's groping fingers because of some kind of inexplicable guidance. When this happens, the heart and soul sings. This collection of essays by the author of *A Passage to India* has this effect. The writing deals with human dignity and courage and the author is, surely, concerned with 'strong meat' for our era. As such, he gives us a rich and nourishing meal. —W. B. S. JR.

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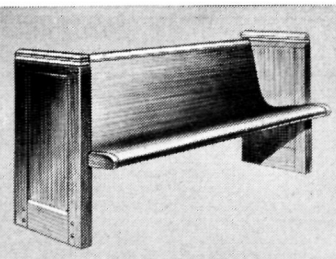

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

M. L. WARNER, missionary in Alaska since 1927 has retired.

CLAUDE L. PICKENRS JR., missionary to China since 1926 had his furlough extended to July, 1953, to permit him to serve as acting secretary of the Near East committee of the division of foreign missions of the National Council of Churches.

ERIC PEARSON is now rector of St. Luke's, Kearney, Nebr., and was instituted by Bishop Brinker on April 3.

HAROLD D AVERY, to be ordained deacon is June, has been made curate of Trinity, Watertown, N.Y.

JOSEPH L. BROWN, formerly rector of St. Mark's, Richmond, Va., is now rector of St. Luke's, San Antonio, Texas.

LEVERETT B. DAVIS, formerly rector of Christ Church, Exeter, N.H., in now chaplain of Holderness School, Plymouth, N.H.

ARTHUR W. MATTHEWS, formerly curate at St. Paul's, Chester, Pa., is now rector of the Redeemer, Andalusia, Pa.

WALTER L. SHAFER, formely rector of Immanuel, Ansonia, Conn., is now rector of the Ascension, Jersey City, N.J.

HUBERT J. BUCKINGHAM has resigned as rector of Holy Trinity, Tiverton, R.I. because of illness. He will continue to do supply work.

THEODORE J. JONES was instituted rector of St. Andrew's, New York City, on April 6 by Bishop Donegan. The parish has about 1,300 communicants and has notable rectors, with Mr. Jones the first Negro to fill the position. He was formerly on the faculty of St. Paul's Polytechnic Institute, Lawrenceville, Va.

LESILE A. WILSON, formerly rector of St. Andrew's, Chariton, Iowa, is now rector of St. Andrew's, Cleveland, Ohio.

JOHN D. SPEAR, formerly rector of St. James, Cashmere, Wash., is now rector of St. James, Paso Robles, Cal.

ERNEST D. RICHARDS, formerly on the faculty of Central Theological College, Tokyo, is now on the staff of Shoin Junior College, Kbe, Japan.

HARRY G. SECKER JR., vicar of St. Francis, Dallas, Texas, is now rector of Holy Comforter, Angleton, Texas.

DELBERT W. TILDESLEY, serving with the armed forces in Korea, is to be discharged presented and will resume his position as director of education at Ascension and Holy Trinity, Denver.

ORDINATIONS:

ARTHUR E. WALMSLEY, assistant at Holy Apostles, St. Louis, Mo., will be ordained priest May 9 by Bishop Lichtenberger.

LAY WORKERS:

The following missionaries have retired, it was announced at the April meeting of the National Council:

BESSIE C. KAY, missionary to Alaska since 1931.

ELISE W. RIEBE, deaconess missionary to China since 1915.

EDWARD H. KING JR., missionary to China, 1919-43, when he returned and has since been on indefinite leave of absence.

HALLIE WILLIAMS, missionary to Japan, 1915-41, when she retired but returned at the close of the war and remainded until 1951.

DEATHS:

HUNTER WYATT-BROWN, 68, retired bishop of Harrisburg died at Sewanee, Tenn., April 24th following a stroke.

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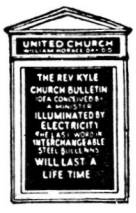

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BACKFIRE

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.

ELIOT WHITE
Clergyman of New York

Please accept heartfelt praise for your noble editorial "How Low is Low" (April 24). I have written the Rev. Dr. Cavert, as you suggested, and believe made my position clear, with expression of my great disappointment with the Council board's evasions and also the hope that a drastic change may soon be made in the entire policy.

JOHN CARY
Layman of New York

I was thrilled with your issue (April 17) devoted to the splendid work being done by the Episcopal City Mission of New York. The work of this agency is less known than it should be and consequently not as well supported as it deserves. The Rev. William E. Sprenger and his staff are to be congratulated and it is to be hoped that the stories reported in your excellent number will prompt many people to give generously to it.

MARY CUMMINS
Churchwoman of San Francisco

I am glad to see articles again by the late Bishop Johnson. It would be hard to find a man in the Church today with his rare gift of expression. The one "The Two Per Cents" in your issue of April 17 is so very fine that I have had it minographed and sent to a number of friends, with the suggestion that they would do well to be regular subscribers to your excellent magazine.

JAMES WARD
Layman of Boston

I read the Meditations by Thomas V. Barrett than ran in the Witness during Lent. I also saved the copies and have just ready them again at one sitting. They are so very fine that I urge that you put them out in pamphlet form. He has a rare gift of expression both with serious articles like these and his satire as set forth in Mr. Entwhistle.

NANCY CORNWALL
Churchwoman of Philadelphia

The Witness is always fine but I do not recall ever having received a better number than the one for April 10. It would be hard to find in one number of any magazine better articles than those by Benedict Williams, John Leffler, Harold Gosnell and Thomas Barrett.

CHARLES L. McGAVERN
Rector of Holy Cross, Tryon, N.C.

The issue of April 24 is an excellent coverage of the activities of the Girls' Friendly Society.

WILLIAM BOYD
Layman of New York

How Low is Low indeed. The editorial with that title that appeared in your issue of April 24 was, in my judgement, scandalous. I do not know Bishop Sterrett personally but I am sure he is Christian gentlemen, which certainly cannot be said for whoever wrote that piece, or any of the Witness editors if they put their approval on such a piece of writing.

RICHARD MIDDLETON
Rector at Vicksburg, Miss.

The ten copies of the Witness each week in Lent was the biggest six dollars worth we ever had.

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The 400th Anniversary of the Second English Prayer Book of 1552

IS this year. It has left its mark upon the American Book of Common Prayer. Here are some publications of the Church Historical Society, written especially for the laity by men who know both their subjects and the laymen for whom they write. Know your Prayer Book!

How We Got Our Prayer Book

By EDWARD HENRY ECKEL, S.T.D.

Rector of Trinity Parish, Tulsa, Oklahoma

THIS story was specially written by the Rector of one of our great parishes in the Southwest for his own people, and it is one the laity throughout the Church will welcome. Dr. Eckel, who was a Rhodes Scholar at Oxford University, has that rare combination of intellectual equipment and the gift of writing effectively for the laity. This brochure is one of the handsomest we have ever published.

"Dr. Eckel has managed to sum up, in a very few pages, the history of the development of the American Prayer Book, from its sources in the medieval service books to the 1928 book. This is particularly useful for general distribution to parishioners."—DR. W. NORMAN PITTENGER in *Historical Magazine.*

Publication No. 30
The copy, 25c; 5 copies, $1

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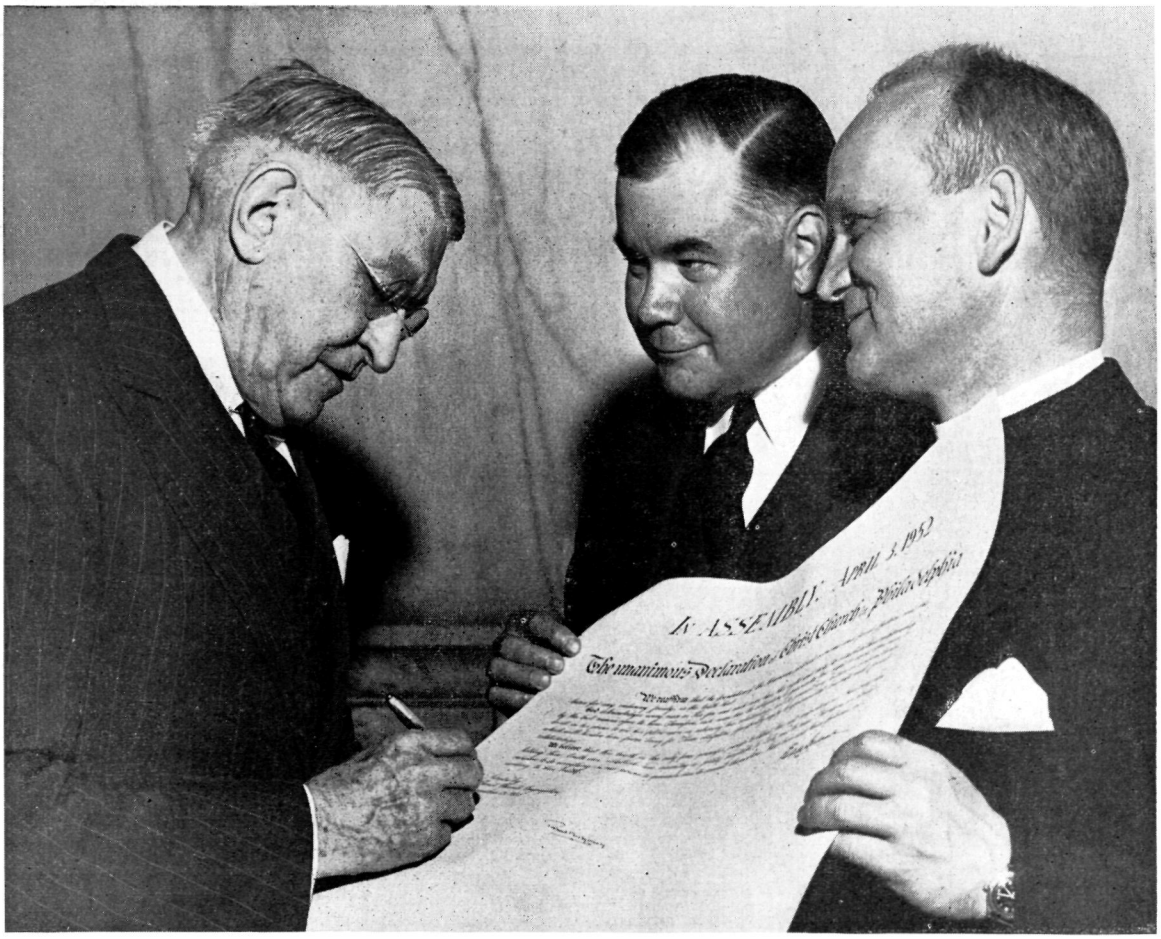

OWEN J. ROBERTS, former Associate Justice of the Supreme Court, signs the Christ Church Declaration held by the Rector, the Rev. E. A. deBordenave. Thomas B. K. Ringe, attorney and sponsor of the parish's program, looks on

Historic Christ Church Has New Program

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THE WITNESS
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FOR CHRIST AND HIS CHURCH

May 15, 1952

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STORY OF THE WEEK

Historic Christ Church Issues A New Declaration

National Group Organized to Advise on Ways Parish May Implement Document

★ On a night last month, Owen J. Roberts sat with Benjamin Franklin's lap-desk on his knees and signed the unanimous Declaration of Christ Church in Philadelphia. He thus became the first of a long list of distinguished signers of a document that is destined to become an historic one.

This Declaration is the result of a long study that was made by the rector, vestry and members of the congregation of Christ Church. They were seeking to discover the basic element of the new concept of society that came into being on July 4, 1776 in Independence Hall, a few blocks away from the Church. The Christ Church Declaration embodies their conclusions and was adopted unanimously, after serious debate, at a congregational meeting held on November 13, 1951.

Since it was made public on April 3, it has received widespread endorsement. It has already been read in Congress and broadcast to countries behind the iron curtain. Several corporations are planning to carry it in national advertising.

Here it is:

The Christ Church Declaration

We reaffirm that the foundation of the American political, economic and social system, and the basis for any enduring society, is the truth that

> *God acknowledges every man as his son and each man has the right and duty to establish this relationship by the best means open to him. Therefore, each man has the obligation to guarantee this right to every other man, to do all in his power to aid his fellow man in achieving this relationship, and to prevent any action or circumstance which will hinder him from doing so. These obligations specifically apply to governmental, business and social relationships.*

We believe that this is the only force powerful enough to defeat the evil confronting us; that only men holding this truth can establish and maintain a society acceptable to God and to man. Therefore, we pledge ourselves to do everything in our power to persuade men to commit themselves, their lives and their fortunes, according to this truth.

Toleration in a Quaker Colony

William Penn enjoys a reputation for religious toleration. This reputation may be deserved. It is a fact, however, that it was the Bishop of London who persuaded the King to include a paragraph in the charter about to be granted to Penn which provided that whenever twenty members of the Church of England wanted to form a congregation in Penn's colony the Bishop of London would be permitted to send them a clergyman.

Thirty-six members of the Church of England asked for a clergyman in 1695. The Bishop of London sent them one and Christ Church was founded just fifteen years after Penn landed in America.

Members of this congregation later interceded for the admission of Jews and Catholics. This permission was granted on condition that they built their houses of worship on alleys.

Within a few years the congregation had outgrown its quarters and undertook the erection of a new and larger building. Construction began in 1727 on what was to be "the handsomest building in the American colonies". It was completed in 1754, when Benjamin Franklin helped conduct two lotteries to pay for finishing the tower. Architects still acclaim Christ Church as one of the most exquisite examples of Georgian architecture in the world.

The 36 people who founded Christ Church in 1695 has grown into the diocese of Pennsylvania, which is today one of the strongest in our Church, numbering 197 parishes and missions with 78,035 communicant.

Formation of PEC-USA

Clergymen of the Church of England in the American colonies were faced with a terrible problem of conscience when the colonies declared themselves independent. These clergymen

had taken an oath of allegiance to the King. They had either to break their solemn oath or be a Tory.

This was no problem for the vestry of Christ Church. They met on the afternoon of July 4, 1776, while the bells of Christ Church were ringing with the Liberty Bell, and passed a resolution directing the rector to support the Revolution. That rector stayed Tory and left Philadelphia.

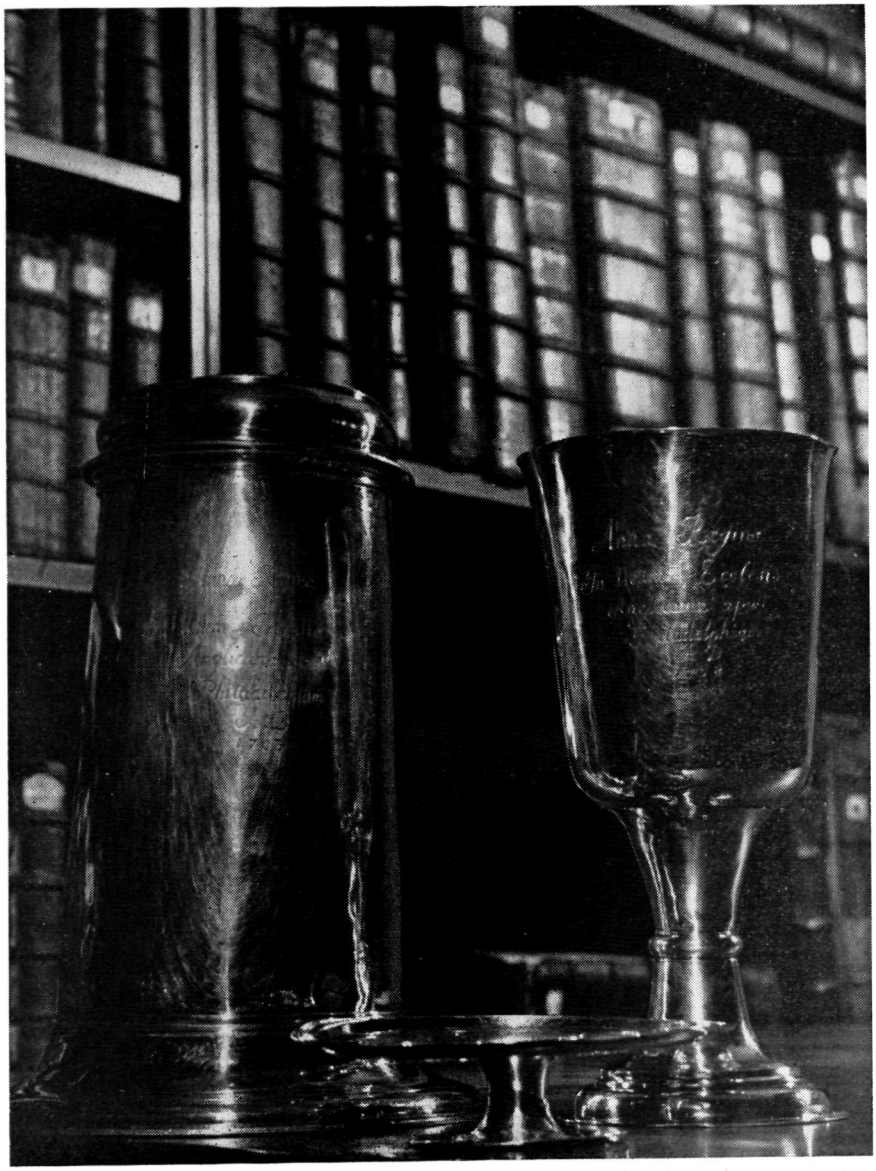
He was succeded by his young assistant, William White. After serious wrestling of conscience, White used the pulpit of Christ Church to call on Philadelphians to support the struggle for freedom. He was chaplain of the Continental Congress; he was advisor to the men who formed our nation. President Washington himself becoming a member of his congregation, as did many of the other founding fathers.

William White was concerned to preserve and strengthen the broken remnants of the Church of England in America. He became the leader of those who shared this concern. After some years of effort, the first General Convention was held in Christ Church. It formed the Protestant Episcopal Church in the United States of America, adopted the constitution for the Church and revised the Prayer Book. William White thus became the first Presiding Bishop of the Episcopal Church. He continued to serve as rector of Christ Church for fifty-seven years. Today three of his descendents serve on its vestry.

Church Enlarges Program

Every school boy and girl knows that the Declaration of Independence was adopted by the Continental Congress at Independence Hall in Philadelphia on July 4, 1776. Not many school boys or girls know that the freedom claimed that day was the product of religion and that it is still dependent on religion. Christ Church in Philadelphia is the living reminder of these facts. After the Continental Congress heard the news of the Battle of Bunker Hill, it knew it was faced with a decision as to whether freedom was worth the price of war. They proclaimed a day of "humiliation and prayer" and went, as a body, to worship in Christ Church "seeking Divine Guidance". They became convinced that resistance to tyranny is a duty to God and the Declaration of Independence was the result.

Seven signers of that Declaration are buried in Christ Church's yard. Each year tens of thousands of school boys and girls visit their graves and this Church where they worshipped. These boys and girls learn in a vivid way that those men knew that the unalienable rights they had claimed for all men were "rights" only because they were given by God. These boys and girls, and the thousands of adults who visit Christ Church each year, are told that America and its freedom are still dependent upon a devoted worship of God, and they are urged to make religion important in their lives through their own churches.



QUEEN ANNE COMMUNION SILVER shown in the Bray Library, which was the first sent to the Colony and is preserved intact at Christ Church in a humidity controlled room

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This was the first step in Christ Church's expanding program. This Lent its pulpit was opened to laymen who were asked to bear witness to their conviction that a vital religion is the basis of everything that is important in our life. The new Mayor of Philadelphia was the first of these speakers, then came the President of the NAM followed by a director of the CIO-PAC, next a Negro educator, then the Governor of Maryland, a movie-TV star packed the church to standing-room-only, and the great Episcopalian, George Wharton Pepper concluded the series. These sermons were broadcast by the biggest radio and TV stations in Philadelphia, and were thoroughly reported by the press, with copies now being distributed by mail.

"This is typical of our expanding effort to use Christ Church as a platform to say to America that it cannot have the things symbolized by Independence Hall very long unless those things symbolized by Christ Church are kept vital" is the way the Rector summarizes the program.

Who Supports Christ Church?

Christ Church is located in the oldest part of Philadelphia. Once the center of the city, it is now surrounded by manufacturing plants and wholesale businesses. There is no residential district within many blocks, with the result that its membership is widely scattered and greatly diminished in financial resources.

To preserve the building itself and to carry out an effective program over a period of five years will cost $241,900. This amount is now being sought by a fund-raising campaign, in which members of nearly every Christian denomination are participating, as well as Jews, both Orthodox and Reformed.

Associates of Christ Church

A national group to be known as "Associates of Christ Church" is being formed to advise the rector and vestry on ways in which the Church and its program based on the Declaration can be most effective today.

The provisional committee that is organizing this group is headed by the Hon. Owen J. Roberts, former Associate Justice of the United States Supreme Court. Others who have agreed to assist Justice Roberts are: Judge Harold Medina, President Harold Dodds of Princeton, General George C. Marshall, Governor Fine of Pennsylvania, Henning Prentis, Jr., industrialist, William K. Ruffin, manufacturer, Dr. John Shryock, Director Johns Hopkins Institute of Medical History, Robert Montgomery, movie and radio star and Edwin Cox, industrialist.

"It is the nation's Church and all people of the nation should have the privilege of helping to support it", said one member of the Jewish faith as he handed in his pledge for $500.

"It seems like a large amount when you try to raise it but it doesn't go far when you start to spend it" was the rector's comment. "We need the help of every interested person."

George Wharton Pepper is honorary chairman of the campaign and Loring Dam, general chairman. Contributions can be sent to Christ Church, Philadelphia 6, Pa.

SPOKANE PETITIONS CONVENTION

★ The convocation of Spokane, meeting April 28th, asked General Convention to set up a new province for the Pacific Northwest. Population growth in the area and the cumbersome size of the 8th province were reasons given for the proposal, which has been under study for a year. Bishop Cross, making his last convocation address before retirement, called manpower the most pressing need of the district and asked for twice the present number of postulants.

SCHOOL OF PACIFIC GETS GRANT

★ The Church Divinity School of the Pacific has received the first grant made by the Episcopal Church Foundation; $25,000 to provide a new faculty house.



ROBERT MONTGOMERY, actor, signs the Christ Church Declaration as the Rector, the Rev. E. A. deBordenave, looks on... The portrait which hangs in the rector's study is of an early rector, the Rev. James Abercrombie

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EPISCOPAL CHURCH NEWS

DELAWARE HOLDS CONVENTION

★ Delaware held its convention May 13-14 at Immanuel, Wilmington, with Bishop Emrich of Michigan the speaker at the banquet. The chairman of the advance fund, Hudson D. Dravo, proposed that the ultimate goal be increased from $250,000 to $500,000 to meet the expanding needs. The Auxiliary met at the same time, presided over by Mrs. Ernest N. May, president.

GEORGIA ENTERTAINED BY TWO PARISHES

★ St. Mark's, Brunswick, and Christ Church, Frederica, were joint hosts of the convention of Georgia, April 22-23. The Rev. Carleton Barnwell of Virginia Seminary and brother of Bishop Barnwell was the preacher at a missionary service. He said that "we do have a lot of machinery for the promotion of missions. The marvel to me is that so limited a concept of the great commission to go into all the world could accomplish as much as it does. I am sure there is joy in heaven over every parish that pays its mathematical quota. There would be greater joy if we could lift our great missionary enterprise out of the realm of arithmetic and make it come alive with the true spirit of missions."

Bishop Barnwell in his address spoke on Christianity and Communism, declaring that a sense of insecurity is the current problem of many people. "As Christians we have no quarrel with Communism in its political and economic aspects. As Christians we have nothing to do with economics or politics," and then went on to say that Christians part company with Communists in the way they treat man by destroying his personal integrity. He concluded by saying that Christians have to surpass Communists in missionary zeal and enthusiasm; have vital faith; working for solutions to the problems of society, politics and industry.



CHRIST CHURCH is often chosen for weddings by Episcopal Church families because of its beauty and thrilling history

Deputies to General Convention: Clergy; H. E Waller, Charles Schilling, F. Bland Tucker, G. Ralph Madson. Laymen: Osborne Morgan, H. H. Burnett, Samuel Varnedoe, H. Hawkins.

RED CHARGES DENIED IN SCARSDALE

★ Robert G. Fuller, president of the board of education in Scarsdale, N. Y., denied in a statement charges of Communistic infiltration in the school system. It was in reply to charges made by a group calling itself the Committee of Ten which is headed by O. E. Dohrenwend, broker, and the Rev. William C. Kernan, assistant rector of the Church of St. James the Less. Mr. Fuller, vice-president of the First National Bank in New York, challenged "those who have made these charges to submit their 'evidence' to the Federal Bureau of Investigation."

Previously the superintendent of schools, A. B. Shaw, described the charges made by Kernan's group as "totally unfounded and despicable."

INDIANAPOLIS CHURCH GETS A BEQUEST

★ A man nobody knew left his entire estate of $33,000 to Christ Church, Indianapolis. Edward F. Durrell was unknown on both the parish records and to parishioners. Inquiry among neighbors failed to disclose much about him. He was 76 years of age, lived in the city about twenty years, built his own home and lived there very quietly by himself. Reporters checked on a burial plot in Brooklyn where he was buried and learned that the lot was purchased in 1852 by the Rev. Antoine Verren, grandfather of Mr. Durrell. The clergyman had come from France to be pastor of the now 300-year old St. Esprit Church, founded by the Huguenots in what was then New Amsterdam. It later became an Episcopal Church.

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New Canon On Vacant Parishes Proposed In Long Island

★ The committee on canons of the diocese of Long Island has proposed a change in the canon on vacant parishes which will be considered at the convention meeting May 20th at Garden City. If adopted by two-thirds vote it will become immediately effective. The recommendation is to add a new section to the present canon to read as follows:

> If the wardens and vestrymen of a vacant parish shall for six months after a vacancy occurs, fail to present a candidate for election as rector, the bishop may appoint a presbyter as vicar who shall have control of and responsibility for the worship and spiritual jurisdiction of the parish until the election of a rector pursuant to this canon.

The recommendation prompted a group of laymen from several parishes of the diocese to circulate a memorandum "to help alert the lay delegates of the independent parishes of the diocese to the meaning of this pending amendment to the canons." They present their reasons for believing that the proposal "is an attack upon the fundamental parochial structure of the Church." The memorandum is as follows:

The canon law of our Church accepts the basic concept of the independent parish as the essential unit in the life of the Church. The vestry is recognized as the agent and representative of the parish. When a parish falls vacant, under the canons of the general Church, it is the responsibility of the vestry to maintain the services by providing for temporary supply clergy, and to commence the process of electing a rector. In each stage of what follows, the initiative lies with the vestry of an independent parish. It nominates to the bishop, and, after consultation with him, it is empowered to elect, notifying the bishop of its action and the fact that the presbyter of its choice has accepted the post. This is in keeping with Anglican tradition and practice.

Invasion of Rights

Under this new proposed amendment that would add a section 6 to canon 23 on the filling of vacant parishes, there would take place an invasion of the traditional rights of the vestry at three specific points. In the event of any inability, for whatever reason, of the vestry reaching agreement with the bishop as to the choice of a rector, if a period of six months shall have elapsed, this amendment would give to the bishop the authority to send into the parish a vicar, or bishop's appointee, to maintain the services and exercise the spiritual jurisdiction. This deprives the vestry of its present right and responsibility, under both the general and diocesan canons, to maintain the services and to employ temporary clerical assistance of the vestry's choice. It compels the vestry to continue its search for a rector, and to negotiate with the bishop, under circumstances that are clearly coercive, since the vicar may be continued in the parish until an election suitable to the bishop is effected. The vicar, as the bishop's appointee, is in a position to influence the parish against its own vestry, and, if kept there for a sufficiently protracted time, can not only affect its whole character but transform its voting membership.

This vicar system is a Roman practice which the Anglican Church has always regarded as highly un-democratic and which it has rejected in favor of the retention of full parish independence.

Example Cited

There are many circumstances in which vestries, under the best of conditions, cannot always complete an election within six months. The quest for a suitable rector, especially for a large and complex parish, may entail considerable correspondence and consultation. There is the possibility that one or more of the men who are considered and actually elected, may finally decide to turn down the proposal made to them. In one important parish in this diocese some years ago, three outstanding national figures were elected to a vacant rectorship one after another, each deciding to turn down the call. The time period involved was two years before a candidate finally accepted and had his name submitted to the bishop for inscribing in the clergy list of the diocese. There were no irregular or unusual circumstances in this parish, yet, had this proposed canon been in existence, it would have been possible, the instant that six months had elapsed, for the ecclesiastical authority, had it so desired, to invade that parish with a vicar and fundamentally compromise its freedom of operation in the exercise by its vestry of its traditional and legitimate canonical rights. The ecclesiastical authority may have no such intention, but, once such a power lies within its grasp, the temptation will be

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present to employ such a canon to effect some change in the character of some parish that may differ in some respect from the standards and mind-set of the current diocesan.

In any future situation, where the ecclesiastical authority wished to achieve the election of a rector other than that which a parish through its vestry desired, the ecclesiastical authority need only delay the approval of a nominee or electee to the vacant rectorship until six months had passed, when this canon could be invoked, and a vicar installed. It is the position of the chancellor of this diocese that no election can be completed until the bishop has inscribed the presbyter's name in the official clergy list.

Ambiguous Language

It is the very ambiguity of the language in the recommended amendment that suggests that it contains a "sleeper." It has been the chancellor's contention for some years that in New York state, under the Fiske-Beaty decision, the bishop has the power to enforce the veto of the election of a rector. There are sound reasons for holding that the chancellor in this opinion is in error, but it is crucial to note that, if the chancellor is ever upheld in this opinion by the civil courts, should this proposed amendment pass this convention, the bishop would thenceforward be in a position to stave off any undesirable election until this clause in the proposed amendment could be invoked. The adoption of this amendment would abrogate the existing rights of independent parishes and place absolute authority in the final determination of rectors of vacant parishes in the hands of the bishop. Before adopting so serious a proposal, the convention must inform itself as to what precise consequences can flow from this change in the canon law. It must not permit itself to be deceived by the seeming innocence of the language, or by the claim that this amendment is intended to be applied solely to some one existing and perhaps embarrassing situation in the diocese. Freedom for all parishes can be lost when the rights of any one are infringed without protest.

It may be argued by the proponents of this amendment that it has only the purpose of penalizing a vestry that actually seeks to avoid an election in a specific set of circumstances. This is no defense of such an amendment. Bills drawn to apply to specific and individual instances rather than to be executed into universally applied legislation are known historically as "bills of attainder," and are traditionally abhorrent to all proponents of constitutional and democratic government. "Bills of attainder" have no place in the law of the land or of the Church.

Convention Action

Who knows that the vestry in the particular case in mind (Holy Trinity, Brooklyn) is being evasive? It is reported in many quarters of the Church that a considerable number of bishops and chancellors have asked this vestry not to proceed to an election until after the forthcoming general convention in Boston, when there is definitely scheduled a full-dress debate of certain canonical questions which are to be introduced by the appropriate commissions of the Church, and by certain dioceses. If this report is correct, this particular vestry against which this amendment may possibly be intended to be directed, will be in the somewhat more enviable position of a responsible church unit awaiting the meeting of the final authority in the Church rather than precipitating a situation in which litigation in the civil courts might preclude further ecclesiastical consideration, whereas the diocesan convention would be the impatient and intolerant body disregarding the traditions and regulations of the general Church.

Recommend Rejection

At the 1951 diocesan convention, when an amendment of Canon 47 was proposed, the chancellor of this diocese persuaded the convention to vote the measure down on the ground that the canons of this diocese, in that particular matter, should follow the canons of the general Church. It would seem that the argument employed so persuasively a year ago by the chancellor ought to continue to be equally persuasive this year in opposing this change on the very eve of General Convention, when a number of matters relevant to this question of polity are to be thoroughly aired.

For these many reasons this convention should reject outright—and certainly at least postpone action at this convention—on so dangerous and radical an intrusion of ancient rights.

The favorable recommendation of the committee on canons is no guarantee that a proposal will be adopted by convention. It is true that printing such a proposal in the pre-convention journal, and its presentation on the opening day of convention, makes its adoption in one convention canonically possible. But, if five members of convention demand, a vote is required by orders. In this event, a two-thirds vote in both the clerical and the lay order is required for adoption. This invasion of parish independence can be halted.

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EDITORIALS

A Neglected Feast

ASCENSION Day is a somewhat neglected feast in our culture because it is a Thursday, business day, fixture. Furthermore, the kingly imagery is not appealing in an age when kings are unfashionable. But enshrined in the Creed, given the dignity of both proper preface and octave, the mystery of the Ascension of Christ has significance outlasting both fashions and cultures.

Transfigured and transformed manhood ascended into the heavenly places as the promise of future life with the Father for Christ's brothers. The Ascension is the climax of the Resurrection. It extends what was uniquely Christ's to the whole fellowship of Christ's own. The extinguishing of the paschal candle after the reading of the gospel on Ascension Day actually lights the candle of hope in every Christian.

Further, Christ reigning is our high priest making eternal intercession for us. Prayer cannot ever be a "private" matter because it always involves Christ. We have immediate access to the Father through the Son and we have the assurance that our prayer, however imperfect, will be made whole.

Fellowship, here and hereafter, is a reality of the Ascension. But there is yet another emphasis to Ascensiontide and that is that Christ is reigning as king. It cannot be said with much truth that his rule is extensive in this world. It cannot be stated as the main Christian apologetic today that those who profess and call themselves Christians are noticeably active in building his kingdom of truth, peace, and love.

This is the uncomfortable part of the drama of Ascensiontide with its hymns hailing Christ as conquering king. We sing "Crown him with many crowns. Crown him King of kings, and Lord of lords." But isn't it a bit reminiscent of the Palm Sunday Hosannas if we don't work unceasingly for the rule of the king in ourselves and our society?

Convention Contribution

THE Boston General Convention preparations are now beginning to come up regularly in the Church news, and we find ourselves looking forward with anticipation to September's doings. What the major issues are to be we cannot forecast as yet. Our crystal ball reveals only a topsy-turvy newsreel of parades and pageantry, budgets and beans, Cowley Fathers and solemn high Morning Prayer, cod and quotas, red sox and chimeres. It looks different and yet the same. Whatever the sayings and doings we feel certain the Episcopal Church will continue to believe in God and will cast a hearty ballot itself.

From past Conventions we have expected and received great and good things in the Bishops' Pastoral Letter. There seems actually to be generated an Apostolic concern for all of Christ's children in the Bishops meetings together. The 1952 epistle to be read in all of our parishes and missions can again be a great prophetic message, as has been true in the past on occasions. We need a re-flowering of our Episcopal leadership and we pray that we may not be disappointed. But a paragraph, or several paragraphs, however strong, from the Bishops does not fulfill the Church's obligation to recognize her mission of social change. The need is to proclaim Daily Bread, One Blood, Peace on Earth, Repent Ye, throughout the whole Convention time. The Church will mainly be judged by its routine conventionalities unless there are dramatic dealings with the world's needs.

At one time the best Convention side-shows were those put on by the Church League for Industrial Democracy. Under its present name, the Episcopal League for Social Action, its role can be just as important and the need, if anything, is greater. We shall look for the League to be on hand with well-planned, well-manned meetings. We hope that it does not miss this chance to mold and inform Church opinion.

McCarran Act

CHURCHMEN in large numbers addressed an open letter last week to candidates for Congress calling upon them to declare themselves on the McCarran Act, stating that it was one of the most vital issues before the country. The letter declared that the act, as we pointed out editorially some weeks ago, "is responsible for the intolerable situation in which government agencies, in a manner all too reminiscent of Nazi Germany, are already preparing concentration camps, are holding thought-control hearing, are denying passports to citizens, and are deporting and refusing admission to aliens."

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We were a bit timid in our editorial of March 20 on this matter, ending by saying that "We do not expect or even ask any of you to write letters of protest to Washington. That would put you on the spot; it might even put you in a preferred position as a concentration-camp candidate."

We want to take that back. A lot of things have happened in recent weeks which indicate that the American people are not going to take all the nonsense handed out from the Pentagon. The will of the people defeated Universal Military Training, at least temporarily—and permanently if we keep on our toes. The people also can demand and get the repeal of this pernicious McCarran Act. So write your Congressmen; and see your Congressman and Senators when they get home.

WHO ELECTS A RECTOR?

BY
ARTHUR A. ATHA
Churchman and Attorney of New York City

MEN who have served on vestries know that the one really important assignment they are given is the choosing of a rector. The responsibility entailed in the performance of that duty far transcends anything else the vestry does. And yet all the blood, sweat and tears associated with interviews, visits, committee meetings and listening to sermons of prospects may mean nothing at all if your bishop says: "I don't approve of your choice."

When, back in 1923, the Court of Appeals in New York State affirmed the decision of the Appellate Division of the Supreme Court in the case of FISKE v. BEATY, 238 N.Y. 598, attention was called to the fact that our Church in America does not come out and say, as does Church of England, that consent of the bishop is absolutely necessary before a clergyman can be constituted the rector of a parish. Whether we differ from the Church of England on this point, or would be presumed to follow her, raises an interesting question, but let us first see exactly what Fiske v. Beaty really decided.

The story of Bishop Charles Fiske and Dr. Arthur H. Beaty begins in September of 1918, when the Doctor, a regularly ordained minister of the Church, was duly installed as rector of Grace Church, Cortland, N.Y. In December of 1920, some of the parishioners asked Bishop Olmstead of Central New York, in which Grace Church was located, to dissolve the pastoral relations between Dr. Beaty and the church. A committee called by the bishop met and decided that while no charges were sustained affecting the clerical standing and good character of Dr. Beaty, "there have developed factions in the parish that are irreconcilable" and Bishop Fiske decreed that under those conditions the pastoral relations should be dissolved, provided the rector be given three months' notice and that before he resign, the vestry should individually tender their resignations and new wardens and vestrymen be elected.

On May 20, 1921, Dr. Beaty tendered his resignation in writing. On May 31st, a special election was called to elect new wardens and vestrymen and at that election a pro-Beaty vestry was elected. There was no legal authorization at that time for women to vote at this special election and, since more than half of the votes had been cast by women, the bishop attacked the validity of the election, and the authority of the wardens and vestrymen elected at that meeting, and challenged the right of these officials to elect a rector which they had proceeded to do by electing Dr. Beaty a day after their own election. On June 1, 1921, the bishop was notified by the vestry of the election of Dr. Beaty and a week later he replied, stating that he declined to ratify the election and refused to accept Dr. Beaty as the rector of Grace Church. He pointed out that his original decision was to dissolve the pastoral relations existing between Grace Church and its rector, Dr. Beaty, and to consent to the election of the same candidate would be to nullify his original decision.

Court Decision

THE special term of the Supreme Court pointed out that the election of Dr. Beaty was not preceded by the giving of any notice thereof to the bishop as required by both the general Church and diocesan canons. The first question presented to the Court was whether there was a vacancy in the rectorship of the Church on June 1, 1921, at the time the new vestry elected Dr. Beaty, and it resolved this question in the affirmative. Dr.

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Beaty contended in court that his election was not a new election but merely a continuation of his previous rectorship. The court said that this position was not tenable, and having decided there was a vacancy, the next question was whether or not the filling of such vacancy by the new board was done in a legal manner. The court then decided that failure to give notice of the election to the bishop in advance was a fatal defect.

All of the foregoing reasoning of the court has to do with specific questions affecting the rectorship of Dr. Beaty and the decision could have rested at this point. But here is where obiter dictum rears its ugly head. Obiter dictum is Latin for a remark made incidentally or by the way. It is in a category with "the flowers that bloom in the spring," because what is said by the court as obiter is neither necessary to, nor part of the decision. The court now proceeds to point out that notice in advance to the bishop was essential, and one of the reasons for such notice is because the bishop must inquire as to whether the minister is "duly qualified." Such qualifications, the Court stated, imply "qualifications to preside over the worship and spiritual jurisdiction of the parish" and the fact that "irreconcilable factions had developed in the parish and that it would be for the best interests of all concerned that Dr. Beaty resign" meant that a lack of harmony prevailed in the parish and that it was hopeless to attempt to correct it; "therefore in so far as the parish was concerned," Dr. Beaty was not "duly qualified." The whole record, the court says, shows that whether or not Dr. Beaty was remiss in his duties or chargeable with any fault whatsoever among his parishioners, nevertheless, they so looked upon the situation and therefore, rightfully or wrongfully, he was the cause of the dissention.

Then, continues the court: "There can be no possible question raised as to the bishop's authority to proceed against a rector as the latter's authority is entirely subordinate to that of the bishop as the supreme ecclesiastical head of the diocese."

The Appellate Court, upon the appeal, said: "It is contrary to the general canons of the Church and the canons of the diocese of Central New York that the pulpit of an Episcopal Church be occupied by a rector not duly elected and instituted," and further, "It will be noted that the license and authority conferred is the authority and license of the bishop and not an authority expressed to be derived from an election by a vestry. It would seem to follow that the election of a rector is not complete until ratified by the bishop of the diocese."

The Rev. Edwin A. White, in the late years of the last century wrote a book called "American Church Law" and in it he says: "The term qualified must receive a more comprehensive meaning than merely that he, 'the rector,' has been ordained; it must be taken to mean that the bishop is to be satisfied of the general fitness of the minister elected, both morally and intellectually, before he can be compelled to transmit the certificate to the wardens." Dr. White goes to the Church of England for his example of the necessity for the bishop's consent before a clergyman can be constituted the rector of a parish, and then he concludes that, "It is therefore in my judgment manifestly the law of the American Church today, first that the bishop is the source of authority within his diocese and second, that the bishop's consent to the election of a clergyman to the rectorship of a parish within his diocese, before such clergyman can act as such rector, is necessary."

From this statement, Dr. White goes on to say that: "It is hard to see how it can well be denied that the bishop has also the authority to require that his consent be first obtained before a minister of the Church can assume the office of rector of a parish in his diocese or that the Church possesses the power to enact laws requiring the vestry of a parish first to obtain the consent of the bishop of the diocese before receiving as rector the minister whom they may have elected as such.

"That the Courts would so hold is, in my judgment, clearly to be implied from their decisions on analogous questions."

Then Dr. White gets to the point, and that point is as cogent in 1952, with a General Convention approaching, as it was when he wrote in 1898, that: "It would be well—in order to prevent any question in the matter—for the General Convention to enact a canon declaratory of this true Catholic principle and requiring that before the election of a rector by a vestry shall be complete, the written consent of the bishop to such election must first be procured."

A Present Problem

IN Boston this fall, the delegates of the dioceses and missionary districts of our Church will meet in Convention, together with the House of Bishops, to form General Convention. One body, the House of Deputies, includes the clergy and lay delegates; the other is composed exclusively of Bishops. Both houses must act favorably on a matter before them before it can become a canon. It may be that this question has arisen in Convention before: Shall we explicitly say that no vestry may "elect" a rector without the ap-

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proval of the bishop of the diocese? It is easily seen why such a bald statement would not sit well with our laity; vestrymen who are frequently accused of being rector's rubber stamps will resent being known also as bishop's boys, whose vote for a rector is controlled by their bishop and is not dictated by their own judgment.

Perhaps the 1952 General Convention will resolve all questions on this point by enacting a plain speaking amendment to the canons of the General Church and letting the laity know whether, when they are elected as wardens and vestrymen of their parishes, they are thereby given the power of choosing the clergyman with whom they endow the control of their parish, or whether their act has no significance unless the bishop puts his approval on the election. If such an amendment is presented, the House of Deputies will find its gallery crowded with interested laymen desirous of learning where they stand on this most important duty of vestries throughout the Church.

WOMEN IN THE CHURCH

BY

Cynthia Wedel

Chairman, National Executive Board, Woman's Auxiliary

THE question of the status of women is being discussed in many Church gatherings today. The World Council of Churches has a commission on the subject; it is being widely discussed as the new National Council of Churches gets under way; our own Episcopal Church has a Joint Commission appointed by the General Convention discussing one aspect of the problem. Why this sudden interest?

As a matter of fact, in spite of increasing discussion of the subject, there are many people, especially in this country, who see no point in the discussions and who feel that no problem exists. Their attitude is usually expressed as, "The Churches are three-quarters filled with women. You don't have to worry about them", or "Women have plenty to do in the Woman's Auxiliary. What more do they want?" Indeed, when I went to the first meeting of the World Council's Commission on the Life and Work of Women in the Church, I wondered that such a Commission should have been formed, for I had sensed so little concern with the question even among women in this country.

Listening to the women from Europe, Latin America, and especially those from the Near and Far East, however, opened my eyes to many things. If we stop to think about it, we can all realize that the position of women has changed radically in the past few generations. Women of today have freedom such as no women in history have ever had. Millions of women have first rate educations. Small homes and labor saving devices have altered the pattern of life for most women. Almost any trade, business or profession is open to them.

These changes have come somewhat gradually in our country, so that we have not felt them as a great social upheaval. But in many parts of the world they have come very suddenly — often just since the beginning of World War II — and they have brought with them enormous problems of adjustment. Added to the other problems in many countries is the numerical preponderance of women which resulted from the war, which makes it necessary for women to take over many responsibilities which formerly belonged to men, and which also makes it impossible for millions of women to follow the traditional path of becoming wives and mothers.

Christian women in many parts of the world are looking to the Church for guidance — are asking the Church to help clarify the place of woman in society. And what does the Church say? To quote one of the women from the East at the World Council meeting when this question was asked, "What does the Church say? Nothing. Search all the pronouncements of all the Churches through all the ages, and what will you find about the place of women? A few statements on the beauties of motherhood, but nothing which will give guidance to the bewildered women of my country today. Is the Church totally unconcerned about half of the human race?"

EVEN if we had no problems in this area in our own country, surely we American Christians must be concerned about our fellow Christians around the world as they seek the

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Christian solution for what is, to them, a burning issue. But I am convinced that we have some problems in this area ourselves we have not faced. It is quite true — and lamentable — that most of our Churches are much more than half filled with women on Sunday. But if you look again, you may discover that the great majority of these are the older women. Of course, many young women go to Church, but many more do not. Although I know of no statistical study having been made, I think it would be very interesting for any clergyman or interested lay person to look carefully at the list of the women members of almost any parish.

Who are the active women? Who are the ones who come to Church regularly and take part in Parish organizations? Are they not predominantly women over fifty? We usually salve our consciences in this matter by saying that the younger women are busy with jobs or with small children, but that they will come back to the Church later. But we need to realize that while relatively few young women are active in Church work, countless numbers of them are busy with community organizations and other activities which were unheard of a generation ago. Volunteer work and community activity on the part of women is growing by leaps and bounds. There apparently are many women with new freedom from household drugery ready to work. Why are they not working in and through the Church?

Is it possible that our patterns of women's work in the Church are becoming outmoded? May it be true that the Church organization which was one of the few activities and social outlets for her grandmother, does not seem quite so exciting to the young college graduate of today? Surely we should have courage enough to face such questions and to try to find the answers. What are some of the things women find in secular organizations which they do not find—or think they do not find—in the Church?

One, surely, is intellectual stimulation. While we may laugh at Helen Hokinson's overearnest club women, there is no doubt about the real intellectual fare which is presented by many secular women's organizations. Church groups, by and large, look upon serious study as quite beyond them. Many of our clergy are not too adept at modern, stimulating methods of adult education and can give little leadership in this area. Many parishes make so many financial demands of their women's groups that there is no time or energy left for worship or study. Yet whenever one hears of a parish where an imaginative rector, or one or two keenly interested women have stimulated some kind of a real program of learning about the Church and the Christian faith, or a vital prayer group, the response has been overwhelming.

ANOTHER desire on the part of many women is to feel of real service — to give of their own best talents in some kind of volunteer work. All over this country women volunteers are doing remarkable jobs. They may have organized and be running a day nursery, providing occupational therapy for shut-in children or older people, teaching remedial reading, acting as case work aides in social service agencies or nurses aides in hospitals. Many of these jobs, and others like them, require stiff training and hard work. Yet women find in them great satisfaction. Many of the most satisfying are those which involve direct service and help to people. When a woman wants to volunteer some of her time and talent, she sees work of this kind which can be done. In the training for it, she realizes that she will learn things which will make her a better person, as well as give real value to her service.

And then she may look to the Church for opportunities to serve. What will she find? Altar work, which is lovely but often reserved for a select few. Church School teaching is a good field, but what real training will be offered? In most parishes, the chief job she will find will be to help raise money by means of bazaars, card parties and suppers. Yet there are, within any parish, wonderful areas of service to individuals which could be carried on by lay men and women with a little training. Much of the calling could be done by them, with proper training. Baptism instruction, and perhaps at least part of confirmation instruction might well be jobs for lay people. With the growing emphasis on the place of the home in Christian Education, there is a crying need for instruction for young parents. Again, with a little help, many women would find this a very rewarding service. Concern for the aged and the sick in the parish could develop into a valuable channel of service. To challenge the interest of our ablest young women today (and I believe this applies to men as well), we must begin to use great imagination about our parish life and activities.

THE third thing which most young women look for as they join in organizations and activities, is the feeling that they may use all

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their abilities and not be held back by artificial barriers. Many of them, used to the democratic procedures of our schools and of their youthful organizations are unable to believe that the Church, in this day of enlightenment, still discriminates sharply against women. It is sad to watch the unbelief on their faces when they first learn that in many parishes women, who fill the Church and raise a large proportion of the budget are not eligible for the vestry, and can have no say in the final disposition of their money or any of the major plans for the Church. And even those who are fortunate enough to be in a parish which does permit women on the vestry must still face the fact that nationally women have no voice in the government of the Church.

Until the Church is willing to face this issue, and to decide whether or not women are people, the choices open to the women of the Church are none of them very happy. A woman may simply become indifferent, as many of them have. She may attend Church occasionally, give in a token way, but have no vital enthusiasm. Or she may join the women's organizations of the Church and work hard, perhaps even militantly, in one of them, and the organization may become for her a substitute for the Church.

Surely today, when the world needs a strong and living Christianity to save it from destruction, the Church needs the very best contribution of every one of its members.

THE SINS OF THE CHURCH

BY

IRVING P. JOHNSON

Founder and first Editor of the Witness

CHRIST came to a world in which fear, hate and cruelty ruled in the person of the Caesars. Caligula, Nero, Domitian were imperial cowards who feared, hated and cruelly abused those who surrounded them.

When such brutes sat on thrones, liberty was in chains and righteousness perished in the arena.

The mob was frivolous, brutal, pitiless. There was no Church then to blame.

For three centuries Christians lived in constant dread that their very innocence would cause them to be thrown to the lions or torn asunder by the wolf-pack.

The security in which we live was won by the blood of martyrs who refused to sacrifice their convictions. There was no motto of "safety first" in the course which they pursued.

They held not their lives dear but gave them bravely, more bravely than soldiers on the field of battle, for the love of Christ.

It is strictly true that the blood of these martyrs was the seed not only of the Church but of constitutional government as well.

"The deepest, nay, the only theme of the world's history, to which all others are subordinate," said Goethe, "is the conflict of faith and unbelief."

To which Mr. Lecky adds:

"The epochs in which faith, in whatever form it may be, prevails, are the marked epochs in human history, full of heart-stirring memories and of substantial gains for all after-times. The epochs in which unbelief, in whatever form it may be, prevails, even when for a moment they put on the semblance of glory and success, inevitably sink into insignificance in the eyes of posterity which will not waste its thoughts on things barren and unfruitful."

So speak the great poet and the eminent historian of recent times.

And this is so because there is but one motive that is potent enough to restrain men from the selfish lusts which consume them; and to incite them to those active efforts which make possible home and fatherland.

Importance of Church

MEN who think as superficially about life as do those who exaggerate the value of material success, imagine that by endowing institutions of learning, one safeguards best these institutions; but they were not produced by wealth nor has the great increase of schools and colleges made the home more sacred or kept our political institutions more holy.

To quote Mr. Lecky once more (and he surely is a dispassionate witness) in speaking of the Church:

"None of the modern influences of society can

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be said to have superseded it. Modern experience has furnished much evidence of the insufficiency of mere intellectual education, if it is unaccompanied by the education of character, and it is on this side that modern education is most defective."

Yet the whole temper of American life is saturated with the idea that learning is a substitute for grace in the training of future Americans. We Christians send our children to be educated in universities where the atmosphere is cynical of faith, and if we have surplus wealth to leave we endow these institutions regardless of the trend which they may adopt toward our traditional faith or our constitutional government.

We refuse to recognize the value of love as Christ embodied it as an essential factor in Christian education. Why?

Because we do not ourselves possess it, and we do not possess it because we value it lightly.

And yet such love does more to make home and country than any quantity of biological facts arranged in orderly sequence. Mere education may result in more push buttons and better carburetors, but it can no more make homes than can a furniture emporium.

Faith, hope and charity are the three musketeers which St. Paul summoned to overthrow the false civilization of the Roman Empire and the greatest of these is charity, but for all that they go together, "all for one and one for all," and where one is effective, it is because it is attended by the other two.

In looking around for the forces which the Church needs today to win her victories, let us not despise these three, for without them the Church is impotent to carry on its nation-wide campaign.

It is not primarily a question of cajoling our constituents to put millions in our treasury but it is primarily a question of converting souls to God—so that not only wealth is consecrated, but men, and men will be consecrated only as they believe, have courage and are lovers of mankind.

In all the eager attempts of various denominations to gain supremacy it is curious that none seem to specialize in these qualities for they are sorely lacking in the Church atmosphere of America.

As one priest has well put it, "How can we kindle hearts with coals from the altar when we have to drag them through a refrigerator to do so?"

NOR is this coldness something of which the Church is guilty and you are absolved. Rather, it is that the Church is cold because your love is cold.

Christ did not endow a cold Church with his spirit; nor did the Christians who overcome organized paganism do it because they had joined a refrigeration plant.

Put this down as fundamentally true: The Church is cold because my faith is cold and I am no better than my neighbors if I stand still and talk about the weather.

If you will do a fair amount of intelligent exercise you will develop a glow that will not only keep you from the cold but will help to warm someone else.

Whence then, come these icy drafts? They come from the doors and windows which the Church opens to the world.

The worldliness of a cold world blows through these open doors and chills all who have that pernicious anaemia of little faith.

In the early days the Church was a potent influence in the world. Today the world is a powerful influence in the Church and because we have flimsy garments we get chilled through and through. Let us examine some of these icy drafts which chill enthusiasm and produce goose-flesh instead of ruddy skin.

First, the gospel of the glassy eye, which is so powerful in keeping the requisite distance between caste and caste that it has invaded the sanctuary of the friendly Nazarene.

We are deluged with prosperous people who regard the treasures of Egypt as greater riches than the reproach of Christ, utterly oblivious to the fact that the hauteur of worldly society is an impertinence in the shop of the Nazarene carpenter.

Social conventions, expensive costumes and frigid demeanor may be au fait in good society but they are de trop in the courts of heaven.

When can we learn that we do not go into God's house to magnify ourselves, and that the more exalted we may be among our fellow-men the more humble we must be before the King of Kings.

Our majesty may be very real to us in a gilded salon, but it ought to shrink into its true proportions before his infinite majesty.

The Christ was often majestic among men, especially important people, but he was always most humble before God.

Just because the Church of Christ must surround its members with the atmosphere of courtesy and good manners, is the reason why we are patronized so often by the four hundred, but it is no reason why priests and prelates as well as Church wardens and vestrymen should so often acquiesce in giving the Church all the frigid dullness of a social function.

We need to lose our self-consciousness in the consciousness of Christ. If we are putting on

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Christ, we will unconsciously stop thinking of ourselves.

And then there is the icy draught that comes from the counting house. Christ cleared out the tables of the money-changers, but he could not drive out their influence.

Before Christ each capitalist or practical businessman should be as he is in his own family circle, unless he is altogether mammonized—just himself.

I do not know that skill in handling securities should give a man any special influence in the house of him who is seeking other treasures.

Not A Business

A CHURCH is not primarily a business concern and while it is perfectly true that business men have the right to help the parish be conducted along right business lines, they have no right to superimpose the worldly vision of business upon the ideals of the God-man.

Christ did not come to take lessons from financiers but to save them from themselves.

And the third worldly influence that keeps the Church cold is the dead furnace which ought to keep it warm.

I refer to the ranks of labor, from whom were Peter and John and Christ. These suffered gladly for an ideal, but the element which ought to be the backbone of the venture which Christ made, like Peter, deny him with a curse.

That which should be the element from which Christ gathers his disciples, seeks a worldly kingdom, follows Godless leaders, whines about its rights, and ditches its responsibilities.

Rich man! poor man! begger man! thief! The same man, with the same passions, until the love of Christ becomes the guiding motive of his life; then his temporal condition is lost in the service of the master.

He has found the pearl of great price and sold all to possess it.

When will we cease to hear these vaporings about the sins of the Church?

She exists to fulfill the purpose of her divine master but she can succeed only when those who are violently in love with Christ take it by force and by love make it the force that Christ himself was and that the Church also was when the members who composed it suffered all things for the love of Christ.

If the Church fails, it is because you and I are cold—for there is just one thing which will warm the Church and that is members who themselves are possessed with the love of Christ and this it lacks because men lack love.

What Christ lacks today is not warmth but those who are willing to suffer loss for his sake.

The Church needs men of wealth who do not inflict the Church with the idea that it exists to make securities more secure, but that it exists to make men more human. The Church needs laboring men who esteem the love of Christ as more potent than the wealth they envy, and who have never won any battle by force, but only as they themselves have become conquerors by being more righteous than their masters.

The Church needs men of good manners who esteem the reproach of Christ greater riches than the treasures of society.

Lone Beet

BY

William Paul Barnds

Rector of St. Matthew's, Lincoln

THIS morning I saw near the curb by a restaurant not far from the university a small, lone beet growing. I just happened to notice it and would probably not have paid any attention to it at all, were I not interested in gardening. There was not a garden nearby and certainly no one had deliberately planted beets on the parking, but there the little plant was in its unusual place. I fell to musing, therefore, how in unexpected places, where we do not think to look, there is apt to be some person who may in time become a vital leader in Church or in some other area of life. Some of the students who achieve distinction in the university come from very small communities. Some of the most distinquished leaders in the Church have come out of tiny churches in little towns. Talent is discovered not always in obvious places, but also in places where at first thought it hardly seems worthwhile to look.

This principle also applies when we look for some quality of leadership whether in ourselves or in others. It is so easy to say "I can't do that!" or "He wouldn't be the person for that job", when perhaps our first reaction is wrong, and we or he can do it after all, and quite acceptably. The obvious person is not always the best one for the job. It is frequently worthwhile to look around a bit, and suddenly there may appear, in some unusual place or some unexpected person the leadership needed. All of this is one more argument for keeping little mission churches open, for out of them has come, and does come, some of our finest leadership.

THE PRAYER BOOK: Its History and Purpose, recognized as one of the finest pamphlets on the subject, written by Bishop Johnson, is available at 25c a copy.

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EPISCOPAL CHURCH NEWS

KEELER ADDRESSES METHODISTS

★ Bishop Keeler of Minnesota addressed the Methodist Conference in San Francisco as chairman of the commission which has been working on plans for intercommunion as basis for eventual organic union. He shared the platform with Bishop Ivan L. Holt, chairman of the Methodist commission. Delegates were given a 58-page booklet jointly prepared by the two commissions which outlined the history of the two Churches, including their common origin in the Church of England. It contained, side-by-side, texts of the sacraments, rites, ceremonies and articles of religion of the two Churches.

Bishop Keeler said he wished that the prelates of the Church of England "had been a little less worldly" at the time of John Wesley. If they had, he said, the whole Methodist movement could have been kept within the Church of England. "When Wesley left the Church of England—only he didn't leave—he took the stove with him", which apparently was a pat on the back for the Methodists for their evangelical warmth.

"I bespeak charity, patience and confidence for our two unity commissions as we further explore the possibilities of intercommunion," he said. "I know how easy it is to suspect the motives of the Episcopal Church. No Church has talked unity more" but he insisted a new spirit honestly seeking unity exists within the Episcopal Church. He predicted that the two Churches "will be discovered to be the great bridge Churches that will pull together a divided Protestantism."

Besides its conversation with the Episcopal Church commission, the Methodist commission is conducting unity discussions with numerous other Churches.

BISHOP GARDNER HITS BINGO

★ Bishop Gardner of New Jersey hit at bingo in an address at the convention of New Jersey, meeting at Trenton. "Gambling in any form in support of the Christian Church is in my judgement a most dangeous practice," he said after referring to efforts to legalize the game.

NEIGHBORHOOD HOUSE IN PHILADELPHIA

★ The parish house of many an Episcopal church serves as the center of activities of its neighborhood. Christ Church has such a parish house, only it is named The Neighborhood House. It serves as a meeting place for groups of every race and creed and need. Typical of such groups is the Golden Age Club, made up of people over 65, which meets every Monday night for dancing, cards and singing. One member described it, "We are mostly older people living in rooming houses all over the city. The only thing we have in common is lonliness, and boy, do we overcome that on Monday nights!"

UNUSUAL HOSPITAL IN PHILADELPHIA

★ Does "aged 83" sound old to you? It does to most people. But it is only the average age for the fifty-six ladies who live at the Christ Church Hospital. As you may guess, this is not a "hospital" in the usual sense of the word. It is a home for "aging" ladies that was founded by John Kearsley, who designed Christ Church building in 1727. It has a continuous history, under the management of the vestries of Christ and St. Peter's Churches, as a place where ladies, fortunate enough to be admitted, have all of their needs met and consider age 83 as still being young.

PERTH AMBOY WARDEN IS ARRESTED

★ William C. Horley, warden of St. Peter's, Perth Amboy, N. J. and a teacher in its Sunday school, was arrested May 5th charged with embezzling $400,000 from the bank he serves as vice-president. Attorney for the bank said in court that as far as can be discovered Mr. Horley "had not used a nickel of the missing funds for his own purposes or for his family" but had lent the entire sum, most of it to small shopkeepers or manufacturers who, he knew, could not meet the credit requirements of the bank. It is apparently the story of a modern Robin Hood.

INDIANAPOLIS HAS CONVENTION

★ Indianapolis held its convention at Trinity Church and passed a record program and assessment budget of $81,000 after Bishop Kirchhoffer requested delegates to develop a reconstruction and advance work program. Addressing the convention on college work were the Rev. William Maxwell Jr., chaplain at Northwestern and the Rev. Laman H. Bruner, Jr., chairman of the college work commission of the diocese and rector of the host parish. Deputies to General Convention: Clergy; I. M. Blackburn, Laman Bruner, John Craine, Thomas Mabley. Laymen; William Caddick, Eli Lilly, Overton Sacksteder, Charles Thorne.

PHILADELPHIA CHURCH RECEIVES GIFTS

☆ Christ Church, Philadelphia, has received $60,000 in special gifts toward the special gift goal of $150,000. The parish

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is seeking $241,900 to use in a program aimed at combatting communism and supplying as "answer to the crying need of faith in God for all men." An interfaith committee is seeking $50,000 in contributions for individuals outside the Episcopal Church.

GIVES SCHOLARSHIP TO BEXLEY

★ Bexley Hall, Gambier, Ohio, is the recipient of a unique scholarship. Mr. James C. Gorman of Mansfield, Ohio, has offered to maintain a candidate for holy orders in Bexley Hall for the necessary three-year course with a scholarship carrying a yearly stipend of $880. Mr. Gorman has stipulated a preference for a Negro student, feeling that "Our church has an enormous and challenging field of endeavor among the Negroes, not only in Ohio but throughout our country."

Bishops of the dioceses in the Episcopal Church have been apprised of the scholarship and have been asked to submit nominations.

KEBLE COLLEGE LAUNCHED

★ A venture of faith to be known as Keble College will be launched in the Church this fall. It will be located at Pass Christain, Miss. in the buildings formerly occupied by the United States merchant marine school, a three million dollar plant on the Gulf of Mexico, in a setting of great natural beauty, located 57 miles east of New Orleans. While the new college will have no organic connection with the diocese of Mississippi, the project has gone forward with the full understanding of Bishop Duncan M. Gray, and he has been extremely gracious and cooperative in all the plans as they have taken shape. He has consented to license a non-parochial, extra-diocesan chapel on the campus, and will be the official Episcopal visitor of the school.

The principle incorporators of Keble College are the Rev. Douglas R. MacLaury, formerly president of Canterbury College in Danville, Indiana, a priest canonically resident in Chicago, and the Rev. Dr. Hewitt B. Vinnedge, formerly professor at Nastotah House and now professor at Mississippi Southern College, Hattiesburg.

HOLLYWOOD PRODUCER AT SEMINARY

★ Harry McMahan, Hollywood producer, spoke on commercial techniques for religious films on April 30th at a meeting held at All Souls, Berkeley, Calif., under the sponsorship of the society for audio-visual aids of the Church Divinity School of the Pacific.

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EPISCOPAL CHURCH BRIEFS

BISHOP KENNEDY of Hawaii gave a talk to men in the training room of an aircraft carrier as she lay at anchor in Japan. After Japan, he is to visit Korea.

NEWARK held its convention May 13 at Grace Church, Orange, with about 400 delegates present.

MISSOURI is to have an institute for leadership training at the Church of the Holy Communion, St. Louis, May 19-20,with Canon V. O. Ward and the Rev. Donald Crawford of the national department of religious education the leaders.

EPISCOPALIANS attending colleges in the diocese of Dallas held a conference the weekend of April 20 at Canterbury House, Southern Methodist University. Subjects discussed were the ideal student program; the actual situation in colleges attended by the delegates; methods of achieving the ideal. The Rev. Grant Folmsbee, chaplain at East Texas State Teachers College, gave the keynote address, emphasizing the similarity between Church life on a campus and in any other community. A panel led by the Rev. Thomas Talley, chaplain at Tarleton State College, concluded that recreation, refreshments and organization are needed for a successful program but must always be subordinate to the main purpose of witnessing to the faith.

BISHOP BASIL C. ROBERTS, secretary of England's S.P.G., cabled on April 28: "Greetings to the Episcopal Church from Centurion as she leaves Liverpool on 250th anniversary of Keith's departure from Cowes." The new Centurion is the little ship built last year in close resemblance to the 1702 boat by that name which brought the Rev. George Keith and the Rev. Patrick Gordon to the United States. Gordon died soon after arrival, but Keith toured the Colonies establishing churches and is famous as one of the chief missionaires of colonial days.

NAVAJO PEOPLE have definite standards of dress and deportment, report Helen Sturges of St. Christopher's mission, Bluff, Utah. "A decent Navajo girl," she writes, "is not expected to show her arms up to the elbow. She wears high necked bodice blouses of heavy material, winter and summer, and bracelet-length sleeves. All serious dates of even rather forward females are chaperoned by a relative. The really proper young Navajo female, married or unmarried, seems to be attended at all times, usually by a younger sister. The dates frequently occur in our living-room with people all about. The two sit on opposite sides of the room, never seeming to glance at each other, while they thumb through Ward catalogues or the like, and maintain a murmur of conversation, as nearly as I can make out, on quite impersonal subjects. They are broad-minded, however. They even make allowance for the naked savages that visit us during the tourist season."

BISHOP WALTER GRAY of Connecticut, in opening a million dollar development program for the diocese, called upon the 107,000 Episcopalians of the state "to withstand the mighty forces of corruption, decay, opposition, hatred and apathy confronting us all today." In his radio address he outlined plans for building churches in rapidly growing communities and for improving Church work with young people through a summer camp, a conference center, and student facilities at Yale and the University of Connecticut.

PAUL RUSCH, leader of the Brotherhood of St. Andrew in Japan, is addressing meetings this week in Chicago: Grace Church, Oak Park, last evening; tonight at Trinity, Highland Park; Sunday the 18th at Christ Church, Chicago, in the morning at St. Chrysostom's, in the afternoon and at St. Mark's, Evanston, in the evening.

ST. LUKE'S HOSPITAL is holding graduation exercises for nurses today, May 15, at the Cathedral of St. John the Divine. Edwin Sunderland, president of the board of managers, is conferring diplomas; Dean Pike gives the address; Paul Morton, president of the medical board of the hospital, delivers the commendation. Candidates are presented by Ruth Moser, director of nursing. There are 83 in the class, largest ever in peace time.

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CHURCHES OVERSEAS

BRITISH COUNCIL URGES RACE PARTNERSHIP

The British Council of Churches approved a statement of its international department that the prosperity of native territories in Africa "must not be sought by domination of either Africans or Europeans nor by race segregation, but through partnership." Fear and mistrust between racial groups "of which there are increasing signs," the statement said, must be removed.

Individual churches and local church groups were urged to make known to members of Parliament their "grave disquiet at the deterioration of interracial confidence resulting from current discussions on conditions in Africa." The statement called upon church groups "to make clear their opposition to any plan contrary to the wishes of the majority of those concerned." The church leaders said that Christians can best promote "a real partnership" of races in Central Africa by supporting the work of the churches there, and "by prayers, gifts, and service."

Archbishop Fisher of Canterbury and Council president, informed the meeting that he would interview the Marquess of Salisbury, secretary for commonwealth affairs, on the British government's action in permanently barring Seretse Khama from chieftainship of the Bamangwato tribe in Bechuanaland Protectorate in Africa. Mr. Khama, Oxford educated heir to the title, was banished to London following his marriage to a white English girl in September, 1948. Liberal and Labor forces in Parliament have denounced the government's action in permanently barring him from the chieftainship as a concession to the racial views of the South African government.

A message was received by the Council from the British Society of Friends on the subject of rearmament. The message said that rearmament would "defeat its own ends and lead to a war which would result in the destruction of civilization." It declared that Britain's rearmament policy was a challenge to the churches.

DIBELIUS ASSAILS EAST GERMANS

Practices of the East German Communist government were assailed by Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany, as destructive to Christian life in the Soviet Zone. "Complete revolutionizing of all living conditions is taking place in eastern Germany," he told a conference here of 400 West German Evangelical pastors. "In this process, the new Communist State has not overlooked any layer of the population nor any profession."

The materialistic ideology being hammered into the East German people through "countless" indoctrination courses is causing "extreme distress" to Christian families, Bishop Dibelius said. He added that the school system in the Soviet Zone "can only be described as a martyrdom" of parents and children. "Such a political monomania as that prevailing in East Germany also implies disapprobation of the Church's spiritual care and missionary work," he said, "since the Communist State knows only political aims and motives."

Bishop Dibelius said that traditions developed through centuries of German history are being destroyed in this development "since every totalitarian state feels itself authorized to regard its own assumption of power as the beginning of a new historical era."

COMMISSION REPORT IS SHELVED

Premier Leslie Frost told the Ontario legislature that his government did not intend to give effect to the proposals of the Hope commission on education.

The 20-man commission, headed by Justice J. A. Hope of the Ontario Supreme Court, had proposed that public and Roman Catholic (separate) school boards administer education only in the elementary schools and that all other schools be placed under public control.

The commission report, completed in December, 1950, after five years of study, also recommended that the present system of public and Catholic elementary schools be changed to offer a six-grade course of study for children up to 12, rather than a 10-grade course up to 16 as at present.

The commission also urged the banning of religious emblems of a denominational nature, or the wearing of religious habits in public elementary and secondary schools and in junior colleges. Roman Catholic authorities voiced sharp opposition to the commission recommendations because they would limit the jurisdiction of separate schools. In his announcement to the Ontario legislature, Premier Frost said he desired above all things to avoid dividing the people of the Province by religious strife.

He also said that the recommendations of the commission would have meant spending millions of dollars, "and money does not grow on trees." He had been attacked by certain Protestant bodies for failing to make some of the changes recommended.

BAR MARRIAGE SERVICE TO DRINKERS

Thirty-eight of Melbourne, Australia's, Anglican clergymen said they would refuse to perform a marriage service if either of the principals was even slightly intoxicated. The other five said that, although they felt it was "against the principles of the Church" to perform the service in such circumstances, it was not their position to "dictate to people."

A statement issued by the Rev. R. Border, rector of St. Pauls in Canberra, occasioned the polling of Melbourne clergy on the question. Mr. Border said that he would not marry persons "even slightly intoxicated."

"I will have no regard whatsoever for the inconvenience of those who attend or the cost to which the parties or their parents have been put," he said. "Bridegrooms are the worst offenders, though there have been cases where the brides, too, have been intoxicated."

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

NOAH K. CHO, formerly vicar of St. Luke's, Honolulu, is now working among Koreans in Japan, under Presiding Bishop M. H. Yashiro of the Episcopal Church in Japan.

WALLACE I. WOLVERTON, chaplain in the air force, is now rector of St. Paul's, Greenville, N.C.

WILLIAM E. LITTLEWOOD, former Presbyterian minister, is now a candidate for orders and has been placed in charge of the Aurora field in the diocese of East Carolina, which includes churches at Aurora, Bonnerton and Vanceboro.

A. WEBSTER HORSTMAN, formerly rector of Lynnhaven Parish, Norfolk, Va., is now rector of St. Anne's, Jacksonville, N.C.

JOHNSON H. PACE Jr., formerly vicar of Christ Church, Dublin, Ga., is now rector of St. Simon's, Fort Walton, Fla.

JOHN HEUSS, formerly director of religious education for the National Council, will be instituted rector of Trinity Parish, New York City, June 3.

HOWARD D. PERKINS, formerly vicar of the Church of St. Mary the Virgin, Chappaqua, N.Y., is now vicar of St. Mary of the Angels, Bronx, New York City.

ROBERT J. CREECH, formerly vicar of St. Andrew's, Beacon, N.Y., is now rector of St. Martha's, Bronx, New York City.

LEON E. CARTMELL has resigned as rector of St. Mary's, Tuxedo, N.Y.

LLOYD BALLINGER, formerly rector of the Church of the Holy Apostles, Brooklyn, is now in charge of the Messiah, Central Islip, N.Y.

ORDINATIONS:

ROBERT H. PIERCE, curate at St. Joseph's, Queen Village, N.Y. was ordained pirest May 3rd at the Cathedral of the Incarnation, Garden City, by Bishop DeWolfe.

CHARLES R. NIELSEN was ordained priest by Bishop Hatch on May 1 at St. John's, Stamford, where he is curate.

JERMOE F. POLITZER was ordained priest on Apirl 5 by Bishop Block at St. George's, Alisal, Cal., where he is in charge.

ELMER L. ALLEN was ordained priest on April 7 by Bishop Juhan at St. Mary's, Milton, Fla. He is in charge of the mission field of Milton, DeFuniak Springs and Crestview.

ACCEPTANCE:

HAMILTON H. KELLOGG, dean of Christ Church Cathedral, Houston, Texas, has announced his acceptance of election as Bishop Coadjutor of Minnesota.

HONORS:

RICHARD S. EMRICH, Bishop of Michigan, has been awarded the annual metal for outstanding service in furthering brotherhood by the Probus Club, an organization of Detroit Jewish business men.

WALTER W. REID, vicar of St. John's, Tomkins Cove, N.Y., and St. Mark's, Fort Montgomery, was recently honored by parishioners on the occasion of his 40th anniversary of ordination as priest. He has been in his present charges for 22 years.

JOHN L. LANGHORNE was honored recently at St. Philip's, Cincinnati, on the 25th anniversary of his rectorship. The dinner was presided over by Glenn Biggs, senior warden, with addresses by Bishop Hobson and the Rev. J. H. Lynch, senior priest of the diocese of Souther Ohio.

DEATHS:

MRS. FRANCES C. BOYNTON, 87, mother of Bishop Boynton, suffragan of New York, died May 5 at her home at Great Neck, Long Island. She was the widow of Prof. Charles H. Boynton, for 20 years on the faculty of the General Seminary.

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The WITNESS

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MAY 22, 1952



ANDRE TROCME
Writes on the Church and Peace

The Episcopal Pacifist Fellowship

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THE WITNESS

TUNKHANNOCK, PA.

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STORY OF THE WEEK

Conscientious Objectors Told How To Make Out Forms

Episcopal Pacifist Fellowship Committee Receives Many Inquiries

BY KATHARINE C. PIERCE

★ The committee on conscientious objectors of the Episcopal Pacifist Fellowship has received many letters from young men of draft age who are conscientious objectors to war by reason of religious training and belief, but do not know how to go about being classified as such. It has therefore seemed wise to include in this number of The Witness a short statement of the process.

When such a person registers he must ask for Form 150. This is a long and complicated form that must be filled out and returned by a fixed date. It provides for those who object to participation in war in any form and also for those who are willing to accept non-combatant service. Great care must be given to answering the many questions that are asked. The registrant should ask for deferment in the lowest class for which he is eligible, for instance: II C (agricultural occupation) rather than IO (CO available for civilian work contributing to the maintenance of the national health safety or interest). II C would not preclude being placed in I O but it is extremely difficult to be classified in a lower category than the first one to which a man is assigned.

The President has recently announced the types of civilian work acceptable to the government, and the steps to be taken in reaching agreement with the draft boards on the particular job. But according to News Notes issued by the central committee for conscientious objectors: "The C.O. work program which has been just around the corner since ordered by Congress last June, faces new delays with the refusal of a subcommittee of the House of Representatives committee on appropriations to grant selective service funds to operate the program. Selective service requested $150,000 to run the I-O draft through the fiscal year. Some state officers have already sent forms to I-O's asking for work choices. However, religious agencies concerned with CO problems have been advised by selective service headquarters that such action by state officers is "entirely without authority," and state officers have been advised to discontinue this activity. Registrants should not indicate work choices on any form other than an official selective service form distributed by the national headquarters of selective service through state offices. Such a form has been devised but not yet printed. It probably can not be printed until Congress authorized the funds. In any case where a registrant doubts the legality of the action by his local board of selective service the registrant should check with CCCO, the national service board for Religious objectors, or his local CO counseling agency immediately. It is helpful to CO's to belong to a pacifist organization as that is evidence of the sincerity of their convictions.

Occasionally, draft boards do not know that the Episcopal Church recognizes conscientious objection to war.

General Convention in 1934 voted: (One) To petition the Congress of the United States for such legislation as may be necessary to secure the status in fact accorded members of the Society of Friends for all Christian men who, though prepared to risk their lives in non-combatant service, are prevented by their conscience from serving in the combatant forces of the United States.

(Two) In the event of such legislation to make provision for an accurate register to be kept at the offices of the National Council of such members of the Protestant Episcopal Church as are conscientiously unable to serve in the combatant forces of the United States.

At that time the term conscientious objector had not come into general use. Shortly after the selective service act was put in effect, the National Council implemented this resolution by establishing a register for CO's in the department of Christian

social relations, 281 Fourth Avenue, N.Y. City. Blanks may be obtained by writing for them.

About a year ago the Fellowship sent a letter to the rectors of all Episcopal churches telling them of our willingness to serve CO's. The department of college work is sending the same message to all of its workers.

The law recognizes the right of a man to be a CO, and the House of Bishops has said "The Church must stand boldly for freedom of conscience, of speech, and of worship" (From Pastoral Letter 1940). These facts should be available to young men who declare that "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."

WASHINGTON PLANS NEW PROGRAM

★ A "thorough and comprehensive survey of areas of major opportunity" in the diocese of Washington was authorized by the convention, meeting in daylong session May 5th at St. Alban's Church. Decision to undertake the survey followed a reminder by Bishop Dun in his address that "we are confronted with tremendous increased population in many sections of our geographically small diocese. Unless we are to lose opportunities which will not return, and fail to fulfill our mission as a Church, we must strengthen, reequip or re-locate existing churches and open missions in areas which we do not reach effectively"

The convention authorized the bishop and executive council to raise funds for advance work "by such method as they determine to be the most advantageous" Details will be worked out later.

Bishop Gibson, suffragan Virginia, speaking at the afternoon session told how a scientific survey had greatly dramatized the Church's work in his diocese, pointing out its needs so effectively that a building fund of $1,400,000 is now being raised for advance work. Charles Foltz, Jr., of St. Alban's Parish, speaking at the concluding dinner, urged laymen of the Church to become as militant as the Communists today in converting other laymen. Speaking of "Our Christian Empire" he said, "We serve an empire bigger than history ever has known. It reaches into the far corners of a man's heart and soul. But it is in competition with two other great empires, that of Communism and of Islam". He said that if laymen acted as militants and not just Sunday-go-to-meeting churchmen, they could do great things for the Church. Unless we become as aggressive as the Communists, each of whom is ever intent on converting others to the "cause," something "is going to happen to this great Church of which we are so proud. If we are not the militants of the Christian Empire, who is? If we are not its saboteurs, who is?"

The convention passed a resolution that General Convention provide that selected laymen, with the approval of the rector and vestry, might be authorized by a bishop to administer the chalice in communion at a particular service or during a specified period.

It also approved a resolution petitioning the General Convention to give women, duly elected as deputies to the General Convention, a voice in the government of the Church by being granted seats and votes in the House of Deputies.

This action passed unanimously and so enthusiastically that it prompted Bishop Dun to say spontaneously: "I'm proud of you!", It also followed a resolution commending the article on Women in the Church by Cynthia C. Wedel, chairman of the national executive board of the Auxiliary which appeared in the May number of the Washington Diocese and was reprinted in the Witness of May 15th.

GIVES PREVIEW OF TRIENNIAL

★ Mrs. Frank G. Scofield, member of the executive board of the Auxiliary, gave a preview of the triennial to be held in Boston in September at the an-



ARDENT MEMBERS of the Episcopal Pacifist Fellowship confer at the Conference at Seabury House

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EPISCOPAL CHURCH NEWS

nual meeting of the Newark Auxiliary, meeting at Cathedral House, Newark, May 7th.

United Thank Offering was held May 16 at St. Paul's, Englewood with the Rev. Richard E. McEvoy of New York the speaker.

KERNAN DEFEATED IN SCARSDALE

★ The Rev. William C. Kernan, assistant rector of St. James the Less, Scarsdale, N. Y. was rounded defeated last week in a school board election. The clergyman, who ten years ago was a crusader against Nazism, with articles in the Nation (which he now doubtless thinks "subversive") and a regular radio program, was one of a small group of citizens to lead an attack against the board of education, charging that it encouraged "subversive influences." Its evidence included books in the school library by Howard Fast, Louis Untermeyer and Vera Micheles Dean; courses given Scarsdale teachers by Prof. Bert Loewinberg of Sarah Lawrence College; dance performances by Pearl Primus.

The scrap brought out a record attendance of 1,500, who gave over 1,300 votes to three incumbents, and an equal number to Attorney Alfred Phillips, a strong supporter of the present board. Otto Dohrenwend, broker, one of the leaders of the attack, received just three votes and Kernan received the same number.

Following the election members of the board received a standing vote of confidence and a committee to fight future attacks on the board was set-up and includes the presidents of the Town Club, the Woman's Club, the Parent-Teachers Association, the League of Women Voters.

Following his defeat, Kernan announced his resignation from the Scarsdale parish and said he would seek to join the Roman Catholic Church. Bishop Donegan terminated his connection with the Episcopal Church on May 14th.

CONVENTION OF MASSACHUSETTS

★ The convention of Massachusetts, meeting at Trinity, Boston, May 6th, approved resolutions which will be presented at General Convention which would so change the canons on the pastoral relationship that "the bishop shall have no power to restrict the selection or forbid the election of a rector", if the clergyman is in good standing. The resolution was introduced jointly by the Rev. Whitney Hale, rector of the Advent, Boston, and the Rev. Gardiner M. Day, rector of Christ Church, Cambridge.

Also the convention voted to ask General Convention to make necessary canonical changes so that women may serve as deputies.

A resolution on the responsibility of citizenship was passed which urged people to use the ballot to end corruption in government and to maintain civil rights which "are in danger of being undermined by assaults upon the character of persons holding minority or unpopular views."

A resolution opposing permanent universal military training failed to pass but the social service department of the diocese was asked to prepare material for group study of the question.

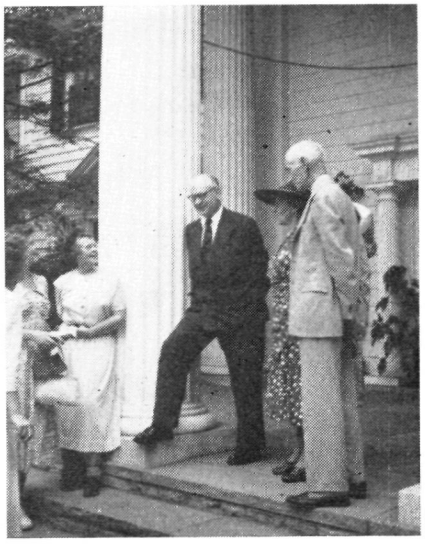
Deputies to General Convention: Clergy; Gardiner Day, Theodore Ferris, Whitney Hale, Charles Taylor. Laymen; Philip Stafford, James Garfield, W. A. Gallup, Stoughton Bell.

DEAN PAUL ROBERTS AT PACIFIC

★ Dean Paul Roberts of St. John's Cathedral, Denver, addressed the students of the Church Divinity School of the Pacific, Berkeley, Calif., yesterday, May 21—the first time, he said, that he had ever addressed seminarians.

STERRETT REQUESTS A COADJUTOR

★ Bishop Sterrett asked the convention of Bethlehem, meeting at Trinity, Pottsville, May 14th, for a coadjutor, which was granted. He stated that he would assign to him the care of all missions and "to give him free access to all the parishes and to arrange with him visits in order that he may become familiar with the whole work and become acquainted with the people."



Andre Thocme of France confers with members of the Episcopal Pacifist Feilowship, which is affiliated with the International Fellowship of Reconciliation of which he is European Secretary

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DONEGAN PREDICTS CLERGY SHORTAGE

★ Bishop Donegan of New York told the convention of the diocese, meeting May 13th, that there probably would be a clergy shortage of 2,000 in a few years unless clergy salaries were raised. The average in the diocese is $3,600 in cash, lower than many dioceses. Skilled and semi-skilled workers in industry receive from $5,000 to $7,000, and the clergy must receive more if they are to function adequately. The convention voted to bring the matter before General Convention.

A reorganization plan for the diocese which establishes an executive council of twenty-three members was approved and will receive final action at a special convention in the fall.



Maison de la Reconciliation, Versailles, France, whose director is Andre Trocme, European Secretary of the Fellowship of Reconciliation

PENNSYLVANIA CONVENTION

★ The convention of the diocese of Pennsylvania, meeting May 5-6 at Holy Trinity, Philadelphia, defeated a move to permit the seating of women as delegates by a vote of 263 to 215. $308,000 was pledged to the National Council for 1953. Out of a $400,000 special fund being raised, $125,000 was allocated to the Philadelphia Divinity School; $55,000 toward a new church at Somerton, Pa.; $22,000 for St. James, Green Ridge Pa.; $6,500 for a chapel at Newton Square; $66,500 to be held for a church or some building to minister to the new communities of Fairless Hills and Levittown in Bucks County. Bishop Armstrong, suffragan, told the delegates that seventy-two denominations had requested sites in the former town, prompting the industrial concern that has caused the rapid influx of families to turn the problem over to the Philadelphia council of churches.

The Rev. J. W. Twelves reported for a commission that for three years has been listing churches in the diocese in the order of their establishment and said that more churches have been closed during the last twenty-five years than in any similar period of time in the history of the diocese.

Bishop Hart in his address appealed for more Christian living in everyday life.

HARRISBURG HAS CONVENTION

★ Bishop Heistand, addressing the convention of Harrisburg, meeting at St. John's, Carlisle, Pa., May 6-7, said that "too often our Christian witness has been but a pale reflection of contemporary society, rather than the dynamic witness born of a conviction that we are disciples of a mighty ascended Lord who has promised to be with us always even unto the end of the world."

Addressing the delegates were Dean Brown-Serman of Virginia Seminary; Chaplain Edward G. Harris of the University of Pennsylvania; Morton O. Nace of the Brotherhood of St. Andrew; Marjorie A. Kopp of the Church's youth.

The convention approved the recommendations made by a committee on changes in the organization of General Convention, previously reported in the Witness.

Deputies to General Convention: clergy; H. W. Becker, L. O. Diplock, W. J. Reed, E. M. Honaman. Laymen; J. D. Denney, R. L. Jardine, J. I. Hartman, S. S. Schmidt.

WYOMING HAS CONVOCATION

★ Bishop Blair Roberts of South Dakota was the guest speaker at the convocation of Wyoming, meeting at Trinity, Buffalo, May 6-8. Bishop Hunter stated that vestries should study clergy salaries in order that they might keep pace with increased living costs. Delegates voted to ask General Convention to increase salaries of missionary bishops; voted to retain the committee to study means whereby the district may become an aided diocese; approved a new home for the bishop. Elected deputies to General Convention; Rev. R. H. Clark and Carl Lund.

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BISHOP SCARLETT URGES UNITY

★ "The time has about arrived when we must determine who is in control of the Protestant Episcopal Church", Bishop Wiliam Scarlett told the convention of Missouri, in a plea for serious steps toward Church unity. "This is a democratic Church, and the issue can be democratically decided, and without malice or bitterness. For if we cannot move



Bishop Scarlett

toward union with likeminded brethren in other Protestant Churches, if that is to be the position of this Church, many would like to know it. I do not believe that this would be the decision, but the issue should be faced soon in order to determine whether or not the Protestant Episcopal Church is willing to move in this matter."

Bishop Scarlett also asked for a greater use of lay leadership in the affairs of the Church. "Such a movement would bring to a far greater number of people a clearer understanding of what Christianity is, what it stands for, and what it stands against. It will deepen in many more lives the conviction that here is the truth—the truth for the whole of life and not simply for a portion of it, for the whole of a man and not just for part of him, for the whole world and not only a corner of it . . . It would greatly enlarge the number of those who determine to take their stand at this center, interpret events from this center, make their decisions from this center, act from this center, which is Christ. And so much would be done to fill up the spiritual vacuum which now plagues our world."

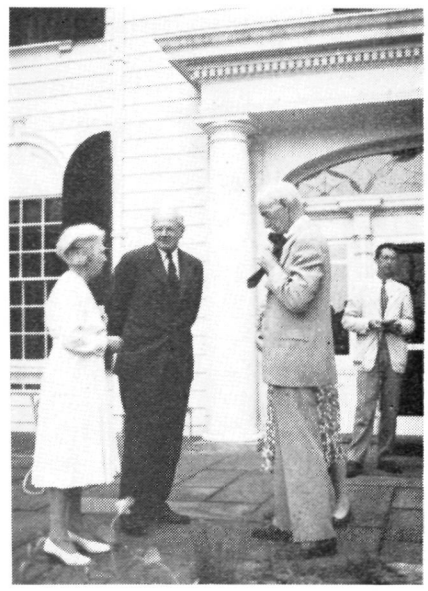
"It would seem to me that the field for the laymen especially is not just the parish but the world in which he lives," Bishop Scarlett went on. "If there is any generation which has lived on this planet that ought to be aware of tolerating the gap between ideal and practice, it is our own. For with our own eyes we have seen what happens. If the ideals which we profess but do so little about do not protect the people from the evils of life—from hunger, poverty, degradation, stagnation, from inequality of status and terrible inequality of circumstance, racial circumstance, economic circumstance, then they will be tempted to rebel even against the ideals.

"To find some way of closing this gap in our own lives, first of all so that we may make some contribution, however slight, toward closing the gap between the Christian ideal and the world in which we live; to find the solvent which dissolves the barriers between man and man, so that we may reach toward a universal brotherhood not of word only, but of act and deed—this is our deep need."

Tribute to Bishop Scarlett's completion of twenty-two years to the day in the episcopate was paid by the convention held at Christ Church Cathedral, May 6. Bishop Scarlett was consecrated on May 6, 1930, and presided as diocesan over his last convention this year. He will retire following the General Convention next fall.

Provision for the appointment of an administrative assistant for Bishop Lichtenberger, when he succeeds Bishop Scarlett as diocesan next fall, was voted by the convention in passing the budget. The convention heard an address by the Rev. Roger W. Blanchard, director of the division of college work of the National Council, and a report of a laymen's committee on Church unity presented by Henry Ferriss, of the Church of St. Michael and St. George, St. Louis.

Clerical Deputies to General Convention: Dean Sidney E. Sweet of Christ Church Cathedral; the Rev. Charles D. Kean, rector of Grace Church, Kirkwood; the Rev. J. Frank Sant, rector of the Church of St. Michael and St. George, St. Louis; and the Rev. William H. Laird, rector of St. Peter's Church, Ladue. Lay deputies: John H. Leach, of Grace Church, Kirkwood; Albert E. Mudkins, of St. Peter's Church, Ladue; Albert E. Schlechten, of Christ Church, Rolla; and Robert R. Love, of St. Mark's Church, St. Louis.



CONFER on world situation: Mrs. Knote; Bishop Lawrence; the Rev. George Paine; George Hogle

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CENTRAL NEW YORK CONVENTION

★ A foundation to serve as an advance fund was urged by Bishop Peabody at the convention of Central New York and was established with the bishop as president, with sixteen laymen as officers and directors. A feature of the convention was an institute for organists and choir directors led by John Baldwin, organist at Grace Church, Utica. No action was taken on the report made by Prof. Dennis of Penn State as a result of a diocesan survey.

Deputies to General Convention: Clergy; Percy Rex, W. Cole, James Mahagan, R. Spears. Laymen; Kenneth Underwood, Hugh Jones, Ray Bush, Dexter Wilson.

TRAINING CONFERENCE ON RURAL WORK

★ A training conference for twenty-five rural priests and student supervisors in the town-country field was conducted at St. Paul's Church, Minneapolis, April 29-May 2nd, under the sponsorship of the National Town-Country Church Institute. Leaders of the conference were Canon Douglas Henderson, executive of Christian education in Minnesota; the Rev. Dargan Butt, director of the Southern Rural Training Institute, Valle Crucis, N. C.; the Rev. Norman Foote, director of the National Town-Country Church Institute, Parkville, Mo.; the Rev. Wm. B. Spofford, Jr., associate in community research at Roanridge.



George Hogle and Bonnie Marshall are staunch members of the Episcopal Pacifist Fellowship

When the need for experimental projects in the town-country field in the Church was highlighted, the Minnesota men formed a continuation committee and established certain simple and basic projects which they will carry through this summer and on which they will report at a follow-up conference in the fall.

GOVERNOR DEWEY GIVES ADVICE

★ Governor Dewey of New York, addressing the convention of Albany at Lake Placid, told the clergy that they better concentrate on preaching the gospel, and said that his own minister, by doing so, "keeps me coming to church." When he had been forced to listen to other ministers "discussing intricate problems of economics or government, I vowed to stay away from their churches at all costs. In this respect I suspect that I am like most people." He further told the delegates that "a number of Christian clergymen have been so gullible as to accept substantial portions of Communist dogma and of Communist propaganda in world affairs."

VACATION SCHOOLS IN WILMINGTON

★ A school to teach instrutors for vacation church schools is meeting today, May 22nd, in the Central Presbyterian Church, Wilmington, Delaware. Mrs. E. L. Gangware, artist, is giving a course in creative art and drama related to Bible teaching. Mary White, director of religious education at Grace Methodist Church, offers a course on worship, choral reading, pictures and slides; Canon R. M. Carmichael of the Episcopal Cathedral is giving instruction on the same subjects. Other courses are on story telling by Mrs. Caroline W. Fields of New Castle; James Dedman Jr., Methodist, is teaching crafts for nursery and kindergarten; Mrs. Harry Davitt, Methodist, gives a course on the same subject for juniors.

CONVENTION OF EASTON

★A unique found-raising program was described by Bishop Miller at the convention of the diocese of Easton, meeting May 6-7 at St. Andrew's, Princess Anne, Md. A committee of laymen placed heifers on the farms of members and friends who agreed to care for them and feed them for eighteen months. At the end of the period they will be sold with the $10,000 that is expected going into a fund for diocesan missionary work.

SEEK WORKERS FOR COLLEGES

★ A program of recruiting men and women for the college ministry has been launched by the national commission on college work, with Bishop Hubbard, suffragan of Michigan, in charge. The commission, meeting last week, gave attention to the strategy of extending work in colleges and stressed the necessity of evaluating not only existing work but also the potential field where support will be needed and should be given.

BURGESS TO ATTEND STUDENT MEETING

★ John Burgess, chaplain to Episcopal students at Howard University and canon at Washington Cathedral, is to represent the Episcopal Church at the assembly of the world's student Christian federation, meeting in India in January, 1953.

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EDITORIALS

The New Way

IN the beatitudes as recorded in the 6th Chapter of St. Luke, Jesus sets forth a new way of combatting evil that was very different from the old way. Instead of saying, "hate your enemies", which was the age old accepted attitude toward them, Jesus said, "Love your enemies". Impossible, you say? Not at all. Jesus does not mean feel affection toward your enemies, but have an attitude of persistent undiscourageable desiring and seeking their good. This is not easy to do. It is very difficult, but not impossible with God's help. Jesus utterly repudiates the common practice of reprisal or retaliation in kind for evil done to us. In advocating love toward our enemies and turning the other cheek, Jesus is setting before us not a method of passive non-resistance, but a new and different kind of resistance, in place of the old method of a life for a life, an eye for an eye, a tooth for a tooth, a blow for a blow. If anyone hits you or hurts you do not strike back but do not run away - do not show any fear, offer the other cheek also. This is not non-resistance, or weakness or cowardice, it is a different kind of resistance, a form of attack that is surprisingly different, unexpected, disconcerting, unnerving, to anyone accustomed to receive blow for blow. We are told that British soldiers using the lash on Indian patriots and meeting with this new sort of non-violent resistance often became completely unnerved and sick at the stomach when their victims,both men and women, did not strike back, nor show resentment or fear but simply stood and took it in brave and gallant silence in protest against wrong and injustice.

Jesus intended this new way of meeting evil to be used in national and international relationships as well as in personal relationships. His own nation was a subject people, his own country occupied and under the tyranny of Rome. There was a strong popular movement in Jesus' day for a "holy war" against Rome. Jesus faced this temptation in the wilderness and rejected it. He chose to place his reliance upon spiritual weapons, justice, mercy and truth. He fought evil in the minds and hearts of men and sought to overcome it with good.

His way of fighting evil runs counter to our natural inclination and impulse. The natural thing is to return evil for evil and it is only by the grace of God that we can restrain ourselves and act differently. On the national level, the impulse to return evil for evil is all but irresistable. When the Germans in World War I first used poison gas they were branded by the Allies as savages. Before the war ended, however, every nation was guilty of the same offense. At the beginning of the 2nd World War, President Roosevelt condemned the bombing of civilians in unfortified centers of population, but before the war was over the United States had destroyed in a single air raid 100,000 men, women and children in Tokyo and had released atomic bombs over Hiroshima and Nagasaki killing and maiming hundreds of thousands of defenseless civilians. Yes, the urge to fight evil with evil is terrifically strong but where does it end? What real good does it accomplish? What happens to a home where bad temper is met by bad temper — resentment with resentment — bitterness with bitterness? What happens to a world when obliteration bombing is met by obliteration bombing?

Fighting evil with evil assumes that the use of immoral means can bring about good ends. When has that ever happened in the course of history? In war time most people believe that any means are justified if the enemy can be defeated. But the truth is the means determine the ends. The avowed end of Communism 30 years ago was social justice, freedom, a better life and a classless society. The means used toward this end were dictatorship, terrorism and violence — so the end was a new tyranny and a privileged class. The aim of World War II was the assurance of the four freedoms to all mankind. The means used to accomplish this aim were mass slaughter and destruction. The present world situation is the result of the use of such means. Immoral means will never create moral ends. When will we learn that evil cannot be overcome with evil but only with good. While learning this lesson will not solve all our problems it will at least turn our minds and energies away from the old solutions which always end in failure and catastrophe, and encourage us to seek other ways out of our predicament. "Aggression is always a consequence of frustration". If we devote our efforts and resources to remove the causes of frustration — hunger — poverty — illiteracy — injustice — perhaps we would get somewhere. The late Rufus M. Jones, noted Quaker leader, has this to say on the subject: "Now, when the tragic failure of the world's methods is more apparent than at any other

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period in history, the Christian method in its nobility and costliness remains to be tried. The call to do this can only come from the Church; or from that nucleus of realistic souls within the Church who perceive and know what they ought to do in respect of peace and war, and are willing to accept all the penalties of that action to which they know themselves to be obligated as members of the body of Christ."

—Eric M. Tasman

WE NEED NOT BE FEARFUL

BY

ANDRE TROCME

European Secretary of International F.O.R.

THIS is the question for our times. "How can we save the values of the human person? How can we preserve the individual rights in which we believe?" The answer that most of the world gives to this question is to say that to save values, we must save the forms of society which admit of these values. When the menace of Communism becomes too strong, they believe we must fight to preserve our values. A somewhat different viewpoint is shown by the Roman Catholic Church, which through many crises has put its emphasis not so much on the defense of the principles themselves but on the defense of the Church, the institution, the sacred body of Christ on earth. A third viewpoint is that general among the Protestant Churches. While they condemn the evil forces in our world, the attempt to find a solution is left to the initiative of the individual. Herein comes the pessimism which we meet today, for the individual alone does not have sufficient strength to overcome evil—and the result is failure and discouragement.

All of these viewpoints are alike in that there is in them a lack of faith in the power of God. There is a lack of confidence in God's ability to preserve values. Man seems to doubt that God is really the master of history. If we believe that society creates values, than God has to be defended in society and values will be determined by the strongest society.

Yet these three answers to the question, are not the only answers. There is another aspect to the problem, the aspect of repentance. There is a malaise in our western world and it is evidenced in all our Christian Churches. There is a sense of guilt, and coupled with this, a discovery of our social and international responsibility. In stirring this sense of responsibility, the Holy Spirit is at work in our world. Moral values are not something owned by man, but the gift of God to the man who repents. Man cannot detain truth, but truth is ever accessible to the humble in heart. The man who repents receives truth. Truth is God himself. We are too fearful. We need not be fearful for God. The power of the spirit is tremendous to convert men.

Humility Needed

IF we lack humility and repentance, if we are entangled in a feeling of the superiority of the western nations, if we decide to save ourselves in order to save God, we shall commit terrible atrocities, and we shall lose those values we thought to save. Let not the Christian be mobilized by the east or the west. War could not be a simple case of Christian war against paganism. It would be war within the Church, an inner tragedy. The continuity of values is not in us, but in God. The basic problem is one of faith; faith to believe that God is powerful enough to lead small flocks in every nation and preserve in them the values for which we are concerned.

We should never say that there is no solution, that now man must take things in his own hands. This is not true. God has the power to do miracles. The constructive power is God's love. Repentance is the condition for new miracles of God. We must have no fear for the future of our values. God is our leader. We must be ready to sacrifice our lives for him. Go to the world with the message of redemption, but know that it has positive, creative consequences. The way is the way of the cross.

In the decadence of our times the Church has a tremendous responsibility. The Church should reject fatalism. The attitude of the Church should be one of confident expectancy. In our prayer, let us concentrate on the present instant, realizing that here is God, who is perfectly able to change everything.

The Church must be converted to her divine

Selections from Pastor Andre Trocme's addresses to the Seabury House conference of the Episcopal Pacifist Fellowship, August 28-31, 1951. Andre Trocme, who visited this country to deliver the Robert Treat Paine Lectures of 1951 is European secretary of the International Fellowship of Reconciliation and director of the Maison de la Reconciliation, Versailles.

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mission on earth. The governments of this world are not able to act wisely and walk securely, for the sake of world justice and world peace, as long as they reflect only the blind fears, interests and passions of the human masses.

The Church has been set aside by God, not to be taken out of the world (John 17:15) but to serve the world, as the city on the hill, the leaven in the dough, the lamp in the house, and the eye of the body. (Luke 11:33-34)

Christ is the light of the world. The Church is Christ's body on earth. She has to accept her specific mission, which is to enlighten the earthly house by her presence (John 9:4; 12:46; Matthew 5:14-16)

The function of the Church is to be the seeing organ of the social body, the eye which, for the blind mass of men, contemplates the Lord and illuminates the body, and thus leads its steps into the way of justice and peace.

If the Church refuses to be heroically faithful to her mission, the social body suffers and blind men lead blind men to catastrophe.

The Church's first duty is to keep sound her seeing capacity by prayer and faith, and by continually receiving the renewed grace of divine forgiveness. Thus she will reflect and incarnate, for the world, by the practice of divine perfections described by Jesus in the Sermon on the Mount, and given to us by the virtue of his redemption, the image of God.

Thus, the social body can be entirely enlightened (Luke 11:35-36) and fit to fulfill its duty, which is to create a world order less contradictory to the will of God.

THEOLOGICAL REFLECTIONS ON PACIFISM

BY

John R. Yungblut

Rector of St. John's, Waterbury, Connecticut

THEOLOGY has always been intellectual interpretation of what was in the first instance experienced by the whole man: emotion, will and intellect. Man cannot help himself: he must inevitably pour into the earthen crucible of words the burning lava of his own experience — that he may convey to others what he has felt to be true, either for their benefit or corroboration. That is why theology, when it is expressed in terms so abstract as to appear divorced from life, seems so tragic in its irrelevance. A man first recognizes in his heart that he is a pacifist. He feels and sees the truth of pacifism. Then he realizes its relation to other elements of his faith in a harmonious pattern. Finally, he tries, sometimes in vain, to articulate his faith in intellectual expression (his theology) so as to convey what he has felt and seen to another.

Now for the Christian pacifist this conviction is not a separate article of faith to be added to the Apostles' Creed. It is not an optional overplus. He sees it as inherently part of the essence of the Christian faith. It is implicit alike in the incarnation, the atonement and the resurrection. He believes that there is no such thing as Christian pacifism conceived as a separate and distinct entity. Rather pacifism, as the conviction that participation in war is wholly incompatible with the mind of Christ, is simply one of the inevitable and immutable corollaries of the Christian faith as it impinges upon the contemporary scene.

God became flesh and dwelt among us. Men have coined a theological word, incarnation, to designate a doctrine which, when it has been accepted at all, is an affirmation growing out of the experience of the whole man. Those who believe that we must speak with the mailed fist because it is the only language the Kremlin will understand must square with this conception the fact that God chose to speak to the Hebrew nation through the incarnation though he knew full well that the men in power would never understand. He trusted the human heart even beyond a cross (considered as the manner of Christ's death) — even unto living with it — as Stanley Lee suggested some years ago. For one who will not disclaim the title pacifist, but prefers to think of himself as a Christian whose faith involves pacifism, the incarnation is forever, among much else, the symbol of God's willingness to entrust himself and his way to man's keeping. The scribes and pharisees of the Sanhedrin might not understand. But a few fishermen would. That was all he needed for his plan of redemption.

That way in practice became the royal way of the Holy Cross. And for Christ the way of the

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cross was not so much the manner of his death, "the shallow side of suffering", as the manner of his life. Whenever God's grace comes in contact with human sin a cross is formed. A modern architect designed a great cross as part of the fabric of the east wall above an altar and on the walls of the Nave he fashioned myriad smaller crosses of all sizes and shapes in a great mosaic. The instinct was sound, whether in the architect's mind these represented the infinite variety of the way of the cross in the life of Christ or in that of his followers. Did not our Lord say that we were to take up our crosses too? What could that mean if the cross were solely the means of his execution.

Redemptive Love

THE cross is the way of redemptive love. And this may mean suffering and loneliness and the actual loss and earthly defeat of much that we hold very dear. But it is the weapon God deliberately chose for dealing with the sin of man. The simple truth is that men do not trust this weapon in the presence of a threat to their own culture and comfort and earthly security — not without reason, for in its faithful employment they may indeed lose all three. But the fact is that God has put his whole trust in it for the basic conflict with evil in the heart of man. And in a world in which God has ruled that means determine ends men cannot win the greater victory of response in love through the weapons of war. Indeed, resort to war impedes and postpones that victory, whatever temporary consolation it may offer in terms of relief in action and the illusion of defending ideals with destructive violence. It still remains true that whatsoever a man sows that shall he also reap. He who takes the sword shall perish by the sword. Men do not gather figs of thistles.

Pacifism adopted by a nation as its policy might mean the spread of communist conquest and the loss for an indefinite period of much that we cherish. (Who will say what modern war will mean even to the technical victor?) But the ultimate victory of the Kingdom can be hastened only by the means of redemptive love. And in the present context that means pacifism. This requires the continuing "incarnation" of the spirit of Christ in the heart of man — and the continuing cross as this spirit is borne witness to in a world of sin. The tragedy of neo-orthodoxy is that its more radical advocates have ceased to pray sincerely "thy Kingdom come on earth". In its reaction against the easy optimism that expected too much of man it has tended to expect less of him than the God who made him in his own image.

The Resurrection

WHAT then is our confidence that ultimate victory is assured? The resurrection! The experience of the resurrection was not a conviction of Christ's immortality, but that he was alive here on earth. What transformed the disciples was not primarily the assurance that Jesus was at the right hand of God, but that he was indeed at their right hand, nearer than breathing, nearer than hands and feet — that despite his apparent defeat and death he was alive in a deeper sense and still winning victories. He had appeared to lose the battle but the outcome of the spiritual warfare was not yet. And having chosen his weapon, he employed it to the end.

Just as the cross as a way was manifested more in the manner of his life than in his death, so the resurrection is not to be conceived as limited to an experience of his victory over death. It is rather the invincible quality of his way of life. Christ himself experienced innumerable miniature resurrections in his earthly life in Palestine. His victory over temptation in the wilderness was a resurrection. His continuing confidence in Peter and James and John despite their failure to understand, their dullness and blindness, this too was a resurrection, viewed from God's vantage point. "He was first crucified by the love the disciples bore toward him; only afterward by the hate of his enemies." One of the great resurrections of his spirit occurred in the garden of Gethsemene when he prayed that the cup might pass from him and then received the cup again voluntarily at God's hand.

So for his disciples the essential truth of the resurrection is experienced in countless forms. Whenever one comes to himself and returns to his Father's house after wandering in the far country of self-seeking, the resurrection recurs. The pacifist implication of our faith involves the doctrine of the remnant, which the writer believes is as implicit in Christianity as it is explicit in Judaism. If this is so, the implications of the non-pacifist that God himself may need our military power to secure his victories for him and that further spread of Communism threatens the existence of the Christian Church — these are serious heresy. God has not left himself without witness at any time. And though so-called Christian civilizations may be wiped out or dealt a fatal blow, there will always be a remnant! God is not mocked. The Christians' responsibility is so to live that he may constitute part of that remnant. We need not fear. The ultimate victory is with God. Ours is the obligation to make use of that distinctive weapon he has put into our hands through the incarnation and the cross.

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THE CHURCH AND WAR

BY

Artley B. Parson

Rector of the Good Shepherd, Fitchburg, Massachusetts

WAR may destroy us completely. Christ and his Church have a message that can save us. One thing only can give hope to a hopeless world: The good news of the Kingdom of God on earth among men of good will. The kingdom is the family of God and in a family there is peace, not strife. This message came through the Prince of Peace to a few weak men and it transformed the ideals of mankind.

We do not yet know this message of the world Kingdom of God. We do not preach it. We do not teach it. We do not live it. But it is the word of life and peace for all mankind. The world of men is the family of God, not is to be, but is. It is for all nations until the time when there will be no nations.

The Church's task is the putting of this idea into the minds of all peoples. The idea took flesh and Jesus the son of man was this idea in life. He was human love and only human love. A cross tells of his trust in this alone. And crosses and martyrdom were the sign of the apostles who lived for this word of peace in the family of God. We have a message in the pulpits of the Church that is far below the high level of Jesus message of the Kingdom. It is for ourselves we desire salvation. Christians in many a place have no wider horizon than the national boundary. Nationalism destroys the Good news. And hence the terrible scourge of war.

A great adventure beyond any that the Church has yet dared awaits us if we have a courage greater than the soldiers, true, more valiant, more magnanimous, more vital, more hopeful. The soldier creed has no hope for a world unified: but only for his own cause, and often if not usually the soldier does not know the true cause of his warfare. He goes blindly forth to kill and destroy because his rulers compel him to march under order from the lords of authority.

World Mission

THE Church's world mission to change all this false array of nationalistic causes is humanly most difficult. Man is a fighting animal without the revelation of our faith that he is made in the divine image. He is a child of God. The Kingdom of God is the peaceful fellowship of the sons of God. The Kingdom since Jesus brought it to earth in his short but perfect life of love is here. Soldiers here and there discover it and refuse to continue the life of armed strife. For some centuries after the death of Christ no Christian was a soldier and no soldier a Christian. In the first world war a Russian soldier came to see the folly of warfare for him and laid down his arms. His superior asked the reason and received the reply "In the Kingdom of God there cannot be bloodshed". But said the officer "The Kingdom of God has not come yet". The soldier answered "It may not have come for you but it has for me".

The Kingdom of God is here. It comprises all races and peoples and tribes and nations. It envelops all humanity. "He hath made of one blood all....." The enemy I want to kill is blood-identity, he is myself. Emerson said the poets should bring out the blazing truth that he who kills his brother commits suicide: and almost a hundred years ago condemned the science that was demoralizing itself in the making of guns for war. What would that wise man say of this atomic age and our scientific warfare? Of this the leaders of the Kingdom of God must speak with new clarity and power.

War's horror grows with the minutes. If atomic bombs were all destroyed there yet are other means of annihilating all life. A reporter being conducted through the atomic-power laboratories at Los Alamos, New Mexico, was told by a biologist, "They are making a new world in there". The reporter asks for more information and the scientist replied, "How can I make you understand?"

Science has secrets beyond our comprehension. Of this we must speak and plead for a new spirit in the science that works in secret for man's possible destruction. Unless the unearthly power of the new age can be applied to the peaceful pursuits of man — his industry, his agriculture, his home life, his widely diversified life in all its aspects — the building of a new world of peace, we may have no life of man on the earth. But if the minds of men can be directed by the inner spirit, by a vision of a new world what things may

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not be possible! With the seer of Patmos we can say "I saw a new heaven and a new earth wherein dwelleth righteousness".

The Church and war? What is the Church of Christ to do to-day? Go again and again to the Lord of the Church and find in him our life. Think his thoughts of the Kingdom. Let the Church remember the words of the old Rabbi of Palestine "Any blessing that has no reference to the Kingdom is not truly a blessing". The very thought of Jesus should bring a thought not of self-salvation but of the world family.

What To Do

AND what shall Christians in the Church do? Make their faith and their message that of the Lord Jesus as to the world fellowship of men. Teach the Kingdom, preach the Kingdom. Find the pearl of great price in all the sayings of our Lord. Infuse all pulpit utterances and all our teachings with this good news. Let no service of worship be held without explicit prayer for the Kingdom of peace, the world family of God.

And remember and quote the words of leading thinkers who have seen the folly of war as the means of settling the differences between brother men. Let our people hear the words of a general convinced of the failure of the second great world war, "We have had our last chance. The problem of survival is theological and involves a spiritual recrudescence". Let the pulpit speak of the university president who says that war is the brutal inspirer of fear and hatred and is an evil, the elimination of which is a major goal of Christendom, and that to protect the world from suicidal war is the greatest obligation of our time. And that scientist who writes that men brought the eternal fire of the stars to earth in our new weapon: appealing with intense conviction for a new world unity of spirit and soul to achieve a new world fellowship: the Creator who holds all the universe in his hands stands close to us, the everlasting Father. He appeals to men to walk unitedly in the world of spirit.

And saintly Dr. du Nouy: "Peace is the crucial problem which dominates all others".

We must think new thoughts with great minds. And we can buttress our weak thought with these and many other words for peace and against the folly of armed conflict. The logical result of this wide-spread concern should be a new-born Church of ampler dimension and the newly found message of the Prince of Peace.

We may go into life with the secret of the man of men. He that seeketh his life shall lose it and he that loseth his life shall find it. The Church is called on to go forth on a new adventure of peace in human love. To be a part of this forward looking fellowship of the spirit is to be of earth's true prophets: a part of the family of God. Behold now are we the Sons of God—In Latin the Great Beautitude of human love is: Beati, qui sunt pacifici.

WHAT MAKES A PACIFIST?

BY
JOHN HOLDEN

HUMANITY, so they say, is pulled forward by the ceaseless uneven energy of imagination—the ideas which come to prevail over the eras of man.

My family accepted militarism as the prevailing idea of national self-defense and national self-confidence. If my father and brother did not exactly distinguish themselves in roaring combat, they had very honorable service records, and we all shared tacitly the feeling that a man owed it to his country to leave home to defend it, at least once every twenty years. Although no longer the glamorous occupation of World War I, soldiering was something like cowboy-ing, and betokened the "hero"—fearless, strong and just. And the very name of our town honored a Roman aristocrat who left the plough to take up arms for his outrageously attacked country.

Thus in my college days, as World War II loomed, the militarism idea was merely normal—an unpleasant but necessary solvent, like shaving or codliver oil. The immutability of human nature and the inevitability of war are logical intellect—mates; I accepted them, and looked with disdain upon the man who was too yellow to risk his life for the country which nurtured him, never doubting that success by violence was in the end the basic test of character.

Perhaps you suppose that actual participation in warfare changed me. I saw men suffering and learning to kill and finally being killed; I saw them growing confused and cynical and vengeful;

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and worse, I saw them "clad in a little brief authority," turning proud and sadistic.

But these things did not change me. Indeed, I adapted to them intensely, decided to dedicate a part of my life to soldiery, that I might never again be made uncomfortable by warfare. And perhaps the whirring, thrilling, terrifying symphony of a mortar barrage made me feel brave and effective—in what way, I did not know.

After my discharge I joined the national guard of my home town. I felt fatherly with youthful enlistees and at first enjoyed the instruction and the drilling. But the work gradually became dull and pointless, more intrigue than improvement, more politics than patriotism, all built to a negative climax. Chance took me away from my home town, and I resigned from active military assignment, taking status in the inactive Reserve component.

I do not know that I am mature now. But I am fairly certain that maturity began to come upon me in the little silences when, no longer connected with the military and its rationalizations, I started to think about war's Cause in men and its Effect upon them. I read "Human Destiny" and for the first time in my life, a progressive idea filled me and swept me to mountaintops which I'd considered mirages. The idea of militarism suddenly seemed obsolete; the law of diminishing returns was acting upon it; it was destroying itself.

Once I had dissolved the argument that "wars decide nothing" by referring to the American Revolution. Here, I thought, any fool could see that freedom had won, and that without resort to violence men became slaves. But I forgot what any historian could have told me: that the idea of freedom was fighting a peaceful war on English soil as well as American: the skirmishes here, though not without heroics and suffering, were tokens of the greater struggle.

But even if that token violence was a "just war," even if all wars till now have been "just" or "necessary," I will not accept any surely annihiliatory war of the future as such. When a would-be conscientious objector in England attempted to argue that wars decide nothing, a judge quashed him with the pronouncement that World War II had decided whether Britain would be ruled from Berlin or London. Possibly he should have said, "ruled from Berlin or Washington;" and then the next war will be "Washington or the Kremlin," and so on, an infinihilation. What the C.O. meant was that wars never decide what they are fought to decide nowadays, but only who will fight the next war.

There are those who think pacifism is absurd, because "men must fight." I believe, too, that in a figurative sense men must fight. Pacifism is itself a great battle. Battalions to combat poverty and disease, drilled in helping and disciplined in love—these are pacifism's army, but no one believes it will work.

The In-Betweens

The hardest battle for pacifists is not so much with militarists, for they dare not advocate their outworn idea for what it is, but only for what it isn't—submission to slavery. Our fight is with the in-betweeners, those who hate war, but also hate cowardice; hate violence but also hate servitude. For them, these are inevitable alternatives. Pacifism, they think, is passivism, Piety with a suicide neurosis. They cannot see that love breeds love, but only that goodwill invites exploitation, that strength is purely physical, a concoction of guns and brutality. Between Scylla and Charybdis, they close their eyes and follow the habit of the majority. These are the people who say: "Anybody who refuses to make war is resigning from the human race" . . . "I'm for peace, too, but I say let's have the war since the enemy wants it, and get it over with."

I have come to feel that we are at a point in history where progress depends upon the elimination of war. If anyone believes that the elimination of Communism is more important than the elimination of war, he will doubtless spurn pacifism. But as I see it, Communism does not so much breed war, as war breeds Communism—and Stalinism and Fascism and Totalitarianism—of the most mechanical, absolute, abject kind.

I resigned from the reserve in four increasingly resolute letters; at last the army stopped protesting, and indorsing, and sending me forms.

Now, having taken on (to some extent) the responsibilities of a pacifist, I ask myself how I became one. I do not know really; it was a process of maturity, perhaps—an emotional and intellectual complex, or a combination of genes, an instinct distilled through the mesh of ideas. I am a pacifist because I have to be a pacifist.

However, three steps seem to have been necessary. First, oddly enough, a sense of failure. I do not believe that the man who has never consciously felt insecurity, never felt at odds with the mores of society, can be a pacifist. Personal failure should breed thought, sensitivity, search for inner security, consciousness of society's failures. With a sense of failure, a man recognizes the need for progress, is led toward the new and untried.

Secondly, I required a belief in the supremacy of spirit. This is not to deny bodily appetite but only the dedication to it. Nor does it ignore the counsels of science but only worship of scientific

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infallibility. Acceptance of the supremacy of spirit leads past physical satiation and encyclopedic learnedness toward greater harmony with society, the universe and the infinite.

Finally, no man can be pacifist who does not believe in the efficacy of love. If he has not consciously and overpoweringly desired to help, serve and to be part of the fellow-creatures in his life, he cannot know what I am talking about. It is in this sense that pacifism is a total, sacrifical fraternalism. And while pacifism is to me as much a matter of practicality as of religion, I cannot but realize that the idea is rooted irrevocably in Christian and Buddhist principles, and is a method and realization of these faiths.

I believe that we have reached the era of pacifism. Bayard Rustin has said it more beautifully than I, and it sounds pompous and ungrateful in my words; but if the deadliest bomb conceived by man must fall again on innocents, I should prefer to have it billow over me, my family and my native soil in the attempt to win a peace by sacrifice, than see some other country, no matter how uncivilized, receive the blow in the backward, tested-and-found-wanting way of hate and violence.

The Great Question

BY

PHILIP F. McNairy

NO person with a sensitivity to goodness has ever lived who has not been moved at some time to ask, "Why do the good suffer and the evil seem to prosper?" The Bible is one continuous presentation of the drama of good and evil. It begins with a proclamation of the enmity between the two. It finishes with an exhortation to all followers of Christ to continue the armageddon between good and evil until all evil is vanquished and God shall vindicate those whose lives have been given in this encounter.

Midway, we find the great reason for it. Christ, the supreme experience of righteousness, chose the cross, rather than forsake the best, the will of God. The plan of man invariably generates evil. which is usually inflicted upon righteousness. This is not an evidence of God's resignation, but rather, that God has irrevocably adjusted himself to the winning of all men, no matter what the cost to himself.

The portrait of the Christian as it is contained in the Beatitudes would have been at best an unrealistic code of behaviour for idealists, were it not for the last one, the personal one. To say, "Blessed are the poor in spirit, the pure in heart, the merciful, the peacemakers, the mourners" is true in an impersonal sort of way. But to say, "Blessed are ye when men shall revile you and persecute you . . ." places the matter squarely before each of us. It is another way of saying, "If any man would be my disciple, let him deny himself and take up his cross and follow me." History has given us the assurance that they who do so find no easy road.

For the Christian there is no comfortable middle ground. To be persecuted—hated, scorned, ignored, martyred is the inescapable results of the seekers of absolute righteouness in any age.

What then is wrong with modern Christianity as we know it? We read of "exciting" invitations to the Church of the "Holy Convenience." "Come to the comfortable, friendly, cozy church, with air-conditioned services and stupendous attractions"—such dripping descriptives as would make professional advertisers blush. Nowhere do we read of "The Church of the Persecuted." When Christianity starts appealing to our softness it is betraying its originator; and there is no possible joy in it for anyone.

Happily, modern Christianity is coming into strength once again. In countries under the iron heel, the tribulum of persecution is separating the wheat of conviction from the chaff of tradition. National or local evil meets today the sterner voice of rebuke. Christian forces dare once again to incur the necessary antagonism of those who espouse principles and policies that are basically evil.

While it is but a beginning, it has given to those who have had the courage to act the satisfaction of being able to live with themselves. Now to all professing Christians must come the cry, "Beware of easy Christianity." "Happy are they who are persecuted for righteousness' sake."

ATTENTION PLEASE

The editorial office of The Witness is now located at

12 West 11th Street
New York 11, N. Y.

However all correspondence, news, magazine exchanges, etc., are to be sent to our office of publication:

The WITNESS
Tunkhannock, Pa.

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EPISCOPAL CHURCH BRIEFS

JAMES H. ROBINSON of the Church of the Master, New York, was a headliner at the convention of Central New York, meeting at St. Paul's, Syracuse, May 6-7. He spoke on the responsibility of the Church in the present world situation.

ACTIVE COMMUNICANT is defined by Bishop Strider of West Virginia as one who, unless unavoidably prevented, has received communion in the church where he is enrolled at least once during the last year and has made some contribution of money or work to the parish during that period.

ALL SAINTS, Cincinnati, is extending the front of the church and adding a two-story structure to the parish house at a cost of $80,000.

JOHN J. MORRETT, vicar of the Holy Nativity, Honolulu, was the speaker at a missionary service held in connection with the convention of Southern Ohio, meeting at Trinity, Columbus, May 13-14.

BISHOP LICHTENBERGER of Missouri was the speaker at the dinner held in connection with the convention of Iowa, meeting May 14-15 at St. Paul's, Des Moines. At the Auxiliary meeting held at the same time the headliner was Mrs. Arthur Sherman, national secretary.

NORMAN PITTENGER, professor at General, was the leader at a conference for faculty members of colleges in Illinois who are Episcopalians, held at the University of Illinois, May 16-18.

ASCENSION, New York, where the Rev. Roscoe T. Foust is rector, has kept its doors open 24 hours a day since 1929. During the last eight months of 1951 during the night hours, 9 p.m. to 6:45 a.m., there were 10,441 people who came into the church. Of these but 23 requested relief.

JOHN LLOYD, missionary priest of Japan, told of the work there at the annual meeting of the Auxiliary of Chicago, held May 7 and attended by 350 delegates from 126 parishes.

JOHN HEUSS, rector of Trinity, New York, will deliver the baccalaureate sermon at Trinity College on June 15.

ARIZONA, at its convocation, voted to send the following recommendation to General Convention for changes in the marriage canons; If a confirmed member of this Church shall arrange to marry a member of another religious body not affiliated with this Church, no pre-marital agreement shall be made orally, or in writing, for any unborn children of such marriage to be reared in another religious body.

THE INCARNATION, New York, celebrated its 100th anniversary April 19, with Bishop Donegan preaching and dedicating an anniversary banner. Interesting side-light was the presence of Rabbi Julius Mark of Temple Emanu-El. Back in 1882 the Incarnation has a severe fire. The Temple promptly offered its facilities to the church so that the Palm Sunday and Easter services were held there.

SOCIAL RELATIONS department of the National Council is now a member of the National Social Welfare Assembly, being one of three national social welfare agencies to be admitted at the April meeting of the Assembly. There are 50 national voluntary and 14 governmental agencies that are members, where they cooperate in studying and defining social welfare problems, plan concerted action on national and emergency problems and encourage joint action.

ESTELLE CARVER of Trinity Church, New Haven, conducted a quiet day for members of the Auxiliary of the convocation of Richmond, diocese of New York, on May 13 at Christ Church, New Brighton, Staten Island. She was on the Witness Honor Roll for 1950 for outstanding work for the Church.

A BLOCK PARTY, with dancing in the street, amusement booths, snack bar, will be held May 23 on 71st Street, between Madison and Park Aves., New York. It is sponsored by St. James and other Episcopal Churches for the benefit of the House of the Holy Comforter.

CHRIST CATHEDRAL, Houston, has a blood bank for parishioners. Recently there were so many calls on it that an SOS had to go out for more donors.

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SUPPLY CHAPLAINS in New York City institutions. July or August. $150. a month and complete maintenance for Chaplain only. Reply Rev. H. Rushton Bell, 38 Bleecker St., New York 12, New York.

HOW DID YOU VOTE?:— "Last Sunday I voted to close our church; not intentionally, not maliciously, but thoughtlessly, lazily, indifferently, I voted. I voted to take the Prayer Books out of the pews, the Bible off the lectern, and the Missal off the altar, and burn them all. I voted for our priest to stop ministering the sacraments of the church. I voted to close the Sunday School; I voted to disband the choir and fire the organist. I voted to end the parish guilds. I voted for every influence of good and right and truth in our community to be curtailed. I voted for the darkness of superstition, the degrading influence of sin, the blight of ignorance, and the curse of greed all once again to settle their damning load on the shoulders of an already weak world. I voted for all this. I say, and more too—things that the human mind cannot grasp or express. Carelessly, hazily, indifferently, I voted. For, you see, I could have gone and I should have gone, but I didn't. I stayed away from church last Sunday." All Saints Bulletin, Nevada, Mo.

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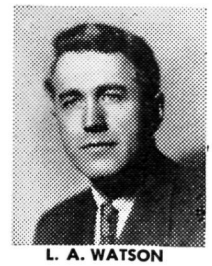

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NEWS OF OTHER CHURCHES

GENERAL CONVENTION OF METHODISTS

Meeting in San Francisco, the general conference of the Methodist Church rejected a proposal that it receive into membership by certificate of transfer only members of good standing in evangelical Christain denominations. Emory Bucke, editor of Zions Herald, said that he doubted whether Episcopalians could be received by transfer if the amendment was adopted.

A new crusade for world order to mobilize support for revising the UN charter was voted. It did not spell out how it thinks the UN should be changed but simply proposed that "the Church should now lead its people in the quest of the conditions of just and enduring peace, and specifically in the support of a charter revision conference."

A plan which will make it possible for some Negro churches to leave the segregated central jurisdiction and join white jurisdictions was approved. At present there are 350,000 Negroes in the Methodist Church, practically all of whom are members of local churches belonging to the all-Negro jurisdiction, which was set up in 1939 as a compromise when the Methodists, north and south, merged.

Over strong opposition the conference voted to permit unordained supply pastors to administer the Lord's Supper.

Evangelism was stressed as a top-need of our time, with leaders urged to "made better use of the newer media of communication."

Mary McLeod Bethune, Negro educator who is a Methodist, received a vote of "complete confidence" following a rumpus in Englewood, N.J., where she was denied the use of a school for a scheduled speech on the ground that she had Communist affiliations. The forces behind the attack on Mrs. Bethune will be reported in the next issue of The Witness.

The Christian Church must not yield to the current temptation of seeking power and favor through governmental means, Ralph W. Sockman, New York, said in an address. "Political alliances between Church and state are being promoted today in subtle ways of subsidy and diplomacy," said the president of the Protestant Council of New York.

"Christ refused temporal power," Sockman declared. "So must his Church." He said that "political power is not safe when under the control of the Church. This is shown today in South Africa under the domination of a Protestant Church and in Spain under the domination of the Roman Catholic Church. When the Church seeks political power by arguing that the end justifies the means, it should remember that means always affect the ends. Worldly power inevitably corrupts the Church which seeks it."

Youth is tired of excuses from older leaders of the Church, delegates were informed by Jameson Jones, president of Methodist Youth which has about two million members.

"The Church must lead, not give us syrup to sooth our irritation," he declared. "Some people call youth forlorn and say we've lost our bearings and don't give a hang—well, we think about the timeless and recurring problems of youth: How can I make a living? How will I know when I'm in love enough to marry? Is there anything really worth hanging onto? How can you believe in a God of love in a world like ours? But we think about these things against the fast tempo and tense rhythm of the mid-twentieth century and with a prayer we won't be killed or widowed or maimed for life.

"Lots of us have not been caught up by this gobbeldygook that world government is Communist-inspired—we are working for a community of nations," Jones continued. "The only way to take such proposals as UMT is to fight them to the hilt. We are tired of the wary patterns that keep the Church hanging onto segregation. It hurts us to think that the vermin vigilantes of reaction are looking to the Church to provide their slogans and their apology.

"Sure, the Church has pounded away at some of these ideas, but youth is tired of pat answers to all problems. Many of us know that man has failed his Saviour. What makes us mad is that the people who have failed Jesus—and there are some such in the Church—gloss it over, and give all kinds of excuses."

The Council of Bishops presented the delegates with a pronouncement warning America of a "concerted and often vicious efforts to regiment thought and curb freedom of speech." The statement said that "we are succumbing to fear—to a fear that is, in large part, groundless and neurotic. This feeling of insecurity is being aggravated and exploited by reckless demagogues. It is becoming more and more impossible to shape foreign or domestic policies upon rational grounds." The bishops then stated that the democratic process cannot operate "when disagreement is counted disloyalty . . . Freedom is the right to choose."

The report stressed that "it is not Russia that is our real enemy but the evils in modern society which Russia falsely offers to eradicate. Our basic problem is world revolution. Humanity everywhere is in revolt. Hundreds of

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THE WITNESS

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millions of human beings living in abject misery, oppressed, underprivileged and disillusioned, are rising to demand release from squalor, poverty, famine, discrimination and exploitation."

They also warned against "a fatalistic acceptance of the inevitablility of world war three" and urged Christians to "keep disarmament before the nations as they seek an alternative to war."

Scoring universal military training, the report called it a "radical departure from the American way of life" and stated that it "is both unnecessary and morally dangerous."

The conference advised colleges of their Church that the installation of reserve officer training corps units was a violation of the principle of separation of Church and state. The report also stated that "Christianity and war are utterly opposed" and declared that "the Church must not become the agent of any government for its furtherance. The task of the Church is healing, reconciliation, removal of prejudice and hate, cementing of bonds of brotherhood and exalting God. This task it cannot perform if it becomes a partisan in international conflict and destruction."

On civil liberties the conference urged "all governmental authorities to avoid all attempts to restrict the legitimate activities of representatives of religious bodies engaged in the moral pursuits of their acknowledged tasks" and stated that in the U. S. and other countries "there have been many instances in which fundamental civil rights have been ignored and abrogated by military authorities with particular regard to the granting of passports and such other travel documents as entrance visas and military entry permits."

The conference stated that it should seek "to free itself utterly from racial discrimination and segregation" and declared for full participation in all activities by the many racial and national groups that make up the Church; equality of accomodation for all races at all meetings; no racial discrimination in employment or in colleges, hospitals, and churches.

An official board of social and economic relations was voted, which was taken as the answer to criticism of the Methodist Federation for Social Action, an unofficial group said to have left-wing tendencies. Earlier the conference had voted to ask the Federation to drop "Methodist" from its name and to move from the official Methodist headquarters in New York. The Rev. Henry Crane of Detroit, in opposing this action, urged that a commission be appointed to investigate all organizations using the name "Methodist". Also the chairman of the committee on the state of the Church, Charles C. Parlin of Englewood, N. J., said that the Church cannot legally control the word "Methodist" or oust the Federation from its present quarters, but he expressed the hope that the organization would respond to the official request. Meanwhile the Rev. Jack McMichael, head of the Federation, said that a meeting of its executive committee would be called under the chairmanship of Bishop McConnell, president, to consider the matter.

CATHOLIC HIGH SCHOOL ADMITS NEGROES

A new two million dollar Roman Catholic high school in Washington will be operated on a non-segregation policy. Segregation is followed in the public schools of the city. Official of the R. C. school stated that only one white person had expressed objection to the policy, while many have voiced approval.

CATHOLIC CATHEDRAL IN JOLIET

About 1,000 persons were on hand when ground was broken for the new two-million dollar cathedral to be build by the Roman Catholic Church at Joliet, Ill.

QUAKERS URGE RENEWED PEACE EFFORTS

Renewed efforts for peace has been urged by the yearly meeting of the Arch Street Friends, Philadelphia. The message will be sent to 28 other yearly meetings in this country, 22 abroad and 75 other Quaker bodies.

INTERCOMMUNION IS URGED

A plea that "authority be given for special acts of intercommunion on a wider basis than is possible within present regulations" was made by the conference of evangelical churchmen meeting at Oxford. The conference also urged that all clergymen become acquainted with and "take full advantage" of the "permissive regulations now in force." The conference affirmed its hope for ultimate reunion and stated that it believed the time is now ripe for a specific approach to Methodists.



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CHURCHES OVERSEAS

NEW BISHOP APPOINTED FOR EAST AFRICA

The Rev. Leslie W. Brown of the Church of South India has been appointed Anglican Bishop of Uganda, East Africa, succeeding Bishop Cyril Stuart who is retiring. Missionary to India for ten years, he became a full presbyter of the Church of South India in 1947 when four Angelican dioceses merged with Methodist, Congregational, Presbyterian and Reformed Churches to form the Church of South India. The appointment by the Archbishop of Canterbury has real significance since it indicates that the highest Anglican authority does not consider that a man has lost statue in the Church of England by accession to the Church of South India. The convocation of Canterbury in 1950 voted to postpone final decision on the relationship of the two Churches for five years.

INTERNATIONAL CATHOLIC WORKER'S MOVEMENT

An International Catholic Workers' movement was launched at a conference of Roman Catholic labor representatives from Austria, Belgium, Germany, The Netherlands, Italy and Switzerland, meeting in Germany. The conference, presided over by Joseph Gockelin, chairman of the German Catholic Workers' movement, had been preceded by preparatory meetings in the countries represented here. Full agreement was reached on the necessity for closer cooperation between West European Catholic workers' organizations. The conference decided also to establish a close relationship with the International Federation of Christian Trade Unions.

PRESBYTERY OUSTS MINISTER CONFIRMED BY BISHOP

In an unusual action, the Hamilton Presbytery of the Presbyterian Church in Canada removed minister's name from the presbytery roll on the grounds that he broke his ordination vows by "receiving confirmation at the hands of the Anglican bishop of Niagara diocese."

The clergyman involved is the Rev. Crawford Scott, minister of Central church, one of the largest in the city. Mr. Scott was originally a Bapist. He served as a chaplain in the Royal Canadian Air Force during the last war.

NIEMOELLER DECLINES MOSCOW BID

Pastor Martin Niemoeller has declined an invitation from Russian church leaders to attend an international "religious peace conference" in Moscow, West German newspaper reported. The conference was called for early this month by Patriarch Alexei of Moscow, head of the Russian Orthodox Church.

PROPOSE CHURCHES SUPERVISE GERMAN ELECTIONS

A proposal that the Evangelical Church and the R. C. Church exercise joint supervision of possible future all-German elections has been made by Bishop Dibelius of Berlin.

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THE CHRISTIAN AND HIS MONEY by Bishop Washburn
THE MARRIAGE SERVICE by Hugh McCandless
PRACTICAL SUGGESTIONS ON RUNNING A PARISH by Bishop Lawrence
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MISSIONS DEMAND UNITY by Bishop Azariah of Dornakal

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THE WITNESS **Tunkhannock, Pa.**

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

A Catholic Speaks His Mind. By Thomas Sugrue.

An intelligent and courageous book describing the polite conflict between Rome and American Roman Catholics, and the less polite one between Protestants and Roman Catholics. It tells a moving personal story and interesting impressions of American Roman Catholics by a French Roman Catholic.

"All religious roads lead in the end to God, just as all rivers, eventually, reach the sea; pilgrims on these highways know that this is so, and realize that many roads are necessary for the many kinds of people, who begin their spiritual journeys from a multitude of points of view. It is the commanders of the highways who will not have it so; each wants preferential rating for his thoroughfare, and longs to reduce all other turnpikes to the status of tributary. Such sectarian and denominational commanders as are not of these opinions are most apt to be genuinely religious."

"If Catholic pressure and Catholic censorship continue in the future to succeed as they have in the recent past, the church in America will be set back two hundred years,—."

"But what can a few Catholics and Protestants, though spiritual and of good will, do about sectarianism in its larger framework, where it involves the community and the country? Theology, a science of disagreement where sectarianism is concerned, must be removed from whatever is attempted."

The author suggests an interesting beginning to a solution of the Protestant-Roman conflict which doesn't sound too promising to this reviewer. But, as he says, we should begin somewhere. —*D. McC.*

How To Help an Alcoholic. By Clifford J. Earle. The Westminster Press, Philadelphia, 1952. $1.50.

Alcoholism is now generally recognized as a physiological and psychological problem. This little book discusses sympathetically but realistically the nature of alcoholism and some of the methods which have proved successful in handling it. Rightly, much of the emphasis is on the work of Alcoholics Anonymous. Guidance for those who wish to lead an alcoholic to seek help is sensible and sound. The role of the church is discussed in one of the chapters. A useful and helpful book for all who come in contact with alcoholics.

Henderika J. Rynbergen

The People of God. Edited by Henry de Candole and Patrick Cowley. Morehouse. $1.80.

"To be a Christian in the twentieth century is an exciting and searching experience . . . Creative evangelism is love suffering for those who are at present strangers to love divine." The Liturgical Movement is studied in this book in eight philosophical essays. For those wishing to clarify their thoughts in this materalistic world, and who have little time for wide reading, these will prove useful. *C. L. C.*

The Inward Cross. By Charles Duell Kean. The Westminster Press, Philadelphia, 1952. $1.25

Many members of the Christian church have but a vague idea of the meaning of the Cross. This is at least partly due to the fact that during the humanistic era the teaching of the Cross was not popular. This small book will be very helpful for those who have not understood and therefore not accepted the demands the Cross makes on every Christian. Using Jesus' words on the cross, the author build a meditation around each, showing us what demands each makes in terms of everyday living in the truly Christian life.

—*Henderika J. Rynbergen*

God's Plan of Salvation. By J. L. C. Dart Morehouse-Gorham.

This is a small book, 19 chapters to a total of 129 pages. But it is large in content. It endeavors to put firm underpinning of theology under the major questions about the Faith that trouble Christians today; such as, Does God exist? What is free will? The purpose of Sacrifice, the Meaning of Jesus. The book ends with a chapter on the Eucharist, "our God-given memorial of Him Who saves us."

There is constant effort to encourage the reader to turn to the Bible for guidance and to help him to think out his own problems. This book should be helpful to all who want "a clear 'overall' picture in their minds about their religion." —*M. S.*

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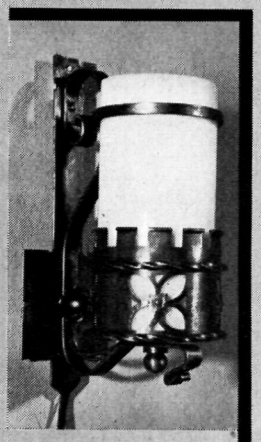

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

ARTHUR E. WALMSLEY was ordained May 9 by Bishop Lichtenberger at the Church of the Holy Apostles, St. Louis. He remains as locum tenens in this parish through the summer and then becomes assistant minister at Holy Trinity, Brooklyn, N. Y.

ALBERT J. WILSON has resigned as rector of Christ Church, Greenwich, Conn., effective Sept. 30.

DUDLEY STROUP, assistant at the Church of the Heavenly Rest, New York, becomes rector of Grace Church, Hinsdale, Illinois, June 1.

HARRY W. HENNING JR., formerly in charge of St. Paul's, Conneaut, O., and Trinity, Jefferson, is now ass't. at St. Stephen's, Sewickley, Pa.

DAVIS E. SEABOLDT, formerly vicar of St. Peter's, Harrisonville, Mo., is now assistant rector of St. Peter's, Perth Amboy, N. J.

MARK G. PAULSEN has resigned as rector of Calvary Church, Stoningham, Conn.

MERVIN L. WANNER, formerly of Alaska, is now in charge of St. Paul's, Hartford, Conn.

GENERAL SEMINARY graduates, a number of them, are to go to foreign fields or work in depressed urban areas:

HERMAN di BRANDI, All Saints, Frederick, Md., is to take up work in Brazil.

HARRY HANSEN, St. Matthew's, Jersey City, will go to Japan.

WILLIS HENTON, St. Alban's, McCook, Nebr., will start his ministry at Upi, Philippines.

MAURICE GARRISON, St. Andrew's, Denver, also will go to the Philippines.

WILLIAM PENFIELD, St. Mark's, Teaneck, N. J. and MARK McCULLOUGH, St. Andrew's, Lewisburg, Pa., will go to Christ Church, Newark, N. J.

EDWARD BLANKENSHIP, All Saints, Dallas, and JOHN F. DICKMAN, Good Shepherd, Lake Wales, Fla., are to work with a new mission in an area of mixed population in Dallas.

EDWARD M. DART, formerly rector of All Saints, Reistertown, Md., is now vicar of St. Mark's, Hoxsie, R. I.

DEATHS:

EDWIN K. THROCKMORTON, 63, receptionist at Church Mission House, died of a heart attack at his home in Brooklyn, May 10.

SAMUEL F. HOUSTON, 85, layman of Philadelphia and former member of the National Council, died May 2.

ROBERT T. PHILLIPS, rector of Christ Church, Greenville, S. C. until his retirement in 1945, died April 12 after a long illness. He was the brother of the bishop of Southwestern Va.

HARTLEY BARNES, 72, sexton of Christ Church, Warren, Ohio, died May 7, with the rector and vestry sending out an appropriate memorial notice for "a faithful and devoted Christian life."

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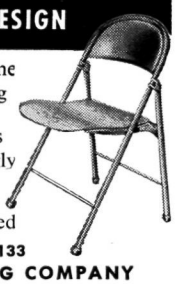

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BACKFIRE

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.

THOMAS S. LOGAN
Rector of Calvary, Philadelphia

Having just re-read your courageous editorial, "How Low is Low" (Witness, April 24), I am moved to tell you that I think you are on the side of the angels. Your pronouncement needs to be repeated again and again. You are doing spade work, often on flinty and unyielding ground. But you are preparing the soil for the harvest that must come. "First the seed, then the blade, then the full corn in the ear."

Continue to do the hard, rugged spade work. Infinite must be the patience to right the wrongs that are hoaring with age. We must be patient with the law of progress—patient even with God. But the spade work must precede the planting and the harvest.

HANNAH L. BATTY
Churchwoman of Hardin, Mont.

I have just read the May 8th Witness and I heartily agree with John Ward, layman of Boston, in his comment on the Witness during Lent. They were the best ever and that is saying a good deal for I've been reading the Witness almost since its founding and all have been excellent. I, too, hope these articles may be put into pamphlet form. They are well worth reading not once but many times. All the writers seemed to be at their best. Not in the Lenten articles alone but the editorials and other articles were splendid during the period of Lent.

E. A. CALLANAN JR.
New Castle, Indiana

The article by Hugh McCandless on burial practices certainly was excellent. It was very well thought out and expressed.

HENRY S. MORTON
Layman of Hartford

Every Christian today is more concerned for world peace than ever before. We realize what devastation an atomic war would cause on both sides. It is therefore the duty of our churches to range themselves on the side of life rather than death.

Unfortunately to be for peace today is to subject oneself to all sorts of name-calling. If the Prince of Peace were living today he would undoubtedly be called a "fellow traveler" or subversive by the powers that be. In order to stop the loss of life in Korea and to prevent growing inflation all should take a hand in urging a peace conference of the Big Five in order to end the cold war. Let us hope that the leaders of the Church will take prompt steps along those lines.

EDWARD SMITH
Layman of Columbus

On the cover of your May 1st issue is the picture of a rector wearing a tippet decorated with his military service bars. Is this a wide-spread custom? If so, I'd be interested in learning something of its history. Are tippet decorations confined to the military category? Would the following be out of place on a tippet: (1) A Phil Beta Kappa key? (2) An Eagle Scout badge? (3) A life-saving medal? (4) Medal awarded for 25 years of driving without accident? (5) Award by local community for "Man-of-the-Week"?

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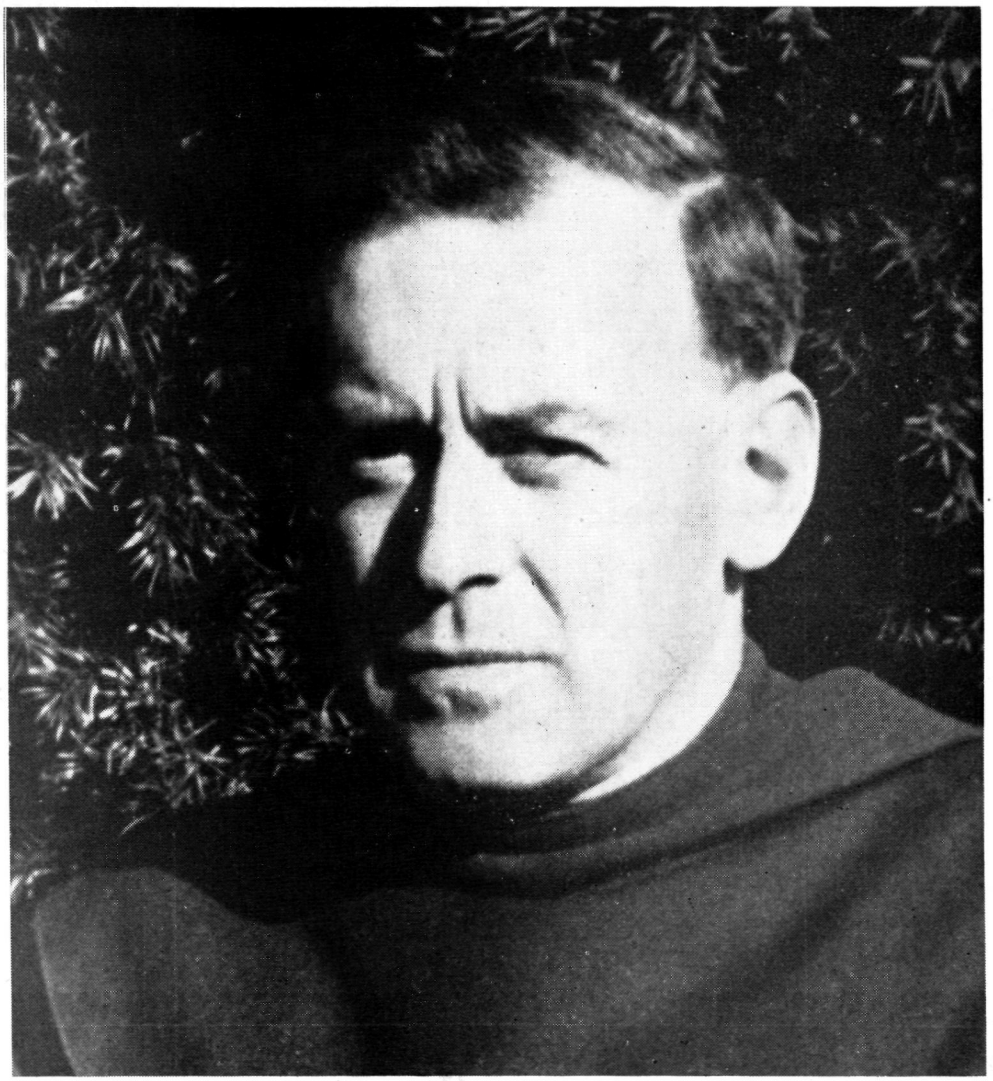

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THE WITNESS

TUNKHANNOCK, PA.

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Mixed Marriages Bring Action From Several Churches

Resolution Of Last General Convention Causes Similar Action By Others

★ A resolution on intermarriage with Roman Catholics first adopted at the last General Convention has since been endorsed by a number of other Churches and denominations in the United States. The substance of the resolution which warns Protestants against contracting marriages with Roman Catholics "under the conditions imposed by modern Roman Catholic canon law" is awaiting passage by still other Church groups which meet this year. Roman Catholic canon law expects a Protestant to do nothing to change the faith of a Roman Catholic married partner, but the latter spouse is expected to win the other to the Roman Catholic faith, and unborn children must be signed away so that they can never be permitted to worship with the Protestant parent in a Protestant Church.

The resolution warning against such marriages with Roman Catholics was unanimously adopted by both houses of the General Convention which met at San Francisco, in 1949. It was introduced by the Rev. J. Kenneth Morris, rector of St. John's Church, Columbia, S. C., and a member of the House of Deputies.

The Resolution, similar to one adopted by the last Lambeth Conference, reads: That this convention earnestly warns members of our Church against contacting marriages with Roman Catholics under the conditions imposed by modern Roman Catholic canon law, especially as these conditions involve a promise to have their children brought up in a religious system which they cannot themselves accept; and, further, because the religious education and spiritual training of their children by word and example is a paramount duty of parents and should never be neglected nor left entirely to others, we assert that in no circumstances should a member of this Church give any understanding, as a condition of marriage, that the children should be brought up in the practice of another communion."

In order to determine what other Churches are doing about this, Mr. Morris afterwards sent copies of the resolution to the denomination headquarters of all the leading Church bodies in the United States. Replies since received indicated that many were adopting resolutions of a similar nature and that there is a rising feeling of protest against the unfair restrictions which the Roman Catholic heirarchy places upon such unions.

The Southern Baptist Convention proceedings of 1951 concerning religious aspects of marriage said, "That we condemn the intolerant practice of the Roman Catholic Church in requiring persons of other faiths who marry Catholics to pledge to rear their children in the Roman Catholic faith. We further urge our young people to refuse to enter upon such agreements and steadfastly to maintain their own religious freedom and to guarantee the religious freedom of their children".

The following resolution was adopted at the meeting of the international convention of Disciples of Christ in Oklahoma City in October 1950:

"Whereas, mutual religious convictions, a common philosophy of life, and a similarity of cultural backgrounds are factors which contribute to a happy marriage; and whereas, some religious bodies (notably the Roman Catholic Church) officially forbid their adherents to enter marriage with non-adherents except on the condition that non-adherents subscribe to certain agreements, particularly that the children of such a union be trained in the faith of the adherent, which in effect destroys any basis for tolerance and equality; whereas, failure to understand and adequately to appreciate the implications of such agreements, before mutual attachment makes objective evaluation impossible, frequently leads later to disillusionment, family conflicts, and heartbreak; resolved, That we

urge our young people to stand on their rights as self-respecting Christians, and that in no event they enter in a marriage contract which places them in a position of disadvantage in their family relationship and in the training of their children."

George Edward Epp, Bishop of the Eastern Area of the Evangelical United Brethren Church, referring to the resolution adopted by the Episcopal Convention, states, "I shall present it to the next session of the board of bishops of the Evangelical United Brethren Church which convenes in Dayton."

Harold C. Letts, secretary for social action on the board of social missions of the United Lutheran Church, writes: "Just at this time we are undertaking a study of the problem of mixed marriages in our United Lutheran Church constituency and hope by the fall to have some definite results to report to our Church. On the basis of that study we undoubtedly will be making some recommendations to our Church which may eventually end in an official statement."

Charles E. Zunkel writing for the Church of the Brethren wrote, in part, "We believe this is a helpful resolution and are taking steps toward framing a similar resolution to be presented through our general brotherhood board to our annual conference which will meet at Richmond, Virginia, in June 1952."

W. Kyle George, moderator, A. R. P. Church writes, "many of our individual congregations have taken action such as you support and we trust more will do so."

Raymond R. Peters, general secretary of the Church of the Brethren, wrote, "I am referring this to our ministerial committee, and perhaps we can take action in the near future."

Excerpts from a letter addressed to all clergy of the Presbyterian Church in the United States: "We call upon our members to stand uncompromisingly in this matter, to resist resolutely this unfair demand and refuse to make such a promise, especially in an hour when they are not truly free but are under the emotional compulsion of romantic love—The Roman Catholic attitude with reference to mixed marriages makes it impossible for a wholesome family religious life to exist and continually requires the Protestant to surrender or compromise his personal convictions."

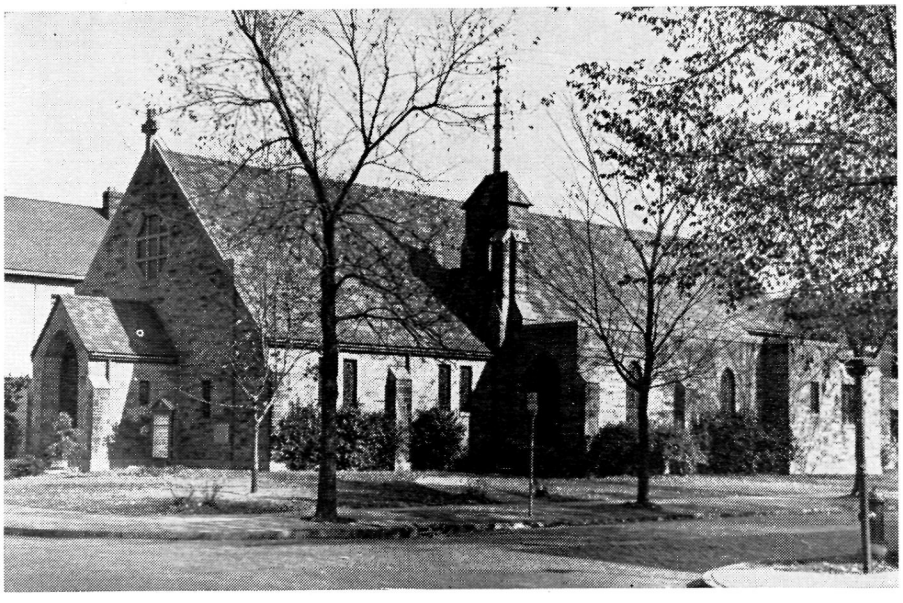
Huber F. Klemme, executive secretary for the commission on Christian social action of the Evangelical and Reformed Church writes, "our commission has been given the responsibility by our last general synod to make a study of this question and some recommendations."

F. P. Stocker, president of the provincial elders' conference of the Moravian Church in America writes, "The resolution quoted in your letter is a good one and I hope it will be used widely."

More and more Roman Catholics are coming into the Episcopal Church and find that it most nearly presents the Christian message in all its fullness. The Angelican or Protestant engaged partner who firmly refuses to sign any statement of the Roman Church as a condition of marriage often causes the Roman partner to seriously consider the claims of our Church and to consult one of our priests prior to marriage. But our young people need to know that our Church has taken a definite stand on this problem. It gives them support, and also makes them more sure of their Church.

ELSA TO CONSIDER VITAL PROBLEMS

★ The Episcopal League for Social Action will sponsor a conference at Seabury House, June 8-10, to consider such questions as social change, peace, civil rights. The chaplain will be Father Denis of the Society of St. Francis, England, pictured on the cover. Speakers will include Prof. J. F. Fletcher of Cambridge; Canon Claude Pickens of China; Kenneth F. Forbes, executive director of ELSA; W. B. Spofford, managing editor of the Witness.



St. Mark's, Buffalo, N. Y. which recently celebrated its seventy-fifth anniversary, is one of the most beautiful in the country

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EPISCOPAL CHURCH NEWS

FIELD WORK MEETING IN NEW YORK

★ About fifty rectors, directors of religious education and students at Windham House met there for the final session of a field work training program in which thirteen parishes in New York and Long Island have cooperated. Conclusions were summarized as follows by the Rev. Edward O. Miller of St. George's and the Rev. Louis Pitt of Grace Church:

The parish is a place where the staff is working with people where they are and interpreting the faith in language they can understand.

You don't departmentalize education; it is the job of the whole staff.

Christian education should be thought of in terms of people rather than in organizations, materials, and administrative set-up.

There must be a real meeting of minds between the director of religious education and the rector, and their efforts must be complementary to each other.

The title Director of Religious Education very often stands in the way of what we are trying to do—but nobody seems to come up with a better one. Suggestions: Adviser in Religious Education, Member of the Staff.

RELIGIOUS LEADERS ON PSYCHIATRY

★ Religion and psychiatry working together, youth problems as seen through the children's court, a board member's responsibilities for community welfare, the why and how of public relations, and the faith of the Church in relation to all this, were the subjects that received lively discussion at the meeting of Episcopal Service for Youth, at Seabury House, Greenwich, Conn.

Most of the thirteen diocesan agencies were represented, with Mrs. John E. Woodward of South Orange, N. J., retiring president, in the chair. The newly elected president is Bishop J. G. Sherman, suffragan of Long Island. Chief speakers were Dr. Joseph Sutton, Hon. Hubert T. Delany, associate justice of the domestic relations court of New York; the Rev. W. Norman Pittenger of General Theological Seminary, and Mrs. Mary Dabney of Philadelphia, director of citizen participation and school program in community chests and councils of America. Mrs. Donald Pierpont of Avon, Conn., moderated what turned out to be a notably vigorous panel of men and women on the recruiting, training, and use of board members.

LEADERS IN FINANCE HAVE MEETING

★ The finance department of the National Council played host at Church Missions House, to an informal group of men, most of them diocesan officials. The purpose of the meeting was for a mutual exchange of ideas on matters of finance which are to be referred to the General Convention.

The meeting,presided over by Mr. H. M. Addinsell, treasurer, was a continuance of a long-standing practice of mutual consultations which for various reasons has not been adhered to in recent years. It was the unanimous feeling of all those present that this discussion and study of Church business affairs was so valuable and necessary that the practice is to be continued in the future.

BIRMINGHAM PARISH CELEBRATES

★ Grace Church, Birmingham, Ala. had a five day celebration of its 50th anniversary as a parish beginning on May 21st with a banquet at which Bishop Carpenter was the preacher. At a festival service of evensong on Ascension Day Bishop Charles Clingman, of Kentucky, was the preacher and rectors of other Birmingham churches took part in the service. The Rev. Robert Y. Marlow, rector of St. Andrew's Church, Birmingham, preached at a requiem eucharist on May 23rd. The rector of Grace Church, the Rev. Joseph P. Hollifield, will preach at the choral eucharist on May 25th which concluded the celebration.

Grace Church was admitted into the diocese as a parish on May 22, 1902. It had been organized in 1889 as Calvary mission in the city of Woodlawn. In 1894 the name of the mission was changed to Grace Church.



CLAUDE PICKENS, last Episcopal missionary to leave China, is to speak on the Far East at the conference of the E. L. S. A., June 8-10 at Seabury House

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EDITORIALS

Something To Shoot at

OCCASIONALLY a subscriber tells us that we should limit our news to doings in the Episcopal Church. There are at least two reasons why we believe some space should be devoted to other Churches: first, we stand for organic unity, and this can be obtained only if we know at least something of the life and thought of other Churches. An added reason is that the brethren of other Churches often present a challenge that we should accept.

We thus devoted nearly two pages last week to a report of the General Convention of the Methodist Church and in doing so we had the fond hope that our own General Convention in September may act as courageously on the tremendous issues that face our nation. Certainly it would be hard for any official Church to surpass the action they took in San Francisco. They launched a crusade for world order; warned America of a "concerted and often vicious efforts to regiment thought and freedom of speech"; declared, with obvious approval, that the peoples of the world are in revolt against poverty, discrimination and exploitation.

The delegates denounced universal military training as unnecessary and morally dangerous; declared that "Christianity and war are utterly opposed" and urged all Christians to work for the removal of prejudice and hate and to cement the bond of brotherhood.

On race relations the delegates went all the way by demanding full participation in all activities by the many racial and national groups that make up the Church, meaning equality, with no ifs, ands or buts.

There was one sorry note, as far as we are concerned. An attempt was made, partly successful, to slap down the Methodist Federation for Social Action, thus giving the lie to its own high-sounding resolution which called upon governmental authorities "to avoid all attempts to restrict the legitimate activities of representatives of religious bodies engaged in the moral pursuits of their acknowledged tasks."

Most Methodists, and people of other Churches as well, are proud of the life-long witness for social and economic justice of Bishop McConnell. They may not know as much about Jack McMichael, but in his day, facing different issues, he too is witnessing courageously in the same area of life. Bishop McConnell is president of the censored action group; Jack McMichael is its executive secretary. But it is perhaps expecting too much, even of Methodists, that they should wish God-speed to such a far-seeing—and therefore troublesome—organization of Christians.

In spite of this, as we read the reports of the Methodist Convention, our hope and pray was that our Bishops and Deputies, soon to meet in General Convention, may do as well.

Smugness or Responsibility?

THE Episcopal Church occupies a peculiar position. She is Catholic, and yet she weathered the purifying storm of the Reformation and from it gained for herself the values of the Reformers. She is liturgical, yet her services are in the language of the worshippers. She is Episcopal, yet her laity have a great voice in her government.

These are the things we Episcopalians keep saying, and within the life of our Church, her heritage is lived out in worship and community. Often, however, this richness and fullness of tradition has as its only result, in the world outside our Church, a reputation for smugness and exclusiveness. Let us examine just one implication of the Catholicism in her tradition.

Since we say we are a truly Catholic Church, strong in the Apostolic succession; since we say we have a unique quality among the non-Roman Churches of America, we should assume a position of leadership among them. This should not be done in any presumptious fashion, but rather should stem from a feeling of responsibility, articulated in shown ability, and by the taking of a forward position on relevant Christian issues; by being such an active and vital Christian force in the community (city,state, or country) that others will quite naturally wish to follow. This will never happen when we consider ourselves one denomination among others, but only when we think of ourselves as the Church, responsible not only for Episcopalians but for the life of the community as a whole.

Too often, our Church has been timid and inclined to stand on the sidelines while Methodists or Roman Catholics carry the Christian leadership in a given area. Too often we have been exclusive in our relations with other groups rather than eager to show the beauty and strength of Anglicanism. The nature of our re-

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sponsibility, of course, depends a good deal upon the state of our neighbor churches. In a typical depressed city area, for instance, where non-Roman Christianity consists of Baptist and storefront sects, we may be the only protestant voice which will be heard at City Hall, and the only representative of a rounded Christian tradition. In many suburban communities, on the other hand, we may be the last voice of strong incarnational Christianity in the watered down teaching of fashionable, liberal Protestantism. Visiting European Protestant theologians often remark on how far American Protestantism has strayed from the strong Calvinism and Lutheranism of their own Churches. In other words, we are not a denomination, but the Church; we are not one among many, but responsible for the whole.

The working out of this point of view may include such varied activity as great services of Christian witness in the Episcopal Church or forthright stands on such social issues as housing, segregation, fair employment practices and so forth. Our Catholic heritage means responsibility for the whole; our Protestant heritage gives us a willingness to express our convictions boldly in word and deed.

TENURE CANONS NEED CLARIFICATION

BY

Norman B. Nash

Bishop of Massachusetts

FIVE years in charge of the Diocese of Massachusetts have taught me that the most important administrative duties of a bishop are: one, his part in the selection, guidance and training of men for the sacred ministry, and, two, his share in clergy placement and tenure. I wish it were possible to deal with both matters at some length as they look to me after half a decade. But there is time for only brief reference to one or two aspects of each.

The Church at large and this diocese in particular desperately need (and when I say desperately I am not speaking lightly) a lot more men of high abilities studying for holy orders in our seminaries. The forthcoming report of General Convention's standing joint commission on theological education will clearly demonstrate this need, and also make plain that the gap between the supply of men and the need for them in not being closed, and that the prospect of closing it in the near future is very poor. It is also a fact that our Church is not giving adequate financial support to our seminaries, and that in consequence their future growth in size and quality is in the gravest danger.

We have made progress in this diocese in recruiting for the ministry and guiding men: but not nearly enough progress. And the diocese is short of funds to help in the cost of training our postulants and candidates for the ministry. The seminaries are stretching their scholarship funds, the men themselves, and often their wives, are bearing a heavy load, but the diocese should give more than in the past.

Turning now to the placement and tenure of the clergy, I would point out that the turn-over is very substantial. Between January 1, 1947 and December 31, 1951, there were 110 resignations of positions by the clergy, and 119 elections and appointments to positions. In almost all cases, these changes, particularly the elections to rectorships, involved no canonical difficulties, and the bishop's part in them was to help and advise. Some parishes relied greatly on such aid, some called for little of it. I have followed the diocesan tradition, suggesting names but declining to nominate, and insisting that the decision must be made by the parish and its authorities. I have also followed Massachusetts practice in interpreting my duty under Canon 47, Section 3, of the canons of the national Church to satisfy myself that a clergyman chosen "is a duly qualified Minister". These words I take to mean not that he is the right man for a particular post, but that he is in good canonical standing, and not guilty of heresy, immorality, conduct unbecoming a clergyman, or other offenses which call for ecclesiastical trial.

Placement of Clergy

PAROCHIAL authorities have often by my advice eliminated from their consideration a man I thought unfitted for the particular post. Almost never have they chosen a man contrary to my counsel.

**From an address to the Convention of the diocese of Massachusetts*

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In other dioceses, the diocesan canons explicitly give the bishop a veto-power, and in still others the canonical phrase "a duly qualified Minister" is so interpreted as to give such power. I am glad this is not the case in Massachusetts, for it seems to me better to have now and then a minister a mistaken choice by the parish or a mistaken objection by the bishop than to give the latter either the exclusive right of nomination or a veto on grounds of suitability.

The rare cases where the bishop has confidential knowledge he cannot or should not reveal do not in my judgement justify giving him a veto-power all too likely to be abused. Furthermore, there is a tendency today to what have been picturesquely called "monochrome dioceses", where the loyalty of the clergy consists in a complete agreement with the bishop's own views, teachings and churchmanship, and where parishes of other traditions are unfree to choose rectors they deem suitable. Our Massachusetts ideal is harmony in diversity, and an episcopal exercise of authority in such matters as the choice of rectors that is chiefly pastoral and persuasive, not legal and compulsory. The national Church's canon, however, needs clarification by amendment.

When it comes to the canonical procedure for the termination of a rector's tenure at the desire of the parish but against his own wishes, I am thankful to say I have almost no experience of my own to go on, for in the rare cases where it has become clear that, because of disagreement or of unfitness of the man or unfairness of the parish, the good of the parish and—or the rector calls for his resignation, the formal procedure of the canons has not once been necessary. The rector has moved. Recent events elsewhere, however, have demonstrated that the pertinent canons of the national Church are ambiguous and need clarification to protect a rector from unfair action by parochial or diocesan authorities.

It is true that a rector's security of tenure is sometimes at the expense of the enduring welfare of the parish. But again, the bishop's function is more pastoral than legal, and the canonical authority resting in him and the standing committee of the diocese calls for very great restraint in its exercise.

Important Votes

FINALLY, let me turn from diocesan and episcopal concerns to our common duty as Christians who are American citizens in 1952, a "Presidential year". As voters we have decisions to make that are crucially important, for we are to choose the legislators and executives who will lead in the determining and carrying out the national policies, both domestic and foreign, of one of the two most powerful countries in the world, looked to for help by many other countries and counted by its most powerful rival and by the people of other less mighty nations as the chief enemy to their own and the whole world's welfare.

If one adds to this situation political corruption, slack administration of the public welfare services, controversy over the expansion or contraction of those services, labor disputes and the problems of economic reform, and a lot of other complexities, the Christian citizen may properly admit some confusion of mind and a need of a great deal of enlightenment between now and November 4. He can count on plenty of brass bands and a vast spate of words, including a great many heated one; but these are no substitute for some hard thinking on his part, some real study of the issues, some serious judgement of the principles and the personalities of those who seek his vote. In the stillness of his conscience and of his prayers he must make his decisions with malice towards none, with charity for all. The welfare of our democracy and the quality and direction of our world leadership alike depend very much on millions of such decisions. May ours be among them, and may our share in the great national debate and decision be worthy of our Christian calling.

We Would See Jesus

BY

Philip H. Steinmetz

Rector of the Ashfield Parishes

WHEN you come to the Holy Communion you have some ideas of what is likely to happen.

For one thing, you are going to be vividly reminded of the way Jesus died, about which you are as sure as you are of any past event. Pain and sadness dominate this part. Sometimes they are too much for you and you dread them and even stay away in order to avoid them.

But you are also going to be reminded of his resurrection, with the great joy associated with it. The only trouble is that you are not sure whether this is history or myth, with the result that the joy of it does not always gain the upper hand.

Moreover, you are also going to be faced with a good many moments of silence during which you may have a vision of his living presence. There is no telling what form this vision will take. It may be a quiet inner voice or movement in your mind bringing to the top something you realize is coming from God. Or it may be a sense

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of light and quiet peace flooding the whole church and including you in its beam. Or it may take some other form.

It is this present reality, this real presence, which throws the balance from sadness to joy. To be sure, you often miss it or may not have realized that it is a possibility and hence have not recognized it. But if you come to the sacrament with the thought "I may see him this time" you will soon realize why Christians of all ages have come to communion so often and with such joy.

ACTION NEEDED ON FUNERALS

BY

John S. Kromer

Rector of St. Andrew's, Meriden, Connecticut

WHAT is the most distasteful task which a parish priest has to perform? I will tell you at once. From the time of my ordination until the present it has been the compulsion to read the burial office from the Book of Common Prayer in the funeral parlor.

Many tiresome details of parish administration have long since become hallowed by time and thus accepted. But in the case of the service in the funeral home there is today the same intellectual conflict, the same feeling of hypocrisy in having to go along with convention that I felt in the beginning. The burial service is out of place in the funeral parlor whether it be read for a faithful Christian or some other.

It seems only too apparent that the time has come for the Church to make every effort to see that the burial office is read before God's altar in his church at least where active communicants are concerned. The prayers of the Prayer Book are prayers in the Kingdom. Our teaching suffers a serious set-back every time our people join with us in the Service in the funeral home. The amen has no significance whatsoever in such a setting. What good is it to teach its meaning on Sunday morning and refute this by Monday afternoon!

We are gaining today a much more inclusive conception of what Christian education is. Most of us see, as we have not previously, that it is the fellowship life of work and worship in the parish on all levels. In the effort to make our Christian education more effective we are bound to take issue with secularist practices where they tend to refute basic Christian teaching. Is it not time for the Church on a national or diocesan level to state its position in regard to the burial of a Christian? In the name of Christian education we are fighting a losing battle! Should not the Church, at the very least, make it plain that the burial service must be read in the parish church in cases where the departed has served as a vestryman or held some other office during his life-time! The family must be helped to assume this added burden (if such they consider it) because of his "vocation and ministry" in God's holy Church.

When a parish priest is called to a parish and commences his ministry a too-definite statement with regard to Christian burial, in line with his training and convictions, may compromise his whole future ministry in the parish. If he defers taking a stand at the outset he cannot very well make changes at a later date for precedents have already been set and the pattern established.

It is then almost impossible to set a policy which departs from what has been done previously in the parish, or from local convention, without having it assumed that one is motivated by personal opinion which may or may not be sheer whimsy.

One of the strongest positive elements in the situation is the sincere desire on the part of a great many families to do the correct thing. If the Church does not make clear what the consistent Christian thing is, they are at the mercy of local custom or, understandably, turn to the funeral director who is probably a trusted friend and is first on the scene. From my experience, I find myself spending more and more time with the bereaved family discussing the proper thing to do and less and less in bringing them into the presence of God. What opportunities for conversion we miss in so doing!

Time of Emotion

THE Church has wisely recognized in the case of Christian marriage that a time of emotional involvement in not a suitable time for first introduction to its way of doing things. It has made its position publicly clear in detail. As a result young people more and more come to the

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parish priest with a clear idea of what happens at the marriage of Christians, or, at the least, knowing our teaching to be consistent and specific, they come with open minds. Because the Church has not made itself similiarly clear where the death of a Christian is concerned the parish priest repeatedly finds himself seeking to do a teaching job in an emotionally-charged situation.

Recently the rectors of the two parishes in one of our larger industrial centers found themselves faced with the problem of an increasing number of Sunday funerals. Detailed inquiry revealed only that burials on Sunday had been customary for some time. From their own observation they were led to the conclusion that expediency and the fact that there is but one large non-Roman Catholic cemetery in the community had a bearing on the trend. Eventually the point was reached where the local "Sunday Burial" custom began seriously to interfere with the pastoral relationship in the parishes. Commercialization and crass expediency had won the day! Fortunately, the rectors recognized the necessity of taking a common stand, the following letter was sent to the funeral directors of the community and the necessary teaching was done in the two parishes.

"May we take this opportunity of saying one or two things with regard to the burial service as far as the thinking of the Episcopal Church is concerned. It is our feeling that the funeral directors in our community are interested to know how the clergy feel on these matters, particularly if it will mean consistent policy on the part of the clergy.

"For a number of reasons Sunday, the Lord's day, is not a suitable day for the burial service. Each Sunday commemorates the resurrection of our Lord and as a kind of "little Easter" is a festival day. The Church has never sanctioned the holding of burials, which are necessarily characterized by mourning, on Sunday. Plans should be made to have the service either on Saturday or Monday. As to the particular hour, you know from considerable experience that we will give right of way over almost any commitment in order to work out an agreeable time.

"There are, of course, numerous additional reasons for holding burial services on days other than Sunday. Since the Sabbath is the Lord's day it should be a day of pause for the remembrance of God's sovereignty—a day of gathering for divine worship, re-creation of body, mind, and spirit and the enjoyment of one's friends. To hold a burial service on Sunday would be for the Christian to encourage still one more encroachment upon this needed day of rest. It involves chauffeurs who must drive and cemetery attendants who must be on hand at the place of burial in addition to the funeral director and his employees. This would seem to be a rather serious trespass in the area of Christian social relations. It is hard to see how a person who insists that the burial service be on Sunday can overlook this necessary involvement of others who have no choice in the matter.

"For the above reasons we request you not to arrange for a burial service on Sunday where our parishes are concerned. We have explained this carefully to our people and will adhere to this arrangement."

High Cost Of Dying

THE article in Collier's Magazine (May 19, 1951) entitled, The High Cost of Dying, would seem to indicate the increasing concern of responsible people over the unrestrained multiplication of so-called services, together with high-pressure advertising and similar practices on the part of funeral directors in some sections of the country. On the positive side one occasionally hears of fine working cooperation between a parish priest and the local funeral director, thus making possible more satisfactory pastoral care and a creative use of the burial office to enhance its solemnity and increase its meaningfullness. Saint Paul's Church, New Haven, has an estabished four-fold standard which has achieved the status of accepted parish tradition. Recognizing that the burial service belongs in the Church, the burial office is never read in its entirety in a funeral parlor. The burial service is completed at the altar of the parish church on the Sunday following with remembrance of the departed and prayers for the bereaved family.

The burial service in this particular parish church can conveniently be held in the side chapel which makes possible the reading of the service at the altar. The order of the ante-communion service is adhered to with: opening sentences; psalm, hymn, ante-communion (using Romans VIII and John XIV as Epistle and Gospel); Apostle's Creed; prayers, eucharistic blessing and recessional hymn.

Death brings inevitably a disruption of the family pattern, a crisis which is a unique pastoral opportunity for the parish priest. In these days of the breakdown of community and the disappearance of the neighborhood, people are uncertain, anxious and alone. We must solve the problems surrounding Christian burial and clear up the misunderstandings by pioneer efforts on the part of the clergy in real-life situations, but we have a right to expect that support which will come only when the Church has spoken!

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The Goodness of God

BY

ANSON PHELPS STOKES, JR.
Rector of St. Bartholomew's, New York

IT is rather dangerous to speak of the goodness of God, for modern man has sentimentalized that aspect of his nature. We are inclined to make him an indulgent father and forget the majesty and greatness of his nature. His goodness is shown, not by indulging the whims of his children, but by seeking to strengthen their sinews, even by the tests of adversity. The Jewish people knew his goodness amidst their disappointments and defeats. It is the great God, the holy God, and the demanding God who is the good God.

God's goodness is shown forth in his role as creator. The Bible is an "outdoor Book." The people of Israel were exposed to the elements. There was no minimizing of nature's harshness. They knew flood, pestilence, the heat of the sun, and the parching drought of desert life. Yet despite it all, they recognized that nature was fundamentally good. It was through nature that God revealed himself. The story of creation, in which every aspect of nature is marked as his creation, is "the world's morning chant of the goodness and beauty of the Creator's activity." Other-worldliness is not characteristic of the Jewish tradition. This world is the stage on which God's goodness is shown, in the regularity of the seasons and the beneficence of the sun and rain. We can understand the feelings of ancient men, long before Christians celebrated Christmas, as, at the time of the winter, they rejoiced in the lengthening days and the assurance of the returning warmth of the sun and the coming of spring.

God's goodness was shown in his oneness. We sometimes assume the oneness of God, yet it is a distinctive characteristic of the Jewish insight. All about them were Canaanitish tribes, whose strength was dissipated in allegiance to a multiplicity of gods. The strength of Israel lay not in its numbers but rather in its sense of the oneness of God. In this unity they found purpose and power which gave unity to the nation.

A missionary once showed me pictures of a group of boys in Uganda. Their faces revealed their religious experience. The native religion involved the propitiation of countless spirits, and the pagans grew up in an atmosphere of anxiety. When all life was centered in allegiance to one God, life took on a positive meaning and the ancient fears were dispelled. Today, amidst our many anxieties, we need to remember that there is but one thing to fear, and that is the loss of God. If we obey him, there is nothing to be feared.

The goodness of God was shown in his judgment. The God of Israel was a moral God, demanding obedience to his law. When Israel suffered, its prophets saw a divine judgment for its sins. Of course, they oversimplified the experience of sin and retribution, but beneath it all, they had a true insight in recognizing a God who judges men and demands their obedience. The enemy which threatened Israel's welfare could be regarded by a prophet as "the rod" of God's anger and "the staff" of his indignation. God would not be good if men could disobey him forever with impunity. His judgments show that the universe is dominated by his law. In our day we must see, in some of the evils which threaten us, the judgments of a good God.

God's goodness was shown in his mercy. Again and again Jehovah turned his wrath away from his people and said to the destroying angel, "It is enough; stay now thine hand." There was always the opportunity to repent: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Men cannot really appreciate God's mercy until they recognize that he is a God of judgment who grieves over man's sin and yet forgives him.

So, too, the God of Israel shows his goodness through his message of hope. No matter what sufferings befell the people of Israel in defeat and captivity, there was always the assurance that some day God would vindicate himself and his people. This gave to men a forward look. History, unlike the cycles in which Greek thought cast the events of men, was marching somewhere. Ultimately God's way would triumph. Our modern ideas of progress and development can be largely traced to this Jewish faith in the ultimate triumph of God.

THE PRAYER BOOK
Its History and Purpose

By

IRVING PEAKE JOHNSON
Founder and First Editor of The Witness

25c a copy — 10 copies for $2

The WITNESS
Tunkhannock Pennsylvania

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

God and Nature By G. F. Stout. New York: Cambridge University Press. liv-340 pages. $7.00.

This volume contains the second series of Gifford Lectures given by the late Professor Stout, the first having been published some years ago under the title Mind and Nature. Stout was one of the great philosophical psychologists of his day, his Manual of Psychology a classic of its time and still widely used in academic psychological study. The present work develops a theism based on idealistic presuppositions drawn from psychological research. The conclusion is that God, freedom and immortality are grounded in a study of nature; although Stout's interpretation of God as "an eternal and universal Mind, giving to nature, through and through, a character which is otherwise inexplicable," is not likely to be satisfactory to many Christian thinkers, since this God does not "create" matter (whose "existence is primary and underived") but "orders" it through "the finite minds which he creates."

Despite this difficulty there is much in the book which is excellent—for example, his attack on "Spencerian agnosticism," and his contention that "religious beliefs . . . represent the total outcome of the concrete experience and activity of such beings as we are, living in such a world as ours."

—*W. Norman Pittenger*

Modern Poetry and the Christian Tradition. By Amos N. Wilder. Scribners. $3.00.

Much popular preaching, even that of a prophetic nature, seems to rely on illustrations drawn from the kind of minor or traditional poetry which crystallizes, but does not advance, our religious thinking—poetry which is directly relevant only to a world that was. Perhaps the reason is that the incantations of modern bards appear to the average preacher to be completely unintelligible; and, for all one knows, possibly mere shams for the swindling of intellectual snobs. This volume, by Thornton Wilder's brother, who is well known as a New Testament scholar, is well worth reading and re-reading by any preacher who does not wish to become a mere conservatizing influence. The philosophical approach makes useful reading, quite the antithesis of those jolly anthologies of greeting-card verse conveniently indexed by subject. One blind spot: Anglo and Roman Catholicism. One wonders if Professor Wilder has ever read Romano Guardini. Otherwise, a flawless book. Even the book jacket is plain attractive, for once.

John Wesley's Prayers. Edited by F. C. Gill . Abingdon-Cokesbury. $1.50.

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THE WITNESS **Tunkhannock, Pa.**

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EPISCOPAL CHURCH NEWS

RALPH A. WEATHERLY, rector of Grace Church, Kingston, Pa., is chairman of a committee to gather and distribute information about clergymen who may be considered when a special convention meets to elect a coadjutor of Bethlehem. He suggests that anyone making suggestions will find the Prayer Book form of consecrating of bishops a helpful guide.

BISHOP HART of Pennsylvania is to deliver the consecration sermon at the commencement of Lehigh University, the service being the afternoon of June 15.

FRANCIS B. SAYRE, Episcopalian who is U. S. representative in the trusteeship council, told Connecticut churchman at a service in New Haven that the U. N. is "a potent instrument for the doing of God's will." He said further that "the basic interests of America, as of every other nation, demand the end of war whether it is cold or hot.—If America, once aflame with the burning power of Christianity, can bring to suffering millions throughout the world the healing and the strength and the profound peace that come from trying to follow trully the teachings of Christ, America will serve mankind as no other nation ever has done." The service was preliminary to Peace Sunday, May 25, when all pastors in the state were asked to preach on peace.

DEPUTIES from Newark to General Convention: clergy; F. J, Warnecke, Donald MacAdie, C. P. Trowbridge, James A. Mitchell. Laymen; Henry T. Stetson, Charles Kappes, William Kirk, Frederick G. Stuart.

DEAN JAMES A. PIKE of the Cathedral of St. John the Divine, New York, is to be the headliner at the conference for adults sponsored by the dioceses of Newark and New Jersey. He gives the course to be taken by all attending on Communicating the Faith. Bishop Ludlow is chaplain and the Rev. Victor Hoag is dean, with courses on various subjects given by several clergymen of both dioceses.

BISHOP SMITH of Iowa in addressing the convention of his diocese, meeting May 14-15 at St. Paul's, Des Moines, called for greater missionary zeal, real stewardship and greater participation on the part of the laity in the life of the Church. Bishop Lichtenberger of Missouri, guests speaker at the dinner, declared that the Church must proclaim and demonstrate Christian hope—not cherry optimism but a hope based on the conviction that this is God's world and his purpose for it will prevail. General Convention deputies: clergy; R. K. Johnson, L. S. Burroughs, C. J. Gunnell, J N Taylor. Laymen; R. E. Reiling, T. W. Rehmann, R. S. Fisher, Frank Collord.

BISHOP EMERY told the convocation of North Dakota that there is great need today for clergy for the mission fields, with the shortage of men the number-one problem of his district. Action: approved greater use of lay-readers; minimum clergy salaries, $3,300; a commission to promote the episcopate endowment fund; pledge to support the bishop in his forward looking program.

GETHSEMANE CATHEDRAL, Fargo, N. D., dedicated an addition to its parish house, with Bishop Atwill, resigned bishop of the district, presiding. Dean Barnhart, who left the city recently to become dean of Trinity, Omaha, preached and Bishop Emery took part in the service.

CAMBRIDGE SEMINARY entertained 25 men interested in the ministry over a recent weekend, all college juniors or seniors in New England colleges. Speakers were clergymen in charge of student work: John G. McGee, Yale; F. B. Kellogg, Harvard; A. Grant Noble, Williams; J. A. Doubleday, Bowdoin; A. E. Scott, Maine; G. B. O'Grady, Trinity. Other clergymen taking part were Robert G. Metters, Emmanuel, Boston; Edgar D. Romig, Trinity, Boston; Samuel S. Johnston, St. Andrew's, Wellesley. The affair was arranged by the Rev. J. N. Mitchell, executive secretary of the first province

PROF. ELTON TRUEBLOOD of Earlham told the 1,600 attending the annual meeting of the Philadelphia council of churches that the majority of church members are merely auditors of sermons and have become sermon-soaked and hardened. The cure, he said, is a complete acceptance of a lay ministry, with the parson's job like that of an orchestra conductor, directing them in their assigned jobs. The meeting adopted a record budget for an enlarged program.

RELIGIOUS PUBLISHERS GROUP, comprising 44 publishers of religious books, held a meeting at Seabury House, with Bishop Sherrill addressing them at luncheon. The organization meets bi-monthly to exchange ideas, iron out common problems, secure more effective distribution of their books.

BISHOP WILLIAM A. BROWN, retired bishop of Southern Virginia, was the preacher at the service held in connection with the council of Southwestern Virginia, meeting May 20-21 at Grace Church, Lynchburg.

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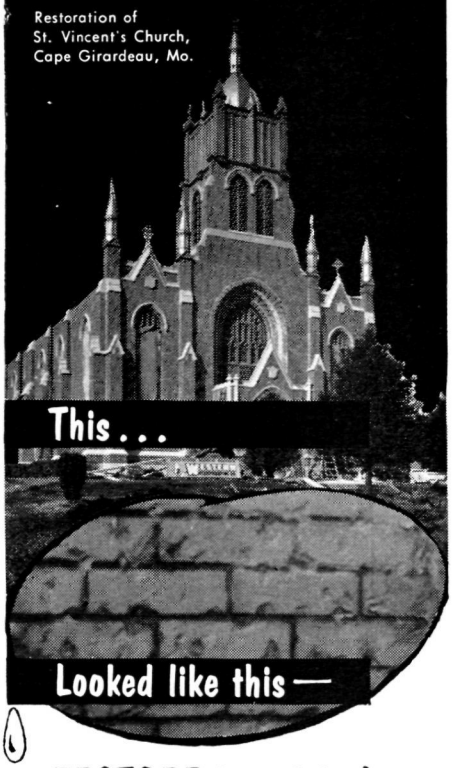

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PEOPLE OF THE CHURCH

CLERGY CHANGES

CHRISTIAN H. KEHL, formerly rector of the Advent, Alice, Texas, is now administrative assistant to the bishop of West Texas.

WILLIAM A. CROSS, formerly in charge of St. John's, Dickinson, N. D., is now chaplain to Episcopal students at the University of Nebraska, Lincoln.

ROBERT A. SLOAN, formerly assistant at St. John's, Northampton, Mass., has accepted the rectorship of St. Mary's, Northfield, Vt.

EDWARD K. THURLOW, formerly rector of Christ Church, Sheffield, Mass., is now in charge of All Saints, West Newbury, Mass.

RAYMOND O. RYLAND, assistant at St. Margaret's, Washington, D. C., is now the rector of Trinity, Washington.

ODELL G. HARRIS, director-chaplain of Fort Valley College Center, and formerly warden and professor at the Bishop Payne Divinity School, has been appointed an examining chaplain of the diocese of Atlanta.

ELDRED D. MURDOCH, formerly in charge of Christ Church, Mandan, N. D., is now associate of St. Frances Boy's Home, Salina, Kansas.

SIDNEY U. MARTIN, formerly of South Dakota, is now in charge of missions Canon Ball, Standing Rock, N. D.

JOHN T. BAKER, formerly rector of St. John's, Minneapolis, Minn., is now dean of Gethsemane Cathedral, Fargo, N. D.

JOHN J. HARMON, formerly curate of St. John's, Rochester, N. Y. is now rector of St. John's, Roxbury, Mass.

CUTHBERT FOWLER retired May 1 as rector of St. Andrew's, Belmont, Mass.

LAWRENCE A. NYBERG, formerly rector of Our Saviour, Middleboro, Mass., is now rector of St. John's, Mansfield, Mass.

ORDINATIONS:

EDGAR D. ROMIG was ordained priest May 11 by Bishop Nash at Trinity, Boston, where he is assistant. The sermon was preached by his father, the Rev. Edgar F. Romig, pastor of the Westend Collegiate Church, New York.

JOHN J. HOWARD, in charge of St. Mary's, Bluefield, and Christ Church, Pocahontas Va., was ordained priest May 1 by Bishop Phillips of Southwestern Va.

ROGER G. DISSELL was ordained priest, May 19, by Bishop Hatch at St. Luke's, Darien, Conn., where he is curate.

LAY WORKERS:

RALPH BARROW, head of the Church Home Society of the diocese of Mass., has resigned, effective Sept. 30, and will retire from professional social work.

HONORS:

HENRY J. CHIERA, retired rector of St. John's, Salisbury, Conn., was recently honored by parishioners and friends and presented a purse of $4,341.

DEATHS:

JOHN L. SHOWELL, 67, rector of St. Thomas, Croom, and the Incarnation, Brandywine, Md., died May 15 after a long illness. He was a grandson of John Letcher, governor of Virginia during the Civil War. Bishop Dun conducted the burial service May 18 at Croom.

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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. E. F. W. KING
Churchwoman of Dunedin, Fla.

My copy each week is sent to Edward Gay Martin who is a teacher at Apalachee Institution. He tells me that he not only reads it himself but that some of the young men there also do, after which it is placed in the library. I am therefore entering a subscription for him so he may receive it earlier.

I like the Wtness very much. It has such a good variety of news, articles and other features,

Editor's Note: We have often urged subscriptions for libraries hospitals, missionaries etc. We will be glad to accept these for the time being at $3 a year instead of the usual price of $4. Simply send the name and address to the Witness, Tunkhannock, Pa., and if you prefer we will enter the subscription for an institution on our lists.

MRS. CHARLES R. BROWN
Churchwoman of Worchester, Mass.

It was with pride and sincere approval that I read the editorial, How Low is Low (April 24). And all of us need something about which we can be a little proud as compensation for our shame over the stand of the Council of Churches in regard to segregation, and especially the jellyfish attitude of Bishop Sterrett of Bethlehem. Compare his attitude with the courageous one of the Rev. Robert M. Herbold, mentioned in News of Other Churches in the same issue. Mr. Herbold, a young minister with his future before him, dared take the Christian stand though possibly it might mean a real danger to his career. I shall certainly express my disapproval to the National Council of Churches office. Meanwhile my admiration and gratitude to the Witness.

RODNEY F. COBB
In charge of Grace, Everett, Mass.

In your issue of April 17 you mention that St. Mark's Cathedral, Seattle, had an evening service on Good Friday. I fail to see what news there is in this. Most Episcopal churches have, or ought to have, an evening service on Good Friday. If they do not, when do they expect business and working people to attend? There are few places where factories, to say nothing of other places where people work, are closed on Good Friday. Every clergyman who is in charge of a parish or mission, unless it is solely in a non-residential area, who is on the job, certainly will provide a service for his people on Good Friday evening. Your item would indicate that St. Mark's Cathedral had done something unusual, which is not so.

ANSWER: The item was tied in with stories about stores, factories, etc. being closed for the three hours this year in an increasing number of cities. Not so, Seattle, so we thought calling attention to the fact might prompt someone there to start a move for closing.

ROBERT W. SHOEMAKER
Layman of Pennsauken, N. J.

"Marching in the Communist May Day celebration in New York was (apparently) an Episcopal delegation . . . ", according to The Living Church of 11 May and other sources. Marxism, calling "religion the opiate of the people", is ipso facto heretical. It is thus impossible for a person to be both a churchman and a Red.

General Convention, this fall, can squelch any such contradictions by legislation. The equivocal positions of deviationists can be resolved one way or the other, and the Church can be spared public blasphemy, by passing canons which punish offenders. After being given a chance to explain his actions to the bishop, a person who persists in Marxism should: 1, if a layman, be excommunicated; 2, if a clergyman, be excommunicated and deposed. The law must be firmly written and enforced; show the Reds we mean business and are not going to shilly-shally with them.

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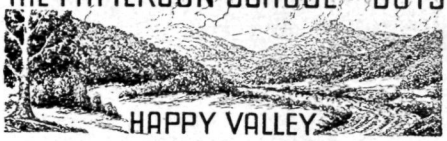

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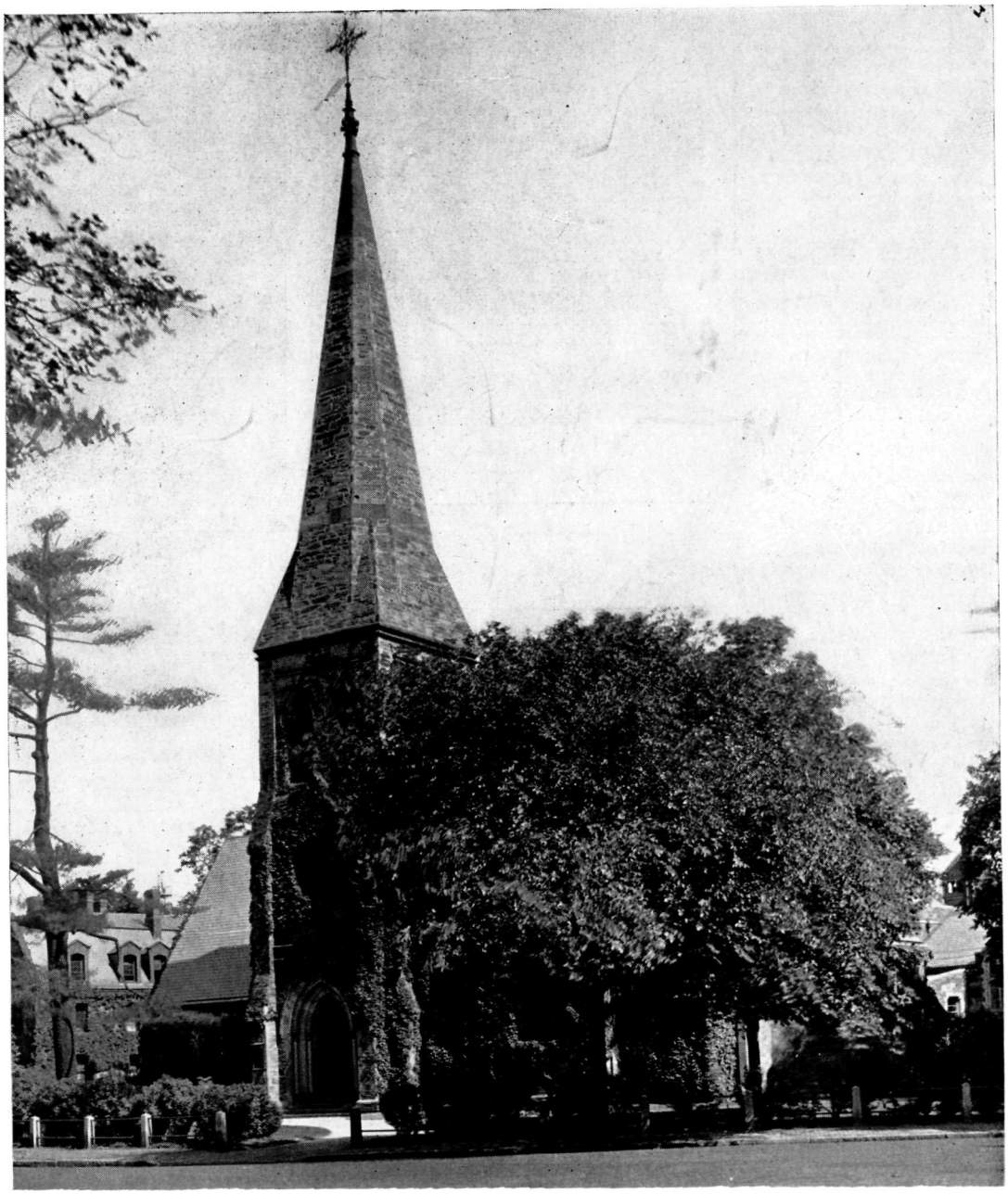

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THE WITNESS
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STORY OF THE WEEK

Western Massachusetts Women Discuss Social Problems

Youth And Elderly People, Class Tensions Alcoholics Discussed At Sessions

★ Deviating from the usual type of meeting, the 300 women attending the spring meeting of the Auxiliary of Western Massachusetts, divided into four groups to hear phases of the study course on social relations published by the National Council. Under the general heading of "Parishioners are People", various phases of social work were considered. The meeting was held at St. Michael's, Worchester.

The Rev. M. Moran Weston, author of two of the pamphlets in the series spoke on "Redeeming the world—the business of the Church."

Miss Kathleen Thornton of Springfield, executive director of the Children's Study Home, and a member of the social relations department led the group on "Whatever will this child become". It dealt with training of children and juvenile delinquency. Miss Thornton emphasized the four needs of children: physical security, emotional security, security of achievement up to the level of ability and security of inner resources. Miss Thornton said, "Many delinquents have the first two needs, but lack the second two. We need to know the community resources to help children in trouble."

Mrs. Katrina B. Anderson of Boston, field worker for the department of social service in Massachusetts was the leader on "They Shall Bring Forth Fruit in Age". The discussion centered on what to do for older people and eventually what to do for ourselves and included the problems of housing and loneliness. "As we get older, we do not really change. We just get a little more so. We should all be training ourselves for old age by maintaining a variety of interests and accepting new things. We should encourage wider horizons in ourselves and those with whom we live. We need a strong undergirding of faith." she said.

A woman member of Alcoholics Anonymous conducted the group on "Strong Drink is Raging". The AA representative described from personal experience the development of an alcoholic, saying "The alcoholic is a compulsive drinker, a person who cannot take a drink and then stop". She told of the personality changes that take place in the alcoholic and listed the steps necessary for recovery and maintainance of sobriety; admission of illness; recognition of the need for God to restore sanity; decision to rely completely on God; a fearless inventory of oneself and admitting to God, to oneself and to another person what is wrong. She described the work the Church may do to help the alcoholic and stressed the necessity of developing the understanding of all the people in the parish so the alcoholic might have the support of the Christian community in overcoming his difficulty.

Rev. Thaddeus Clapp, rector of St. Mark's Church, Worchester, was in charge of the group on "They were their Neighbors." In part he said, "In the society in which we live there are both destructive and constructive groups. Many cultural groups help each other. The often warring groups of management and labor are basically interested in the same thing although they often become pressure groups, stressing divergent interests. Ultimately their interests are the same as the interests of the whole community."

He pictured in detail the effect on family life in a strike situation, and the tension it creates in the whole community. "Christians must try to break down barriers, but they also need to criticize injustice in specific terms," he stated. "You cannot heal wounds until you get at the cause. A frequent cause of dissension is fear. As an example segregation is sometimes based on the fear that one group has of another and this even occurs in the churches. With this fear as a background, violence becomes easy. But it is always the function of the Church to develop mutual trust

and to reconcile groups to each other."

Mrs. Harvey, diocesan executive and case worker, summarized the sessions and urged the



Thaddeus Clapp

women to continue the study in their own parishes. She spoke of two specific contributions she believed the Church should make to troubled people. These were giving them security in relations to the eternal and giving them security as members of the Church of Christian Community.

FRANCIS B. SAYRE GOES TO JAPAN

★ Francis B. Sayre, retiring as United States representative on the trusteeship council of the United Nations, has been appointed personal representative of Presiding Bishop Henry K. Sherrill to the Presiding Bishop and to the Episcopal Church in Japan. In making the announcement Bishop Sherrill stressed the importance of Japan from the point of view of Christian planning and the need to help the Japanese Church to a realization of their unlimited opportunities.

Mr. Sayre, former high commissioner to the Philippines, has wide diplomatic experience, especially in the Far East, and his leadership in Japan will also help arouse Church people in the United States to their opportunity and responsibility.

Immediately after the announcement, Mr. Sayre issued the following statement to the newspapers:

"Japan today in the long view is in many respects one of the most strategic and critical spots of the world. I suspect that the course which Japan chooses to follow during this coming decade will profoundly influence during the coming century the shaping of Asian history,—and of Western civilization as well. During these present critical years Japan has been passing through a period of profound frustration, —her former international objectives ended in catastrophe and her former militaristic leadership thoroughly discredited.

"The concepts of democracy and of human freedom are knocking insistently at her gates and demanding revolutionary changes in her thinking, her ways of life, her international objectives.

How will Japan respond? As one looks ahead into the next century will the Japanese people with other Asians be fighting for or against the civilization in which we believe?

"In this present period of frustration and dizzy change, Japan needs help. But the kind of help she needs now cannot be confined to guns and armaments and material assistance. She needs a steadying hand in democratic and liberal thought, in Christian fundamentals, upon which our ideas of human freedom and democracy have been built. The time has come now for Americans to give Japan of their very best. That includes, at the very core, Christian ways of thinking.

"I am a believer in the Japanese. They are a people of outstanding intelligence, industry, latent power. I believe in Japan's future. That is why I feel proud and happy to have this rare opportunity to go to Japan as Bishop Sherrill's personal representative to the Episcopal Church in Japan. I covet the chance to share with the Japanese people their hopes and their planning for the future."

UNUSUAL SERVICE AT LYNCHBURG

★ An unusual service was held in St. Paul's Church, Lynchburg, Va. For many years the missionary to the deaf has held services there for the deaf congregation of Lynchburg and vicinity. This year the missionary to the deaf, Steve Mathis being a student at the Virginia Seminary, the celebration of the holy communion became the responsibility of the rector, the Rev. C. C. Tarplee. Sensing in this situation an opportunity for the two congregations to find communion and spiritual fellowship, Mathis and Tarplee planned a service which was read in the usual manner but was, at the same time, translated in sign language to the deaf. The sermon was preached by Mr. Mathis in sign language. The hearing members of the congregation followed the sermon on a printed copy which had been given them on entering the church.

Mr. Mathis, in his sermon, outlined briefly the story of Christian missions from the earliest times of the Christian Church, but especially relating the story of the growth of the mission to the deaf. He told of the great difficulties experienced in initiating missionary work with the deaf, and how a blind conventionalism and literalistic formalism had erected barriers to the ordination of missionaries to the deaf. Mr. Mathis told how the Episcopal Church was now one of the foremost denominations in its work among the deaf.

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EPISCOPAL CHURCH NEWS

BISHOP EMRICH SPEAKS IN DELAWARE

★ Bishop Emrich of Michigan, addressing the convention of the diocese of Delaware, told the delegates that the burden of missionary activity "must be assumed by the United States and a growing Canada who have the position of economic dominance. A realization that God is truth is the foundation of honesty. When a man thinks there is no God, no life after death, then, in the end, nothing matters to that man. Then neither does a little honesty or dishonesty matter to that man. This thinking is the basis that breeds the philisophy that getting caught is the only thing that matters."

He urged the revitalizing of mission work at home and abroad, and said that "if the Communist party in Delaware were as large as the Episcopal Church we'd all be hiding under our seats."

The convention voted for a field study of the diocese which will be directed by the National Council. The advance fund of the diocese was set at a $250,000 minimum, from which churches may borrow for expansion, repairs, etc. at low interest.

Deputies to General Convention: clergy; Brooke Mosley, William Munds, Walden Pell, Paul Kellogg. Laymen; Governor E. N. Carver, J. F. Daugherty, J. W. Chinn Jr., Reese White.

The United Thank Offering, presented by the Auxiliary at a service held during the convention, brought the total for the triennium to $25,585, with some outstanding contributions still to come.

DEAN ROBERTS HONORED

★ Paul Roberts of St. John's Cathedral, Denver, was honored on June 3rd by the city's two lodges of B'nai B'rith. At a dinner in his honor he received the human relations award for "outstanding service in the field of human relations in the Denver area."

PARISH TO MAKE SURVEY

★ St. George's, St. Louis Park, suburb of Minneapolis, is to call upon every family in the area this summer to find those who have no church affiliation. The entire parish will work on the project, planning to make about 8,000 calls to gather the information.

Questions to be asked are limited to three so that nobody will consider the call an invasion of privacy: whether they have an affiliation (not what it is, unless this is volunteered); whether children attend church school regularly; the name of the person answering the questions if they wish to give it.

SOUTH CAROLINA CONVENTION

★ The convention of South Carolina, meeting at St. Michael's, Charleston, voted to add $5,000 to the $15,000 voted last year for the development of the "atomic area" of the diocese—Barnwell, Allendale, Williston, where there are atomic energy plants. Following a recommendation by Bishop Carruthers, it was voted to have a committee survey the missionary work of the diocese to determine whether present work should be expanded or emphasis placed in areas where the Church is not working at present. Another committee is to study institutions aided by the diocese to determine their present effectiveness and their future place and need.

Deputies to General Convention: clergy; H. D. Bull, L. A. Haskell, M. E. Travers, DeWolf Perry. Laymen; Jack Wright, B. A. Moore, T. W. Thornhill, H. S. Reeves.

WESTERN NEW YORK CONVENTION

★ Bishop Scaife told the delegates to the convention of Western New York that what makes the Church so vulnerable to attack from without and decay from within is due largely to the fact "that we have drifted into a kind of clergy--religion and the greatest internal task of the Church is to raise the laity from a pre-occupation with finance to the level of apostolic witness."

Deputies to General Convention: clergy; S. N. Baxter, Philip McNairy, G. F. O'Pray, J. Jay Post. Laymen; W. C. Baird, J. W. Sanborn, Hamilton Ward, Stanley Weeks.



EMMANUEL, Webster Groves, Mo., has a beautiful new chapel which is attached to the church

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EDITORIALS

Unrepressed Religion

WHITSUNDAY, celebrated last Sunday, followed immediately by Trinity Sunday, are important festivals of the Church year. The first assures us of the grandeur and limitlessness of Christ's teaching. It reminds us that the Christian religion is not static, fixed, immutable but growing, dynamic, vital. It confirms the words of the psalmist, "He brought me forth into a place of liberty." It protects us against the heresy of time; that the Christian revelation is final. For it frees man's spirit to seek God in confidence in Christ's words, "I yet have many things to say unto you." Neither the Bible nor the Church of the past can contain the illimitable God in all his forward-moving fulness. It protects us against the heresy of space; the bogey of petty minds that believes that the spirit can only work through certain formuli, through defined man-determined channels; that its boundaries are strictly limited.

In the searching light of Whitsunday ecclesiastical sectarianism is anathema; it is revealed as the pathetic attempt of niggardly men to claim God's grace for themselves and their group alone —the God whom the heaven of heaven's cannot contain! It unmasks the paltry effort of finite minds to card-catalog and file the infinite in the mistaken idea that they are protecting him—as if God needed our protection!

Whitsunday is not only in the past, with its provision for the Church and her ministry; it is also of the present and the future; it bids us confidently to look for greater things from the divine. Those who forget or neglect the doctrine of the Holy Spirit are like the false prophets Dante pictured, who are doomed to walk eternally forward with their heads set eternally looking backward. Such false prophets are to be found in both the religious and secular realms—though such distinction has no validity. Those who fail to comprehend Whitsunday often verge on being split personalities; they are found with compartmental minds, neither of which recognizes the other. Liberal in social affairs, they are reactionary in their religion. Or conservative socially, they hold to a broad theology. Small wonder the world is confused. Men feel, even though they cannot clearly reason, the desperate need for unity everywhere. They sense that sectarianism, separatism of races, nations creeds is bringing us to a tragic reckoning. Those who say "Lo, here is Christ" give aid and comfort to those who say "Lo here, in my nation, is the sole truth". There must be a reckoning, a judgment, for we live in a universe and division is abhorrent to God; his laws work inexorably to destroy those who practice it. The doctrine of the Holy Spirit demolishes the barriers that men erect between each other. Particularly is this true in the Church where men seek to confine Christ: "To limit Christ is to betray him."

Someone wrote, "The Maginot line of the Church behind which we have hidden in satisfied complacency is gone; now we are out in the open." We should not be dismayed; we can even be glad. For we have the Holy Spirit of our Lord's promice, the Comforter, who will guide us into all truth and show us things to come. Whitsunday is a reminder of this and a day of liberation.

Trinity Up To Date

SOCIAL interest in the name of Christianity is not an alien importation or an optional by-product held by a few eccentrics. It is of the very essence of Christian theology as contained in the doctrine of the blessed Trinity in unity. This is the meaning of saying that God is love. If he were only one person God would be only divine self-love and if he were just two persons he would be no more than divine mutual love. Being, however, three persons means that he is sacrificial love in that there is a dynamic creativity within the divine nature. God is within himself a sort of family which must of necessity function in at least three terms. To be a God of love he cannot be less. Yet he is first one God and it is within the unity that the three persons operate. This is the order in which the Church discovered that the one God whom they already accepted was Father, Son and Holy Spirit.

Christianity, therefore, does not have social implications to be taken or left as a matter of taste or subjective preference. It is the social nature of Christianity that is paramount. An individualistic type of society cannot really understand this. The result is that our relationship with God is only two dimensional—my soul and God. There is really no place for the Church and the Kingdom of God. When our free enterprisers tell us that the essence of Christianiay is

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the value of the individual they are not true Trinitarians.

The Christian doctrine of personality is that the individual obtains his developed selfhood only within a society which is prior and affects the character of the persons who come into it. The family precedes the child, the society the individual, and the Church the member. The early Christians succeeded not because they were cleverer or more successful individuals than those in the world but because they had solved the social problem. They loved one another. In our day we strive to attain individual worth by exalting ourselves with the result that never before has personality been so abased.

It is the failure of Christianity to be itself—to be essentially social, that has made the world and even Christian people lose their respect for the Church. The religious organization is more a sort of chaplaincy to individuals than an integrated group with a redemptive mission to the world. Even many missionaries are individualistic in their tactics with the result that they are unable either to penetrate or even understand a socialistic form of society. Such patterns of life in their secular dress are indeed a challenge but surely Christianity if it is true to its social nature should be thoroughly at home in this sort of environment.

In conclusion, we would ask, if the social nature of Christianity does not inevitably follow from the doctrine of the Triune God, what does? The alternative is irrelavancy and a reactionary religion more interested in minor issues than in the fundamental problems of life. People are interested in theology when it means something and to avoid the basic issues is either ignorance of Christianity or cowardice. We would suggest that instead of trying to combat Communism by force, and the impossible individualism to which we are driven by such an attitude, that we begin over again at the center of our religion—the Christian doctrine of God—the Father, the Son and the Holy Spirit.

Clarification Needed

BISHOP Nash's address to the Massachusetts convention, a portion of which we printed last week, shows episcopal statesmanship and pastoral responsibility of the highest order. We congratulate him. Especially do we like the words, "Our Massachusetts ideal is harmony in diversity, and an episcopal exercise of authority in such matters as the choice of rectors that is chiefly pastoral and persuasive, not legal and compulsory. The national Church's canon, however, requires clarification by amendment."

That such clarification is vital, is being increasingly recognized throughout the Church as people have become aware that the present canon 47 is inconclusive and vastly unsatisfactory to all. We heartily commend to the General Convention the amendment recommended to it by the Massachusetts convention subsequent to the bishop's address as reported here May 22. This would preserve the democratic rights of the laity, traditional in our Protestant Episcopal heritage, and we trust it will be passed. It is especially significant that it was supported by all schools of churchmanship and there was no demur.

It is gratifying to note that an attempt in the diocese of Long Island to introduce a canon relating to the matter of the selection of a rector was promptly tabled (Witness, May 29). Stupid and ill-advised, it followed the Roman theory and would have, in effect, taken away further rights from the laity. We are glad to congratulate Bishop DeWolfe for his stand against it.

FOUNDATIONS

BY

IRVING P. JOHNSON

Founder and First Editor of the Witness

LET me quote from Chesterton's "What I Saw in America" because that which I am quoting would be the very thing that one would expect Chesterton to see. It is one of the outstanding features of a democracy like ours that it should be eternally questioning the foundations of its faith and everlastingly endeavoring to find other foundations upon which can be built a structure that will give us all of the benefits of a democracy without requiring the individual citizen to put forth that strenuous effort by which alone a democracy can be preserved.

As Chesterton truly says, "There is no basis for democracy except in a dogma about the divine origin of man. That is a perfectly simple fact which the modern world will find out more and more to be a fact. Every other basis is a sort of sentimental comparison, full of merely verbal echoes of the older creeds. Those verbal associations are always vain for the vital purpose of constraining the tryant. An idealist may say to a capitalist, 'Don't you sometimes feel in the dim twilight, when the lights twinkle from the distant hamlet in the hills, that all humanity is a holy family?' But it is equally possible for the capitalist to reply with brevity and decision, 'No, I don't and there is no more disputing about

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it further than about the beauty of a fading cloud."

In other words unless you build your structure of sentiment upon foundations of definite conviction, you are building upon sands.

Not Spectacular

FOUNDATIONS are not spectacular things; they cost a lot of time and effort; they consist of solid and substantial material; they are not capable of inducing sentimental rapsodies; but they have to be there unless you are prepared to see the whole structure tumble down for the lack of them.

Definite convictions are the only true foundations of beautiful sentiment, and when the necessity of the foundation is ignored, the ruin of the building, however beautiful, is merely a question of time.

There is no more dangerous lunatic in the whole community, than the builder who says, never mind about the foundations, let us put up the structure.

Let me quote Chesterton again:

"Hundreds have heard the story about the mediaeval demagogue who went about repeating the rhyme:

> When Adam delved and Eve span,
> Who was then the gentleman?

"Many have doubtless offered the obvious answer to the question,—'The Serpent.' But few seem to have noticed what would be the more modern answer to the question if that innocent agitator went about propounding it. Adam never delved and Eve never span, for the simple reason that they never existed. They are fragments of a Chaldean-Babylonian myth and Adam is only a slight variation of Tag-Tug, pronounced better.

"For the real beginning of humanity we refer you to 'Darwin's Origin of Species.' And then the modern man would go on to justify plutocracy to the mediaeval man by talking about the struggle of life and the survival of the fittest; and how the strongest man seized authority by means of anarchy, and proved himself a gentleman by behaving like a cad.

"Now I do not base my beliefs on the theology of John Ball, or on the literal and materialistic reading of the text of Genesis, though I think the story of Adam and Eve infinitely less absurd and unlikely than that of the prehistoric strongest man who could fight a hundred men.

"The Declaration of Independence dogmatically bases all rights on the fact that God created all men equal; and it is right; for if they were not created equal, they were certainly evolved unequal."

"Nine times out of ten a man's broadmindedness is necessarily the narrowest thing about him. His vision of his own village may be really full of varieties; and even his vision of his own nation may have a rough resemblance to the reality. But his vision of the world is probably smaller than the world; his vision of the universe is certainly much smaller than the universe. Hence he is never so inadequate as when he is universal; he is never so limited as when he generalizes.

"This is the fallacy in many modern attempts at a creedless creed, as something variously described as essential Christianity, or undenominational religion or a world faith to embrace all the faiths in the world."

Sentimentalists

THIS is rather a long text for the observations which I desire to make.

Back of our democracy there is a constitution and the reason why we have carried on as a democracy without running amuck, as they have run in Russia and did run in France, is because we had some constitutionalists at the foundation of our government. Washington and Hamilton and Marshall gave us a foundation upon which Jefferson and Madison and Monroe helped to build a republic.

Had we had nothing but constitutionalists we would have had a monarchy and had we had nothing but sentimentalists we would have ended in chaos.

Liberty, fraternity and equality are fine words but unless they are builded upon certain constitutional foundations, they will not weather the storms.

The Church is in danger from sentimentalists who boast that they have no theology; grow impatient at any dogmatic statements and want to build a beautiful air castle upon their rather attractive personalities.

"Other foundations for the Christian Church cannot be laid than that which is laid" and that foundation is the life of Jesus Christ as witnessed by the Apostles.

When modern Christians propose to substitute for the foundations of the Christian Church the dogmatic statements of modern science, they are substituting a material that has never shown its ability to stand the strain for one that has stood for centuries, and is as strong today as it has ever been.

Science deals with a cosmos of mechanical processes; and it helps us to understand the mechanical purpose of the universe. Religion deals with a universe of personal relationships and helps us to understand the moral purpose of the universe.

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If a father attempted to bring up his children by invoking the principles of applied mechanics, he would have about the same kind of a family as we will have when we have a Church based upon purely scientific principles.

Science has its sphere of operation, but it is helpless in the sphere of personal relationships.

You cannot arrive at a knowledge of God by scientific methods any more than you can invoke the laws of mechanics to enter into personal friendships. Whatever God is, I am very sure that he does not exist for the purpose of furnishing arrogant curiosity seekers with a solution of their problems.

Love Of Christ

THE Church has done its work because it has been able to inspire men with love of a person as the motivation of human conduct; and it never has and never can do its work because it has a foundation in speculative analysis.

A scientific dogma is an hypothesis based upon certain ascertained facts from which the attempt is made to draw certain conclusions. The dogmas of science change as new facts are ascertained and they are limited by the large pleroma of unascertained facts which always surround us.

The dogmas of the Christian religion are based upon the experience of certain chosen witnesses as to the life and teaching of Jesus Christ.

The data for altering those facts is manifestly lacking. We cannot enter into that personal relationship which the Apostles enjoyed.

We must either accept their testimony or reject it. We cannot reconstruct the life of Jesus Christ as the result of scientific investigation. In so far as Christian dogma deals with his birth, death, resurrection and ascension we cannot reexamine the witnesses. We can merely advance certain theories of explanation which in the nature of the case cannot take the place of the original facts.

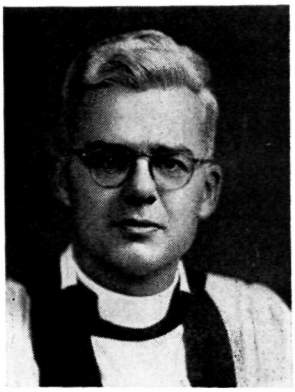
THE JOB OF A MINISTER

BY

Robert S. Trenbath

Rector of St. Alban's, Washington

THIS is an especially thrilling age in which to be alive. Things are happening today that are world shaking and we are promised by many who should know a generation or more of unsettledness, of unrest. It is to this situation that we are called to minister. And the call will be to minister somewhat differently than we ministered a generation ago because of new factors that confront us. Some of these are: an increasing proportion of older people in our congregations to whom we shall have to minister creatively; large groups of young couples, many of whom moved recently into a neighborhood, uprooted from their home towns by the demands of business, government or war; masses of people who live in our neighborhoods but who have no church connections (76 out of 100 so-called Protestants in the Takoma Park area of Washington, for example, have no church affiliation); single young men and women brought to the city or its suburbs by promise of good work or by draft of government, torn up too soon from their native habitat and given a responsibility which some find difficult to carry.



The Rev. R. S. Trenbath

Some years ago Philip the disciple said to his Lord: "Lord, show us the Father and it sufficeth." These words are words which every man, woman and child who would be related in some way to God demand of us who would be priests of God. If we cannot answer this demand, we have no right to be servants in God's Church. But I believe that we do have an answer. Through our ministry we can first answer that he is a gracious Father in the real meaning of the word gracious—full of grace. We show our people this through our priestly functions. A priest has at his hand certain means of grace, which we believe God through Christ has given to his Church. Every time a priest has a baptism he is showing forth the Father as a gracious Father accepting and loving one who may be quite unworthy of such favor, bestowing upon such a child or adult the strength to have victory

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against the forces of evil. Every time a service of Holy Communion is held, he is showing forth a gracious Father who calls to all who labor and are heavy laden to come unto him; who calls to the sinner that he has an advocate in heaven; who through the bread and wine gives of himself not because of anything we have done to deserve such a gift, but out of his own free will and graciousness.

The Sacraments

AND there are those who believe that through the administration of the five commonly called sacraments namely, confirmation, penance, matrimony, unction, and holy orders, grace is given by God. I believe I am right when I saw that our Church has never considered its clergy the sole dispensers of grace and put its clergy directly between God and man, but it has given them authority to help bring people to the throne of grace where they may find mercy and grace to help in time of need.

There is always the tendency in the ministry for one to overemphasize one aspect of it. If one overemphasizes the priestly side of his ministry, he is apt to become somewhat formal and legalistic in his dealings with people, unless there be imagination and great spirit behind all his ministrations; and there may be a tendency to rely too much upon form rather than content to carry one through.

There is a second answer therefore to the demand: "Show us the Father!" That is that this Father is a righteous Father as well as gracious. As soon as one uses the word righteous, he thinks of the 8th century prophets, Amos, Isaiah, Micah, for this word was a keynote of their talks to their people. One of the great things needed today in an age when people seem to see little wrong in taking bribes, peddling influence and using their offices for shady purposes is a clear cut revelation of God as a God of righteousness who wants and demands of his people justice. It is the function of the clergy to be prophetic, to proclaim this righteous Father, to speak to our people of one who wants "justice to roll down like the waters and righteousness as a mighty stream"; of one who requires of us that we do justly, as well as to love mercy and walk humbly with him.

The prophet is concerned through his preaching with speaking God's word as it comes to him to his age, even if the word be not popular and soothing, not worrying about what may happen to him if he so speaks. Mrs. Marshall in the recent biography of her husband, "A man Called Peter," speaks of Peter's fearlessness in being publicly critical of a drunken fireman, of church people who owned slum property; of the increase in the consumption of alcoholic beverages. He was unafraid to call people to a life of righteousness in no uncertain terms. One who overemphasizes the righteousness of the Father, however, may become a man of insufferable tensions and one who speaks more in terms of judgment than redemption.

Pastoral Ministry

THERE is still another answer, therefore, that the minister makes to the demand of every man: "Show us the Father;" and he does this by showing a loving Father, which he does more through his pastoral ministry than any other place, a ministry that reaches out to all people regardless of church affiliation, race, color, yes even creed. In that great passage of John:10 we read about him who is the good shepherd. This is one of the gospels for the ordering of priests. Massey Shepherd in his Oxford American Prayer Book Commentary has said: "No finer commentary on the gospels for the ordering of priests has ever been written than the magnificent exhortation of the bishop to the ordinand which immediately follows these gospels." The words speak for themselves. One who seeks ordination is asked "to seek always for Christ's sheep;" never to cease his "labor, his care, his diligence until he has done all. . . to bring all committed to his charge unto the faith and knowledge of God and maturity in Christ"; "to maintain and set forward quietness, peace and love among all Christians."

The good shepherd was the most common representation of our Lord in early Christian art. It was probably because the early Christians knew how important a shepherd was to his flock. He was responsible for counting them, for finding them good pasturage, for protecting them. He loved his sheep. They were his life. They responded to him.

I believe it is only when people come to realize that God loves them, do they respond to that love by loving him. As a child learns to love parents in answer to their affection for him, so man learns to love God only when he sees clearly God's love for him. "Herein is love, not that we first loved him, but that he loved us." If through our ministrations to people we can somehow reveal what the crucifixion meant to God, that it was a deep love so willing to come down and give itself for us that we might be raised; then we shall bring them to making a response to that love. "We love him because he first loved us." This love of God is reflected in our willingness to go wherever we are called and sometimes to go where we are not called or not wanted; to

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listen to distraught souls of this world; to the foolish and the garrolous and to continue to listen even when we would like to talk; to visit the sick in body and mind, even when we might rather be with the healthy; to be at home with the poor as well as the rich, with the country man as well as the city man, with the educated and the uneducated.

But perhaps the greatest test of this love will be to continue to love those who misunderstand or misinterpret our motives; those who are super critical, those with whom we do not agree; but through it all to be able to pray as Peter Marshall did: "Lord, where we are wrong, make us willing to change and where we are right make us easy to live with. . . " There may be a tendency for us to dwell only on the love of God. It is better to err, if indeed this be erring, on this than any other aspect of the Father.

The Teacher

IF we, through our life, show forth by our priestly, prophetic and pastoral ministry a Father such as this, then we shall have taught our people something of what God is like. This is a fourth function of the ministry which is interwoven through other strands. It is an element much stressed in the ordination service—teacher. But as well as being woven through the other strands of the ministry, it is a function by itself at times and will only be best carried out if at least two questions be on our minds:

First, who are they who say to us: "Show us the Father!" What are they thinking about? What influences are playing upon their minds? What do they know right now? It has been said that clergy over estimate the knowledge of our people, taking for granted that they know many thing. We get into a vicious circle for our people think that we expect them to know and therefore are afraid to confess their ignorance. Members of a small group with whom I have been meeting for two years now have discovered that they haven't known some of the basic things of our faith, perhaps because they have never had the opportunity of discussing them before. If we are to teach, let us know whom we are teaching.

The second question that must always be on our minds in this function of the ministry is: How shall I teach? We have already said the greatest way is by example. The greatest symbol of love that the world knows is the cross, an example of one who loved so much he was willing to lay down his life for others. But we can't always teach by example. There are occasions when we must impart information other ways. Here again clergy have begun to learn that we have been talking too much and not listening enough; that people do not learn simply by being talked to, but much better do they learn by participation, discussion, through group techniques.

And yet once again we cannot over emphasize the teaching aspect of the ministry or we may become pedants. That beautiful prayer from "Private Devotions in War Time" could well be always on our lips: "Lord make us apt to teach, but more apt to learn that we may desire not only to reveal to others what thou hast revealed to us but with open and hospitable minds to learn of them what they have learned of their world and thee."

POWERED BY GOD

BY

Philip H. Steinmetz

Rector of the Ashfield Parishes

WHEN you buy a car you expect that the engine is strong enough to move it and any load of passengers. When you buy an electric clock you expect the motor will not only run at a constant speed, but will carry the load of moving the hands and the chimes or alarm, if any. Your faith in a manufacturer is shaken when, as we found in our large hall clock, the extra load of the chimes stops the clock.

Similarly you expect strength to do the work of life and wisdom to make its decisions. But if you look for it for yourself alone, you will often be disappointed.

The disciples were dismayed at the Crucifixion and could not get going again after it under their own steam. Only as additional power from God came to them as recorded in the gospel did they get moving and accomplish the change in the world of which we are heirs.

It is in the power of God that we can have confidence. To be sure, it can be made effective here in the world through our mortal bodies as the power in fuel does its work through the inert metals of the engine. But without it the engine is dead.

When you wonder why things are wrong with you though you are in perfect health and your mind is clear, remember that you may be like a wonderful engine without its fuel, perfect but immoveable. Look then to God for the energy, the spark, the power which you lack and thank him when it comes.

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EPISCOPAL CHURCH BRIEFS

MISSIONARY OFFERING of the children of the diocese of New York was presented May 25 at the Cathedral of St. John the Divine, with 3,000 attending. Vested choirs, 1,000 strong, marched around the cathedral grounds with their banners and were reviewed by Bishop Donegan and Bishop Boynton, suffragan. The offering totalled $40,204, with still more to come.

CONNECTICUT had received $607,000 toward the million dollar goal of its development program when the diocesan convention met, May 20, at Christ Church Cathedral, Hartford. One of the major gifts came from a woman of New Haven who gave $150,000 for a student center, chapel and rectory at the University of Connecticut, Storrs. The 350 Episcopal students and 150 faculty members and others are now using the facilities of the local Congregational church.

RALPH BISHOP, appointed head of the stewardship division of the promotion department of the National Council at the April meeting, has resigned because of unexpected complications in his personal affairs.

RECTOR JOHN F. SCOTT of All Saints, Pasadena, reports that things are going on there at such a lively clip that a second curate is being sought and the parish should also have a director of religious education to assist with the growing youth work, thus releasing the clergy for pastoral work.

BERTRAM PARKER, business man of Corpus Christi, Texas, was the headliner at the conference of laymen of Nebraska, meeting May 23-24 at Grand Island. Bishop Brinker was a speaker at the closing session which followed a fellowship dinner.

BISHOP NASH of Mass., was the speaker at the meeting of the state's Council of Churches, meeting May 21-22 in Worchester. He dealt with the part the Episcopal Church has in the ecumenical movement. He was also the speaker at the dinner which marked the 50th anniversary of the Council. The Rev. David Hunter, new head of education of the National Council, and Martha Pray, head of education in Western Mass., were leaders in a seminar on education.

COLORADO convention was held May 27-29 at St. Matthew's, Grand Junction, first time in the history of the diocese that it has been held there. Bishop Watson of Utah gave the address at the dinner. Paul Rusch of Japan also addressed the laymen's group and the Auxiliary.

MEN AND BOYS of St. Stephen's, Sewickley, Pa., joined with Presbyterians on Whitsunday, June 1, for a corporate communion. The Presbyterian pastor was celebrant and the Rev. Benedict Williams, rector of St. Stephen's, was the speaker at breakfast.

CONNECTICUT elected as General Convention deputies: clergy; L. M. Hirshson, R. D. Read, J. H. Esquirol, Richard Elting 3rd. Laymen; A. T. McCook, T. B. Lord, H. P. Bakewell, L. B. Franklin.

TOM (Mr. Entwhistle) BARRETT is the headliner at the first session of the conference for young people of the diocese of Bethlehem, meeting at Camp Great Neck., the camp of St. Stephen's, Wilkes-Barre, which is just outside Tunkhannock, where the publishing plant of The Witness is located. The top man the second week is the Rev. Charles E. Fish, rector at Hamilton, Ohio. Others giving courses are Dean Stevenson, Bethlehem; William McCelland, rector at New Milford; Bruce Weatherly, Bethlehem; W. B. Williamson, rector at Honesdale; Arthur Sherman Jr., rector of the Mediator, Allentown; W. Paul Thompson, rector of Christ Church, Reading. The Rev. Ted Johnson of Sayre is the director.

BISHOP STRIDER'S farm was blessed on Rogation Sunday when the Rev. J. W. Hobson Jr. of Nelson Parish, W. Va. (comprising four congregations) and the Rev. S. F. Hauser of Zion Church, Charles Town, led a procession of about 150 people and blessed a plowed field, the farm implements and laborers, the farm house and the farmyard.

WILLIAM B. SPERRY and his wife were honored on May 23rd by Christ Church, Detroit, where he has served as rector for five years. It was also the 107 anniversary of the parish.

SOUTHERN OHIO has received a 1,000 acre estate from Mrs. William Cooper Proctor, with Bishop Hobson telling the delegates to the diocesan convention that it would assure a source from livestock and farming, as well as serve as a conference center.

130 CHURCH SCHOOLS of Ohio were united by radio on Rogation Sunday when $12,000 offering was presented by the children. Bishop Tucker, retired, spoke from St. Stephen's, Steubenville; followed by Bishop Burroughs, who spoke from St. Mark's, Toledo. Since a large part of the offering will be used for work in Brazil, Bishop Burroughs surprised his listeners by giving part of his address in Portuguese.

HOLY TRINITY, Nashville, opened the celebration of its 100th anniversary on May 17 when the preacher was Bishop Demby, first Negro bishop. Tollie Caution, secretary of Negro work of the National Council, spoke on the 25th when students of three local colleges joined for Canterbury Club Sunday.

BISHOP JACOB of Central Travancore, India, was the preacher at Washington Cathedral June 1. He is touring the U. S. under the auspices of the National Council of Churches. He preached at St. John's in the evening and met with the clergy of the diocese on Monday.

LOUISIANIANS, according to the New Yorker, have arrived at a masterful compromise on the evolution question. From now on, they are descended from Adam while in the public schools, but from the ape when they go to college.

STANDING ROOM ONLY was hung on the door of St. Paul's Cathedral, Buffalo, at two services recently. Bishop Scaife had said he hoped for 1,000 for the men and boy's corporate communion. There were 1,238, with 1,152 receiving at the three cathedral altars. Then, marching with massed colors from thirty churches behind the Salvation Army band, they went to a downtown hotel where they listened to Harvey Gaylord, vice-president of an industrial concern, who said that Christianity is not "a crutch upon which to lean" but is rather "a dynamic force capable of opening new and better life for man." The other service was when over 1,200 children, parents and teachers overflowed the Cathedral for their mite box service, the largest attendance ever recorded, with an offering of $5,250.

ST. ANDREW'S, Seward, Nebr., was consecrated in April, the first church in the diocese to be consecrated, meaning free of debt, at its completion. The church was sponsored by Holy Trinity, Lincoln, when the Rev. Harold Gosnell, now rector of St. Mark's, San Antonio, was rector. It is an extremely attractive church of concrete blocks faced with buff stone. An undercroft runs the full length, with well equipped kitchen.

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EPISCOPAL CHURCH NEWS

FURTHER REPORT ON LONG ISLAND

★ The Convention of Long Island, reported in part last week, adopted unanimously a resolution congratulating Bishop DeWolfe and endorsing "the program he has so clearly set forth for the future," Receipts of $278,300 for the 1951 missionary objective were the largest in the history of the diocese, while $320,000 was spent last year for buildings. A canon permitting women to serve on vestries was overwhelmingly defeated.

There was an amusing incident in connection with the election of deputies to General Convention. When Arthur A. Atha, communicant of St. Philip's, Brooklyn, was nominated, he was ruled out on the ground that he lives outside the diocese. Mr. Atha's article, "Who Elects a Rector?" appeared in the Witness for May 15th. A few moments later Judge Harold R. Medina was nominated so that the same ruling had to be applied to him. Elected: clergy; Charles W. MacLean, D. L. Maclean, H. J. Stretch, Harold F. Lemoine. Laymen; J. A. Dykman, C. S. Colden, H. L. Delatour, Frank Gulden.

COLONEL RUSCH GETS A CALF

★ The men's club of Christ Church, Nashville, have raised $250 to buy a calf for the work of Paul Rusch in Japan.

WHITE PLAINS PARISH BURNS MORTGAGE

★ St. Bartholomew's, White Plains, N. Y. celebrated the paying off of the mortgage on its building with a mortgage burning service. Erected in 1927 at a cost of $125,000., the mortgage at first amounted to $65,000. Churchwardens P. R. Wiggins and A. D. Duffie together with the Rector, the Rev. C. Ronald Garmey, conducted the mortgage burning ceremonies. St. Bartholomew's is now engaged in the building of its permanent parish house, the first unit of which was erected in 1950 with the second unit now under construction.

BUILDING PROGRESS AT SEWANEE

★ With nearly a million dollars worth of construction already beyond the halfway mark and plans approved for a new dormitory and four faculty houses, the building program of the University of the South continues to forge ahead. The drive for five million in five year, for endowment and buildings, had reached $3,128,515 at Easter.

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

VERNON A. WEAVER, formerly in charge of Christ Church, Towanda, Pa., is now rector of Christ Church, West Collingswood, N. J.

MARCUS B. HITCHCOCK, rector of St. Mark's, Casper, Wyo., becomes dean and rector of St. Michael s Cathedral, Boise, Idaho, July 1.

JAMES A. PORTER, formerly rector of St. Mark's, Philmont, N. Y., and chaplain for a number of institutions located in the diocese of Albany, is now vicar of Grace Church, Dallas, Texas.

H. W. BLACKBURN, formerly ass't at Trinity, Washington, D. C., is now rector of St Mary's, Hampden, Md.

JOHN N. PEABODY was instituted by Bishop Powell as first rector of the Church of the Incarnation (formerly the Cathedral), Baltimore, on May 7.

FREDERICK W. BROWNELL has been elected rector of St. Paul's, Jackson, Mich., where he has served for four years as assistant.

ROBERT DARWALL, ass't at St. Alban's, Los Angeles, takes charge of St. Thomas Chapel, College Station, Texas, July 1.

HUBERT J. BUCKINGHAM has resigned as rector of Holy Trinity, Tiverton, R. I., because of ill health.

THOMAS G. JOHNSON, formerly vicar of St. Paul's, Goodland, Kansas., becomes canon of religious education at Trinity Cathedral, Omaha, Nebr., July 15.

R. K RIEBS of the staff of St. Paul's, Dayton, Ohio, is to be a missionary in the district of Central Brazil, effetive Sept. 1.

McDADE BENNETT, ass't at St. John the Divine, Houston, Texas, is now rector of St. Luke's, Mineral Wells, Texas.

A. W. JARVIS, formerly rector of St. Mark's, Sidney, Ohio, is now ass't at St. John the Divine, Houston, Texas.

ORDINATIONS:

GERRIT S. BARNES, on the staff of St. John's Cathedral, Denver, since 1943, first as a layman and then ordained a deacon in 1946, was ordained priest May 4 by Bishop Bowen. He is in charge of St. John's mission in southeast Denver. He has been connected with a railroad for 25 years and is now working at its Denver office as travelling agent.

ROBERT ANDERSON JR. ass't of the Chenango County field, Central New York, was ordained priest May 24 by Bishop Higley at Christ Church, Guilford, N. Y., where he is now rector.

ROBERT A. McMILLAN, on the staff of St. John's, Knoxville, Tenn., was ordained priest May 27.

SANFORD GARNER JR. was ordained deacon May 22 at Christ Church, Nashville, Tenn., where he will serve as curate.

LAY WORKERS:

MORTON O. NACE, sec'y of the Brotherhood of St. Andrew, has been appointed in charge of the development program and secretary of youth and laymen's work in Conn., effective Sept. 1.

DEATHS:

WILLIAM I. RUTTER JR, chief founder of the Church Historical Society in 1910, died May 11 in Philadelphia. A new leaflet about the Society tells the part he played in its establishment. Copies may be had free by addressing the Society at 4205 Spruce Street, Philadelphia.

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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 A. PIKE
Dean of Cathedral, New York

My friend Gardiner Day has introduced a new element into the controversy President Conant started. He tries to relieve the latter's inconsistent position as the head of a private institution attacking private schools by distinguishing between "schools like Groton" and church day schools. The first are all right and the second not.

In other words, it is fine for the well-to-do to give a Christian education to their children. But it is not right for persons of more limited means to have Christian day school education. Let them be content with a patched-up arrangement of public school, released-time class and Sunday school. Groton, no less than St. Swithin's Day School, "draws children out of a community setting and consequently deflects interest and support" from public education—Mr. Day's objection to St. Swithin's. In fact the child who travels away to school is even further withdrawn from the community than the children whose parents could not afford to do other than to keep the children at home.

Back in prohibition days when those against prohibition pointed out that the well-to-do could easily procure liquor, there were never lacking those who said, "Well, that's all right; but the law is good because it helps keep it from the lower classes." I hardly believe that a priest of the liberal sympathies of Mr. Day really means to propose a similar distinction in the field of education. In any case it would not be fair to impute such a distinction to Dr. Conant. His speech does not yield it; and interestingly enough, the Christian Century interpreted him in the reverse direction: that he was more concerned with what he chose to call the "snob aspect" than he was with religious cleavages.

I am for Groton and for St. Swithin's and for P. S. 71, because I want every parent to be able to have for his children the best education that he can provide and whatever religious or secular orientation his own convictions call for. This is democracy. And it is the option Dr. Conant himself exercised when he chose to send his own children to private schools.

As to the public schools, I heartily concur with Mr. Day's stress on the challenge the recent Supreme Court decision is to the Church's more effective use of released time, and with his recognition of the character and faith of many public school teachers.

VIDA D. SCUDDER
Churchwoman of Wellesley, Mass.

Allow me to express my warm appreciation of your May 22 number on pacifism. The articles presented are exceptional in their penetrating practical thought, free from generalizing platitudes or from obsolescent loyalty to military methods. I think they represent what is perhaps the most vital contemporary Christian insight into the ever-developing challenge of the Holy Spirit to the Church.

LOUISE McPHERSON
Churchwoman of Thurmont, Md.

It is a pleasure to renew my subscription and I shall hope to do so as long as I live. I remember Bishop Johnson as a young man in Omaha many years ago and am interested in all the articles of his which you reprint. Also the rest of the paper is alive and liberal, and though on borrowed time, I hope I am both.

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"THE GENERAL CONVENTION NUMBER"

EDITORIALS: "General Convention Archives" . . . Dr. Morehouse Retires as Editor of **The Living Church** . . . Associate Editor Murphy Honored . . . An Example to Other Dioceses.

GENERAL CONVENTIONS HELD IN BOSTON—1877 and 1904
By WILLIAM WILSON MANROSS, Librarian of the Church Historical Society, and author of **A History of the American Episcopal Church** (New York, 1950).

(This article expounds the significant actions of these two Conventions twenty-seven years apart—and the only two held in Boston prior to that of 1952.)

THE GENERAL CONVENTION OF 1880
By J. THAYER ADDISON, author of **The Episcopal Church in the United States, 1789-1931** (New York, 1951).

(Bishop William Stevens, Historiographer of the Church at the time, called this "The Missionary Convention," but Dr. Addison doubts the justice of the appellation.)

THE GENERAL CONVENTION OF 1919
By C. RANKIN BARNES, Secretary of the House of Deputies, and author of **The General Convention: Offices and Officers, 1785-1950.**

(This Convention of a generation ago was a turning point in the history of the Church. There are many clergymen and laymen who remember it, although few now living were deputies to it. No one is better equipped than Dr. Barnes to tell the story of it.)

GROWTH OF THE CHURCHES IN AMERICA, 1926-1950
By WALTER H. STOWE, Editor-in-Chief of **Historical Magazine.**

(The statistical story contained in this article will be a surprise on many counts to many people.)

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The WITNESS

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RECTOR JOSEPH H. TITUS PLAYS BISHOP SEABURY

Story of Grace Church, Jamaica, Anniversary on page four

Article On Marriage By Nathaniel C. Acton

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STORY OF THE WEEK

Atomic Scientist Gives Reasons For Religious Belief

Gives Recent Research That Lead Scientists To Biblical View Of Creation

★ "If you don't believe in creation today, it is despite science, not because of it." With this declaration, Edward McCrady, atomic scientist, who is president of the University of the South, summed up the implications for religion of a series of new scientfic discoveries concerning the age of the universe. Speaking to students of the School of Theology at Sewanee, Dr. McCrady, who gave up his post as chief of the atomic energy commission's biology division to come to Sewanee last September, reviewed the recent research that has led scientists to believe that the universe cannot be more than five billion years old.

"Scientists today are compelled to believe that the whole universe came into being at a definite time in the past," McCrady said. Tracing the logic of such a belief, he pointed out that as a corollary, scientists must believe that there was a cause for the creation; and they cannot then think that it was the work of a "blind impersonal force," or they violate the scientist's commitment to believe in the universal law of conservation. The results, they know, cannot exceed the cause. And since one part of these "results" is the existence in the universe of the conscious mind, the cause, therefore, cannot be less than this conscious mind. A scientist who believes that the cause is less than the consequences abandon science for superstition, the scientist declared.

A mass of "persuasive evidence" has lately converged on the matter of creation, he said, all of it pointing to a mixiumum age of five billion years for the universe. Separate studies of the age of the ocean, the age of the crust of the earth, the age of the moon and the sun, of binary stars, star clusters, and galaxies have all combined in their results to give impressive weight to this one theorem. Disclaiming the existence of "absolute proof" for anything, McCrady said that our proofs are in every case either simple verbalisms or "an accumulated mass of more or less persuasive evidence." Our approach to truth can be only an "infinite progressive approximation." It is important to keep in mind that "two plus two are four, only because four is the name we have decided to give to two two's." The long-standing tension between the fields of science and religion, he said, has its basis in a fallacy: the prevalent misconception that science asks one not to believe anything that cannot be proved. The scientist, to the contrary, works always with the consciousness that there is no such thing as absolute proof. "It is an indication of mental maturation," he pointed out, "when one ceases to ask for absolute proof."

But these findings of science which bear a deep and significant relationship to religion are becoming "overwhelmingly convincing," he declared. Research into the age of the earth's crust, through the measurement of rate of decay of radioactive matter, has established 2.76 billion years as the probable minimum age of the universe, and five billion years as the maximum. Studies of the moon have revealed that it could have been circling about the earth no longer than 3.7 billion years; separated from the earth before the earth was solid, it has been receding ever since at the rate of 10 meters per century. Spectroscopic study of other galaxies shows that they too are receding from the earth, and that the rate of recession is directly proportional to their distance from the earth: the farthest galaxies are receding fastest, and calculations based upon this knowledge have confirmed approximately five billion years as the maximum age of creation. And in their study of atoms, scientists now can reconstruct the exact conditions — of temperature, radiation, density—which must necessarily have prevailed at the time atoms came into being. "All the kinds of atoms there are must have been created in the first hour or so as we know them," Dr. McCrady said. Evidence points to there having been a time before which no

atoms could have existed: namely, five billion years ago.

Thus it is that scientists, following the evidence wherever it leads, are compelled to believe that the whole universe was created at one moment in the past, by a mind no less great than the greatest thing in it.

Joseph Addison's paraphrase of the 19th Psalm, which we sing to Haydn's music as Hymn 319, is a startling and prophetic statement of the truths which science every day is confirming, Dr. McCrady pointed out. The story that the sun and the moon and the stars tell us is precisely the one science would have us listen to: the "unwearied sun" publishes to every land

> The work of an almighty hand . . .

and the moon

> nightly to the listening earth
> Repeats the story of her birth . . .

and the stars and the planets

> Confirm the tidings, as they roll
> And spread the truth from pole to pole . . .

and of all these, science has ultimately no more than this to say:

> In reason's ear they all rejoice,
> And utter forth a glorious voice;
> For ever singing as they shine,
> "The hand that made us is divine."

SEABURY-WESTERN COMMENCEMENT

★ Twenty-five men were graduated from Seabury-Western on June 5th at a service held at St. Mark's, Evanston. Bishop Powell, coadjutor of Oklahoma; Clarence R. Haden, executive of the national committee on laymen's work; Ashley Gerhard, rector of Christ Churh, Winnetka, Illinois, received honorary doctorates.

GRACE CHURCH HAS ANNIVERSARY

★ Grace Church, Jamaica, Long Island, has for six months been celebrating the 250th anniversary of its founding in 1702, by the Society for the Propagation of the Gospel. Beginning with an anniversary dinner in January two events have been held each month. These have included a dinner in January, a choir festival, a parish party, a joint service and dinner with the three other Colonial parishes of the diocese held at the Cathedral at Garden City and a tea at the King Manor in Jamaica. This latter, now a public museum, was formerly the rectory of Grace Church and the home of the Hon. Rufus King, warden of Grace Church in 1805 and three times ambassador to Great Britian.

An historical pageant was an outstanding event of the celebration. It was in eighteen scenes beginning with Pentecost and depicting notable happenings in the long history of Grace Church up to the present. It was written, directed and acted by members of the parish, over a hundred persons taking part.

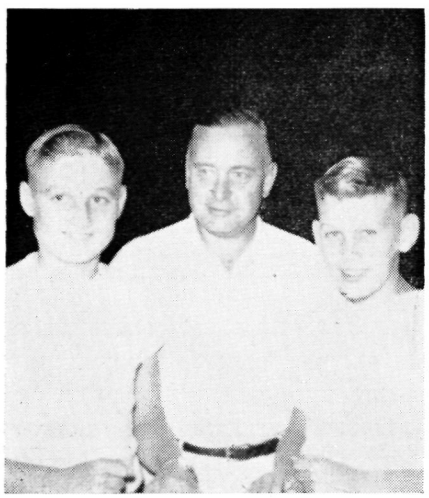
Former assistants in the parish have come back each month to preach. An historical book bringing the record up to the present has been published commemorating the anniversary. The celebration ended with a service of thanksgiving on Whitsunday at which Bishop Bentley, vice-president of the National Council, preached. The present rector is the Rev. Joseph H. Titus, pictured on the cover impersonating Bishop Seabury showing the original coat-on-arms given to the parish by Queen Anne in 1704.

EPISCOPAL CHURCH NAMED ST. PATRICK'S

★ At the suggestion of Bishop Block that names should be chosen from saints who served on the British Isles in early days, the congregation of the newly organized mission in El Cerrito, Caligornia, chose the name of Saint Patrick. St. Patrick's was founded by St. Alban's, Albany, which in turn was founded by All Souls', Berkeley, which previously was established by St. Mark's, Berkeley. At the ground-breaking ceremonies, Rev. Russell Staines spoke for the great-grandmother church, Rev. Albert Ooson spoke for the grandmother church, Rev. Randolph C. Miller spoke for the mother church, and Bishop Henry H. Shires spoke for the new mission. St. Alban's was "a mission with a mission" when it established the El Cerrito mission three years ago, but has now become a parish.

SUPPORT LACKING FOR WASHINGTON SCHOOLS

★ The Rev. Charles Martin, headmaster of St. Alban's School and a canon of Washington Cathedral, called for greater support of the board of education in the District. Preaching on education at the cathedral



GLENN ADKINS, lay canon in charge of the Cathedral Domain of the diocese of Lexington, is shown with his two new sons, Robert and Richard Harp, awarded to him by a county court of Kentucky. The boys are his family and he hopes to add other boys as circumstances and resources permit.

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Canon Martin said, "Faced with the extraordinarily cumbersome, undemocratic government, which is ours in the District, our public schools and their administration receive extraordinarily little support. Finances are not sufficient to provide the number of teachers necessary to do the job or to give adequate compensation for such teachers as are presently carrying their impossible burdens. The support given by the public through some of their representatives on the board of education is of such a nature as to handicap rather than to help.

"The education of our children in Washington demands the concern of us all—those associated with private and public education. One may hope that the citizens' committees which began more than a year ago on national and local levels will come into being in Washington and will command the ablest leadership that our community has to offer."

Canon Martin defended the private schools and religious education as making "a distinct and valuable contribution to our common life." He answered statements made by President Conant of Harvard condemning private schools as striking at the foundation of our democratic structure.

"There will always be, and must always be, a place in a democratic society for the opportunity to educate according to conscience", Canon Martin asserted.

GENERAL SEMINARY COMMENCEMENT

★ General Seminary graduated its largest class on May 28 when fifty-three men received diplomas. Chaplain R. H. Wilmer Jr. of the University of the South preached the baccalaureate; the Rev. A. T. Mollegen of Virginia delivered the alumni essay; Prof. W. J. Oates of Princeton gave the commencement address. Honorary doctorates were conferred on Bishop Richards, suffragan of Albany; Marshall B. Stewart, professor-emeritus at General; John V. Butler Jr., rector of Trinity, Princeton.

TRAINING CONFERENCE ON RURAL WORK

★ Using the device of sociodrama, Rollin Fairbanks, partoral theology professor at Episcopal Theological School, led a course on supervisory principles at the second training conference held by the staff of the National-Town-Country Church Institute, Parkville, Missouri. In attendance at the four day conference were persons from the diocese of Texas, Dallas, Idaho, Arkansaw, Eau Claire and Arizona who, this summer, will serve as supervisors of seminary students under the rural field training program. Other leaders at the conference were the Rev. Messrs. Norman L. Foote, John Philbrick and Wm. B. Spofford Jr., and Miss Letitia Croom, all of the institute staff.

ELMIRA RECTOR HONORED

★ Frederick T. Henstridge, rector emeritus of Grace Church, Elmira, N. Y., was honored on June 2nd, the fiftieth anniversary of his ordination to the priesthood. He was rector of the parish from 1916 until his retirement last year. He also represented the diocese of Central New York at ten General Conventions.

CONFER DEGREES AT PHILADELPHIA

★ The Philadelphia Divinity School conferred honorary doctorates at its commencement on May 29th to James C. Gilbert, rector of St. James, Kingsessing, Pa.; Nathanael B. Groton, rector of St. Thomas, Whitemarsh, Pa.; Archbishop Panteleimon of the Greek Orthodox Church; Robert O. Kevin, professor at Virginia Seminary. Twenty-one students received degrees in course at the service at which Bishop Hart preached.



MONTANA youth committee meets to map program: L. to R.; Sharlene Stewart, Sue Keller, Rev. William Davidson, advisor, Fritz Sell, Gene Logan

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EDITORIALS

Mrs. Shipley's Iron Curtain

ONE of the persons who is doing the cause of democracy the greatest possible disservice is Mrs. Ruth B. Shipley, chief of the passport division of our State Department. The latest of her brazen and dictatorial acts has been to refuse a passport to the Rev. J. Henry Carpenter, executive secretary of the Brooklyn division of the Protestant Council of Churches. Dr. Carpenter had planned to spend several months in visiting Church leaders in Japan, but Mrs. Shipley will not permit him to do so. Why? Is he "subversive"? Oh, no; the arrogant head of the passport division naively gives herself away when she states, "Dr. Carpenter knows the answer for our refusal of a passport." It is his opposition to the Mundt-Nixon bill, criticism of the Truman Doctrine and even a horrible urging of direct negotiations with Moscow for peace!

Mrs. Shipley might be amusing in her impudent actions if she were not so dangerous. However unwittingly, she is following the Communist line in creating a situation here that apes Russia's. We call for her immediate dismissal as one who gives aid and comfort to our enemies and for her replacement by a loyal American who will respect and follow our Bill of Rights.

We agree with the Christian Century: "We do not say that every person ought to be permitted unlimited freedom, regardless of his record or intentions. But we do say that every person ought to have the right to know why he is denied such freedom, if he is denied it, and the further right to present his case before a court for final decision."

Dom Gregory Dix

LIKE a sudden new light in the heavens, Gregory Dix, Benedictine monk of Nashdom Abbey, England, flashed into preminence less than a decade ago. A great priest and scholar of the Anglican communion, he died in Eastertide having borne his sufferings with fortitude. May he rest in peace.

Dom Gregory's scholarship was known and respected wherever the command, "Do this in remembrance of me", is honored. He did much in England, and throughout Anglicanism, to build the parish communion. His historical liturgical demonstrations brought unity between Catholic and Evangelical. His sermons and retreat addresses in this country will long be remembered for their spiritual vitality. "The Shape of the Liturgy" will stand as his great monument but also his B.B.C. published addresses and his studies of baptism and confirmation will be read widely. Knowing that the voice is stilled and the pen laid down we can expect to see his written works accorded that greater respect which must so often wait until the author has died.

Gregory Dix, full of faith and wisdom, will be sorely missed by all who knew or heard or read him. Being a great man of prayer as well as a careful scholar, his legacy leaves us richer every way.

The Coward's Castle

THE pulpit has been called the coward's castle. The term in a sense is appropriate. The preacher does have an unfair opportunity to present an interpretation without any opportunity for his listeners to discuss his presentation with him. The use of the coward's castle does not even give the hearer any opportunity to ask questions and to seek further information on some particular point which may have challenged his intellect, or stirred his emotions.

We know of one parish, not of our communion, where an interesting experiment is being made. After the sermon there is a half-hour of discussion and questions. There is no intention that this experiment will become a weekly procedure, but will be used from time to time when the subject presented seems particularly fundamental.

Now there are obvious limitations. The Sunday morning worship hour should not be a free-for-all discussion. The Episcopal Church is not a debating society, and a sermon should be delivered to exhort, or to instruct. However if the clergyman knew that he was subject to an occasional discussion or question period on his sermon, there would be two worthwhile results. First, it is reasonable to assume, that with the possibility of challenge hanging over his head, he would realize that his castle was not inpregnable. This would lead, or should lead, to more thoughtful and prayerful preparation. The results of

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more thoughtful preparation would be obvious to the person in the pew. Secondly, an occasional discussion period would enable both clergy and laity to translate the platitudes of Sunday into action on Monday. We are reminded of the story of the rector who preached a great and inspiring sermon. He challenged his people saying that if he had fifty laymen he could reform the city in which they all lived. On Monday morning fifty laymen appeared at the rectory and offered their services. They asked. "What shall we do?" The rector replied, "Frankly, gentlemen, I don't know." An occasional discussion immediately after the sermon would help to translate platitudes into practices.

We like the idea of an occasional discussion and question period and believe the experiment would work.

Will To Peace

BY
Philip F. McNairy

CENTURIES ago it was the custom in the medieval Church to designate certain days of "asking" when people and clergy walked through their fields asking God's blessing on the expected crops, praying for a bountiful harvest. This act of devotion and faith expresses a great deal about the lessons man has learned from nature. God is the giver of the Harvest. What he expects of us is: proper preparation at the proper season.

Suppose a man went out in the wintertime, drilled into the frozen earth, and planted seeds. Then, to compensate for the cold, suppose he should fix a small charcoal heater beside each seed, and expect a harvest in January. "What a fool!", we would say to ourselves. Seeing the same man in May, tilling the soil, planting seeds, watering, cultivating, we would presently expect the miracle of spring to show itself in his field. Such is our confidence in God—that we expect his blessings in their season, provided we prepare and plant. Someone has said that the wise man "discovers the direction God is going and removes the obstacles from his path."

In the light of these common observations, Christ said to his disciples, "Ask and ye shall receive." It goes without saying that he has a right to expect of those who ask, the same conditions God requires—the sowing of proper seed, in season.

The most urgent longing of the heart in our time is for a harvest of peace in the world. It is at this point of our need that the voice of God is most articulate through Christ. Having come into the world with a proclamation of peace, he leaves it with the same assurance. "These things have I spoken to you, that in me ye might have peace." With the soil of the human heart yearning for this harvest, with God standing by in readiness, it remains for man to recognize God's willingness, and our human responsibility— to "cultivate and to plant".

Friendship does not grow on bushes by the wayside, nor does it spring from the fallow ground that remains unsown of understanding and self-forgetfulness. If we do not plant these seeds, the weed-crop of personal belligerence and sensitivity will soon take over.

Harmony and peace within the nation cannot be hoped for as the result of man-made prohibitions and laws. This field must be sown by human hearts with those seeds, which bear the divine germ of charity and brotherly love. This field, left unsown, produces a bumper crop of class strife, of prejudice and jealousy. As between individuals, and in all other areas of human relationships, it is God that "gives life to the seed".

This is the planting season for world peace, although the time is running short. Now we hope for peace to come from a bleak tent at Panmunjom, or from the United Nations. By no stretch of the imagination can peace come as a harvest from seeds sown in the winter of our suspicion, nor from the machinations of the minds of human aspirants to political advantage. Return, if you will, to the farmer's field and take its lesson of truth. It is God that giveth the increase. This is the springtime of human need.

ATTENTION PLEASE

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"I, JOHN, TAKE THEE, MARY"

By the Rev. Nathaniel C. Acton
Vicar, St. Andrew's Chapel, College Park

"I John, Take Thee, Mary". . . Many times we have heard these words repeated according to the Form of Solemnization of Matrimony, as found in the Book of Common Prayer. After which, it is concluded by many, "so they were married and lived happily ever after." However after we eliminate those who find their way into the divorce courts, who are separated; who find their marital relationship surrounded by endless quarreling or live a life of polite indifference, there may seem to be very few left. To be sure there are outstanding exceptions but all too frequently marriage seems not to be a happy ending but rather the beginning of trouble.

Today the appeals for easier divorce, trial marriage and free love are many and varied. An impartial observer might well conclude that the chances of entering into a successful marital relationship are poor indeed. We believe the origin of the difficulty lies in the fact that too few individuals have a true conception of the essentials of Christian marriage. What does this involve?

In the opening exhortation of the marriage ceremony we are reminded that our Lord gave evidence of his approval of marriage as an institution. It is said, "which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee." In three of the Gospels we find the teaching of Christ on the Christian standard of marriage. He states quite clearly that marriage is part of God's purpose for mankind; that it unites man and woman into one flesh. As such, the union is of permanent character. We are reminded of this in the service when the officiating clergyman says, "those whom God hath joined together let no man put asunder." Again, Christ pointedly condemned the prevailing divorce habits, allowing for a possible exception in the case of unfaithfulness (St. Matthew 5:31-32).

We also have recorded the Christian concept of marriage in the writings of St. Paul. In Corinthians he emphasizes that marriage is of life-long duration and disowns the pagan practice of divorce. Again in Ephesians he compares marriage to the mystical union between Christ and His Church. This is the ultimate Christian ideal.

SUCH was the situation when the Christan Church came to the fore and began its work. Marriage itself and the prevailing wedding customs were adopted by the Christan fellowship. But, it must be noted, a distinctive element was added. The newly married couple made their communion together and therefore became the recipients of the eucharistic blessing. In a very real sense their marriage was dedicated to God and became more than a natural institution. In other words there was a conversion which in every sense was sacramental and God's blessing entered upon and dwelt in the marital relationship. Thus marriage, from the beginning of the Christian tradition, was taught to be a life-long, permanent union, not to be dissolved when a new union seemed desirable.

Christianity, from the very beginning, has taught that man was not meant to live as an isolated individual. God created man for love, for companionship with Him and with his fellow beings. But God alone can free us from self-love which binds the individual life from reaching out to others. To know true freedom we must try actively to lose ourselves in God. Marital failures, so much in evidence today, often are the result of two people trying to find happiness without making an initial self surrender to God.

In St. Matthew we read, "Jesus answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and cleave to his wife; and the twain shall be one flesh?" This is the sharing which God yearns for man and woman to possess. Only as they attain this union with each other will they escape the isolation of self and thus be brought closer to God. The Christian ideal of marriage finds its goal as union with God through the blending of the man with the woman.

A basic issue in marriage is what is known as sex, a good and holy function of humanity, according to Christian teaching, when rightly used. In the marital relationship there is the privilege of living most intimate lives and there should be no shame in so doing when it is in the presence of God. There is much abuse of sex and as such God cannot enter in-

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to such a relationship. A great deal of sex life is nothing more than animal gratification with no spiritual purpose. Like all holy things, sex should be grounded in a deep and reverent respect. At all times there should be a mutual physical surrender because love as centered in God always is self-sacrificing. Sex, rightly used, is God's gift on which he can bestow his blessing.

There are other bonds which should exist in the marital relationship. The amenities which are a source of attraction during courtship certainly should be maintained and not forgotten after marriage. Continuing the gentle ways of courtship is of tremendous importance. A further bond is that of mutual love and respect. A ready willingness to trust and to please each other is an essential of right living together. There is great joy in establishing a permanent union, developing a home. The adventure, which two people undertake as one, is a new and rich experience.

GOD promises his grace to fulfill the marriage contract undertaken as a life-long union. And if God is behind it, the union cannot fail. One of the outstanding reasons so many marriages come to grief is that too often each of the parties involved tries to make a go of it on his own and dispense with God's grace which He is ever ready to bestow. A truly Christian marriage must be grounded on a healthy and constant prayer life. The relationship must be truly sacramental. Private devotions are necessary but not enough. Man and wife must kneel together constantly and regularly, to seek God's direction for their common life together. Further, a family should worship together, both in church and at home.

Many marriages would be more secure if that section in our Prayer Book, designated as Family Prayer, were used more frequently. Family meals should be opened with a recognition of God and His goodness. About the only time many families honestly have grace before meals is when the parson comes to dinner—a sad commentary on our modern way of life. If a marriage is truly Christian, God's presence never will be forgotten and the marriage will be dedicated regularly to Him.

In the final analysis a successful Christian marriage rests on the active seeking of God's grace. This should be an active seeking—not merely a formal assent. A firm resolution to live close to God always will be an indispensable foundation for the happiness and joy which each married couple yearns to possess.

May I suggest the following prayer for use in family devotions. It was written by Bishop Slattery, soon after his marriage, to be used each day in family devotions in his home at Boston, Massachusetts:

> "O God, our Heavenly Father, protect and bless us. Deepen and strengthen our love for each other day by day. Grant that by Thy mercy neither of us ever say an unkind word to the other. Forgive and correct our faults, and make us constantly to forgive one another should one of us unconsciously hurt the other. Make us and keep us sound and well in body, alert in mind, tender in heart, devout in spirit. O Lord, grant us each to rise to the other's best. Then we pray thee, add to our common life such virtues as only Thou canst give. And so, O Father, consecrate our life and our love completely to Thy worship, and to the service of all about us, especially those whom Thou hast appointed us to serve, that we may always stand before Thee in happiness and peace; through Jesus Christ our Lord. Amen."

God's Rights

BY

JAMES FOSTER

Rector of Christ Church, Gary

COULD it be that God has some rights in his world; rights which cannot be taken from him; rights which all who own his rule are bound to respect?

Has he a right to his own life; to be known for himself, as he is: not as he may be mirrored in the minds of willful men?

Has he a right to have his name regarded as holy; not profaned by those who would take of his glory for their gain?

Has he a right to have his word heard as it is told and for what it tells: not perverted to mislead or mispresent?

Has he a right to ask that ears be open to hear those whom he sends to speak for him: not that they have their arms twisted by the ungodly?

Has he a right to true worship and a clean temple wherein to manifest himself: not that he be clouded or shrouded by the those who would use holy means for unholy ends?

Has he the right to require honest and humble effort of those who call themselves by his name: not the pretense of false discipleship.

We who think so easily of our rights, should we give thought to the rights of God?

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UNITY AT THE GRASS ROOTS

BY
Carl Halpern

SEPTEMBER comes again and with it begins another season for the senior choir at St. Maxim's in Cedar Forks—a community of middle class suburbia. It is my lot to be organist and choirmaster. This year there seems no reason why we cannot spend some time during the early weeks, before becoming enmeshed in Christmas, etc., in working on the things we never seem to have time for—polishing up our chants, possibly some work on diction and maybe a new communion service for All Saints. Last year in October we had our 50th anniversary celebration; the year before my two mainstays were in California the first few weeks, but this year all seemed serene.

Toward the end of the month I had a telephone call. 'It's Mr. Gatell," Augusta said, "I think he's the fellow directs the choir at The First Revised Church."

"Hi, Carl, Bob Gatell. Some of us have been talking and we think it would be sort of a nice idea for us to have a music festival on the evening of October 28 for Reformation Sunday—all the choirs in town: First Revised, Second Revised, the Modified, your group and the Modified of Cameron Heights."

Stalling for time, I asked "Why the Modified of Cameron Heights?"

"Gee, Carl, Bill Gund over there is such a heck of a swell fella."

A number of things went through my mind: our Church rightly or wrongly has a reputation for not cooperating, perhaps this is the kind of thing we could unite with the others on—it would surely disrupt our choir program for the fall—I wouldn't mind having a crack at the newly rebuilt organ at First Revised—but I somehow just hate the thought of this thing.

"Well Bob, I think it would be a wonderful idea. I'm not too familiar with Reformation Sunday and I'll have to check with our rector, Mr. Kayhart. If it's O. K. with him I'll take it up with our choir."

I hoped that somehow the affair would be quashed but I did not wish to be the one responsible for quashing it. I reported to our rector that this thing was afoot but didn't suppose the Episcoal Church could properly become a party to it. He dashed my hopes when he said he really could see no reason why we should't go along if I wished to.

Nor were my hopes in any way strengthened at choir rehearsal the following week. In spite of my trying to point out the pitfalls, the consensus in the choir seemed to be that it would be lots of fun. I had no choice but to report to Bob Gatell that my choir approved the plan and we would go along. He proposed a meeting of the choir directors the following Sunday afternoon at his church to select the music, etc. Remembering that a world series game was scheduled for then, I told him I was not sure I could make it. But when he mentioned the difficulties in getting a time to suit every one, I agreed to rearrange my schedule so I could come. Fortunately, the game was rained out anyway.

When I arrived for the meeting there were seated in the choir loft of First Revised two people who turned out to be Miss De Jong, organist of Second Revised and Bill Gund of Cameron Heights Modified. Shortly, Bob Gatell arrived with the Reverend Theodore Maltbie, pastor of First Revised. Without introduction of any kind, Mr. Maltbie placed his hand on the console of his enlarged and rebuilt organ and boomed "Miss De Jong, how is the organ in your church?"

"I guess, well, it really isn't so hot."

"Is your church big enough?" asked Bill Gund, "Bear in mind I have a choir of thirty voices."

'I really don't know, sir."

"Well, Miss De Jong, to get to the point," resumed Mr. Maltbie, "don't you feel that the service might better be held here in this church?"

"It would suit me just as well."

This was my first indication that any church other than First Revised was being considered.

"Men, Second Revised has a Sunday evening service which they are very reluctant to give up," went on Mr. Maltbie. "They are willing for us to join with them but so far have shown no willingness to have the service anywhere but in their church. They are working under difficulties since they are without a pastor, which means that everything has to clear through the senior elder, Leopold Vandenberg. I'm going to call Leopold Vandenberg right now and tell him that you men, pardon me, and Miss De Jong are here in this meeting and that decisions have to be made and made fast."

Mr. Maltbie retired, leaving us to thumb through our anthems.

In a few moments he returned. "Men, pardon me, and Miss De Jong, I have just gotten through on the telephone to Leopold Vandenberg and he is immovable."

"Gee, Reverend, I think we should go ahead

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without 'em," put in Bob.

"Men, I say this to you. Go ahead and make your decisions—hand them down, and I'll back you up."

"How about the man from the Modified here in Cedar Fork?" I inquired, "He isn't here."

"He isn't here. That's just the point. Bob, was he notified of this meeting?"

" I assume so."

"Regardless of that, he isn't here. You are the men who are giving up your Sunday afternoon. Decisions have to be made. Work out your program. Bob will report to me and I will report to our ministers' meeting tomorrow. Good afternoon, gentlemen and Miss De Jong, pardon me."

Having been successful in selling the group four easy anthems that would require little rehearsal by our choir, I remained on the sidelines for most of the rest of the discussion. It was agreed that we'd have only one joint rehearsal before the performance, that the music would consist of these four anthems and several hymns and that time would be allowed for a "sermonette"—not more than five minutes.

The following evening I received this letter dated that afternoon on the letterhead of The Cedar Forks Modified Church:

Dear Mr. Halpern:

I feel this explanation is due you and Mr. Gatell for the decision made in selecting Mr. Hunt, director of our choir, to direct the music for the Reformation Day service to be held in the Second Revised Church. When the matter first came up at our ministers' meeting, I didn't know that St. Maxim's would be participating and I was under the impression that Mr. Gatell had resigned at First Revised. Consequently, it seemed logical that I suggest Mr. Hunt. Surely, it was in no way a reflection on your ability or that of Mr. Gatell. I may say that we are delighted that S. Maxim's is to join with us. Mr. Hunt will be in touch with you shortly to advise about music, rehearsals, etc. I am also writing Mr. Gatell.

Sincerely,

Adelbert F. Jones, Pastor

When I telephoned Bob Gatell, he had not received his letter and I read it to him. "Gee, Carl, I'm going to telephone Reverend Maltbie and find out what this is all about. They had a meeting of the ministers today."

Meanwhile, I called our rector, Mr. Kayhart. He had arrived for the ministers' meeting at the appointed time but waited a half hour and nobody showed up, so he left.

Later in the evening, Mr. Maltbie called. "Bob Gatell has told me of your letter from Jones. It was, of course, written before our meeting today, at which all the details were worked out. We had a very fine meeting. Mr. Kayhart, unfortunately — er — had to leave a little early."

"The letter is dated M o n d a y afternoon," I pointed out.

"I don't believe that is possible, sir. In any event let's just consider that letter as a fly that, shall we say, momentarily appeared in the ointment. We'll go a h e a d precisely as you men planned except that we are going to have to hold it at Second Revised, and then we felt four anthems would make the service a little long, so we selected two of the four."

No further developments until Tuesday evening Bob Gatell called. "Carl, has Reverend Maltbie spoken to you? They're planning now to hold this thing in the Second Revised Church and to have only two anthems. Frankly, Carl, I'm very much embarrassed. You know Bill Gund and I originally planned this as a choir festival but the ministers have gotten hold of it and are making a Reformation service out of it."

"Apparently, they didn't go for that 'sermonette' idea," I interjected.

"No, that's another thing, they've stuck a full length sermon in there. You know, Carl, I think we should refuse to go along. Let the Modified and Second Revised have their Reformation service and you and Bill Gund and I will have a choir festival in our church. In fact, I told Reverend Maltbie, I said 'Gee, Reverend,' I said, I don't see how I can ask Bill Gund to bring his choir of thirty voices over here just for two anthems.' Frankly, Carl, I think we should refuse to have anything more to do with it."

"Well, Bob, I know how you feel. Having it at Second Revised with only two anthems will be nothing like the way we planned it but I'd be willing to go along with it. It would be an opportunity for the choirs to work together and perhaps another time we could really do something big."

Ten minutes later Mr. Maltbie called. "Mr. Halpern, may I change the signals again? Obstacles are multiplying—Jones is not helping matters any—Bob Gatell has gotten himself a little upset. We have decided there are just too many complications so are going to forego the union service for the time being. Thank you very much for your cooperation. Perhaps another time - - -"

I hope I succeeded in concealing the elation in my v o i c e as I expressed my disappointment. Trouble is, we still haven't learned the new communion service and I certainly cannot blame it on the Reformation deal. At this writing (February) we hope to have it ready for Easter.

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EPISCOPAL CHURCH NEWS

THE FIRST NEGRO FOR GROTON

★ Groton School was reported last week to be ready to admit its first Negro, the first since the school was founded sixty-eight years ago. The Rev. John Crocker, headmaster, declined to comment one way or another on the ground that, if the story was true, publication of the fact would adversely affect the welfare of the Negro youth. He did say however that "if we have qualified Negro boys, they ought to be going to schools like this."

DEAF CANDIDATES CONFIRMED

★ Bishop Sherman, suffragan of Long Island, confirmed a class of deaf and hearing candidates at Holy Trinity, Brooklyn, June 8. The service marked the completion of a decade of worship at Holy Trinity on the part of the deaf, the Rev. William H. Melish, acting minister of the parish, having arranged the affiliation in 1942 and having served as their chaplain during the period.

BISHOP PAGE URGES MODERN TITHING

★ Bishop Page, addressing the convention of Northern Michigan, meeting at Menominee, urged modern tithing, better instruction for confirmation classes, the end of gambling to raise funds. Deputies to General Convention: clergy; J. W. Robertson, D. B. McNeil, J. A. Alford, C. N. Middleton. Laymen; Stanley Pratt, Herbert Kellow, Howard Raiche, Carl Brewer

SOCIAL WORKERS MEET

★ The Episcopal dinner, held in connection with the national conference of social work held in Chicago, was attended by 170 persons. Guests of honor were Mr. and Mrs. Ralph Barrow of the Church Home Society, Boston, about to retire. Speakers were Spencer Crookes, director of the Child Welfare League of America and Mr. Barrow. Bishop Street of Chicago was chairman.

BISHOP CROSS STAYS IN SPOKANE

★ Bishop Cross, having reached the retiring age, has been appointed in charge of the district until a new bishop has been elected and consecrated.

KELLER SPEAKS IN SYRACUSE

★Adolph Keller, professor at the University of Geneva, Switzerland, and pastor of the church where John Calvin once held that position, was the headliner at the meeting of the Auxiliary of Central New York, meeting at Trinity, Syracuse, June 3-4. Also speaking was the Rev. Moran Weston of the department of social service of the National Council.

E. O. W.

★ Nobody, much, ever looks at a masthead. But if you will take a glance at the one on page two you will see that The Witness goes on an every-other-week basis from June 15 to September 15. No issue therefore for June 19.

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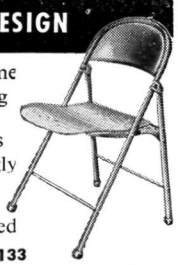

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

Man and His Gods. By Homer W. Smith. Foreword by Albert Einstein. Little, Brown. $5.00.

Professor Smith, the great urologist, turns to anthropology in this book. He is fighting a rearguard action for Darwin's philosophy—"Man is an intelligent animal"—which he tries to prove by a history of religion, showing how unintelligent man can be on that one subject. His account is encyclopedic in variety, but not in completeness. He has made it fascinating because scandalous, recounting with relish the more colorful cruelties, stupidities, superstitions, and denunciations of the past. He will believe a legend himself if it is anti-Christian. He knows nothing good about the Church.

His epilogue leaps (somehow) to a hopeful note. "Man is intelligent . . . he alone can choose his future course." This sounds good—and rather Christian—until we read "All values are fluxions." Why choose?

Dr. Smith is ripe for conversion. He should read less and talk to more clergymen.

Professor Einstein contributes a brief, vague foreword. Professor Einstein knows something good about the Church—which helped him when the intelligent German universities failed him.

Christian Egypt: Church and People. Christianity and Nationalism in the Patriarchiate of Alexandria. By E. R. Hardy. Oxford, 1952.

These Paddock lectures, given at the General Theological Seminary in 1950, give a lucid and compact account of the checkered fortunes of the Church in Egypt from early times to the modern day. Dr. Hardy writes with considerable skill and insight, and enlivens his pages with interesting details from the life of the times. His primary interest is to relate the story of the Church to the general history of Egypt and of Egyptian nationalism; and he presents many interesting parallels between the two histories. The scholar will find the book of great value as a survey of a difficult and at times an obscure subject. The bibliography and notes (the latter unfortunately relegated to the back of the book) are useful and important. The lay reader will find that a good deal is taken for granted, but given some background, he will discover much of interest and profit.

—*Cyril C. Richardson*

Plan Now For Summer. Seabury Press. $.50.

The vacation-time program for the church has been compressed this year into an excellent packet. It is meant to help make use of the summer's potentialities, and avoid the so-called summer slump.

Practical suggestions cover activities, revitalized Sunday sessions of the church school, vacaton church schools, camps and conferences, and service projects.

Episcopal materials (Hurrah!) are listed, both from the National Council and from diocesan sources, together with evaluations and suggestions. Heretofore we have not had enough of this kind of help from "281." Internominational and Methodist and Baptist texts, are reviewed for adaptation.

This packet is in every way better than last year's.

—*Schuyler Lawrence*

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

DARBY W. BETTS, acting chaplain of Columbia University, has been elected canon of the Cathedral of St. John the Divine, and will serve as headmaster of the Cathedral Choir School, succeeding Canon James Green who continues as canon precentor and will devote a major share of his time to the educational extension program of the cathedral.

GEORGE F. KEMPSELL JR., vicar of St. Luke's, Katonah, N. Y., becomes assistant at St. James the Less, Scarsdale, N. Y., July 1.

ALFRED W. JARVIS, formerly rector of St. Mark's, Sidney, Ohio, is now assistant at the Church of St. John the Divine, Houston, Texas.

J. GREENLEE HAYNES, assistant at Emmanuel, Cleveland, Ohio, becomes rector of Trinity, New Philadelphia, and St. Barnabas, Dennison, Ohio, July 1.

DAVID R. COCHRAN, formerly chaplain to Episcopal students at the University of Washington, Seattle, becomes rector of St. John's, Northampton, Mass., and chaplain to Episcopal student at Smith College, August 15.

HONORS:

HENRY DARLINGTON, formerly rector of the Heavenly Rest, New York, has been appointed chaplain of Masons in New York state and will be in charge of arrangements for its convention in New Rochelle, July 22-24.

HENRY K. SHERRILL, Presiding Bishop, received an honorary doctorate from Union College on June 8. He also delivered the commencement address.

LAY WORKERS:

FLORENCE LUKENS NEWBOLD has resigned as headmistress of St. Mary's Hall, school for girls of the diocese of New Jersey. Her plans for the future have not yet been determined but her intention at the moment is to take a new position within the framework of the Church where her years of administrative experience and contact with adults and girls can be most effectively used.

ORDINATIONS:

GEORGE F. FRENCH was ordained deacon May 10 by Bishop Lawrence at St. Peter's, Springfield, Mass. He is to be curate at St. George's, New York.

DEATHS:

OSCAR F. R. TREDER, 75, rector of Catoctin Parish, Maryland, died May 28 in Baltimore. He was dean of St. Stephens Cathedral, Harrisburg, Pa., from 1927 to 1934.

ANDREW C. WILSON, 79, rector emeritus of St. Paul's, Brooklyn, N. Y., died May 28. He servel parishes in various parts of the country before coming to the Brooklyn parish where he was rector from 1909 to 1926.



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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.

PAGE THREADWAY JR.
Organist, St. Agnes, Little Falls, N. J.

We hear much concerning the fainthearted participation by congregations in the portions of the service in which they are expected to join. Bishops and other clergy frequently make cracks about this.

While this condition is due in large measure to indifference on the part of the laity, it is aided and abetted by certain clergy in their manner of reading the service. As a witness of many years standing at the organ bench, 52 Sundays a year plus extra services with visiting clergy, I have observed that many priests seem actively to discourage the congregation's participation by their sudden starts and stops, by their labored deliberation over certain words that may appear important to them and by their quick slurring over of those they have decided are unimportant. Half way through the General Thanksgiving, let us say, our congregation will begin to catch on to a new man's style. At this point the clergyman, suspecting they may be getting wise to him, throws a quick change of pace by seizing on some three or four words and dragging them out until he is certain the congregation is again sufficiently confused to remain silent.

There is no simple remedy. Every priest can help, however, by avoiding extremes of speed or inflection, even at the risk of losing some of his individuality.

EUNICE G. MULLEN
Churchwoman of Umatilla, Ore.

I have read Women in the Church by Cynthia C. Wedel (Witness, May 15) which seems to me the most comprehensive presentation of women's problem in the Church that I have yet read. I feel certain that women all over the country would understand their situation much better than they do if they could read this article. I would like very much to see you reprint the article.

HOWARD A. FROST
Layman of Hartford, Conn.

The Protestant Churches who cooperate with the Roman Catholics are making a serious mistake in my opinion. For the latter stand for authoritarianism while the Protestant Church was raised in democarcy. The two systems are self-contradictory. The member of a Roman Catholic Church has his rights rigidly restricted. He must not read certain books, see certain plays or movies. He must tip his hat when passing a Roman Catholic Church. He must not practice birth control and his children must attend parochial schools. He is often urged to support certain candidates for office. The "Catholic vote" is greatly feared by candidates for office in many communities. All the above activities are far from true religion. They mark the Roman Catholic religion as one apart and not suitable for our times.

JAMES T. WHITE
Layman of New York

Thank you for printing the address by Bishop Nash on the relationship of bishops to rectors. I am sure that the laity generally agree with the position he has taken and it is to be hoped as he says, that the canons will be clarified at the General Convention.

★ ADDRESS CHANGE

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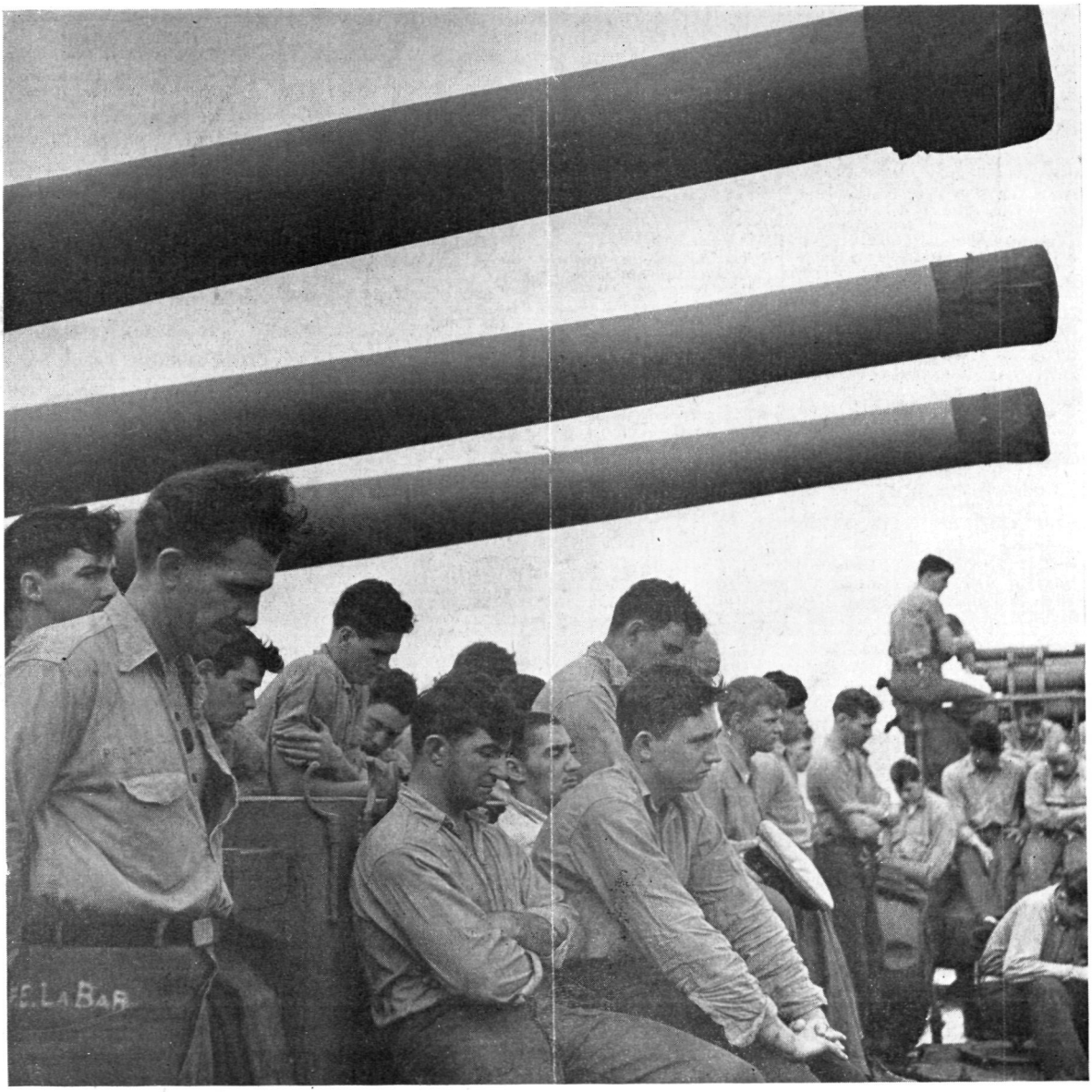

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WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

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The WITNESS

FOR CHRIST AND HIS CHURCH

June 26, 1952

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STORY OF THE WEEK

SEMINARY FACULTY MAY RESIGN OVER SEGREGATION RULE

SEWANEE TRUSTEES REFUSAL TO ADMIT NEGROES BRINGS PROTEST FROM PROFESSORS

★ The faculty of the School of Theology of the University of the South, Sewanee, Tennessee, have announced that they will resign a year hence unless the authorities of the institution reverse their position on the admission of Negro students.

A communication, dated June 9th, addressed to the Chancellor and Board of Trustees, was signed by Dean Craighill Brown and Professors Robert M. Grant, R. Lansing Hicks, Robert M. McNair, Allen Reddick, Claude E. Guthrie, Richard H. Wilmer Jr., Frederick Q. Shafer.

The letter follows:

We, the dean and members of the faculty of the School of Theology, the chaplain of the University, and the department of religion of the college of arts and sciences, of the University of the South, are deeply disturbed by the statement in the public press reporting the negative action taken by the board of trustees on the resolution from the synod of the province of Sewanee asking for the admission of Negro students to the School of Theology.

We therefore wish to put on record our convictions on this matter.

First, we deplore the trustees' failure to state any Christian principle involved, with the consequent reduction of the whole issue to the level of expediency only.

Second, the position taken seems to us untenable in the light of Christian ethics and of the teaching of the Anglican Communion:

"God has given responsibility. To exercise it, he must have freedom. The Christian Church therefore demands essential human rights for all, irrespective of race or color. There are unhappily countries in the world where such rights are denied. We are grateful for the work which is being done by the Commission of the United Nations on Human Rights. We pledge ourselves to work for the removal of injustice and oppression, and, in particular, to stand by those whose right to religious liberty is threatened." (The Encyclical Letter, The Lambeth Conference, 1948.)

Third, the statement that there are ten other Episcopal seminaries which do accept Negro students, together with the implication in the chancellor's remark that the Sewanee trustees refusal to admit Negroes now is in "the furtherance of the Church's work and the happiness and the mutual good will of both races," can only mean that the ministry to the Negro members of the twenty-two owning dioceses and the training of clergy for their needs is no concern of the university.

Fourth, we believe that the statement of the trustees, as reported, if not reexamined and revised, will do irreparable harm to the reputation of Sewanee as a center of Christian education.

Fifth, the action of the trustees undermines our effectiveness as teachers of the Christian faith and way of life. It compromises us as priests and teachers in this university, which is owned and operated by the Episcopal Church.

We therefore request a reconsideration of this question by the trustees. We request that the public be informed that the issue is being reconsidered. We request a statement from the trustees, not later than their next regular meeting, that they approve in principle the relevant resolutions of the Lambeth Conference and that they are prepared to allow admission of qualified Negro students to the School of Theology. Meanwhile, we shall do our best to serve the Church in training men for the ministry, though under adverse circumstances which we protest.

If our request is ignored or if the assurance sought is refused, we are without exception prepared to resign our positions and terminate our connections with the University in June 1953.

Bishop Mitchell of Arkansas, chancellor of the University, in a letter to the Witness, June 13, states that the trustees action says nothing about "ten other Episcopal seminaries which do accept Negro students", and adds that he did

not make the comment attributed to him by the faculty members.

Bishop Mitchell enclosed a statement he gave the press in which he states that "the board did consider it (the resolution of the synod of the fourth province urging the admission of Negros) at length and after full and serious discussion adopted, by a vote of 45 to 12, its resolution embodying the following points:

'There is nothing in the ordinances of the University to prevent the admission of Negros, or men of any other race to the School of Theology.'

"The board is informed 'by several legal authorities that such action would be in violation of the statutes of the state of Tennessee.'

'The School of Theology at Sewanee, unlike most of our theological schools, is not a separate and self-controlled institution, but is part of the University both in administration and in social life; and therefore must consider the whole life of the University community which is located on an isolated domain.'

"The board therefore concluded with 'we are of the opinion that furtherance of the Church's work and the happiness and mutual goodwill of both races will not now be served by the action requested' by the provincial meeting."

Bishop Mitchell told the press that "although the full text of the board's resolution has my endorsement, no statement on the subject has up to now been issued by me."

He states further that "the Christian principles involved are fairly obvious to my way of thinking, and I feel sure my thinking is not at variance with that of the faculty members. I also subscribe as strongly as they do to the statement quoted from the encyclical letter of the last Lambeth Conference. It is on the practical application of the Christian principles to the particular situation at Sewanee that the faculty members take issue with the action of the board of trustees. Christian men can agree on the principles and disagree on the method or the timeliness of applying those principles, and that seems to be the situation in this instance."

NEW BISHOP OF ERIE

★ William Crittenden, formerly archdeacon of the diocese of Southern Ohio, is being consecrated bishop of Erie today, June 26, at St. Paul's Cathedral, Erie, Pa. Bishop Sherrill is the consecrator with Bishop Hobson of Southern Ohio and Bishop Tucker, retired of Ohio, the co-consecrators.

BISHOP DONEGAN ORDAINS AT CATHEDRAL

★ Bishop Donegan of New York ordained thirteen men to the diaconate at the Cathedral of St. John the Divine on June 8th, with Canon Edward N. West the preacher. Those ordained: H. S. Bicknell, member of the Order of the Holy Cross; C. H. Clark, returning to Yale for post-graduate work; G. T. Cobbett, to study at Oxford; E. D. Hood, to work in Long Island; John Karsten, to work in Arkansas; W. T. Levy, to teach at the College of the City of New York; G. J. Macfarren, to work in West Virginia; R. E. MacNair, to work in Massachusetts; M. G. Mayer, tutor at General Seminary: H. A. Simpson Jr., to work in Oklahoma; A. F. Widlak, assistant at Holy Trinity, New York; J. M. Wilcox, to work in San Joaquin; J. M. Moncrief Jr., to work in South Carolina.

BISHOP HARRIS SPEAKS AT CONFERENCES

★ Bishop Harris of Liberia arrived in the States on June 10th and will remain until November 15th. This month he is speaking at the following conferences: St. Augustine's, Raleigh, N. C.; Chatham, Va.; Sewanee; Wellesley; Finger Lakes, Geneva, N. Y. and the North African Affairs Committee at Springfield, Ohio. In September and October he will address church groups in the dioceses of Bethlehem, Michigan, New York, Massachusetts, Long Island, Kentucky.

FIELD TRAINING PROGRAM AT ROANRIDGE

★ Fifty students, representing all the seminaries and women training centers of the Church, began their summer rural field training program at Roanridge on June 9th under the direction of the staff of the National Town-Country Church Institute. The program of the institute has been radically changed this summer since it will be divided into two sessions. The students are at Roanridge for one week of orientation. They then go into field experiences in states all over the country and return for two weeks in August, at which time, speaking out of experience, the students will evaluate their summer's work in light of material presented in class sessions.

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WOMEN DEPUTIES FOR CONVENTION IS RECOMMENDED

★ The problem of giving women of the Church a voice in the legislation of the General Convention is the subject considered by a joint commission appointed by General Convention in 1949, with Bishop Peabody of Central New York as chairman.

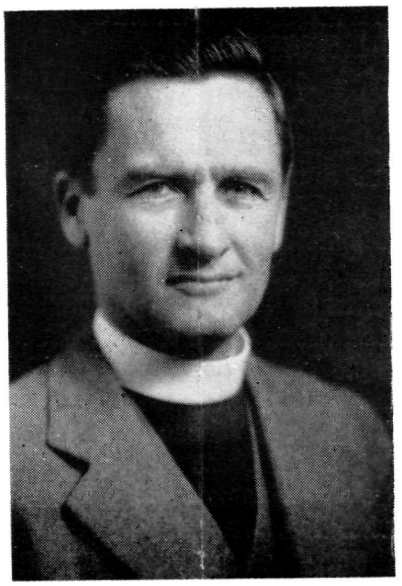
Reviewing the subject, the commission report states that in 1946, for the first time, General Convention, after discussion, seated a woman deputy. In 1949 four jurisdictions sent women as deputies. After much discussion the House of Deputies, by a vote of 321 to 242, interpreted the word "laymen" in the constitution to exclude "laywomen."

After sections on theological and historical considerations, and sections on the practices of the Anglican Communion, of the Episcopal Church in America, and of General Convention itself, the commission report presents the following summary and conclusion:

The commission has cited the figures that indicate the degree to which women already participate in the life as well as the work of the Church. It believes that these signify a slow but certain recognition on the Church's part of the fact that women are truly and wholly members of it. This seems inevitably to involve the right of individual dioceses to choose the deputies whom they wish to choose, whether they be men or women. In order to effect this, our report concludes with two recommendations, which are embodied in a resolution to the Houses of Convention:

1. Because of the theological and historical positions stated above, and after careful consideration of their practical implications, this Commission states that it believes there is no basis of distinction in principle between men and women as lay persons in the Church.

2. It recommends that the House of Bishops and the House of Deputies ask their committees on constitutional amendments to prepare legislation to amend article I, section 4 of the constitution to read: "Lay deputies, men or women, communicants of this Church . . " and "lay deputy, man or woman. . ." in the two places where the term "layman" or "laymen" now appears.



Bishop Peabody

Resolved that article I, section 4 of the constitution be amended to read in place of the word "Laymen," "Lay Deputies, men or women," and in place of the word "Layman," "Lay Deputy, man or woman."

The following note is added to the report after the signatures: "While the majority of the members of the commission are in agreement with the facts presented and the arguments based upon those facts, it is recognized that a minority of the members of the commission do not grant the cogency of all the arguments so stated. The minority, nevertheless, agrees to present the resolution, since they believe that it clearly states the question on which General Convention must make its decision."

In addition to Bishop Peabody, members of the commission are: Bishop Kirchhoffer, Bishop Jones, the Rev. William P. Barnds, the Rev. Robert H. Dunn, Philip Adams, C. Clement French, Ronald L. Jardine, Miss Leila Anderson, Miss Ruth Jenkins, Mrs. Edward G. Lasar.

BISHOP PARDUE IN LONDON

★ Bishop Pardue, Pittsburgh, was the preacher on June 15th at St. Paul's Cathedral, London, at a service sponsored by the English Speaking Union to foster a better understanding among the two hundred and eighty million English speaking people throughout the United States and the British Empire. The theme of the sermon was the preservation of freedom throughout the world and the contribution the English speaking people can make through joint action in the cause of "liberty, justice and democratic self-government."

ST. BARNABAS HOME CELEBRATES

★ St. Barnabas Home, Gibsonia, Pa., observed its 52nd anniversary on June 8th with an outdoor service, with Bishop Pardue the preacher. A similar service was held the following Sunday at the other home at North East, Pa., with the Rev. J. L. Plumley, rector of the Ascension, Pittsburgh, the preacher.

ST. FRANCIS HOMES SEEK FUNDS

★ St. Francis Boys' Homes, Salina, Kansas, is seeking $400,000 for buildings, staffing and equipping the homes, and the establishment of a clinical program. The drive is directed by E. S. Kinsley, business manager.

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RESOLUTION FINALLY IS ADOPTED

★ The statement denouncing race segregation, which caused such a controversy when the general board of the National Council of Churches failed to adopt it in April, was passed at the June meeting held in Chicago. Only two abstained from voting approval, both members of the Southern Presbyterian Church. All others voted approval of the statement which declares that the Churches are as much to blame for the continuation of racial segregation as secular institutions, and calls upon the Churches to put "their own houses in order."

DIOCESAN AUXILIARY TAKES ACTION

★ Perhaps the first group to take action relative to the refusal of the trustees of the University of the South to allow Negro students at the School of Theology was the Auxiliary of the diocese of Western North Carolina. Holding its annual meeting June 16th at Hendersonville, the delegates protested the decision and stated that "we feel that a Church institution should lead in developing a true understanding between the races."

CHILDREN'S CENTER IS URGED

★ The need for a children's center operated by the state at Topeka, Kansas, was called to the attention of Governor Ed Arn and the state legislature for the second successive year by the convocation of the district of Salina. The proposed center, for which a bill is pending, would be for diagnostic and therapeutic help to children who are socially or emotionally maladjusted.

NEW BUILDINGS IN SALINA

★ New buildings are going up in the district of Salina, the largest being a new Grace Church at Hutchinson, Kansas, which will be completed next month. St. John's School, Salina, is building an $80,000 barracks, and the property will also house a public grade school, with St. John's receiving the building as its own at the end of five years. A parish house is to be built at St. Michael's, Hays, and a rectory at St. Cornelius, Dodge City.

WASHINGTON SEXTON IS HONORED

★ The unsung hero of many a church is the sexton. The dictionary defines him as "a church officer having the care of the fabric of a church and its contents, and the duties of ringing the bells and digging graves". Year in and year out, week after week devout church people have worshipped in our churches with little or no thought of those who have wiped the pews free of dust, who have replaced those burnt out bulbs, who have rung the bells at church time, who have cared for the many little chores around the church building.

When two parishioners of St. Columba's Parish in Washington, D. C. made it possible to order new choir stalls and a new carved lectern, there were some who felt that in some way we should express our appreciation to one who had for many years served the congregation as their sexton.

Claude Knowles was born in the community in the 1870's, about the time a group of people gathered around an old oak tree to hold a service one Sunday afternoon. This group, the beginning of St. Columba's congregation, little realized that a youngster near by was to weave himself into their life. No one knows exactly when he started coming to the church; no one remembers when he first took an active interest in the life of the fellowship.

But Claude remembers the old clapboard chapel, and the stucco building that took its place. He remembers when McLean of "Friendship" and Hope diamond fame gave the bell to the church. He remembers the laying of the cornerstone of the present church and likes to tell how he owns a "quarter" of the church for he placed that 25c piece in the stone as it was laid.

He has seen parsons come and go and has welcomed new babies into the fellowship. He has tolled the bell as parishioners have received the final service in the church.

Children and adults alike do not pass but what they speak to him and hear his welcomed voice.

Under his "green thumb" the grounds have blossomed and his dahlias and tomatoes and corn and gladiolias are the talk of the community.

Claude is more than a sexton, he is a living part of the congregation, having built himself into the life of the people.

Today "thank you Claude, for all that you have done for us" we have placed into the church and have dedicated on June 8, 1952, the Sunday before St. Columba's Day, a Chancel Screen as part of the fabric of the Church. Claude will wipe it off a little differently for this part of the Church is peculiarly his own. His friends have put it there as a token of appreciation for those many years of faithful service as "a church officer".

HAMILTON KELLOGG CONSECRATED

★ Hamilton H. Kellogg, formerly dean of the cathedral at Houston, Texas, was consecrated bishop coadjutor of Minnesota on June 24th at St. Mark's Cathedral, Minneapolis.

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EDITORIALS

Freedom and Independence

THE air will be blue with orations on freedom on Independence Day for it is a word that is much in the popular press these days. We are told, without question, that we belong to the free world and that all those nations behind "the iron curtain" are in the bondage of dictatorial repression. It is all very simple. If you live in the West you are free, if you live in the East you are in prison. By this definition Portugal is free, so is South America, and even Spain, while Poland, Hungary, and China are not. What we object to is not so much the blanket statement that some peoples are not free but the assumption that all countries who receive American financial aid are. These pretensions and all such generaiizations, to say the least, are getting a bit sickening.

From the Christian point of view freedom is not a simple generalization. It is impossible to be absolutely free within the limitations of time and space, which happens to be the conditions under which even Americans have to live. We are not free to avoid eating over any period of time and we are bound by the laws of self-preservation over against whatever ideals we may desire to see advanced. How, in other words, can we call England free when it has to have American dollars, any more than Czechosolvakia when it must have Russian roubles? The only difference, we think, and it is an important one, is that the Communists are not so dishonest to pretend that it is not something else, while we have the effrontery or naivite, or stupidity to allege that all our allies are free peoples.

The question of freedom is paramount important to all of us. The Christian Church, in fact, says that man is not free, and never can be, until he is free from himself and the sins which curtail his true functioning. This applies equally to both sides of the iron curtain. If Mr. Vishinsky is not free to embrace free elections neither is Mr. Acheson free to advance freeholding of the land. Both are, in different ways, inhibited by the sinfulness of their own desires. Which is worse depends on principles that we are not discussing at this time. What we would bring forward is that for us, as Christians, it is a battle for our own freedom—freedom from material things and selfish interests which inhibit our spirituality and from the undisciplined desires which confuse and frustrate our efforts for better living.

We would do well, on this national holiday, to think a bit about the real meaning of the word rather than relegating it to such harmless observances as having picnics and blowing off firecrackers and meaningless talk.

Discussion on Peace

WHILE three topics were considered at the weekend conference of the Episcopal League for Social Action, held June 8-10 at Seabury House, it was agreed by all attending that they are indivisible: Peace, Social Change; Civil Rights. It is not therefore that we consider Peace as something separate from the other two that we devote so much space in this number tc that subject, but simply that the material was immediately available.

Incidentally this conference, while attended by only thirty people, demonstrated the vitality of this organization which continues to challenge the Church on the most pressing issues of the world today.

Salute to Sewanee

WE offer congratulations to the members of the faculty of Sewanee who promise to resign unless the Trustees permit the admission of Negro students to the School of Theology.

This action is welcome evidence that the Episcopal Church is beginning to recognize the fact that the battle for Negro rights as first-class citizens has reached a new forward line. Public opinion both in the north and in the south is no longer content to give Negroes "separate but equal" facilities in education, but is insisting that they must be integrated with white citizens into a thorough-going American principle and the Church has been recreant in failing to live up to this ideal.

Bishop Mitchell, as chancellor, stated that the trustees action was taken after legal authorities had said admission of Negroes would be in violation of Tennessee law. If the existence of such a state law was the controlling reason for action, it still left no other course open to uncompromising Christian teachers than the course they took. It has, however, pointed clearly to the duty of the

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ecclesiatical authorities of the Diocese of Tennessee, in co-operation with other Christian and democratic leaders to force a test of the law in the courts, to determine its constitutionality. The fight for democratic, Christian civil liberties which this incident has brought to light must be carried on relentlessly. We call upon the proper authorities of the Episcopal Church to lead.

Religion and the Mind

BY

Clinton Jeremiah Kew

A note from a reader: "I have been reading about spiritual healing recently and I should like to know how effective it is in the Church."

I have asked the Rev. Benjamin Axleroad of the staff of Trinity Cathedral in Newark, N. J., to write a few paragraphs of his experiences in this work at the Cathedral. Next week I shall give a brief outline of what we have been doing at the Church of the Heavenly Rest in New York City. The Rev. Mr. Axleroad has written me as follows:

People need assurance that God wants them to be whole, and this assurance is focussed in them through prayer and the laying on of hands. This is the basic conclusion impressed upon me by two and a half years of healing services at Trinity.

In the beginning some felt that spiritual healing, which had not been conducted as such in the diocese before, might be confused with magic. People might come seeking physical healing as an end in itself. I am thankful to say that, with a very few exceptions, this has not been the spirit of those desiring healing.

They seem to have understood our stress on the words of our Lord's Prayer: ". . .not what I will, but what thou wilt" While believing health is God's will, as the New Testament certainly indicates, they have not dictated to him as to the form and time of healing.

Preparation for the laying on of hands has been emphasized. This might be summarized under five headings: One; Physical relaxation. Two; Mental and spiritual preparation, including particularly the clearing away of fears, guilt feelings, and hostilities; receiving the Holy Communion. (Often one or more pastoral interviews have taken place to help prepare a person to receive the maximum benefit. However, we have not insisted on this.) Three; A conviction that it is God's will and within his power to heal us. Four; Visualizing one's self or the person for whom we are praying as healed rather than dwelling negatively on the sickness from which deliverance is being sought. Five; Thanking God that healing is taking place; there must be no doubt.

Sometimes annointing is practiced and at least one pastoral interview is always indicated before this is performed.

Intercessory prayer by name for the physically, mentally, and spiritually sick is an important part of our services. In conjunction with this we also have an intercessory prayer group. Not only do the members of this cell pray as a group for the ill, but they also take home the names of those on the prayer list so that they may remember them in private devotions daily.

Still another aspect of the services are the medical staffs of the various hospitals in the area. This serves the threefold purpose of uniting the prayers of our congregation with the hospital ministry; of educating our people to look on the hospital as an agency of God's healing; of letting the hospital staff members realize our prayerful interest in their work. The hospital directors are always notified of the service when their institution will be remembered and are invited to attend. A number do come, requesting prayers for their hospital, and, at least one asked for the laying on of hands, which he believed would aid him in his work.

Our services are generally held at noon on a week day to enable working people to attend during lunch hours. We have held them occasionally on Sunday afternoons. At these services an address and hymns on the healing theme are included.

Spiritual healing often brings physical healing, but this is not always the case. A large number have testified to being healed physically entirely or in part through our help.

Others report spiritual help. Indeed some seek only this, as in the case of a young man who had lost his job. Greatly discouraged, he dropped into one of our services. Later he wrote that he had been so benefited that his despair had been overcome and he had left the church with new hope to secure another position. The service had reminded him forcibly of God's loving care which had temporarily been driven from his consciousness.

The experience of our services has attested to the fact that much physical and mental sickness is of spiritual origin. The disease manifestations are symptomatic of a separation from God, that is, spiritual sickness. If the factors creating this can be removed and the person is brought into contract with the divine energy, complete health results. Spiritual healing, of course, does not create the curative force . . . this is of God. Just as a strong lens can focus the sun's rays, so the healing ministry directs the already existing power to the one in need.

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CHRISTIANS AND WORLD PEACE

BY
William Howard Melish
Minister of Holy Trinity, Brooklyn



CHRISTIANS must concern themselves with world peace. The Old Testament prophetic tradition envisions peace as a major social objective. The moral teachings of Jesus are in search of those human relationships, of which one of the fruits will be peace. He specifically commends the peace-makers. The early Church reacted against the militarization of the Roman Empire and the seer of the Apocalypse dreamed of the catastrophic replacement of the imperialistic world with a new divine order at whose heart would be the spirit of the Lamb. To this day, serious Christian thinkers have sought to outline those fraternal relations between men as conscious sons of God that reflect their membership in the redeemed family of God. Whether it be in the loyalties of such minority groups committed to non-resistance as the Moravians or Quakers, or in the troubled consciences of the more orthodox majorities immersed in the power realities of the unending social struggle, or in the more acute thinking of sociologically informed special groups within the Church, a lively concern for peace has always been a mark of the Christian quest. We cannot abandon it. We must not be ashamed of it. We dare not prove ourselves disloyal to it.

Modern war has developed to the point where it can no longer be viewed with equanimity or detachment as either a limited or controllable phenomenon. Two great wars have snow-balled into global struggles of immense destructiveness, and Korea—whatever else it may prove or disprove—certainly demonstrates the complete destructiveness of the new field and air weapons, even before the use of such declared instruments of mass annihilation as atomic or hydrogen bombs, and bacteriological warfare, is taken into account. No intelligent man can have any illusion about the horror and the unpredictability of a third global conflict. Peace is no longer a distant prophetic end. It has become an immediate and indispensable necessity.

Such is war today that a strong moral argument can be advanced for almost any move that legitimately wins time and retards the day of global conflict. I use the word legitimately with deliberateness, because there are major proposals of foreign policy being advanced in our midst today on the appealing ground that they postpone war and therefore create peace, whereas, in actuality, they commit the polarized political and economic groupings of the contemporary world to lines of conduct that make increasing tension and ultimate conflict unavoidable. Our problem as Christians is therefore two-fold: to work faithfully in the interests of a true peace, and to be exceedingly shrewd and careful in our analysis of the things that are involved in a true peace. This task is peculiarly difficult for us Christians who live in the United States. We have to assess a foreign policy that is constantly presented as an instrument of peace, whereas, in actuality, there is sound reason to hold that it is leading irrevocably to a major clash.

Since the promulgation of the Truman Doctrine, American policy has been committed consistently to the thesis that we are dealing with an aggressive, expanding and implacable world movement with which no modus vivendi is possible except upon the basis of superior economic and military power, and that the only viable policy for the "free world" is to unite and create a sufficiently powerful military apparatus so that we may negotiate with our opponents "'in situations of strength."

This thesis has created a dilemma for Washington, which Hugh Deane, writing some time ago in the Daily Compass, described in this way:

> "The U. S. is engaged in a great effort to construct situations of strength with which to confront Communist power. If it is successful, it will present Russia with something in the nature of an ultimatum . . .
>
> "Since the U. S. is unwilling to negotiate seriously till it has a superiority of strength, it has had to reject or ignore repeated Soviet overtures for negotiation now on a big-power level. Such rejection has required explanation. Hence the periodic descriptions of Soviet agreements as valueless.
>
> "On the other hand, the U. S. perforce is engaged in a continuous effort to win or retain the support and confidence of the people who are being asked to build and man the situations of strength—the overwhelming majority

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of whom, whatever their political beliefs, want peace. Hence, the U. S. must insist every so often that it is always agreeable to efforts to solve issues peacefully."

This is the dilemma that has lain behind the double-talk that has been flowing out of Washington for many months. There is no real desire for a modus vivendi with the Sovet Union or with the socialist world until that point comes when we shall be strong enough to dictate the terms, and yet with each passing month that point of power-superiority seems always to move a little farther away.

Self-destruction

IN this entire policy-orientation there is an obvious fallacy: namely, the assumption that while we prepare and unite and arm for the showdown at a future date, our adversaries will sit idly stewing in their own indecision and weakness. In actuality, the dynamics of real-politik condition and agitate our competitors to counter-arm, counter-organize and counter-propagandize, seeking by every means to increase the strength of their position in military, economic and political terms. There develops a dangerous polarization. What we do in our alleged self-interest prompts our adversaries to out-do in their self-interest. "Negotiation from strength"—at first sight so persuasive an approach to the difficult problem of international rivalry—turns out to be like following the mythical will-o'-the-wisp. Unless such a goal is quickly obtained, it becomes unobtainable. Will-o'-the-wisps, followed blindly, are notorious for their ability to lure their victims into the quicksands of self-destruction.

Korea has proven one thing beyond dispute. Neither the United States, nor the United Nations, can humble, or compel the military capitulation of the socialist world. The stalemated deadlock on that blasted peninsula is a reflection of a much more significant p o w e r stalemate. While Korea has undoubtedly done much to stimulate the arming of the so-called "'free world", it has brought into surprisingly rapid and effective development a united and militarized China that must be reckoned with as a major military power, at the same time that it has reversed the Soviet trend from one of demilitarization to one also of rearming.

It is a significant fact that the latest disarmament proposals from the West to the East, however formal and limited, nonetheless introduce a new factor: the equating of Chinese military power on an equitable basis with that of the Soviet Union, the United States and Great Britian. Obviously, the China mentioned in these proposals is not the island redoubt of Chiang-Kai-Shek but the armed and armored divisions of Mao-Tse-Tung on the awakened and organized Chinese mainland. The New China is a military fact to be reckoned with, and it is interesting to see the caution of a politically-conscious Eisenhower in his first interview with the press as he offers a post to a MacArthur in the event of his ultimate nomination and election, and at the same time warns against any light talk about bombing the Chinese mainland to end the Korean impasse, which would represent the MacArthur recommendation. The truth is that a major shift in military and economic power is taking place in our contemporary world. It remains to be seen whether the Truman-Dulles-Acheson policy of "negotiation from strength" has not conjured up a more powerful genii than it was intended to suppress.

The North Atlantic Treaty Organization can be interpreted as further proof of this. The tremendous drive being placed today behind the inclusion of Japan and Western Germany within the "free world" as manufactories of military weapons and sources of armed man-power, within less than a decade of their defeat and de-militarization, speaks for i t s e l f. It does not speak, "Peace!" It spells a reliance less on real strength than on fear and weakness. The strong and assured do not turn to the employment of their most recent enemies for assistance, nor do they ignore the o b v i o u s truths of economics and history.

Revival of Fascism

A western-oriented Japan can only live on an American dole. Its economic necessities are geared to the Asiatic orbit and can be met permanently only on the basis of commercial interaction with the China mainland. The history of Germany since 1867 has been a steady, consistent, powerful drive towards unification. German partition flies in the face of a century of history and violates all considerations of self-interest and national psychology. To rely on the Bonn government as the backbone of western European re-armament is to trust a gambler's chance. One can p r e d i c t with certainty that there will be strong resistance to it within Germany; repressive measures will evidence themselves more and more as the policy is forcibly carried out; encouragement of the Nazi and crypto-fascist elements will increasingly become the temptation, if not the absolute necessity; and, as one shrewd U. N. observer has pointed out, while the East is showing a good deal of caution and self-constraint at the moment in countering the Bonn government and its alliance with N. A. T. O., there is no final assurance that

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the Soviet Union, if it is compelled to make the fateful choice, will not prefer the risk of a civil war breaking out in Germany a la Korea, rather than permit the creation of a highly armed, aggressive Western European coalition aimed directly at the new socialist East and sitting on its very doorstep. This is the specter that is haunting many minds today, who see in N. A. T. O. the hardening of the conflict-pattern where the end can be scarcely anything but the revival of fascism and war.

The current news from Europe is scarcely reassuring. In Western Germany, in Italy, and in France, the latest elections have seen the weakening of the centrist parties with their mildly liberal, social-democratic orientation, in favor of the more extreme coalitions of the right and left. Now, with the arrest of the Communist leaders in France and the possibility that this will be followed by the declaring illegal of the Communist Parties in the N. A. T. O. bloc countries, the left is in danger of being altogether displaced by the extreme right. Should this process occur, it can only mean the twilight of democracy in western Europe. Democratically-minded Americans must view this trend with sinking stomachs.

We have liked to believe that the real attractiveness of the "free world" lay in our philosophical concept of freedom and in our civil rights tradition. The loss of these becomes for us an abdication of the first magnitude, which cannot be counter-balanced by flights of the latest long-range bombers or stacks of the most powerful bombs. Informed people know that when it comes to organization and long-range planning, communism has created a pretty remarkable record for itself in the brief time it has held political power, however much we may dislike its methods and legitimately question the price that has been paid in human suffering for its achievements. If the competition between East and West should ever be reduced to a purely organizational and military plane, the democratic motive that now holds the allegiance of many to what we call the "free world" will be corrupted, forfeited and lost. Not a few will say: if we have to live in an ordered and controlled world, at least let it be motivated by communist constructions for peace and not capitalist constructions for war. It is conceivable that the moral struggle could be lost by the "free world" without the firing of a shot.

Fear of Peace

THIS is the real reason why the "Peace Movement" has been branded "subversive" in the "free world". Our government fears it, counters it, denies passports to its adherents, and pillories its supporters, because peace—to put the matter bluntly—is essential to the growing and entrenching socialist world, whereas peace for the leaders of the United States raises the specter of severe economic dislocation, the fear of depression and unemployment, and the menace of unavoidable social change. Mr. I. F. Stone puts the matter brutally in the Daily Compass, when he writes:

> "For the Trumanites, war preparations and war alarums represent the cheap and easy way of making jobs and keeping the economy in a rosy fever of inflation . . . "

Peace is "subversive" precisely because it gives time to the economies of the major socialist states to proceed with their planned development, extending the opportunities of a scientific agriculture and an industrial order to millions of previously exploited and neglected people. This is the fact that makes the choice of fighting for a "free world" as against a "slave world"—to quote the current propaganda idiom—so unreal and even mendacious for those who are seeking first and foremost to be Christians interested in the real needs of people rather than defenders of an inadequate and beleaguered economic and social system that appears to have lost its creative dynamic.

Can Christians condemn wholesale new social systems that actually do increase the life expectancy and the creative opportunities for their citizens? What is civilization but the manifestation of some social integration and order that permit the development of human personality and the proliferation of man's intellectual, aesthetic, moral and spiritual capacities? Let us frankly admit that under the pressure of technological development all contemporary societies manifest a trend towards regimentation and employ mass propaganda techniques. There is, however, a wide variation in the ends they have in mind. Which should the Christian respect the more? The social techniques and the mass propaganda that correlate people to throw forest-belts across the steps of Russia to end the periodic droughts, that open up the wastes of the Central Asian desert to mass immigration and scientific agriculture, and that control the flood waters of the Huai River in Southeast China where annually millions have parished from flood and starvation? Or the governmental measures and the mass propaganda that justify billions for atomic research by the DuPonts and Monsanto Chemical and General Electric, and arms production by such giant corporations as General Motors and the major aircraft plants, at the expense of a nation's housing, education, health and flood control?

Of course, to state the problem in any such generalization is to oversimplify the case, but

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it may have value in pointing out the moral issue for Christians in the contrast between the new dynamic societies seeking an economy of peaceful abundance and the older orders based on artificial scarcity battening down their hatches before the storm of change by recourse to pump-priming in the guise of unproductive and unconsumable armaments. Prof. Edward Hallett Carr of the University of Wales, in his cautious analysis of the Soviet Union, states:

"In general, the social and economic system of the Soviet Union, offering—as it does—almost unlimited possibilities of internal development, is hardly subject to those specific stimuli which dictated expansionist policies to capitalist Britain in the 19th Century, and may dictate such policies to the capitalist United States in the 20th."

This is the reason many thoughtful people are reluctant to accept on its face value the current propaganda line that the Soviet Union is an aggressive and expansionist society. Quite to the contrary, its current espousal of peace would seem to be rooted in hard economic fact. As Johannes Steel wrote recently, the problem of living together in the same world is not primarily an ideological one at all, in the sense that our two systems are mutually exclusive and cannot exist side by side. The real problem is that of two major power-systems, each afraid of the other, jockeying for position in a battle of nerves. They fear our planes and bombs and intentions. Our economic leaders fear the influence of their ideas. Unfortunately for us, our brandishing of such weapons and our open intervention in the affairs of other peoples are capable of rather simple elucidation under the Marxist formulas. By our external and internal acts, we are doing pretty much what these theoretical patterns have suggested the older societies might do as their contradictions developed. If the West uses war as a safety valve for an insufficient economy, as many believe Korea must be interpreted; and now, on the possible termination of the Korean embroilment, seeks a similar outlet in Indo-China or elsewhere; or, what is more fearful, permits or causes the extension of the war out of economic necessity—those theoretical formulas will be that much the better illustrated, persuasively and to our detriment.

The Way Out

IS there a way out of this impasse? When two major power-systems cannot eliminate each other by force of competitive appeal, the only alternative is to sit down together and seek a modus vivendi within some larger context that will help to broaden and soften the points of immediate tension and friction. That was the original Roosevelt formula and the idea at the heart of the United Nations until the Truman Doctrine and the Korean War warped the U. N. from an agency for waging peace into an instrumentality for waging war. It is still possible to go back to this basic formula but one must state that there is not the slightest indication that the Truman Administration would, or could, revert to it, having become the prisoner of its own commitments. As Mr. I. F. Stone writes,

"To make a settlement one must give as well as take, but to give is to expose one's self to the charge of 'appeasement' and 'pro-communism'. A Churchill can afford to make a deal with Stalin; a Truman cannot. This is the sense in which I mean the settlement is more likely to be achieved under conservative than liberal leadership . . . The conservative mentality, concerned with questions of fiscal solvency, is more likely to be peace-minded. When I say conservatives I mean in the real sense. I do not mean reactionaries or crypto-Fascist pyromaniacs."

The Truman Administration has become a menace to world peace in the drives which it has set in motion, especially in its determination to weld a re-militarized Japan and a divided Western Germany into the Western armed camp. If the Korean stalemate could be ended and the way opened for the eventual admission of China into the United Nations with a resumption of normal economic and commercial relations between Japan and the Asian mainland; and if the door could be kept open for the unification of Germany under some form of four-power supervision, with the slow development once again of economic ties between Western and Eastern Europe—the present vicious pattern leading to the rebirth of fascism and the outbreak of a major war could be checked and halted. The United Nations would take on a new lease on life in keeping with the spirit of its original charter, and the world might address itself to the slow resumption of an economy geared to peace where democracy has a chance to flourish and social progress replaces the present spiral of re-armament. Grave difficulties of understanding and differences of procedure and modes of thought will still remain but the total atmosphere would begin to clear and make possible some mutual adjustment and some much-needed give-and-take.

The crisis is real. The problem is on our doorstep. The stakes are infinitely high and involve the life and the hopes of nearly every living being on the face of the earth. The point of all this should be unmistakable. Peace must be waged

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unceasingly and right now. The Christian cannot sit idly on the side-lines, wringing his hands in despair, or seeking escape from it all in aesthetic worship and personal prayer. He has a work to do and a contribution to make. It is his business to move into the very thick of the fight.

ANOTHER POINT OF VIEW

BY
Stephen G. Cary
American Friends' Service Committee

OF course I agree very profoundly with the major thesis that Mr. Melish has advanced, that our present policy is taking us in the direction of war rather than away from it. I agree with his analysis of the fallacy of "negotiation through strength", and with the kind of dilemma which he indicated Washington faces in trying to reassure the people that it works for peace and at the same time not being able to afford to relax its rearmament measures.

I suppose the only point where I differ with Mr. Melish—and perhaps it is not a difference so much as the result of over-simplification and the pressing of a great deal of material into a short space—and that is, I think, that I would give somewhat greater stress to the enormity of the problem that this great revolution—this great movement in the East—represents to us. It seems to me that the tragedy is that both sides are seeking world domination, seeking peace on their own terms, and this, along with the complete control of opinion which exists within the framework of the eastern philosophy, seems to me to present to us the most difficult problem of reconciliation that we have ever had.

This authoritarianism which dates back for centuries and perhaps has been refined and carried forward to new levels by the Communist regime; the extent of the ignorance of the West from the top to the bottom (only one member of the Politbureau ever having been outside the borders of Russia); these things present the most difficult problem we have ever had to face. While I agree 100% with Mr. Melish that we need to sit down and figure out how to deal with it, not is it bad but how can we cope with it; and while I agree 100% with him as to the way in which we should do this, I think we must recognize that we are dealing with an adversary who in many ways does not think as we do, does not have the same standards that we have, and this requires of us the deepest kind of faith and commitment and energy to meet the problem.

Role of Peace-Maker

NOW I want to say just a few words about what our role as peace-maker is, what the demands of a peace-maker are, and what kind of a person he has to be, if he is to be effective.

The first and fundamental demand upon any individual who wants to make a contribution towards peace, as we heard this morning in our meditation, is that he seek to live close to God. It is only God who can help us escape from this morass of hatred, suspicion and bitterness into which we have fallen. Our problem is that we refuse to recognize that we have fallen into such a morass. The people as a whole rationalize in a very easy way. Every coin that we have in our pocket has the phrase "In God We Trust." We don't trust in God. We rationalize. We say, "Trust in God but keep your powder dry! Praise the Lord and pass the ammunition!" These rationalizations are our undoing. We haven't faced up to the demands our Lord places upon us. We have been patriots, or aryans, or republicans, or democrats, or money-makers first and we have been Christians second. Yet, it is not Christianity that has been tried and found wanting; rather, it's been found very difficult and has not been tried!

We rationalize, of course, in other areas besides this one of peace and war. Mr. Malan in South Africa feels that it is a God-given right of the white man to rule the black because the black is inferior; he is not capable of ruling himself. The industrialist rationalizes by saying that he has gotten where he is because he is more ambitious, more able, more devoted to his work, and that everybody could be where he is, if they were not so lazy. It's a human tendency to justify one's position, and all of us constantly fall into the trap of rationalization and self-justification. So it seems to me that the very first duty of a Christian who would seek to be a peace-maker, is to seek to know God. Worship and prayer seem to me to be central to the life of a peace-maker. In these periods of worship and prayer one must search one's self in various ways. Two questions seem to me particularly appropriate.

"Do I really believe in the relevance of spiritual values in today's world, and do I really believe that Jesus' message of the never-ending power of love is relevant to the clamor and clash of a

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hating world?" We lack absolute values. Let me illustrate by a little story that is a favorite of mine.

During the war out in the west there was a series of disastrous forest fires. Man-power was scarce because it was off to distant shores. So they drew in every able-bodied man that they could find within miles around to fight these fires. They had trusties from the local prison. They had men who had been sent back to the States from the fighting fronts of the Pacific for a furlough and a rest. They also had young men who were in camps for conscientious objectors. They called them all together and gave them fire-fighting equipment and put them to work.

One night after they had been fighting these fires, this conglomeration of men was sitting around the camp-fire having supper. One of the prisoners spoke up and said, "You know, this a strange world we live in." He said, "I'm here because ten years ago I shot and killed a Japanese in the streets of San Francisco. I was given 30 years in jail." He continued, "George is here because he killed so many Japanese on Okinawa that he was given a furlough and sent home, whereas Jack is here because he won't kill Japanese."

Now that seems to me to sum up the problem of our world. We don't have absolute values. We have only relative values. What is right at one time can be quite wrong at another. I believe most profoundly that we Christians must search deeply into our own souls and find rootage in the validity of spiritual values, if we are ever going to be successful in building a stable or a peaceful society. The first thing seems to be to search ourselves at this point of "What is my faith; where do I place my ultimate belief in terms of the values by which I want to live?"

Reconcilers

THE second question that I feel is pertinent for us, if we would be peace-makers, is this: "Am I a reconciler? Does my life contribute to the widening of hatreds, to the deepening of gulfs, or does it seek to close them? Is what I propose to do divisive, or is it healing in its effect?"

There are a great many movements ostensibly in the name of peace, perhaps sincerely aimed in that direction, which seem to me to be divisive. Take the twin efforts that have swept the world in the last few years: the Stockholm Appeal and the Crusade For Freedom. Now many of the things in both those documents I warmly subscribe to, yet it seems to me that both were essentially instruments in the cold war. They did not seem to me to set forward in a completely objective way the problems of peace. They were drawn up from the standpoint of one side or the other. I couldn't personally sign the Stockholm Appeal because it seemed to me that it did not go far enough, particularly in the question of arms, stressing as it did atomic weapons. Russian—Communist—strength is not in that area. It is on the side of mass armies. It is our particular strength that was to be asked to be cut down first. It did not call for equal sacrifices upon all. And precisely the same thing was true of the Crusade For Freedom, perhaps to an even greater extent. It was clearly and definitely a counter-move to choose up sides, to line up people, to point up the ideals of one side and castigate the other side. Perhaps some of you won't agree with me, but I feel that both of these things were divisive rather than healing in their effect. And I feel that the great need of our time is for reconciliation. It is not to point up our virtues and the evils in others, or, vice versa, to criticize ourselves only and point to the virtues of others. It seems to me it calls for a cool and a sensitive evaluation of the recognition of evil where it exists, whether it be in our own hearts or in others; also, at the same time, a recognition of strength where it exists. I don't think we can be reconcilers without first being as brutally frank as we can be with ourselves, and equally frank about others.

If we would be peace-makers, we must first live close to God in order that his will may be made so manifest in our lives that there will be no question about what the values are by which we live. And, secondly, we must test our actions against the standards of this reconciling mission which I believe is ours.

If we have this rootage, the next requirement upon us is to stand up and be counted. We must not be concerned, as Mr. Melish suggested, about respectability or social acceptance. Those of us who have been actively opposing present policies are often accused of being "communist" because our line is the same as that of the Daily Worker. It doesn't occur to people that we had this line long before the Daily Worker came into agreement with us, and will probably have it after the Daily Worker disagrees with us. Our rootage is in eternal values, and who agrees with us at the moment should not cause us disturbance, nor should criticism bother us. We cannot be disturbed if our own neighbor feels that we are peculiar, because it seems to me that the world has been moved and only moved by people who were peculiar. So I say that we must stand up and be counted regardless of the price which it puts upon us. Those who have stood up have found that while there are times of loneliness and

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the feeling of being ostracized, off by ourselves, and separated from our friends, there is an accompanying, profound and deep sense of joy and peace within ourselves, which is a peace beyond price. These petty disturbances from the outside, the comments of others, and the slurring remarks of the newspapers, or of the pressure groups of one kind or another, should not really trouble us, if we have this firm rootage in our religious values.

Be Counted

SO it seems to me we have to be prepared to stand up and be counted on the great issues of foreign policy, and on the great national issues, social and economic, which confront us. We have got to be ready to stand up on local issues and, perhaps most important of all, on neighborhood issues. What is to be my attitude when the question of the sale of a house is up,and there is a possibility that a Negro is interested in buying it? What is my attitude in terms of my neighbor who won't have a Negro on the block? What is my reaction, and what is my action, when one of my friends makes a slurring remark about some group—most frequently it is the Jews. Do we, in the interest of social relationships and keeping things nice, let it pass? Or do we quietly seek to let people know where we stand? Rarely does a day go by that you don't have an opportunity to make it known where you stand.

Only one more thing I want to say, and that is this. In standing up, it is most important how you stand. You know it is awfuly easy for a peace-maker, perhaps particularly easy for a Quaker, to have a kind of spiritual pride, a kind of self-satisfaction, even a smugness about one's position. You are so sure that you have truth and somebody else doesn't have truth. I remember when word came out that the American Friends' Service Committee was sharing with its English counterpart the Nobel Prize. Someone came in the next day and said, "Oh yes, all the Friends in our meeting were just bursting their buttons with humility!"

That is a human reaction but it seems to me to lose the whole force of your witness, if that attitude prevails. In actuality, the reaction to an award of that kind ought to have been a profound recognition of how terribly far just a little bit of love goes in this world. To me who was at that time in charge of the Service Committee's operations in Europe, knowing the tremendous weaknesses, the inadequacies, the failures of omission and commission, the ineffectiveness—the weak reeds we really were—it is just the most incredible thing that this recognition could have come. It ought to reassure us that just a little seeking to apply the laws of love in the world can spread out. It ought to give us courage to try to go forward in doing more effectively what all of us have tried to do in the past. So I think the peace-maker must guard himself against false pride in what he accomplishes. Unless he can be a truly humble spirit, he is not going to find much of an audience for what he has to say.

DISCUSSION THAT FOLLOWED

This discussion is verbatim from a wire-recorder... Those taking part, aside from the essayists, were Prof. J. F. Fletcher of the Episcopal Theological School; F. B. Jansen, rector of St. James, Somerville, Mass.; H. C. Swezy, rector of the Ascension, West Park, N. Y.; Paul Moore Jr., of the staff of Grace Church, Jersey City; Mrs. W. H. Melish of Brooklyn; Father Denis of the Society of St. Francis, England; Elizabeth Frazier of Philadelphia; Robert W. Beggs on the staff of the Redeemer, Chestnut Hill, Mass.; Arthur Fawcett, layman of Annapolis, Md.; Dorothy Day, editor of the Catholic Worker, independent journal of the Roman Church; Robert Hampshire, rector of St. Thomas', Farmingdale, Long Island; W. Carroll Brooke, rector of Trinity, Staunton, Va.; Dorothy Havens, churchwoman of Conn.; W. B. Spofford, managing editor of The Witness.

Melish: — Thank you, Mr. Cary. Will you stay where you can take part in the discussion that follows. Father Forbes has asked me to play the role of moderator.

Fletcher: — May I try to start it?

Melish: — We trust that you will, Joe.

Fletcher: — I want to pick one point out of an exceedingly rich presentation of materials this morning. As a starting point I may not have chosen the correct focus, and if I fail, I am sure the discussion will get it back to the proper place again. I am most impressed by Mr. Cary's helpful effort to reduce the whole problem of peace-making to essentially Christian categories, certainly the most important one of them being reconciliation. The problem it raises in my mind on the basis of some rather limited but vivid experience is just how one goes about the task of reconciliation when we try to reduce the job to its operational terms as to who does what under which circumstances.

May I take two minutes to illustrate the depth of this practical problem by recalling an episode a couple of years ago in Australia when I

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went out to the Peace Congress For Southeast Asia. The clergy of the city of Melbourne would not participate in the Peace Congress except surreptitiously. They gathered together, 150 of them, at the Cathedral one evening, and held a kind of hole-in-corner meeting with me to discuss the theology of peace-making. They would not be associated with the Peace Congress because on principle it included Communist participation. In the discussion which followed my address, one of the more learned and obviously influential of the clergy present, a Presbyterian dominie, put to me the question, "How can you participate in a peace-making effort which includes Communists, when you know that Communists are sincerely pitted against Christian values and Christian convictions?"

"You can't cooperate with Communists," he said. Well, I think that's true. Also, I think Christians are not concerned about cooperation, because I think that *cooperation*—and I want this discussed seriously if this meets with your wish—*is not a Christian category*. Cooperation is based on the Stoic principle of ethical reciprocity; you scratch my back and I'll scratch yours; let's make it a 50-50 contractual relationship. It has nothing to do with the radical and strenuous demands of the word of God as expressed, for example, in the Sermon on the Mount, where we are told that if we love those who love us, what thank have we, for even the Gentiles do as much; and, if you lend only to those from whom you expect to borrow in turn, the same principle applies. Now, as I understand it, *reconciliation* is the Christian method of working redemptively toward the Christian goal of peace. And if you suggest that peace is a method as well as a goal, it is supremely demonstrated for us in the life and death of Jesus Christ. And the interesting thing is that when God sought in the person of his Son to overcome the estrangement between mankind and himself, he did not send a committee, and he didn't offer a deal, and he didn't exchange diplomatic notes; he came in person and he met the estranged face-to-face!

I think that reconciliation is a personal inter-active process. And, if this be the case, I want to know by what means do we propose that Christian peace-makers shall engage in reconciliation? How are we to meet with the estranged? I raise this question because I think it is concrete. It is practical. It is pressing. I think it is decisive. As you know, I have been contributing a little something to this in what I believe to be the only genuinely international, interideological, unofficial peace-making activity that goes on in the world today, and that is the World Peace Council. I am perfectly willing as a Christian to participate in any kind of genuinely reconciliative, that is to say, inter-active peace effort under any decent auspices in the world. The only one that has been offered to me thus far has not been offered by Christians. It has been offered by honest, not sneaking but honest, secularists. Maybe our job is to create some other program. I don't know. I'd like to have it discussed. That's why I came.

Melish: — The floor is open. Who will come into this?

Cary: — I'd like to offer one suggestion, and that is the method that a profoundly spiritual man took in trying to reconcile the depth of hatred that existed between Moslem and Hindu. When Gandhi entered his last fast, he entered into it not in condemnation of the behaviour of the Moslems which had been atrocious, but as a self-purification. His demands were on his own constituents. His philosophy was: "How can I go and ask that the Moslems allow the Hindus in their area to have homes and be members of the community, when you, my fellow Hindus, are refusing to permit the Moslems here to live in your homes and to share your bread?" It seems to me that the first requirement of reconciliation is self-purification, so that we can go to others who are also sinners, with clean hands. We cannot expect the other side to make the first moves. We, as Christians, have that responsibility. So I think the first step in reconciliation is to look into ourselves, to make demands—incredible demands—upon ourselves, and hope and have faith that if we are the kind of people we ought to be, that changes will take place among those whom we most fear and those who have the most divergent point of view from ours. That seems to me the only approach to winning over and reconciling the great differences that separate us.

Spofford: — I'd like to ask Joe what he meant by "decent" auspices? You are willing to cooperate with any peace movement under "decent" auspices. That's just the difficulty. You let so many people out with that word "decent". The people you must cooperate with are "indecent", so its said by many nice people who use it as a convenient excuse for hanging back.

Fletcher: — Well, I think there might have been, when I used that phrase—and my utterances are scarcely as calculated as yours, Mr. Spofford (laughter)—I think probably what might have been in the back of my mind was that some people could conceivably have initiated a peace program with the expressed, or perhaps unexpressed, purpose of using it for class interest, or tribal interest, or national interest, or something of the sort, and I should have thought that they would render it from the point of view that peace is indivisible, "indecent".

Swezy: — Yes, but on that same basis, there are a good many people quite honestly who would still consider that, as Bill said, "indecent". It all comes down to the fact that everybody has a little different idea.

Fletcher: — As a matter of fact, I think I should like to withdraw that qualifier, and just let it stand without it.

Spofford: — Yes, that's better. Thank you Joe.

Mrs. Melish: — When you said, Joe, that it seems to you we have to have contacts with the people with whom we want to be reconciled, that poses such an awkward problem for us at this moment when it is so difficult to get personal contact with the

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people of the Soviet Union and the people of China and so on. And yet, I have been somewhat reassured that by staying at home, my desire for a real reconciliation has been transmitted to some of the women whom I have not been able to meet personally, and they know that there are American women and men who want peace, and want to understand, and who want to love in spite of the fact that they don't quite understand and yet want to understand other people. I met one man, a Russian who had been in England during the war. I said to him that I was very sorry that I had not taken up the invitation to go to the Soviet Union and to China. He said," "Don't worry! We know about you anyway, and we love you in spite of the fact that you didn't come." I don't think that is enough. But how can we reconcile when we have no opportunity, unless we secretly leave our country, or do something that breaks the law to demonstrate our desire?

Fletcher: — Yes, you are quite right, Mary Jane. There are other ways to contribute to peace-making than reconciliaton. We can do it by demonstration. I think that we can develop sentiments of love and respect and admiration rather than hostility and fear and distrust in the minds of the people of the socialist nations, for example, by successful social action along the lines of racial justice, and economic justice, and the like, within our own domestic life here in the United States. My only point is that today the situation has come about in which it is impossible to engage in peace-making along distinctively Christian lines of reconcilation without involving one's self in civil disobedience in exactly the same way that a refusal to bear arms involves one in an act of civil disobedience. It has been necessary for me as a Christian in conscience to lose the right to travel and to be placed under house arrest in the United States. This is necessary. I can't avoid this. The only way I can avoid it is by repudiating the principle of reconciliaton, and that I won't do.

Jansen: — I'd like to ask Mr. Cary a question. The Quakers have made attempts—have actually made personal contacts with Russia. I believe it's the English Quakers. Did we participate in—

Cary: — Not in that trip, no.

Jansen: — Well, what I wanted to know: was the body of Quakers, or the American Friends' Service Committee, hindered in any way in their attempts at international cooperation?

Cary: — No, I don't believe so. I don't think it would be fair to say that we have. We have thought seriously that we might like to go to the Soviet Union in the same way the English Friends went. Perhaps some day we will. However, we have thought that it was more important for others to go. We have been trying to promote the possibility of another kind of a mission to the Soviet Union. We have thought that, through the English Quakers' going, this was enough for awhile, and other groups ought to go. We were successful in that, in enlisting the cooperation of our government. I don't feel we've been blocked by the government. The government has been very tolerant of our position. I was terribly sorry to see in the *Encyclopaedia Britannica Year Book* that Henry Smith Leiper of the World Council of Churches has a statement in there that, of course, the Quakers went to Moscow and came back and reported that all was sweetness and light, but fortunately the Protestant Church as a whole recognizes the evil that is inherent in the Russian system, and so forth. It seemed to me unfortunate that a Church body like that would take that rather critical position towards another religious group, because, of course, we didn't come back saying all was sweetness and light, far from it. But I think, from the government, we haven't been blocked.

Denis: — Is the report obtainable here? I've seen it in England. Has it been published? The Cadbury report.

Cary: — Yes, it has been published here.

Moore: — What did block another mission? The lack of Christians who wanted to go?

Swezy: — You have the whole Church behind you. You're the only ones that do.

Cary: — Well, we could go, and I am sure the government would permit us to go. I think there is no question about that. I think it was whether we really had something to offer, and whether or not our major job wasn't here, whether we could add anything to what the English Quakers did.

Swezy: — Well, I'd like to save ourselves from frustration and get back to Mary Jane Melish's thought. I think it's fine for those who are able actually to go, but I don't think that makes a great deal of difference. I think that Mary Jane said something much more important than perhaps we realize she said that they know what she's doing here. Well, whether they know it or not, if an individual here practices Christian reconciliation with those that he has an opportunity of contact with, whether they are Negroes or Jews or oppressed of all kinds, or even the poor, lonesome, queer person in our midst, he is doing just as much and perhaps more than actually making a trip over there. I would be tempted to say that Mary Jane has done more about reconciliation right here than she would have been able to do if she had gone to Russia itself. Now to say that is to put the stamp on the thought that I have. I think that we get terribly frustrated if we think that unless we can go and express by direct word of mouth our concern and our love in the Christian sense, that there's nothing we can do. We miss the point. After all, our Lord didn't come visibly to you and to me and to everybody else. He came to a very small group, and yet because he came there, we know about it, and we get the same effect, or it is possible for us to get it, as those he did come in contact with. In other words, if we really practice Christian reconciliation here, we would have respect as far as Russia is concerned, and all the rest of the world. As a matter of fact, it all comes down to this. If we practice Christian democracy here, we won't have to worry about Russia or anybody else. But until

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we do, we aren't going to go over there and get them to be nice, and still carry on in our own way back here.

Melish: — I think that there are two points that might be added to that by way of further explication. The first is that there is a very real measure of fear on the other side of the fence as to the motives and the intentions and the probable activities of American leadership. The mere public witness to the decencies on this side does register in building up a little sense of possible confidence and trust and hope. This should not be under-estimated. I have tried to meet my wife's frustration by arguing that, in staying, what Holy Trinity did in a time like this, was more important that the trips which all of us would like to make. I share her frustration, because my successor is in Peking at this moment—Dr. John Adams Kingsbury—and I am quite certain he is there, to some degree, because all of us stood our ground and fought our way through the court actions that permitted a friendship organization to continue in existence under circumstances where certain limited ties were possible. How long that will continue, I do not know.

The second consideration is that one of the menaces in the total picture, and I am sure this is equally true on both sides, stems from the stereotypes that become implanted in people's minds. I am quite sure that the simplest parish situation in the United States affords a tremendous opportunity for education towards breaking down not only the neighborhood stereotypes respecting religious and racial differentiations among us, but the international stereotypes which support the pyromaniacs and the groups that really would like to move us into a sharper conflict. Those are areas right here and now in which Christians can certainly do constructive work at any point where you happen to be.

Miss Frazier: — A little further discussion on the whole practical problem of working with peace groups might be useful. You become isolated because people won't work with you. I'd like more discussion of the whole question of working with Communists or with organizations that are supposed to have Communists in them.

Melish: — Will some one else come into this and try to elaborate it a little.

Beggs: — It would seem to me that we could agree with everyone that the future of human welfare depends upon the response of the individual to the moral demands of the Christian Gospel, and the effectiveness of reconciliation, but, in view of all the new scientific weapons and the responsibilities of both the United States and Russia, who have enough A-bombs to destroy each other, it would seem to me that a major goal towards which I should like to see peace groups work—the American Friends' Service Committee and its team at the U. N., and all groups—is *disarmament.* I cannot see any hope short of disarmament, in the view of the types of armament that are being invented. What other hope of peace is there? What response should I make to the moral demands of this situation other than to work for that goal? Unless enough people respond in this fashion, is there any hope for peace?

Miss Frazier: — I can be more specific and say that I have the feeling—I don't know whether it is accurate—that the American Friends' Service Committee will have nothing to do with the Ameriscan Peace Crusade. Am I right? I think this is the kind of thing that we run into when we are working in our local places—a clergyman, or a group, or what-not, who say, "I won't work with those Communists!"

Cary: — The way we have looked at it is that there are different roles for earnest seekers after peace to follow. It happens that we have, as a Service Committee, a constituency that we can reach with as radical a peace message as the message of those groups that work within the Crusade. We maintain a cordial—though to me not enough—exchange with such groups. This is a personal opinion. The committee and I are somewhat at odds at this point. But I do believe we both can be more effective if we work relatively independently in the organizational sense, that we can reach people that the Peace Crusade cannot, and with just as provocative a message. So I feel that by maintaining independence, by not cosponsoring events and that sort of thing, we hold a constituency which we can get at, and be effective with, and try to convince, that we would lose if we worked as complete colleagues with the other group. I think we ought to share information. From time to time we ought to get together off the record to discuss the problems, because I for one am convinced that people in the American Peace Crusade are just as earnestly seeking peace as I am, but I think we have different functions and I feel we will accomplish more if we keep our separate identities and work with those groups to which we have access.

Miss Frazier: — Joe, will you comment on this?

Fletcher: — I don't think it's valid, and I don't think the more extensive elaboration of that thesis by, let us say, A. J. Muste in his memorandum for the Fellowship of Reconciliation is at all convincing. The truth of the matter is that your reasoning is based precisely on the Stoic principle, not on the Christian principle. This seems to me perfectly plain. You are making a deliberate, calculated, prudential decision that you are going to have nothing to do with people who are on the ideological and political left because the moral climate of the country is such that you are going to suffer a good deal of loss of standing and status and prestige if you do. Then you won't be able to exert influence. I think you have to put this word "influence" in quotation marks, because in its context it becomes meaningless. I thus bluntly take issue with you in order to clarify an extraordinarily difficult and perplexing problem.

Dorothy Day: — There was a Catholic peace group in England called PAX. I think E. I. Watson was the founder of it, and with him was a man very influential in the ecumenical movement, Donald Atwater, and others who were very well-known men. As soon as the conflict began,

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first of all they came up against the business of a big poster about peace and some slogans that Aldous Huxley had contributed. They were urged to drop this because it would make the PAX movement lose influence and so on, so they dropped it. Then there was a pamphlet that was going to come out, and there was some more conflict about that—if they published such pamphlets, the PAX movement would lose influence, and they had better wait. And later on people began to say, "Well, when are you going to take a stand?" And they said, "We don't want to take a stand until there is a really crucial issue, because we don't want to lose the membership that has been built up so faithfully." And the result was that no PAX movement was left in England. The Archbishop over there went to the King and offered carte blanche the whole of the Roman Catholic forces for the defense of the King in *any* future conflict.

In this business of thinking in terms of success, it seems to me that in all stands we have to recognize that we have got to be ready *not* to be loved, and *not* to be esteemed. If we are going to follow the Cross, we are going to be despised, and we are going to be smeared and accused of being fascists and so on. If we are speaking for the "right" groups, we will get their esteem and a pat on the back. But if we speak for the "wrong" groups, we'll be despised.

Christians have to stand out completely separate and, in a way, speak in *all* groups. We were walking down a picket line for the Spanish Anarchists who were being put to death over in Franco Spain, and some one said scornfully, "Oh, the *Catholic Worker*, they'll be on any picket line." Well, if you are making a Christian witness, you very often find yourself on any picket line, or at any meeting. But you'll be at one meeting and you'll be frowned upon by one group, and at another meeting you'll be frowned upon by another group. According to what particular influence they have, you'll be smeared. We're smeared when we speak to a group of Communist and are likely to be praised in the *Daily Worker*. And there is another time when our peace policy no longer follows the party line, and my dear friend, like Mike Gold, comes out and says, "This brotherly love of the *Catholic Worker* would be much more convincing, if they had not been so pro-Franco," which we never were, of course; we were always completely pacifist. I think we have to accord recognition to the fact that if we want to be esteemed and loved, very often our love is not wanted; we are going to fail. We have to keep in mind the whole example of the failure of the Cross. If we are thinking in terms of Christianity, if we are thinking as Christians, we are not going to find much success in a movement.

Melish: — How important is it in cooperating with various groups in public appearances that conscious Christians deliberately elucidate their motives for so appearing? Will you comment on that, Joe?

Fletcher: — I am not sure I appreciate the point.

Melish: — How important is it for Christians in bearing their public witness at some of these controversial points always attempting to elucidate that they do it as Christians, in the hope that it will help to interpret it to other Christians and also to the secular groups among which they appear?

Fletcher: — Let me answer by saying that in my view and in my experience the elucidation of the peculiarly and distinctively Christian grounds for Christian behaviour is the ultimately most important thing that we do.

Cary: — I'd like to ask you a question in terms of the World Peace Council. Do you believe that it is a completely objective and selfless group working for peace and reconciliation? Is it as searching in its analysis of one side as of the other? I am not speaking now of individual members in it. I am thinking of its world leadership, whether it is prepared to recognize that we are in this crisis because of the guilt of all, or whether it tends to point the finger pretty much at one side, which to me is quite as wrong as other groups which point the finger at the other side. I feel that is a factor also in the thinking of the Friends' Service Committee in taking the position that it does against active cooperation. We have not felt that it was a worldwide movement that sought to separate itself entirely from the vituperations of the power struggle and to look at the problems of the world in the cold light of reality.

Fletcher: — I think that is an excellent statement. It is essentially correct. I certainly find myself in agreement with what you say about it. I am recognizing that this a fallen world and I am in no degree surprised to discover that what you suspect is, in fact, the case. My only point about it is that, as our director, Father Forbes, reminded us at the outset last night, the problem of peace, the problem of economic policy, and the problem of one's conception of civil liberties, are all inter-dependent and mutually influential conceptions. Therefore, there is always some ideological presupposition in every man's approach to peace. To pretend that this is not the case, I think, is to falsify reality by attempting to abstract one's self from the reality of one's total involvement in the human situation. There is nobody who is objective, from this point of view, about the problem of peace. However, the Conseil Mondiale de la Paix offers all men, and I shall say Christian men, whatever their ideological presuppositions, an opportunity to sit down and meet and debate and exchange and fortify and amend and qualify together dynamically in a meeting-situation. This is its importance, and it is to the eternal disgrace of western leadershp that it has deliberately boycotted this opportunity by diplomatic means, legal means, moral means, and everything else, in order to see to it, as in the case of the 2nd Congress in Britain, that it remained exactly what this propaganda calls it, a tendencious group of the Left, and thus easily discredit it. It's an old, old trick and we are falling very nicely for it on all sides.

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I don't go into peace-making efforts with people with whom I am already agreed. The question of peace is irrelevant in such a relationship. This seems to me obvious. I go into the Conseil Mondiale de la Paix precisely because it consists of people who do not agree with me about some of the most basically important and decisive realities. This is why I have this necessity. An attempt to deal with this problem of relationships in prudential terms is intrinsically self-defeating when it isn't dishonest and hypocritical.

Hampshire: — You do believe that they are interested in peace rather than in perpetuating the Cold War?

Fletcher: — Certainly! For the very reasons that Mr. Melish suggested, I think, in very measured and round terms at the outset this morning. From a non-Christian and purely Stoic and prudental point of view, peace is in their interests.

Dorothy Havens: — Yes, it doesn't happen to be in ours. (laughter)

Spofford: — Isn't it true, Joe, that if you are going to explain your motives every time you act, you're going to spend all your time explaining your motives? I would take the opposite position. I think over the long period of time, if you do act and stand for the right thing, they'll sort of get on to you after awhile, as to what is driving you. I think you go on the defensive. As soon as somebody says, "How do you justify cooperating with Communists, or with Communist groups?", and you start explaining, you get right out on a limb.

Fletcher: — Well, let's make a distinction, Bill, between one's motivation for his Christian action and the rationale for his Christian action. The motivation is subtler and sometimes we don't understand ourselves very easily, but I think we always have to accompany Christian action where it is possible and not subversive of the action itself, with an explanation of the Christian rationale, not because this is an action of self-defense but because this is a form of Christian witness. I think we must do this.

Fawcett: — Can you make a distinction between cooperation and actual identification with groups of that kind? I am thinking more of domestic than I am of international groups.

Swezy: — Well, you can't patronize.

Melish: — The doctrine of 'guilt by association' won't make very much distinction between whether you cooperate or belong!

Fawcett: — No, it is a matter of identification with everything that an organization does as against cooperation as a member of your own organization. That is what I was thinking of, whether there is—

Swezy: — If you do anything, you are going to get hurt. If you don't make up your mind to that, why, then, you had better stay home in bed.

Fletcher: — You should have stood in bed! (laughter)

Brooke: — Joe, have you any word to say about the Friends' Service Committee and the Fellowship of Reconciliation? Do you think that the World Peace Council and these other groups could ever agree that the only hope for peace is disarmament? And, secondly, could they do anything about it?

Fletcher: — I think they are agreed already on that question. This is a concerted effort.

Beggs: — If they have a common goal, why can't they get together?

Fletcher: — Because of the reason we have already been bringing up. There are too many counsellors in the heart of the Fellowship of Reconciliation and in the heart of groups like the Friends' Service Committee and so on, who are guided by the principle of prudence.

Swezy: — As a matter of fact, if all these could get together, you would be pretty close to getting really somewhere.

Fletcher: — You could at least achieve this. If they could be got together more frequently and more seriously, we would crystallize our differences as well as our common aims well enough to get the real questions asked, and to get the right questions posed in the first place is ninety per cent of the solution of every problem of differences. But it's the curse of what you call 'guilt by association' that—

Denis: — Haven't we reached the stage of having to reconcile the various reconcilers? (laughter)

Swezy: — Maybe that has to be done first.

Denis: — Couldn't we go on to where you suggested—to this matter of personal meeting and the suffering of individuals? As we suffer, light does come through. Isn't that our particular vocation?

Mrs. Melish: — I think we have to decide first where we begin to make our witness, and it is always very close to home. It's right in our families, and it's right in our churches, and it's right in our neighborhoods. As we make a little progress in our families, we begin to make progress other places too. It seems to me from my experience that we never make any progress unless we are bold at certain points and take great risks. People call it suffering but I don't think it's really suffering. You may suffer from lack of some worldly things but you achieve great rewards when you take a stand even in a small situation within your own family, so that you gain some strength from every combat, every stand, you take.

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EPISCOPAL CHURCH NEWS

SUFFRAGAN BISHOP OF HONAN

★ The Rev. Cheng Chien-yeh, son of Bishop Lindel Tsen, was consecrated suffragan bishop of Honan on May 11th at the Church of the Saviour, Shanghai. While communications with anyone in China are extremely difficult, the report, translated from Tien Feng, a paper of which the new bishop was formerly editor, is considered entirely reliable. Bishop Robin Chen, the presiding bishop, was the consecrator and was assisted by Bishops Lindel Tsen, T. K. Shen, K. C. Mao, Tseng Yu-shan.

CHURCHMEN TESTIFY IN WASHINGTON

★ Mary vanKleeck, churchwoman of New York, and the Rev. Kenneth R. Forbes, Philadelphia, testified before the foreigh relations committee of the Senate on June 17th, urging that the Senate refuse to ratify the proposed contractual arrangements with West Germany and to substitute for it a call for immediate negotiations between the four occupying powers, the United States, the Soviet Union, Great Britain and France.

URBAN TRAINING INSTITUTE

★ How the urban church can best function was the matter discussed at urban training institute, held in Chicago, June 9-13, with forty-four clergy attending, representing twenty-eight dioceses. Keynote addresses were given by Bishop Conkling of Chicago and Bishop Hallock of Milwaukee. Lectures were given by the Rev. John H. Stipe of Washington, who told of the slum clearance project carried on by his parish; the Rev. George Easter, until recently the rector of Holy Apostles, St. Louis, who described the work done in a segregated area.

UTO SERVICES ARE PLANNED

★ Parish Auxiliaries in the third province are planning to hold corporate communions on September 11th, the day of the presentation of the United Thank Offering at the Boston General Convention. The plan calls for an offering in each parish, the amount to be wired through a key person in the province so that the sum may be added to the national offering being presented that day. The plan, proposed at the annual conference of the Auxiliary of the province, meeting June 9-13, is being forwarded to the other provinces with the hope that they may also sponsor similar services. Archdeacon Albert Lucas was the chaplain at the conference, and lectures were given by Mrs. F. O. Clarkson of North Carolina and Mrs. T. O. Wedel of Washington.

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

GEORGE W. BARRETT, rector of St. James, Los Angeles, becomes professor of pastoral theology at the General Seminary in Sept.

RICHARD W. ROWLAND, associate rector of the Holy Comforter, Kenilworth, Ill., is now dean of St. Mark's Cathedral, Salt Lake City.

CHARLES J. BROWN, rector of St. Mark's, Clark Mills, N. Y., becomes rector of St. Andrew's, Syracuse, N. Y., July 15.

CHARLES F. REHKOPF, rector of St. John's, St. Louis, becomes executive secretary of the diocese of Missouri on January 1, and becomes executive ass't to Bishop Lichtenberger when he becomes diocesan in the fall.

FREDERICK W. KATES, rector of St. Stephen's, Pittsfield, Mass., becomes dean of the Cathedral of St. John the Evangelist, Spokane, September 1.

TOM JOHNSON, formerly vicar of St. Paul's, Goodland, Kan., is now canon of Trinity Cathedral, Omaha, Nebr.

JOHN SWEIGART, formerly of Lincoln, Nebr., is now rector of Christ Church, Kingman, Kan.

CLIFFORD W. ATKINSON, deacon, is now in charge of St. Paul's, Beloit, Kan.

NELSON W. RIGHTMYER, formerly prof. at Philadelphia Divinity School, is now rector of St. Peter's, Lewes, Del.

ORDINATIONS:

BISHOP GRAY of Conn., ordained the following deacons at Christ Church Cathedral, Hartford, June 17: R. S. Beattie; D. M. Shesney; J. S. Cuthbert; W. S. Glazier, 2nd; E. D. Hollman; H. M. Jansen Jr., A. W. Robertshaw 3rd. Information not yet available on their assignments.

BISHOP STARK, Rochester ordained deacons at Christ Church on June 8: A. H. Stivers, curate at the Ascension, Rochester; E. F. Caldwell, in charge of St. Philip's, Belmont and St. Paul's, Angelica; D. T. Gleason, in charge of Grace Church, Scottsville and St. Andrew's, Caledonia. On St. Barnabas Day he ordained J. C. Scobell as deacon at St. Paul's, Rochester, who is in charge of the Good Shepherd, new mission at Webster.

BISHOP HEISTAND, Harrisburgh, ordained two deacons on June 9 at St. Andrew's, Lewisburg, Pa.: M. M. McCullough who goes to Christ Church, Newark, N. J. and J. C. Stanley who goes to Christ Church, Berwick, Pa. On June 11 he ordained the following as deacons at St. Stephen's Cathedral, Harrisburg: S. P. Gladfelter, assigned to Our Saviour, Montoursville, Pa.; H. H. Hayes, Trinity, Renovo, Pa.; J. T. Heistand, son of the bishop, Trinity, Tyrone, Pa.; J. J. Johnson, St. Mary's, Manchester, Conn.; M. H. Knutsen Jr., Prince of Peace, Gettysburg; E. A. Rich, St. James, Bedford, Pa.; E. H. Witmer, St. John's, Westfield, Pa. Edward C. McCoy, deacon in Roman Catholic orders, was received into the Episcopal Church, and is associated with St. John's, York, Pa.

DANIEL R. HUNT was ordained priest by Bishop Phillips of Southwestern Va., June 11, at St. Andrew's, Clifton Forge, Va., where he now continues as rector.

GEORGE D. YOUNG Jr. was ordained deacon by Bishop Juhan of Florida on June 2 at Trinity, St. Angustine, and has been assigned to St. James, Perry, Fla.

WILLIAM D. CHAPMAN was ordained deacon by Bishop Scarlett at Christ Church Cathedral, St. Louis, June 9, and is now assistant at Calvary, Columbia, Mo.

RALPH N. PARKHILL was ordained deacon by Bishop McKinstry, June 11, at St. Andrew's, Wilmington, Del. and has been assigned to St. John Baptist, Milton. He is 57 and for ten years prior to entering seminary was director of the vocational division of the state's board of education.

HAROLD D. AVERY was ordained deacon June 11 by Bishop Peabody at Grace Church, Syracuse, N. Y. and is curate at Trinity, Watertown, N. Y.

DEATHS:

CAMERON J. DAVIS, 78, retired bishop of Western New York, died June 6 in Buffalo. He was president of the Church Pension Fund and affiliated corporations.

RODNEY L. MYER, 42, rector of St. Andrew's, Roswell, N. M., died of a heart attack June 4 at the conclusion of a celebration of the communion.

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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.

RAYMOND and ABBIE OLDS
Churchpeople of Monterey, Mass.

After having been members, regular attendants and workers in the Church for many years, we are now faced with a question to which we are seeking the right answer. Something terrible has happened not just to the particular church to which we at present belong, but to the American Church as such. This was brought home to us when our youngest son was arrested and imprisoned for refusal to cooperate with the selective service system. He was but one of scores of fine men imprisoned by the U S. government for no other reason than they are Christians.

To enlarge a bit on this: the American participation in the Korean war has been generally labeled as "Operation Killer." Events have proven the truth of the label. The draft boards have been officially labeled the cornerstone of the military system. The men recruited by these boards have been trained, as officially stated, to be "the worst killers possible."

What then can a man, claiming to be a follower of Christ, do but refuse to cooperate with any and all of these killing agencies? The fact is that scores of men have done just this, and have been thrown into prison because they did—because they were true Christians. Is the Church now going to keep silent and by so doing lend its approval to the imprisoning of Christians and the war program in general? Is the Church afraid to lift high the banner of Christ and his "peace on earth, good will to men" and "Love your enemies" and thus willingly bow the knee to the blood-soaked banner of nationalism? If the Church remains silent in the face of the injustices being committed we believe the Church is remiss in its clear duty.

BENJAMIN MINIFIE
Rector of Grace Church, Orange, N. J.

As the author of the editorial which tried to put in a good word for the public school and followed somewhat the line taken by Dr. Conant,—I have read with interest the successive comments by Gardiner Day and James Pike. The latter is greatly to be commended for having clarified our thinking on the educational issue in this country and repeatedly pointed up the fact that in one sense a "religion" has been established in the United States, the religion or world-view of secularism.

In my editorial I went along with Dr. Conant in his fear of the divisive effect of schools according to religious and economic denomination. I am fully aware of the so-called secular (hasn't that word been overplayed?) character of education my own children are receiving in public schools. But I tried to make a case for the other side of the picture, that is, the value of the democratic way in education, of having one's children learn to live with all sorts and conditions of their own generation over against segregating them in schools where they are kept apart from children of different backgrounds, religions, etc. I fear that too many of our private schools, Christian and otherwise, are supported by parents whose motivation is often snobbish.

I know there are communities where the public school situation is almost hopeless, where I for one would be inclined to make an exception to this very argument. But, in general, I would rather see Churchmen doing what they can to redeem our public schools than pulling out and leaving them to the politicians or the "secularists". This is the only point I made and Gardiner Day added a sympathetic comment on it in Backfire. Dean Pike in his rebuttal makes much ado about a point which neither of us, I believe, had in mind. Gardiner Day, I take it, is for letting private schools be—but not for having this Church begin a kind of crusade for parochial schools, such as Dean Pike seems to advocate. This is the real point of the argument and not as Dean Pike intimates.

HELEN GOULD
Churchwoman of Brooklyn

A friend has sent to me a copy of your magazine that was devoted to the Girls Friendly Society. It was a grand job, setting forth graphically the work of an organization that is doing fine work.

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The WITNESS

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JULY 10, 1952

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THOMAS BARRETT & ASSOCIATES
In Musical Comedy Produced by Auxiliary

Article By Dean Francis B. Sayre Jr.

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Rev. Payton Randolph Williams

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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. William M. Baxter
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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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WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

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STORY OF THE WEEK

COMMISSION TO INTERPRET CANONS TO BE OFFERED IN BOSTON

PENNSYLVANIA DEPUTY LAYS SPECIAL STRESS ON DIFFICULTY WITH MARRIAGE CANONS

★ Robert T. McCracken, chancellor of the diocese of Pennsylvania and a deputy to the coming General Convention, is to propose a new canon which will provide for a committee on interpretation of the marriage canons. His communication to The Witness follows:

The Protestant Episcopal Church in the United States of America is composed of seventy-four dioceses and thirteen domestic missionary districts, each of which contains a well disciplined administrative organization, and each of which is bound by the canons and resolutions adopted at the General Convention. However, each diocese and missionary district has exercised sovereign authority to interpret and enforce the canons and resolutions as its administrative officers have seen fit. In some cases there has been considerable conflict in the interpretation and enforcement of canons and resolutions, resulting in confusion and lack of confidence in the Church. One of the more glaring examples of conflict has been in the interpretation and enforcement of the marriage canon. The problem concerning the application of the marriage canon is nicely summarised in the following excerpt from "Ambiguities in the Marriarge Canon" by Bishop Robert Hatch:—

"In its application, however, the canon has given rise to considerable range of interpretation. To some it appears to be highly restrictive, more so than what we have had in the past. To others it appears to be liberal, allowing the Church to remarry people who could not have remarried under the old canon. To some it appears to uphold the teaching that when a marriage is once valid it is indissoluble. To others it appears to allow the remarriage of persons whose former marriage, although once valid, was dissolved for reasons other than those listed in canon 17 as the grounds for annulment. Such a situation could make for confusion. It could place our bishops in a most delicate position. As in our civil life it is easier to obtain a divorce in some states than in others, so in our Church life permission for remarriage could be obtained with greater ease in some dioceses than in others. Instances have occurred to show that already this is the case. It hardly need be pointed out that this could put the Church in a bad light and could confuse the position of the Church in the minds of her people."

The purpose of the canon which I propose to introduce at the General Convention in Boston is to set up a churchwide committee to which the ecclesiastical authorities of all dioceses and missionary districts can refer problems concerning the interpretation and enforcement of all canons and resolutions of the national Church. Such a committee would consist of bishops, presbyters and laymen, who would probably be chancellors. It would answer inquiries and, on important matters, promulgate and publish opinions which would be collected and, from time to time, issued in book form for the guidance of clergy and laity. Such a committee has long functioned as a valuable arm of the American Bar Association and has to date published approximately three hundred opinions interpreting the professional and judicial canons adopted by that Association and by most of the state bar associations.

It is believed that, through the publication of the opinions of this committee, a high degree of uniformity will be achieved throughout the Church on problems of interpretation and enforcement of canons and resolutions of the Convention.

AN EDITORIAL GETS PROMPT REPLY

★ Due to vacations, pages five to twelve of this issue went to press early, including the editorial page. The editorial on the strike in Yonkers was printed in the official paper of the union, with our permission, and brought a prompt reply from the executive director of the council of churches of that city. Since a week elapsed before we went to press with the remaining pages, we were able to print Mr. Buckley's statement in Backfire in the same issue as the editorial.

EPISCOPAL CHURCH NEWS

NASHOTAH TROUBLE DUE TO ROMANISM

★ The controversey at Nashotah House, which resulted in the resignation of William H. Nes as dean and the firing of the Rev. E. B. Bosshard as professor of theology, was caused by an "ultra-Romanist" group within the student body, according to Bishop Ivins of Milwaukee, president of the board of trustees.

Following his resignation Dean Nes stated: "Throughout the nearly five years of my tenure I have been unable to win the allegiance of a majority of the students and of a section of the alumni. This is due to the view I take on Angelicanism, which in my belief and judgement involves unwavering adherence to the sacramental system and the apostolic succession, as well as the authority of the creeds and the scriptures, but which also involves limitations on the dogmatic temper, a sincere adherence to the Prayer Book, and an avoidance of the dangerous developments in the cult of the Blessed Virgin."

A few days after the dean resigned, the trustees dissolved the student council, a spokesman declaring that it has been temporarily discontinued as a reprisal for the students' public protest of the firing of Prof. Bosshard. They had met at that time and voted, 47-1, to ask for his reinstatement which the trustees rejected.

THE PICTURE ON THE COVER

★ Thomas (Entwhistle) Barrett wrote a musical comedy, "All the King's Horses" when he was chaplain at Kenyon College. When he became rector at Lexington, Va., the women of the parish thought they would like to produce it. It ran two nights, played to 1200, and took in $900. The characters, as one may guess from the picture, were mainly nursery-rhyme figures (Barrett was King Cole) and while it was comic it had an undertone of seriousness. Parts were played by students and faculty members of Washington & Lee and Virginia Military Institute and young people and children of the parish.

It was all such a success that Author Barrett is hoping to do another on Pocohontas and John Smith.

BISHOP WASHBURN HEADS PENSION FUND

★ Bishop Washburn of Newark is the president of the Church Pension Fund, succeeding the late Bishop Davis. Bishop Hart of Pennsylvania was elected vice-president and Bishop Jones of West Texas was elected a trustee.

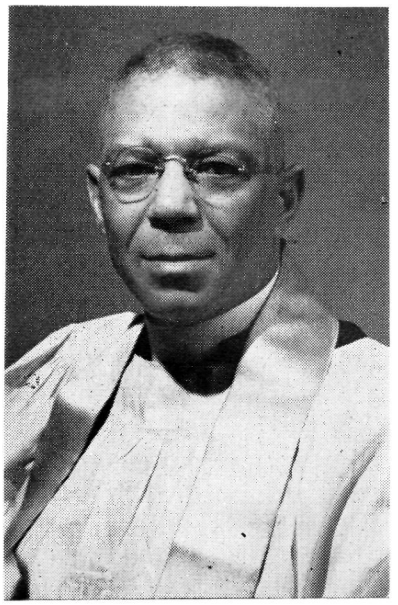
ST. AUGUSTINE'S COLLEGE IN CANTERBURY

★ Dean Rose of the General Seminary flew to England on July 2 to confer with the Archbishop of Canterbury and other leaders of the Church of England about the newly established Central College of the Anglican Communion at Canterbury. The college is the first theological school to be jointly financed, supervised, staffed and attended by the Churches of the Anglican Communion. The college dates far back in English history, but it was only at the 1948 Lambeth Conference that it was unanimously agreed to re-charter it as a school for the Anglican Church throughout the world.

Among other things, Dean Rose will discuss with Canon C. K. Sansbury, who takes up his duties as warden this summer, the possibility of having the Church in the United States represented on the faculty.

GOVERNMENT SUBSIDIES IN LIBERIA

★ Bishop Harris of Liberia, speaking at the conference on African affairs held at Springfield, Ohio, told delegates that the entire educational system in that country was based on a partnership whereby the government supplied most of the money and the missions the teachers. "The government of Liberia is determined to base its educational system on Christianity," he said. "In no instance has it interfered with religious instruction, whether Protestant or Roman Catholic."



Bishop Harris

The conference ended with agreement among the delegates that Churches in Africa should work toward self-support and eventually should be independent of foreign mission boards.

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EDITORIALS

Clergy In A Strike

THE Yonkers Council of Churches has just demonstrated how not to win friends and influence labor. For the past year the Textile Workers of America, C. I. O., under the leadership of Charles E. Hughes, business manager, has fumbled at finding a peaceful understanding with the powerful Alexander Smith Carpet Company, Yonkers largest industry, one of the carpet big-four. Smith had previously passed into the hands of the Hanover Banking interests. To try to make peace, Hughes had taken the unheard of step of inviting the company president to meet with the union membership to explain shifting certain operations to Mississippi, the purchase of a multi-million dollar office building in nearby White Plains, and the opening of a "fabulous" guest house for Smith executives while management claimed an operation's deficit. The president came, but settled no doubts.

As fruit of this bickering, there was sharp conflict over the signing of a new labor contract. Management offered a flat five cents an hour raise, but cut off certain incentive and piece-work payments. The union protested that this meant a 25% cut in wages, already below the national average. They put management on notice that they would not work without a contract. The date of expiration of the contract neared.

The Yonkers Council of Churches, forthwith, through its industrial relations commission, issued a public statement calling for a thirty-day no-strike period to "study" the situation, expressing concern for the families of the strikers. There was no suggestion as to what concessions management should make.

The union was furious. They accused the Yonkers Churches of "amateurish meddling" and with siding with management. Council spokesmen snapped back, interpreting union criticism as negating churchmen's right to speak out on social issues. The workers went out on strike on schedule. Now, the Protestant churches and the union are continuing to snarl back and forth at each other in the local daily paper.

The moral of this sad situation reads in the following parts:

Demanding that workers "not strike" on the basis of a "church study" was asking them to accept an authority other than their own unanimous vote and leadership. This was a flat slap in the face of their self-responsibility.

Also, a labor dispute cannot be settled by homoletic directive in the daily paper. The place for exhortation in a labor dispute is in private council with both parties, and with enough self-discipline not to spout off publicly if everybody doesn't agree.

"No contract, no work," is the union's protection against a creeping open-shop. To call for a no-strike period served only the purposes of management.

As to hardship on the strikers' families, these church gentlemen seem to have forgotten that man does not live by bread alone. Man also lives for self-respect. Many a martyr has spurned gold and given his very life for a high principle. The union members who have sacrificed to win employment dignity can only regard with contempt a cowardly plea to negate this for bread.

Finally, by continuing to use the daily press for befuddled argument, the churchmen have only added to the general feeling of the Smith strikers that organized Protestantism is hostile to them. They feel, in consequence, more rigidly determined.

Let it be said that the Yonkers clergy are, personally by and large, a generous-minded group with a truly pastoral concern for their civic community. Previously they had intervened successfully in a disasterous 80-day-old strike of the Otis Elevator workers, Yonkers second biggest industry. But successful mediation of one strike in progress does not qualify anyone to dictate whether or not to call a strike in another situation. The demands of the two situations are miles apart.

In this instance, the Yonkers Council of Churches has furthered the canard that Protestant Christianity is opposed to organized labor. And even more seriously, these men have cut themselves off from being of future help in the strike.

Let all "socially-minded" clergy please note.

Living In These Times

WE are living today in a time of moral confusion and the time has been so long that it is probably true to say that none of us below the age of thirty can remember any other atmosphere. The Roaring 'Twenties were suceeded by the Disillusioned 'Thirties and since then we have lived

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in a world at war. But the middle-aged folk of today can recall clearly enough a time when Christian ethical standards were pretty generally honored, in their breach as well as in their observance. The Jewish-Christian Ten Commandments were looked upon as a minimum demand for decent living. But today the most flagrant disregard of all ten of them concerns the average man less than the burden of high taxes and mounting inflation. People just can't be bothered. Life is hard, strenuous, swift-moving; one must be tough-minded to live successfully at all, and for escape from the burden we have the radio, television and the ever-present glamorous movies.

There have been other periods in the world's history very much like this present and one of them was the early Christian era, the time when the Roman Empire was breaking up in a welter of degeneracy and dissipation. The Epistles of the New Testament were written at such a time and bear witness to it. Christian theology and Christian ethics were in their embroyonic stage and the Apostles had to feed their disciples on milk and not on meat. So their moral demands were simple and elementary, just sufficient to give hope that attention to them might serve to keep their pupils afloat in the swift currents of prevailing sophistication and immorality. We need very much to give heed to these same elementary ideas and exhortations today. We are not up to anything heroic or severely demanding, for our moral muscles are flabby. The author of the letter to the Ephesians gives us a very simple rule for living in a world of confusion and violence,—even as he did to his disciples in that far-off day so like our own. "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice; and be ye kind one to another". Just that; no more, no less.

It does seem as if even the simplest of us, the most tired, the most discouraged might hold to this ideal and standard of thought and action, as to a life-raft in the ocean of the world's surging, threatening waves. We can't, perhaps, for the life of us, see any good in our cantankerous neighbor. We abominate and fear what our political opponent stands for. We see nothing but wrongheadedness in the religion or churchmanship of those groups that we fail to understand. We tremble at the danger to civilization of alien philosophies and economic systems. Probably we shall be unable to convert any of these strange creatures from the error of their ways, whether they be neighbors or politicians or heretics or Russians or big shots in the state department or the Pentagon.

But we can do something less ambitious and more fruitful. We can avoid bitterness, put down our anger, refrain from evil speaking and be kind one to another,—seeking truth and patiently working for understanding of persons and groups and systems that amaze and even terrify us. This we can all do,—even as the Ephesians of old managed to do before they grew to larger stature and attained a fuller measure of the character of their Master.

ENTERING THE WIDER LIFE

BY
Francis B. Sayre, Jr.
Dean of Washington Cathedral

RECENTLY at the diocesan school of religion about 200 parishioners from all over the diocese were pondering the question as to what the communion service means to them. This is something we have been asking ourselves at the Cathedral too. The question is an acute one here since many of the people who come to worship at the cathedral are far less familiar with the Episcopal rite than the regular members of the parishes. Added to this is the fact that the sheer size of our building removes the altar so far from the people that it is very difficult for the stranger to see what is happening or to feel that he is a part of it.

There are, of course, many meanings in the holy communion service. Woven into its fabric are several quite distinct strands which Christians have cherished through the ages and which have been combined with lovely genius to form the central act of the Church's worship.

One of the elements of the service is, of course, the recalling to the mind and heart of the worshipper what God has done for him through Christ. This is accompanied by a flooding sense of penitence in the presence of God's goodness. To which is then added the response of God's constant forgiveness of transformation—not only bread and wine but all life is made new by the miracle of Christ. Yet as long as life persists all

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is not complete, and so there is the further refrain of hope; for to partake of the Lord's Supper is to be led beyond the world and ourselves, as God's present love is projected in the promise of eternity. Finally these various strains are caught up in the great thanksgiving by which we offer once more our lives and souls to God to be healed and blessed by that "peace which passeth understanding."

Woven Threads

THESE are some of the separate threads of faith that are woven together in what the Church has called its holy eucharist. Take away any one of these threads and the whole cloth would be threadbare and quickly torn to tatters. But how are all these motifs made vivid to the strangers who come to worship with us? Who shall explain to them the mystery of brokeness made whole? Of sin forgiven and of a riven world made one? How shall this church—any church—impart the power of that holy miracle that brings God and man together in the never-dying life of Christ? This is the question which each generation of Christians has to answer anew, in terms of its own time.

On a Sunday last winter the rector and congregation of St. Alban's parish came to the cathedral to celebrate with us the holy communion. The service was conducted in rather unusual fashion, as an effort to catch for our part a fresh insight into its meaning and for others a clearer invitation to participation. Instead of using the high altar at the remote eastern end of the chancel, a temporary table was placed at the crossing, where the congregation surrounded it on three sides, in the nave and the two transepts. The priest then conducted the service facing the people in the full view of all. At the time of the offering the ushers brought forward not only the monetary gifts given by the people but the bread and wine as well, to be offered upon the holy table. Epistle and Gospel were read from the lectern and pulpit respectively, and the communicants came forward to receive the elements at a three-sided rail that all but encircled the altar.

The reason for this experimental return to the customs of the earliest days of the Church was to try and restore one of the essential qualities of the Lord's Supper—one which in our day is often lacking and yet without which none of the meanings listed above can really be appreciated. That is the quality of corporateness.

Need Of Our Day

IT must be observed that men are not easily joined together in this modern age of ours. It is a time of individualism, not of communion. People come to church wrapped in the mantle of their privacy. They lay their personal needs, hopes and prayers before the altar, hoping for an uplift that will enhance their individual thoughts and lives. To the worship they bring an offering tailored to their personal budget, not the Church's need. In the hymns they are more embarrassed by the sound of their own voice than conjoined to others in the praise of the Lord. As they move toward the altar, it is usually with withdrawn austerity, rather than with that joyous abandon that comes from the sense of belonging to a great "company of all faithful people." We live in an age of dividedness, when nations are separated from nations, when individuals are more and more isolated from one another, and even single lives are broken into warring contradictions.

The greatest need of our day is for a community that will break the barriers and join human lives together. But brotherhood is not won by the mere assertion of it. It is given only through the fatherhood of God. Originally men are one by virtue of their creation in God's image. Then, forgetful and rebellious, men break that unity to follow diverse paths of selfishness. So that at last it requires God's intervention again to restore the fellowship. In Christ, God forgives our rebellion, and heals our division.

Now this means that the sacrament of God's presence as we find it in the Holy Communion is the only means of meeting the desperate need of the present world. True communion and understanding among men is possible only at the altar of Christ! Thus, in the most realistic sense, it is through the Church alone that God works out his will for the future of mankind. The Church is the family that God has already knit together. It is the nucleus and beginning of all human fellowship. It is the one place in life where people really can forget themselves and enter into that wider life that God has taught through his Son. The Church is the corporation through which, as "members incorporate" we enter the life of God and of one another.

Members One Of Another

THE recent service with St. Alban's Church was meant to remind us of this. The Holy Communion is an offering that is made by all the people. It is their labor and their lives which they share with one another and jointly give to God. This is why the bread and wine, symbols of life and labor, were carried up by laymen along with the other gifts. This is why the minister stood in the midst of the congregration: because he was acting for them. As a family says grace around the table, so we were met in the larger circle of the Church to give ourselves to God and seek his blessing.

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This is never an act of solitude. It cannot be. Who could possibly know the meaning of forgiveness, were it not for others by our side through whom we are forgiven? Who could understand or inwardly respond to the mighty acts of God unless we could behold his works in the lives of those around us? Who could really accept the cross of Christ, except others had borne witness first of the victory of Christ beyond the Cross? No, we cannot know God except through one another. Alone, we cannot see beyond ourselves, but only our own reflections. The channel of God's grace is through the instrument of human lives; the course of his love is from heart to heart. And thus we are as dependent upon those other lives around us as we are upon God himself. For God has chosen men to be the windows of his light. Unworthy, divided, selfish, broken though we have been, and weak as we are still, yet he has chosen us to be the vessel of his healing power.

Us, the Church, the "Body of Christ" in this world, we who are "members one of another"—this is the instrument that no man could have forged, but that God has set in the world to declare his glory and his merciful love to each man and to all men. It is only as we are vividly joined together in the radiance of this unexpected fellowship that we ourselves come to know what Holy Communion means to us, and that the rest of the world through us shall come to perceive the mystery of God.

Religion And The Mind

BY

Clinton Jeremiah Kew

THE healing work at the Church of the Heavenly Rest has attracted people from all over the United States and Canada. They come to us seeking wholeness in body, mind and spirit. We do not pretend to cure their physical ills directly, but by giving them a wholesome approach to their distress, the insight of a sound mind, and a soul strengthened by a religious faith, we lay the healthiest ground for physical healing.

All our work (with the exception of pastoral counseling which deals in the main with the simpler problems of marital discord) is accomplished in cooperation with accredited physicians and psychiatrists. This cooperation runs both ways. People are referred to us by doctors and psychiatrists and we, in turn, seek to place all the severely disturbed cases which come to us with doctors in the city.

A psychiatrist will, for instance, send us a patient with the explanation: "I've done as much as I can with this man. He has a latent religious inclination which, if developed, will give him the direction and motivation he now needs. He is at ease in a psychological interview but would probably resist a direct religious approach. Will you take over from here?" Or a doctor will refer a patient to us whose will to be cured is negative; or another whose despair at an incurable ailment will but darken his remaining days. In such medical cases, the patient frequently takes a dramatic turn for the better because of a constructive and hopeful outlook found through a return to the Church.

On the other hand, we question persons who come to us on their own initiative to ascertain whether no not they are under the care of a physician. If they are not, we either call in a physician or send them to one for a complete check up. We make it clear that this is not a miracle-service but a spiritual and mental aid to those who are emotionally disturbed as well as an aid to medical treatment. People with deep psychiatric disturbances requiring interviews in depth psychiatry are referred to specialists who are willing and able to treat them.

In the past ten months, working just forty-three days, from nine to five, over 1200 have attended our healing services. Three hundred interviews have been given. This total is, of course, exclusive of the many hundreds of pastoral counseling interviews handled by the rector, and his two assistant priests.

Group therapy has been made available for groups of ten each. People have come to us from states as far away as California. Others have come from Quebec and Nova Scotia. Many have heard of our work through articles in the Metropolitan press, Time magazine, religious publications, professional journals, and several of the popular magazines. Clergymen and physicians in other churches and communities have referred people to us. Most of the Episcopal churches in the city as well as many Protestant and Roman Catholic churches have been represented by their parishioners. The chaplains of Bellevue and St. Luke's Hospitals have encouraged some to come to our services. Students have come from Columbia, Barnard College and New York University.

A wide range of professions is represented, varying from clergymen, teachers, professional men and actors to registered nurses. Housewives with domestic problems involving husbands or children are legion, as are adolescents who are experiencing difficulties in adjusting to home, school or work situations.

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Letters of inquiry and personal calls have been received from many doctors and clergymen and students who are writing papers for courses in universities. Two extreme examples are a Jesuit who later said he would describe our work in a lecture in London; and a psychiatrist, who, after attending a healing service, brought a patient and knelt with him at the altar rail. Others have offered to help us with the interviewing, including two Jewish psychiatrists. A psychiatrist wrote from California that, until he learned of our work, he had never realized the importance of God's help in his professional endeavors. "With that 'something else' cures result, without it, little happens," he wrote.

Letters acknowledging help, are too numerous to detail here.

It is, perhaps, too early to attempt to evaluate the results of this collaboration between psychiatry and the Church. Time and facilities have been limited and the service has been permitted to find its own quiet growth without fanfare or artificial stimulation. At best it can be only a "drop in the bucket" in relation to the total needs within our own city. (Some who have come to us we have been unable to help). For those who have benefitted by this service, it is difficult to assign quantitative values to physical, mental or spiritual health.

From our experience during the forty-three days of the past ten months, one conclusion seems inescapable: as we learn more about mental and physical health through psychiatry and medicine; and as we learn more about spiritual health through the Church, we are going to find that they are in the last analysis, inseparable. We are encouraged to believe that through the sort of collaboration between psychiatry and the Church, which we have been undertaking, more may be accomplished for the good of men's minds, souls and bodies than either could accomplish alone.

WOMEN IN THE CHURCH

BY

Randolph Crump Miller

Professor at Yale Divinity School

WOMEN play a larger part in the life of the Church than some men suspect. It is true that they do not appear as often in the headlines, even in the Bible, but they play a significant part in every story. A casual perusal of the "Hymnal Companion" shows that thirty-three women are the authors of hymns, five are translators, and four are composers of the music. Catherine Winkworth translated seven of them. Jan Struther wrote three of them. Cecil Alexander wrote seven and translated one.

The Epistle to the Hebrews lists the great men and women of the Old Testament who lived by faith. "It was faith that even Sarah gained the physical vitality to become a mother despite her great age . . . It was because of her faith that Rahab the prostitute did not share the fate of the disobedient, for she showed her faith in the true God when she welcomed the Israelites sent out to reconnoitre." (Hebrews 12, Phillips translation).

Only two women appear in this list, and the Epistle to the Hebrews is the only book in the New Testament which might have been written by a woman: Priscilla or Prisca.

A Man's World

WE can learn a great deal from the women of the Bible, for the position of women at work in the Church today is not much different. Perhaps the key is supplied by Esther, that great and gracious Persian Queen who saved her people by the use of feminine insight and charm. You may remember the strange way in which Esther happened to become queen, how she was chosen from many applicants after her uncle, Mordecai, decided she should be among the virgins. The Jews were displaced persons in a strange land, and by a trick of fate a young Jewess was on the throne.

Her uncle Mordecai was often hanging around the palace, and he picked up some gossip that the king was to be assassinated. This information he passed on to Esther, and the plot was exposed. Mordecai's act was placed in the official records and promptly forgotten for the next nine years. During this time, a man named Haman came into favor with the king. But he despised the Jews and had a special grudge against Mordacai. So he put it into the king's mind to rid the kingdom of all Jews. The massacre was ordered and Mordecai got wind of it and let Esther know.

But how to stop it? No queen could enter the king's presence unbidden; it might mean her death. But under Mordecai's insistence, she worked out a plan of action. She knew what it might mean: "And if I perish, I perish." She entered the room. There was a moment of peril.

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Then the king stretched out his golden sceptre and she was safe for the moment. Instead of weeping, or coming out with her problem, she simply invited Ahaseurus and Haman to have dinner with her. For thirty days she had not seen her husband, and now she had risked her life just to ask him to dinner. The king was flattered. At the feast, the king was so pleased that he promised her anything, "even to the half of the kingdom," and all she requested was that they return for another meal the next day. That very night Haman ordered a gallows erected for the hanging of his enemy, Mordecai. But the king could not sleep, and asked that he be read to. The miracle of choice from the scrolls was that the king was read the story of how Mordecai had saved his life!

The next day, Mordecai was given recognition for his past service. And that night at dinner, Esther said that the lives of her people and of herself were in danger. Who was the enemy? And Esther pointed at Haman. Now Ahaseurus saw the infidel Jews symbolized by Mordecai and Esther, both of whom he had honored and liked. Opposed to them was his favorite, Haman. The king left the room to think things over, and when he returned he found Haman begging for his life. The king accused him of assaulting the queen—and Esther was silent. She knew why Haman had thrown himself on her, but she also knew that the lives of her people were at stake. "Here is one of the most significant silences in history," says Nora Lofts.

From this event comes the feast of Purim, based on Esther's victory. So it might be said of a great woman and of all women:

"Oh, the shrewdness of their shrewdness
when they're shrewd.
And the rudeness of their rudeness when
they're rude;
But the shrewdness of their shrewdness and
the rudeness of their rudeness
Are nothing to their goodness when they're
good."

The story of Esther reminds us that it was a man's world then, and in the Church it is a man's world still. But the professional worker in the Church today does not need to fear for her life as did Esther. She simply needs to keep her feminine wits about her. There may be a Rev. Mr. Ahaseurus in the offering, and there will always be a Haman trying to undercut the effectiveness of the woman worker!

First Medical Missionary

SOMETIMES all that is needed is the touch of Naaman's wife's little maid. Naaman was a captain in the Syrian army, and he had leprosy, or what passed for leprosy in those days. His wife's Jewish slave believed Naaman would be cured if he could see Elisha the prophet. Elisha finally saw Naaman and told him to bathe seven times in the Jordan. Naaman was insulted and returned home uncured. It was then that the young Jewess said, "My father, if the prophet had bid thee do some great thing, would thou not have done it? How much rather when he saith unto thee, wash and be clean?" So the Syrian was cleansed by a Jewish prophet, and the little maid became the first medical missionary.

Sometimes women who serve the Lord are nameless, as was Naaman's wife's little maid. We do not know the name of Jephthah's daughter either. When her father decided that she must be sacrificed, she accepted the decision, but asked for time to "bewail her virginity." She did not escape death, as did Isaac, but still she did not die in vain. For it was her unnecessary death that led the Jews to decide that Yahweh accept ten shekels instead of a human sacrifice.

Some of the heroines of old showed primitive traits. Deborah was able to win a battle by working behind the scenes, while it was Jael, the wife of Heber the Kenite, who showed what could be done with a tent peg in eliminating Siscera. Rahab was no saint and we are not sure she was ever converted from her life as a harlot, but she enabled the Jews to win a crucial battle. There was a fundamental loyalty in these women that reached its heights in the beautiful story of Ruth. Ruth's immortality, says Nora Lofts, rests "on one perfectly phrased, perfectly balanced sentence." Naomi did not ask for Ruth's loyalty, and she showed no signs of pleasure when Ruth expressed herself. The sentiment of Ruth's little poem is sexless. It does not refer to the lost husbands, but is a statement of simple devotion. "Intreat me not to leave thee, nor to return after following thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God, my God: where thou diest I will die, and there will I be buried: the Lord do so to me and more also, if aught but death part thee and me". "They were words of pure emotion, spontaneous, unconsidered; and they express most perfectly a sentiment of devotion that has never been bettered. Lyrical, rhythmical, thy beat upon the air with a note of eternity, one thing, perfectly expressed, for all time." (Lofts, Women of the Old Testament, p. 91)

If Ruth reaches a new high in devotion in the Old Testament, certainly it is Mary the sister of Lazarus who gives us the one additional element of New Testament insight. While there are various interpretations of the tradition, Mary's genius

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was not her sympathy, for Martha had that. Mary had the unerring insight to know what most needed her sympathy at that moment. All the others were sympathetic for the wrong reason, because they did not fully understand the pain that Jesus faced. But Mary was like a physician who diagnoses the precise nature of the disease and then knows how to treat it. She had an intuition of what Jesus was really facing in the hour of tragedy, and that was her glory. She was able to read his thoughts and then she shared his emotions. So Jesus says, "She has done a beautiful thing." Another interpretation is that Mary anointed Jesus as king to force his hand as the Messiah. She saw him as the Christ, but she was stirring him into action by her unusual devotion. This also was a "beautiful thing." So you can take your choice of interpretations.

Opportunities

THIS is not an argument for women preachers, although I do not share the cynicism of Samuel Johnson, who said: "Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well, but you are surprised to find it done at all." The question is not whether there should be woman preachers. The problem is whether our professional women workers in the Church can learn from the women of the Bible.

The most important single lesson is that women should use their feminine aptitudes to the glory of God. Esther solved a serious problem by using her faminine charm, her wit and shrewdness, and her ability to keep silent. Rahab's attractiveness to men made her a heroine. Naaman's wife's little maid did not hesitate to give advice even when it might be considered impudence. Poor Jephthah's daughter was obedient as a child should be, even though it meant death.

A woman college worker has opportunities to do the work of Christ because of her sex. A woman missionary has a chance to influence women and children far beyond what a man can do, even though he be a priest. There is a rich and full ministry for women, and in spite of Samuel Johnson it includes preaching—for preaching is more than words from a pulpit. It is the sort of thing recorded of Priscilla, who with her husband was responsible for the conversion and education of Apollos. Priscilla and Aquila were among Paul's best friends. For his life they had risked their own. They had church in their house. Paul also refers to Phoebe, a deaconess who was of great help to him.

The other lesson drawn from the women of the Bible is women's capacity for loyalty. This loyalty is to be given to Christ in the same spirit as Ruth gave hers to Naomi. It must be as constant and ingenious as Deborah's as she worked for the defeat of Siscera and as unerring as Jael's when the time came to take action. This loyalty appears in the women surrounding Jesus. "Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who provided for them out of their means." (Luke 8:2-3,A). It was these same women who stood by when Jesus was killed, while the men ran away. There can be no doubt of the loyalty of these women and it never wavered.

We began by referring to the thirty-three women who have written hymns for our hymnal. They are not just quiet and pietistic hymns.

Listen to Cecil Frances Alexander:

> Jesus calls us; o'er the tumult
> Of our life's wild, restless sea,
> Day by day his clear voice soundeth,
> Saying, "Christian, follow me."

Listen to Jane Borthwick:

> Come, labor on.
> Who dares stand idle on the harvest plain,
> While all around him waves the golden grain?
> And to each servant does the Master say,
> "Go work today!"

Evelyn Cummins, widow of a clergyman and first policewoman to serve in Poughkeepsie, gives us a hymn of loyalty and faith, which speaks of true discipleship for all of us:

> I know not where the road will lead
> I follow day by day,
> Or where it ends: I only know
> I walk the King's Highway.
> I know not if the road is long,
> And no one else can say;
> But rough or smooth, up hill or down,
> I walk the King's Highway.

The women of the Bible teach us much, and it is their vocation to use their aptitudes as women in the service of God with complete faith and loyalty.

Living In Two Worlds

BY

Anson Phelps Stokes, Jr.

Rector of St. Bartholomew's, New York

EVERY Christian lives in two worlds—the immediate world about him of business, society, and politics; and the eternal world of God's truth, and of the fellowship and brotherhood of the Christian Church. We see this quite clearly

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when we read about the early Church. The Epistle of St. Peter was addressed to Christians who were persecuted and criticized by their pagan neighbors. Christians were marked men, and the author of the Epistle urged them to minimize criticism and to try to win converts by their exemplary life in their relationship to the authorities of the Roman Empire, amidst which they were living. As Christians, they were to love the brotherhood; but as citizens of the Empire, they must also honor the king.

Today many Christians are conscious of living in two worlds also. We must remember our brethren behind the Iron Curtain and in China. They are seeking to maintain their loyalty to Christ and to his principles and to the Church, and yet they must survive and make their living in the hostile atmosphere that is around them. Even in our own country, whose life has been permeated by Christian teachings, a Christian must live in two worlds. As Dr. Whiston said one day, after an early Communion service in the chapel, as we stepped out into Park Avenue, "How different the atmosphere is here, from inside the chapel". It is not that the world is necessarily evil; indeed the physical universe has been made by God. But our society and our civilization are not yet fully Christian. The people to whom the Epistle of St. Peter was addressed were considered as "strangers and pilgrims" —or "aliens and exiles," in another translation. So, too, we must live in the world but we must live by standards other than the world's.

There are two ways in which Christians seek to face the tensions between the Church and the world. One is by "other-worldliness," Christianity is regarded as a means of escape from the world. There is, of course, real truth in this approach. There are times when we must go apart, even as our Lord went apart from the crowds. The retreat movement is an evidence of the need in our day to escape the pressures of the world, for spiritual nourishment. The people of India and of other Eastern nations can teach us much about the reality of the other world. Yet this can never be a fully Christian answer, for the religion which speaks of a God who became incarnate in human life is no escapist religion. Our Lord knew hunger, temptation, rejection, and the cross; and where Christianity is preached in Eastern lands, people are bidden to face the needs of ordinary life, and not to avert their gaze.

The other way in which Christians have sought to resolve the tension between the world and the Church is by "this-worldliness." Christianity is regarded as a means to successful living in this world. Many Americans advertise their religion as a way of solving all problems at home or in business, and of assuring one's self of good health and even popularity. Of course, the Christian faith does influence our daily lives. God is the God of the universe and, in obedience to him, we can find peace and health, and help in our problems. Our Lord himself healed people, and his ministry of healing is carried on in many churches today. Yet this approach is also an over-simplification. As we said before, our civilization and culture are not completely Christian, and obedience to God will not always bring us rewards in the coin of this world. For Jesus, victory involved crucifixion.

The Christian can neither use his religion merely to flee from the world, nor can he be sure that it will always bring him worldly success. The task of Christians is to be in the world but not of the world. Our Lord was in the world; indeed he shocked pious people by associating with publicans and sinners. Unlike many religious people, he knew and bore everything that men face. Yet he bore these things courageously because his loyalties were not merely in the world. He was in close fellowship with his Father in heaven. He lived by eternal law amid the transitoriness of time: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

A friend of mine, who is personnel manager in a large organization, is a specific example of a Christian living in two worlds. I remember his telling me that during the Christmas rush extra helpers had to be hired, but when the rush was over, many of them had to be dismissed. Those were the stern laws of the world with which he must work. But within the limitations of those laws, he found much scope for his Christian loyalties in trying to see that each individual case was handled on Christian principles with due consideration to human factors.

The Holy Communion is a place where the two worlds meet. Here we see the eternal touching the things of time. The bread and wine offered on the altar at Holy Communion represent our material resources and our daily occupations in this world. They are given to God and they come back to us charged with a new significance. Hence-forth they are to be used in the world, but for God's purposes.

THE PRAYER BOOK: Its History and Purpose, recognized as one of the finest pamphlets on the subject, written by Bishop Johnson, is available at 25c a copy.

The WITNESS
Tunkhannock **Pennsylvania**

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EPISCOPAL CHURCH NEWS

RESERVATIONS had been made up to June 26 for 1700 people planning to attend General Convention. Following the meeting that day of the Mass. committee on arrangements, Chairman Gardiner M. Day announced that all committees reported that everything was going ahead according to schedule.

BISHOPS' CABINET is the name of a group which meets regularly with the bishops of California. Each vestry elects one of their number to represent them at meetings to maintain close relationship between diocesan headquarters and parishes. At the first meeting, held June 14 at the cathedral house, men of 55 congregations met with Bishops Block and Shires and Canon Guilbert, director of promotion. They talked about the place of the diocese in the life of the Church; nature and scope of diocesan funds; preview of the fall canvass. Next meeting is in October for reports of General Convention.

HOOD COLLEGE CONFERENCE, attended by 213, featured lectures by Dean Brooke Mosley of Wilmington on the Church in an immoral society. Canon Martin of Washington Cathedral was chaplain. Bishop Powell of Maryland spoke on the relevance of the Church to a Christian society and the Rev. John Lloyd, missionary from Japan, spoke of the work there.

SCHOOL OF THEOLOGY, Sewanee, is to receive $200,000 through the will of Ursula Grosvenor of Southern Pines, N. C., where Dean Craighill Brown was rector before coming to the seminary. The legacy will be a memorial to her brother, the late Dean William M. Grosvenor of the Cathedral of St. John the Divine, New York. It is the second largest bequest ever received by the seminary, the late Z. C. Patton of Chattanooga having left the school about $500,000 in 1948.

DEAN JOHN C. LEFFLER of St. Mark's, Seattle, gave a series on the Faith we live by at the summer conference of the diocese of Los Angeles, meeting at Claremont, June 29-July 4, Bishop Campbell, suffragan, conducted seminars for the clergy, and there were workshops on family worship and spiritual therapy.

HELP WANTED: Growing church institute for boy offenders seeks Program Director trained and experienced in the operation of a clinical program. Box F. Witness, Tunkhannock, Pa.

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20 EXCHANGE PLACE **NEW YORK 5, N. Y.**

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YOUNG PEOPLE of Central New York held a conference last week at Manlius with the Rev. W. H. Cole of Clayton and the Rev. G. Clayton Melling of Johnson City the headliners.

ONE "FATTE CALFE" was delivered to the Rev. Walden Pell, 2nd of Middletown, Del., on a TV show June 29. He had written authorities of New Rochelle, N. Y. that according to a deed signed by John Pell, ancestor, 264 years ago, such a payment was due annually and if not made he could seize the city for non-payment. City fathers of the New York suburb stated that they did not believe the deed was valid because of its age but nevertheless had decided to make payment. Hence what started as a joke turned into a reality.

MOREHOUSE-GORHAM is opening a bookstore and mail order house in San Francisco this month with George M. Day, who formerly had a Church supply business in Oakland, as manager.

WOMEN can hereafter represent their parishes at the synod of the diocese of Toronto. The vote at the second reading this year was 97-88, with a majority of the negative votes coming from laymen. The vote last year was 125-105. The synod also passed unanimously a motion aimed at efforts to achieve reunion with the United Church of Canada.

OVERSEAS MISSIONARIES were featured at the conference of the dioceses of Western New York, Rochester and Central New York, held the last week in June: Bishop Harris of Liberia, the Rev. S. K. Mundle of India, the Rev. John Lloyd of Japan.

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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 C. BUCKLEY
Director, Council of Churches, Yonkers, N. Y.

I enclose herewith copy of the "Texcio News", the official publication of the Textile Workers Union C. I. O. Local 122. On page 4 you will note article regarding an editorial in the July 10 issue of the Witness.

Many inaccuracies and mis-statements of facts appear in this article. One, the first sentence states that "The Witness sent a special correspondent to investigate the controversy". No such correspondent ever spoke to me or the chairman of our industrial relations commissions, the Rev. John H. McCombe.

Two, the 7th paragraph states "the Yonkers Council of Churches, forthwith, through its industrial relations commission, issued a public statement calling for a thirty-day no-strike period to 'study' the situation, expressing concern for the families of the strikers. There was no suggestion as to what concessions management should make".

While we did request a 30 day extension of the contract, it most certainly was not proposed so that our commission could "study" the situation, nor were we suggesting a "no-strike period". After talking at great length with both management and labor, we realized that no serious attempt had been made by either side to use collective bargaining prior to the strike. As a matter of fact, the first bargaining session was held on May 27th and the strike scheduled for June 1st. Both sides had previously told us that time was needed to rewrite such a long and complicated agreement as the present labor-management contract.

Believing as we do in collective bargaining and the strike, in that order, we therefore urged an extension of the contract for 30 days so that bargaining might proceed during that period with the federal conciliator. If, after that period of time, no agreement could be reached, then labor would have been perfectly justified to strike.

Three, we did not suggest that either side make "concessions". An extension of the contract for 30 days for collective bargaining does not involve "concessions". Further, we stated clearly that we are not attempting to be mediators or conciliators.

Four, the only "snarling" in the press, has been a letter to the editor of the Yonkers Herald Statesman by the Rev. Arthur R. Graham, a Unitarian minister and a reply by four different clergymen. This was followed by a letter from the Rev. Alger L. Adams of St. Augustine's Episcopal Chapel who also took us to task. This letter was not answered and will not be answered. We agree with your editor that "a labor dispute can not be settled by homolectic directive."

Five, your editorial writer also seems confused when he speaks of the Council as though it were a clergy group. Our industrial relations commission is composed of two clergymen and twelve laymen. The board of directors consists of twelve clergymen and thirty laymen. This is not an action of the Yonkers clergy; it is a statement by a Council of Churches.

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They Are Your Archives!

What Are You Going To Do About Them?

The Following Editorial Appeared in "The Living Church," April 27, 1952

General Convention Archives

RECENTLY we paid an enjoyable visit to the Philadelphia Divinity School, where we had the privilege of addressing the student body at Evensong in their lovely chapel. We were also shown about the buildings and grounds by our gracious host, Dean Gifford, who told us something of the future plans for development and expansion.

Underneath the chapel, however, we met with an appalling sight. Here were the official archives of General Convention and of the National Council, together with valuable collections of books, periodicals, and papers of the Church Historical Society, so packed in that they filled every available cranny, including the wash room. Not only does this overcrowding present a fire hazard, but it makes priceless documents inaccessible and subject to deterioration and the risk of loss. Among them are books and papers belonging to Bishop Seabury, the first American bishop, and other relics of historic value.

General Convention should make adequate provision for the preservation, classification, and safekeeping of these records. They should be in a fireproof building, properly filed and catalogued. And the more important ones should be micro-filmed and safely stored, in case of damage to the originals.

At the 1949 General Convention, a resolution was offered to authorize the Church Historical Society to appeal to the Church for $100,000, or whatever sum might prove necessary, to provide adequate quarters for these important archives and historic documents and records. The proposal was given no serious consideration, and the resolution was lost.

We think the National Council or the General Convention should give this matter immediate and serious consideration. Perhaps the Episcopal Church Foundation could appropriate a substantial share of the cost of erecting an adequate building for these archives, and the rest might be raised by private subscription. Or the General Convention might appropriate the necessary funds for the provision of adequate quarters, cataloguing, and micro-filming.

If the Church does not make proper provision for the preservation of its vital records, it is likely to find some day that they have been lost, through fire, flood, or other contingency. Then it would be too late to take action. The time to do so is right now.

●

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Secretary of the House of Deputies

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It contains 87 biographical sketches of the servants of General Convention, of whom 19 were bishops, 54 were presbyters, and 14 were laymen.

It is illustrated with eight pages of portraits. A Book List of the writings of the principal persons named in this study, a Bibliography, and an Index complete the volume.

Every Churchman who is interested in the General Convention should read this book. "It is the first attempt at such a compilation, and it is a very successful one."—Bishop WALTER H. GRAY, of Connecticut.

Address correspondence and orders to

THE CHURCH HISTORICAL SOCIETY

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The WITNESS

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JULY 24, 1952

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A FEW OF THE JUNIOR HIGH SCHOOLERS
Who Attended the Conference of the Diocese of Washington

Fairer Apportionment Of Church Budget

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"A Church for All Americans"

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For Christ and His Church

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STORY OF THE WEEK

THE SOUTH INDIA CHURCH UNION PROCLAIMED A SUCCESS

PLANS NOW DEVELOPING FOR FURTHER UNION WITH CHURCHES OF THE NORTH

★ The "absolute success" of the pioneer venture in organic Church union launched in South India nearly five years ago has spotlighted the key role of Christian unity in the betterment of human life, a leading native churchman said in an interview in New York. Bishop C. K. Jacob, one of the organizers of the Church of South India and the first bishop of its diocese of Central Travancore, said that the uniting of Christians into a single body would make the Christian cause more successful and thus provide "the one solution for all our troubles."

Formerly a bishop of the (Anglican) Church of India, Burma and Ceylon, Dr. Jacob in 1947 presided at the inauguration ceremony in Madras marking the formation of the Church of South India by the merger of Angelican, Methodist, Presbyterian, Reformed, and Congregational groups.

In the interview he described that occasion as one of the most significant events in India's five-year history as an independent nation. The Indian democracy was established Aug. 15, 1947, about a month before the merger.

The 66-year-old bishop is in the United States on speaking tour of eastern and midwestern states in behalf of the South India Church and of the missions enterprise in South India in general. The trip was arranged by the division of foreign missions of the National Council of Churches.

The South India Church has been heralded as the first and only Church in which denominations of Anglican and non-episcopal backgrounds have been merged. Bishop Jacob cited several developments as indicating the success of the union venture:

One, since the merger, there has been a "greater release of spiritual power throughout the 14 dioceses" of the new body. Its total membership of 1,140,000, he said, is the largest of any non-Roman Church in the entire East.

Two, evangelism and missions have been stressed to the point that the Church, besides increasing its strength and outreach within India, has sent a missionary couple to start new work overseas among the primitive peoples of Papua, New Guinea.

Three, "very steady progress" has been made by the women's fellowship, which coordinates the women's organizations throughout the Church's territory. In connection with the fellowship, a women's order was launched June 1 at Bangalore to provide a channel for women's life service in the Church.

Four, financial contributions from congregations for the support of pastoral and evangelistic work have increased in all the dioceses.

Bishop Jacob refuted a charge that the old component denominations continue to function as though in a federal union, rather than in an organically united body. Denominational characteristics, he said, are "absolutely disappearing," and synodical decisions are reached unanimously, with no reference to past traditions.

"The Church of South India has shown the world that it is possible for people of widely different religious traditions to come into organic union and proclaim the gospel together," he said.

The bishop predicted that the step taken by the denominations which formed the South India Church would lead to more comprehensive mergers in the years to come. He expressed hope that present union negotations with South India Lutherans would be successfully consummated "within two or three years," and that conversations with Baptists would similarly bear fruit not many years later.

Bishop Jacob also predicted that once the North India Church union plan is put into effect, negotiations would be opened to merge the resulting new body with the Church of South India to form a large united national Church. The North India plan has been form-

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ulated by representatives of Anglican, Methodist, Baptist, and united Presbyterian-Congregationalist Churches in that area.

Bishop Jacob was the first Indian elected a diocesan bishop of the Church of India, Burma and Ceylon. He has taken part in the Lambeth Conference of the Anglican communion; an international conference of the World Alliance of Presbyterian and Reformed Churches; and the Amsterdam Assembly of the Churches.

G. F. S. RECEIVES A GIFT

★ The Girls' Friendly Society has received a contribution to its Anne Fund from Mrs. A. Eleanor Roosevelt, former honorary president of the Society. The fund, part of the 75th anniversary of the founding of the GFS at St. Anne's, Lowell, Mass., is being used to send a young leader for training at Queen Anne's College in England, the British GFS summer school. Since the GFS is asking for special gifts to this fund from girls and women named Anna, or Ann, Mrs. Roosevelt made the contribution for herself, her daughter and granddaughter, all of whom are Annas.

CHARGES TAFT SPEAKS ON EDUCATION

★Charles P. Taft, layman of Cincinnati, in addressing a group of educators in Detroit on July 7th, recommended noncontroversial courses on religion in public schools. He deplored the tendency in schools to regard religion as "an extra-corricular activity usually less important than football or basketball." He also advocated the released time program of religious education being conducted in many states.

Another speaker, Mrs. Agnes Meyer, member of the President's commission on higher education, accused "paid propagandists, the Catholic hierarchy and reactionary Protestants" of seeking "fringe" benefits for sectarian schools. "We must devise means that will make crystal clear the determination of American people never to support sectarian institutions with public taxes, whether federal or local." She charged that both Catholic and Protestant groups have for thirty years impeded public school progress by blocking attempts to pass legislation granting federal aid to public schools. "Our public schools would not now be in the desperate plight they are if the clerical forces had not put the progress of their own schools above the educational and social progress of the nation as a whole."



Charles P. Taft

WORLD CONFERENCE ON MISSIONS

★ Two hundred representatives of Churches in sixty nations met at Willingen, Germany, from July 5 to July 18 for a world conference on the missionary obligation of the Church. This conference was the climax of the missionary study which has been conducted by the International Missionary Council on all the continents on which Christian Churches are active. During these two week, the Council discussed the function of the Church's missionary enterprise, and also prospects for a reshaping of missionary strategy in the light of such crucial developments as those which have just taken place in China. Ways were sought to bring the forces of the Church into greater cooperation and united action.

Two clergymen of the Episcopal Church attended, the Rev. Charles H. Long, Jr., assistant secretary in the overseas department of the National Council, and the Rev. Cornelius P. Trowbridge, rector of St. Peter's of Morristown, N. J.

ROLE OF THE LAITY TO BE DISCUSSED

★ Mrs. Eleanor Roosevelt and Bertram Parker, layman of Corpus Christi, are to speak on the role of the laity at a dinner to be held in connection with the General Convention on September 16th. Bishop Lichtenberger of Missouri will be the first speaker, with the three then leading in an open discussion of the subject.

CHURCH FOUNDATION DIRECTOR

★ Donaldson Brown of Port Deposit, Maryland, a director of General Motors, has been elected a director of the Episcopal Church Foundation, which seeks gifts to develop opportunities beyond the range of the budget of the National Council.

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EDITORIALS

The Long Green

THE pleasures of summertime include a long procession of Sundays when the eyes of worshippers are treated to a restful liturgical green. Those who frequent the early eucharist will find in most places it has taken on the aspect of a genuine parish communion. Attendance is better, earlier. Hymns are sunnier. Sermons are mercifully shorter. People are friendlier in the parish Church as there develops a unique confraternal feeling among those not vacationing.

The Church and nature alike are in the long green season. Growth and development, the order of nature, are often missing in our Church life, however. The excitements of the constant cycle of fast and feast from Advent to Trinity Sunday give way to the garden variety of Sundays. There is little to choose between the fourth Sunday after Trinity and the fourteenth. The crises in the life of Christ have been celebrated and the lessons reflect the more day-to-day routines.

It is good for us to realize that the foundations for worthy discipleship were laid in just such ordinary companionship with the Lord Jesus. The Christ-followers, then and now, cannot always be in a state of exultation. The long, persevering task of growing is the vocation of all Christians. Trinity-tide should awaken us to the fact that our growing edge must not be stunted. Bible reading, the daily quiet time of prayer, the weekly communion — all are essential to the long green season of growing Christ life.

But what of the fruits? The charity of Christ, too, can flourish only by practice. And in Church and community there are limitless opportunities to serve Christ in our fellows.

Presbyterians Lead

THE Church of Christ is often, as it should be, in the vanguard in meeting the problems of a distraught age. We were vastly cheered by the resolutions passed by the Presbyterian Church at their 164th General Assembly. They gave true leadership, following similar vision offered by the Methodist Church which held its convention shortly before. In forthright and unequivocal language the Assembly condemned the all too current acceptance of guilt by association, the obnoxious use of the weapon of character assassination, the stupid and futile insistence on loyalty oaths (what Communist would hesitate to sign such?) as a means to thought control, the appointment of an ambassador to the Vatican and the constant infringement of human rights and personal liberty. Justice Douglas of the Supreme Court has again and again raised his voice against these. On the positive side it gave strong endorsement to the United Nations as the necessary cornerstone of a truly American foreign policy.

Congratulations to the Presbyterians. We trust our General Convention will mark this action which loyal Americans have been longing to hear as they see our bastions of liberty fall one by one and a craven acceptance of the Nazi and Communist methods. As we have frequently done in the past, let us not hesitate to give the guidance our laity have the right to expect.

Albert Schweitzer

ALBERT SCHWEITZER was recently chosen "the greatest man of this half-century". He gained the title because, in truth, he is not one person at all, but three. As a young man he was a genius in the field of music and, quite rapidly, became one of the world's greatest organists and composers. Then he studied for the ministry and became one the world's outstanding scholars, specializing in the history of the Bible and the life of Jesus. Then, because he knew that he was called to be a missionary in Africa, he went to medical school and took his degree so that he could the better minister to the people of that continent. So Albert Schweitzer, musician, minister, physician, is, in a true sense, three-in-one.

God is something like that, and it often confuses us. We tell people that we believe in the Trinity but have only one God. It sounds queer to them. But it is really quite simple. God is one person who manifests himself to his children in three ways. He shows himself as a creating Father; a redeeming Son and an invigorating Holy Spirit. We are not dealing with three different Gods, but with one God who is expressing himself in three different actions.

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FAIRER APPORTIONMENT OF CHURCH BUDGET

BY
George W. Edwards
Professor of Economics, City College of New York

EVERY individual parish is directly affected by the way in which the budget adopted by the General Convention is apportioned among the dioceses and districts. Each diocese in turn allots its share to the parishes and missions within its area. If the apportionment to a diocese is unduly large, then the burden on the individual parish in most cases will be unduly heavy. It therefore follows that everyone, whether minister or lay officer, responsible for the financial welfare of a local church is deeply interested in seeing that the apportionments to the dioceses are computed on an equitable basis.

Defect In The Present Formula

THE General Convention of 1949 appointed a joint committee to study the shares in the national Church budget alloted to the dioceses. This committee last year submitted its report, and recently has issued a statement revising the quotas but leaving unchanged the method of computation. Under the present system the share to be contributed by a diocese or district is computed by a mathematical formula based on the average current expense of its parishes or missions for a three year period. The quota is based on a sliding scale whereby the rate of apportionment increases as the average volume of current expense increases. Current expenses includes stipends to the church staff and outlays to maintain church properties.

This system is really an incentive tax in reverse. It imposes the financial burden of the quota on parishes according to the extent to which they expand their activities. The more they spend on salaries for the clergy and lay workers, the more extensive the use of the church property, the more they become an active force in their community, the more in consequence is their diocesan taxes to pay for the quota to the National Church.

A Proposed Formula

WHAT factors should be considered in order to attain a fairer apportionment? Obviously one factor should be the number of communicants in a diocese. A diocese which has a larger number of communicants should normally be able to carry a quota greater than a diocese with a smaller number of communicants. A valid criticism may be raised against a system of per capita assessement in the Episcopal dioceses and districts. It is generally recognized that the statistics reported on the number of communicants contain quite a margin of error. It is undoubtedly a fact that over the years the dioceses and districts have overstated their communicant strength. This principle of per communicant assessment has been used by other Church denominations. For a time communicant strength was one factor used by the Episcopal Church in modifying its mathematical calculations of quotas.

Another factor in apportioning a financial burden, whether a government tax or a church quota, should be ability to pay. This ability to pay will depend largely upon the current income received by the parties making the payments. An accurate statement of the total income of communicants within a diocese cannot be obtained. However an approximation of such income power can be computed. The United States government issues the statistics of income received by persons within the separate states annually and the census reports give the figures for the metropolitan areas by ten years. It may be assumed that there is little variation between the income of the average Episcopalian and the average person in one area as against another.

These two factors—the number of communicants and their income—together provide a formula for computing the quota to be contributed by a diocese. The formula would read as follows:

The number of communicants in the United States multiplied by the per capita income in the United States, divided by the number of communicants in a diocese multiplied by the per capita income in a diocese would give the percent of national budget apportioned to a diocese.

Under this formula the quotas alloted to the diocese would be quite different from those apportioned by the committee. Some dioceses would pay considerably less, while other would have a heavier burden. Let us see how the formula would work out in the case of two dioceses—Maine and Nebraska. The statistics are as follows:

Diocese	Number of Communicants	Income per capita	Quota under formula	Quota of Committee
Maine	9,109	$1,161	$21,568	$27,111
Nebraska	10,365	$1,467	30,882	23,076

Sources: The Living Church Annual, 1952
U. S. Department of Commerce, Survey of Current Business, August, 1951.

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The diocese of Maine, with a smaller communicant strength and smaller income power, would have a quota well below that assigned to Nebraska. The quota for Maine would be much lower than that now given by the Committee, while the share assessed to Nebraska would be increased considerably.

Distribution Of Income

OVER the past decade there has been a marked geographical shift in the distribution of income throughout the United States. The west and the south have gained in income very sharply as compared with the northern and middle eastern areas of the United States. From 1940 to 1950 the southeast gained 198 percent; the southwest 206 percent and the northwest 203 percent. On the other hand the New England states showed an increase of a mere 115 percent and the middle east only 123 percent.

Source: U. S. Department of Commerce, Survey of Current Business, August, 1951.

Even more striking are the variations in the per capita income of individual states. On the one hand the income of Texas soared 209 percent; Nebraska 238 percent and Mississippi 242 percent, while New Jersey has shown a rise of only 110 percent; New York 116 percent and Pennsylvania 143 percent.

Marked changes in income have also occurred in the metropolitan areas. For example the median income per family is now higher in Chicago than in the New York metropolitan area. Nevertheless under the present system the assessment per communicant is $3.70 for the Chicago diocese, but is $4.90 per communicant for the New York diocese. Again, why should the Newark diocese pay over $3.00 per communicant as compared with the lower rate of $2.70 for the Milwaukee diocese when the latter area has a decidedly higher community income?

In the light of these statistics it would seem that the present plan of apportionment, based as it is on current expense has not given sufficient weight to the sweeping geographic shifts in income which have occurred in recent years. In general the quotas for the western and in some cases the southern dioceses are too low, while those of the eastern, especially the northeastern dioceses are too high in relation to comparative communicant strength and community income power.

A GENTLEMAN'S GAME

BY

Irving P. Johnson

Founder and First Editor of The Witness

GOLF is a gentleman's game for, in golf, each man is trusted to keep his own score, is not watched as to whether he keeps the rules, and is so full of provocations from start to finish that it tests all one's reserve powers of self-control to keep smiling.

Of course, the demon of commercialism invades the golf course as it invades the sacred relations of host and guest in the home, and as it invades religion. Those who must introduce a monetary consideration into friendly games pay the penalty of turning recreation into a business.

Playing a game for money or things is an abomination of social intercourse.

We cannot let the mammon of unrighteousness alone, not even in our sports or in our homes. There ought to be an inviolate custom that the man who introduces monetary considerations into the games of friendship should be sentenced to hard labor in a bank until he becomes sick of the sight of money.

But golf in itself is pure from this offense. And the man who commercializes the game becomes a professional; that is, he makes it a business.

Why a professional is debarred from amateur contests because he makes a living by it, and the man who plays for a stake is not so debarred I do not know. Seems to me the latter does more to ruin the game than the former.

I like to think of religion as a gentleman's game rather than to think of it as a business. St. Paul thinks of it in both relationships. He talks religion in the language of the arena.

"So fight I not as one that beateth the air,"

"So run that ye may obtain,"

"Let us press toward the goal for the prize."

He also speaks of religion as a vocation or as a business, but perhaps in his day business had not developed into such a hard mechanical process as it is today.

At any rate, I prefer to think of religion as a gentleman's game in which God prefers us to keep our own score without being watched; and

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in which God lets us play our ball in accordance with our own conscience; and in which God expects us to be cheerful in whatever trouble we may find ourselves. After all, that is the sportsmanlike way to play the game of life.

Keeping Your Own Score

NOW, keeping one's own score is simply a matter of truthfulness. It is the one, two, three of golf and of life.

There are players whose wish is father to the thought, and who persist in forgetting some bad strokes in order to make it appear that they have played the game more correctly than they have.

It's rather hard to be truthful with one's self. "To thine own self be true" is easier said than done.

To keep the truthful score of all the dub shots that we make in life and to confess them willingly is not easy. We prefer to do like a certain player who was playing recently in a contest and whose stroke was so bad as he neared the end that he tore up the score card rather than be humiliated by the miserable score that he had made.

So many people in life either do not keep score, or, as they near the end of life, they petulantly tear up their score card.

The game of life demands truthfulness without evasion and without deception.

After all, life is a gentleman's game in which a good conscience is better than a fine score. For the man who gets a poor score gets as much exercise and nearly as much real benefit as the man who plays in par. And as we play golf for exercise rather than the score, so we play the game of life for the training of the soul rather than for its record. A part of that training is that a man shall learn to be strictly honest with himself and as courteously lenient to the other player as the rules of the game will permit.

The game of life has its rules. The Ten Commandments of Moses, including the worship of God and purity toward your neighbor's wife as well as your own. The two greater commandments that we love God and love our neighbor so that we need not think of printed rules as we play, because we have caught the spirit of the game and so have learned its rules.

Rules Of The Game

THE commandments of the Christ: "Repent ye!" "Do this!" "Go ye!" and all that obedience involves.

It is a gentleman's game and so we accept the rules and do not attempt to manufacture rules to suit ourselves.

Neither when our ball has a bad lie do we attempt to change the rules to suit our ball, nor do we move the ball with our toe in order that we may make a better score. We may be in the bunker of sickness, or poverty, or injustice. We may be confronted with the hazard of suspicion or misunderstanding or contempt. We may find ourselves well off the fair-way in the rough of circumstance or accident or design.

All right! There are rules which the master has laid down for human conduct and we do not seek to reshape religion to suit one unfortunate lie, but on the contrary we play the ball as best we can. Undoubtedly you are in difficulty. Most of us are from time to time.

What are you going to do about it? There is but one thing to do, and that is to play the game according to the rules.

Perhaps you have made an unfortunate marriage, have become involved with a disagreeable partner, find yourself in an unpleasant parochial atmosphere, or in uncomfortable social relations. What about it? So many think that they have solved the difficulty by picking up their ball and going home.

America is becoming a nation of moral cowards because Americans fancy that they can ignore the rules which Christ has laid down for the game of life. Play your ball whereon it lies and face the issue at no matter what cost to yourself.

The cowardly whine which sends people to the divorce court and keeps them away from church for petty reasons, or causes them to found a new religion because they fancy the old religion does not fit their particular case is not the way in which the game of life will be won.

A Hard Game

LIFE, like golf, is purposely made hard. It may seem silly to some people that men build bunkers and hazards on golf courses in order to make the game more difficult, but it is only a difficult game that provokes an adventurous spirit and makes the game worth playing.

There are religions today which claim to smooth out all the hazards in life. When they have succeeded in doing so, life will become a mere bovine existence.

Every difficulty, every obstacle in life is a challenge to sportsmanship.

Every time we pick up our ball because of the challenge, we join the ranks of quitters. Provocations are the order of the day, but the seasoned player does not lose his temper and complain of fate because life is provoking. Rather, he selects the club which will best meet the difficulty and plays as best he can, more concerned that he be a sportsman than about the score.

Golf has been facetiously described as the game of putting a small ball into a small hole with instruments very ill adapted to the purpose.

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This isn't a bad definition of life. The small ball is myself and the small hole is the place that I am to occupy in life and the instruments are such as God has devised.

Nor am I so much concerned about the score as I am about the sportsmanlike way in which I handle those instruments.

I wish more people would look at life as a gentleman's game rather than as a hectic performance in which they sit on the bleachers and criticize the little group that is trying to play the game. It is all right to help from the gallery on certain occasions, but to sit in the bleachers is not exercise, nor does it seem quite fair that those who are experiencing none of the difficulties should furnish so much of the criticism. And I believe that all such will pay the penalty of their officiousness.

A GENTLEMAN'S GAME is available as a leaflet at $2 for 100 copies; 5c a copy for any order less. The Witness, Tunkhannock, Pa.

Religion And The Mind

BY

Clinton J. Kew

AN elderly woman shuffled into the church one day. Painfully hobbling on ankles thick with pain, she sought a pew and sank down with but the ghost of a smile on her face. For six weeks, a day a week, she came to the church, the faint smile her trademark, plus a hurried whispered "Good morning" to those about her.

Then one day after the service had concluded she spoke shyly to the minister. Could she, she asked hesitantly, attend those "other" group meetings held at the church?

She was assured that she could. At the group discussions and prayers the minister learned that she was seventy years old, that her arthritis had been with her for over four years. She had been an army nurse during world war one. Now she could barely walk, shuffling her way an inch at a time. But always, there was that twitch of a smile at her lips.

After constant attendance at these special group meetings, she entered the chapel one day and said breathlessly, "I can walk. I can walk down stairs, along corridors, on the streets. After four years I can walk again."

There is no black magic here. What is performed is the common sense union of old and new methods for healing the unhappy sick souls. We believe that when people worship together and work together in the spirit of love, the very friction will light fires that will illuminate their souls and kindle the otherwise cold ashes of love.

As Miss C. sat and listened to others discussing their problems, she found that the world's despair was much greater than her own. Her pain, she realized, was really nothing in comparison. Besides, she could now smile at her problems. And so she shook off the barnacles of misery that held her down, replaced them with a confidence born of faith, and sailed full on.

Walking was a painful chore, so she gave to it a joyful purpose. She delivered flowers from the church to the poor and the sick, and walking was not so painful a chore. She offered to baby sit, which took her walking into strange neighborhoods, and walking was barely painful at all. She went to the hospitals and read to the ill, and found that walking to help the sick became a pleasure. Just as she had made whole new hats from tattered old ones—taking off and putting on—she made herself whole and new, and left behind her the rags that had dressed her inner life.

This miracle work, this healing work of ours, needs another party besides God . . . You. Not the you who will want to be babied along, but the you who is willing to strip off the old life, slowly, painfully, if need be, and build the slow process of getting well, step by laborious step.

There is a key, a door, a new world. But the key can only be placed in your hands. After that, the locks, rusted by age and disuse, must be turned, the door heavy as lead must be pushed by, and the corridors to this new world, darkened by despair, must be relit with fierce burning lights which will show up every twisted road and pitfall along the way. Once the trip is finished, the effort will be worth your while. It will even be worth your life.

Religion is a life force if you feel its true faith. God requires little of you, all that is asked is that you "love mercy do justly and walk humbly with thy God." Unfortunately, too many of us are skeptical of mercy and justice, and we either crawl abjectly or trample ahead in arrogance. The other half of the team—psychiatry—probes deeper and deeper for underlying causes.

Always there is hope. Man can and does change. The two services—the psychiatric and the spiritual—are not dissimilar. Love is the directive of both. The stripping away of fears and the finding of true self is the objective of both. Bewildered man of the twentieth century, hounded by his enemies within—fear, distrust, hate and frustration—comes to the psychiatrist or the minister for the resolving of his inner battles. One of the big battles of both psychiatry and religion is to help people understand the healing power of forgiveness, and to make room for salvation.

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Forgiveness is but one example of the dynamics of both psychiatry and religion. The New Testament abounds in it. Forgiveness is Christ's most striking innovation in morality. Today a Christian spirit is regarded as synonymous with readiness to forgive. When someone asked Jesus how often one should forgive, He answered, "until seventy times seven"—endlessly.

The supreme example of forgiveness is our Lord on the Cross, his prayers crying out for those who had placed him there: "Father, forgive them, for they know not what they do."

The Book of Common Prayer sets forth the forgiveness element in the Lord's Supper. "Not trusting in our own righteousness," but in the "manifold and great mercies" of God. A strange thing happened to Paul, the tentmaker, on the road to Damascus, as he went forth to obliterate the Christians. After his conversion he might well have clothed himself in sack cloth and ashes as a penitent for the sins he had contemplated and committed, and how the world would have suffered! But, he spoke thus instead: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark."

Essentially both religion and psychiatry believe that man cannot live by bread alone. This is no gossamer dream, no fancy of wishful thinking. You can be healed. Through the combination of the two many people have been helped towards wholeness and peace where either alone might not have brought results.

It is the old story. Strip off your garments, put on fresh, sturdy ones. Take off and put on. Swap an old disparing soul for a new all-loving one. Do as Miss C. did. Limp in on tired, aching feet and walk out on clouds. There is a power within you. Reach it. Free it. Use it. It can be done. You can be healed.

Pray Before You Go

BY

William P. Barnds

DO you pray before you go to a Church meeting? It is especially desirable to do so if you are to preside at a guild or committee meeting. I am not referring to a collect hastily and perfunctorily said at the beginning of a meeting. Rather I mean being quiet, realizing God's presence, asking his guidance, and being receptive to it. The task of a presiding officer is not easy. Differences of opinion sometimes arise on committees. Occasionally there are clashes of personality. Once in awhile even the devil leads some one to say something that were better left unsaid, or to exhibit an attitude far from Christian! These unfortunate tensions are much less apt to occur if those who come have been prayerful beforehand.

Real prayer tends to relieve inner tension. It gives us a broad perspective and opens the way for us to see things from a Christian standpoint. Try it and see. Instead of rushing hurriedly to a meeting, take a few minutes to compose yourself, to pray and to think. You will be surprised how much better things will go, and best of all you will thus help prepare the way for Jesus Christ the Lord to rule in the deliberations of the gathering. Pray before you go.

Difference Of Emphasis

BY

Philip H. Steinmetz

Rector of the Ashfield Parishes

REMEMBER the man who admired the fine farm with field and animals in top form, saying to the farmer: "What a splendid job you and God are doing on this farm!"

The farmer replied: "We are doing pretty well. But you should have seen the place when God had it to himself."

To human eyes a farm gone back to brush is a sorry sight. But to eyes which see below the surface to the balance of life between plants and animals there is a wonder and a glory to wild woods and fields which would give the farmer's words the meaning that really the place was better before he got to work on it.

It is important to spend time trying to see our situations as they look to God. He is concerned for the quality, the purity, the joy, the love, the justice, the balance between varied needs more than in the quantity, the profit, the usefulness to men, the comfort or the power available. This difference of emphasis is a clue to the puzzle we make of understanding why some things happen which we deplore and others do not happen which we desire.

Often it is hard to find the angle from which our Lord gives us many facts and facets and as we look humbly and eagerly the Spirit guides and casts light for us. So thank God and take time to discover what He is doing.

GENERAL CONVENTION will be thoroughly reported for the Witness by a staff of six men. Order a Bundle at once to start with the Pre-Convention issue of September 4. Postal to Tunkhannock, Pa. with name and address and number of copies is all that is necessary. We will bill following Convention at 7c a copy.

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LONG ISLAND CLERGY CONSIDER CANONS

★ The following is an official release of the diocese of Long Island, printed as received without editing:

Bishop DeWolfe conducted the annual clergy conference of the diocese of Long Island which was held at Westhampton Beach June 22 - 25th with 150 clergy of the diocese being present. The conference gave its attention to panel discussions on liturgics, canon law and theology. Each of the panels was made up of diocesan clergy and a day was given to the consideration of each subject. The panel on canon law led by Bishop Sherman gave special attention to a proposed revision of the national canons that would limit the power of a bishop in filling rectorship in vacant parish. A report of special findings committee adopted unanimously by the clergy stated that the proposed change in national canons 46 and 47 would "threaten the apostolic nature of the Episcopal Church by its utter disregard of the jurisdiction which adheres in the episcopate."

The conference adopted the recommendation that canons 46 and 47 be maintained without change or revision not only in view of the fact that they safeguard the nature of the Church and Episcopal polity in the Church's discipline, but also that they have been the basis in times past for many important judgments rendered by the civil courts as well as ecclesiastical courts. To revise them as proposed would add nothing to the safeguarding of our ecclesiastical heritage, but might well open the way toward new litigation matters which have been canonically determined.

Panel members pointed out to the conference that the Church's canons cannot create or destroy what is inherent in the apostolic office, namely the authority conferred by our Lord Jesus Christ upon the apostolic office; all canons can or may do is to define and regulate the bishop's exercise of that authority under certain circumstances.

Bishop DeWolfe stated at the conference that the proposed revision of canons 46 and 47 would bind a diocesan to reject a rector solely on the basis of rumors. It would also prevent a bishop from rehabilitating a priest who may have "fallen by the wayside". One of the duties of a bishop is to shepherd his priests —to lift them up when occasion demands. The bishop pointed cut that every canon of the Church was developed by a democratic procedure and cautioned the clergy to "beware of those who wave the flag of democracy over our Episcopacy". Bishop DeWolfe made it clear that neither the proposed revision nor any other canonical change would affect the situation at Holy Trinity, Brooklyn.

AN UNUSUAL SERVICE IN OREGON

★ Bishop Barton of Eastern Oregon ordained J. R. Reeves, former Methodist minister on July 9 at St. Mark's, Madras, where he is in charge. At the same service he received into the ministry C. H. Gross, formerly a Roman priest, now a missionary in the district.



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EPISCOPAL CHURCH BRIEFS

AGREEMENTS to ban some methods and weapons of warfare should be demanded by the Churches, the Archbishop of York told his diocesan conference. He spoke particularly of neclear weapons, the jellied bomb, obliteration bombing and bacteriological warfare. It is the duty of the Church to "promote opinions which make for peace and defeat those which lead to war. Communism is not a blind movement of force and violence. It is inspired by a creed which has called forth the passionate devotion of millions. Victory in the field may suppress and drive it underground, but force by itself cannot finally defeat it."

ELIMINATION of racial and religious prejudice from the presidential campaign is urged by a group of religious leaders, including Bishop Sherrill speaking as president of the National Council of Churches.

CHARLES R. LEECH, director of education and youth work for the diocese of Delaware, was one of two retreat masters at a conference held for American chaplains in England, July 14-18.

CONNECTICUT'S development program has passed the $800,000 mark with gifts from 6,250 church people. The campaign, which opened in April, is for a million in three years.

GEORGE H. BOYD, rector of St. Peter's, Perth Amboy, N. J., was presented with a new auto at the close of the annual bazaar held this month.

WESTERN NEW YORK is in its new diocesan headquarters at 1114 Delaware Avenue, Buffalo. It is a 15-room residence given by Mrs. Marjorie McKinley, redecorated and partially equipped with funds raised in a special appeal. The old diocesan house is to be used by the Church Mission of Help and the department of education.

RELAXING his mind for a moment from archiepiscopal affairs, Archbishop Gordon Vining of the Anglican province of West Africa writes that during the recent All-Niegeria Athletics held in Lagos four young Nigerians in the high jump did 6 feet 6 inches. This may not be up to Les Steers' world record of 6 feet 11 inches but it is up among the high ones and equals any Olympic record as given in the World Almanac. Several athletes did the 100 yards in under 10 seconds. (World record 9.3) "Nigeria is becoming a sport-loving country," the Archbishop adds, "and I think the credit of introducing sport, other than wrestling, must go to the missions and their schools. Nigeria has its own ideas on wrestling, a most exciting sport out here." With the division of the huge diocese of Nigeria, the province now has six dioceses, and three of the diocesan bishops are African.

JAMES M. FRYE was ordained priest at the age of seventy by Bishop Pardue at St. Mark's, Johnstown, Pa. A business man, he has for 20 years served the Transfiguration, Clairton, as a layreader. He will continue there as priest. He studied for orders under the Rev. Joseph Wittofski, rector of St. Mary's, Charleroi.

THE CHURCH FOUNDATION has loaned $100,000 to the National Council which in turn is making loans to dioceses at no interest with ten years to pay: Arkansas, $5,000 for a mission at Benton; East Carolina, $29 000 for the church at Fayettesville which has grown from 17,500 to 52,000 in ten years; Georgia, 15,000 for the community of Fleming, which has grown from nothing to 10,000 in ten years—atomic bomb plant the reason; Louisiana, $60,000 for Baton Rouge, the Chalmette area of New Orleans, Lake Charles, all of which have had extraordinary growths in population.

AN AIR LIFT has been established in the diocese of Oklahoma. On a Sunday in June Rector H. Augustus Guiley of St. Matthew's, Enid, was flown by a member of his parish, George Athey, to Guymon, 250 miles away, where he conducted a service at the new St. Stephen's. They were back in Enid later that day. It all came about when Bishop Powell told of finding enthusiastic Episcopalians in the Panhandle town, but said that time, travel and shortage of clergy created a problem. Pilot Athey therefore volunteered to fly his rector there once a month, services being conducted the other Sundays by laymen. The bishop is hopeful that the airlift will be the beginning of a diocesan-wide program since the diocese covers 69,414 square miles.

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

ADOLPH W. KAHL, locum tenens at St. Luke's, Altoona, Pa., leaves that post Aug. 1 because of the return of Rector D. C. Means who has been serving as an army chaplain.

JOSEPH C. MASON, formerly rector of Grace Church, Cortland, N. Y., is now rector of the Epiphany, Glenburn, Pa.

GARDNER SMITH, formerly in charge of St. John's, Marathon, N. Y., is now curate at St. Matthew's, San Mateo, Calif.

FRANK L MOON, formerly in charge of Trinity, St Mary's City, Md., is now rector of St. Peter's, Lewes, Del. Correction: we previously stated that Nelson W. Rightmyer had accepted this rectorship. He is a former rector who resigned to become rector of St. John's, Worthington Valley, Md.

JOSEPH KOCI Jr., formerly ass't at St. John's, Waterbury, Conn., is now rector of St Anne's, Middletown, Del.

ELBERT K. ST. CLAIR, formerly chaplain at Episcopal Academy, Philadelphia, is now rector of the Advent, Kennett Square, Pa.

CARL J. WEBB, formerly rector of St. John's, Franklin, Pa:, is now rector of St. James, Glastonbury, Conn.

RICHARD M. MORRIS, curate at All Saints, Belmont, Mass., takes charge of St. Thomas, North Syracuse, Sept. 1.

ARTHUR E. PRITCHETT, rector of St. John's, Mason City, Iowa, becomes rector of Christ Church, Hudson, Ohio, Sept. 8.

JACK PARKER, curate of the Holy Spirit, Lake Forest, Ill., becomes vicar on Sept 1 of St. Gregory's, Deerfield, the mission of Trinity, Highland Park, Illinois.

THOMAS V. WINGATE, rector of St. John's, Salem, N. J., becomes rector of St. George's, Churchtown, N. J., Sept. 9.

ORDINATIONS:

BRADFORD B. LOCKE JR. was ordained deacon by Bishop Gardner, June 14 at Trinity, Princeton, N. J. He is curate at St. Mark's, Mt. Kisco, N Y.

BISHOP DUN ordained on June 14 at Washington Cathedral: Priests; David N. Harris, ass't at St. Luke's, Washington; Harry L. Mayfield, ass't at Epiphany, Washington; Charles W. Shike, ass't at St. Alban's; Henry H. Surface Jr., ass't at St. Paul's, Rock Creek; William D Taylor, in charge of St. Mary's, Aspon Hill, and St. Bartholomew's, Laytonsville. Deacons; Allen F. Bray 3rd, in charge of Christ Church, Accoceek and St. John's, Pomonkey, Md.; Harry B. Dalzell, in charge of Christ Church, Chaptico, Md.; C. R. C. Daugherty, in charge of new mission at Lexington Park, Md.; Leslie R. Foutz, ass't at All Saints, Chevy Chase; Charles E. Walden Jr., in charge of St. Philip's, Anacostia.

ROBERT E. SULLIVAN JR. was ordained deacon by Bishop Banyard, June 14 at Christ Church, Bordentown, N. J. He is in charge of St. Peter's, Woodbury Heights, and St. James, Paulsboro.

GEORGE W. GRAYDON was ordained deacon by Bishop Shires at Grace Cathedral, San Francisco, June 7. He is in charge of St. Peter's, Morro Bay, Calif.

JACK H. SMITH was ordained deacon by Bishop McKinstry at St. Thomas, Newark, Del. on June 14. He is in charge of St. Barnabas, Marshallton, Del.

JOHN R. JONES, missionary to Hawaii, was ordained June 6 at Virginia Seminary; William A. Beal, to do college work at Maryland University, was ordained June 15 at St. Margaret's, Washington.

EARLE C. PAGE was ordained deacon by Bishop Carruthers, June 23 at St. John's, Florence, S. C. He is in charge of churches at Mullins and Dillon.

REYNOLD B. BODEN was ordained deacon by Bishop Bloy at St. Paul's Cathedral, Los Angeles, June 23. He was pastor of the Congregational Church of the Messiah for 20 years and a lecture at the University of Southern California. He is on the

ORGANIST-CHOIR DIRECTOR available. Thorough liturgical experience. Recitalist and teacher. Special interest in children's voices. Outstanding references. Box K. Witness, Tunkhannock, Pa.

THE PRAYER BOOK, It's History and Purpose by Bishop Johnson. 25c a copy. 10 for $2.00.
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staff of the cathedral. Ordained deacons at the same time were Allen Downey of Long Beach; John Brickson of Rock Island, Ill.; P. J. Barrett of San Diego; G. H. Graves of Tulsa, Okla.; D. M. Hammond of Los Angeles; Don L. Irish of Los Angeles; Hal Ashbrook of Hermosa Beach. Downey is to go to Honolulu, others have been assigned work in the diocese of Los Angeles.

LYNWOOD C. MAGEE was ordained deacon by Bishop Carruthers, June 24 at St. Philip's, Charleston, S. C. He is in charge of Old St. Andrew's, Charleston.

WILLIAM H. FOLWELL was ordained deacon June 2 by Bishop Louttit at St. Philip's, Coral Gables, Fla. He is in charge of St. Peter's, Plant City.

JOHN F. DICKMAN was ordained deacon June 24 by Bishop Bram at the Good Shepherd, Lake Wales, Fla. He is curate at St. Martin's, New York City.

HORACE L. VARIAN Jr. was ordained priest June 24 by Bishop Mallett of N. Indiana at Grace and St. Peter's, Baltimore. He is in charge of the Good Shepherd, East Chicago, Indiana.

ROY W. STRASBURGER was ordained deacon July 10 by Bishop Jones at the conference center of West Texas. He is a curate at St. Mark's, San Antonio.

E. B. K. BOEGER Jr. and RAYMOND P. HOFFMAN Jr. were ordained at Virginia Seminary, June 6 by Bishop Goodwin, acting for Bishop Hunter of Wyo. Boeger is in charge of the Good Shepherd, Sundance, and Holy Trinity, Gillette, Wyo. Hoffman is in charge of St. George's, Lusk, Wyo.

SAMUEL K. KREUTZER Jr. was ordained deacon June 8 by Bishop Barnwell at Christ Church, Savannah, Ga. He is to be a prison chaplain in Washington, D. C.

ELDON A. BAYARD was ordained deacon May 31 by Bishop Block at Grace Cathedral, San Francisco, and has been placed in charge of St. Mark's, King City, Calif.

ROBERT W. WITHINGTON was ordainel deacon June 18 by Bishop Higley at St. Paul's, Watertown, N. Y.

ROBERT M. HARVEY was ordained deacon June 10 by Bishop Burroughs at Bexley Hall, and has been assigned to St. Paul's Conneaut and Trinity, Jefferson, Ohio.

RESIGNATIONS:

BISHOP SCARLETT has resigned as diocesan of Missouri, effective Nov. 1.

LAY WORKERS:

SARA MALONEY, formerly of the Neighborhood Settlement Ass'n of the diocese of Los Angeles, becomes director of activities at St. Matthew's, Pacific Palisades, Calif., Aug. 1.

DEATHS:

SAMUEL E. WEST, 63, rector of St. James, Wichita, died June 26 as a result of a heart attack two weeks previously while celebrating at a family eucharist. During his rectorship of 22 years the parish grew from 300 to 1800 communicants.

STEWART A. CUSHMAN, 57, prominent layman of Chicago, died July 7 following a heart attack. He was to have been a deputy to the coming General Convention for the 6th consecutive time.

MARIA F. DENISON, 102, oldest communicant of Grace Cathedral, Topeka, Kan., died June 29.

ROBERT R LOVE, 48, senior warden of St. Mark's, St. Louis, Mo., died suddenly June 25. Prominent in the affairs of the diocese, he was to have been a deputy to General Convention in Sept.

CLARA G. LEARNED, widow of Charles Learned, died June 16 at Watertown, N. Y. She was an officer of a number of organizations in the diocese of Central New York as well as a leader in civic affairs.

D. ROY MATHEWS, rector of the Good Samaritan, Oak Park, Ill, died June 24. He was a professor at Lewis Institute from 1921 to his ordination as priest in 1942.

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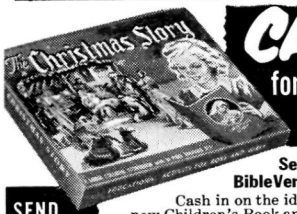

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BACKFIRE

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.

HARRY S. LONGLEY
Rector of Holy Trinity, Philadelphia

I find myself wondering why there is no clamor in the Church press on the part of the clergy for revision of the marriage canon at General Convention. Perhaps it is too much to expect that any definite revision can be made or begun at the coming convention; but, certainly, it seems to me, the canon should be aired and discussed.

Perhaps the worst feature is canon 18, sec. 2a. This provision works against both justice and mercy. Within the past week, I have had to close the Church's door to three couples whose divorce decrees were less than a year old. In two of these instances, the divorced persons had not lived with or abode with their former spouses for periods of four and six years but had not obtained divorces partly because of the expense and partly, in one case, in the vain hope of reconciliation. When it was necessary to tell one of the people that the bishop could not even hear her case (although he did investigate it), the girl sobbed her heart out because her Church could not administer this sacrament for her.

The canon, in my opinion, needs revision in the first place in order that it may say and mean exactly the same thing everywhere in the Church,—especially in relation to the omnibus article 9 of canon 17, sec. 2b. Also, it needs to be reexamined so that its intent of justice and mercy may not be stopped at any point. As it stands, varieties of interpretation occur everywhere and injustice is certainly done. Since January 1st, in spite of my best try at explanation, I have had to watch many couples walk out of my office feeling that their Church had let them down. I know, too, that most of those people will be lost to the Church when they might have been greatly helped by it.

If my fellow clergy are troubled, too, I hope that they will help some of us who seek to have this General Convention discuss the canon at least by letting their concern be known to their bishops, deputies, and the Church press.

WALTER MITCHELL
Retired Bishop of Arizona

What is here proposed has been found practicable in so many organizations, notably those of the alumni of our colleges, that I marvel that it has not been adopted by General Convention or the reason found why it is not practicable. As I remember, it has not been considered during the past 25 years.

It is that the necesary, minimal travelling and all other expenses of all deputies and bishops attending the next General Convention, be averaged and every deputy and bishop pay that average. In addition to allowing each to pay his fair share, it might also lead to an even more desirable end. I suspect there are in practically every jurisdiction men, clerical and lay, whom it is generally recognized would be first class deputies but are not considered because it is known beforehand that they could not afford the expense. This plan might enable them to attend and they might well be of great value in the decisions arrived at. Under the present situation, in addition to other considerations the fact that a man can afford the trip may be the deciding factor.

On the other hand, it is well known that as a rule, our conservatives are more apt to come from among such men who might be more influenced by the question of the cost of some proposal rather than whether it were in accord with our Lord's will.

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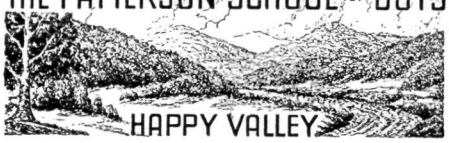

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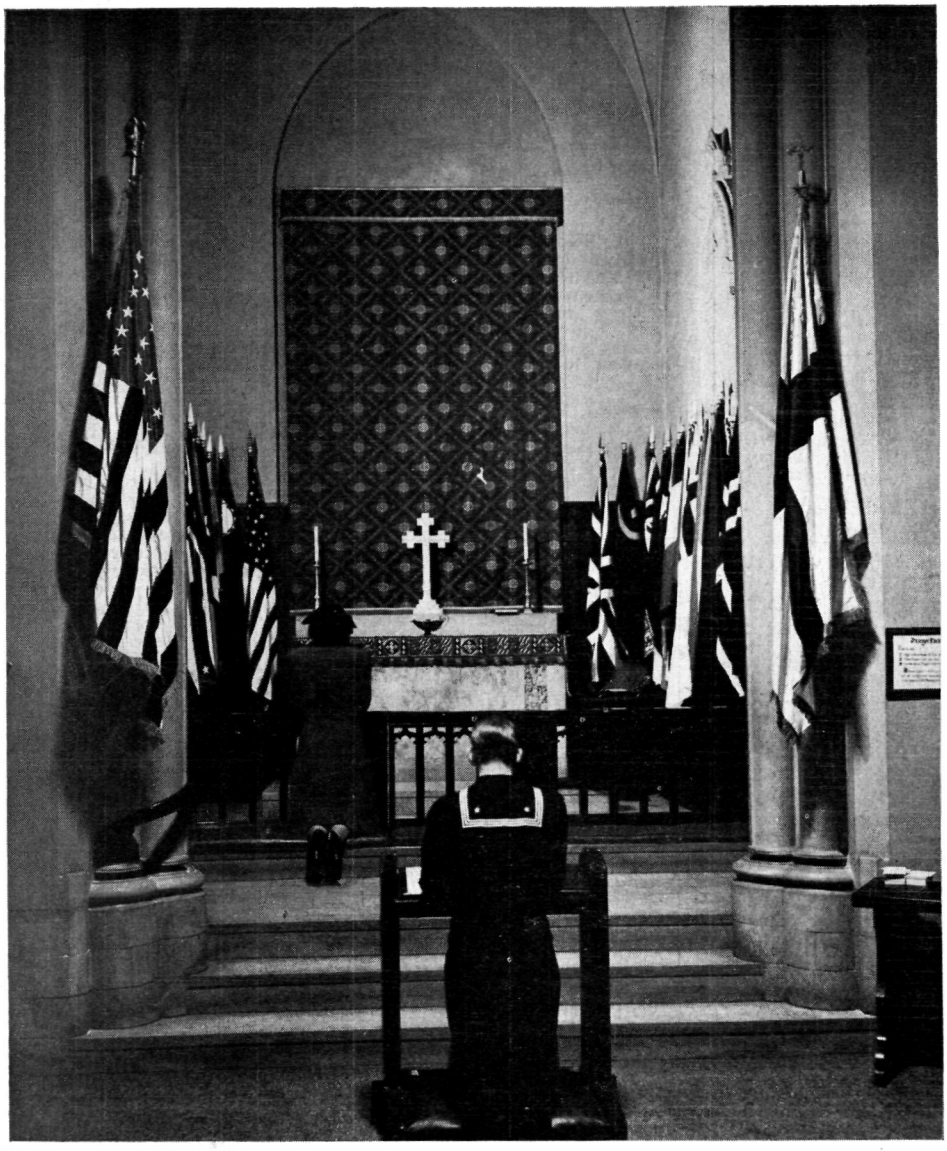

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Sunday Services: 8, 9, 10 and 11 a.m
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

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

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Monument Circle, Downtown
Rev. John P. Craine, Rector
Rev. F. P. Williams
Rev. W E. Weldon
Sun.: H. C. 8, 9:30; 11, 1st S. Family 9:30; M. P. and Ser. 11.
Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL
OKLAHOMA CITY, OKLA.
Very Rev. John S. Willey, Dean
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Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

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Rev. Robert W. Fay, D.D.
Rev. Timothy Pickering, B.D., Assistant
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The Rev. William M. Baxter
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Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

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STORY OF THE WEEK

CHURCH OF ENGLAND NEWSPAPER RAPS AMERICAN POLITICS

CAUSTIC EDITORIAL ALSO ON THE PUBLICITY GIVEN THE DEAN OF CANTERBURY

★ The July 11th number of "The Church of England Newspaper", a conservative weekly, carried an editorial about the political scene in the United States. With the heading "Presidency of the World", the editor, writing while the Republican convention was still in session, said:

WHOEVER wins the Republican nomination (the result may be known by the time this appears) and whoever wins the presidential campaign afterwards, the damage will have been done. All the free world will have seen how the United States conduct their affairs. The United States lead the free world.

It may be irritating to the United States: the fact remains that their affairs are their own no longer. They are of vital importance to more than half the world. People say that we ought not to criticize what happens inside the United States. Americans are sensitive and they resent it. Again, the fact remains that the free world is still free. That is supposed to be the whole point of opposition to Communism. If the free world were to cease being free and to drag at the heels of the United States on the end of a chain there would be no further purpose in association with them.

Whether the Americans like it or not, once more the fact remains that decent and self-respecting people in this country are talking among themselves about what has been happening at Chicago and they are feeling humiliated. If those journals which are supposed to represent British public opinion do not give expression to this feeling they will do harm both to their own country and to the United States and to the whole of mankind. It is better for everybody to know the truth.

This new article of the creed —that what happens in one country is no concern of another's—is obnoxious. We do not subscribe to it. People said that about Germany in 1933, but Hitler's arrival in the seat of power was of great concern to the whole world. People say that about South Africa now although what happens there may mean disaster to us all. It is interesting to note that people have argued rather differently about Spain, about China, about Jugoslavia, and about Russia. Why? Because it has suited them to vary their principles according to their interests.

Were Taft to become President of the United States, who outside the United States would believe in him? Who would feel other than distrustful of the leadership of a man who had climbed to power by the means everybody has observed in operation at the Republican Convention? Dignity has gone with the wind and what should have been one of the most serious decisions the nation can make has been surrounded with circus clowning.

What the United States does is of importance to the whole world and especially to allies as closely associated with them as we are. It is a significant fact of which American politicians should take proper note that decent people in this country are feeling sullied by the dirt that has polluted the air of Chicago. How grand it would be if the people, through the ballot box, would spontaneously repudiate the jobbery, corruption and triviality that has characterised this political struggle! They would win gratitude and respect.

One saying that has passed about in London these last days is that the British Commonwealth has only to stick to her course to regain world leadership through sheer moral integrity. That may be a "holier than thou" attitude, which is never pleasant, but to be holier than the Republican Party machine would not be difficult. Yet if the nation that has the power and the resources to dominate the world has not the political morality to match it the outlook for all of us is unhappy. First the Kefauver revelations: now this!

EPISCOPAL CHURCH NEWS

The Dean and Germs

WHY do they bother with his queer pronouncements, these politicians and journalists? They all know exactly how much, or how little, value they have and how the general public deride them. Why do they give them greater publicity by attacking them? If they carry on like that we may one day undergo a reverse reaction and conclude that the politicians and journalists must have a bad conscience and that the Dean of Canterbury must be right after all!

Truth is that in the role of a Sir Bernard Spilsbury, examining crimes in Korea, Dr. Hewlett Johnson carries not the slighest conviction. He has been seeking the bacteria which the Communists say the United Nations air forces have dropped. Why he should look for germs when he might just as well concentrate on the napalm bombs is not clear. Napalm may well be just as vile as bacteriological weapons and the United Nations admit using that. Germs must have a peculiar fascination for these Communists. Perhaps it is they who have a bad conscience. What nobody appears to have asked is why these germs that the Americans are supposed to have dropped have not walked in the wrong direction and bitten the people who dropped them? That would seem a reasonable course of action. It is certainly what any germ worth dropping would do.

But that does not answer the question why journalists and politicians should pay so much attention to what the Dean of Canterbury says.

Everybody knows who he is—a bee buzzing round the bonnet of the Church of England to prevent it from going to sleep. Why not leave him alone? Bees sting more when they are disturbed.

Is there really any liklihood that he will influence anybody? People who are afraid of that underestimate the common sense of the public. They will listen and be amused and take his statements with a pinch of salt. The worst mistake is to give these statements an importance they do not deserve by constantly attacking them.

TO VISIT BRAZIL ON SEMINARY

★ Stanley Brown-Serman, retired dean of the Virginia Seminary, will visit Brazil next month to confer with the dean of the seminary at Porto Alegre concerning its future plans. Two Americans have recently joined the faculty, the Rev. Roy E. Sommers, transferred from Alaska, and the Rev. Bruce C. Causey, formerly a curate at the Redeemer, Baltimore.

BISHOP YASHIRO SAILS FOR CONVENTIONS

★ Bishop Michael H. Yashiro, bishop of Kobe and Presiding Bishop of the Church in Japan, sails from his country today, August 4th, and is expected to arrive in San Francisco on August 17th. He will first attend the general synod of the Church of England in Canada, meeting at London, and then expects to arrive in Boston, September 4th to stay through the General Convention.

GRACE CHURCH SCHOOL IS COMPLETED

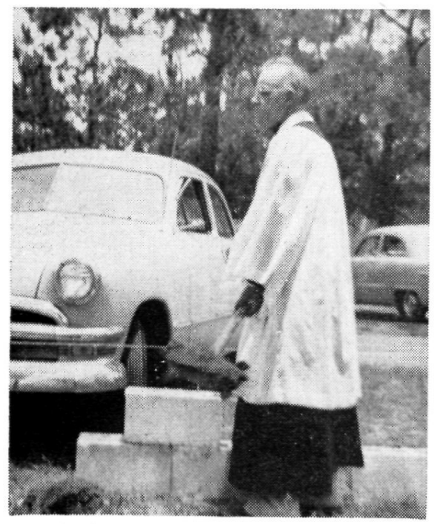
★ The $560,000 building program of Grace Church School, New York, has been completed so that this fall children will go back to classes in enlarged and redecorated buildings. Founded in 1894 as a choir school, it became a coeducational elementary school in 1934 and is now recognized as an outstanding example of a successful parish day school. It is open to all, regardless of race, creed or color, and endowments provide scholarships for the more needy students.

NASHOTAH DEAN GOES TO WESTERN

★ The Rev. William H. Nes, who resigned this summer as Dean of Nashotah House because of the rumpus there over churchmanship, is to be the lecturer in homiletics at Seabury-Western this coming academic year.

TREASURER REPORTS ON PAYMENTS

★ H. M. Addinsell, treasurer of the National Council, reported on July 17th that 78 dioceses and districts had paid or overpaid their share of the national Church budget up to June 30th.



Robert M. Kellerman, rector, turns the first shovelful of earth for the new St. John's at Warrington, Florida.

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EDITORIALS

Our Present Situation

A long time ago, religious and cultural leaders of the civilized world talked soberly and sincerely about just and unjust wars and what the distinction was between them. A skilled professional class of military men waged, with a good conscience, such wars as the leaders of their nations declared to be just. Great glory and honor was ascribed to the soldiers who won these just wars for their countries. The common civilian folk, in these far-off days, suffered comparatively little from the wars their leaders engaged in, even when their country was invaded. The active fighters bore the brunt of it.

These days are gone forever. Modern science of the past half-century has made obsolete the whole conception of "just" versus "unjust" wars; of the professional soldier alone bearing the brunt of warfare; of the glory and honor that accrues to military leaders from their competence in the art of wholesale slaughter. There is no such thing as a "just" war today, for the simple reason that, no matter how evil we believe the enemy government to be, it is inevitable that the common people, the women and children, with no responsibility for the sins of their government, are the certain victims of the frightful holocaust which modern total war lets loose upon the land. Today's scientists have provided forces which make possible indiscriminate slaughter and devastation and our present political and military leaders have not yet reached the moral maturity that would refuse to use such means for laying waste the world, instead of channeling these forces into the beneficent activities of peace and social welfare. There is no glory nor honor in warfare today; it is necessarily demonic, a spawn of the devil, a pestilence that destroys wholesale the innocent and the helpless and lays waste the countryside on which the people depend for subsistence.

This is no speculation as to what might be done with the frightful means of destruction at the disposal of modern man. We see it all in Korea today. The Napalm bomb, pouring death on whole villages, with no slightest excuse of military necessity; the frank, brutal glorying in an Operation Killer by military leaders. This is what we have come to in the fighting of a "little" and a "just" war today. There is no half-way house on the road between world peace and utter barbarism. The containment or destruction of Communism and Totalitarianism may be a praiseworthy objective in our eyes, but we shall never attain it by the sacrifice of our sons in any campaign of indiscriminate slaughter and emerge no free world, but only the remnants of a dying civilization.

World Peace

HOW, then, are we to get world peace? Not easily, not without struggle, but quickly, nevertheless, in this very year 1952,—or never in our generation. Only the determined, courageous demand of the common people can bring it to us. That means you and you and you, following the leaders, of whatever name and race and party, who are fighting for this supreme need today. There are three battles you must win at once,—and almost simultaneously: First, you must force upon our political leaders an immediate cease fire in Korea; not after a truce has been declared, but now, before Korea explodes into world war, as it shows every sign of doing. This is the only way of by-passing the truce deadlock and putting a stop to the hideous and needless destroying of life and property in that unhappy land.

Second, you must prevent, by your united political pressure, the ratification of the treaty with the Bonn government for the rearming of West Germany. It is a flagrant violation of the four-power Potsdam agreements and goes against the longing of the German people for unity. Germany, like Korea, knows that national unity and freedom of trade with countries of the east and of the west, accepting a position in Europe as a neutral, with no alliances with either power bloc is her only salvation. To remain much longer divided and to permit herself to be integrated, either with Russia or the west, will mean civil war sooner or later and, eventually, world war three. Russia has already made a not unreasonable offer looking to unification through four-power negotiation. Thus far, American authorities have worked over-time to avoid such a conference and are determined to see West Germany firmly a part of the North Atlantic Treaty Organization and pledged to rearmament, no matter what the cost,—in lowered living standards and probable civil war. But the treaty to

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effect this is meeting strong opposition even in the Bonn government itself and the West German people as a whole are overwhelmingly against it. If a plebiscite were permitted, the treaty would undoubtedly fail. It constitutes the most provocative action our policy-makers have yet taken in Europe and we cannot afford to ratify it, with the probability that it will be turned down by West Germany itself. Register your opposition with both your Senators to this ill-begotten, war-inciting treaty.

Third, and finally you must work, by every means in your power, to get a national administration this fall that shall rid itself—and this nation—of the dominance of military men and military thinking. Today the military are firmly in control of our national policies. True to their training, they think in terms of force and threats of force. But they are appallingly ignorant of the basic facts of human life and all our diplomacy since the war is witness to that fact. We would be much nearer a stable world peace today had we been guided by the experts in foreign affairs and in the practice of negotiation and reconciliation,—like the Quakers, whose intimate knowledge of world problems from thirty years active work on them in Communist and non-Communist countries has given them an authority to speak which is unequalled by our state department or our Pentagon. Their foreign-policy program, published under the title, "Steps To Peace", might well be a government white paper for diplomatic directives; perhaps one day it will.

The peace tide is rising. The common people of this country and of all countries—including Russia—are determined that no political nor economic considerations, which bulk so large with their leaders, shall prevent the winning of world peace now, regardless of who many be humiliated or discredited by a reversal of policies which lead inevitably to war. Add your voice to this swelling demand and be counted among the peacemakers, without fear and without reproach.

CHARITY BEGINS AT HOME

BY

Spence Dunbar

Rector of St. John's Parish, Middleburg, Va.

WE can't share what we don't have or teach what we don't know. If we cannot live at peace among ourselves we can hardly be expected to have enough peace to pass on to others. Where charity might end is anyone's guess; but it has to begin at home.

The importance of this truism is likely to excape us in our considerations of the matter of Church unity. Granted that we are only conversing on approaches to unity, if we are honest in even the most elementary way, we must admit that a house divided is in no position to unite with anyone. It is absolutely false for us to represent to any group that we have a position that represents our Church. We are all divided. Not one body we! To make and present to any other Church group any statement about our Church, our orders, our sacraments or our canon law on the basis that this representation is acceptable to our Church is a total misrepresentation. We haven't the least idea what we think. It is almost immoral to represent to any other group that a certain statement represents our position.

There are those among us who might want to recognize Presbyterial ordinations. They might feel that there is historic precedent for such action and be able to offer absolutely reputable scholarship in proof. Yet we would be far from speaking the truth if we were to suggest that the present mind of the Church is in agreement with such a position. We might even be so honest as to admit that the present temper of the Church is opposed to such an admission.

Or take the matter of sacraments. There are Evangelicals who wince at the thought of the Prayer Book recognizing seven. There are Catholics who shiver at the Protestant who says "marriage is no sacramant". Were we to pursue the matter further we would have little difficulty in proving that mother Church is theologically schizophrenic. For in one part of the Church the worship centers in a liturgy wherein something is done, i.e., the sacrifice is offered. In another part there is the Declaration of the Word, and, at stated intervals, the Memorial of an oblation once offered.

Even the groups, Catholic and Protestant, are

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divided within themselves. Who could forget the marshalling of theological armor by the Evangelicals in 1928, in their insistance to pass the 39 Articles and make them the formal confession of our faith, incorporating them by title in the canons and constitution of our Church as a formal part of the Prayer Book? Who does not grieve at their confusion today as their own leaders express either surprise or chagrin at the fact that those articles are what they promised to obey in their ordination vows? Or who does not grieve at the confusion within the Catholic group that cannot unite on the concept of the real presence versus transubstantiation; or our only mediator and advocate versus the virgin of Guadaloupe?

Indifferent to Principles

WHO is to say that one's adversaries on any matter are wrong? Who is to say that anyone is right? If I choose a theologically conservative position and support it who could point to my error? If I were to choose a glowingly liberal position who could deny the rightness of my place or condemn its premise or conclusions? Even if I choose to find sanctuary in the security that holds on to both ends of the altar, I could be as wrong as the extremists; for perchance, it may be that the truth doesn't lie equidistant between the extremes. How can I know if my position represents the Church? The Church has never spoken. It has never defined its position. It has never said, "here I stand, God helping me, I cannot do otherwise." Indeed the reverse is nearer the truth. It has gloried in equivocation, double-talk, fuzzy thinking and power politics. It has treated the great theological truths as though they were determined by a majority vote. It has acted as though it were far better to maintain conventionally respectable relations between the members of the House of Bishops than to maintain conscientiously right relations between the children of God. When it hasn't deliberately closed its eyes at open violations of stated canonical positions or Prayer Book emphases, it has winked coyly at innovations, so long as the innovator had a pleasant figure. It has talked bravely of "sacred and solemn vows made before God's holy altar" when it was thought expedient to maintain a particular position; but it has modestly retired to the drawing room for ecclesiastical chit-chat when it was felt that indifference to principles payed a larger profit.

The truth of the matter is that there is no statement, official or unofficial, that can represent our Church. Only General Convention can do that and so far it has never acted. Or, to be more exact, what it has said with its lips it has not believed in its heart nor practiced in its life, and there is no health in us. For example, it would be a recognized denial of our Church's position were a member with a catholic emphasis to worship at a service of benediction, or for a member with a protestant emphasis to toss the unconsumed consecrated elements over a hedge at the conclusion of a service. Each one is a denial of the letter and the spirit of the Prayer Book. But is would be difficult to find a diocese wherein the bishop doesn't allow some such activity, usually on a theologically quid pro quo basis. Each diocesan talks as though he believed in Lambeth. He will seek unity only on the official terms. But he will practice disunity on any terms that please himself. In pre-prayer book days we had diversity of usage in the Salisbury, Hereford, Bangor, York and Lincoln forms. They admitted their diversity. Today we claim uniformity of usage but practice a diversity that runs the whole theological and liturgical line from Augustine through Cramer, Calvin, Knox, Hooker, Wesley to the modern innovations of Pope Pius and his mariology. Is there anyone who would propose that out of that melange of opposites and contradictions there is a clear statement of our position! Further, is there anyone who would suppose that any other Church group would be so naive as to accept it?

Episcopal Unity

WOULDN'T it be quite reasonable to have a commission on approaches to Church unity within the family of our own Church? What virtue is there in the Evangelicals praying and working to unite with their Protestant friends but being absolutely unfriendly with their Anglo-Catholic brothers? Or what virtue is there in the Catholic group intensifying its intercession during the Roman octave of unity, seeking fellowship with the strangers who are at Rome, but being absolutely opposed to fellowship within their Evangelical family? To begin with we have more in common with each other as Anglicans and Evangelicals than we have with anyone else. Further, it may be that the apparent disloyalty of our bishops to their consecration vows in permitting and encouraging divergent usage is the witness of the Church to the truth that there is a greater truth than either party sees. Rome has diversity within a unity: Dominicans,Jesuits, Carmelites who differ in detail of explanation, but are loyal to the whole. Methodism has this same difference: holiness, fundamentalist, higher critic up to mature Biblical theologian, all differing in detail of explanation but loyal to the whole.

In these difficult days when any diocese is only as loyal to the expressed statement of the

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Prayer Book and the constitution and canons as it wishes to be in terms of its own opinion, we need the development of charity at home. We need to respect one another, to love one another, to work and pray with one another, to worship at one another's altars,—before we pretend to other Churches that we are more of a united Church than we r e a l l y are. However stated theologically, however expressed liturgically, we have lost empirically the real presence. Before we effect love with our friends, let us effect love with our brothers. Charity begins at home.

Religion And The Mind

BY

Clinton Jeremiah Kew

A reader asks: "Why is psychiatry so slow in helping people and why is it so expensive,"

Getting well is often very slow. Emotional growth through psychiatry is slow because psychotherapy is one of the most difficult of all the various medical practices. In a sense psychiatry is more difficult than surgery and requires more skill. The reason for this is that it deals with emotions, thoughts, moods, feelings, impulses—the intangibles. Psychiatry treats the faulty emotional attitudes as well as mental disorders. In a few cases it treats the physical causes of mental disturbances when the physical is a source of the disturbance.

We must remember that most emotional and mental disturbances (neuroses and psychoses) have been in the process of disintegration for a long time. It is like poison in one's system which builds up to the point where it finally breaks out in some part of the body. A dose or two of medicine will not eradicate these poisons, rather weeks and months of careful rebuilding and growth are necessary. A gardner must cultivate his vegetables throughout the summer. He must pull the weeds, give the plants the right food, and keep the soil in the right condition for the best growth of the plants. A psychiatrist is much like a gardner in that he pulls the poisons of the past.

Many people become impatient because they cannot be relieved of their disturbances in an hour or two or even in a few weeks. But it is similar to changing the electrical wiring of a house which is already built. A great deal of work must be done before the new wire can be put in. Much of the personality must be reworked before the real change can be completed.

In this sense psychiatry is like religion. A person who attends church once or twice certainly does not expect to become a full-fledged Christian all at once. It, too, is a growing process. Religion, like psychiatry, deals with our minds, our thinking, and our reason as well as our feelings, moods and emotions. One purpose of worship is to eradicate our emotional poisons: hostility, neurotic guilt feelings, fears and insecurities. Worship helps us to bring our wills into conformity to God's will. Spiritual growth does not spring up over night like the mushroom. The Bible speaks of Jesus "increasing in wisdom and stature, and in favor with God and man."

As for the expense of psychiatry, one must consider two things: time and training. The average doctor may charge $5.00 for an interview which might require fifteen minutes. At this rate he could interview four or five patients in one hour, receiving from $20. to $25. After making the diagnosis, the patient can be treated by drugs, or surgery; treatments which are quite definite.

On the other hand, because the psychiatrist deals with the intangibles, several hours might be required in order to make a diagnosis. Since emotional and mental growth take time, the psychiatrist must treat the patient over a period of several weeks, and he is actually making no more than the average physician.

The psychiatrist must invest much time in training for his specialized work. After he becomes a doctor he must spend several more years in study and training.

One of the finest preventive medicines in the world is religion. If more people would spend more time in the worship of God, there would be more healthy people in the world and less time and money would be spent for psychiatric treatment.

The Parson's Morning Mail

BY

Ralph A. Weatherly

Rector of Grace Church, Kingston, Pa.

A person trying to lead a simple life should be trained in the use of a waste-basket unless he be of the type of my friend who read pamphlets ceaselessly until he became a college professor. A never stopping flow of mail comes to one's desk even if he be in a modest parish. Lest

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he become inflated with his importance, it is wise to remember that probably all persons have to wade through waves of propaganda and appeal. But I frankly am submerged most of the time by literature of varying attractiveness from the Anglo-Catholics, the Low Churchmen of the Evangelical Society, the Prayer Book Churchmen, and clubs to preserve valuable church inheritances.

Fund-raising firms seek to aid my parish to get out of debt or build or renovate. The National Manufacturers' Association, the American Medical Society, the Railways of America, the Railway Workers, the Soviet Union, supply me plentifully with pamphlets. Political nominees and would be nominees arrive periodically: I shiver as I contemplate coming campaigns this fall. The Poor Clares of the Roman Catholics, our Holy Cross Fathers, two kinds of Boys' Towns, and the Southern Missions for Mountaineers or Negroes are in desperate straits. I Joy Street, Boston, sends out booklets of aristocratic thinking and faultless form. The Forward Movement is not asleep. An old clergyman who watches the morals of the New York clergy warns on many mimeographed letters of the degeneracy of our ministers, especially of certain bishops. From the Universalist Church Book Club, the greater publishers, from Rosicrucians, theosophists, from sellers of secret religious and sex books, from picture clubs as well as the common run of book clubs, I am honored with requests for my cultural development. Now, it is time for college students to come personally to get magazine subscriptions,on which in droves they go through college.

It is remarkable how deeply obligated financially are the schools and colleges and seminaries we as a family have attended; new libraries, extended gymnasiums, increased salaries are emphasized by new presidents employed for the purpose of informing alumni. Clubs one belongs to have drives for charitable purposes, and increased dues. The YMCA, etc., always need money. The Scouts are on the financial prowl: I was once a Beaver Scout, alas! The Girls' Friendly and the Daughters of the King want me to become a member of their invaluable clubs. From the National Council reams of material used to come, as well as from the Council of Federated Churches. Now, since the Wyoming Valley Council has an aggressive head, nearly every day brings an urgent message to join this or that, to sign something or other, to come to some gathering of reforming men, women or children on the onward and upward path. Something financial is usually lurking, an Ethiopian in the woodpile—,if one may use such a phrase without endangering racial relations. I read recently that a book concerning black mice has been censored because it did not discuss white mice, or vice versa.

Despite Welfare Drives eliminating all drives, the mail drives on. Appeals come for TB. week and seals, heart week, polio, crippled children, all worthy; the Red Cross; for Father's Day and Mother's Day; for potato week, apple week, cheese week; for Florida cigars; and there arrive gifts of sundry sample pencils and dish-clothes. These personal solicitations I deplore but I am helpless. Recently while swamped by waste-basket routine, I was urged by an ardent feminine friend of do-gooding, to keep young by attending all these affairs and answering all these demands. "Get up," she said, "and do something".

Take Another Look

BY
William P. Barnds

ONE morning I went early to conduct a short service for nurses in a hospital. Down the dimly lit corridor I passed and placed my coat and hat on some filing cases. With somewhat of a start I looked around and saw a still figure lying on a hospital bed. As I sat in the hall waiting for the congregation of nurses to come I fell to thinking about the motionless figure lying there so still. It was Advent, and I had planned to speak about the "four last things" namely, death, judgment, heaven, and hell, and it seemed that right at hand was a vivid illustration of the first of the subjects. This quiet figure, thought I, was once alive; he filled a place in life, and there are those who loved him, but death had come to him, as it does to all. Ere long the nurses came. More lights were turned on, and again I glanced at the recumbent figure—a life-sized dummy, used by nurses in their instructions on how to handle a patient. This particular one was called, I believe, "Madame Queen"! I had taken it to be a corpse. And I smiled at my mistake.

Things are not always what they seem to be at first glance when the light on them is not bright. Sometimes a problem we face seems awe-inspiring. A second look at it, in the clear light of day, will show that it is not as bad as we thought it was. And we may even smile a bit at how seriously we took it before we really looked at it the second time!

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EPISCOPAL CHURCH NEWS

DELUXE PRAYER BOOK IS PUBLISHED

★ The first two-color facsimile edition of the standard copy of the American 1928 Book of Common Prayer will be published by the Seabury Press in time for General Convention. The standard copy, which is the volume maintained by the custodian of the Prayer Book, is a beautifully designed book, printed by D. B. Updike. The edition, limited to five hundred copies on handmade paper, and five in vellum, was subsidized by Mr. J. P. Morgan in 1928.

In the Seabury Press edition, the beautiful text of the original has been faithfully reproduced by Meriden Gravure, and the size has been reduced to 5 5-8 by 8 1-2 inches, making it convenient for personal use.

In September the Prayer Book will be available in a choice of three handsome bindings, all designed by Stefan Salter, one of America's most outstanding book designers. Fine quality rag paper is being used to permit the finest reproduction of the excellent type face and the red rubrics.

The cloth-bound edition of the Prayer Book will be bound in linen over boards. It will have square corners, a colored top, genuine gold stamping on the spine, a silk ribbon marker, and will come in a slip case. This volume will be $5.

The second binding is genuine red Morocco, fine grain, leather lined, limp, with round corners. This copy, too, has gold edges, and comes with two silk ribbon markers. It is $15.

The third binding, which is limited to 55 numbered copies, is of genuine red Turkey Morocco over boards. It has gold edges, gold stamping, and two silk ribbon markers. This handsome deluxe volume, hand bound and hand tooled by Gerhard Gerlach, will be especially suitable as a gift or memorial. It is priced at $150.

This is the first time in the Church's history that a two-color facsimile edition of the standard copy has been made available for general use. These deluxe volumes in all three bindings will be on display at the Seabury Press booth in Symphony Hall during General Convention, where they may be purchased. Advance orders are now being taken at the Press offices in Greenwich, Connecticut.

CONFERENCE ON SOCIOLOGY

★ A conference on Catholic sociology is being held this week, August 4-7, at Sycamore, Illinois, under the auspices of the midwest branch of the American Church Union. The director is the Rev. Edward C. Lewis of Stevens Point, Wisconsin, and the lecturers are Dr. Mildred K. Terrell of McKinney, Texas, and the Rev. Donald E. Becker of Whitefish Bay, Wisconsin. The general topic is "the Catholic family: the Church."

WILMINGTON CHURCH TO BUILD

★ The Rev. Donald W. Mayberry has announced that Trinity Church, Wilmington, Delaware, where he is rector, will add a chapel to the church at a cost of $60,000.

BOOKS FOR LAY READERS

SIGNPOSTS ON THE KING'S HIGHWAY

By Frank Dean Gifford

A new collection of sermons that are particularly suitable for lay readers and for the clergy of the church. About one half of the 32 sermons are based upon religious symbolism, with special thought of the Church services and buildings. $2.50

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GUIDE FOR LAY READERS

This little manual, compiled for the Presiding Bishop's Committee on Laymen's Work, prepares the lay reader for his various types of service. What a lay reader may and may not do. The use of the voice, Order and conduct of the services are among the helpful chapters. The clergy will find this manual helpful in more ways than one. 75 cents

SUNDAY MORNING

By J. H. Ward

Tersely compact sermon material for each Sunday of the Christian Year. Based on the Old Testament Lessons for Morning Prayer, this volume will be useful to lay reader and clergyman. It is published by A. R. Mowbray of London. 90 cents

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TEMPLE CONGREGATION AT CATHEDRAL

★ The Temple Sinai congregation, Jewish reformed group, is now using a chapel in Washington Cathedral for their Sabbath eve service. The cross on the altar of Bethlehem chapel is replaced for the service by an ark of Israel, a chest containing parchment scrolls of the first five books of the Old Testament—the sacred law of Judaism.

This is the second group to use a cathedral chapel while they have no church of their own, since a Russian Orthodox group has held Sunday services for a number of months.

EPISCOPAL CHURCH IN THE LEAD

★ The Episcopal Church has the largest number of Negro missionaries in Africa—sixteen—it was stated at the Assembly on African Affairs, meeting June 17th in Springfield, Ohio. There are but forty Negro missionaries now working abroad for Protestant Churches, the majority being in Africa, with others in India, Turkey, Haiti, Brazil and Borneo. Bishop Harris of Liberia was one of the leaders at the conference.

THOMAS A. SPARKS RETIRES

★ Canon Thomas A. Sparks, pastor of the Cathedral of St. John the Divine, New York, for fifteen years, retires on September 15th. He will be succeeded by Canon James Green, former head of the Choir School which is now headed by the Rev. Darby W. Betts.

ST. PAUL'S CATHEDRAL IS DAMAGED

★ St. Paul's Cathedral, Los Angeles, was the only church in the diocese to be damaged in the earthquake of July 21st. Cracks appeared in the two high ceiling arches and quantities of plaster fell. Damage loss has not yet been estimated.

ST. MARY'S HALL HAS NEW HEAD

★ Bishop Gardner of New Jersey has announced the appointment of Ernest J. W. Fannell as headmaster of St. Mary's Hall, Burlington, succeeding Florence L. Newbold, head of the school for the past twelve years.

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EPISCOPAL CHURCH BRIEFS

THE PRAYER BOOK will have a trial period for proposed changes in England, authorized by the Assembly at the summer session which agreed that it might result in enough agreement to enable the Assembly to eventually present a revised book to Parliament. Archbishop Garbett of York told the delegates that disestablishment might be misinterpreted overseas and elsewhere as a repudiation of religion by the nation. A report opposing the move was unanimously approved by the Assembly.

CHURCH CONGRESS will have a dinner meeting at General Convention on Sept. 16 with the Rev. Charles W. Lowry Jr., Dean Pike of New York and Prof. John H. Hallowell of Duke University speaking on various aspects of Communism.

THE HOLY NATIVITY, church located near Farmhurst, Del., will be dedicated in Sept. Originally a barn, in converting to a church every effort is being made to preserve the original exterior and to retain its simplicity and quiet surroundings.

ST. ANNE'S, Middletown, Del., observed its 247th anniversary on June 15, with Bishop McKinstry celebrating and the Rev. Frank Salmon, rector emeritus of Holy Trinity, Philadelphia, preaching.

CHURCH CLUB OF NEW YORK is to conduct a tour of the city on Sept. 6 for those passing through on their way to the General Convention. Visits will be made to St. Barnabas House, Seamen's Church Institute, General Seminary, Cathedral of St. John the Divine.

ST. THOMAS CHURCH, North Syracuse, N. Y., was dedicated June 24 by Bishops Peabody and Higley. The congregation, with the Rev. Paul B. Miller in charge, was established in 1950 and the new church started in the fall of 1951. During construction services have been held in the basement of a postoffice.

WILLIAM G. REED, chairman of the board of a big lumber company in Seattle, is the latest to be elected a director of the Episcopal Church Foundation. He is the director of several other big corporations. One of the main objectives of the foundation is to raise a million to use as a revolving loan fund for new churches and missions in areas of fast growing populations.

GRAY BLANDY, dean of the new Seminary of the Southwest, Austin, Texas, is lecturing this summer at the Church Divinity School of the Pacific on New Testament. Also on the faculty of this conference for college workers are Prof. Reuel Howe of Virginia and the Rev. Roger Blanchard, head of college work for the National Council.

ST. MARK'S, Houston, had $150,000 for its expansion fund goal of $250,000 two weeks after the campaign opened, according to Rector James Clements. A new chapel will cost $160,000: $25,000 for a new rectory, leaving the present two for the minister of education and the assistant rector; $65,000 for additional property.

ST. LUKE'S HOSPITAL, New York, provides clinical pastoral training for students of theology this summer, directed by the Rev. Otis Rice. Lectures are given by chaplains and members of the hospital staff.

COLORADO LAYMEN are to have a conference at Evergreen, August 23-24. Steward Cushman of Chicago, who died July 7, was to have been the leader. The substitute has not yet been announced.

GRACE CHURCH, Colorado Springs, is raising a fund for a youth building which will eventually be added to its beautiful plant. A gift of $1 000 was received recently from an unnamed parishioner.

FIRST NATIVE of Hawaii, Edwin L. Hanchett, was ordained deacon by Bishop Kennedy, July 20. He and his wife are to be at the youth conference at General Convention next month, stopping at churches coming and going to give Hawaiian entertainment. He is vicar of Holy Innocents, Lahaina.

GUILD OF TEACHERS has been organized in Western Mass., open to any school teacher, public or private, or retired, who is concerned with his role as a Christian teacher. At the opening of each county teacher's convention it will sponsor a corporate communion and breakfast, and in each convocation this fall teachers will have a supper meeting followed by a discussion of their special needs.

G. FORREST BUTTERWORTH, chancellor of New York, and Byron S. Miller Jr., layman of Greenwich, Conn., have been elected trustees of Hobart and William Smith Colleges.

LOS ANGELES will have a budget of $425 000 in 1953 if the convention next January acts favorably on a recommendation of its finance department. Missionary budget is $348,000; diocesan fund, $77,000.

ORTHODOX CHURCHES in Van Nuys, Calif., are holding services this summer at St. Mark's, with people of Ukranian, Greek, Russian, Serbian Churches uniting. These people of the San Fernando and Antelope Valleys hope eventually to have their own church.

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

Dr. Lee of Lambeth. By Henry R. T. Brandreth. Macmillan. $4.50.

Dr. Brandreth brings his immense knowledge of both the history of the Oxford Movement and the story of Anglican interest in reunion with Rome to bear upon the life of Frederick George Lee, vicar of All Saints', Lambeth, from 1867 to 1899, and a man whose absorbing passion was the possibility of the corporate reunion of Catholic Christendom. Lee was the prime mover in the Association for the Promotion of the Unity of Christendom, and one of the three men associated in the formation of the Order of Corporate Reunion. The fantastic story of the latter, including the consecration of Lee, Seccombe and Mossman as bishops in 1877 by a mysterious triumvirate of Catholic prelates, is carefuly detailed by the author. The book is interesting, though tedious. One could hardly say that it was important.

—Powel Mills Dawley

The Emperor Constantine. By Dorothy Sayers. Harpers. $2.50.

There can be nothing but highest praise for this historical play. The author breathes life into the Roman Emperor and the Church—both of them, in their misguided but earnest ways, trying to win their darkened way to the mind of Christ.

Every character in the book is found among us of today—the hair-splitting Greek, the Roman with his "wooly language," and Everyman, who wants to know God and do His will.

Constantine, the soiled and human hero, voices what must have been the mind of most Christians then, as it is today. "All this hair-splitting about texts . . . All anybody wants is faith in God and Christ and the simple Gospel message. These theologians are getting swelled heads, that's what it is. They feel safe, they enjoy the Imperial favor, they're exempt from taxation, and instead of looking after the poor and converting the heathen, they start heresy-hunting and playing a sort of catch-as-catch-can to jockey one another out of benefices. I won't have it."

The Fathers, like so many theologians of our own time, seemed to think that when they had found a word for it, they had solved all mystery and attained all knowledge.

—T. McC.

Philanthropic Giving. By F. Emerson Andrews. Russell Sage Foundation. $3.00.

Those expecting a rule of thumb handbook providing all the answers to the complicated field of giving will be disappointed. Incomplete statistics, failure of some large religious and charitable bodies to make reports, the "standard" income tax deduction and the element of personal judgement make such a book impossible. However, the chapters on the history of giving, who gave and how much, foundations and fund-raising, are instructive and interesting.

—Theodor Oxholm

Science and the Christian Man. By Charles E. Raven. S. C. M. Macmillan. $1.00

A tiny book, hardly more than a long essay. It will not tell the average clergyman much that he does not know, but Canon Raven's disciplined and epigrammatic summing up of the present science-religion-philosophy situation, from an undaunted liberal point of view, should inspire many good sermons. Just the book to give a friend, clerical or lay, whose brains you respect. The fact that these short chapters were radio talks in England makes one wish once again that we over here did not have to work so hard selling soap.

PRIEST, 49, married, 3 children, now rector of parish in the east wishes to locate in Rocky Mountain region. College, seminary and post graduate school training. Box R, Witness, Tunkhannock, Pa.

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HELP WANTED: Growing church institute for boy offenders seeks Program Director trained and experienced in the operation of a clinical program. Box F. Witness, Tunkhannock, Pa.

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

H. ANGUSTUS GUILEY, rector of St Matthew's, Enid, Okla., becomes rector of St. John's, Minneapolis, Sept. 1 .

J. THOMAS BAGBY, rector of St. James, Houston, Texas, becomes rector of St. Martin's, a newly established parish in the city, Sept. 1.

JAMES STONEY of Charleston, S. C. takes charge of a new mission in Houston, Texas, the Resurrection, Sept. 1.

ALGRED REDDING, deacon, is now in charge of the Epiphany, Burnet, Texas.

JOHN S. McDUFFIE, sailed from New York July 23 for a month in Panama, after which he will be assigned to a field in Nicaragua.

NOLAN AKERS left New York July 23 for the Panama Canal Zone where he will be canon missioner.

KENNETH E. HEIM, formerly on the faculty at Virginia Seminary, is to be senior missionary in Japan, leaving for that country following General Convention.

WILLIAM R. N. HAIRE, formerly rector of Christ Church, Berwick, Pa., is now in charge of St. Paul's, Columbia, Pa.

R. D. SMITH, formerly vicar of St. John's, Westfield, Pa., is now rector of St. Paul's, Albany, N. Y.

WILLIS R. DOYLE, formerly vicar of Prince of Peace, Gettysburg, Pa., is now vicar of St. Francis, Dallas, Texas.

F. SYDNEY BANCROFT JR., rector of St. Agnes, East Orange, N. J., becomes rector of St Peter's, Smyrna, Del., Sept. 1 .

PAUL AUSTIN CLARK was ordained priest July 10 by Bishop Roberts at Holy Cross, Pine Ridge Agency, S. D. He is the third generation of Clarks to work among the Dakotas; Aaron Clark, grandfather, and John B. Clark, father, who is now head of Indian work in the district. His uncle, David W. Clark, and sister, Elizabeth, are at the Good Shepherd Mission among the Navajos at Ft. Defiance, Ariz.

ORDINATIONS:

LEE M. ADAMS was ordained deacon July 18 by Bishop Jones at Christ Church, San Antonio, and is now in charge of churches at Goliad and Kenedy, Texas.

JAMES M. FRYE, in charge of the Transfiguration, Clairton, Pa., was ordained priest July 12 by Bishop Pardue at St. Mark's, Johnstown, Pa. Ordained deacons at the same time: JACK O. BIRD, ass't at St. James, Texarkana, Texas; WILLIAM L. KIER, in charge of Emmanuel, Pittsburgh; DOUGLAS M. KIERSTEAD, in charge of Christ Church, Indiana, Pa.

JOHN R. DAVIS was ordained deacon July 27 by Bishop Campbell at St. Luke's, Long Beach, Calif., where he is curate.

DEATHS:

FRANKLIN L. GIBSON, 54, was found dead in his car July 10. He had recently resigned as rector of Our Saviour, San Gabriel, Calif.

R. EVERETT CARR, 60, rector of Emmanuel, LaGrange, Ill., died July 14 following a heart attack.

HOWARD T. LAYCOCK, 25, missionary at Point Hope, Alaska, was killed July 16 when a private plane he was piloting crashed. An unidentified passenger was also killed and two others injured.

CHARLES E. RICE, 75, retired missionary of Alaska, died July 10. He was dean of the cathedral at Juneau and represented the district at six General Conventions.

WORCESTER PERKINS, 61, rector of the Holy Communion, New York City, died suddenly at his summer home at Heath, Mass.

MAY SEELY CHAPMAN, widow of the veteran missionary to Alaska, John W. Chapman, died July 26 in New York City.





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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.

W. STANLEY PEARCE
Laymen of Palo Alto, Calif.

If any of your readers can send me information about civic celebrations of Christmas which have restored something of the reverence which should mark the event, I should be most grateful to hear from them at Box 1239, Palo Alto.

MRS. H. F. RAMACIOTTI
Churchwoman of Palo Alto, Calif.

The article by W. H. Melish on peace (June 26) was splendid. My heart has been broken to think that the Church, as a whole, has not come out for Christ's principles against war. The Church must cater to the flesh pots, otherwise it would be just a handful of little zealots, like Jesus and his followers.

R. T. LANE
Layman of Memphis, Tenn.

"We are not a denomination, we are the Church" (Witness, May 29)—can this possibly be the Witness? We are not only one among many, but we are not in the first half dozen in number, growth or popular esteem. We are in no position to lead when we score the orders, worship and faith of Protestants; when we ridicule their moral standards and when we run bazaars to get money while they get it from members interested enough to give. The city hall listens to votes, not to respectability, and there is more orthodoxy in the European sense outside our communion. We persist in acting like a denomination, with our little cults which we cannot afford to lose in brotherhood.

H. B. LIEBLER
Missionary to Navajos, Bluff, Utah

When mail bag is slim, I'd like your reaction and that of readers—especially those versed in the intricacies of the English Language—to the following thesis: Name of this Church: "The Protestant Episcopal Church in the United States of America."

Calling it "The Episcopal Church" is arrogant and untrue; assumes we are the only Church Episcopally governed. In early days was often written "Protestant-Episcopal". Never has been officially called "Protestant, Episcopal", (with comma between) or "Protestant and Episcopal."

Therefore, the title cannot be interpreted as designating a Church which is both Protestant and Episcopal, as that would require either the "and" or the comma, which have never been used. But it must be interpreted as a Church which protests (bear witness to) episcopacy in the United States of America.

At time title was adopted no religious body in the U. S. was bearing such witness. Romans had none. Methodist had none that we recognized. Mormons weren't born yet. Therefore we could call ourselves The Church which was bearing witness to the necessity of episcopal order here in these United States. Thus we should stick to our present title, not curtail it, but strive to make its true meaning known and understood.

MILES SARGENT
Vicar at St. Edmunds, Ixworth, England

May I congratulate you on the Witness. How I wish we had a similar periodical in England. We do not seem to have the imagination you have in the USA. Are we old and tired over here, or what is it?

I am most interested in all I learn about retreats in USA and sometimes feel rather envious of the tremendous driving force and will to victory you all seem to possess in the Episcopal Church. The laymen's movement too appears to be a living force.

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For September, 1952

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"PLANTING THE PRAYER BOOK IN PURITAN MASSACHUSETTS"

By the Reverend Thomas E. Jessett, M. A.
Historiographer of the Diocese of Olympia

(This is a worthy subject in itself, but the Editors take especial pleasure in honoring the Church in Massachusetts at this time, since it is to be host to the General Convention of 1952—September 8-19, in Boston.)

PART I
INTRODUCTION

Chapter
1. The Religious Situation in England During the Seventeenth Century.
2. The Church and the Early Settlements, 1602-1627.
3. The Puritan Commonwealth, 1628-1660.
4. Stress and Strain, 1661-1685.

PART II
THE CHURCH IN COLONIAL MASSACHUSETTS

5. The Lone Outpost, 1686-1700.
6. The S. P. G. Infiltrates Massachusetts, 1701-1722.
7. Attack and Counterattack, 1722-1735.
8. A Steady Advance, 1735-1768.
9. Divided Loyalties, 1768-1776.

PART III
THE CHURCH IN THE STATE OF MASSACHUSETTS

10. The Struggle for Survival, 1776-1784.
11. Episcopacy Comes to Massachusetts, 1785-1797.
12. Conclusion.

EPILOGUE
"Growth and Progress During a Century and a Half, 1797-1952"

APPENDICES AND BIBLIOGRAPHY

● "I get so much out of HISTORICAL MAGAZINE myself that I believe there must be others who would be glad to have it if they knew about it."—Colonel JACKSON A. DYKMAN, D. C. L., Chancellor of the Diocese of Long Island, and Chairman of the Committee on Canons of the House of Deputies, the General Convention.

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The WITNESS

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August 21, 1952

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EARL ROBINSON . . .

Produces a Movie in Brooklyn

Story on page five

International Missionary Council Meets

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THE WITNESS

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STORY OF THE WEEK

THE INTERNATIONAL MISSIONARY COUNCIL MEETS IN GERMANY

EXHILIRATING AND CHALLENGING EXPERIENCE DESCRIBED BY AMERICAN DELEGATE

By
Cornelius P. Trowbridge

★ To one who had no previous experience in attending ecumenical or international conferences, the enlarged meeting of the International Missionary Council which was held in Willingen, Germany, during July was both an exhilirating and challenging experience: Exhilarating because of the fact that two hundred delegates, representing fifty nations and all the major branches of the Protestant Church, were acutely aware of the underlying unity of the spirit which transcended all the differences of race and culture, of theology and churchmanship, which might have divided them; challenging, especially to an Episcopalian, because one was forced to realize how small our contribution to the world mission of the Church is in comparison with that of other churches, and in comparison with the non-Christian forces which confront the missionary movement in every part of the world.

The place which was chosen for this conference was ideally suited to its purpose. Willingen is a little village of some two thousand inhabitants set in a lovely valley surrounded by high, wooded, hills. All the arrangements reflected, not only the expected efficiency of the German people, but also their friendly spirit. The hall in which the main sessions were held had been re-built for this purpose and was filled with flowers which had been contributed by the villagers. Also, the village church had been repainted and re-decorated. This was the first ecumenical gathering ever to meet in Germany and the representatives of the German Church did everything in their power to show their appreciation of that fact. Two of their outstanding leaders—Bishop Dibelius of Berlin and Bishop Lilge of Hanover—preached on the two Sundays that the conference was in session and made a profound impression. Dr. Niemoller was present only for one day but was received with great interest by those delegates who heard him speak at an informal meeting. A layman, Dr. Reinold von Thadden, perhaps made the greatest single contribution of any member of the German delegation. His address on "The Church under the Cross" challenged the delegates to develop the sort of courage which can face persecution if, or when, it comes.

Naturally, corporate worship formed an integral part of the program. Every morning short services were conducted in the Church by the chaplain, Bishop Barbieri, an Italian by birth, representing the Methodist Church in Argentina, Urugary and Bolivia. His reading of the scriptures is something which will always be remembered with gratitude, by many of the delegates. Three services of Holy Communion were held in which all of the delegates were invited to participate. The first, which was conducted by the German clergy, was an historic occasion as it was the first time in the history of the Lutheran Church in Germany in which non-Lutherans had been invited to communicate. The celebrant at the Anglican service was the Bishop of Manchester who was the acknowledged leader of the Anglican delegates. He was assisted by Bishop Newbegin, of the Church of South India, the Rev. Charles Long of the overseas department of the national council, and the Rev. Ban It Chin from Singapore. On the last day of the conference the concluding service of Holy Communion was held, according to the use of the Church of Scotland. Although the differences in usage and order were marked, the delegates were chiefly impressed by the points of similarity between the three services and by the sense of unity in Christ which was apparent in all of them.

The main purpose of the conference was to determine and

define "The practical policy." To achieve that end the delegates were divided into five groups to produce reports on the following themes:

1. The theological imperatives of the Christian Mission.
2. The indigenous Church.
3. The role of the Missionary Society.
4. Missionary vocation and training.
5. Reshaping the pattern of missionary activity.

Each of these reports was thoroughly discussed and debated within its particular group and then presented to a plenary session of the entire conference where it was subjected to analysis and criticism and referred back to the original group for further study and revision before it was finally adopted. The result of this painstaking, and sometimes, painful process is the assurance that when these reports are published they will exert a profound influence upon the structure and strategy of the entire missionary enterprise, both at home and abroad.

Out of the mass of material which was presented to the conference two principles emerged as being of primary importance: First, the need for unity. It is significant that this need was stressed most forcefully by representatives of the so-called "younger churches", although it was in no sense underestimated by those who represented the "sending churches". In effect, they were saying that unity might be considered as something to be desired among the older Churches but that, by them, it was regarded as being absolutely essential. It was from the younger Churches, also, that there came the repeated insistence that the Church must manifest its deep concern for the oppressed and under-privileged peoples, in all parts of the world, if the spread of Communism is to be check. Second, the emphasis upon the mission of the Church. It is no longer permissible to speak of "foreign missions" as if that term applied to a special activity which was separate from the main stream of the Church's life. The Church is the mission—whether it be in America or in Africa! Every member of the Church is called to bear witness to Christ and, in that sense, to be a missionary. When this conception of the Church is understood and put into practice by the rank and file of its members the missionary movement may become the instrument of God's redemption for our disordered world. Such were some of the thoughts which were frequently expressed.

As was anticipated, the report of the first group dealing with the theology underlying the missionary obligation was the one on which it was most difficult for the delegates to agree. In fact no final agreement was reached and it was recommended that the study be continued. However, the report was turned over to the brilliant young bishop from the Church of South India, Leslie Newbegin, for revision and at the closing session of the conference he read his revised draft. It expressed, so marvellously, exactly what the great majority of the delegates wanted to have said that it was interrupted by spontaneous applause and was officially adopted as the conference message. Every day we had prayed for the guidance of the holy spirit and when this message was read we were very sure that our prayers had been answered. There is space to quote, here, only a part of the last paragraph of "The Word from Willingen": "We believe that the sovereign rule of him who is saviour and judge of all men is no less to be discerned by eyes of faith in the great events of our time, in the vast enlargements of human knowledge and power which this age is witnessing, in the mighty political and social movements of our time, and in countless personal experiences of which the inner history cannot be revealed until the last day. But above all we are encouraged by our Lord himself to discern at such a time as this his summons to us to go forward. When all things are shaken, when familiar landmarks are blotted out, when war and tumult surround us, when all human pride and pretention is humbled, we are emboldened to proclaim anew the hidden reign of our crucified and ascended Lord, to summon all Christians to come forth from the securities which are no more secure and from the boundaries of accepted duty too narrow for the Lord of all the earth, and to go forth with fresh assurance to the task of bringing all things into captivity to him, and of preparing the whole earth for the day of his coming."

CLERGY VOLUNTEER AS WORKERS

★ A new church, Christ the King, is being built for $10,000 at Sturgeon Bay, Wisconsin, through the use of the labor of other clergymen. The Rev. J. H. Pearson and W. V. Carpenter called upon them for help, with a number responding. None have had experience in construction, but they work under the direction of Pearson who studied architecture and drew the plans himself. The volunteers stay in Sturgeon Bay, Monday through Thursday on a rotation system, with eight men working each week.

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FILM ON RACIAL UNDERSTANDING PRODUCED BY HOLY TRINITY

★ A dramatic plea for a happier world based on better understanding between all people is movingly presented in a sound film entitled, "When We Grow Up," that has been produced at Holy Trinity, Brooklyn. It will be given its first public showings under the auspices of the Episcopal League For Social Action during General Convention, September 7-19, 1952, and then will be released nationally.

The film is a striking demonstration of a practical neighborhood project undertaken by an urban church. It should make a strong appeal as a plea for inter-group understanding and as an illustration of a technique in community activity possible for any parish to develop.

On Brooklyn Heights, where the church is located, many parents have been concerned about the lack of an after-school program for their children. Among the many noted artists and creative personalities living in the community is Earl Robinson, the composer of "The House I Live In," "Ballad For Americans," and "The Lonesome Train." In Los Angeles, before he moved to Brooklyn last fall, he had directed a successful children's chorus at the First Unitarian Church. The suggestion was made that a similar children's chorus be formed under his direction, and a small committee of neighborhood parents was organized to plan the program. Children between six and eleven years of age, irrespective of racial background or religious affiliation, were invited to attend the choral meetings which were held on Wednesday afternoons in the guild house of Holy Trinity Church, under the sponsorship of the women's evening guild. A small charge was asked of each child to defray the expenses, and scholarships were provided for children unable to pay. While the parents enjoyed a cup of tea, the children sang together, learning the folk songs of America and other lands. Mr. Robinson began to teach them "A Children's Cantata" of his own composition.

In the summer of 1950 at a camp in New Mexico, this musical work was first conceived as a summer group-project for the children resident at the camp. Titled "When We Grow Up," the text was written by a Chicago housewife, Mrs. Roslyn Rosen, and the music was composed by Earl Robinson. Many of the lines were contributed by the children in the group.

The story of "When We Grow Up" is very simple. The children gather together and begin to discuss what they want to be when they grow up. After considering various occupations and professions, each of which they act out in turn, they begin to wonder if they are really going to have the chance to grow up in this atomic age. They decide that the most important thing is a world at peace. They appeal to their parents to learn to live together as friends so

Continued on page 10



JUNE NANCE AND CHRIS VOLZ

"Gee! I just got to be sure that I get a chance to grow up!"



FINALE OF "WHEN WE GROW UP"

"It seems to us that the grown-up people should be able to find a way, a peaceful way, a brand new way, to get along, get along with each other."

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EDITORIALS

Our Ostrich Government

THE ostrich is a curious bird, popularly supposed to be lacking in any sound instinct of self-preservation and effective ability for self-defense. When he sees an enemy approaching, he neither stays to fight nor turns to escape, but buries his head in the sand because the enemy-no-longer-seen is the enemy non-existent,—according to ostrich logic. The probable fact that this notion is a libel on the poor bird has not prevented the fable from persisting. Head-in-sand remains the symobl of tragic absurdity.

This symbol can be most aptly applied today to the latest maneuver of the American government in the frantic operations of the "cold war". American military forces have been publicly accused of waging germ-warfare in China and Korea. These accusations have been supported by what claims to be varied tangible evidence and statements of more than one American soldier confessing his part in such activities, statements in which dates, places and names are specified. The accusations originally made by officials of the governments of China and North Korea have now been endorsed and repeated by groups of scientists and of lawyers—in the latter case the majority was non-Communist—who have made their investigations on the spot. Several individuals from western nations who have visited China or Korea since the alleged germ warfare took place have made similar accusations supported by similar evidence. The best-known of these are Dean Hewlett Johnson, of Canterbury, and the Rev. James G. Endicott, a former missionary of the United Church of Canada, who was born in China and worked there as a missionary for 22 years. What response has the American or the British or the Canadian government made to these specific accusations? So far as the press of the world has permitted us to know, the only response has been the classic one of the fabled ostrich. Governmental heads, at the approach of propaganda threatening disgrace (a very real enemy), have buried their official heads deep in the sand. They have contented themselves with angry denials that such unspeakable atrocities could have been perpetrated by a peace-loving, civilized nation like the United States and by challenging their accusers to have an "impartial" investigation made by an international Red Cross committee headed by the same man who was chairman of the Red Cross group which whitewashed the Nazi murder camp at Buchenwald. The counter-offer of the Chinese government to submit the investigation to an ad hoc commission composed of representatives of neutral countries, to be agreed to by both sides, has so far been rather scornfully ignored by American officials. The only further activity in defense of these charges has been the violent denunciation of the dean of Canterbury and of Endicott, with threats of imprisonment, of expulsion from office and of trial for treason. We submit that all this is completely of the ostrich pattern and bears also a shocking resemblance to the cynical advice of the criminal lawyer who said: "When you have no case, abuse the opponent's attorney!"

It is the duty of our government, in the face of such world-wide accusations, implemented and documented, to take its head out of the sand and meet the enemy. There is nothing vague about the charges. Members of the United States army are among the accusers; names of the instructors in the alleged germ warfare are given, with times and places of lectures and of the launching of bombs. The instructors named can be summoned to the stand and their denials, if any, given to the world. The accusing clergymen can be confronted and the value of their evidence debated and, above all, the challenge of a truly impartial commission can be accepted and its personnel speedily agreed upon and set to work. None of these things, so far as we are permitted to know, has been done. Suspicion throughout the world is, of course, inevitably mounting that the American authorities have no better defense than to abuse the opponent's attorney. If our governmental authorities have no better sense than to play this demeaning ostrich role, the marshalled public opinion of the nation must force them to pull their heads from the sand and face the enemy,—which is threatened national disgrace. Congress has appropriated and government bureaus are expending millions of dollars for research into and preparation for bacterial warfare,—of course with the proviso that civilized folk expect —that there shall be no use of such knowledge and such already existing weapons except in retaliation for prior use by an enemy. We are now challenged to show that we have not already

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taken the beastly, degenerate initiative ourselves. It's time to meet that challenge forthrightly and quit the disgraceful role of being a party to the personal abuse of our accusers. If we are innocent, it will be no impossible or even difficult job to prove it; after which the personal reputations of our accusers—whether Dean Johnson, Dr. Endicott or Far Eastern scientists and lawyers—will be adequately taken care of by contemporary history.

The alleged evidence is in. Now let the American government deal with it honestly and forthrightly and be done with pussyfooting which has made us an object of ridicule, as well as of fear, throughout the Far East. We wish to compete successfully with Communism for the support and loyal gratitude of the millions of the Oriental underprivileged. So far we have ignominiously failed because our leadership has hitherto been of this strange ostrich variety. It is time our leaders faced the facts of economic life and the alleged facts of our germ warfare. Until we do, we shall be marked as a craven people, even if not a guilty nation. Drag the governmental ostrich-head out of the sand!

ENTHUSIASMS WITHOUT PEITY

BY

Irving P. Johnson

Founder and First Editor of The Witness

IT has been well said that the Christian Church is more unpopular because of the virtues which Christ demands of it, than because of the faults which the Church manifests. It is not because Christians are hypocrites than men side-step the obligations of the Church, but it is because men are not willing to lose their moral license in serving Christ. They fear that Christ is a hard master and that if they serve him, he will require of them certain sacrifices which will deprive them of the liberty that they now enjoy.

They are like confirmed bachelors, who are willing to concede that married men have more happiness as they grow older, but insist that single men have more freedom, whereas any one, who makes a study of solitary men, knows that, as they grow older, they have no freedom at all and are the slaves of their own crochets, and perfectly miserable unless they can have things just as they are accustomed to have them.

It was the promise of Christ that those who served him should have perfect freedom and we are told that the end of the Christian life is that we may enjoy the glorious liberty of the Sons of God.

What then is liberty? Is it doing just as we please or is it disciplining ourselves so that we please to do those things which make for liberty?

"Whose service is perfect freedom," seems to be a contradiction of terms to the irresponsible youth who confidently expects that in order to have a good time one must always have one's way about everything.

It is because of this almost universal fallacy that educational institutions are little more than juvenile country clubs in which temporary amusement has crowded out the adequate mental training; and furthermore that American Christianity tries rather to please the people than to train a people who are pleasing to God.

And the product of American colleges and Churches is best described in the words of the prophet as a "cake not turned," half baked, cooked on one side, and dough on the other, with no cohesion to hold it together, messy.

Training Needed

MEN want freedom without training themselves to be free, whereas liberty is a condition of spiritual poise which takes more training to acquire than any other quality which man seeks. Men turn impatiently from training in order to be free, whereas they grow up merely uncontrolled.

Christ came to teach us self-control, not by the law but by the more gracious motive of human love; and when a man rejects Christ in the interests of self-determination, he invariably demonstrates his inability to control himself, and ends by becoming the slave of self instead of becoming the servant of him whose service is perfect freedom; and where do you find this freedom apart from Christ?

Human liberty did not exist on earth until Christ furnished the motive that produced it, and while tyrants have used the instruments which Christ furnished in order to keep men in subjec-

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tion, yet we in America need not be afraid of such abuse, if we really want the liberty which Christ holds out to us.

For the kingdom of Heaven is at hand, and, if men really want the treasures of that kingdom, there is nothing to prevent their taking it by force, for the Christian Church is a democracy which can be seized by those who want the blessedness which Christ gives.

The reason why they do not want to seize the Church, is because they do not want the qualities which Christ practiced and taught. They prefer to substitute other movements in which enthusiasm can be evoked, without making any demand upon the individual to practice the piety which Christ demanded.

Men do not want to forgive their enemies; they do not want to pray for those who despitefuly use them; they do nct want to return good for evil; they do not want to seek the kingdom of God and his righteousness; and they neither believe in nor want "all those things" which Christ promised "should be added unto them."

Want Prosperity

OH yes! They want blessedness, but it is not the blessedness of spiritual victory. It is rather the blessedness of material prosperty which is sought alike by rich and poor; by the Wall Street bloc and the farmer bloc; by the standpatter and the socialist.

They all demand universal justice but are unwilling to practice the individual godliness by which alone that universal justice can be attained.

There has nothing occurred yet in the history of social welfare which makes me believe that there is any other way under heaven by which men can attain to universal righteousness but "the way" which Christ walked, and that is the way of individually taking our cross and following him as he walked. When men are willing to assume the discipline of the cross, they may hope to obtain the crown of glorious liberty, and in no other way.

That is why I am not interested in the various enthusiasms by which undisciplined souls are made to believe that they can obtain liberty and retain their unbridled license to hate and to envy and to cheat.

It is as the Rev. Mr. Knox has said, "enthusiasm without piety," and personal godliness is the only way in which glorious liberty can be acquired.

The effort to obtain the result without Christ's method is a travesty of justice and a perversion of liberty which invariably degenerates into chaos and tyranny.

The Church is the one institution in the world today which is even making the effort to make men righteous, and the reason why the Church is so often perverted and so frequently despised, is not because the Church is incapabe of producing righteous men.

The few men whom I have known who are cheerfully giving their lives to the service of their fellow men owe their inspiration for such service to Jesus Christ and to some influence that the Church in some form has had upon their lives.

The difficulty is not with the function of the Church. The difficulty is that so few men are willing to abandon their personal selfishness, and to put on worship as a garment, and to endure hardness as good soldiers, in order to create an atmosphere in which liberty, righteousness and justice is even a remote possibility.

Men despise the Church not because they are superior to its claims, but because they are unwilling to make the individual sacrifice to endure the inevitable discipline which Christ imposes on each disciple.

People hate the Church not because of its failure, but because of Christ's demands through it, upon what they are pleased to call their personal liberty.

Men do not want holiess; they want loot.

Men do not want God over them; they want their own way.

Men do not want the beautitudes of Christ; they want the luxuries of Croesus, and so the Church is despised, not for what she is, but for what she tries to make men to be.

My Friend, The Undertaker

BY

William B. Spofford, Jr.

ALONG with the majority of my fellow priests, one of my extra-curricular sports has been to criticize, and bait, undertakers. We have taken them to task for any number of faults. We have accused them of being unfeeling; of being moneygrubbers; of being pompous and of being hypocritical. We have disliked their asinine names for their placed of business and their cemetaries. We have been dismayed by the term, mortician, and such false implements of their trade as paper grass, in place of living turf, and rose-petals, in place of good dirt. We have believed that their

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doctrine of death was unrealistic and anti-Christian.

All of these criticisms, I believe, are true to a degree. But, there is another side to the picture. We have met undertakers who have a real sense of vocation in the service that they render the community. In the past months, we've been stuck in the middle of a flooded road in a hearse, which was filled with a group of bloodied victims of a wreck. This happened at 4 a. m. We have also been stuck in the mud down in a weed-covered rural cemetary, waiting for a farmer's tractor to pull us through. In each case, the undertaker was motivated by the drive of service to human beings, not to his pocket-book's glorification.

In the past few weeks, I, along with other clergy of one area, received a questionnaire from an undertaking firm. The questionnaire was aimed at finding out what clergy thought this firm should do to make its service more meaningful to the community, the Church and its families. Because the twelve questions asked seem to me to be relevant to our relationships with these necessary 'partners' in one phase of our ministry, I list them:

1. Where do you prefer funeral services to be held: residence, church, funeral home's chapel?
2. Do you wish to be notified immediately upon the death of one of your members regardless of time?
2. Do you think church funerals should be more often encouraged?
4. Do you prefer the casket opened or closed during services? At the mortuary? At the residence? At the church?
5. There is some tendency today toward having the committal service at the funeral home with no one going to the cemetary with the remains. Do you approve this?
6. Do you object to riding in the funeral coach with the funeral director, at the head of the procession?
7. In your opinion, ideal visiting hours should be at what time?
8. (a) When is the proper time to offer gratuities to the minister?
   (b) How much should it be when the service is for a member; non-member or stranger?
9. In your opinion, what is the average price paid for a funeral, not including cemetary expense? Considering today's rising costs, do you believe this is too high, proper, low?
10. In your opinion, what should the average family spend for an adult service, not to include cemetary expense?
11. We have a tentative before need family plan assuring a family a beautiful service at moderate price, through monthly payments. Do you feel this should be carried to conclusion? (Note: We, frankly, were stumped at what they meant by this.)
12. Having attended many funerals during your years in the ministry, what are your objections regarding either funeral directors in general, ourselves in particular, and what may we do to improve funeral services?

Perhaps this questionnaire is simply an advertising trick. If so, it strikes me as a good and healthy one. If we answer it, it puts our principles on the record and, by the same token, gives the undertaker some lead as to what we consider to be a burial service which is done 'decently and in order'.

Often, we wait until we are confronted with the fact of burial before we make our requirements and desires, known in this matter. Sending a modified form of this questionnaire, with our answers, to our local under-taker may make our ministry more meaningful and Christian in the communities in which we live.

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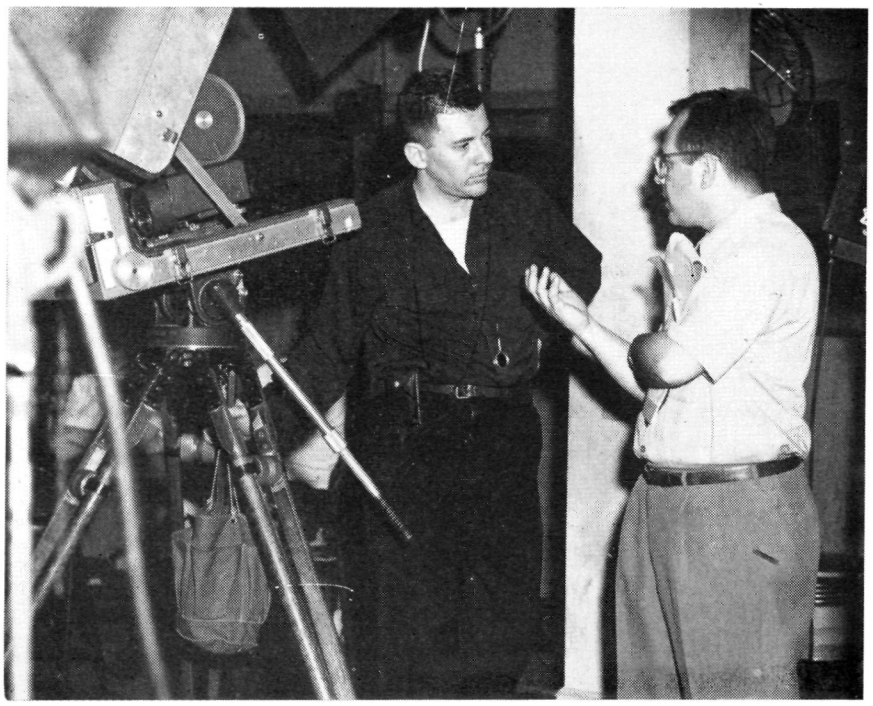

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that they may have the chance to grow up to be builder-uppers and not tearer-downers.

When the cantata had been mastered by the 34 children in the Brooklyn Heights' choral group, as it called itself, a public performance was given in the church gymnasium before two hundred invited guests from the entire neighborhood. To the chorus was added a little orchestra of seven instrumentalists drawn from among the friends of the children. Since no violinist was available, it consisted of brass, reeds and guitars.

So moved were members of the audience by the impact of the cantata that word of its effectiveness spread among their friends. Requests began to come in for repeat performances in other sections of the city. With the permission of the parents, the children accepted and fulfilled four such engagements. At one of these some film people were present. They were impressed by the eloquence of the children's performance and volunteered their services to make the cantata into a sound film. The parents met together and discussed this offer. As such a project involved a considerable undertaking, it was decided, upon legal advice, to set up a limited corporation, Neighborhood Films, Inc., with a board of directors drawn from the church, the parents and the film technicians. The union involved, the Association of Documentary and Television Film Cameramen, C. I. O., generously gave its approval and cooperation at the request of the church. A sound studio was obtained and the filming of the children was begun in after-school hours and on week-ends.

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TRACTOR GIVEN NAVAJOS

★ Donald Massey, student from Phoenix, Arizona, attending a motors school in Flint, Michigan, left last week with a bulky present for the Navajo Indians. Christ Church, Flint, bought a beaten-up 1927 tractor which has been put in first class condition by the young student who has trucked it to St. Christopher's mission at Bluff, Utah.

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EPISCOPAL CHURCH NEWS

SEWANEE CONFERENCE ON CHURCH MUSIC

★ Seventy-three organists, choirmasters and choristers from seventeen dioceses met at DuBose conference center, Monteagle, Tenn., for the second Sewanee summer conference on church music, from July 15th through July 24th. This marked a notable increase over the attendance at the first conference last year, when fifty-four church music leaders from eleven dioceses met together.

The conference is sponsored by Bishop Theodore N. Barth, coadjutor of Tennessee, and a committee of representatives from each diocese of the province of Sewanee and also the diocese of Arkansas, appointed by their respective bishops. Almost all the dioceses of the province were represented among the conference members this year, and in addition, there were organists and choirmasters from the dioceses of Pennsylvania, West Virginia, Milwaukee, and West Texas.

The direction of the conference this year was again under the able leadership of Mr. Adolph Steuterman, F. A. G. O., organist-choirmaster of Calvary Church, Memphis. He was assisted in arrangements by the other organists and choirmasters of the music committee of the diocese of Tennessee: Mr. Thomas Alexander, of St. Paul's, Chattanooga, the conference registrar and bursar; Mr. M. B. McGrew, of Good Shepherd, Memphis, secretary; Mr. F. Arthur Henkel, of Christ Church, Nashville; and Mr. Jack Edwin Rogers, of St. John's, Knoxville.

Courses of instruction at the conference were offered in the Hymnal 1940 by Mr. William C. Teague, organist-choirmaster of St. Mark's, Shreveport, La.; in chanting and service music by Mr. Ray Francis Brown, A.A.G.O., instructor in church music and organist at General Seminary, New York; in voice production and techniques by Mr. Frank Slater, choirmaster of St. Andrew's, Jackson, Miss.; and in the Christian year by the Rev. Massey H. Shepherd, Jr., professor at Episcopal Theological

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School, Cambridge, and Witness columnist. The conference chorus was conducted by Mr. Robert L. Van Doren, organist-choirmaster of Trinity, Columbia, S. C. Bishop McElwain, retired bishop of Minnesota and warden of DuBose conference center, served as chaplain.

Highlights again this year were the visit to St. Paul's, Chattanooga, for services on Sunday, followed by a picnic at Chickamauga Lake, and the festival service of choral evensong led by the conference in All Saints' Chapel, Sewanee, with Bishop Barth as the preacher. For this service the conference prepared five anthems by leading contemporary composers of church music in England, Canada and the United States: Chapman, Willan, Sowerby, Charles Wood, and Titcomb.

The conference has now established itself as one of the most significant activities of the Church in the south. Dates for the third conference have been set for July 14-23, 1953, to meet again at DuBose.

McCARREN ACT REPEAL URGED

★ Declaring that "it is our firm conviction that the McCarran Act violates all basic American democratic traditions", a group of distinguished citizens have addressed an open letter to Congressmen urging its repeal. Episcopalians signing the letter are Bishops Dagwell, Parsons and Mitchell (retired), Prof. Bowie of Virginia Seminary, Prof. Fleming James, formerly dean at Sewanee, Dean Sweet of St. Louis, Dorothy Canfield Fisher, author.

INTERRACIAL PICNIC IN SYRACUSE

★ An interracial picnic was sponsored by religious groups in a park near Syracuse, attended by about 200 Christians, Jews, Moslems, Hindus and Buddists. Among them were 40 students from foreign countries. Among those pushing the project was the Rev. Walter Parker, rector of St. Philip's, who is also president of the Syracuse branch of the National Association for the Advancement of Colored People.

ASCENSION PRODUCES A FINE RECORD

★ A half hour of Easter music, broadcast from the Ascension, New York last Easter over the Church of the Air program, has been made available in a limited supply to parishioners and Church musicians. The 10-inch long-playing record includes most of Kodaly's "Missa Brevis", Bach's "Et resurrexit", MacFarlane's "Christ our Passover" and two Easter hymns. The introductions and Easter message are by the rector, Roscoe Thornton Foust. The excellent accoustics of the church are apparent in the recording, together with the fine tone of the choir and the organ.

CHURCHES GET LESS STEEL

★Religious institutions have been dropped near the bottom of the list for allocations of steel as a result of the strike, it was announced by the production authority. It virtually prohibits new construction projects on anything that is not directly related to national defense. Before any churches can be started the needs of defense, atomic energy and machine tools must first be met.

MARYLAND PARISH HAS ADDITIONS

★ St. Andrew's, Sudlersville, Maryland, completed an extension on August 17, making possible choir stalls and an organ in the chancel thus allowing additional space for the congregation. A parish house, joined to the chapel, is now under construction. The chapel is a part of St. Luke's, Church Hill, where the Rev. Harold Hinrichs is rector.

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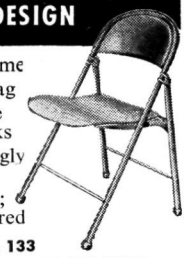
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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

Faith and Education. By George A. Buttrick. Abingdon-Cokesbury $2.00.

A timely, arresting and challenging analysis of the relation of faith to education. Based upon the contention that every man lives by faith, Dr. Buttrick proves conclusively the impossibility of teaching facts without a conviction of faith to vitalize them. Cogent reasons are presented for renewal of the influence of a religious approach to instruction in the classroom. Throughout there is continued emphasis for living by the Great Commandment: Thou shalt love the Lord thy God—and thy neighbor as thyself.

—*L. S. deP.*

The Christian Interpretation of Religion. By Edward J. Jurji, Macmillian Co., $4.50.

This book is a very ambitious undertaking. First of all, the author presents the historical development and the primary beliefs of not only the world's major living religions but also of certain primitive religions and of the great and now dead religions of antiquity. Secondly, he gives an interpretation of these in the light of the Gospels and man's redemption through Christ. In all, he shows a thorough knowledge of the religions discussed as well as demonstrates his vast reading in sociology, anthropology, theology, philosophy and history in general.

Because he is trying to cover his material in such brief compass (pp. 302), many of the myths and legends that are significant in such a study are merely suggested by title. Obviously, there is no room for extensive quotations from the various scriptures nor for an adequate discussion of many points that are confusing to a person of the Western tradition. Presented in dehydrated form, one has a capsule which isn't a very tasty morsel, in spite of the fascination of the subject.

In regard to his interpretation and analysis from the Christian viewpoint, there is the same deficiency. He leaves many statements dangling. For example, he says (p. 16): "In the history of religion, the emancipation of the mind from myth is crucial . . ." This is a highly debatable point. One might well ask to what extent essential and true paradoxes within a religion can be successfully maintained apart from myth. But too much cannot be argued from this point as the author has felt apparently too pressed for space to present adequately what he means by his own statement, as well as many other statements throughout the book.

As it is, in spite of the intensive amount of research, neither the content of the various religions nor the appraisal is entirely satisfactory.

—*Lee A. Belford*

Men as Trees Walking. By Margaret T. Applegarth. Harper's. $3.00.

Lay sermons by a Quaker lady, exuberantly crammed with illustrations, many of which are gems. Occasionally, in her concern for humanity, she slips into sentimentality.

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CLERGY CHANGES:

J. ROBERT MARKS, formery ass't in the Boonville mission of Central N. Y., is now missioner in Guilford, McDonough, Rockdale, Smithville Flats and North Pitcher, N. Y.

CHARLES J. BROWN, formerly in charge of St .Mark's, Clark Mills, N. Y., is now rector of St. Andrew's, Syracuse, N. Y.

GUY F. CARRUTHERS, rector of Christ Church, Lykens, Pa., and St. Paul's, Williamstown, has retired from the active ministry.

ARTHUR K. FENTON, formerly rector of St. Paul's, Lock Haven, Pa., is now in charge of Trinity, Jersey Shore, Pa.

SQUIRE B. SCHOFIELD, formerly rector of Christ Church, Danville, Pa., and in charge of St. James, Exchange, has resigned.

ALLEN DOWNEY, ordained deacon in June, is now in charge of Christ Church, Kealakekua, Hawaii.

DAVID J. COUGHLIN is now in charge of the work at Pearl Harbor and Pearl City, Hawaii.

J. ROBERT JONES, recently ordained deacon, is now in charge of St. John's, Kula, Maui, Hawaii.

JOHN M. HORTON, formerly vicar of Holy Innocents, Lahaina, Maui, Hawaii, has resigned because of ill health.



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KEITH KREITNER, formerly ordained deacon, is now in charge of Christ Church, Kilauea, Kauai, Hawaii.

JOHN P. MOULTON, formerly of Honolulu, is now canon of the Cathedral of St. John the Evangelist, Spokane, Wash.

JOHN D. PETTUS, rector of St. Mark's, Jonesboro, Ark., becomes rector of the Ascension, Claymont, Del., Sept. 14.

BENJAMIN W. TINSLEY, formerly rector of Trinity, Owensboro, Ky., is now rector of St. John's, Lafayette, Ind. and in charge of student work at Purdue.

T. RAYMOND JONES, formerly rector of St. James, S. Pasadena, is now rural dean and general missionary of the San Diego convocation of the diocese of Los Angeles.

CHARLES A. SHREVE, formerly rector of St. Edmund's, San Marino, Calif., is now rector of the Episcopal Church in Nice, France.

BREWSTER Y. BEACH, ass't at St. John's, Youngstown, O., is now vicar of Holy Nativity, Farnhurst, Del.

ALFRED B. STARRATT, formerly rector of St. Paul's, Stockbridge, Mass., is now chaplain at Kenyon College.

RICHARD C. ACKER, formerly in charge of Central Maine Missions, is now ass't at the Advent, Boston, and in charge of St. Stephen's.

ORDINATIONS:

BENON S. TOPALIAN was ordained deacon by Bishop Tucker on Aug. 6 at Trinity Cathedral, Cleveland. He is in charge of Grace Church, Galion, O.

ALBERT A. HARLAN was ordained deacon by Bishop Kirchhoffer on July 25 at Trinity, Indianapolis. He is ass't at Trinity, Indianapolis.

DEATHS:

EDNA P. BILLER, 74, widow of Bishop Biller of North Dakota, died Aug. 5 at Marion, Ark. She was director of Brent House, institute for Oriential students in Chicago, from its opening in 1930 until her retirement in 1941.

CORNELUS DUBOIS JR., 47, rector of the Good Shepherd, Elizabethtown, N. Y., died July 30 after 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.

RUTH LIGGETT
Churchwoman of Baltimore

Enclosed is an order for a bundle of 25 copies to start with the pre-convention number of Sept. 4, and continuing through the issues carrying reports from Boston. It is placed at the request of my rector who believes that at least the key people of our parish should be informed on General Convention happenings.

ANSWER: Many parishes have placed orders to start September 4 and we are glad to receive this one. Our next number, September 4, will be devoted to plans for Convention, with comments on the most pressing issues to come before it. Our issue of September 19 will be an extra page number (no issue Sept. 11 since we publish every other week, June 15 to Sept. 15) with full reports on all action up to that time, with pictures, human interest stories, side shows. Numbers that follow will feature the Convention as long as it is necessary in order to give our readers a complete coverage. Our staff in Boston will be the Rev. Roscoe T. Foust, editor; the Rev. W. B. Spofford Sr., managing editor; the Rev. Kenneth R. Forbes; the Rev. Robert Hampshire; the Rev. Gordon C. Graham; the Rev. James A. Mitchell; the Rev. George MacMurray and the Rev. Clinton J. Kew.

Orders for bundles should be entered at once by sending it to The Witness, Tunkhannock, Pa. We will bill in October at 7c a copy.

FRANK H. MERRIMAN
Layman of San Francisco

I read with some dismay, the letter denouncing the Protestant churches who cooperate with the Roman Catholics (Witness June 12) by Howard A. Frost of Hartford, Conn. In my opinion, Protestant or Anglican churches who cooperate with the Roman Catholics are showing real Christian brotherhood. While, as some hold, the Roman Church is a complete authoritative Church and attempts to rigidly control its members, the statement, "They mark the Roman Catholic religion as one apart and not suitable for our times," is using somewhat strong words.

I feel that the Roman Church in spite of its many unexplainable actions (to our Anglican way of thinking) is doing a great deal to spread Christianity. Before we take such "pot shots" at that large branch of the Apostolic Church we ought to turn and take into consideration some of the "errors" of the Protestant denominations. There is just as much "error" on that side of the picture.

To somewhat shakily quote scripture . . . "Judge not, lest ye be judged", would be something worth thinking about.

HILDA FRANCIS
Of Craigside, Oswestry, England

Very warm thanks for the Witness of May 22. It does hearten us to know that there are folk like you in USA who depend on spiritual powers. So much in the daily papers leads us to regard USA as drunk with fear.

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THE
Witness
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September 4, 1952



BISHOP NORMAN B. NASH
HOST OF THE GENERAL CONVENTION

A Preview Of General Convention

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THE WITNESS

TUNKHANNOCK, PA.

VOL. XL, No. 7

The WITNESS
FOR CHRIST AND HIS CHURCH

September 4, 1952

PUBLICATION OFFICE, TUNKHANNOCK, PENNSYLVANIA EDITORIAL OFFICE, 12 WEST 11th STREET, NEW YORK 11, N. Y.

STORY OF THE WEEK

GENERAL CONVENTION TO DECIDE SEVERAL IMPORTANT ISSUES

THE REORGANIZATION OF HOUSE OF DEPUTIES AND PASTORAL RELATIONS LOOM LARGE

★ Three controversial issues will doubtless bring forth much oratory when the General Convention opens in Boston this coming Monday. Two commissions are to recommend radical changes in the set-up of the House of Deputies; a proposal that the canons be changed to allow women to serve as Deputies, and one that would reduce the number of clerical and lay deputies from four to three for each diocese.

The third, which is likely to be hotly debated, will be proposals to change or clarify the canons on the election and tenure of rectors and the responsibility of a bishop towards clergy and congregations in his diocese. Pamphlets and letters have gone to bishops and deputies this summer, presenting arguments, pro and con, on this vital matter, including a reprint of articles that ran in the Witness last summer written by Bishop Edward L. Parsons. The deputies from Massachusetts will propose changes in the canons on the pastoral relationship whereby "the bishop shall have no power to restrict the selection or forbid the election of a rector", if the clergyman is in good standing. (Witness, May 22). Other delegations will second this proposal and the debate will be on in both Houses.

The commission on the marriage canons will recommend no changes at this time, believing that the present canons have not yet been thoroughly tested (Witness, May 1) However, the chancellor of the diocese of Pennsylvania, Robert T. McCraken, is to propose a new canon which would create a committee to interpret canons, particularly on marriage, which he says would make for a higher degree of uniformity throughout the Church (Witness, July 10.)

A resolution, which passed the 1949 Convention, warning members of the Episcopal Church against contracting marriages with Roman Catholics under the conditions imposed by modern Roman Catholic canons, may be reaffirmed. Since action taken in 1949, a number of other Churches have taken similar action, with the promise from still other denominations that they plan official action on the subject. (Witness, May 29).

Apportionment of quotas to dioceses for the national Church budget will be presented by a commission, headed by Bishop Dandridge of Tennessee, which was created by the last Convention to study the whole subject. Since then hearings and conferences have been held, with agreements arrived at between officers of dioceses and officers at National headquarters. It is likely therefore that the recommendations will be accepted and that any floor debate on money matters will be on the budget itself—whether apportionments should be deleted or cut and others added.

Clerical salaries and pensions will be presented by a joint commission set up in 1949 to study the matter, with Bishop Goodwin of Virginia the chairman. Their chief recommendation will be that bishops and vestries "give constant and earnest attention to the clerical salaries for which they are responsible; reviewing them frequently and taking all factors, particularly full automobile allowance, into consideration." On the matter of pensions, "its studies have convinced it that present pensions are inadequate, and that further consideration and changing conditions may provide a means of ameliorating this situation", so the commission will doubtless be continued to make further studies.

Resolutions in ten major world and national problems will be introduced by the commission on social reconstruction, headed by Bishop Scarlett of Missouri. They deal with support of the United Nations, war or peace, problems of underdeveloped areas, trade barriers, immigration, peace treaties, a forward looking policy in Asia, racial dis-

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crimination, civil liberties and human rights. All of these will bring forth lively debate, unless they come before the Convention too late for thorough consideration.

Thousands Will Attend

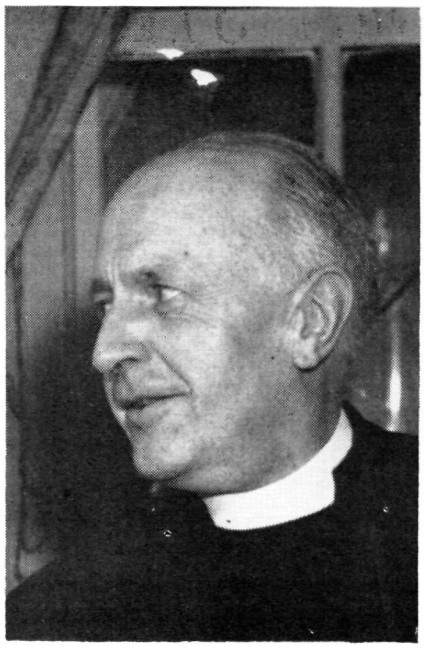
Men and women from all parts of the country, and from overseas, several thousand strong, will attend the Convention which lasts through September 19th.

Besides the bishops, about 168 in number, some 600 members of the clergy and laity, women of the Auxiliary, and young people of the National Youth Association and Canterbury Clubs, there will be many visitors attracted by this gathering of outstanding Church leaders.

The opening service on Sunday evening, September 7th, will be held in the Boston Garden. The preacher will be Henry Knox Sherrill, Presiding Bishop of the Church. Two choirs will participate and the procession will include not only the bishops, lay and clerical deputies, clergy of the diocese of Massachusetts and many distinguished visiting clergy but also, for the first time in the history of the Church, the delegates to the triennial meeting of the Auxiliary. Among the notable visiting clergy will be the Archbishop of Canterbury, the Most Rev. Geoffrey F. Fisher; the Presiding Bishop of Japan, the Most Rev. Michael H. Yashiro; the the bishop of the Polish National Church; the Rev. Dr. Frank Jennings, president of the Massachusetts Council of Churches, and representatives of many of the Orthodox and Protestant churches in New England.

Opening Sessions

On Monday morning, September 8th, there will be corporate communion services for the Bishops, deputies and delegates to the Convention. At 11 a.m. the House of Bishops and the House of Deputies will convene. First business for the deputies will be the election of a president of the House. Currently the president is Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral in Kansas City; Bishop Sherrill is ex officio chairman of the House of Bishops.



HENRY K. SHERRILL, *Presiding Bishop, will preach at service that opens Convention this Sunday*

Monday evening there will be an official reception given by Bishop Norman B. Nash and the diocese of Massachusetts to all bishops, delegates, deputies and their families, as well as guests, at the Boston Museum of Fine Arts in the famous tapestry hall. Several picture galleries will be opened for the reception.

On Tuesday morning, the first joint session of the convention will be held in Symphony Hall. This meeting of bishops, deputies, women delegates and guests will hear the triennial report of the treasurer and department directors of the National Council. The statement of the overseas department will include the reports of the missionary bishops. The mayor of Boston and Governor of Massachusetts will extend their greetings and welcome to the Convention at noon.

Bishop Dun To Speak

In the evening, in Tremont Temple there will be an ecumenical mass meeting with the Archbishop of Canterbury speaking on this important subject from the background of the World Council and Bishop Dun, by invitation of the Presiding Bishop, speaking from the standpoint of the National Council of Churches.

At a second joint session Wednesday morning there will be further reports from the National Council on special projects recommended for the coming year. The Archbishop of Canterbury again will speak on "The Anglican Communion Today."

An Episcopal Church family dinner will be held that evening in the Rockwell cage of the Massachusetts Institute of Technology. Bishop Sherrill will preside and outstanding laymen of the Church will be heard. Some 2000 persons are expected to attend.

The most beautiful service of the Convention will occur on Thursday morning in the Boston Garden with the triennial service of corporate communion of



LEON McCAULEY, *manager of Seabury Press, will be in charge of its exhibit*

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the woman of the Church and the presentation of the United Thank Offering. The Presiding Bishop will celebrate, assisted by missionary bishops of the church. Women will usher and take up the collection. In the evening there will be a missionary mass meeting at Tremont Temple at which three missionary bishops will speak on "The challenge of missionary work to the Church today".

An innovotion at the Convention will be the first service in the history of the Church in recognition of the Children's Lenten Offering. It will be held at 4 p.m. on Sunday afternoon,



HARVEY FIRESTONE JR. *is chairman of the Laymen's weekend*

September 14th, at Trinity Church under the auspices of the National Department of Christian Education. The offering from the various dioceses and missionary districts will be symbolically presented. Each diocese and missionary district will be represented by its own bishop and representing his particular jurisdiction.

Side Shows

As at former Conventions, exhibits, and meetings and dinners sponsored by the many semi and unofficial agencies of the Church will attract many people. And the meeting of old friends, always one of the most attractive features of General Convention, will round out an unusual and stimulating experience for those fortune enough to be in Boston from this coming Sunday evening through Friday the 19th.

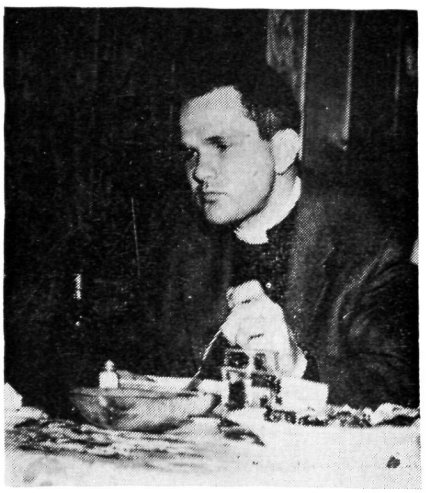
The Witness of September 18 will carry the reports of a staff of eight, together with pictures and some of the more important addresses. The issue the following week will also be devoted almost exclusively to the Convention, as well as subsequent numbers until we have given readers a complete picture of all the important actions and events.

SOCIAL RELATIONS CONFERENCE

★ A Conference on "the Christian and his daily work" was held at the conference center of the diocese of Western Massachusetts, August 10-12. Fr. Herbert Hawkins of the Order of the Holy Cross led the meditations; Mrs. Edgar Anderson, field worker of social service in the diocese of Massachusetts, spoke on the many skills required of a housewife in order to meet the frustrations and annoyances of her task. Labor was represented by John Callahan, CIO of Pittsfield, who told the delegates of the part unions had played in winning good wages and conditions, thus providing workers with a sense of security and self-respect. He said that it was the first time he had been asked to address a church group, which he deplored since he thought Church people should know more about the aims of organized labor which, he said, are in accord with Christian ideals. Current aims of labor include federal fair employment practices laws, decent housing, a better health program, federal aid to education, larger pensions.

Frank S. Beveridge, officer of a large industry, spoke on human relations in business, expressing the belief that people should put religious convictions to work in their business. He paid tribute to unions by saying that "God knows what would have happened in this country" without them. Objectives of workers, he maintained, are security, self-expression, recognition and adventure, which management should seek to supply. He also deplored retirement of workers since "there are few things worse than sitting on a veranda and living on a pension."

Mrs. Adelia B. Kloak of the women's bureau of the federal department of labor told the delegates of some of the problems of women workers with home responsibilities and of ways the bureau is trying to help in the solutions, emphasizing particularly the need for vocational guidance and counselling. Mrs. Edgar Taber, professor at Smith College, traced the history of educational efforts for working women and said that trade unionism is not just a bread and butter affair but a way of life. She expressed the opinion that the Church should take an active interest in the activities of unions and realize that it has a peculiar opportunity to help people develope whole person-



BISHOP GORDON *of Alaska is in demand as a preacher during Convention*

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alities and to restore the feeling of community and to bridge class lines.

Mrs. Benson Harvey closed the conference with a summary and with a discussion on how to use the knowledge gained at the parish level.

The chairman of the social service commission of Western Massachusetts, sponsors of the conference, is the Rev. Paul T. Shultz, rector of the Atonement, Westfield.

ASCENSION OFFERS MUSIC PRIZE

★ The Church of the Ascension, New York, has invited composers to submit an unpublished work for organ solo which is suitable for a church festival service. The winning composition, for which there is a prize of $100, will be played for the first time at the festival service on Ascension Day, May 14, 1953. The judges are E. Power Biggs of Boston, Catherine Crozier of Rochester and Searle Wright of New York. Further details may be had from the Secretary Anthem Contest, the Ascension, 12 West 11th Street, New York 11, N. Y.

HOUSING THE AGED CONFERENCE

★ A conference on housing the aged was held at the University of Michigan this summer, with the department of social relations of the diocese joining with the federal security agency and other agencies in sponsoring it. Sessions were devoted to architects plans, means of financing, both public and private, the place of contractors in the scheme of things.

Speakers representing old age homes agreed that the waiting list in the average home is discouragingly large and that one of the most critically hurtful experiences in the life of an older person was to be on an interminably long waiting list, without in the meantime having any supportive counselling. Some homes have counselling; others simply ignore this and try to discourage their waiting lists getting any larger.

The results of studies on what type of homes old people want caused some surprise. Increasingly they prefer an institution downtown, even if it isn't such a well equipped home, to the fine institution in the country near a trout stream. It is people, not scenery, that older people, like everyone else, want to see.



BISHOP PARDUE *of Pittsburgh will have things to say about the Church in industrial areas*

There was general agreement among all the speakers that the building of more congregate homes of large size should be discouraged in favor of smaller homes, since it has been found that people who have lived for years in small families find it difficult to adjust to a larger group. It was reported also that some are unhappy in well-financed homes but are happy and well content in those modestly financed, lacking luxury frills.

Of the ten and a half million in non-farm areas in the United States over 65 years of age, seven and a half million live in their own households. The others live with relatives or friends, boarding houses, homes or institutions.

STUDIES OF PREJUDICE ARE DRAMATIZED

★ Workshops dramatizing case studies of race and religious prejudice were held recently in St. Louis. One, which dramatized conversations between a pastor and an angry father who protested having his daughter go to a Negro church for a visit with others from a white parish, was supposed to last an hour. However such interest was created that it lasted all day. Another session pictured the efforts of three successive ministers to establish an interracial congregation. The first two lost their jobs; the third was able to carry on, due in large part to the efforts of his predecessors.

Taking part was the Rev. Daisuke Kitagawa, Episcopalian of Chicago, who spoke of the opportunity to prepare white families to accept colored neighbors through personal contacts in advance.

VALUABLE GIFT TO INDIANA

★ Northern Indiana has received four buildings on frontage of Lake Wawasee from the sons and daughters of the first bishop of the diocese, John H. White. The chapel is used by each parish and mission having special Sundays assigned to them. The former summer home of Bishop White is the summer home of Bishop Mallett. The cottage, built by the late Bishop Gray, is a priests' holiday house, while the other building, a cottage, is used for income.

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CHRISTIAN LEADER VISITS RUSSIA

★ The Rev. Marcus James, overseas secretary of the Student Christian Movement of Great Britain and associate chaplain in the University of London, has recently returned to England after a month's visit to the Soviet Union. Dr. James went as the personal representative of the Chancellor of St. Paul's Cathedral, Canon John Collins, on a mission to study the religious situation there. While in the Soviet Union, he was the guest of the Soviet government and was received by the Metropolitan of Moscow. He attended services in Moscow's Cathedral of the Epiphany, and visited the theological academy at Zagorsk, as well as three monasteries. He also met and had discussions with Pastor Jacob Zhidkov, chairman of the All-Union Council of Baptists and Evangelical Christians, Dr. Solomon Schleffer, chief rabbi of Moscow, and the Rev. Joseph Buturovich of the Roman Catholic parish in Moscow. On a visit to Tashkent, capital of the Uzbek Soviet Republic, he interviewed the Imam, or spiritual leader, of all Moslems in the Central Asian Soviet Republics.

Dr. James was received by several members of the Soviet government, including officials of the state council on Church affairs, and the ministers of health and education.

At the end of a visit during which he travelled more than 7,000 miles within the country, he stated that the four aspects of Soviet life which impressed him most were:

One, the spiritual vigour and steadfastness of Russian Christians in an avowed materialistic State.

Two, the amazing degree of inter-racial harmony and co-operation existing in a land of more than 150 racial, national and linguistic groups.

Three, the intensity of the government's peace propaganda within the Soviet Union.

Four, the rapidity and extent of the post-war reconstruction, and the gigantic scale of engineering and technological projects which are already in progress.

On his way back to England, Dr James lectured at the international conference of theological students which was held at the ecumenical institute of the World Council of Churches, in Switzerland. He will give a report on his visit to the Soviet Union to the Church of England council on foreign relations, of which the Archbishop of Canterbury is President and the Archbishop of York, Vice-President.

SIGNIFICANT MOVIES TO BE SHOWN

★Movies with social significance will be shown next week in connection with the General Convention, sponsored by the Episcopal League for Social Action. Each noon, starting September 9th at the YMCA, almost directly opposite Symphony Hall, will be shown "The Quiet One", the story of a Negro boy of Harlem which features Wiltwick School. This short had received unanimous praise of critics and had a long run in New York. Others are "Steps to Peace", a Quaker film, which will have its first showing in Boston. 'When We Grow Up", also a first showing, is the musical sponsored by Holy Trinity, Brooklyn, the music by Earl Robinson. "Letter to a Georgia Mother" is about migrant agricultural workers, and the other film is "Peace Will Win", a documentary film from England. Admission is free, with discussion following each showing.

The League also will have a eucharist for peace on Monday, the 15th, at the Advent, followed by breakfast.

ST. PAUL'S CHOIR TO SING

★ The noted choir of St. Paul's Polytechnic Institute will give a musical service at Trinity Church, Boston, the evening of September 14th. Bishop Penick of North Carolina will conduct the service and President Earl H. McClenney, president of the Institute, will speak briefly about the work of the American Church Institute for Negroes.

CRASHES INTO LION'S DEN

★ An auto smashed into the rectory of St. Thomas Church, Farmingdale, L. I., after sideswiping a parked car. The Lions Club was holding a meeting on the porch at the time, guests of Rector Bob Hampshire, Witness editor. Nobody was seriously hurt.

UNITED THANK OFFERING IS INCREASED

★ Mrs. Margaret M. Sherman of the Woman's Auxiliary reports that the United Thank



Mrs. Arthur Sherman

Offering as of June 30, 1952, was $2,139,175. The amount on hand on June 30, 1949 was $1,634,249.

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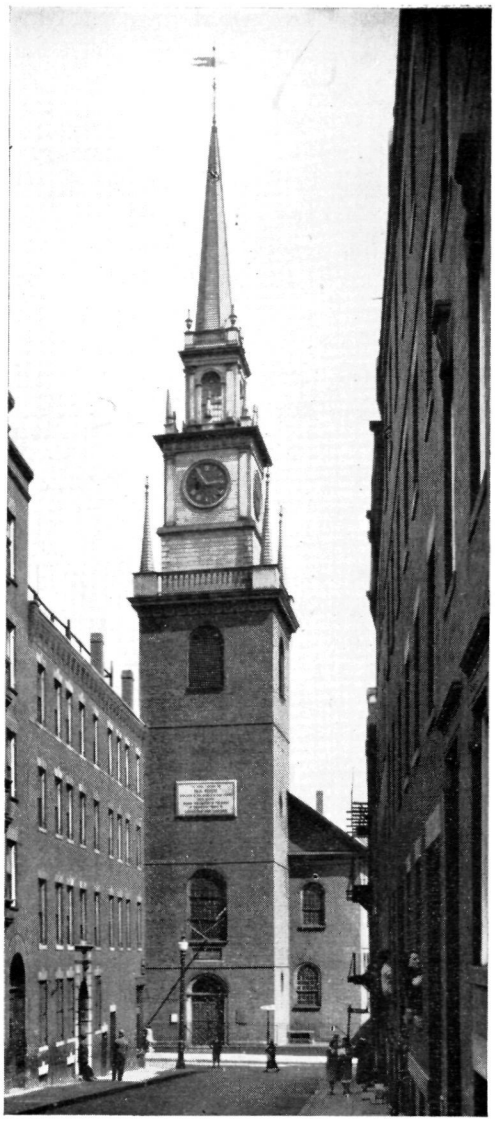
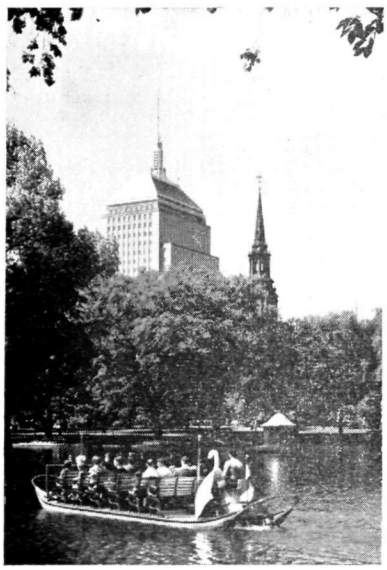
OLD STATE HOUSE

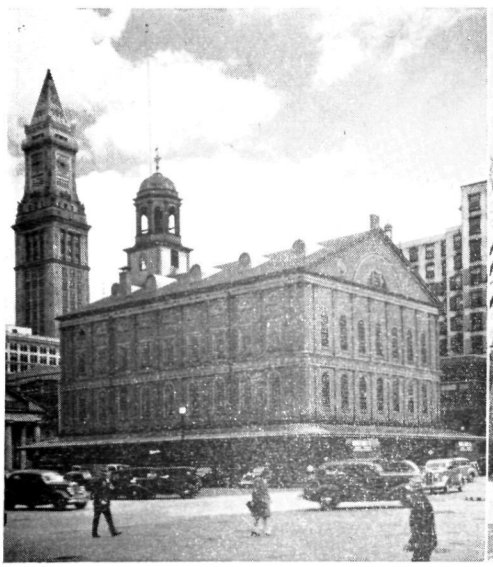
BOSTON HOST OF THE GENERAL CONVENTION SEPTEMBER 7-19 IS A CITY OF GREAT HISTORIC INTEREST



OLD NORTH CHURCH



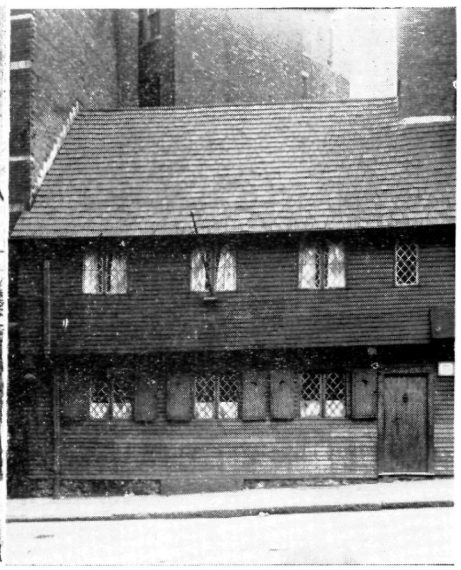
SWAN BOAT—BOSTON GARDENS



FANEUIL HALL



MINUTE MAN—CONCORD



PAUL REVERE HOUSE

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EDITORIALS

General Convention

THE primary purpose of General Convention is of course to legislate for the Church. In this area the most important matter is to approve a budget for the work at home and overseas for each of the next three years. So while the rest of the bishops and deputies are considering canons and resolutions, the hard-working budget committee is working, with little time out for food, sleep and recreation, going over the figures prepared by National Council officers and later approved by the Council. Here history is sure to repeat—the budget, this time the largest in Episcopal Church history, will be approved, with few if any changes, with as much worked-up enthusiasm as a dignified group can show.

That is the number one business to face the delegates now gathering in Boston. But while the budget is being studied, other matters, some of real importance, will be debated and acted upon. The story on page three this week lists those most likely to furnish fireworks. And where the Witness stands on these questions will be readily known to those who have read this magazine for any length of time. We are for making women first class citizens of the Church, which means the right to be candidates in their dioceses for lay seats in the House of Deputies without any if-ands-or-buts. On bishops and the pastoral relationship, articles that have appeared in these pages over an extended period have made it clear that we agree with Massachusetts and other delegations that "the bishop shall have no power to restrict the selection or forbid the election of a rector", if the clergyman is in good standing.

On racial discrimination, war and peace, social security, civil liberties, human rights and other world and national social issues, we believe that the times demand that this General Convention speak out, with no qualifying phrases, on the progressive side. Others have done so, notably the Presbyterians and the Methodists in their conventions, and the Quakers have again demonstrated their leadership with a painstaking study which is the subject of the editorial that follows. The Episcopal Church should also lead, and we believe will.

Quakers Lead Again

BELIEVING that major problems of world tensions cannot be solved while the nations of the world are engaged in an arms race, the American Friends Service Committee has issued a report analyzing the implications of a continued arms race and proposing several collective approaches which might be taken toward world disarmament.

The recommendations of the Quaker organization are contained in a 48-page booklet titled Toward Security Through Disarmament. The suggestions and the analysis on which they are based are the result of studies by a "working party," composed of Quakers and non-Quakers, several of whom have specialized in problems related to disarmament and control of atomic energy. The belief behind the pamphlet, that there is a deep-rooted sense of need for a peaceful world in which peoples can solve their economic and social problems, stems from the observations and experiences of Quaker workers who have lived and worked among the peop'es of some twenty-five countries during the thirty-five years of the Committee's history. The conviction that "God would have us find a way to remove war and the tools of war from the face of the earth" is inherent in the historic position of Friends, who, for the past three hundred years, have endeavored to build bridges of understanding between nations as a means of settling disputes in mutual good faith.

After a preliminary section describing the current arms race and its implications, the pamphlet marks out in specific terms the areas of agreement and disagreement up to the present time. Despite discouraging stalemates over points of disagreement and the rigidity of conflicting stereotypes, the writers believe that the areas of agreement are wide enough to permit expansion until workable solutions are found.

A third section offers principles to guide further negotiation and suggests detailed proposals for resolving the basic issues of disarmament planning—an international control organ, banning of the atomic bomb, ownership and management of atomic facilities, existing stockpiles of fissionable materials, inspection, violations and the veto power, the schedule of arms reduction, and the criteria for arms reduction.

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Finally, the booklet defines necessary concurrent steps toward peaceful settlement of East-West differences as important corollaries to accompany disarmament measures. These, discussed last year by another working party study, Steps to Peace—A Quaker View of U. S. Foreign Policy, include effective development of the United Nations as an instrument of mediation, more imaginative and more extensive mutual assistance programs, and better techniques for negotiation.

CONSIDER THE AMOEBA

BY
Lane W. Barton

WE are on the eve of a General Convention. For the greater part of two weeks, representatives of the Church will wrestle with the intricacies of ecclesiastical organization and procedure in an effort to accomplish what is needful for the Church's life and progress. The organization and operation of any group comprising two million people is of necessity complicated. Those who come to General Convention for the first time will be bewildered, and those who are old timers in the Convention will suffer the peril of becoming fouled up in organization and tend to forget what the primary objective of the Church is. Indeed, this is the danger all of us face: we become so involved in machinery as to lose sight of that for which the machine was created.

It may be refreshing at such a time to consider the one celled amoeba and to learn from this simple, insignificant and unsophisticated creature how very elemental it is to achieve what is really essential. The term amoeba is applied to a microscopic animal which "creeps along leisurely and engulfs its prey by out-thrust and retraction . . ." This tiny creature reproduces itself without all the bother and fuss of seeking a mate, —he practices binary fission. In other words, when he has attained full growth, he just divides himself into two amoebas! The amoeba has a very elemental objective which is self preservation. He accomplishes this in the first place by feeding himself and in the second place, by reproducing himself.



BISHOP DONEGAN OF NEW YORK *will play a leading part in the House of Bishops*

Whatever impressions are conveyed by General Convention, the fact of the matter is that the primary function of the Church is to make more Christians. There are those who think of this in terms of self preservation, but it is more to the point to think of it as carrying out our Lord's command. Well, consider the amoeba. He creeps along and engulfs his prey by out-thrust and retraction. All that needs be done to make more Christians in this world is for the Christian to creep along, (how refreshing not to be thinking in terms of highly organized drives!)—reach out for a person who is not a Christian, and bring him in! To be sure, the amoeba does this because he is hungry. The Christian gets hungry too, though imagining himself to be a very complex creature (how could he help it with all the psychiatrists warning him of his complexes and complexities?) he tends to satisfy his hunger with complex and exotic concoctions. Very well, let him discover how his inmost soul is satisfied when he brings an outsider into the Christian family. "My meat is to do the will of him that sent me". It is pathetic how many Christians are dying of malnutrition just because they insist on satisfying their hunger with ersatz foods.

Two Where There Was One

IF this practice of absorbing outsiders into the Christian family were followed by a goodly number of Christians, we should discover very soon that our churches were not large enough to hold all the new members. It is a perfectly simple problem in arithmetic: if each church member were to bring in a new member within the year, at the end of the year, we should have twice as many church members as when we started this

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game of imitating the amoeba. Very well, let's go back to this creature of first principles. When he has attained his growth, what does he do? He indulges in binary fission, pardon, he divides himself into two amoebas. Let the parish, when it has outgrown its quarters, divide itself. Presto, we have two parishes where there was only one before.

But parishes, like individuals sometimes get bogged down with their complexes. Like some people, they confuse size with success. There is such a thing as a parish being too big! Far simpler than employing masseuses, dieting, and reducing pills,—(the complex method of our confused modern world),—let the parish divide. What if there are two p a r i s h e s in the community? There is much to be said for healthy competition. Remember the solitary lawyer in a certain small town who was verging on poverty for lack of practice. A second lawyer moved into the town. The first lawyer resisted and resented his coming; there wasn't enough work for one lawyer. But the second lawyer moved in, and mirabilis dictu, they both began to prosper. When will some of our "over-weight" parishes discover that it does not pay to hog the whole town. Start another parish, and engage in competition. Note the improvement in health and note also the Church grows as a result.

Consider the amoeba again, this time in connection with the organizations within the parish. Is the Auxiliary dying of stagnation and dry rot? Is the guild a nice, tight l i t t l e organization struggling for survival? How about that little group of the young people's fellowship just holding its own? Divide into two groups and let the groups compete in terms of membership and program. Competition will keep them on their toes. Besides, two groups will give twice as many people jobs as one group, (a person must have a job to be kept interested), and what is more, the division of the group will cut down the number of wall-flowers,—the people who are shy and gravitate to the outer circle and then lose interest and disappear.

A Christian World

ONCE more, consider the amoeba. We long for the day when our world becomes a Christian world, when secularism and sin and frustration shall be overcome, and the spirit and will of Christ shall prevail, and men shall find their peace and joy and fulfillment in serving the Lord Christ. Part of this shall be achieved when we bring all men into the holy fellowship of the Prince of Peace. The rest of it shall come when we follow the practice of the amoeba of out-thrust and retraction. It follows that when men have been brought into the holy fellowship of the gospel and serve the Lord Christ with all their being, that they will not rest until they have reached out into the world to seize upon all that is evil and wrong to absorb and transform it. This world will be transformed into the kingdom of our Lord when men who are themselves Christian go into the world to make it,—business, politics, education,—Christian. The amoeba is such a simple little creature. Just so, Christianity is very simple. Try these first principles of the amoeba and let the Church grow strong both in numbers and in the quality of its life.

Religion And The Mind

BY

Clinton Jeremiah Kew

Moralizing

A reader has written: "Our most successful and loved church school teacher remarked, 'I never moralize in my classes. I tell the lesson in story form.' I should like to know if teachers should moralize or not."

One of the most startling discoveries of modern psychology is that moral training is dangerous for young children. Psychology has come to this conclusion because it has investigated the emotional history of mentally ill adults, and in a large number of patients it was learned that religion was taught by moralizings, by scoldings, and "thou shalt nots". Heavy emotional stress was put upon these people when they were young in the name of religion.

Certain words should never be used with young children. Some of them are "sinful", "wicked", "bad", and "disgusting". They produce unnecessary fear and guilt in children and their obedience to the moral law will be based upon such feelings.

However, this does not mean that a genuine morality is unnecessary. We all agree that morality is essential to both parents and children. Moral training must be based upon love, co-operation and kindness. It begins long before the child learns to speak. True morality should be learned through the actions, gestures and behavior of the parents. When parents moralize verbally, they become negative in their pronouncements and the "thou shalt nots" become anxiety producing lessons.

The reader used two significant words: "suc-

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cessful" and "loved" concerning the teacher in question. This teacher is successful because he undoubtedly loves his pupils and they feel this love. If he should relate the story of the Prodical Son he would tell it in plain, friendly language. He would not condemn the son for spending his money and leaving home. He would not add the following: "The father probably made his son work two or three years to prove himself and earn some of the money he so foolishly spent. The moral is, we should never run away from home and spend the money our fathers have earned. We should keep away from women and wine." Actions speak louder than words to children. A child feels more than he hears. Parents can best teach a true morality by not moralizing, but by living the true spirit and teachings of our Lord. If lessons are taught properly moralizing is not necessary.

A student in a private school was sent to the headmaster for being "naughty". The headmaster asked the boy to accompany him across the campus. They walked slowly through the buildings, across the athletic field, into the chapel where they stood looking at the various symbols, then out into the warm spring air and back to the classroom. Not a word was spoken about his naughtiness, nothing was said about his being sent to the headmaster. The boy knew he was wrong. Instead of a scolding he felt love. There was no moralizing, no probations, no ugly hand of authority. The boy ceased to be a problem.

In the Sermon on the Mount Jesus takes men from the outer world and fastens them upon the moral recesses of the heart. He shows us the perfect harmony of our behavior and the inner life which blend in the Christian experience of love.

Talking It Over

BY

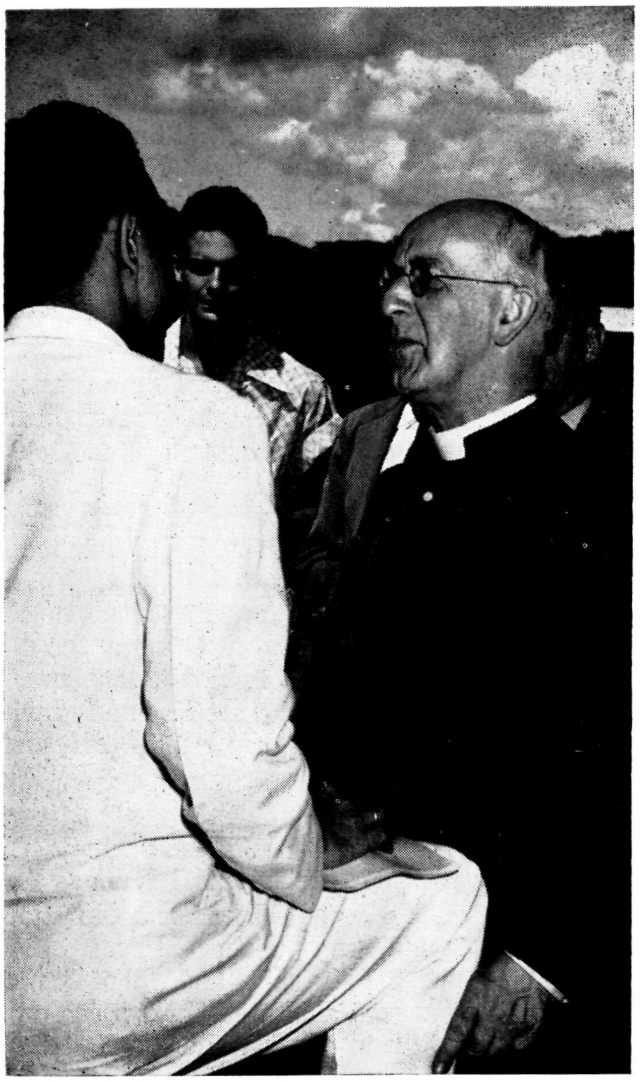
W. B. Spofford

WITH the world debating germs, jelly and atom bombs I'd like to share a letter from a lad of twenty who was forced to leave college for the army. From here on it is his:

Much has transpired since I took my leave of you, to phrase it in my best Victorian style. I got drafted, took basic training in Texas and am now in California, awaiting shipment to Korea. According to the army I was qualified to be a radar operator, which I am now. Basic training was terrible—but you have heard all about that.

What I do want to tell you is that the situation in the world today is uneasy, to put it mildly. You are aware of this too, of course, but being in the army gives one a closer view. Everybody talks peace and the generals smile and smile and prepare for war. It is coming inevitably closer and the people are not told. A wind is rising, as Tom Wolfe said. Rising fast and the pillars of this world are in grave danger. A sort of discreet, polite insanity grips us. Of the plans we have, of the new weapons we have, you do not know, and I cannot tell you. They are awe-inspiring, almost hypnotic in their fascination.

It is not a question of political party, or democracy and communism locked in mortal combat. It is simply that everyone has lost all sense of proportion. To hope for worldwide understanding and eternal peace is, I suppose, far-fetched, but, as Oscar Wilde put it, "a map of the world that does not include Utopia is not worth looking at."



ARCHBISHOP OF CANTERBURY *taps a reporter on the leg to emphasis his point...He is to give two of the featured addresses at General Convention*

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I put this poorly and badly. I hope it does not read too much like a high school sophmore's conclusions at the end of a course in civics. For I have just completed a course in how to kill before being killed and I'd rather not use this terrible knowledge and have my children get the same training. There is still time to turn back with honor. Imperialist, fascist, isolationist, socialist, capitalist, communist—all labels used to smear which I suggest we should throw away.

Be a pest, a fanatic, a tiresome bore—but let them not forget—never let anyone forget—six million Jews and a lot of American young fellows who died only a few years ago in the belief that they were waging a crusade to put a stop to all war. And here we are again.

I must apologize for my urgent, perhaps ridiculous tone. I am not used to taking up my pen in dead earnest, almost in passion. The style is unfamiliar to me, and many others too.

Enough of this preaching. My regard to everyone, perhaps when all this is over, if ever it is, I'll see you again. Thanks for everything.

Danger And Opportunity

BY

Anson Phelps Stokes, Jr.

ST. Paul, writing to the Corinthians, says: "A great door and effectual is opened unto me, and there are many adversaries." There is a close relationship between danger and opportunity. Critical times, like those in which we live, are the very times when Christianity can make its message particularly felt.

Today there is the problem of insecurity. We can remember the high hopes of the League of Nations and of the Briand-Kellogg peace pact. We still hope that the United Nations may be a force for peace in the world, yet we must also face the anxiety which is on every side. Science has opened great potentialities of power to mankind, yet man is fearful of the power which he has discovered. We live longer, but do we live more happily? On all sides we see fear. This very insecurity is an open door of opportunity. Jesus described as "blessed" (i. e. fortunate) those who were "poor in spirit," the mourners, and those who hungered and thirsted after righteousness, for he knew that there is one factor which can insulate men against religion, and that is complacency, the wrong kind of security. Those to whom he referred in the Sermon on the Mount were none of them secure in that sense.

Today insecure men look everywhere for something to give them peace. Dictatorship seems a refuge to some, but no real security can be found there. Others turn to false forms of religion, believing that if it is authoritarian enough, it will do away with all doubts and protect men from all evils.

That is not the kind of security that real Christianity gives. But real Christianity does give security of a man on a cross, who could face death unafraid, knowing that he was doing his Father's will. The only real security for a troubled world is found in trusting obedience to Almighty God.

There is the problem of freedom. It is rather surprising to us who have cherished freedom that so many in the world regard it lightly and seem uninterested when we offer it to them. It makes us think more deeply about the implications of freedom. Religion, with its sense of the dignity of every man before his God, has played an important part in securing our freedom. Indeed, real freedom cannot be had without religion; for freedom is not merely a matter of liberating men from bonds—it is freeing them that they may make right choices. No matter how free a man may be from oppression, he is not truly free unless he is able to choose that which is right and commit his life to it. Only the truth will make men free and, if we are to preach a doctrine of freedom to a world which sorely needs it, we must have something positive to offer to it. No tyrant is really free, for he is bound by his own lust for power. Free men are those who have found God and who have found themselves in serving him. The very barrier which faces freedom is an opportunity to proclaim the gospel that men may use their freedom aright.

There is the problem of morality. No matter what forms of government we may have or how efficiently we may organize our public life, in the long run, we shall not have the good life until we have good people. How much time is spent in every organization—commercial, military, governmental, or religious—in trying to overcome the problems created by human weakness: sensitivity, jealousy, pride, greed, dishonesty. As we, as a nation, face our moral ills and as other natons likewise face theirs, we must recognize that the basic need is for individual morality. Ethical enforcements will not suffice, nor will political investigations and legal r e f o r m s. Beyond all these, we must see in the relationship of a man with his God the fundamental basis for decency of life. The very recognition of the moral problems about us points to the opportunities that lie before the Church.

These dangers can help men see the need of

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the Christian gospel, but that is not enough, for men cannot be terrified into being religious. The fundamental reason for Christianity is that it is true. Yet when we face great danger, as we do today, men may be better prepared to see their need. It is also true that, when we face great danger, men will not be satisfied with superficial religion. Mere emphasis on attendance at church is not enough. The thing that really counts is whether you and I have a living relationship with God and seek in every detail of our lives to do his will.

A time of crisis presents us with many dangers, but also with great opportunities.

One Road To Follow

BY
Philip F. McNairy

"DON'T follow me. I'm lost." So someone had scribbled facetiously on the back of a big truck. If you've ever lost your way while driving, you know how easy it is to get caught in the backwash of one of those big fellows. They seem to know just where they're going. But after driving fifteen or twenty miles off course by following a truck, one wishes they all carried such a friendly warning.

More often than not the driver isn't lost at all, but his destination may not be your destination. How many voices there are, in our day, that seem to say, "Follow me." There's the call to compromise religion so that it won't interfere with business. There's the lure of secret sins which can be kept hidden; the call to be popular rather than pure; the drive to have our own way and not God's.

No matter how strong the backdraft of these seemingly confident ways of life, they aren't paths for the Christian to follow. They are going places all right, but not where Christ would take us. Their glitter soon fades. There is only one to follow, one star which will never dim—that of Christ, the way, the truth and the life.

How confidently do we follow the risen Christ? Do we seem to be going somewhere, to be getting someplace in our journey? Might others follow us and reach their true destination, or should we too carry the sign, "Don't follow me, I'm lost."

We can lead only where we are going. We can guide only where we have been. It's time to pull out from behind the things which would lead us off course. It's time to have another look at life's roadmap; to reconsider the only route that will take us to the Father.

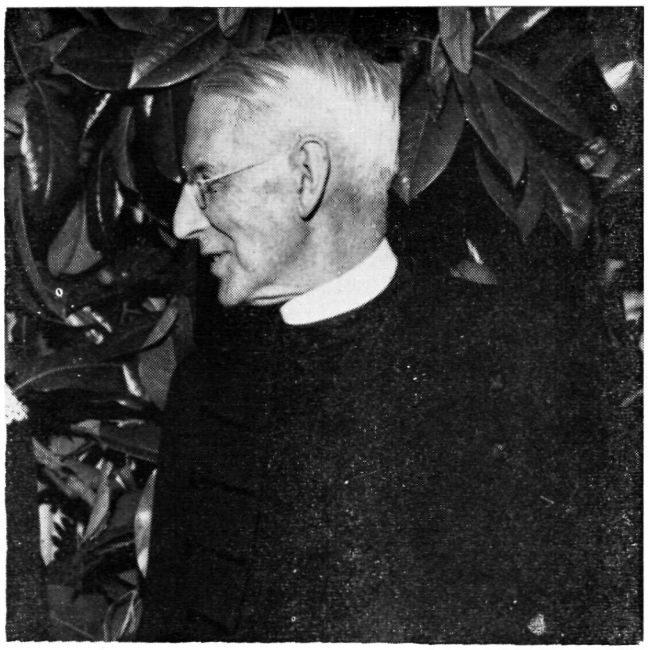
Vows Unfilled

BY
William P. Barnds

"WE have left undone those things which we ought to have done"—these words are familiar and often on our lips in church. They are true words, for we are guilty of the sins of omission. Frequently our omissions are as detrimental as the things we do. Unfulfilled vows lead to much trouble, ineptitude, and unhappiness. The answer to many a person's confused life lies in the fact that he has not kept his promises. If he would renew them the tangle of his life would straighten out.

For instance, at baptism a person renounces the sinful lusts of the flesh. Notice that the flesh itself is not renounced. The Christian religion does not depreciate the importance of the physical. Yet much trouble is caused by yielding to inordinate affections and by allowing the sinful lusts of the flesh to get the upper hand. Many a person would find the way out of his problem by a faithful keeping of the baptismal promise to renounce the sinful lusts of the flesh.

The Prayer Book states that it is the bounden duty of a member of the Church to worship God every Sunday. There are many Church members who do not keep this obligation. They go to church spasmodically and irregularly. Sometimes there are people in this group who are having personal or financial or family problems which



BISHOP PARSONS, *retired of California, will not attend the Boston Convention, but his scholarly influence will be felt when pressing issues are debated*

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at a yacht club at Marblehead Neck and on Sunday morning there will be a corporate communion at Trinity, with Bishop Sherrill celebrating. This will be followed by a breakfast with Senator Mike Monroney of Oklahoma and Admiral Kirk, former ambassador to Russia, the speakers. The admiral is also the chairman of the American committee for the liberation of the peoples of Russia.

ARCHBISHOP ON TEIEVISION

★ The Archbishop of Canterbury will preach this coming Sunday at Old North Church, Boston, with the service on television. The Presiding Bishop and Bishop Nash, host of the Convention, will also take part in the service.

FAITH AND ORDER CONFERENCE

★ More than 320 delegates and observers, representing many churches from 40 countries, attended the conference on faith and order, opening at Lund, Sweden, August 18 and continuing through the 29th. The Lutheran Church, Hungary, was represented by Bishops Deszery and Veto, and the Reformed Church by Bishop Bereczsky. Prof. J. L. Hromadka was a delegate from the Evangelical Church of Czechoslovakia. The latter called upon Christians living in different political and social systems to help one another despite their disagreements on major issues.



SIDNEY SWEET, *dean of Christ Church Cathedral, St. Louis, is one of the veterans of the House of Deputies*

He scored Church leaders who blame Communism for all the evils of the world and who confuse the Church's mission with the stand it has taken against a political system.

MEMBERSHIP REACHES NEW HIGH

★ Membership in 252 religious bodies reached a new high of 88,673,005 in 1951 according to the National Council of Churches. Protestants have approximately 52,000,000 and Roman Catholic 29,000,000. Judaism is third with 5,000,000, Eastern Orthodox has 1,858,000; Old Catholic and Polish National, 337,000, and there are 73,000 Buddists.

CONVENTION PLEASE TAKE NOTICE

★ There are now 29,000,000 Roman Catholics in the United States. Papers and magazines of that Church go into 17,251,449 homes. Circulation of the four weeklies of the Episcopal Church is probably not more than 40,000.

BISHOP DONEGAN RETURNS

★ Bishop Donegan of New York arrived in New York on August 26th thus completing his twenty-fifth vacation abroad. He travelled in England, France, Holland, Belgium, Switzerland.

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

LAWRENCE H. HALL, rector of All Saints, Portsmouth, Ohio, becomes senior canon and priest-in-charge of Trinity Cathedral, Cleveland, Oct. 1.

FRANK L. TITUS, rector of All Saints, Syracuse, N. Y., becomes rector of the Holy Cross, Miami, Fla., November 1.

E. FELIX KLOMAN will be installed as dean of the Virginia Seminary on October 15.

KENNETH F. ARNOLD, rector of St. Paul's, Baden, Md., becomes rector of St. Luke's, Bladensburg, Md., Oct. 15.

WILLIAM C. BAXTER, rector of Calvary, Americus, Ga., becomes vicar of St. Alban's, Fleming Heights, suburb of Augusta, Ga., Sept. 20. The town has had a great increase in population in recent months due to the H-bomb plant across the river in South Carolina. Services are now being held in the high school.

JOHN THOMAS, formerly rector of St. Andrew's, Leonardtown, Md. is now rector of Emmanuel, Weston, Conn.

ORDINATIONS:

ROLAND THORWALDSEN was ordained deacon Aug. 9 by Bishop Block at Grace Cathedral, San Francisco, and is now vicar of St. Cuthbert's, Oakland.

AUGUSTUS L. HEMENWAY was ordained deacon Aug. 9 by Bishop Block at Grace Cathedral, San Francisco, and has been assigned work in that city.

DEATHS:

ARNOLD G. H. BODE, rector emeritus of the Ascension, Sierra Madre, Calif., died Aug. 11. He was widely known as a composer of church music and has compositions in the Hymnal 1940 .

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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 G. THOMPSON
Layman of New York

I liked your editorial on the Presbyterian Assembly (Witness, July 24) and particularly the hope you expressed that we may do as well in Boston. Certainly every opportunity should be seized by Church people to speak out on such issues as civil liberties, segregation, world peace, inflation and the many problems to confront our world. The fact that this is a presidential year makes it even more important that the Churches speak strongly.

AGNES BROWNELL
Churchwoman of Philadelphia

Albert Schweitzer is indeed one of the greats of our generation, and perhaps of history. But I question whether he is the genius you describe in your editorial of July 24. He undoubtedly made a real contribution to New Testament scholarship with his "Quest of the Historical Jesus", but is it true that he is in the forefront in this field? Likewise he is a great interpreter of Bach but there are those who are more eminent in this regard. He is a physician, yes, but hardly one to call upon for a major operation. He is great because, in spite of his great gifts in his chosen fields, he humbled himself by going to dark Africa to, figuratively, wash the feet of the lowly as his Master did before him.

F. R. UNDERWOOD
Layman of Brooklyn

Thank you for the story of the film "When We Grow Up" produced at Holy Trinity Church. This effort toward racial understanding and peace is a worthy one and if the picture is again to be shown in this city, I would appreciate being notified.

ANSWER: We have asked the officers of the parish to notify you of any future showings in Brooklyn. As announced in the story of August 21, the movie will be one of a number of films dealing with peace, civil liberties, racial understanding and other social subjects to be shown at the YMCA, Boston, during the General Convention. The program is sponsorel by the Episcopal League for Social Action.

RAYMOND E. GAYLE
Rector at Milton-Freewater, Ore.

St. James Church, Milton-Freewater, in the missionary district of Eastern Oregan averaged eleven in attendance at the 5:00 a.m. celebrations of the holy communion on the Sunday mornings during the months of June and July. This special early service is for the convenience of local parishioners, as well as young people gathered from all parts of the United States for the pea canning season. We wonder if any other Episcopal Church can boast as early a service so well attended. This is the third year for this effort. Worshippers attend in their work clothes.

MRS. A. A. PRICE
Laywoman of New York

Charity does indeed begin at home, as the Rev. Spence Dunbar states (Witness, August 7). I have been an Episcopalian all my life and have done what I could to bring others into our Church. But more often than not these friends are confused by our services, and by the varied interpretations of creed and doctrine they hear from clergymen of both the high and low Church variety. I agree that we do not want uniformity of worship or thought. However the bridge seems to be lengthening in our own Church which we would do well to shorten before we boast too much of being "the bridge Church." Perhaps something can be done about this at the coming General Convention.

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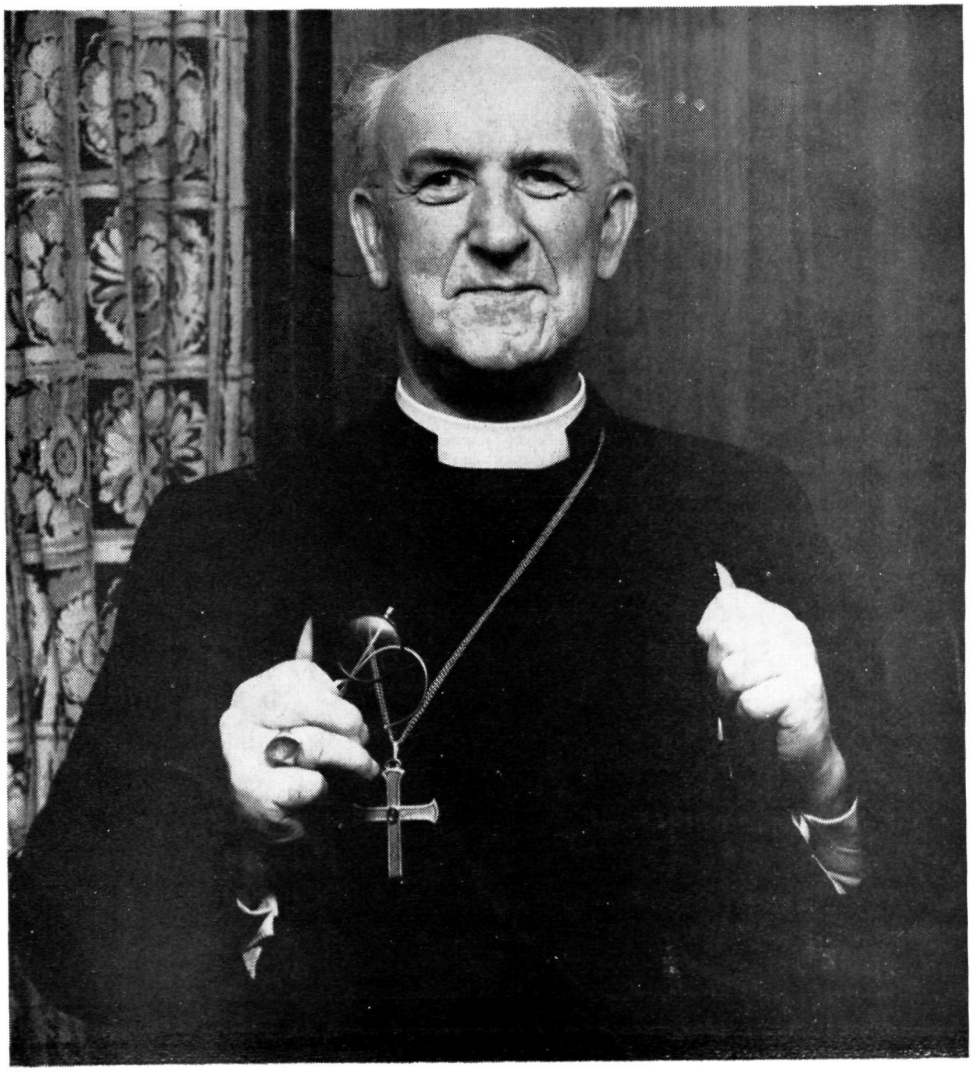

THE MOST REV. GEOFFREY F. FISHER

ARCHBISHOP HAS A LEADING PART IN CONVENTION

Reports And Addresses At General Convention

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STORY OF THE WEEK

GENERAL CONVENTION COMMITTEE STUDIES INCREASED BUDGET

ARCHBISHOP WARNS THAT CHRISTIAN VALUES ARE THREATENED ALL OVER WORLD

★ General Convention got under way, unofficially at least, with a moving televised service on Sunday, the 7th, in historic Old North Church with the Archbishop of Canterbury urging free men to bind themselves together "in devotion to spiritual ideals, to truths of social order, to values of human personality."

The following day both Houses were organized, and the reports of commissions and committees and various resolutions were introduced. The chief business of Convention began however on the 9th and continued on the 10th at joint sessions in Symphony Hall with the reports by the heads of the departments of the National Council. Color was supplied by brief remarks by the Governor of Massachusetts and the Mayor of Boston. A shorthand method of gaging the work of the Church is in dollars and cents —more money is needed if the Church is to move forward. So, naturally, each department director spoke not only of past accomplishments but of future needs. This calls for a budget of $5,805,659 for each of the next three years, an increase of $601,191 over the present annual budget. It was approved at the April meeting of the National Council, and is at the moment in the hands of the budget committee, which is going over each item, with directors of departments and others called in to explain and justify their askings.

Broken down by departments the recommended budget, which is sure to be approved with little if any changes, is: Home:$1,461,879, an increase of $309,629. Overseas: $2,019,022, an increase of $131,621. Education: $332,507, an increase of $54,309. Social Relations: $96,549, an increase of $40,302. Promotion: $223,388, an increase of $14,082. Administration: $139,038, an increase of $25,000. Auxiliary: $74,653, an increase of $4,698. Laymen's work: $41,198, an increase of $7,292. Operating Account: $346,490, an increase of $1,954. Other appropriations: $805,644, an increase of $15,154. To raise this sum will require of course increased giving on the part of each diocese and parish, with everything being done to impress upon leaders gathered here in Boston the opportunities offered the Church by these figures so that they may report to their home constituents with such enthusiasm that the money will be forthcoming.

The Archbishop of Canterbury, in his sermon on Sunday, sounded a solemn warning that the values of Christianity were threatened in the West as well as elsewhere. "Democracy can reduce all individuals to an equality of insignifiance as effectively as totalitarianism", he declared. "Freedom can be stifled by the pressure of power groups and parties; spontaneity can be crushed by the dead weight of mass organization which the complexity of our crowed society makes almost inevitable. Education in its many forms can become standardized to produce standardized minds and souls. The exaggeration of corporate and institutional authority, social, civil or ideological, can expel liberty. The essentially Christian virtues of moderation and toleration are assailed by extremisms and fanaticism all over the world, by doctrines of 'apartheid', by demands that 'what we want is therefore our right and we must have it and have it all without regard to the interests of others'. Truth, the first casualty in time of war, is still perverted for the sake of propaganda: and even more seriously, while truth is hard to find and must be sought for patiently, fewer and fewer people make the effort to find it. It is easier to disbelieve most of what we hear and put nothing in its place. And the speed at which we live, the supposed need for the latest news, the competition for the telling headline, quick decisions and the

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quick answer back are all enemies of truth.

"Our western civilization is more threatened from within than from without. If it fails, the successor to democracy is always a tyranny. If it fails, it will fail for one reason only—for lack of a faith strong enough to lift men above self interest, to give them a conviction that people and truth matter more than things and cannot be saved by things; a faith which will set people keen not to acquiesce but to seek to redeem it and win it back to dignity and true purposes. If our civilization fails, it will fail because of an atheism no less real because it has not been deliberately chosen, but is the casual result of ordinary people letting things and interest in things and the cares and riches and bustle of this world and idleness and short vision shut their eyes to God, whereby they atrophy their powers of reverence and worship, of moral discipline and self dedication, and of silence before the majesty of God and mystery of his love."

PRESIDENT'S DEATH A GREAT SHOCK

★ The death of Dean Claude Sprouse of Kansas City, just a few minutes after he was unanimously elected president of the House of Deputies, has thrown a gloom over General Convention. He died of a heart attack after having received the gavel of office from Rankin Barnes, secretary of the House, and having stated that he would serve his second term as president "in a spirit of humility. Our great job is to try to push this world a little bit nearer to the Kingdom of Jesus Christ. By our prayers we may help to bring peace to the world."

His wife, daughter and four grandchildren were in the visitor's gallery at the time. Five physicians who are deputies offered their assistance. Canon Donald Wattley of New Orleans, who had just nominated Dean Sprouse, knelt beside him in prayer. Then Bishop Welles of Western Missouri led the Deputies in prayers, after which the session was adjourned.

During his ministry, which began with his ordination as deacon in 1917, he served as assistant at St. John's Cathedral, Denver; rector of St. Luke's, Montclair, N. J.; St. Mary's, St. Paul, Minnesota; Trinity, Houston. He has been dean of the Cathedral of Grace and Holy Trinity, Kansas City since 1931. He received a substantial number of votes in the election in New York when Bishop Gilbert became diocesan. He was first elected president of the House of Deputies at the San Francisco convention three years ago. He was sixty-three.



CLAUDE SPROUSE, left, the late President of Deputies, pictured at Roanridge with W. A. Cochel, a deputy from W. Missouri

WELL ATTENDED SERVICE

★ The opening service in Boston Garden was attended by about 14,000 persons, with fully 3,000 turned away. Bishop Sherrill, whose sermon is found elsewhere in this number, spoke before a 15-foot altar mounted by a gold cross against a deep scarlet dorsal. Twelve hundred choristers led in the singing. The service was preceded by a colorful procession, with 180 bishops, over 500 clerical and lay deputies, several hundred visiting clergymen, and for the first time, the delegates to the triennial of the Auxiliary.

At the end of the procession were the Archbishop of Canterbury, Bishop Sherrill, Bishop Tucker, former Presiding Bishop and Bishop Michael H. Yashiro, the Presiding Bishop of the Church in Japan.

WORLD WIDE WORK OF CHURCH

★ The Archbishop of Canterbury, in the first part of his address to General Convention on September 10th, gave a graphic review of the work of the Anglican Communion throughout the world. The second part of the address, found elsewhere in this issue, dealt with Church unity.

He spoke with enthusiasm of the proposal for an Anglican Congress to be held mid-way between Lambeth Conferences, the first to be held in the United States in 1954. He said: "it is a bold venture: travel is difficult and expensive these days: the holding of such a Congress will inevitably throw a great burden upon you. But we are eargerly looking forward to it. The Church of England, and I am sure all other Churches and dioceses, will do their best to send worthy delegations."

He then spoke of St. Augustine's College, Canterbury, where priests-students will come from all parts of the Anglican Communion to "absorb the ethics and outlook of Anglicanism, and to exchange information of their respective Churches and countries and cultures, and to deepen

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and enrich their contribution to the unity and the fellowship and the witness of their own Churches." He reported that the finances for the venture has been secured for the next three years, with contributions, "often out of real poverty" from the Churches of Ireland, Wales, Scotland, Canada, Australia and India, as well as from England and the United States, the latter two giving the chief support.

Acting upon the recommendation of the Lambeth Conference, he spoke of the establishment of an advisory council on missionary strategy to enable the Anglican Communion to deal more effectively with the carrying out of its world wide trust. He illustrated the need for such a council by speaking of the work in Africa.

"Here is a whole continent", he declared, "in the throes of social and political upheaval, of racial, cultural and religious rivalries", with all the Churches "involved in this continent of rapid change, pregnant with marvellous hopes or with tragic disaster for its peoples. Here there is clear need for a united and informed survey from time to time of the whole range of Anglican Church life and witness."

He spoke also of Egypt, Syria, Palestine and the lands of the East, "where there is much unrest and unsettlement" and added "I might equally refer to Europe or Brazil; or to the help which you give and we give to the Church in Japan and the Church in India. Alas, that the Church in China is for the time to be reached only by our love and prayers. Our two Churches are perhaps chiefly involved, but the concern must be that of the whole Communion. For the need is that everywhere where the Anglican Communion reaches, it should faithfully and effectively present the distinctive witness to Christian truth and doctrine and worship which is entrusted to it. Anglicans overseas are often a small part of the total Christian population which again is often a tiny fraction of the total population. They are often poor and with resources all too slender for the work before them. Yet almost everywhere they exercise an influence out of all proportion to their numbers: and often, by the trust which they win from other Christian denominations, they become the centre of Christian cooperation and fellowship. These younger Churches stand on their own feet; they stand resolute, devoted, keen, creative in their faith. But they need every help which we are wise and humble and faithful enough to give. If it is to be given effectively, there must be common thought, common strategy-making, in which all share. For that the advisory council exists."

U. N. SUPPORT IS URGED

★ The National Council of Churches has issued a message calling for full support of the United Nations, its declaration of human rights, and the United States program of economic aid and technical assistance to unreveloped area. The message is intended to be read in the churches on October 19th which has been designated as world order Sunday.

CANON WEDEL ELECTED PRESIDENT

★ Canon Theodore Wedel of Washington was elected President of the House of Deputies on September 9th, succeeding the late Dean Sprouse who had been elected unanimously to succeed himself. Sixty years old, Canon Wedel was a professor at Carleton College before being ordained in 1931 at the time he was secretary for college work of the National Council. He is one of the leading scholars of the Church and the author of several books.

CONTROVERSIAL ISSUE INTRODUCED

★ Two resolutions were introduced in the House of Deputies on September 9th which promise lively debate before the sessions end. They would prohibit future participation of ministers of other Protestant Churches in the ordination of clergy of the Episcopal Church. Names were of course not mentioned, but it is generally understood here in Boston to be a slap at Bishop Nash, host of the Convention, who invited the Rev. Edgar F. Romig of New York, former president of the Reformed Church, to participate in the ordination of his son, the Rev. Edgar D. Romig, when he was ordained recently at Trinity Church, Boston.

The resolutions, similar in character, were introduced by Anglo-Catholics.







GARDNER M. DAY is largely responsible for the successful arrangements of the Convention: THEODORE O. WEDEL, new President of the House of Deputies: RANKIN BARNES, the secretary of the House of Deputies

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GENERAL CONVENTION COMMITTEE AND CHURCH UNITY

From An Address To General Convention

By THE ARCHBISHOP OF CANTERBURY

★ The Lambeth Conference gave very much time and thought to the problem of unity and church relations. It might seem that in this field since 1948 there has been no advance and only more confusion. My own belief is that a good deal of ultimately useful work has been done. I cannot refer to details, but I would make a few general observations—five in number:—

One, I think there is some agreement that for the time being little can be done in the west at least by way of 'schemes of reunion' involving the total absorption of two or more Churches into one another; but that the more hopeful line of advance for the present lies in exploring terms of inter-communion between Churches which remain distinct and separate. I am glad to see that your joint committee on approaches to unity takes the same view.

Two, I think there has been some increased awareness of and definition of denominational tenets and loyalties. This increased denonominationalism would be an obstacle to schemes of reunion, but it is a positive advantage in seeking advance by exploring terms of intercommunion. For the more clearly it is known what each denomination is and what it stands for, the easier it is without confusion to discuss possible terms of inter-communion.

Three, I hope it is now clear that the word 'Inter-communion' has nothing at all to do with the sacrament of the Holy Communion. There is the Anglican communion or fellowships. The word intercommunion refers to various interchurch relations which can exist between a Church of one communion or connexion and another.

Four, it is possible to have different acts or degrees of intercommunion between two Churches thus:—interconsecration, where bishops of the one Church can take part in the consecration of another, intercelebration, with exchange between ministers of the sacrament, interpredication or preaching, with exchange between ministers of the Word, or interreception of communicants, or merely interpraying in joint services. Where all these degrees exist, there is full intercommunion as between ourselves and the Old Catholics. Where only some are authorized, or where they are authorized only on certain conditions or in the certain limitations, there is intercommunion but it is limited intercommunion. I could illustrate most of these possible relationships from the Church of England's relations with other Churches.

Five, the question which governs everything else is this—does the Church Catholic include all baptized persons or groups of baptized persons or does it include only members of an episcopal Church. If the latter, then no relation of intercommunion with non episcopal bodies is tolerable, and all talk of reunion or intercommunion must be abandoned forthwith. There are a few Anglicans who do consciously or unconsciously take this position and would forbid even what I have called interpraying.

But the tradition, the practice and the thought of most parts of the Anglican Communion accepts all baptized persons as within the Catholic Church and all divisions between them as divisions within that Church. On that basis there is already and inevitably a relationship between all and overpassing all divisions, a relationship between all who thus by water and the Holy Ghost call Christ Lord; and it is the bounden duty of all, as within one family, to seek to overcome family divisions and achieve family unity. And some degrees of intercommunion become possible without any compromise of principle, and every degree of intercommunion possible without compromise itself declares the principle of our family kinship, as confession of the one Christ and recipient of the one Holy Spirit. So there can be and is among us official approval of interpraying and on suitable occasions of interpreaching and under certain conditions of reception by us of communicants of other churches and thereby no Catholic or Anglican principle is compromised. If that is where we are, our endeavour must be to seek a way



BISHOP HUNTER of Wyoming is one of the missionary leaders of General Convention

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by which without compromising any principles we can advance to closer degrees of intercommunion, remembering that, as between us and the Old Catholics, intercommunion does not require approval by the one church of everything in the doctrine, discipline or ritual of the other. Theologians have an essential part to play, but they are not the final arbiters: and in playing their part, they must always be very careful not to exaggerate the letter of scholarship as against the spirit of the liberty of Christ. We all know how difficult it is to advance in such a matter, truly observing the two guiding stars of Christian truth and love: but there is the task.

I hope this analysis may not be entirely without value. May I conclude with one last reflection upon the Anglican Communion. It occupies, I believe, a special, key position in the true witness and growth of the Church of Christ. We hold that position by the will of our Lord Jesus Christ declared in our history; we hold it by virtue of the depth and strength of our Anglican tradition, Scriptural, Catholic, Evangelical, and firmly Protestant against errors, denials, confusions, and false accretions in doctrine which from the time of the Reformation onwards we have stedfastly rejected. It is our responsibility, (and the assaults of totalitarianisms and antinominanism civil and ecclesiastical all round us make our responsibility the greater) to preserve our tradition in its fullness and in its simplicity without diminishing its trusted principles and without exaggerating one element in our manifold riches in rivalry with or opposition to another, but holding our tensions as necessary parts of our wholesomness and truth with moderation, humility and charity, and keeping complete loyalty to one another and loving care for one another. Only thus, by humility, sobriety and unity of spirit can we make our true contribution to the cause of Christ and his Church.

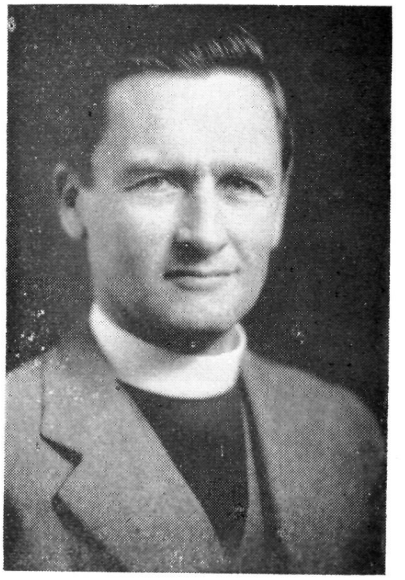
I have been privileged to see this Anglican Communion operating in many different parts of the world. Always, here and elsewhere, I am moved to profound thanksgiving for all that Christ has given us of divine truth, moral probity, disciplined beauty in the life and language and liturgy and loyalties of the Anglican Communion. And at this time when truth is so threatened by propaganda, morality so betrayed and beauty so rarely to be found, I am moved no less to earnest, passionate prayer that at all costs we may be true to our heritage and our task, that our Lord may be able to do through this Anglican Communion all the good purposes of his perfect will.

I know well that you share in that thanksgiving and in that prayer, I rejoice in that knowledge and in our comradeship together in Christ. I greet you with deep gratitude and affection, and prayer for your prosperity. May the good hand of God be ever upon us and upon all who walk with us in the faith.

PEABODY URGES WOMEN AS DEPUTIES

★ Among the first items of business considered by the bishops and deputies gathered in Boston was the recommendation of a committee headed by Bishop Malcolm E. Peabody of Central New York, that women be entitled to equal representation in General Convention. The question is one which has been strongly debated by previous Conventions and in other branches of the Anglican Communion.

The ten-man committee of bishops, priests, and laymen of which Bishop Peabody is chairman, has studied the theological, historical, and practical implications of the question since its appointment in 1949, and recommends permitting women a seat and a vote, but the reaction to the report in the Church press and in diocesan



Bishop Peabody

conventions indicates that sharp opposition may be expected.

The Archbishop of Canterbury, has reported to Bishop Peabody and his committee that the results of having women representatives in the legislative assemblies of the Church of England has been "good" and a study through the years of the practice of the Church in Canada, New Zealand, India, Burma, Pakistan, Ceylon, South Africa and Wales, and other sections of the Anglican Communion, support the conclusions of the mother Church.

Bishop Peabody told the House of Bishops, and his words were echoed by a priest and layman in the House of Deputies, that after a careful consideration of the matter, he recommends that there be "no basis

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of distinction in principle between men and women as lay persons of the Church," and that the "right of the various dioceses of the Church to send properly accredited delegates be not limited to men."

BISHOP DUN SPEAKS ON UNITY

★ Bishop Angus Dun of Washington shared the program with Archbishop Fisher at a mass meeting on September 9th, both speaking on the ecumenical movement.

"The National Council of Churches," declared Bishop Dun, "pledges us to cooperation in the wholeness of the Church's task, in evangelism and education, in domestic and foreign missions, in the strengthening of family life, in the struggle for a more just society, in the defense of religious liberty wherever it is threatened, and in brotherly aid to the outcasts and distressed.

"The measure of unity we have been granted is far from that which God wills for us. It does not give us the one communion and fellowship which alone could make fully manifest our oneness in Christ. It is not a merger of Churches. It involves no sacrifice of basic convictions or principles. It moves on the level of common counsel and planning and cooperation in many areas."

The bishop then went on to describe the Christian inheritance shared by all the communions. "With fellow Christians," he said, "we share precious things. With them all we pray, 'Our Father, who art in heaven . . . Forgive us as we forgive.' To us and to them alike come those great and terrible commandments. To us all there come again and again the same beatitudes, the same parables, the same prophetic judgements, the same Apostolic witness and same psalms of God's ancient people.

"We share a common treasury of hymns. From the Methodist tradition there has come to us, 'Love Divine, all loves excelling.' From the Lutherans we have taken 'A Mighty Fortness Is Our God.'

"With the Presbyterians we sing: 'Rise Up, O Men of God.' From Roman Catholicism we have 'Faith of Our Fathers Living Still,' from the Friends, 'Dear Lord and Father of Mankind' and from the Baptists. 'He Who Would Valiant Be Against All Disaster.'

"Above all we confess one Lord and Saviour. In him we have a oneness that lies beneath and overarches all our real and difficult differences in faith and order and worship."

QUOTING EISENHOWER GETS LAUGH

★ H. M. Adinsell, treasurer of the National Council, got a laugh as well as applause by quoting General Eisenhower when he presented the proposed budget before the joint meeting on September 9th. Chiding the bishops and deputies for allowing the budget to fall behind the amount set during each of the past three years, he used the "new horizons" expression which has been brought into the presidential campaign by the Republican candidate.

CHAPLAIN SPEAKS ON ARMY

★ Major Lewis B. Sheen, chaplain at Fort McPherson, Atlanta, Georgia, told the joint session on September 9th that the chaplaincy suffered from the mistaken notion that clergymen become chaplains in order to accumulate "a tremendous bank roll, mink coats and deep freezes". People also accuse military chaplains of being "lazy" or "on the wane", said the officer. He was speaking in favor of any item in the budget of $169,666 for the armed forces division of the Council.

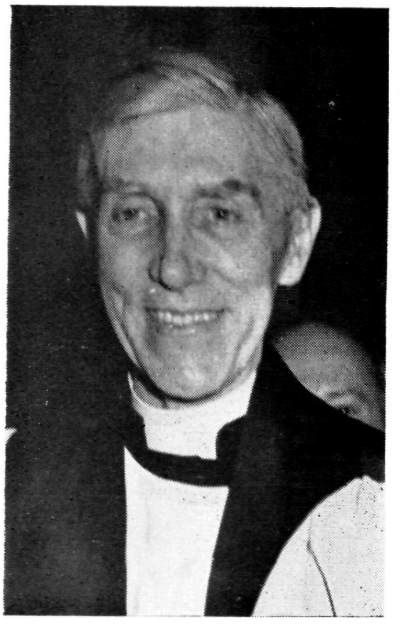
CANADIAN ANGLICANS LOSING CLERGY

★ The Church of England in Canada has lost 500 clergymen —mostly to the United States —in the past 25 years, Archbishop Walter R. Adams of the Yukon territory told the General Synod of the Church.

"In the same period, the Church has received only 200 ordained clergy from outside its borders," he said. "This means a great drain on our resources."

Last year, 34 Anglican clergy severed their connection with the Canadian Church, and only 17 from outside Canada were admitted. In the five years from 1947 to 1951 there were 27 departures from the Canadian Church and only 17 admissions from outside the country.

"Some of our parishes are very remote and pay poor salaries, and they will attract only a poor type of rector," Archbishop Adams said in an interview later.



HENRY ST. G. TUCKER, the former Presiding Bishop

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EDITORIALS

No Boat Rocking

PAGEANTRY and dignitaries, good enough to get pictures in newspapers at least in Boston; genial fellowship around tables loaded with Cape Cod oysters and Maine lobsters; the plodding routine which will get the business done by the end of this week—that seems to be General Convention up to this point, the middle of the affair. And perhaps, whatever one might hope, it is all to expect these days. It is a subdued group, without prophetic voices to raise the delegates out of their apathy.

Of course prophets may yet be heard before Convention closes. Resolutions are before committee dealing with issues that concern thinking Americans; civil rights, racial discrimination, the cold war and all that it will likely lead to. But it will be a brave man indeed who will rise above the smoothly operating ecclesiastical machine which apparently decreed in advance that nothing should be done or said that would rock the boat.

Here we have the top leaders of the Episcopal Church—why is it that such an assembly makes so little impact on the secular world and gets so little attention? Anyone of the newsmen, sitting about the press room waiting for something to happen that would justify the cost of a telegram, could tell you. They came—at least those who are attending an Episcopal Convention for the first time—expecting something out of the ordinary; a thoroughly Christian treatment of the world's problems. What they have got, so far, is a platitudinous concatenation of flatulent verbiage.

The tremendous issues raises by the commission on social reconstruction, headed by Bishop Scarlett of Missouri, may possibly stir things up. And there is still to come the Pastoral of the House of Bishops which, in former years, has carried a prophetic note. But the pronouncement will have to be more than the jargon of a cult or it will be ignored by people who are looking for a way through the baffling undergrowth of mankind's intellectual and spiritual dewilderments. If Christianity has the truth, as we all profess, then the Pastoral should be expressed with such clarity that nobody can misunderstand. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Church and Politics

REGRET that the National Council of Churches and Bishop Sherrill, it's president, had not seen fit to invite Presidential candidates in for conferences was expressed by a top ranking Protestant layman close to General Eisenhower after he had visited Cardinal Spellman for lunch.

The lay leader said privately to newsmen after Eisenhower had concluded a lunch and museum visit date with the Roman Cardinal, "Believe me. I have tried to interest Bishop Sherrill and the National Council of Churches in meeting with prominent government leaders. But little interest is shown in such proposals. Cardinal Spellman always invites the dignitaries, and so he gets the credit for putting the Church into the act. There is a long line of visitors to New York, from Generals MacArthur and Eisenhower to visiting civilian leaders, who should have been guests of the NCC instead of the Cardinal. But our leaders just can't understand the public relations value, so nothing happens."

It was explained afterwards that Adlai Stevenson through his new national chairman, Steve Mitchell, who is the personal attorney for Chicago Roman Catholic Cardinal Strich, is now also as close to a Roman Cardinal as Spellman is to Eisenhower. Front page photos appeared throughout the nation of Eisenhower and Spellman. No such photos have appeared of either candidate and Protestant leaders. The prominent layman commented on this, "It would have been possible in New York for Bishop Sherrill or a National Council leadership group to have met with both Stevenson and Eisenhower. But no action could be brought forth. I am most disappointed."

When you are disposed to deplore the tremendous influence the Roman Church has in politics, keep this story in mind. Its aims, as many say, may be sinister. If so Protestants should not neglect opportunities to counteract the effects of the poison.

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LABORERS TOGETHER WITH GOD

Sermon At Service Opening Convention

BY

Henry Knox Sherrill

PRESIDING BISHOP OF THE CHURCH

THE early Church was a fellowship based upon the living experience of God in Christ. These first Christians had a deep conviction of the glory and the power of God who had raised up Jesus from the dead—but theirs was no laissez-faire Christianity. They were followers of him who had asked of His disciples, "Are ye able to drink of the cup of which I drink? Are ye able to be baptized with the baptism with which I am baptized?" The call to serve Christ meant the acceptance of discipline and of sacrifice on their part, and the hardship of their lives from one point of view was intensified as they were misunderstood and persecuted. But there was a deep abiding joy even in this, for they felt themselves fellow laborers with no less than the everlasting God. This was put in another and quainter way in one of their decisive moments, for they did have disagreements as we know, when St. James declared, "It seemed good to God and to us." In every way they were laborers together with God.

Tonight we are met for the opening service of the 57th triennial Convention of our Church. We are a representative assembly—everyone here whether bishop, priest or layman, being chosen by the constitutional processes set forth in our Church law. As such, we present to various ecclesiastical groups a somewhat perplexing phenomenon as we do sometimes even to ourselves.

From one point of view we are a Church in which freedom seems to be limited. For the general Church, as well as for each diocese, there are a constitution and canons. There is the authorized worship of the Book of Common Prayer. Every deacon, priest when ordained, or bishop when consecrated signs a solemn declaration of (to quote the exact wording) "conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America, so help me God, through Jesus Christ." This has not to do, for the language is perfectly clear, with some Church past, future, or elsewhere. It has to do with this Church here assembled. He is indeed ordained or consecrated to serve in the Church of God (to use the language of the Prayer Book) but the life given, the authority conferred are mediated to him through this Church and it is to this, none other than this, that his loyalty is pledged. What is true of the clergy is equally true in more general terms of the entire membership of the Church. No one is compelled to be baptized or confirmed or ordained or consecrated. But when these steps have been voluntarily taken, then we must realize that we are a Church under authority.

If we seem strange to certain people because of this fact, we seem even more so to others. For we are a Church which is governed by the principles of democracy. The laity have an equal voice with the clergy in diocesan and district conventions, in the General Convention with the clergy and bishops. To the perplexity of many we reach our decisions in open conclave, in most instances open to the press and the public. Everyone in our Church is free and many accept the privilege gladly and sometimes frequently, of expressing their opinion frankly. In this sense we are a Church of great freedom.

Difficult Principles

AUTHORITY and freedom are difficult principles to put into practice together. It is simpler to have one or the other. But we are committed, and I believe rightly so, to this endeavor. Authority can mean ruthless regimentation. Freedom can be interpreted as reckless license. Our task is to combine these concepts in the fellowship of the Christian Church. I believe this to be a significant contribution to Christian thought and practice.

If I am right in this, a great responsibility rests upon the members of this Convention as well as in fact upon every clergyman and communicant of this Church. It is largely a personal responsibility, for no one would advocate sanely the discipline of trials and punishment except in cases of extreme necessity. Again let me say that I am not urging regimentation. But I am saying that the basis of our Church life is that we are members one of another. That is what we mean by the Book of Common Prayer as authorized by the General Convention. Without stressing at all the letter of the law, no one, I think, can escape

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the overtones and the undertones of all that the word loyalty implies. But we should also realize that our authority, the result of our democratic processes, is a guarantee of freedom under law to the entire Church constituency.

Our Common Life

FREEDOM also exacts responsibility. I shudder, again and again, at certain expressions of opinion as well as of acts, for they seem to me to hurt the Church we are pledged to serve. So often they are eccentric, or more accurately ego-centric, and do not represent a care and a concern for the whole welfare and life of the Church. Just because we are free we should voluntarily impose upon ourselves the disciplines of consideration, careful thought and loving kindness, under the guidance of God. I am most desirous of having it understood that I am not pleading for the avoidance of controversial questions or for agreement without full and frank discussion. For of course there are inevitably differences of opinion as we try to gain the whole truth. What I am asking is that these be met here and elsewhere, in the consciousness that we are bound together in a common life as by hoops of steel and that we are fellow laborers together with God and that therefore in and through discussion of our differences he will make his will known if we humbly keep in mind our dependence upon him.

The Church is inevitably involved in the problems and perplexities of the times in which we live. We cannot attempt to live in some ivory tower remote from life War and rumors of war, international misunderstanding at home, shocking revelations of lowered moral standards in public and private life, massive attacks upon the Christian faith and practice, with serious limitations upon freedom of worship—these are stern realities which do more than hamper the life of the Church. They place in jeopardy the very existence of the Church except in some catacomb. If one of our cities were to be destroyed by an atom bomb, its inhabitants would be forced to face the necessities of life. Something of that pressure should be upon us all.

First Things First

IF there ever was a time when it is essential to place first things first, it is now. Here is a world in which millions do not know God as revealed in Jesus Christ, which to us is central. Yet at the same time it is true that never before have so many men and women longed for all that is implicit in the gospel of Jesus Christ. The fields are literally white unto the harvest. In the last analysis the ability of the Church to meet effectively these dangers and to rise to our great opportunity rests not upon those forces and men without the Church but upon the quality of the spiritual life within the household of faith. It is not a matter simply of preaching the gospel. It is even more a matter of living the truth of the gospel. Holiness never needs any apologetic. We live in a world in which hatred, suspicion, struggle for power and personal advantage are rampant. It is a world divided against itself. In such a situation what has the Church not alone to say but to give? Christ taught of loving-kindness, forgiveness, humility and a ministry to others. Are these qualities inherent in us? We talk of the fellowship of the Church, and we are divided. Will anyone be bold enough to claim that the evils which so afflict humanity are not evident in us? No wonder that those outside the Church so often state as they hear the majestic claims and noble exhortations of the gospel, "Physician, heal thyself." "Do not even the Gentiles the same?" "If the salt have lost its savor wherewithal shall it be salted?"

True Fellowship

NO conventional nominal Christianity is sufficient in these days. The essence of the gospel is love in all the strength and power of that often abused word. St. Paul speaks directly to our minds and hearts today in the perhaps too familiar words: "Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains and have not love, I am nothing." Let the Church reveal this quality in our relationship one with another, in the bearing of burdens, in the care of human souls, in an outreach to men and women everywhere. Let us be a true fellowship in Christ—then and only then shall we perform the task committed to us by Christ. We are fellow laborers together with God, the God who so loved the world.

This Convention, as every convention, has important duties to perform and I minimize none of them, for here is our Church's supreme authority. I think of changes and improvements of the canons, the hearing of reports of commissions the adoption of a budget as illustrations. Some matters are of great importance, others might come under the head of proper ecclesiastical housekeeping. But we shall miss the point completely if we do not see in and through these the greater goal which is the realization of the fellowship of the Church so inspired by a consciousness of God's presence that we shall plan and accom-

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plish great things in his name and according to his will.

Extend The Fellowship

WE speak of the program of the Church, but in reality we mean the practical expression of the love of God and of his children—the extension of this living fellowship throughout the world. Unfortunately we seem to be compelled to live on a somewhat mundane plane of apportionments which are viewed too often as a burden to be carried to fulfill the letter of the law. But when we stop to think of the glory of God in the face of Jesus Christ, who came to draw all men unto himself, then we see a reality infinitely deeper than figures and apportionments and conventional methods of procedure. Here is good news to those who are weary and heavy laden, here is eternal life, here may be found reconciliation and salvation, here is the sharing of God's great gift to mankind. Stewardship in this context is not a matter of obligation but of joyful privilege and opportunity. But I am more and more convinced that this task can only be accomplished by the entire fellowship of the Church bound together in the unity of the Spirit. The devotion of scattered individuals, parishes, or even dioceses is not enough. There must be a common strategy and purpose which will receive the support of all. The major phenomenon of a shift of population in the United States, the special need of the rural fields, the peculiar problems which confront urban workers, the unusual opportunities in strategic areas such as the Far East,—these are illustrations of our over-all opportunity which can only be realized by the wisest planning and the utmost unity of purpose. We must have the unselfish consecration of every bishop, clergyman, layman and woman in the Church for no less than the world is the field. This means home and abroad, the people who live and work next to us, the inhabitants of Okinawa in our thrilling new venture, as well as many more.

For a number of years I have been in close contact with the entire life of our Church and I am amazed at our potential resources of men and women and of financial strength. But there is, alas, an if—if we were moved and impelled by the Spirit of God to become fellow laborers with him.

Other Churches

IT is this same fellowship of the Spirit which should govern our relationship with other Christian communions. There are significant differences between us which should not and are not minimized. But when that is said, we must emphasize the tremendous areas of agreement. No one who was privileged to attend the constituting assemblies of the World and the National Council of Churches could fail to be impressed by the uniting force of a common experience of God in Christ. In these days no Church, no matter how strong she conceives herself to be, can stand alone. I rejoice that with no sacrifice of principle we are privileged to play our part in this wider fellowship of the Christian Church.

The emphasis I have been making is upon the fellowship of the Church. To some this may seem to ignore the contribution of the prophet. I have not meant this to be the case. We can never with wisdom forget the authority of the prophetic voice crying in any generation. There are great prophets who have dared to stand alone against the multitude; there are others to whom it was given to lift the thoughts and aspirations of many hearts to a new level. But in either case their ministry has counted as it has been taken up into the great stream of living tradition, its intensity preserved and freed from the narrowness of the individual outlook. Of this I am sure, the prophet in humility yet with courage, out of a deep inner struggle, testifies to great truth for the benefit of all. The older I grow the more I realize my debt to the wisdom and the experience of God manifested in the beloved community—the Church.

We are laborers together with God. Our programs, our plans, our purposes and desires are subject to his will. At our best we are not of Paul or Apollos but of Christ. The Church can only be significant as she is Christian, and that is true of every member of this Convention as of the Church. I pray that in these coming days and years we may rise to the greatness and the majesty of our vocation and ministry.

Many years ago Frederick Denison Maurice, that great teacher and social prophet of the nineteenth century, wrote words with which I close and which I would make my own:

> If there be anything here which may help to raise men above their own narrow conceptions and mine, may lead them to believe that there is a way to that truth which is living and universal, and above us all, and that he who is truth will guide them in that way, this which is from him and not from me, I pray that he will bless. "Let all thine enemies perish, O Lord," all systems, schools, parties which have hindered men from seeing the largeness and freedom and glory of thy Kingdom; but let all that love thee, in whatever earthly mists they may at present be involved, be as the sun when he goeth forth in his strength.

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A MESSAGE TO THE CHURCHES

FROM THE CONFERENCE ON FAITH AND ORDER

WE have been sent to Lund by our churches to study together what measure of unity in matters of faith, Church order and worship exists among our Churches and how we may move towards the fuller unity God wills for us. We give thanks to the Lord of the Church for what he has wrought among us in and through our fellowship of conversation and prayer and for evidences that in several parts of the world Churches are drawing closer together. We have made many discoveries about one another's Churches and our perplexity in the face of unresolved differences has been surpassed by our gratitude for the manifold grace of God which we see at work in the life of the Churches all over the world.

We have seen clearly that we can make no real advance towards unity if we only compare our several conceptions of the nature of the Church and the traditions in which they are embodied. But once again it has been proved true that as we seek to draw closer to Christ we come closer to one another. We need, therefore, to penetrate behind our divisions to a deeper and richer understanding of the mystery of the God-given union of Christ with his Church. We need increasingly to realize that the separate histories of our Churches find their full meaning only if seen in the perspective of God's dealings with His whole people.

We have now reached a crucial point in our ecumenical discussions. As we have come to know one another better our eyes have been opened to the depth and pain of our separations and also to our fundamental unity. The measure of unity which it has been given to the Churches to experience together must now find clearer manifestation. A faith in the one Church of Christ which is not implemented by acts of obedience is dead. There are truths about the nature of God and his Church which will remain for ever closed to us unless we act together in obedience to the unity which is already ours. We would, therefore, earnestly request our Churches to consider whether they are doing all they ought to do to manifest the oneness of the people of God. Should not our Churches ask themselves whether they are showing sufficient eagerness to enter into conversation with other Churches and whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately? Should they not acknowledge the fact that they often allow themselves to be separated from each other by secular forces and influences instead of witnessing together to the sole Lordship of Christ who gathers his people out of all nations, races and tongues?

Obedience to God demands also that the Churches seek unity in their mission to the world. We share the failure to convey the Christian message to the mass of mankind. But it is precisely to these masses that we have the obligation to preach the one Gospel, and to manifest the oneness of the Church.

The word penitence has been often on our lips here at Lund. Penitence involves willingness to endure judgement—the judgment of the Lord to whom has been given the power to sift mankind and to gather into one the scattered children of God. We await his final triumph at the end of history. But, in God's mercy, tokens of judgment which are also calls to a new and active obedience come to us in our day also, here and now. Surely we cannot any longer remain blind to the signs of our times and deaf to his word.

The Lord says once again: "He that gathereth not with me, scattereth."

☆ The Conference issued this Message at the close of sessions, held at Lund, Sweden, August 15-28. It was framed by some of the leading theologians of the Conference, itself composed of 250 top-ranking representatives of member Churches of the World Council of Churches and an impressive list of consultants. Chairman of the committee that drafted the message was Bishop Dun of Washington whose address on the subject of unity at General Convention is reported elsewhere in this number.

Talking It Over

BY

W. B. Spofford Sr.

AT every General Convention, if you diligently seek, you can find a small group of socially aware Episcopalians. This past week they were to be found at the movies sponsored by the Episcopal League for Social Action. Excellent movies they were too, all of them, and the League is to be congratulated for having challenged at least

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some people in Boston on such issues as peace, race relations, human rights.

The discussions that followed each showing also were stimulating, even though I, for one, longed for the days when the League brought to the Convention outstanding leaders in various areas of American life who dealt with the most pressing problems of the day. Probably though the present leaders of the organization were wise in limiting their program to these showings—after all it is difficult to get mad at a movie. Not so with a man, with it awfully easy these days to kick him around—the more Christian he is, the easier. That of course depends on your test of what constitutes a Christian. To be reviled, persecuted, having all manner of evil said against him falsely, is not necessarily the mark of a Christian. Nevertheless, if the Sermon on the Mount is true, then not to be reviled, persecuted and have all manner of evil said against him falsely would indicate that the man is no great shucks as a follower of the Master. So it is not to these that we should look for leadership in these or any other days, but rather to those who have lost their jobs or are threatened with such loss; to those who are denied visas to enter the United States, or, if Americans, to those who are denied passports to visit overseas. And soon, likely, it will be to Senator MaCarran's camps that we will have to turn,—just as the people once did in Germany when they wanted a faithful shepherd.

No pessimistic piece, this. "Upon the earth distress of nations, with perplexity—men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

There are those, even here in Boston, who know what is coming on the earth and who see in it, not something to fear, but rather the Son of man coming with power. They are not talking about it publicly. But get them off in a corner and they will tell you that the people they know best—in Africa, in China, in the Near East—are on the march. Not for long will the absentee landlords kick around natives of Africa. Not for long will American and British oil companies keep the people of Iran in squalor so that dividends may be maintained and increased. And no longer in China are missionaries carrying canes, symbol of power and authority, "to beat off the dogs". Instead, as one missionary told me; "Everybody is going to have work, and everybody is going to eat, and everybody is going to have medical care. The people like that. Missionaries, too, had better."

When the bishops of the Anglican Church throughout the world met at Lambeth as recently as 1948 they declared "that all men, irrespective of race or colour, are equally the objects of God's love and are called to love and serve him. All men are made in his image; for all Christ died; and to all there is made the offer of eternal life. Every individual is therefore bound by duties towards God and towards other men, and has certain rights without the enjoyment of which he cannot freely perform those duties. These rights should be declared by the Church, recognized by the State, and safeguarded by international law. The Conference declares that among such rights are security of life and person; the right to work, to bring up a family, and to possess personal property; the right to freedom of speech, of discussion and association, and to accumulate information; and to full freedom of religious life and practice, and that these rights belong to all men irrespective of race or colour."

Brave, true words those, that put the Church on the side of the angels, where it belongs, in word and deed. Let's stay there and take the consequences.

Religion And The Mind

BY
Clinton Jeremiah Kew

"What Can I Do?"

AGAIN and again we hear these sentences from people who visit our clinic: "What can I do about my problem, now that I know its cause?" "What can I do" are familiar words to the ministers who endeavor to relieve people of their emotional disability and distress. Men and women in every city and town in America are asking the Church for the answer to their problems. They have been living an impoverished existence. They have suffered weeks, and often years, of needless pain and sorrow.

"What can I do" are highly emotional words. They are muttered in times of despair. The person is aware of his problem and has come to an understanding of its cause, but he feels helpless. He can see the possibilities of a solution, but he is fenced in by doubt, fear and helplessness. What

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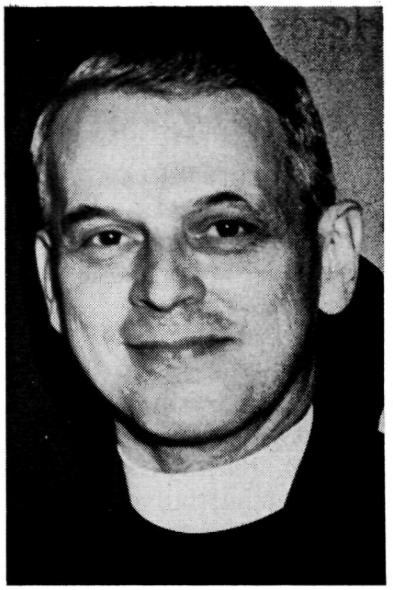
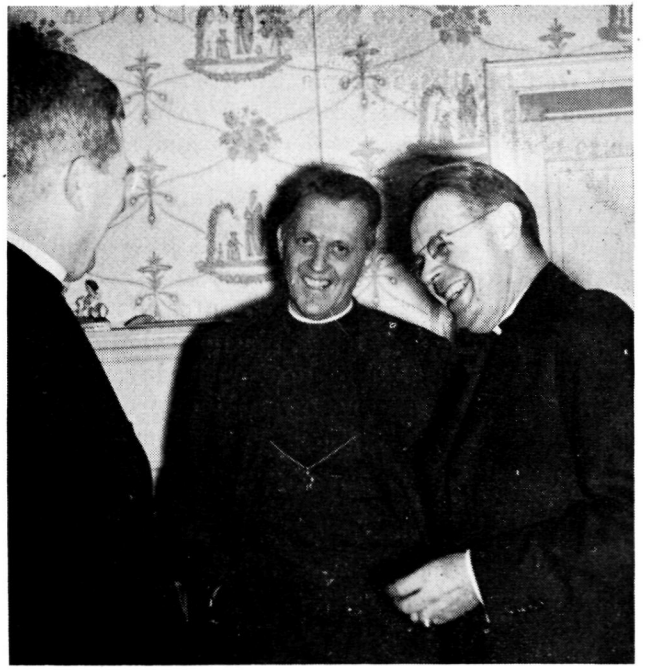
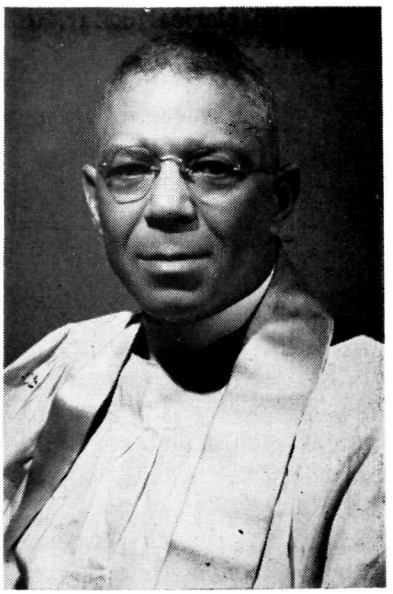
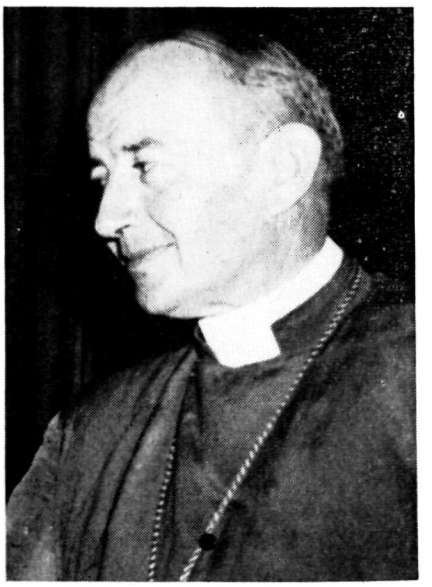
CHURCH LEADERS at Convention in Boston

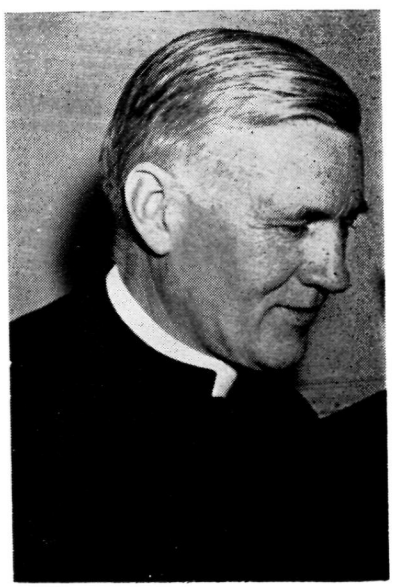


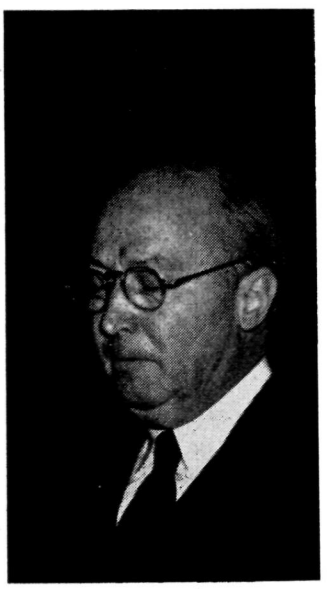


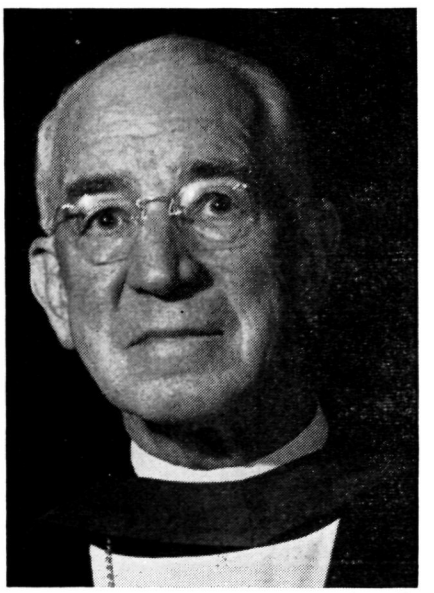


BISHOP LICHTENBERGER, top left, Coadjutor of Missouri, was a speaker at the mass meeting on the work of the laity. Top right, BISHOP POWELL of Maryland, BISHOP HART of Pennsylvania and BISHOP HEISTAND of Harrisburg enjoy an off-moment. Left center, BISHOP HARRIS of Liberia reports on work in the African field. Right center, BISHOP DUN of Washington spoke with the Archbishop of Canterbury on the ecumenical movement. Botton left, BISHOP HOBSON is a leader in the House of Bishops. Bottom center, BISHOP SCARLETT of Missouri, introduced resolutions on social reconstruction. BISHOP GILBERT, retired of New York, one of the leaders of the liberal forces in the Church.









can a minister write to these people? What can he say?

If you tell these people to attend church each Sunday or read their Bibles or go to confession or to obey God, they will return and inform you that they have received little, if any help. They will say: "I am nearly half-way through the Bible and I feel no better" or "I have said my prayers three times each day, but there is no change," or "I have been to confession twice in the past week, and I continue to feel worse," or "I have attended church each Sunday, but still nothing happens to relieve the depression," or "I have read the two devotional pamphlets you gave me, and my anxiety increases."

How can a man pray to his heavenly Father if he has never done so before? How can a woman receive peace from devotional reading, if she has never felt the spirit of Christ? How can a young agnostic find hope, if he has never worshipped? How can a man discover faith, when there is so much fear and hate in his heart? "What can I do" are words of the helpless.

These people need help in their spiritual surgery. They must experience faith and hope with one who understands and believes in them. They need the help of the clergyman in unmasking their faulty training and become free of the weights which have accumulated over the years. Getting well is a growing process and cannot be achieved by following a few set rules.

The patient must face his unrecognized needs; he must learn why he has cheated himself and lived in a fool's paradise; he must learn to be himself, a whole person, free and natural. All this takes time. "Blood, sweat and tears" may accompany this growth. Suffering, if not self-inflicted, is a teacher. It gave us the famous passage of Job, it gave us the true meaning of Calvary.

"What can I do" will be turned into happy, fruitful living when our emotional and mental soils are constantly cultivated. Christianity is indispensable for the completion of the human personality and religious experience is superior to, and of greater significance than any other therapy.

THE PRAYER BOOK
Its History and Purpose
By
IRVING PEAKE JOHNSON
Founder and First Editor of The Witness
25c a copy — 10 copies for $2
The WITNESS
Tunkhannock **Pennsylvania**

Right Here Is Fine

BY

Hugh McCandless

Rector of the Epiphany, New York

THIS summer I have had the pleasure, which is all too rare for me, of sitting in a pew with my wife. She sings a nice brisk alto and I thread my way conservatively along the lower tenor notes and the higher bass ones. But this pleasure is tempered by a problem common to many, but new to me—which pew?

The instinct which makes us all crowd the back of the church, and the front of the bus, is a powerful one. Perhaps it stems from a desire to be near the door, to avoid committing one's self. In church it is backed up by a correct, if selfish, logic. The action in church is not limited to the chancel but takes place partly in the nave as well —the further back one is, the more of the whole act of worship one sees.

For a clergyman wearing a clerical collar, the desire to sit in the back is intensified by the fact that he does not want to be a kind of liturgical minority report to whatever devotional customs prevail in a parish he does not know. One must be one's self in church, but if a visitor's church manners are either much plainer or much more elaborate than those of the others, he feels ungracious and ostentatious. He has come as a guest, not as a reformer.

In some parishes, vestry families and other pillars sit up front, and the traveller can pray in anonymous peace. May their tribe increase. In other parishes, the young men are deputized to lure the strangers into the dizzy prominences of the front pews, while those who should be at home in the service sit back and relax. May they see the error of their ways.

ATTENTION PLEASE

The editorial office of The Witness is now located at

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However all correspondence, news, magazine exchanges, etc., are to be sent to our office of publication:

The WITNESS
Tunkhannock, Pa.

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CANADIAN ANGLICANS DEFEAT NAME CHANGE

★ By a vote of 119 to 106, the General Synod of the Church of England in Canada defeated a motion to change the Church's name to "the Anglican Church in Canada." The Synod rejected a similar motion two years ago.

Before the vote was taken Archdeacon A. H. Davis of Welland reported that a survey made of 28 dioceses disclosed that there had been objection to every new name suggested. "Many of our people are of the opinion that to change the name would not attain the desired result,"he said. "Many are also of the opinion that our people must seek out and welcome non-Anglo-Saxon people coming into our country who are as sheep without a shepherd. It is not a matter of name but of attitude that will widen our fellowship."

Judge G. W. Morley of Owen Sound opposed the change "because Canada has already drawn away too much from the mother country." "For example," he said, "Canada has appointed a Governor General who is a Canadian when our Motherland needs our support morally, spiritually and financially."

In another action, the delegates voted to give the armed services of Canada a voice and vote in the General Synod. They approved the admission of one clergyman and one lay member from the armed services to sit in the Lower House. This is the first time the military has been represented in this way and the action follows closely on the appointment of Bishop Ivor Norris of Brandon as first bishop ordinary to the armed services.

KILMER MYERS JOINS TRINITY STAFF

★ The Rev. C. Kilmer Myers, in charge of Grace Church, Jersey City, has joined the staff of Trinity Parish, New York, as vicar of St. Augustine's Chapel on New York's lower east side. He and his associates, including the Rev. Paul Moore of the Witness editorial board, have carried on an interesting experiment along inter-racial lines in the industrial area of Jersey City for several years.

RICHARDSON DEAN AT HOUSTON

★ The Rev. J. Milton Richardson, formerly the rector of St Lukes, Atlanta, Ga., is now the dean of Christ Church Cathedral, Houston, Texas, where he succeeded Hamilton Kellogg, now the bishop coadjutor of Minneasota.

NEW MISSIONARY TO LIBERIA

★ The Rev.James L. Tucker, recently appointed missionary to Liberia, flew with his family to Monrovia on August 21st, arriving the next day.

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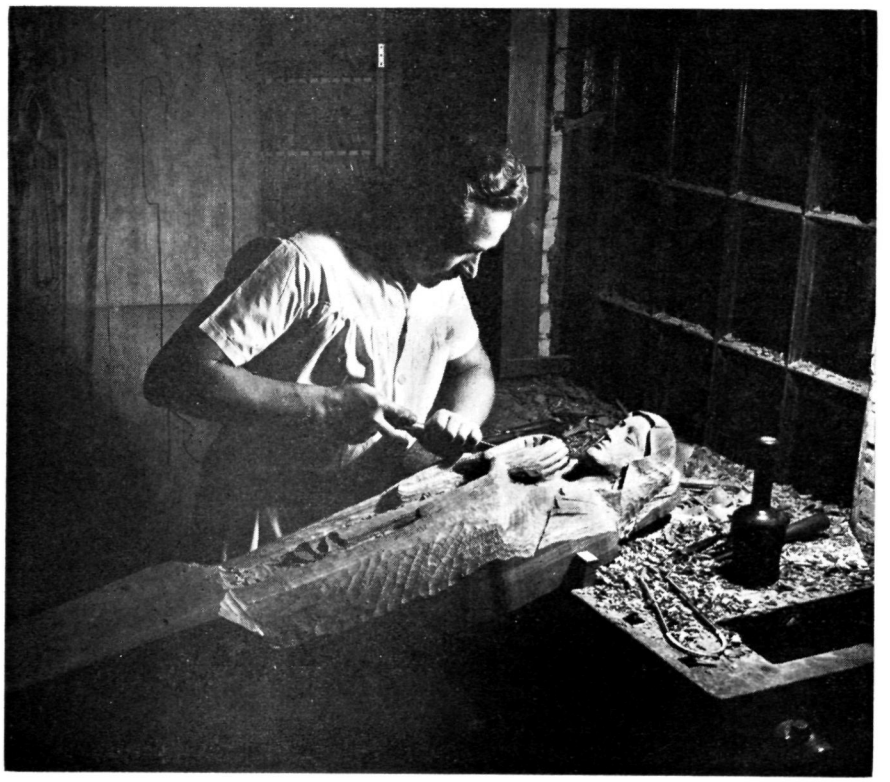

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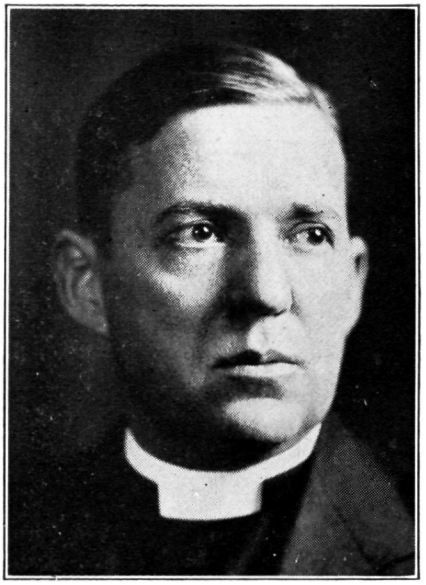
CHURCH WORKERS CONFERENCE

★ The conference of Church Workers, held every three years just before General Convention, opened at St. Bartholomew's,



BISHOP DAGWELL

Cambridge, September 3rd, with Bishop Harris of Liberia the opening speaker. Delegates were welcomed by Bishop Nash and by the Rev. Kenneth Hughes, rector of the parish. The address on the morning of the 4th was by the Rev. H. R. Moore, rector of St. Philip's, Los Angeles, the president of the conference.

Other speakers were Bishop Dagwell of Oregon; the Rev. Alger L. Adams of Yonkers; Dean F. Craghill Brown of Sewanee Theological School; the Rev. Dr. Tollie L. Caution of the home department; the Revs. Jesse Anderson, Philadelphia; Malcolm Dade, Detroit; Richard Martin, Norfolk; Canon John Burgess, Washington, D. C.; Mrs. Ethel Cooper, Philadelphia; Mrs. Mable K. Staupers, New York; and Mrs. Naomi Mackey, Charleston, S. C. The Conference theme was "Racial Integration in the Church."

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FILM STRIPS SHOWN BY EVANGELICALS

★ Three new film strips on the Holy Communion are being shown by the Evangelical Education Society at General Convention. The first deals with the history of the development of the service from the Last Supper to today, using informative and accurate drawings to depict these events. The second strip covers the meaning of the Ante-Communion, sermon and offering, relating this portion of the service to its history. The third part of the series treats the actual communion service in sufficient detail to bring out its essential meaning.

The art work is better than in previous strips, and the story is told clearly. The commentary is geared for the ages of 14 and above, and it may be used with confirmation classes as well as in the general educational program of the parish. The point of view is strictly Prayer Book, with an evangelical interpretation and the use of surplice and stole.

The Rev. Robert Batchelder of Lancaster, Pa., was chiefly responsible for this new project, as he was for the strips on Morning Prayer and the Litany, previously issued by the society.

SEWANEE SETS UP COMMITTEE

★ Trustees of the University of the South, Sewanee, have set up a special committee to study the subject of admission of Negroes to the school of theology. They will also assemble information and opinions which will be placed in the hands of the trustees prior to its annual meeting in June, 1953. Chairman of the committee is Bishop Penick of North Carolina.

The action follows the promise of the faculty of the seminary, the chaplain and the head of the department of arts and sciences of the college, to resign a year hence unless the trustees act favorably on the admission of Negroes.

SET WORLD COUNCIL ASSEMBLY THEME

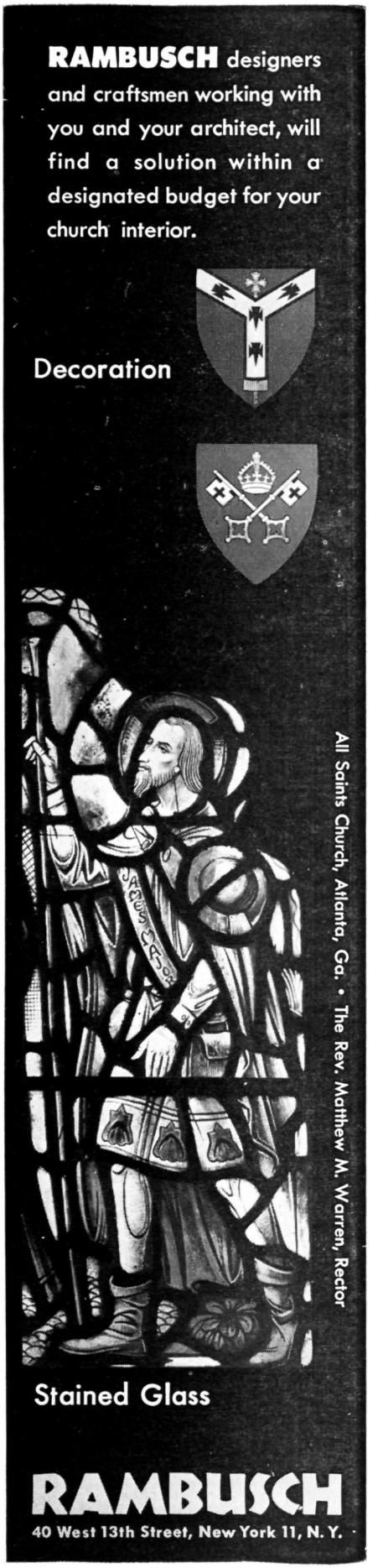
★ The theme for the second assembly of the World Council of Churches will be "Our Oneness in Christ and our disunity as Churches." This exact wording was approved by delegates to the third world conference on faith and order, which met in August at Lund, Sweden. The message from that conference is found elsewhere in this number.

The assembly will meet in Evanston, Ill., in 1954. It was also announced at Lund that the Rev. Floyd Tomkins, rector at Washington, Conn., will continue as the American secretary of the faith and order commission. A new slate of offices was approved by the delegates, but these nominations will have to be confirmed by the central committee which will meet in Lucknow, India, December 31-January 9. Bishop Dun of Washington will attend as the representative of the Episcopal Church.

DEAN KRUMM GOES TO COLUMBIA

★ Dean John M. Krumm of St. Paul's Cathedral, Los Angeles, has resigned to accept the position of chaplain at Columbia University. As chaplain he will also head the department of religion.





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EVANGELICALS TO MEET

★ A conference of evangelical laymen of the New York metropolitan area will be held at New Preston, Conn., October 3-4. The invitation was issued by Arthur A. Atha, layman of Brooklyn, who states that "it is a conference, the first of its kind that I know of, run by laymen, for laymen, with the result that we have a program which your laymen's committee feels is the most practical, down to earth series of talks with discussion periods, which could be put together"

The theme will be "the layman and the Church", with Bishop Ludlow of Newark and Mr. William Leggo, layman of Long Island, among the leaders. Speaking about the diocese of Long Island, where he is a communicant, Mr. Atha writes: "So far as I know there has been nothing like this offered to laymen in this diocese for more than twenty years, and how long before that I do not know. This conference should strike a spark which will light the way to future usefulness of the laity in our Church and we are entitled to consider ourselves as pioneers in translating the thought into action."

CROSS REMAINS IN CATHEDRAL

★ The altar cross now remains in Washington's Cathedral during services of a Jewish congregation which is currently meeting there, according to Dean Francis B. Sayre, Jr.

As a gesture of inter-creedal cooperation, the Cathedral recently offered the use of its Bethlehem Chapel to Temple Sinai, a Reform Jewish group, which has outgrown its meeting place and is in the process of constructing a building of its own.

When the Jewish group met for worship, the Ark of the Covenant replaced the Cross on the altar. This drew fire from conservative Episcopalians and in letters to Bishop Angus Dun of Washington. The critics said removal of the cross from the altar was going too far.

Under the new arrangement, Dean Sayre said, a screen is placed in front of the chapel altar and the Ark and its sacred Torah are placed on a table in front of the screen

Dean Sayre emphasized that the Ark contains the Ten Commandments and "represents the

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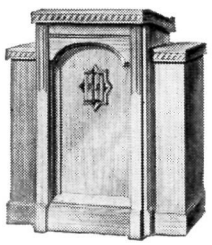

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law, the presence of God, and is an essential part of Christian as well as Jewish tradition."

"I am proud to have it in the church," he added.

He said the Jewish congregation will continue to meet each Friday evening in the Cathedral as long as it has need of a worship place.

Speaking during a service at which Rabbi Belfour Brickner was installed as spiritual leader of the congregation, Dean Sayre stressed need to continue "the great work of amity and friendship between Christians and Jews."

MRS. FISHER ASKS FOR EQUALITY

★ Equal representation of women was urged by Mrs. Fisher, wife of the Archbishop of Canterbury, in an address to the Auxiliary. She told the 1,500 delegates that it was a denial of the teaching and sacerdotal practice of the Church to "treat the women, who are members incorporate in the mystical body of Christ, as, in some undefined, and, I believe, undefinable way, inferior to men. Such treatment for centuries impoverished the life and witness of the Church."

She was dealing with one of the controversial issues before Convention which will vote later on a possible change in the canons to permit women to serve as deputies. If the recommendation passes this Convention it will require confirmation at the Convention of 1955.

METHODIST BISHOP SPEAKS ON UNITY

★ Ivan Lee Holt, Methodist bishop, added his voice to those of Archbishop Fisher and Bishop Dun, in pleading for Church unity in an address to General Convention. He spoke of recent negotiations between committees of the Episcopal and Methodists Churches which he described as hopeful.

CONVENTION COMPARED TO CONVENTIONS

★ Newsmen here to cover the Convention have not been able to resist the temptation to compare it with conventions of the two major political parties. The only similarity actually is the fact that each diocesan delegation is seated under a placard placed on a pole.

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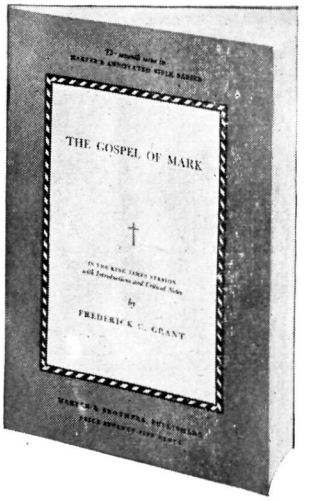

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

JOHN L. JENKINS, vicar of St. John's, Moultrie, Ga., becomes rector of Calvary, Americus, Ga., Sept. 20.

F. MORGAN SMITH JR., rector of the Holy Apostles, Arbutus, Md., becomes rector of Christ Church, Harrison, N. J., October 1. He will also do graduate work at Drew Seminary, aiming at a doctorate in psychiatry.

C. S. LONG, formerly rector of Holy Trinity, Ukiah, Calif., is now chaplain of DeWitt state hospital, Auburn, Calif.

ROBERT L. SAUL, recently ordained deacon, is now in charge of the Redeemer, Brookhaven, Miss., and churches at Hazelhurst and Crystal Springs.

ARTHUR H. UNDERWOOD, formerly ass't at Christ Church, Georgetown, Washington, D.C., is now rector of St. John's, Charlotte, Mich., and in charge of St. Matthias, Eaton Rapids.

FRANK L. MOON, formerly rector of Trinity, St Mary's City,Md., is now rector of St. Peter's, Lewes, Del.

SHACKELL, Richarl H., recently ordained deacon, is now ass't at Christ Church, Alameda, Calif.

F. SYDNEY BANCROFT JR., formerly rector of St. Agnes, East Orange, N. J., is now rector of St. Peter's, Smyrna, Del.

WILLIAM T. SHERWOOD, formerly of San Antonio, Texas, is now in charge of St. Mark's, Clark Mills, and St. Peter's, Oriskany, N .Y.

G. EDWARD HOWLETT, formerly vicar of St. John's, Crawfordsville, Ind., is now ass't at St. Stephen's, Terre Haute, Ind.

WILLIAM A. DRIVER, formerly rector of St. Stephen's, Seattle, Wash., is now rector of St. Edmund's, San Marino, Calif

FRANK J. MUSGRAVE, recently ordained deacon, is in charge of St. Matthew's, Toledo, O .

C. CORWIN CALAVAN, formerly vicar of St. Matthew's, Portland, Ore., is now vicar of St. John's, Oakland, Calif.

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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.

JULIA C. SMITH
Churchwoman of Harrisburg, Pa.

The Witness has always seemed to me by far the best of our church papers. For sometime, however, certain things in it have troubled me. For instance, in your August 7th number, under Episcopal Church News, you say, very reasonably, apropos of the Dean of Canterbury's charge, "Why do they bother with his queer pronouncements . . . Truth is that Dr. Hewlett Johnson carries not the slightest conviction . . . Is there any liklihood that he will influence anybody?" Yet in the August 14th issue, under editorials, you demand a full dress investigation of the Dean's charges. May I ask why there has been this complete change in emphasis?

ANSWER: In News we report: in Editorials we express opinions.

MOSS W. ARMISTEAD
Layman of Nyack, N. Y.

I want to commend you for your policy of Christian pacifism. I am convinced that Our Lord disapproves of war and of the kiling of even one human being, regardless of the provocation. I am also convinced that war is responsible for a very large percentage of human ills, and has been since the earliest days of recorded history. Thus, in my opinion, both on the ground of Christianity and on that of expediency, "The Witness" is championing one of the noblest of causes. Pacifism should return to the Apostolic Church whence it came.

JAMES SCOTT
Layman of Los Angeles

I was interested in the questionnaire sent out by the undertaker firm that appeared in the Witness for August 21. Would you not ask Bill Spofford Jr. to follow up his piece with his answers to the questions? I have my own and would like to make a comparison.

VIRGISIA P. CLARK
Churchwoman of Minneapolis

"The cross on the altar of Bethlehem chapel is replaced for the service by an ark of Israel" . . . (Witness, August 7) Christians should never allow the Cross to be replaced by anything in their church or in their lives.

We Christians do not fail to recognize the merit and contribution of other religions, but the difference in them all is that while their great leaders like Mohammed, Budha, Confuscius, and Moses gave much to the world, Jesus Christ is alive in the world today. In the fourteenth Chapter of John we have his promise, "He who has my commandments and keeps them, he it is who loves me, and he who loves me will be loved by my Father, and I will love him and will manifest myself to him."

Jesus said "No man cometh unto the Father but by Me". It is the solemn responsibility of the followers of Christ to see that this gospel is preached and practiced. We can never do it by permitting anything to replace at any time the Cross of Christ on the altar in God's house. St. Peter, St. Paul, St. Stephen and countless others gave up their lives to testify to the reality of Christ's Presence in the World today.

ELIZABETH G. NEWBOLD
Deaconess of Mt. Holly, N. J.

I have given thought to the editorial of August 7 and have written my Senators expresing my objection to rearming West Germany. But I, with I am sure many others, feel the need of clarification of your first point—cease fire in Korea. I do realize the present tensions are ideological and cannot be resolved by force of arms, and yet, it seems to be our holding Korea has checked Stalin.

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CHALLENGE IN THE SUN

Premiere at General Convention

Challenge in the Sun tells the story of a young missionary couple in the Missionary District of the Panama Canal Zone, of city slums, tangled green jungle, blazing blue sea, and of the clergy and people in this land of the sun.

Challenge in the Sun, a twenty-eight-minute sound color motion picture on the Church in Central America, is receiving its first public showing at General Convention in Boston, Mass. Produced by Alan Shilin, its excellent photography is by Toge Fujihira, whose camera follows the missionaries through city streets, down jungle paths, across the ocean. The commentary is excellently handled and the story is interesting and realistic. This film, suitable for any group, may be rented for eight dollars a showing. Prints are available for purchase at two hundred dollars each. Orders should be placed with the

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THE

Witness

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September 25, 1952



THEODORE O. WEDEL

PRESIDENT OF THE HOUSE OF DEPUTIES

Reports And Addresses At General Convention

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In Leading Churches

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Sundays: 8, 9, 11, (Morning Prayer and), Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
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Thursday and Holy Days: 11 a.m., Holy Communion.

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"A Church for All Americans"

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For Christ and His Church

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THE WITNESS

TUNKHANNOCK, PA.

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The WITNESS

FOR CHRIST AND HIS CHURCH

September 25, 1952

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STORY OF THE WEEK

INCREASED BUDGET IS PASSED WITH NO OPPOSITION

GENERAL CONVENTION VOTES CONSIDERABLY MORE THEN NATIONAL COUNCIL REQUESTED

★ A record budget of $5,929,043 was unanimously adopted by General Convention, with very little questioning or debate. This is $123,384 more than the sum approved by the meeting of the National Council last April. The estimated income is as follows: from dioceses, $5,149,376; invested trust funds; $380,000, miscellaneous sources, $15,000; United Thank Offering, $384,667.

The expenditures for each of the next three years will be: Missionary Work: Domestic, $1,524,018: Overseas, $2,310,153; General Administration, $79,945; World Relief and Church Cooperation, $400,000; Sundry $114,420. A total of $4,428,536.

Education and Promption: Education, $301,038; Social Relations, $81,549; Promotion, $234,091; Auxiliary, $74,653; Laymen's work, $41,198; for presenting program, $50,000; Sundry, $30,066. A total of $812,595.

Cooperating Agencies (Church Army, Girls Friendly, Church Periodical Club, etc.) are to receive $49,300. Other appropriations for miscellaneous activities are down for $85,213. Administrative expenses are divided as follows: department of finance, $133,650, general administration, $59,093; general operating account, $346,490; other appropriations, $14,165. The total administration expense is $553,398.

The report of the committee on program and budget, presented at a joint session by its chairman, Bishop Dandridge of Tennessee, stated:

"The program and budget now presented is surely the minimum share of our Lord's great program, which this Church of ours ought to undertake and carry out in each of the next three years. In preparing it we have had the benefit of a wealth of detailed and carefully arranged information provided by the officers of the National Council, and we wish to pay tribute to their thoroughness and accuracy. Many missionary bishops, department heads, and other leaders have given invaluable help. To each of these we express our sincere appreciation.

"We believe that administrative personnel and expense at headquarters should be kept at the minimum consistent with effective staff work and as much as possible of our resourses be applied to the actual work of evangelism, education, and social service. The program and budget which we are presenting clearly reflect this purpose.

"The events of our own times and the facts of contemporary life furnish striking demonstration of the wisdom and urgency of our Lord's program and of that part of it represented by this report.

Home Department

"WE have given special attention to the provision of more adequate missionary salaries and travel allowances in domestic missionary districts. In some of our missionary districts married clergy are endeavoring to live and support their families on as little as $2,100 a year, and out of that meager sum to pay most of the cost of operating an automobile between widely separated stations. Therefore we have included a sum of $80,000 to be used by missionary bishops in consultation with the home department for the increase of salaries and travel allowances. We believe that where missionaries are required to use their own cars in serving the fields assigned to them, they should receive an adequate mileage allowance.

"In the report of the program and budget committee to General Convention in 1949, special attention was given to the need for new missionary work in areas, on the West coast and elsewhere, in which the population was increasing with great rapidity because of new industries and new opportunities. During the past triennium these

(Continued on page seven)

WOMEN ARE DENIED SEATS IN HOUSE OF DEPUTIES

★ Big Bill Thompson, one-time mayor of Chicago, once said; "Never pick a fight with a woman or a clergyman because you can't win."

In denying women the right to serve as deputies of General Convention, the laymen who represent their dioceses here in Boston were influenced by that consideration. It was expressed, when the matter came up for consideration as special order of business, by Deputy J. L. McFadden of Beaumont, Texas, who said: "Men can fight things out but when you disagree with a woman's judgement you disagree with a woman, not with a judgement. Anyone who says women do not influence this house because they are not represented is either a bachelor or a superman."

The roll call of dioceses and missionary districts showed the clergy in favor of having women serve as deputies by a vote of 43½ in favor; 26¼ opposed, with ten divided. Laymen voted 30¼ in favor; 34½ opposed; 13 divided. Under the present rules of order, divided votes are added to the negative column, with efforts to change the rules losing at this Convention as at previous ones. The quarter and half votes were accounted for by the fact that each diocese, represented by four clergymen and four laymen, had two votes; each missionary district, represented by one clergyman and one layman, had one quarter vote in each order.

The debate on the issue, one of the most controversial to come before Convention, brought thirty speakers to the platform. One of the most effective addresses in favor of the change was made by the Rev. Sherman E. Johnson of California who said: "If we cannot admit that women are people we will have to rewrite the Bible and the Prayer Book to make it clear that wherever the words 'man' or 'mankind' appear, by them we mean men and women."

Philip Adams, also of California, told the Deputies that they were moving in the "culture of 1952, not that of the first or tenth centuries" and that most of the "so-called theological arguments against the proposal were actually sociological and psychological."

Elbert N. Carvel, representing Delaware, spoke of his experience as governor of that state where women play a real part in politics, and asked; "Why must the Church fall behind the state in granting the right of representation to women?"

The Rev. Theodore Ferris, rector of Trinity, Boston, said he wanted the House of Deputies to have "the best brains and the deepest spiritual understanding available. If they happen to be found in women I think we should make use of them."

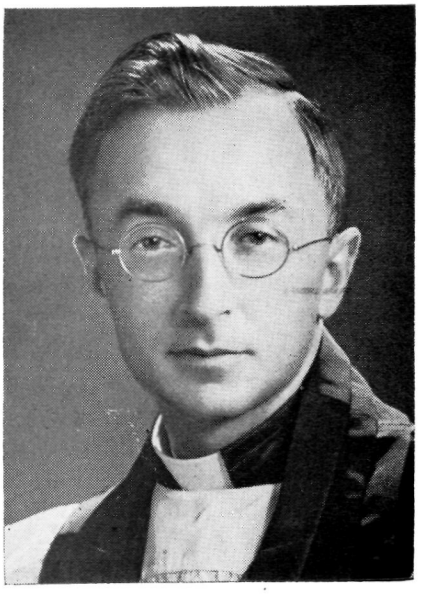
Spencer Miller Jr., representing Western Massachusetts, said that the Deputies did not have to fear competitive rivalry since, after thirty-two years, there are only six women in Congress.

Opponents to the resolution to change the Church's constitution by substituting the phrase "lay deputies, men or women communicants of this Church" for the word "laymen", for the most part kept silent. However, in addition to the effective remarks by Mr. McFadden, opposition was voiced by R. L. Jardine, physician of Williamsport, Pa., who maintained that the rank and file of Churchwomen did not favor it. "The ones who want it are the upper echelons of the Woman's Auxiliary—the career type of woman." Several opponents also expressed fear that women would take over the House of Deputies and that men would then lose interest in the Church.

Only once has a woman, Mrs. Randolph Dyer of Missouri, sat with a diocesan delegation in General Convention. This was in Philadelphia in 1946, where she arrived with credentials in order and, after a good deal of speech making on the part of the men, was allowed to remain without voice or vote.

Three years ago, in San Francisco, four jurisdictions—Nebraska, Olympia, Missouri and Puerto Rico—sent women as Deputies, but they were refused seats by a vote of 321 to 242. Here also the women were offered "courtesy" seats without voice or vote, which they declined to accept.

During the debate this year the Rev. Robert R. Dunn of New Hampshire, a member of joint commission which presented the resolution, said that "it resolves



Bishop Emrich of Michigan gives Meditations at the Auxiliary Meeting

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itself to the fact that women are people." He and others also maintained that not to allow women to serve meant, in effect, censoring the action of a diocese which elects women.

Churchmanship undoubtedly played its part in the outcome, though several southern dioceses, considered to be low, voted against the resolution along with most Anglo-Catholic dioceses.

The debate throughout was good natured, with laughter sometimes sweeping the House and even applause, though Theodore Wedel, president, did his best to cut it short. One of the heartiest laughs came when the diocese of West Missouri and Western Michigan, demanded a pool of their Deputies, which prompted the secretary, Rankin Barnes, to remark: "I suspect that these are asked for to protect the Deputies when they get back home."

Disappointment over the action was expressed by a number of delegates to the meeting of the Auxiliary. Thus Cynthia Wedel, wife of the President of Deputies, who is now chairman of the executive committee of the Auxiliary, declared; "I am sure that a great many women of the Church will be bitterly disappointed. I know of no women who have political ambitions for themselves, and I am sure there are none who want to see women take over the General Convention."

DEAN PIKE SPEAKS ON COLLEGES

★ Dean James Pike of the Cathedral of St. John the Divine, a Deputy in the New York delegation, was the headliner at the college work dinner, held the evening of September 12th. He said that the Episcopal Church has a unique opportunity to reach students since it is "Catholic, Protestant and liberal" in heritage. Many intellectuals today, he affirmed, are undergoing transformation and are turning to religion.

A NEW DIOCESE IN SOUTHWEST

★ It is now the diocese of New Mexico and Southwest Texas, the former missionary



Bishop Stoney

district headed by Bishop Stoney having been voted that status by both Houses. The bishop received congratulations and expressed his appreciation.

RESOLUTIONS OFFERED ON KOREAN WAR

★ Unofficial organizations of the Church introduced resolutions on war and the Korean situation. The following two were sponsored by the Episcopal Pacifist Fellowship:

Whereas, the first assembly of the World Council of Churches, meeting in Amsterdam in 1948, confessed that although Christians are one in proclaiming to all mankind that "war as a method of settling international disputes is incompatible with the teachings and example of our Lord Jesus Christ," they are nevertheless divided on the question of actual participation in war; and

Whereas, the World Council urged upon all Christians the duty of wrestling continuously with the difficulties raised by these conflicting opinions and of praying humbly for God's guidance; therefore

Be it resolved, that this Convention, acknowledging with penitence the existence of the same unhappy division within our own communion, urge all the members of this Church: one, to seek through study, conference and prayer, a clearer understanding of the will of God with regard to war, and two, to endeavor to come to a common mind in Christ; and further that it request the National Council of the Protestant Episcopal Church to inaugurate such study and to make available materials for this purpose.

The other is: Believing that under God all things are possible, and that if we surely trust in his defense, we need not fear the power of any adversary, we petition our Church to urge the United Nations to enter upon negotiations on a new level of faith and courage, and never to abandon the search for a solution—without further bloodshed—to the conflict in Korea.

The following resolution on the same subject has been introduced, sponsored by the Episcopal League for Social Action:

Whereas, this generation has lived through two world wars ostensibly fought to protect the weak and the oppressed and to uphold democracy and human freedom and

Whereas, in the current war in Korea, slaughter of the civilian population and destruction of their homes and means of livelihood have been and are still being engaged in on a large scale, and truce negotiations are thereby made impossible of fruition as long as such violent actions are permitted to continue, therefore, be it Resolved that

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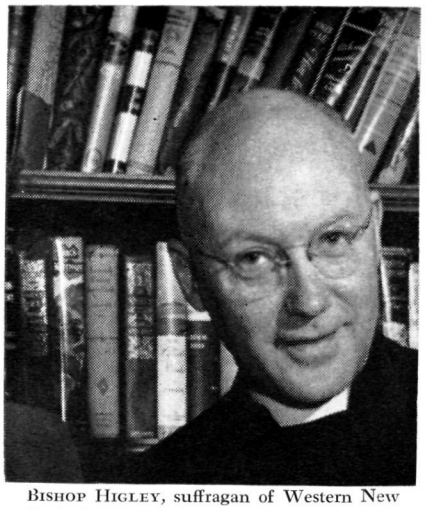
this Convention of the Protestant Episcopal Church declares its belief that modern war such as this, with its uncontrolled instruments of mass slaughter, has become a demonic activity, utterly repugnant to the Christian principles of justice and mercy and that it is an impossible method of attaining or encouraging world fellowship, of defending democratic rights or of devoloping co-operation among nations and peoples and be it further

Resolved, that this General Convention herewith urges an immediate cessation of hostilities in Korea; the settlement of remaining issues at a civilian truce table; the calling of a conference of the executive heads of the great powers, under the auspices of the United Nations, to negotiate a stable peace in Europe and in Asia and to provide for the progressive disarmament of all nations, with proper safeguards or continuous inspection and control. And it is urged that officers of this General Convention transmit a copy of these resolutions to the President of the United States and to the President-elect of the United States on or before November 15, 1952.

CONVENTION NUMBERS OF WITNESS

★ In answer to several inquiries, the first Convention number was September 4. There was no issue of September 11th since we are entered in the Post Office as every other week from June 15 to September 15. The second Convention number was therefore the 18th, with this the third.

In this issue we have presented as much of the news through the 19th as space allows, with many interesting items on our desk which will have to be held over for later.



BISHOP HIGLEY, suffragan of Western New York, is one of the most popular men in the House of Bishops

UNITED THANK OFFERING SETS A RECORD

★ The United Thank Offering was $2,488,192, the largest in history. There were about 7,000 persons in Boston Garden for the communion service, with the Presiding Bishop celebrating, assisted by twenty-six missionary bishops who received the offering. The announcement of the total was made at a missionary mass meeting that evening, September 11th, in Tremont Temple.

Newspapers here in Boston, and elsewhere, commented ironically on the fact that this largest offering of the women of the Church was presented on the same day that the House of Deputies turn down the proposal to allow women seats, with voice and vote, in their House.

DEPUTIES REFUSE TO BACK BISHOPS

★ A number of resolutions on social questions were passed by the House of Bishops, only to be rejected later by the Deputies. One, aimed at Senator McCarthy, without naming him, said fair-minded men have been "shocked " in recent months by accusations "of a most serious nature leveled against respected citizens" and "unsupported by any factual evidence."

It was opposed in Deputies by J. A. Dykeman of Long Island on the grounds that it was "political" in nature, saying that in the wording of the resolution "a good old Irish name sticks out very plainly." Howard T. Foulkes of Milwaukee said that the Senator had been overwhelmingly supported by the voters and that the resolution should not be used "to condemn one man."

After the Deputies has turned down the Bishops resolution they passed another offered by Anson McCook of Connecticut which said that the vetc "does not imply an endorsement or non-endorsement of any national figure of national importance."

There was concurrance on resolutions upholding the United Nations, human rights, control of armaments, a difference immigration policy, particularly with Asians, and in condemning racial discrimination. However these were passed over a considerable opposition. One deputy even opposed approval of the U. N. human rights pronouncement since he feared it would be considered "communistic."



BISHOP HINES, coadjutor of Texas, is one of the younger leaders in the House of Bishops

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population shifts have presented an increasingly urgent challenge to the Church. Through the far-sighted vision of the Presiding Bishop and the National Council, the Reconstruction and Advance funds earmarked for China, which cannot now be used there, amounting to $1,500,000, were set up as a revolving fund for loans to dioceses for the building of churches and parish houses in these areas, the funds to be repaid over a ten-year period. Thus, without diminishing the reserve funds for China, they have been invested to stimulate this vital advance in our own country until the time they may be used for their original purpose.

"College work is an important field, both of missionary extension and of leadership training. It is noteworthly that the program of the Episcopal Church is far more than student work. It includes faculty as well, and is designed to undergird secular education with the compelling motive and philosophy of the Christian faith.

Overseas

"WE cannot here review the entire overseas missionary field, though this has been carefully done by your committee. The increases in the budget are partly for advance work but chiefly for the more effective prosecution of existing work. One of the most important provisions is the settling up of a fund for the increase of salaries of native workers, and for their expense, since the needs of the native clergy have been brought strongly to our attention by many missionary bishops.

(The report then stresses the importance of Japan, with $100,000 added to the budget submitted by the council.)

Christian Education

"NO work of the Church is more important than the Christian education of her children and adults. Three years ago special priority was given in the program and budget to the department of Christian education. The recognition of the importance of this field has begun to bear abundant fruit in the life of the Church. In the present budget we have provided $301,038 for this important department. This is about $30,000 less than the budget recommended by the National Council, but is some $23,000 more than the 1952 appropriation. In view of other urgent needs, we have not felt it possible to add new divisions or to expand some other divisions as much as requested. We have made increases in the divisions of leadership training and curriculum development. We have also provided for an assistant to the director, to relieve the director of many details and thus make possible the further development of this department.

Christian Social Relations

"IN the department of Christian social relations, we have given special attention to the new division of urban-industrial Church work, which we believe to be of great importance in helping to solve some of the problems that increasingly face city parishes. The budget provision of $81,549 is $25,000 more than the 1952 appropriation, and includes the salient features of the advance program described in the National Council brochure.

World Relief

"IF the detailed story of what has been accomplished during the past three years in the resettlement of displaced persons, in aid to Anglican dioceses in the Middle East, to the Old Catholic Churches of Europe, the Orthodox Churches of Greece, Yougoslavia, and the Near East, in scholarships for younger people who have fled from tyranny abroad and found refuge in America, and in other undertakings through Church World Service and other agencies could be told to all the people of the Church as it was told to this Convention, they would be stirred to new enthusiasm on behalf of world relief. In the past triennium nearly $150,000 has been given through this channel to rehabilitation of the Church in Japan. We have therefore felt justified in transferring $50,000 a year from this item to specific work in Japan. But the need in other areas continues, and $400,000 remains in the budget for this purpose.

(Provision is then made for a number of special appeals during the next three years:

"We cannot say how large this appeal should be, nor what order of priority its items should have; but we are confident that the Church will respond generously to such an appeal, if made by our National Council with the authority of General Convention.")

The Report Concludes:

"Nothing will so clearly demonstrate that the work of the Church is dynamic and forward-moving, as the successful conduct of this special campaign for capital needs in the missionary and educational program of the whole Church. We therefore commend it especially, not only to the bishops and deputies to General Conventon, but to every member of the Church."

DEPUTIES AGAIN DEFEAT BISHOPS

★ The House of Bishops voted 66 to 35 to allow laymen to administer the chalice in communion services under special circumstances. The action was later turned down by the Deputies.

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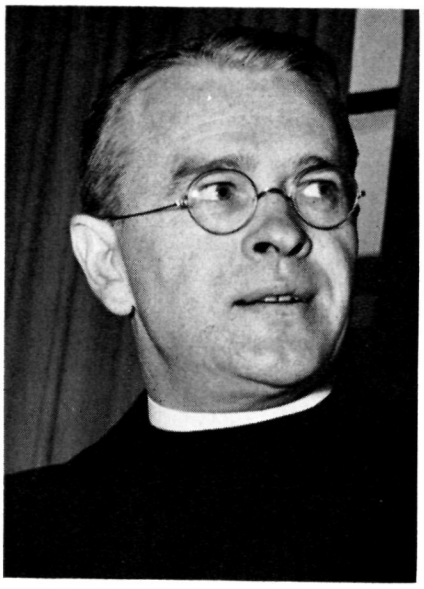
PEPPER VISITS GERMANY

★ The Rev. Almon R. Pepper, director of social relations of the National Council, left for East Germany on September 16th by



THE REV. ALMON R. PEPPER

air. He is to make a month tour as the guest of the Bonn government. He was invited along with one hundred other Americans who are to study conditions in that country.

WALTER H. STOWE IS HISTORIOGRAPHER

★ Walter H. Stowe of New Brunswick, N. J., editor of the Historical Magazine and President of the Church Historical Society, was elected historiographer of the Church. He succeeds the late Edgar L. Pennington.

PERPETUAL DEACONS ARE FAVORED

★ The House of Bishops favored the establishment of a perpetual diaconate which would enable a man of "devout character and proved fitness" to serve as assistant to a rector. The man would continue his secular job and would have no intention of advancing to the priesthood. He would be required to pass examinations in Church history, liturgics, doctrine and practical theology.

Several dioceses already have life-long deacons, though it is not provided by the national canons. They are generally influencial laymen who continue their regular occupations and give part time to some parish or mission.

In debating the subject the warning was expressed from the floor that sufficient safeguards should be set up to prevent second-rate men from entering the ministry by the back door.

HOUSTON WANTS CONVENTION

★ The diocese of Texas has invited the Convention of 1955 to meet in Houston. Chicago later also made a bid.

RESOLUTIONS HIT DISCRIMINATION

★ Resolutions hitting racial discrimination in seminaries and colleges have been introduced in the House of Deputies. They were prompted by the refusal of the trustees of the University of the South, Sewanee, to allow Negroes to enter the school of theology, with the subsequent threat of resignation on the part of the seminary faculty.

The following was introduced by Dean M. Krumm of Los Angeles: "Resolved, the House of Bishops concurring, that, whereas this Church has been disturbed and distressed by differences of opinion concerning the advisability of admitting students of the Colored race to one of the Church's important theological schools; and

"Whereas the policy and principle of racial segregation is ultimately inconsistent with the faith of the Christian Church;

"Therefore, be it resolved that this Convention affirm its conviction that no branch of the Christian Church can ever rest content with the practice of segregation along lines of racial difference, and that while recognizing the difficulties attending the application of this principle in special localities and situations, it urges the responsible authorities of all Church schools, colleges and seminaries to labor unceasingly for the elimination of racial segregation in its faculty and student body, and to seek if need be for the amendment and repeal of local or state laws hindering this goal."

On the same subject, referred to same committee, presented by Walter E. Cooper, of New Jersey:

"Whereas, unfavorable publicity was recently given in the public press to an incident wherein certain alleged applicants to an Episcopal Seminary, known as the University of the South, were denied admission on the basis of their color, as a result of which incident clerical members of the faculty have threatened to resign, and

"Whereas the loss of such students and of these members of the faculty would be deplorable in any event, and repugnant to the principles of the Christian faith if brought about through, or resulted from, any discrimination based on the race or color of a child of God;

"Now be it resolved, the House of Bishops concurring, that it is the view and concept of this Convention and a statement of its unalterable policy that no applicant for holy orders otherwise qualified should be denied admission by a seminary, college or university, whether or not associated with the Protestant Episcopal Church, on the basis of his race or color; and be it

"Further resolved that a copy of this resolution be forwarded to the officer in charge of the University of the South for such actions as it may wish to take consistent herewith."

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EDITORIALS

Interim Report

ANY convention called to provide an opportunity for the meeting of minds, the evaluation of progress and the determination of future policy is bound to move slowly. The Convention of the Protestant Episcopal Church now meeting in Boston is no exception. The great services and mass meetings have been held, key-notes have been sounded, and the bishops and delegates of the House of Deputies have settled down to the exacting business of hearing reports, receiving resolutions, debating issues of the hardy annual and perennial variety, and sending messages of action taken or deferred in one house to the other house for like action if the matters under discussions are to become part of the law of the Church.

At the end of the first week very little has been accomplished, for the democratic legislative process takes time, and not enough time has yet been given for very much in the way of concrete result to appear. The women of the Church, with increasing generosity and devotion have given $2,488,193 through their United Thank Offering, thus reaching an all time high. Shortly thereafter the House of Deputies once more refused to change the canon to permit women delegates to sit in that house, resorting frequently to argument and humor (?) which to some seemed to reach an all-time low in irrelevence.

The House of Bishops reaffirmed their vote of the last Convention to deprive retired bishops of a vote in their house, permitting them only a seat and a voice. The vote was 76 to 45. Most of the opposition came from the young bishops, only a few of the older fathers of God feeling that they were being condemned and penalized for having reached the age of retirement. This action however was not concurred in by the Deputies, much to the surprise of most people, so that the large number of retired bishops continue to have a vote as well as a voice.

The bishops also wrestled briefly with a proposed rubric on the use of intinction in the administration of the Holy Communion, noting the fact that the practice was so wide-spread in the Church that any attempt to suppress it could only result in spiritual harm to many of the faithful. Proper wording proved to be too difficult a task for general debate, so the matter was referred back to the proper committee to be re-introduced later in the Convention.

As for the House of Deputies, the week's end found them getting down to the most important work of the Convention, the consideration of quotas and budget, and favoring a new scale of assessment which would relieve somewhat the financial burden of the first, second, third and fifth provinces, and looking to the rapidly growing dioceses in the West and South West for gifts more in keeping with their power to give, thus recognizing at long last that the so-called wealthy dioceses of the east are rapidly becoming, in their large urban areas, new missionary districts themselves increasingly in need of assistance.

The mood of the Convention is one of serious determination to advance the welfare of the whole church. Little partisanship has thus far appeared in open debate. The proposal to delete canon 36, little used but providing for supplemental ordination for clergy of other churches desiring to minister to Episcopalians in communities where there is no Episcopal Church, was defeated, thanks to the demand for a roll-call vote by orders. This gave the laity an opportunity to nullify the majority vote of the clergy to delete it. Such healthy independence of the laity reveals a common-sense vigor on which the Church will learn to rely more and more.

The American Church Union, self-appointed defenders of the Catholic faith, pure and undefiled, in its convention issue of the ACU News, has called loudly for a drastic reduction of the budget because too much money has been allocated outside "the" Church for the work of the World Council of Churches, the National Council of Churches, and world relief. As the week ended, however, it seemed likely that this partisan broadside would succeed only in insuring the adoption of the whole budget as presented.

Women Not Yet Allowed

WOMEN in the Episcopal Church are at least making progress. First of all the committee which was appointed following the San Francisco Convention reported favorably in Boston on their admission as Deputies. Second, this time the vote was favorable in the clergy vote: 43½ to

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26¼, with 10 divided. Three years ago the clergy voted against their admission, 25½ to 28½ with 16 divided. Also the opposition of the laymen was cut down considerably in the three years: in San Francisco it was 46¼ against and 24¾ for their admission, with 7 divided. This year it was 34½ opposed and 30¼ for, with 13 divided.

Whether the report of the joint commission was thoroughly studied in advance of this Convention of course we do not know. It was at least by one Deputy—Don Frank Fenn of Maryland—who told the members of the House that it had made a convert out of him. In previous Conventions he was decidedly opposed to giving women seats. His study of the report prompted him to change his mind.

We hope that the excellent report will be studied during the next three years so that the near-victory of 1952 will become a real-vistory in 1955. Whether it is or not, the admission of women to the House of Deputies is, we believe, only a question of time.

Division In Deputies

IT is an old story, but worth repeating. Almost invariably in the House of Deputies the clergy vote favorably on social issues, with the laymen opposed. On matters more strictly ecclesiastical, the opposite is true: the laity are generally in favor of closer unity with other Protestant Churches, whereas the clergy generally are more cautious. The net result, speaking generally, is the defeat of proposals that could be called progressive in both areas.

A device which almost assures this is provided by the rules which allows for a vote by orders, with the clergy and laity voting separately. This is made doubly sure by the rather ridiculous provision that a divided vote is counted in the negative, instead of cancelling each other out. Mr. White is for a proposal but Mr. Brown of his diocesan delegation is opposed. So Mr. Brown wins.

We are not parliamentarians, nor do we know how such a ruling came into being in the first place. What we do know is that it does not make sense and that others who share this view have failed repeatedly at Conventions to change it.

The chief argument of those who spoke in favor of retaining the present rule that divided votes should count in the negative was that it serves as a brake on hasty legislation. But it seems to result in no legislation at all.

The Man Has Grown

THE Archbishop of Canterbury has come and gone and we would like to say that his contribution to General Convention was very great. All that one expects of the head of a national Church, particularly in these days of international tension, are pious words, well expressed, and the color which he adds to processions and functions. These Dr. Fisher supplied abundantly six years ago in Philadelphia. But he was cautious then, perhaps because he was new in the exaulted office. Not so in Boston. He spoke courageously on the international situation, on civil rights, on Church unity—all highly controversial issues. And in paying him this slight tribute we would not neglect his wife who did not hesitate to tell the delegates to the Auxiliary, in advance of the vote for all the men in Deputies to hear, that to "treat the women, who are members incorporate in the mystical body of Christ, as, in some undefined, and, I believe, undefinable way, inferior to men" is a denial of the teaching and sacerdotal practice of the Church.

May his Lordship and his Lady again visit us shortly.

Talking It Over

by W. B. Spofford Sr.

THE home team, as everyone knows, has the advantage, unless of course they are playing the Yankees. Whereby I probably stick my neck out, with my Yanks, at this writing, having ten more to play with seven on foreign grounds. Point is that the liberals have an advantage here in Boston since Massachusetts is predominantly that sort of a diocese. So when the Anglo-Catholics promised to get some excitement into this Convention they were destined for a licking. It happened when they got their heads together to slap down Bishop Nash for having invited a distinguished clergyman of another Church to add his hands to those of Episcopalians when his son was ordained to our ministry.

Deputy C. B. Persell Jr. of Albany introduced a resolution stating "that only episcopally ordained bishops and priests shall participate in the laying on of hands at the ordination of priests of this Church." The Rev. G. B. Gillett of Quincy introduced one calling for strict adherence "to the direction of canon law and the Book of Common Prayer in the matter of allowing non-episcopally

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ordained ministers to participate in any of the services of this Church." And Professor W. G. Katz of Chicago offered a third stating that "the clarity of the Church's teaching should be protected by avoiding the combination of the Prayer Book rite of ordination with gestures of ecumenical good will."

So everything was set for fireworks when it was put down as a special order of business, with the newsmen jamming the press table in anticipation of a juicy morsal, and the large gallery of Symphony Hall well filled with people for the expected tongue lashing.

Ted Wedel—who, incidentially, is doing a morvelous job as presiding officer—first announced that the Bishops had referred the matter "to a representative committee for study and report at a later meeting."

Whereupon each of the three movers, in variously worded briefies, withdrew their resolutions. Wham—no fight—with the committee on dispatch of business so taken by surprise that a recess had to be taken while they dug up something for the boys to consider.

Just what had happened was not dittoed out for the hundred or more people who have boxes in the press room to receive official releases. But there were a couple of good stories that make sense. One is that the American Church Union, organization of Anglo-Catholics, had a caucus the night before and decided to politely withdraw in anticipation of defeat, for it was generally known that the liberal forces were prepared to throw the book at them on this business of "strict adherence to the direction of canon law and the Book of Common Prayer." And the A-C's were quite right in this anticipation of defeat, judging by the temper of the House when the matter came up for consideration.

There is also a Committee of Nine which is functioning very smoothly at this Convention. Composed of big-wigs of various stripes of churchmanship, it was set up originally to study and clarify controversial issues and report to each House. But it has "degenerated"—the word used by one of the members of this committee—into a trouble-shooting team that acts as a sponge to sop up the scrappy issues and get them out of the way somehow or other. In this case, so I was informed by several people, a couple of Anglo-Catholic bishops of the more liberal type, advised the A-C's to cut out the nonsense. The number-one business of this Convention is, of course, money—quite properly so. The Church has a big program that costs a lot—and more for the next three years than ever before. So however much one may regret that a lot of issues are not settled, even at the cost of a good scrap, one can sympathize with the Presiding Bishop and his lieutenants, who are chiefly responsible for planning the program and getting the money to pay for it, for keeping the divisive stuff locked up. It makes for a pretty dull Convention. It also, undoubtedly, makes for an effective one.

SOME EVANGELICAL CONVICTIONS

by Angus Dun
THE BISHOP OF WASHINGTON

AT the start I confess to some misgivings about this gathering. The fact of these societies and of this dinner reflects an honest recognition of deep differences within that company of Christ's people which bears the not altogether happy name of the Protestant Episcopal Church. It reflects a recognition of the truth, not in any way peculiar to us, that being finite, we see in part and understand in part, and being sinful, even our faith and our best insights are distorted by pride of opinion, by fears and resentments. Therefore we need correction by one another. We need correction by the insights of others and they need correction by ours, but always in the context of our life within one household, in brotherly love.

Surely we must all be greatly concerned that everything we do or say contributes to a brotherly spirit and a positive spirit in our meeting together and to the strengthening of our beloved Church for the mission to which it is called by our one Lord. It must be our desire and our prayer that our Convention may be itself a testimony to the reconciling power of Christ, that we may show ourselves to be brethren in Christ taking counsel together, not a group of parties of special interests sparring for parliamentary victories.

With these misgivings confessed, I shall try to recall some of the great evangelical convictions which are rooted in the inheritance of our Church, its inheritance from New Testament times and its Reformation inheritance from the time when it took shape as a distinguished tradition within the

* An address at the dinner of the Evangelical Societies at the General Convention.

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ongoing life of the whole company of Christ's people

What, then, are some of the convictions to which those of us who cherish the name of Evangelicals would bear witness?

Foundational

TO begin with what I take to be foundational, we believe that God, the ever creative Father and the Christ, who is his very word to us, his word made flesh, and the life-giving spirit, stand forever above the Church, above the new people, called and sent, above all the institutions which give shape and visibility to the Church's life. The people of God are always a pilgrim people, looking back in gratitude to the mighty acts of God which set us on our pilgrimage, but even more looking forward to a glorious fulfillment which in its fullness lies beyond history. Between us and that fulfillment there is a judgement and in the terrible testings of history we see tokens of that judgement. As was said to some of us at Lund, "The division which Christ will bring at the end will go through all the Churches . . . Even to those who have eaten and drunk of him and have heard his word, even to those who have prophesied in his name and who have done great deeds, the Lord will say, 'I never knew you, depart from me'"

We find in our Bibles, as our forefathers did when deeply troubled by corruption and error in the Church as they knew it, evidence that God ever remains sovereign, utterly sovereign over all the institutions and agencies which he has established in time to serve his purposes.

He has judged and cast aside priesthoods that failed him. He has given over to destruction the very temple where he once met with men. He has chosen people who were not his people to be his people. His promises are fulfilled, but they are often fulfilled in ways upsetting to those who are sure that they stand in the right succession.

From this foundational conviction many things follow which bear directly on issues confronting us. Those of us who hold fast to this conviction do confess that "Christ lives in his Church and the Church lives in Christ. Christ is never without his Church; the Church is never without Christ." But we are uneasy about a too simple identification of Christ and the empirical Church. We are uneasy about that much used phrase, "the extension of the Incarnation" as applied to the Church, even though we recognize the truth it seeks to express.

We are more ready than some of our brethren to see the living presence of Christ where forms and orders we treasure are not found.

We are more ready to give full encouragement and recognition to our brethren of the younger churches of the East as they struggle to break out of the divisions which we of the West have transmitted to them and are not able to fit tidily into our traditions of order.

When we confront a simple question about votes for women in our General Convention, we are less concerned with what tradition directs than with the question, What does the Father who creates us male and female, what does the Christ who redeems men and women, what does the Spirit who sanctifies men and women ask of us now?

To move on, those of us who rejoice in the name of Evangelicals believe that God has given to his Church—that is, to the knit-together body of lives that have answered to him in faith—that God has given to his Church in the Bible a sure record of his self-disclosure to his people, not an inerrant encyclopedia of history or of science, but a disclosure of himself and of his meaning for us.

There he declares his ancient law and the judgments given to his prophets and the gracious acts and words of the Incarnate Lord and the testimony of apostolic witnesses. There he speaks his living word in the living present to those who have ears to hear.

Word of God

THE Bible is given to the Church, and the Gospels contained in the Bible, and the sacraments and ordinances enjoined in the Gospels; and the mission of the Church, the mission of the priesthood of all believers, is to keep receiving this self-disclosure, this self-giving of God and then to bear it out to the world. Just because we affirm that the sovereign encounter for every man is the encounter with the Christ of the Gospels, the Christ who has come and who will come, it is the Church's bounden duty to make the Gospels, and more generally the Bible in which the Gospel is set directly available to the humblest member of the Church. This means that the membership of the Church is constantly offered its own direct access to the primitive, originative self-disclosure of God; and it means that the ministry is constantly charged to go directly to the record of the Word made flesh, to the prophetic word, to the apostolic word, and open that word to the contemporary Church and the contemporary world in contemporary language. Out of all this comes the evangelical concern for true preaching, the preaching of law and judgment and repentance and forgiveness and new life in Christ. Out of this should come to evangelicals a deep uneasiness when preaching deteriorates into little moralizing and instructions on Church manners, or when Epistle and Gospel are transformed from

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a Word of God to men into a monotoned liturgical offering to God.

Evangelical Heritage

THOSE of us who treasure the evangelical heritage believe that the Christian does not stand in intellectual or moral bondage to any man, to any hierarchy or any priesthood. He is to be constantly referred beyond the Church to the Lord of the Church and summoned to make his own responsible answer as a free man to the rightful Lord of his life. And there—to use Luther's great phrase—the freedom of the Christian man is to be found. We evangelicals believe that men and women who have found this freedom are the surest guardians and maintainers of a free and responsible society. It is men who know their inseparable responsibility before God, and who know that they cannot pass that responsibility on to anyone else, who are most prepared to take their responsibilities in the troubled affairs of mankind. So evangelicals are not enthusiastic when the undue exaltation of priests, or even of bishops, encourages that "flight from freedom" which is such a disturbing mark of our time.

As you will recognize, I can do no more than touch upon some evangelical convictions. There is one more I must include. Evangelicals would keep stressing the truth that to receive the blessings God offers us in Christ there must be a real spiritual answer in the heart of the believer. God demands inwardness, a trusting and obedient response from us, which can only come from the free working of the Holy Spirit within. His promises are to answering, outreaching, penitent, believing souls. And, therefore, no external conformity to laws of worship or laws of outward conduct can establish men in the favor of God. The evangelical would keep reminding the Church that if any man have not the Spirit of Christ, he is none of his. We can have all the right words, all the right forms and all the right order, but if the Spirit does not move and kindle, nothing comes alive. There is no final guarantee in ecclesiastical correctness. So the evangelical is always concerned, beneath or beyond all the important outward ordering of the Church's life, with what is happening to persons and in persons, and between persons; between human persons and God, between human persons in Christ.

Following out from this and coming finally to that conviction which is commonly catalogued under "justification by faith", we believe that man's standing with God and the restoration and maintenance of a right relation with God is not something which we can earn or purchase. It is always something freely given by God in Christ. We cannot earn it by dogmatic correctness, by going to church, not even by works of mercy done to purchase it. We cannot earn it by having the right number of candles on the altar, or having none, by genuflecting or not genuflecting. In Christ we see the Sonship which God holds dear for us and offers us. And in his cross and passion we see the hurt and dishonor which we do to the true Son and the true Brother. That hurt and dishonor he willingly bears so that he may offer us a share in his true Sonship. "As many as receive him, to them gives he power to become the sons of God."

"Look, Father, look on his annointed face,
And only look on us as found in him."

These are some evangelical convictions. Deeply held they should help us in the debates and boredom and companionships and successes and defeats of this General Convention to be humble and fair and simple and kind, and to carry forward, if may be, the ministry of reconciliation.

Living Liturgy

by Massey H. Shepherd Jr.

IT is good for us to take occasion of these recurring 400th anniversaries of our Prayer Book heritage. (The first Book of Common Prayer was issued in 1549, the second in 1552.) The Prayer Book is the peculiar joy and boast of our Anglican tradition. We have a right to be proud of it and to love it, not only for its intrinsic merits, but above all for what it has accomplished in guarding and guiding our faith and devotion.

The Prayer Book has preserved for us the apostolic faith. It has disciplined the whole course of our lives, from birth to death, with the judgment and the blessing of God. It has taught us how to pray. It has brought us near 'to an innumerable company of angels' and 'to the spirits of just men made perfect.' It has given us the vision of the being and purpose of God, and ineffable communion with him in our Lord Jesus Christ by the comfort of the Holy Spirit.

We believe—in fact, we go so far as to say—that the Prayer Book is an inspired book, the fruit of God's spirit at work in the common life of his redeemed people. Yet we do not make an idol or a fetish of it. We know it is a heavenly treasure in an earthen vessel. It has the limitations of all human instruments of God's invisible working. We feel free in all reverence to criticize and amend it. Though it enshrines the liturgical traditions

* An address by the Witness columnist given at a service held in connection with General Convention.

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of the universal Church of all the ages, we know that it is also bounded by the particular circumstances and apprehensions of a relatively small segment of the Church Catholic. It can be improved upon and enriched. This we have done in several successive generations. And we believe that some day in the providence of God the Prayer Book can be made more comprehensive of the devotion of all who profess "one Lord, one faith, one baptism, united in one holy bond of truth and peace, of faith and charity . . ."

Our Common Prayer is nothing short of an ordered presentment of the Holy Scriptures, and of the faith that rests upon them. Three-fourths of the Prayer Book is directly excerpted from the Bible. The other fourth is compact with allusion to it and quotation from it. Archbishop Cranmer's statement in the first preface of the Book still holds true; there "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."

Yet our Angelican tradition is not a book-religion, even though its faith and worship are based on Scripture. The Bible is not so much our sole authority as it is our final authority. In addition we have always appealed to the living authority of the Church—for the Church existed before the Bible, and the Church is the arbiter of what is included in the Scripture. Moreover we recognize the authority of reason and Christian experience. For the word of the living God is not bounded by a sacred text. He witnesses also through the mind and heart of men; and in man he became incarnate . . .

If the general confession reveals to us the great abyss between sinful man and holy God, the confirmation prayer reminds us that the abyss can be crossed, that we are not merely miserable sinners, but by the grace of God we are redeemed sinners.

It is this hopeful, and shall we say also optimistic, side of the Christian gospel that we are prone to forget today. The late Dom Gregory Dix put it in a striking sentence when he said that our modern world "has forgotten or has ceased to believe that it has been redeemed." In other words, the mighty conflict of God in Christ with sin and evil and his triumphant victory over them is behind us, no less than before us.

The Prayer Book is still our most powerful instrument of evangelization, as men come to see in it and experience through it, not only a dignity and beauty of expression, but a depth and breadth of Scriptural piety and truth.

Religion And The Mind

BY

Clinton Jeremiah Kew

"IF only I had known these things twenty years ago, I would have escaped all these years of suffering," wrote a woman of fifty.

When people receive insight to the causes of their suffering, they will explain, "If only I had known . . . if only my parents had understood . . . if only I had realized . . ."

These are despairing words, expressed with feelings of regret. Every person at some time during his life has probably uttered these two significant words, "if only". They are familiar to the parish priest, the doctor, the psychiatrist. We must not give up, for they can be turned into a melody of hope.

Suffering is often a blessing in disguise. Very often a neurosis, a tragic adventure, a blundering mistake, or a painful experience will force us to search our lives, seek help from the Church, or come to grips with our problems with the help of a loving friend. Anxiety, depression, and despair have caused thousands of men and women to turn over a new leaf and work constructively in the act of living.

We must not be ashamed if a problem is unsurmountable. An unresolved conflict can be the beginning of a new life, a new personality. Our clinic receives hundreds of letters each month with pages of gratitude and thanks for the insight these people have received.

These letters go on to say, "If only I had seen the light ten years ago, I might have been relieved of much sorrow," or "If only I had understood my daughter, she would be happily married today," or "If only I had taken the Church seriously when I was a boy, I might have avoided so much heartache," or "If only I had learned that hate hurt me more than the other fellow," or "If only I had talked to my minister sooner, my depression would have lifted."

When an individual arrives at this point of understanding and can say, "if only", then his life can take on new meaning. The "I ought" of the New Testament was Transfigured and became "I would" and, thus, the Christian is able to say "I can". When we reach this stage, moral obligation becomes a spiritual delight, living becomes joyful, and the new-born personality experiences the love which St. Paul sings in that glorious lyrical outburst in the thirteenth chapter of First Corinthians.

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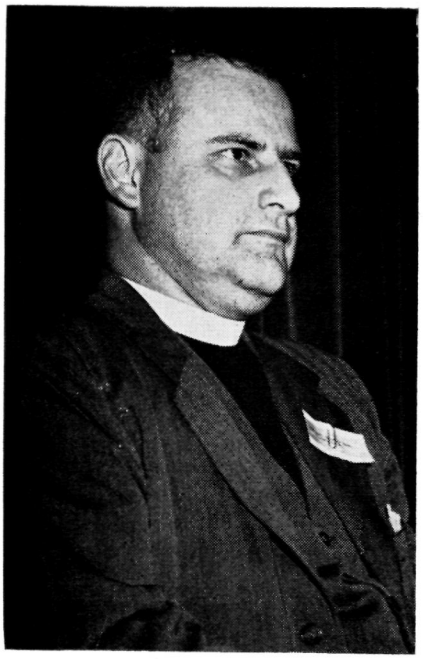
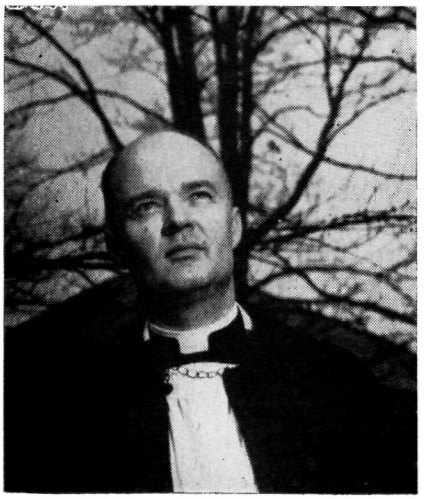
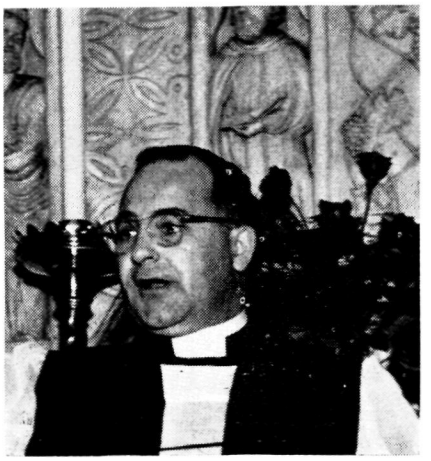


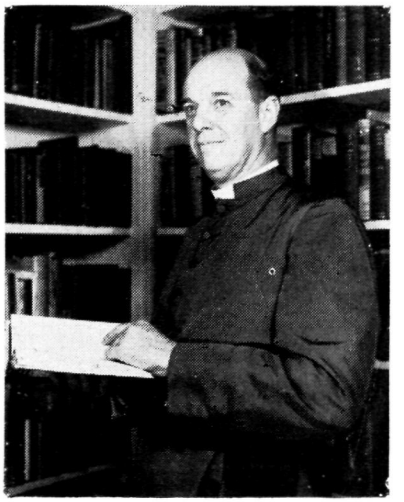
CONVENTION LEADERS

BISHOP HALL, top left, is one of the youngest in the House of Bishops. Top right: GEORGE WEILAND, director of the Home Department; PERCY G. HALL, Armed Forces division; ALMON PEPPER, director of Social Relations; MRS. ARTHUR SHERMAN, executive secretary of the Auxiliary. CHARLES D. KEAN, right center, of Missouri, presented a report on Church relations. BISHOP GESNER, South Dakota and BISHOP HUNTER of Wyoming, left center, are leading missionary bishops. COMER LILE, bottom left, a Deputy from Virginia. BISHOP EMERY of North Dakota, sits in the House of Bishops for the first time, as does BISHOP WELLES of West Missouri, bottom right.









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A Judgment Upon Us

by James Pike

CHRISTIANS cannot view any historical movement, however demonic, simply as something to be opposed. The Bible reminds us that even "the Assyrians are the rod of God," and we must in humility bring ourselves under judgment at the same time as we judge the Communist movement as hostile to Christianity.

We gain a clue to the meaning of Marxism for us when we remember that Marx was a pious Jew who in turn became a Lutheran and a secularist. From his Judaism he gained the concept that history has meaning and the messianic hope of a righteous society; in the Lutheranism of his day he saw a Christianity doctrinally committed to political inaction, and "at ease in Zion". Knowing no other kind of Christianity, he turned to an earth bounded materialism as the best possibility for the achievement of the ideal social order.

So the Marxist movement judges us in two ways: first, it exposes our laxness in pursuing the Christian task of bringing about a righteous society.

Second, Communism being the working secularism of western man, pushed to its logical limits, it should make us very uneasy about the actual materialism and earth-boundedness by which so many of us in fact live-in spite of our professions to the contrary.

This emphasis on self-criticism is not intended to weaken our opposition to Communism. In fact we will be better equipped to oppose it if we have cleansed ourselves and clarified our Christian objectives.

* From an address at the dinner of the Church Congress at the General Convention.

Witness In Our Times

By Philip McNairy

ANY sincere Christian who reads the Gospel and says his prayers must be moved and disturbed by the apalling breakdown of common decency in our own times.

What has produced this mental and spiritual apathy in our society? Surely it is primarily due to a cowardly defect in witness to the eternal truth of the Catholic faith once delivered to the saints by our Lord and Saviour, Jesus Christ. Ideas, systems, social urgencies should move converted men and women to effective witness instead of providing words for those who have nothing to say. The ancient way is still the best, the way of healthy belief that draws its life from the sound stock of tradition, with a conscience nourished by every means of grace. The only really important fact about Christian witness is not whether it is modern, but whether it is part of a past in which all great souls are contemporaries.

The unparalleled and meaningless slaughter of war has shaken the foundations of all belief and made the young so old that the future has almost been wiped out. How then shall we face our angry and defrauded young? How indeed shall we face ourselves?

Nothing has pointed more clearly to spiritual bankruptcy than the discrepancy between the Christian ideal of peace and the ignoble minds of those who currently call themselves peacemakers. These peacemakers are no longer blessed because they can no longer be called children of God! Those who prate of goodwill and unity are covertly sowing dragons' teeth over every field of recent conflict. Only those can forget the past who are unwilling to conceive the future.

The tranquillity of Christian witness cannot emerge from a fevered present where the lusts of the flesh and the pride of life pursue their excited way. Truth is frequently chattered away to the restless rhythms of worldly and trivial themes.

In such a social and spiritual turmoil the trumpet of Christian witness dares give no uncertain sound. The opportunity, as well as the obligation, of fearless and Christian witness is ours. Thank God who, in the certain conviction of an ancient faith, has matched us with his hour. I close with perhaps the finest lines in Christopher Fry's fine play "The Sleep of Prisoners:"

> Thank God our time is now when wrong
> Comes up to face us everywhere,
> Never to leave us till we take
> The longest stride of soul men ever took.
> Affairs are now soul size;
> The enterprise
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CHURCH PENSION FUND RESOLUTIONS

★ A plan to substitute an investment fund for the present Pension Fund was turned down by Deputies. Other resolutions urged dioceses and parishes to find additional income for the clergy; voted that clergy should not be subject to compulsory pension premium payments, and also that pensions should not be equalized. Other resolutions passed: that there be no differential in widows pensions on basis of age, nor in clergy pensions on marital basis; that there be no canonical setting of minimum salaries for clergy, unless such standards be already set by local action; that bishops and vestries include automobile allowances in adjustments of clergy salaries. A joint committee will continue to study pensions and salaries and report 1955. The House of Bishops had a special committee to consider salaries and pensions which reported favorably on the action taken by the Deputies so that the Bishops concurred with these resolutions.

TWO BISHOPS RESIGN

★ Bishop Whittemore of Western Michigan and Bishop Ivans of Milwaukee presented their resignation, both for reasons of health. Both were reluctantly accepted by the House of Bishops.

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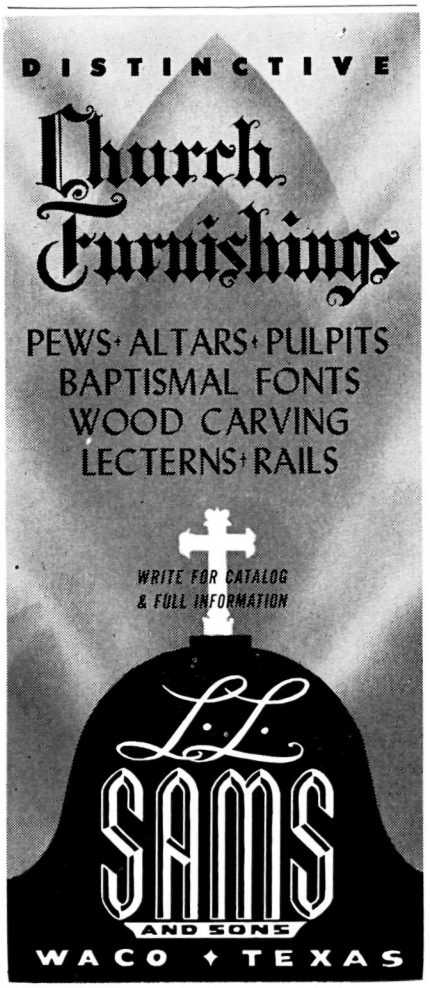

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SOCIAL SERVICE DEPARTMENT ISSUES OPINION POLL

★ An opinion poll on the attitude of Episcopalians on such issues as war, the election, United Nations, trade unions, was released at General Convention by the National Council's department of social relations. Several agencies took part in gathering the information, according to the Rev. Moran Weston, who directed the study, including the American Institute of Public Opinion and the bureau of applied social research of Columbia University.

It is said to be the first study of this type to be made by a Church body, it's purpose being to obtain information for social education programs in dioceses and parishes.

More than one hundred questions were asked, confidentially, of several thousand members of the Church, including bishops, priests and lay people, picked by means of a mathematical formula.

The initial tabulation, released here in Boston as a pamphlet, reveals that laymen are more pessimistic than the clergy on whether or not it will be necessary to fight a war. Among the laity, 66 per cent said they thought the world was big enough for the United States and Russia to live in without fighting, while 80 per cent of the clergy believed the two countries did not have to come to blows.

Seventy-six per cent of the lay people, 95 per cent of the bishops and 88 per cent of the priests said they favored this country's financing foreign aid programs such as point 4.

Only 50 per cent of the clergy and 33 per cent of the laity knew what the abbreviation Unescso, the initials of the United Nations Educational, Scientific and Cultural Organization, stand for.

As of three months ago, this pamphlet said, "The vote of most Episcopalians will go this year to the man or the party who, they believe, will best handle relations with Russia and help keep the United Nations a going concern."

These two issues were rated first and second in importance respectively out of five listed in the poll. The other three were: How to keep the cost of living from going up, how to handle relations between labor and business and whether government should control business more.

Most Episcopalians questioned were against the union shop. The poll showed 75 per cent of the priests and bishops and 73 per cent of the lay people opposed it. Most Episcopalians, however, believe that employed people should have the right to organize and join unions and that the federal government should protect this right, the poll said.

Eighty per cent of the lay people said the clergy should not speak out on the issue of prayers in the schools; 60 per cent are against having the clergy speak out on labor legislation such as the Taft-Hartley Law and 44 per cent took the same position about birth control.

BISHOPS ARE ELECTED BY CONVENTION

★ The Rev. Gresham Marmion Jr. of Dallas, Texas, was elected bishop of Spokane and the Rev. Lyman C. Ogilby, a teacher in the Philippines, was elected a suffragan bishop of the Philippines. His father, the late Remsen Ogilby, was a teacher in the Philippines before becoming president of Trinity College.

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CIVIL RIGHTS RESOLUTION

★ A resolution on civil rights, sponsored by the Episcopal League for Social Action, was introduced by Dean Sweet of Missouri: we are living in a period when it is the stated policy of the present government of our country to urge a vigorous defense against possible aggression by totalitarian regimes and to combat the infiltration of Communist and Fascist groups into American political and economic life and

Whereas, in the pursuit of this policy there has been widespread employment of some of the very methods which we deplore in totalitarian countries,—to wit, the irresponsible and baseless accusation of loyal citizens, often resulting in the loss of their means of livelihood; a notable growth of racial intolerance, especially in relation to our Negro fellow-citizens; the revival of a hostile attitude toward foreignborn Americans and passage by the Congress of unprecidented laws making possible wide-spread deportation; the encouragement of irrational fear that the expression of unpopular minority opinions constitutes a menace to the American way of life, with the tragic result that, in our schools and colleges, the educational system is in serious danger of deterioration from its one-time high standard of fearless truth-seeking and democratic freedom; and

Whereas, the liberty wherewith Christ has made us free requires fearless witness today on the part of all Christian Churches and of all Christlike individuals,—therefore, be it

Resolved, that this General Convention of the Protestant Episcopal Church herewith expresses its complete confidence in the democratic, American way of life as set forth in our Constitution and Bill of Rights and asserts vigorously its condemnation of the violation of the human rights thus guaranteed to all; and maintains its conviction that in the fight for liberty and justice abroad we are gravely weakening our influence there by the afore-mentioned denials of our cherished democratic freedoms at home; it calls upon our political leaders to stand by their democratic ideals and the American tradition of freedom and tolerance, rather than yield to their fears; and it urges them to take immediate forth-right action to restore in this country its long-time heritage of liberty, without fear and without reproach.

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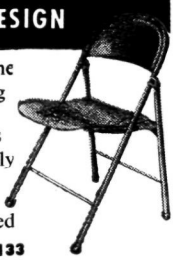
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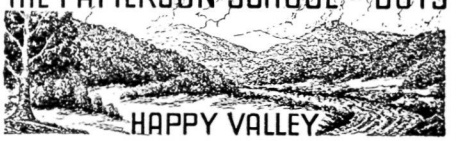

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PERPETUAL DEACONS APPROVED

★ Both Houses approved the canon whereby men may be ordained as perpetual deacons. (See page eight for explanation)

MISSIONARY BISHOPS ARE FEATURED

★ Twenty-two domestic and overseas missionary bishops took part in the mass meeting on September 11th, with addresses by Bishop Lane Barton of Eastern Oregon and Francis B. Sayre, who is the personal representative of the Presiding Bishop to the Church in Japan. Bishop Barton said that the four most immediate needs in the domestic field are prayer, manpower, adequate pay and funds for new buildings.

Mr. Sayre's talk centered on the role of the Church in helping the oppressed peoples in all parts of the world.

LAYMEN DEFEAT RESOLUTION

★Laymen in the House of Deputies were responsible for the defeat of the proposal to repeal a canon which, under certain circumstances, would permit clergymen of other Churches to receive Episcopal ordination. The proposal was to repeal canon thirty-six which was passed thirty years ago providing that a minister of another communion may be ordained into our ministry and administer the sacraments without severing his connection in the other Church.

Voting by orders the clergy favored repeal 49½-25, with 6 divided. Laymen however killed the proposal by voting against it 29 to 34¼ with 7 divided. The division was along lines of churchmanship, with the liberal members of the House opposing repeal and the Anglo-Catholics favoring it.

NATIONAL COUNCIL ELECTIONS

★ Bishops Donegan of New York and Bishop Jones of West Texas were elected to serve on the National Council for terms of six years. They succeed Bishop McKinstry of Delaware and Bshop Mitchell of Arkansas.

The House of Deputies elected the following to serve: Franklin Parker Jr. of Connecticut, to fill an unexpired term; the Rev. John Butler Jr., of New Jersey; Dean John Leffler of Olympia; William Given Jr. of New York; David E. Bronson of Minnesota; P. Blair Lee of Pennsylvania; William A. Shands of Florida.

Nominated by the Auxiliary and elected by Deputies: Mrs. Alfred M. Chapman of Washington Crossing, Pa.; Mrs. Francis O. Clarkson of Charlotte, N. C.; Mrs. Roger L. Kingsland of Fairmount, W. Va. and Mrs. David R. West of Minneapolis.

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UNITY SURVEY FUND IS VOTED

★ Deputies voted to give financial support to the commission to investigate unity with other Churches. The Rev. Charles D. Kean of Missouri, in presenting the report, said, "We hope to resume conversations with the Presbyterians" and also reported that, besides meetings with Methodists, there had been "several informal conversations" with representatives of the United Lutheran Church.

The following day the stated clerk of the Presbyterians, the Rev. Eugene C. Blake, issued a statement from their headquarters in Philadelphia saying that Kean's report to the Deputies "was surprising, embarassing and misleading." He told reporters that he had authorized the Missouri deputy to say that there had been no agreement on resuming conversations on the subject of union either "now or in the near future." The statement made clear that the immediate job of the Presbyterian Churches is to bring about unity of their own household, north and south, and that until that is accomplished "it would be only embarrassing to begin serious conversations with any other Church bodied."



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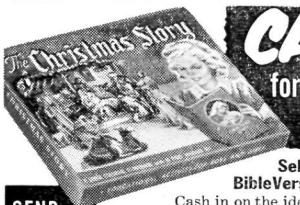

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A Review of Volume II

By H. J. Eckenrode

Director, Division of History and Archaeology, Virginia Conservation Commission, and Author of "Separation of Church and State in Virginia"

THE second volume of *Virginia's Mother Church* admirably sustains the interest and value of the first. A complete history of the Established Church was badly needed. Written about a good deal, but almost always inaccurately, the Church was given an unfortunate reputation by evangelicals it did not deserve. Nurtured in the Church was the generation of Washington and Jefferson and the other giants of the Revolutionary period—surely one of the mightiest generations ever born on earth.

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THE
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Reports And Addresses At General Convention

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THE WITNESS

TUNKHANNOCK, PA.

VOL. XL, No. 10

The WITNESS

FOR CHRIST AND HIS CHURCH

October 2, 1952

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STORY OF THE WEEK

STAND AGAINST EXPLOITATION IS URGED BY BISHOPS

PASTORAL LETTER ALSO ASKS STRONG STAND AGAINST RACIAL DISCRIMINATION

★ The Pastoral of the House of Bishops, read on the closing day of the General Convention, called upon all Church people to "be instant to hear and answer the protest against injustice and exploitation and discrimination, not because we idly pretend to pass judgment on history, but because it is of God that men should resist injustice."

It was read by Bishop Bayne of Olympia at a noonday service held at Trinity Church, Boston, conducted by the Presiding Bishop.

The bishops said in their pastoral: "In our time, God expects at least these two things of his church: that we shall discern the signs of the times and that we shall bear clear and loyal witness in our generation. These we have not always done.

"To the degree that we have failed, the world has dismissed us and our faith with a shrug. We are passed by as irrelevant people, pleasant and well-meaning, whose God is optional, whose faith has no bearing, one way or the other, on the real structure and meaning of life; and the world has gone about its work as if it made no difference whether there were a God or not."

"The first sign which God expects us to discern," the letter said, is to help achieve unity "both in the divided world and in the divided Church."

"For all the blessings which national life has brought us, the conception of absolute national sovereignity is an anachronism," it went on. "Indeed, with all thoughtful citizens, we pledge our support to the United Nations Organization, and hope for its future development into a world federation open to all peoples, and capable of maintaining the peace."

The second sign, the "restlessness" of millions who have counted for little in the past, is the "prime political reality of our time," the message said, adding: "It ill becomes those whom Christ called the leaven in the lump to be insensitive to the ferment arounds us."

Man's power has increased so through technical skill and inventiveness that "no man can tell us what is impossible to do," it continued.

This situation "is not easy to fit into our inherited ways of life," nor does it "readily respond to our traditional moral controls," the bishops said.

"It is no wonder that we are a homesick generation, seeking to recapture a lost simplicity in life. We almost wish we did not know as much as we do. Like the scientists waiting for the first atomic explosion, we are torn between our expectation that the experiment would work, and our prayer that, by some miracle, it would fail, and we be set free from the problems it creates.

"Many a boy or girl, when most ready to be faced with great and fundamental moral issues, learns instead, in the market place or on the radio, that it is outmoded to believe in virtue or manliness any more. It is no wonder that he comes to believe that all truth is relative, and that the eternal fight to be free and true is really an illusion."

ELEANOR ROOSEVELT FAILS TO COME

★ Mrs. Franklin D. Roosevelt was to have been a headliner at Convention, being publicized as a speaker at the Church vocations dinner but she wired her regrets. The announcement in the daily paper issued by the Auxiliary stated, "The committee regrets that it is too late to cancel any reservations for the dinner. However it is suggested that those Democrats in the House who bought their tickets in order to hear Mrs. Roosevelt, may now be able to sell them to Republicans who wanted to attend the dinner but would not buy tickets earlier". The assumption being, apparently, that Republicans refused to attend because Mrs. Roosevelt was to be a speaker.

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PROGRESSIVE RESOLUTIONS PASSED BY AUXILARY

★ Delegates to the Auxiliary meeting, in what is considered a step forward in race relations within the Church, asked their national executive board to consider whether dioceses and missionary districts with a minority group of 225 or more communicants should continue to have an additional delegate to the triennial meeting as representative of that group.

The motion adopted by the women suggested instead that each entire delegation to the triennial meeting be representative of all women in the diocese or missionary district. The provision for the additional delegate was an outcome of the 1946 Meeting.

It was also stated that full approval of the resolution was expressed by the triennial conference of Episcopal Church Workers, which includes Negro Church workers, at their recent meeting in Cambridge.

Adoption of the motion was followed by passage of a statement on Christian citizenship and social responsibility, an outcome of discussion groups. Offered as a guide to the women of the Church for the next three years, the statement, in part, urges women of the Church "to create a sense of moral integrity and the will to apply Christian principles in the economic, social, and political order."

Specifically,the meeting asks women of the Church to "pray as individuals and corporately, inform themselves, develop convictions, and exert their influence in the light of Christian principles" in "the responsibility of the United States for support of and participation in the United Nations and its various specialized agencies; the need for humility on the part of the United States in our country's position of world leadership;

"Economic and technical assistance to underprivileged and underdeveloped areas at home and overseas to help raise standards of living;

"Resettlement of homeless people of the world and friendship to those who have settled in this country and to guests of the United States, especially foreign students;

"Protection of our freedoms, such as free speech, against threats from without and within, lest we be led into fighting Communism with its own methods;

"Extension of human rights to all, both at home and abroad, regardless of race, color and creed, with special emphasis on our own parishes and communities;

"Ways to effect betterment of community living for all our communities;

"Extension of the privilege of the vote to all in our nation who still lack that privilege: members of minority groups where still disfranchised, and citizens residing in the nation's capitol."

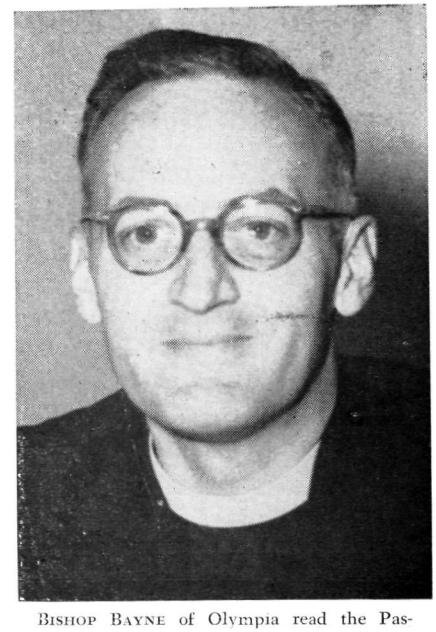
The statement also urges women to be conscientious, informed, and intelligent voters.

FUND-RAISING CAMPAIGN IS AUTHORIZED

★ Recognizing the many and great opportunities in the Church today which could not be provided for in the budget for 1953-1955 (Witness, Sept. 25) the House of Bishops concurred with the House of Deputies in authorizing the National Council to devote its energies to a special campaign to raise the funds necessary to meet these "long overdue and vital needs." It was pointed out in resolution nine of the report of the joint committee on program and budget that the 1953-1955 budget can provide only for the Church's current work, and not for the urgent capital requirements which such institutions as theological seminaries, Church schools, and mission hospitals, need if they are to continue to expand with the Church. Following the directions of the resolution, the National Council will therefore inaugurate and promote a Church-wide campaign to raise the funds necessary to support this vital work.

LARGE OFFERING BY CHILDREN

★ The children of the Church, at a service which was held for the first time at this Convention, presented a mite box offering of $1,578,408; a birthday thank offering of $50,923 and a Christimas box offering of $12,-263. Gifts that numbered 10,-423 brought the total to $1,641,-595. Both Houses passed resolutions expressing "its thanksgiving to God for these sacrificial and joyful offerings of our children."



BISHOP BAYNE of Olympia read the Pastoral at the service that closed General Convention.

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DISCRIMINATION IS HIT

★ Both Houses passed a resolution stating that "we consistently oppose and combat discrimination based on color or race in every form, both within the Church and without, in this country and internationally."

The resolutions introduced by Dean Krumm of Los Angeles and W. E. Cooper of New Jersey (Witness, Sept. 25) dealing with racial discrimination at the University of the South, were not passed. Instead Convention expressed the belief that "the duly constituted authorities of any one of our Church institutions can deal better than we with its own specific affairs." It also expressed "sincere confidence in the trustees and faculties of the University of the South and those immediately responsible for this and other Church institutions of higher learning and in their ability to solve their own special problems in a truly Christian spirit."

This resolution ended by declaring that the Convention "affirm its conviction that no branch of the Christian Church can rest content while injustices in the form of racial segregation obtain in parishes, schools and agencies under her control or associated with her; and while recognizing the difficulties involved in the application of the principle in special localities and situations, it urges the responsible authorities of all Church related schools, colleges and seminaries to labor unceasingly for the elimination of injustice in the form or racial segregation in its faculty and student body."

GENERAL CONVENTION BUDGET

★ The budget for the cost of General Convention is $247,556, to be raised by assessing each diocese $18 for each clergyman and the missionary districts $4.50 for each one.

BISHOP GORDON GETS NEW PLANE

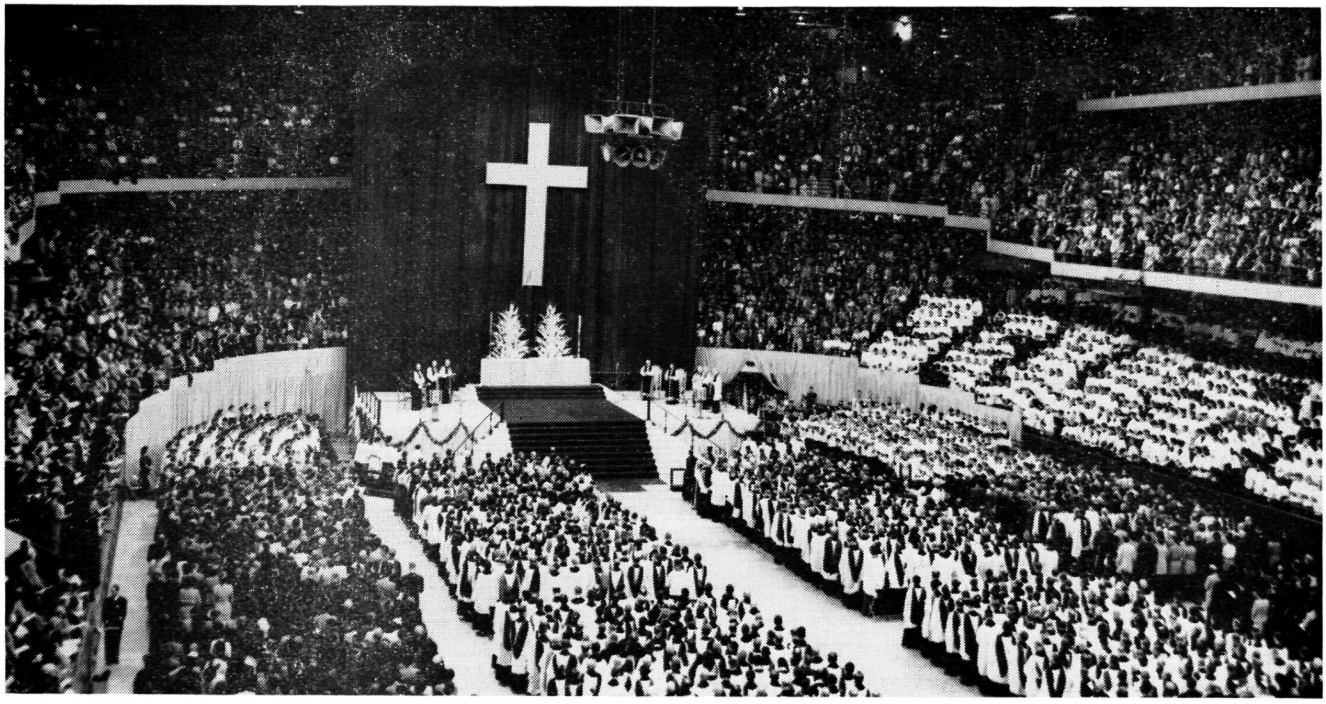
★ Bishop Gordon of Alaska was voted $8,000 from the United Thank Offering to buy a new plane.

EXECUTIVE BOARD OF AUXILIARY

★ Bishop Sherrill installed the following as members of the national executive board of the Auxiliary at a service held September 19th at Trinity Church, Boston: Mrs. Russell Hargate; Mrs. John Morson; Mrs. Sumner Walters; Mrs. William Johnson; Mrs. Ray Estes; Mrs. Percy V. Pennybacker, the new chairman; Mrs. Lawrence Dorsey; Mrs. Harold R. Moulton; Mrs. Paul Palmer; Mrs. C. G. Perry; Mrs. Arthur M. Sherman; Mrs. St. Elmo L. Coombs; Mrs. James S. McCulloh, vice-chairman; Mrs. Irwin T. Hyatt; Mrs. Perry B. Strassburger, secretary; Mrs. Jasper Nicolls.

NO EXPENSES FOR DELEGATES

★ A resolution before Convention to provide travel expenses for bishops and deputies was defeated in the House of Deputies. The idea behind it was that it would make for a more democratic Convention by allowing men of lower income to serve as Deputies.



OPENING SERVICE of General Convention was held in the Boston Garden and was attended by about fourteen thousand, with many turned away.

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CLERGY NEED MORE INFORMATION

★ The women of the Church, according to a resolution passed by the Auxiliary, "have found that the recently ordained clergy are apt to know little of that phase of parish life represented by the Woman's Auxiliary". Since the leadership of the clergy is necessary if the organization is to be as effective as it can be, the resolution urged that "some instruction be furnished, preferably in the theological seminaries".

HOUSTON FINALLY WINS NEXT CONVENTION

★ There was a lively time over where the 1955 General Convention would be held. Houston was first with an invitation, but opposition developed since it is a segregated city. The influence of the women was also strong since the Auxiliary had passed a resolution urging the Convention "to make sure that any city selected for a meeting of General Convention be one where all delegates may have unrestricted use of hotels and restaurants."

Chicago then invited the 1955 convention, largely over this segregation issue, since that diocese had been planning to invite the 1958 Convention. On the next to the last day of Convention, the Deputies voted for Chicago but the Bishops first refused to concur, then changed their minds.

However on the closing day the Bishops reconsidered after Bishop Quin of Texas told them that if, in the next three months, he found that Houston could not hold the kind of convention the Church wanted, he would withdraw the invitation to meet there.

Dean James Pike of New York next asked the Deputies to hear Bishop Quin so that "he may acquaint us with the plans which he and his associates in the diocese had formulated to make possible a non-segregated Convention in Houston and that he may indicate to us the value for the progress of racial relations in Texas which he feels would result from our meeting in Houston, that certain members of this House then may have a basis for deciding whether to introduce a resolution changing the place of the 1955 Convention."

So it all ended with Houston selected, the Convention to open September 29, 1955.

GERMAN BABIES NOT CARED FOR

★ Among the official correspondence read to Convention, was the following resolution passed by the Church Assembly, Westminster, England, at the autumn session held in November, 1951:

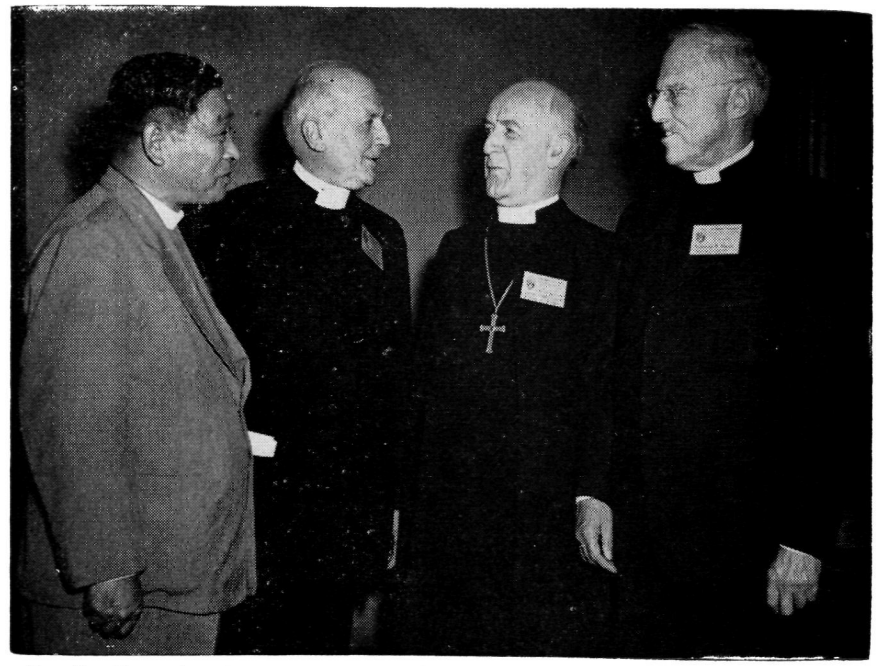
"Resolved, that this Assembly, in view of a recent statement in the House of Commons, is greatly perturbed by a deficiency which it believes to be common to the legislation of our two countries, in that there is no provision to compel soldiers to make paternity allowances for their illegitimate children by German mothers; and is earnestly requesting H. M. government to initiate such legislation as is necessary to remedy this defect; and desires to notify the representative assembly of the Episcopal Church of the United States of the action it has taken."

PRESIDING OFFICER OF DEPUTIES

★ The Rev. Walter H. Stowe of New Jersey proposed a change in the canons to provide for a vice-president of the House of Deputies. He later accepted a substitute resolution whereby the secretary of the House will perform duties pertaining to the office until the next Convention, in the event of the death, total disability or resignation of the President.

PERPETUAL DEACONS APPROVED

★ The House of Deputies concurred with the Bishops in passing a new canon setting up the perpetual diaconate (Witness, Sept. 25). It passed by a large voice vote after a half hour debate and after two proposed changes were turned down.



THE BIG FOUR of General Convention: Bishop Yashiro of Japan; Bishop Sherrill, Presiding Bishop; the Archbishop of Canterbury; Bishop Nash, host of the Convention.

IMMIGRATION POLICY URGED CHANGED

★ The following resolution was passed by both Houses of Convention:

"Whereas, we as Christians are concerned for the welfare and just treatment of all the people of the world, and Whereas, our present national immigration policy includes certain restrictive provisions which work injustice and unreasonable hardship on some people, especially those in the Far East, therefore be it

"Resolved, the House of Deputies concurring, that we urge the appointment of a commission of qualified persons by the President of the United States, drawn equally from public and private life, (a) to review our permanent immigration policy and its basic assumptions, and (b) to make immediate recommendation of temporary immigration provisions, shaped in coordination with the United Nations and with the efforts of other states, and contributing generously of American help and resources, to meet adequately the complex emergency problem of uprooted and homeless peoples compelled to live outside their own countries."

SOUTH INDIA CHURCH IS PRAISED

★ Both Houses passed a resolution commending the United Church of South India for the steps it has taken toward Church union. It concludes by assuring "the Church of South India of the deep interest and sympathy with which the members have followed the development of the movement toward Church unity in South India during the first half of this century; and of its admiration for the patience and courage which the representatives of the Church of India, Burma and Ceylon, and of the other negotiating Churches, displayed in the pursuit of their goal; and of its hope and prayer that the day may soon be at hand when full communion between the Church of South India and the Protestant Episcopal Church in the United States of America may be possible."

GEORGE WIELAND HONORED

★ The Rev. George Wieland, head of the home department of the Council, was given a gift and scroll signed by all the domestic missionary bishops, active and retired, at a dinner held during Convention. He has been an official at headquarters for fourteen years, and head of the department since 1942. He is soon to retire.

NO RURAL WORK COMMISSION

★ Deputies voted to set up a commission on rural work and also one on the structure and organization of General Convention, but the Bishops failed to concur with either resolution.

PROPOSAL TO REDUCE REPRESENTATION

★ The recommendation to reduce the number of deputies to three in each order, clergy and lay, which many thought would cause lively debate, was referred for study during the next triennium.



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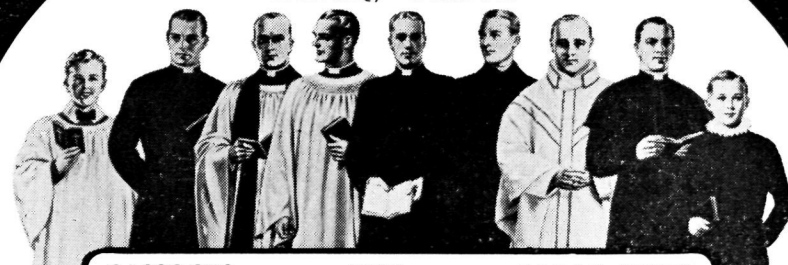

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UNITED THANK OFFERING BUDGET ADOPTED BY THE AUXILIARY

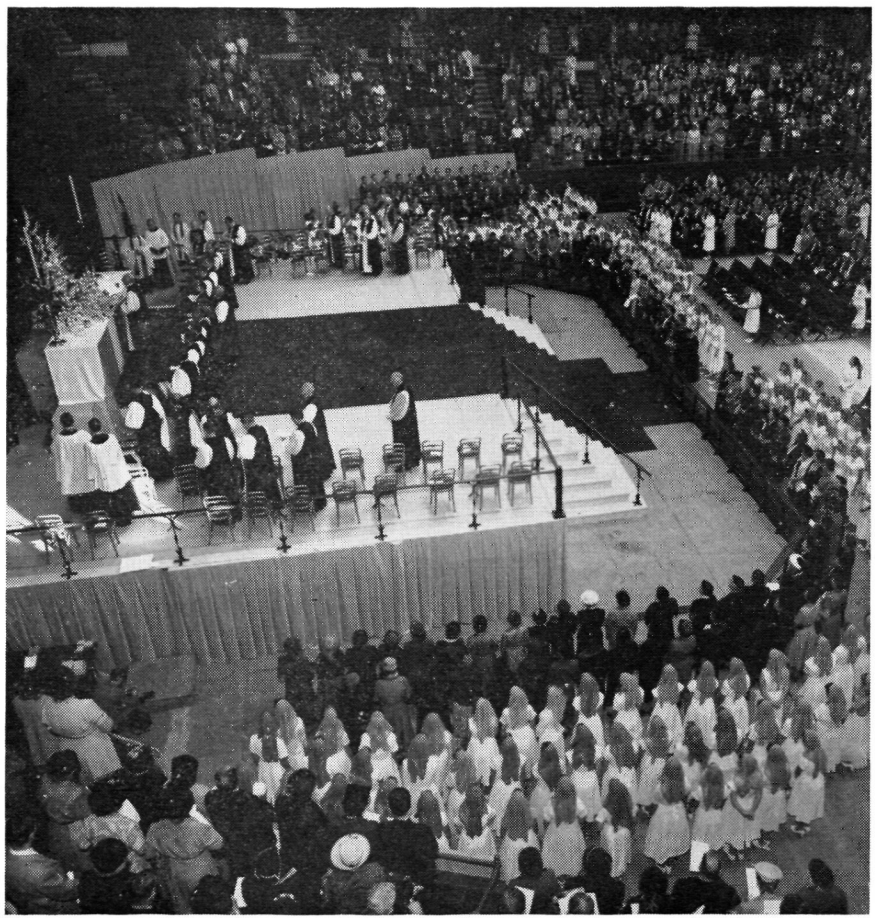
★ Auxiliary delegates adopted a budget for the $2,488,193 United Thank Offering. $1,154,000, the largest item in the budget, was allotted for the program of the National Council, and will be used in part for salaries for women missionaries, scholarships and training centers, and allowances for missionaries. $18,000 of the sum is earmarked for a new item in the budget, a personnel bureau to assist women interested in becoming Church workers.

Adoption of the budget is one of the three legislative procedures of the triennial meeting. $250,000 will be used to provide pensions for women workers.

Other allotments from the $761,000 specials, capital gifts fund include $200,000 for the Church's hospital in Manila, St. Luke's; $8,000 for the Japan International Christian University; $35,000 for a chapel at St. Margaret's Home, a training center for women workers in Berkley, Calif.; $50,000 for the retiring fund for Deaconesses, and $460,000 for new buildings.

The next largest item, entitled specials, support of Church work, provides $66,000 for equipment for women missionaries, $100,000 for repair and equipment of buildings, and $2,000 for the promotion of the United Thank Offering.

Other special gifts, for the support of cooperative missionary projects, include $16,000 for the Women's Christian College in Madras, India; $11,000 for the Christian Medical College, Vellore, India; $10,000 for migrant work in the United States; and $6,000 for the United Board of Christian Colleges in China.



MISSIONARY BISHOPS prepare to administer Holy Communion at the service when the United Thank Offering was presented.

STATISTICS SHOW GREAT GAINS

★ Archdeacon Samuel N. Baxter of Western New York, in a report to the House of Deputies for the Committee on the State of the Church said: "The statistics of the past triennium are now being reviewed. Most outstanding is the fact that the number of members of our church schools has increased by nearly 100,000 during the past triennium, and we now have more than half million pupils in our church schools with 65 thousand officers and teachers maning the schools.

"Another notable increase during the triennium has been in the number of ordinations. In 1951, 311 men were ordained to the priesthood and the total number of clergy rose to 6,412. There are now nearly 600 more clergy than were reported in 1949, the first notable increase in many years.

"The number of members of the Church continues to increase. There are now one and two-thirds million communicants, and close to two and one-half million baptized persons reported. All of these figures refer only to continental United States.

"Outside the continent, we have 227,000 baptized members and 73,747 communicants.

"The number of postulants and candidates for Holy Orders has reached a new high during this triennium, with nearly 600 candidates and 7,159 postulants. Both of these are double the numbers recorded ten years ago."

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EDITORIALS

Off The Cuff

A highlight of General Convention, in our opinion, was the off-the-cuff remarks of the Presiding Bishop delivered at the joint session when the program of the social service department was presented. Carefully prepared addresses at an occasion like this are apt to be dull, particularly when their chief purpose is to keep people of widely varied opinions, social and theological, content and happy.

But the criticisms of the budget, particularly that of the American Church Union, which urged that $655,000 in it for the work of interdenominational agencies and world relief and Church cooperation, apparently got under Bishop Sherrill's skin. The result was a brief but potent speech, delivered with considerable heat.

"I hope the time will never come when we will build our budget forgetting human suffering and misery throughout the world and remembering only ecclesiastical considerations. I hope the time will never come when we fail to play our part in the cooperative Christianity of the world and the United States. We have marched nearly to the top of the hill. I doubt if this Convention will tell us to march down or to go in some other direction."

"I am mindful of our apostolic order and great heritage of worship but there is an acid test, 'By your fruits ye shall know them.' I am not sure that St. Peter will be so interested in our credentials. . ." but "if we have loved mercy and done justly and walked humbly with our God. How much do we care, how much do our praises mean, when we say Christ is our Lord and master?"

"I am tired of people who are tired of hearing about the budget. It is not a financial matter but a spiritual matter. I get tired of people who talk to me about prayer and along with it, do not do something about the world committments of God. Don't go out and say that I don't believe in prayer but I do say, Harness that prayer to something that means real sacrifices."

Headache

THE WITNESS operates a very nice printing plant in Tunkhannock, a nice little town in the mountains of Pennsylvania. We have electric powered equipment, with an extra linotype machine that burns gas, just in case a good thunder storm comes up and blows all the fuses. There is a big press—a sweet looking instrument that covers a lot of floor space— with an automatic feeder and an extension delivery, so that the pressman, once he gets rolling, merely stands at the end of the machine and watches the sheets roll off.

But we learned this week, right in the middle of getting out this number, that even copper can wear. So just before midnight on Friday our beautiful (substitute your own adjective) press refused to perform. A machinist and his helper are sweating over it right now.

All of which is by way of an apology for presenting you with sixteen instead of the usual twenty-four pages this week. We had the type up for a lot more Convention news, and several addresses given in Boston. But we figured sixteen pages on time—or nearly so— was better than more pages too late.

We'll have everything in order presently so you will get the regular size magazine next week. Meanwhile, does anyone want to buy a printing plant?

Better Get Busy

PAINTINGS were exhibited at General Convention, done by a sensitive man seeking to find meaning and purpose in life. They were done in a small cell with inadequate light by an inmate at the state prison in Charlestown. His media was cheap, porous cardboard, machine oil with chips from the tops of ordinary paint cans supplying the pigments. Later, because of the interest of concerned people—chiefly the Rev. Howard Kellett, director of social service of the diocese of Massachusetts and chaplain at the prison—this man had joy of painting with more adequate equipment.

Each of the nine paintings shown were remarkable in that they carried a terrific social message, sometimes combined with humor. Thus in one called "Capture" he pictures the attitude of society toward crime; the crowd, moved by newspapers to a purely emotional reaction of either hate and vengence or sickly sentimentalism; the police, trained and interested only in capture and confinement; the caseworker, drawn as an anemic intellectual, filling reams of paper with reports

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and records; the scientist, psychiatrist, doctor, all dealing with the captured man in a sub-human way, so that he is stripped of all the innate human dignity, which, if unassailed, might have saved him.

Another called "The Church and the City" shows the sprawling lack of direction of a large city, together with its ugliness. Stenching fumes rise from the city to a church and large cross at the top of the painting. Howard Kellett was greatly impressed with this and told the artist that it pictured forcefully the Christian Church dominating city life. "That's not the idea", said the artist-inmate. "What it means is that the stinking ugliness of modern city life, represented by those rising fumes, will soon blot out the church and cross unless you parsons get busy pretty fast in solving the problems of a crumbling world."

Words of course cannot describe the paintings. But just one more—"A Man's World" was the result of this prisioner's reflections last Holy Week. It pictures the crucified Christ looking out on the desolation and misery of the modern world. Behind a barbed-wire entanglement are weeping women, "for in this man's world of wars and more wars, women can only weep", to quote the artist.

Instead of being shown in the basement of the Convention's exhibition hall, they might better have been hung on the stage of Symphony Hall. They would have effected the votes of many Deputies.

OPPORTUNITY IN MISSION FIELDS

by Lane W. Barton

MY subject is the needs and opportunities of the domestic field. One cannot think of our country without thinking of the significant place this nation occupies in the world today. We have been catapulted by the force of events into a place of leadership and responsibility. As Christians we shall not be satisfied to have that leadership and responsibility discharged solely on the political, economic, and military levels. As Christians we cherish for this nation an influence born of committment to Jesus Christ. Of our quite commendable efforts to assist in building a happier, more peaceful, just and stable world, it is to be remembered, "Except the Lord build the house, their labour is but vain that build it."

To speak for the domestic field is to speak as well for the overseas field. Time and revolutionary changes in the world scene are eradicating these artificial distinctions. Today we segregate work within and without the parish, and work at home and abroad at our own risk. To win the parish and lose the nation, or to win the nation and lose the world, is to fail—to fail Jesus Christ and to fail those for whom he shed his precious blood. We have but one mission and that mission is to win the world. That mission begins where we are—at the doors, if you please, of our parish church—and it extends to the ends of the earth. On the one hand, we have the divine commission, "Go ye into all the world," and on the other we have a world bewildered, disillusioned, and restless because men have yet to find their peace, their intregration, and their fulfillment in the holy family of the God and Father of our Lord Jesus Christ.

Facts Show Progress

LET me now present some facts to reveal both the progress that has been made and also the temper and disposition of the people to whom we minister. In the twelve year period from 1938 to 1950 the thirteen continental missionary districts increased their total receipts from one-half million to over two and one-half million or 363%. The giving of the rest of the Church in that same period increased by 124%. From 1938 to 1950 the number of baptized persons in these districts increased by 33% and communicants by 36% and 17% respectively in the rest of the Church. This means that the missionary districts are not content to rest on their oars and let the rest of the Church pay the bills.

Keep us in your prayers, give us men and adequate remuneration for these men, give us funds to build churches now while the country is growing, and the work shall go forward to the glory of God and the increase of his kingdom.

Not all of us can or should go to Liberia or Japan or Utah. But all of us can respond to the divine commission. We can go into our homes to make them Christian homes where every day the Bible is read and family prayer said. We can enter into our places of business to make business and politics and the professions areas in which the spirit and will of Christ becomes operative. We can go into our communities to be the leaven

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that shall transform them into little cities of God.

The need and the opportunity of the domestic field and of the total mission of the Church is that you and I and all our fellow Christians shall come to know the love of God as that love was made manifest in Christ Jesus our crucified Lord, and in gratitude to him respond to that love as we offer "ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice,"—"to seek for Christ's sheep that are dispersed abroad, and for his children in the midst of this naughty world, that they may be saved through Christ for ever."

CHURCH IN AN ATOMIC AGE

by M. Moran Weston

TODAY all of us are caught up in a worldwide struggle for the loyalties of men. This struggle is being waged in terms of opposing ideas about the way human relations should be ordered among men. This battle is being fought with ideas and almost only incidentally with guns or jets or tanks. Out of this struggle rises that critical and perplexing problem: how to obtain security and retain freedom and justice.

There is a widespread concern about human rights and relationships today, such as has never perhaps existed before in the history of nations. There is concern about the threat of war, and its destructive impact on human relations and human character. There is concern about the growth and development of the state, and the ways it increasingly influences and controls human life, institutions, and relationships. There is concern about totalitarianism, and materialism, and the spiritual threat of secularism. The growth of these concerns cannot be understood apart from the contribution of the Church.

"Generally speaking, we may say, that our study (reported in Witness, Sept. 25) confirmed both our hopes and our fears. It was our hope that the people of the Church and its agencies are not unconcerned about the state of the world and the gap between human relationships and our Christian ideals. It was our hope that some people in the Church were trying to do something to improve these conditions. It was our hope that the idea of a Church militant, seeking to change the world, is an acceptable idea to many Episcopalians. These hopes were confirmed.

Fears Confirmed

IT was our fear, however, also, that too few were concerned and doing anything, and that what was being done is too little and often too late.

This fear was confirmed also.

If there were time, it might be worthwhile for us to comment on each of the topics included in this sample, such as, Church and citizenship responsibility, and the answers which indicate that most Episcopalians believe that the Church should encourage its people to vote even though Episcopalians have reservations about other types of political action by the local Church.

There are some in the Church who feel that it should stick to matters of religion and worship and not concern itself with social and economic problems. The replies to the poll show that such persons are definitely in the minority. On the other hand, when it comes to specific issues, Episcopalians are more conservative than they are about the statement of general social ideals.

There are some who seek to make use of the Church for partisan, social and political goals, either to prevent any constructive change in the present un-Christian social relationship in our world, or to capture the support of our people behind a totalitarian approach to life and relationships. There can be no compromise with either of these efforts to exploit the sacred call which summons us to change the world according to God's purpose for mankind. We must stand firm against those who would make the present a prison house and the future a concentration camp —but we must do it without hate or bitterness. We must stand ready to be reconciled wherever possible.

Especially do we need to examine the human relations within the Church and undertake a vigorous, dynamic, and creative program of education and action, which will seek, first of all, to make the fellowship of the Episcopal Church a convincing example of the faith and vision we have for secular society.

* *From an address at the dinner of the department of Christian Social Relations*

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ANGLICAN CONGRESS IN MINNEAPOLIS

★ Bishop Gray of Connecticut announced at Convention that the first Anglican Congress will be held August 7-16, 1954 in Minneapolis. It will bring together bishops, priests and lay people from all parts of the world. (See Witness, Sept. 18).

VOTE AND PRAY IN ELECTION

★ The Auxiliary after stating that the exercise of democratic rights and privileges is being threatened more and more throughout the world, passed a resolution urging women to vote in all elections. It also urged women and branches "to pray for the various candidates, especially the candidates for president; to pray for a clean campaign and that the campaign may not engender bitterness nor leave a large section of the people distrustful of the party and candidates who will be elected; to pray that, insofar as possible, God's will may be done in elections; and further, following the elections, to pray for those elected and for harmony and cooperation on the part of both the governing and the governed."

UNITY COMMISSION IS CONTINUED

★ The joint commission on approaches to unity is to be continued, consisting of five bishops, five priests and five laymen, with $8,000 appropriated for expenses.

MORE CHAPLAINS ARE NEEDED

★The Episcopal Church must furnish forty-two chaplains for the armed forces to fill out its quota, the Rev. Percy G. Hall, head of the armed forces division of the National Council, told the House of Deputies. There are now 120 Episcopal chaplains serving in all parts of the world. He also stated that from September 1 to January 1, 216,000 young men will enter the service, with about 850,000 leaving the armed forces each year, "and unless they have been guided spiritually and morally we will have a problem."

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★ The Episcopal Church Foundation can be a "vitally important arm of the Church, a source of increased strength," William B. Given Jr., its president, asserted before each of the two Houses. He asked that the bishops and deputies to the convention help spread the word of what the foundation is attempting to do.

The budget of the National Church, essential as it is, "has never mobilized the great resources of the Church constituency," Mr. Given stated. "We must raise the sights of those who could give more . . . over and beyond the local parochial appeal."

$700,000 has already been raised, he said. $25,000 has been given to the Church Divinity School of the Pacific, $100,000 has been loaned to start seven new missions in areas where population is rapidly increasing, $25,000 has been granted to help finance Seabury Press, the new church publishing house, and $100,000 more has been promised, and $30,000 has been granted to build Trinity House on the grounds of Seabury House in Greenwich, Conn.

But this is not enough, Mr. Given said. "We need your help. We must have the added momentum you can give."

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LAY ADMINISTRATION OF CHALICE

★ The House of Deputies on the next to the last day of Convention turned down the Bishops resolution which would allow laymen to administer the chalice under certain circumstances.

BISHOP LUDLOW TO RETIRE

★ Bishop Ludlow, suffragan of Newark, presented his resignation which was accepted by the House of Bishops, to take effect next July when he reaches the age of seventy.

CLERGY AGE LIMIT UNCHANGED

★ A proposal to reduce from 68 to 65 the age limit for eligibility for age benefits in the Church Pension Fund was rejected by the Deputies.

★ ADDRESS CHANGE

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PRESIDING BISHOP'S SALARY

★ Convention authorized $99,250 for the next triennium for the salary, discretionary fund and expenses of the Presiding Bishop. It voted $50,000 toward expenses of the Anglican Congress and $27,450 toward the expenses of General Convention.

McCRACKEN PROPOSAL IS LOST

★ The proposal of Deputy McCracken of Pennsylvania that a commission be established to interpret and report on canons was lost in the House of Bishops after passing in Deputies. The chief aim of the proposal was to clarify diocesan marriage canons.

CONVENTION URGES LESSON MATERIAL

★ Both Houses of Convention passed resolutions urging the department of education to make Church school lesson material available as soon as possible.

PARLIAMENTARY TANGLE

★ The proposal was made in the House of Deputies that postulants for the ministry should be more carefully screened, rather than waiting until they apply to be candidates. Substitute resolutions were offered, then substitutes for the substitutes. This parliamentary hogpog was finally solved the easy way—turning it back for further study.

CLERGY BUREAU DEFEATED

★ Bishop Juhan of Florida offered a resolution in the House of Bishops calling for a clergy placement at headquarters in New York, but it lost by a wide margin. At the same session Bishop Bayne of Olympia pleaded for the encouragement of vocations, stating that bishops and rectors are primarily responsible for failure in this regard.

BISHOPS WILL MEET IN VIRGINIA

★ The meeting of the House of Bishops will be held in Williamsburg, Va., November 9-13, 1953.



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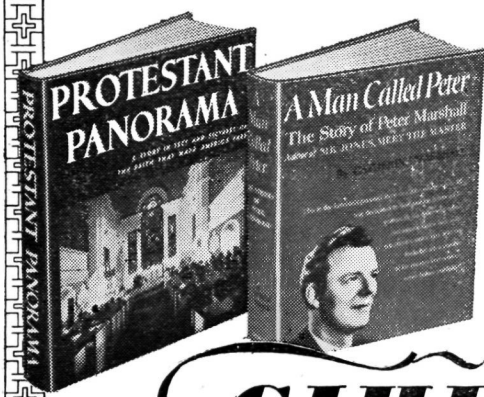

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NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter 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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Founded 1695 - Built 1727
Rev. E. A. de Bordenave, Rector
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Sunday Services 9 and 11.
Noonday Prayers Weekdays.
Church Open Daily 9 to 5.

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FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector
Rev. Peter Chase, Curate
Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

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FOR CHRIST AND HIS CHURCH

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STORY OF THE WEEK

GENERAL CONVENTION CONCERNED CHIEFLY WITH BUDGET

OFFICIAL RELEASE FROM HEADQUARTERS REVIEWS THE HIGHLIGHTS

★ Accomplishment, pageantry, and tragedy marked the 57th General Convention meeting September 7-19, 1952 in Boston. This Convention, the third to meet in Boston and the first since 1904, was marked by several innovations beginning with the great opening service itself. This service in the Boston Garden on Sunday evening, September 7, was the first such service to be held on Sunday evening. This departure from tradition, designed to enable more people to attend, was completely justified. As early as 3:30 in the afternoon churchmen and women began to gather before the doors and by service time that huge arena was packed with 17,500 men and women and 6,000 more had been turned away. This service, with its great hordes of worshippers, its colorful pageantry—the procession numbered 3,000 including delegates to the Woman's Auxiliary Triennial, clerical and lay Deputies, visiting clergy, distinguished representatives of other Churches, members and officers of the National Council, bishops of the Church, and visiting primates from the Church in Japan and the Church of England—its exhilarating music, and the forthright sermon of the Presiding Bishop, presaged the events which were to follow. Later in the Convention both Houses welcomed the Primate of Canada, the Archbishop of Edmonton, the Most Rev. Walter F. Barfoot.

Council Dinner

Another innovation at this Convention was the National Council dinner. In the Rockwell Cage of the Massachusetts Institute of Technology 2,050 official members of the Convention and the Triennial Meeting sat down with the Presiding Bishop and members of the National Council to enjoy a friendly, informal meal together. Two lay members of the National Council, Thomas B. K. Ringe of Philadelphia and Clark G. Kuebler of Ripon, Wis., spoke to the group on Christian stewardship, a subject which is increasingly engaging the attention and emphasis of the Church.

This dinner was also the farewell appearance of the Archbishop of Canterbury and Mrs. Fisher. The Archbishop, who had spent part of his holiday during late August with Bishop and Mrs. Sherrill, dominated the Convention from his appearance early Sunday morning in Old North Church until he left the Council Dinner on Wednesday night. In the intervening four days he had been an interested and friendly guest of the Convention shaking 10,000 hands at the opening reception, speaking at the joint session in Symphony Hall and a great overflowing mass meeting on the World Council of Churches in Tremont Temple, and sitting in the House of Bishops. Mrs. Fisher was at his side on many occasions besides attending the sessions of the Triennial Meeting and making a notable address or two herself.

Dean Sprouse

Tragedy struck the Convention Monday, less than an hour after it opened its business sessions in Symphony and Horticultural Halls. The Very Rev. Claude W. Sprouse had just been reelected president of the House of Deputies and had made a moving address of acceptance, when he fell to the floor of the stage in Symphony Hall and died shortly afterwards.

There had been little doubt at the opening of General Conventon that Dean Sprouse would be elected. Earlier in the meeting, held in Symphony Hall, the secretary of the House of Deputies, the Rev. C. Rankin Barnes, had announced that every diocese in the Church was represented in both clerical and lay orders at the meeting—a notable record for such an early session of the House.

Faced with the necessity of carrying on its already outsized schedule of business in the two weeks allotted for General Convention, the House of Deputies

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set about electing a successor to Dean Sprouse.

On the first ballot the Rev. T. O. Wedel, warden of the College of Preachers, Washington, was elected by a substantial majority. The House of Bishops was organized with the unanimous election of the Rt. Rev. Karl Morgan Block, Bishop of California, as vice chairman and the Rev. John H. Fitzgerald as secretary.

Certain officers of the whole Church are elected at each General Convention. These include the treasurer of General Convention; the treasurer of the Domestic and Foreign Missionary Society (National Council), and the historiographer of the Church. Elected at this Convention were:

Treasurer of General Convention, Frank Gulden of Long Island; Treasurer of National Council, H. M. Addinsell of New York; Historiographer, The Rev. Walter H. Stowe of New Brunswick, N. J.; Recorder of Ordinations, The Church Pension Fund; Registrar, The Rev. John H. Fitzgerald of Brooklyn, N. Y.

Members of the National Council to serve six years: Bishop Horace W. B. Donegan of New York; Bishop Everett H. Jones of West Texas; The Rev. John V. Butler Jr. of New Jersey; Dean John C. Leffler of Olympia; William B. Given, Jr. of New York; David E. Bronson of Minnesota; P. Blair Lee of Pennsylvania; William A. Shands of Florida. Member of the National Council to fill an unexpired term; Franklin E. Parker, Jr. of Connecticut.

Four women members of the National Council nominated by the Triennial Meeting to serve three years; Mrs. Arthur M. Chapman of Bucks County, Pa.; Mrs. David R. West of Minneapolis, Minn.; Mrs. Roger L. Kingsland of Fairmont, W. Va.; Mrs. Francis O. Clarkson of Charlotte, N. C.

Eight members-at-large to the national executive board elected by the Triennial Meeting; Mrs. Shubael T. Beasley of Memphis, Tenn.; Mrs. St. Elmo L. Coombs of Pasadena, Calif.; Mrs. Lawrence Dorsey of Indianapolis; Mrs. Irwin T. Hyatt of Atlanta, Ga.; Mrs. James S. McCulloh of Rye, N.Y.; Mrs. Harold R. Moulton of Southbridge, Mass.; Mrs. Percy V. Pennybacker of Austin, Texas; Mrs. C. G. Perry of Scott's Bluff, Neb.

Bishops Elected

The House of Bishops also elected two missionary bishops, which elections were confirmed by the House of Deputies: Spokane to succeed Bishop Edward M. Cross, who retired on account of age; The Rev. C. Gresham Marmion, Jr., rector, Church of the Incarnation, Dallas, Texas. Suffragan for the Philippines; The Rev. Lyman C. Ogilby, Brent School, Baguio, P. I.

The House of Bishops accepted the resignation of two bishops for reasons of health: effective January 1, 1953, Bishop Benjamin F. Ivins as bishop of Milwaukee; effective June, 1953, Bishop Lewis B. Whittemore as bishop of Western Michigan.

This General Convention is undoubtedly one of the finest of our generation. Cautious in matters affecting its own organization, and the canons of the Church, it showed a fine understanding of its essential task which is to implement a strong Christian witness in the days and years ahead. This was clearly demonstrated in the report of the joint committee on program and budget which opened with these words, "The most important business that can come before this Convention is our united participation in the program which our Lord Jesus Christ himself has given to his Church. That program originated not in your committee, not in your National Council, but in the clear command of the Son of God himself . . . It is a definite program. It means world-wide missions; the incorporation of men, women, and children into the sacramental life of the Church; their education in the Christian faith and fellowship and duty; and the application of Christian teaching to everyday life. Until God's Kingdom is



Bishop Barton of Eastern Oregon was a member of the important Budget and Program Committee

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consummated, that program is the primary business of the whole Church, and of the Church as a whole."

The Budget

So convinced were the twenty-four members of the Program and Budget Committee, bishops, priests, and laymen, under the leadership of the Bishop of Tennessee, the Rt. Rev. Edmund P. Dandridge, proposed to the General Convention a budget for 1953 in the amount of $5,924,043.38. This exceeds the budget proposed by the National Council by $123,384.

The committee increased the budgets of the missionary departments by some $220,000 of which $80,000 is "to be used by the domestic missionary bishops in consultation with the home department for the increase of salaries of missionaries and travel allowances." Overseas, the increases are "chiefly for the more effective prosecution of existing work . . . one of the most important provisions (being) the increase of salaries of native workers," and the sum of $100,000 for Japan where "the Church faces a missionary opportunity unique in modern history . . . This will make it possible to send more missionaries and give timely aid to the Japanese Church, many of whose clergy have been forced to accept secular employment in order to supply their families with the simplest food and clothing, leaving only Sundays and spare time for their spiritual tasks. Our Presiding Bishop has appointed the Hon. Francis B. Sayre, devoted Churchman, wise and experienced statesman, to go to Japan as his personal representative to the Japanese Church and people." $50,000 of this increase is a transfer from the world relief and Church cooperation item which is reduced a like amount from $450,000 to $400,000.

Small adjustments were made in the departments of Christian education and social relations. Committee recommended a budget of $301,038 for the former, $30,000 less than recommended by National Council but $20,000 in excess of the current 1952 appropriation. Existing work in leadership training and curriculum development are strengthened while no provision is made for two proposed new divisions. The budget provision for Christian social relations is $25,000 greater than the 1952 appropriation but $15,000 below the National Council asking. The committee gave special attention in this department to plans for the new division of urban industrial Church work which it believes of strategic importance today.

The committee further recommended that General Convention instruct the National Council "to inaugurate and promote during the coming triennium a single campaign to meet urgent capital requirements of the Church, taking into consideration the theological seminaries in the U. S.; St. Luke's Hospital, Manila; Church and Church institutions in Japan; St. Just School, Puerto Rico; American Church Institute for Negroes." The National Council to determine amounts required for approved projects.

In conclusion, the committee said: "To make this program a reality requires more than the affirmative vote of the two Houses of the Convention, essential though that is. It requires also a large increase in the offering of life and money by all our people . . . "

The committee's report was approved by both Houses, thereby establishing the Church's program for the coming triennium and implementing it with an annual budget of $5,924,043.

New Diocese

Other matters concerning the whole life of the Church was the acceptance of the application of the Missionary District of



BISHOP JONES of West Texas is to serve on the National Council, with Bishop Donegan of New York the other bishop elected to the post

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New Mexico and Southwest Texas to be received into the General Convention as a diocese. This change in status reduces the number of missionary districts in continental United States from thirteen to twelve and is the first such change since the admission of Oklahoma as a diocese in 1937. It indicates, too, the growing strength of the Church in the Southwest as New Mexico will henceforth be a full-fledged member of the Church instead of receiving substantial missionary aid from the general Church.

Other provinces of the Anglican Communion having taken official action already concerning the United Church of South India, the Convention adopted a resolution assuring "the Church of South India of the deep interest and sympathy with which the members have followed the development of the movement toward Church unity in South India during the first half of this century; and of its admiration for the patience and courage which the representatives of the Church of India, Burma, and Ceylon, and of the other negotiating Churches, displayed in the pursuit of their goal; and of its hope and prayer that the day may soon be at hand when full communion between the Church of South India and the Protestant Episcopal Church in the United States of America may be possible."

Deputies Cautious

Beyond its concern for the Church's program during the coming three years the Convention gave its attention to a wide variety of questions both internal and external. Among the former, those relating to the structure of the Convention itself received extended attention. The Convention, particularly the House of Deputies, was cautious in its action on these matters.

The proposal to permit women to serve as deputies was defeated in the House of Deputies. A joint commission of both Houses which had been studying this question since its appointment by the 1949 Convention recommended that Article 1, Section 4, of the Constitution be amended to read in place of the word "laymen," "lay deputies, men or women," and in place of the word "layman," "lay deputy, man or woman."

Another constitutional amendment which had passed the 1949 Convention and needed only the approval of this Convention to be made effective was defeated in the House of Deputies. This was the proposal that retired bishops continuing to have seats in the House of Bishops would not have a vote.

An attempt to change the procedure concerning divided votes failed when a proposed amendment to the constitution was defeated in the House of Deputies. Divided votes under the constitution are recorded as votes against a proposed action. The proposal which the Deputies defeated would have provided that "An equally divided vote of a diocese or missionary district in either order shall be counted as one-half a vote in that order in favor and one-half a vote in that order against the proposed action except only that in the case of a proposal to amend the Constitution or to revise the Prayer Book, such a divided vote shall be counted as a vote against the proposed amendment or revision."

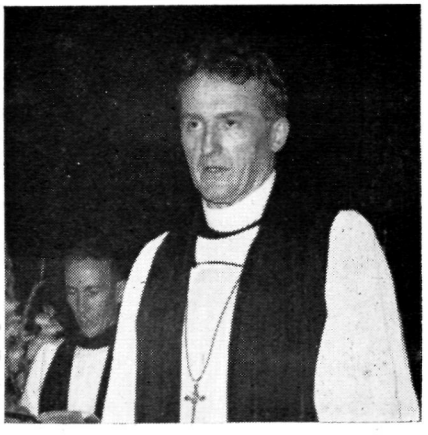
Among the many amendments to the canons considered by the Convention only a few need be considered here. The House of Deputies refused to repeal Canon 36 which provides for the ordination of deacons and priests in special cases. It concerns the ordination of "those who desire to receive such orders from a bishop of this Church . . . without giving up or denying his fellowship or his ministry in the Communion to which he belongs."

Canonical changes to provide for administration of the chalice by licensed laymen and to define members communicant and communicant in good standing were defeated while a canonical change providing for the perpetual diaconate was approved.

Divorce Canons

Unlike recent General Conventions this Boston Meeting made no further amendments to the canons concerning marriage and divorce. A proposal to forbid pre-marital agreements concerning the upbringing of children in mixed marriages failed to win any common acceptance and instead the House of Bishops called attention to its resolution adopted at the 1949 Convention which earnestly warned members of the Church "against contracting marriages with Roman Catholics under the conditions imposed by modern Roman law."

Theological education, recruiting for the ministry, placement of clergy, ordination to the ministry, and pensions were all matters of deep concern to this Convention and the Triennial Meeting of the Woman's Auxiliary. A positive expression of this



Bishop Hubbard, suffragan of Michigan, challenges Carpenter of Alabama for size

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concern is seen in the inclusion of the capital needs of theological seminaries in the appeal authorized by the adoption of the report of the program and budget committee.

The Convention indicated an acute awareness of the times in which we live, and on the recommendation of its joint committee on national and international problems adopted various resolutions on such subjects as racial discrimination, the war in Korea, human rights, the United Nations, policy in Asia, the efforts of the UN disarmament commissions, trade barriers, and alcoholism. To implement its resolution on alcoholism, a special committee was appointed.

Ordinarily the budget of General Convention expenses is a routine matter providing for the support of the Presiding Bishop and the expenses of the various committees and commissions. The budget of expenses as adopted at this Convention is of more interest as it makes provision for the representation of the American Church at the Anglican Congress to be held in 1954, and an appropriation to the host city of General Convention to assist it in defraying the costs of the meetings.

Other Activities

The legislative sessions of the General Convention are a core of a multiplicity of activities, some official, some not. First and foremost of these, of course, is the Triennial Meeting of the Woman's Auxiliary which is sometimes called the third house of Convention and actually participates in the joint sessions. The sessions of the Triennial, built around a theme, are largely inspirational and educational. The theme of the Boston meeting, Create and Make New Our Hearts and Minds, was developed through a series of morning meditations on The Renewal of the Church by the Bishop of Michigan, Richard S. M. Emrich; a town meeting on How Can the Church Reach the Hearts and Minds of People Today, moderated by Theodore M. Switz; an address on The New World Mission by the Rev. Charles W. Ranson, general secretary of the International Missionary Council; and a three-day series of brief conferences. Early in the sessions the women filled the Boston Garden for their Triennial Corporate Communion, at which was presented the United Thank Offering of the women of the Church. Begun more than sixty years ago with a small offering of $2,000, the offering presented at this Convention together with the interest it is expected to earn amounted to $2,488,193. This largest offering ever presented by the women of the Church will be expended during the next three years in accordance with the budget adopted by the Triennial Meeting.

Other extra legislative activities included a variety of special evening meetings at which such subjects as ecumenical relations and the Church's missionary program were discussed; dinner meetings for special interest groups—departments of the National Council, provinces, seminaries, Church vocations, Church Congress; special services in the interests of the American Church Institute for Negroes, children's offerings.

The Convention closed on Friday, September 19, after two strenuous weeks of legislative sessions and deep inspiration with a simple service at which the pastoral letter was read. This letter which must be read by "every minister having a pastoral charge to his congregation on some occasion of public worship on the Lord's Day not later than one month after its receipt" opens with these words:

"Once again we have met in the household of faith, to make our common plans and to gain strength from one another. We have met with thankful hearts, thankful for the unity which it has pleased God to establish among us, thankful for the work which lies ahead of us to do. Chiefly we are minded to give thanks for the renewed assurance that where we do our part, boldly and confidently, in straightforward discipleship, God does not fail to give the increase. There is evidence of this on every hand. From one diocese after another come notable reports of adult confirmations, conversions, in numbers greater than ever recorded. Where the Church speaks thoughtfully and deeply, the world hears as, at least in our time, it has never heard before."

The invitation of the Diocese of Texas to hold the 58th General Convention in September 1955, in Houston, Texas was accepted.

CANTERBURY ASSOCIATION HAS FIRST MEETING

★ The first convention of the Canterbury Association, formed for college students in 1950, was held during General Convention, and were addressed by Dean James Pike; the Rev. David Cochran, chaplain at the University of Washington; the Rev. Balfour Patterson, chaplain at the University of Colorado, and the Rev. George Bean, until this month chaplain at Lehigh. The delegates also attended the dinner of the Church society for college work

LAYREADERS MAY READ EPISTLE

★ General Convention amended canon fifty, section three, to permit layreaders to read the Epistle at communion services.

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CONTROVERSY BARELY AVOIDED AT GENERAL CONVENTION

★ The nearest thing to a scrap at the General Convention was set off over the second weekend when resolutions were introduced in both Houses which would prevent a minister of another Church from taking part in an Episcopal ordination (Witness, Sept. 25, page 10). It implied criticism of Bishop Nash of Massachusetts who was the preacher that Sunday at Trinity Church, with Bishop DeWolfe of Long Island preaching at an American Church Union service at St. Paul's Cathedral.

The sermons were headlined in the Boston papers the next day as "the long controversy between the high and low Church groups" with both sermons extensively quoted.

Bishop Nash charged that the critics of his action were guilty of "a failure to recognize truth and a serious lack of courtesy and Christian brotherhood." He was preaching at Trinity in place of the scheduled speaker, Bishop Scarlett of Missouri, who had been called home by the illness of his wife. The Bishop of Massachusetts stated that the ordination service, in which a distinguished minister of another Church took part in the ordination of his son to Episcopal orders, was not "an unprecedented action as some would have us believe." The primary question, he said, is: 'Do we in the Episcopal Church believe that there is no reality in the ministries of our Protestant brethren. And, again, who would have denied the privilege of a father to speak a word to his son on such an occasion and to lay his hand upon his son's head?"

He also criticized the House of Deputies for refusing to allow women to be Deputies (Witness, Sept. 25). "I hope that by 1955 the laymen will have learned a few of the facts of life," Bishop Nash said. "Is it really necessary that the Church of Christ should march so far in the rear in the provision of equal rights for women in its councils?"

Bishop DeWolfe

The same day Bishop DeWolfe, at the ACU service, urged Episcopalians to unite among themselves before they presume to reach out for others. "A major step towards keeping the unity of the spirit in the bond of peace in the Episcopal Church is for us all to confess that our heritage, in and through the Book of Common Prayer, is Catholic and Apostolic, period."

He emphasized the centrality of the Holy Eucharist in the worship of the Church and the impossibility of talking about unity with Protestants on any other basis. He declared that when Protestants wake up to the fact that they are in danger of losing the Eucharist, they will "gladly endure whatever growing pains may be involved in their acceptance of Episcopacy and the apostolic ministry."

"Meanwhile it is no less than criminal", stated Bishop DeWolfe, "for the Church to behave in such a way, or to countenance in her apostolic ministers behaviour, which would suggest that God's holy and revealed will for the apostolic ministry, the apostolic sacraments, the Church, and man's redemption and eternal salvation, allows expediency rather than the necessity to be found faithful to be taken as our guide in the defense, maintenance and propagation of our Catholic and Apostolic heritage."

Taking part in the service were fourteen other bishops, "vested in cope and mitre for the colorful solemn procession of witness", according to the official release of the American Church Union. This is an understatement, judging by the picture which accompanied the release, and is correct except for the fact that Bishop Daniels of Montana is made conspicuous in the picture in that he wore neither cope nor mitre but is vested in the usual garments of an Episcopal Bishop. Taking part, in addition to the preacher, were Bishop Conkling of Chicago, Bishop Ivins of Milwaukee, Bishop Boynton, suffragan of New York, Bishop Burton of Nassau, Bishop Campbell, retired of Liberia, Bishop Louttit of South Florida, Bishop Mallett of Northern Indiana, Bishop Daniels of Montana, Bishop Hallock, coadjutor of Milwaukee, Bishop Sherman, suffragan of Long Island, Bishop Demby, retired suffragan of Arkansas.

CANADIAN PRIMATE AT CONVENTION

★ Archbishop W. F. Barfoot of Edmonton, primate of the Church of England in Canada, called for more clergy with evangelical zeal in addressing the General Convention. He also deplored the lack of qualified men for the ministry" which he named as Roman Catholics and the "group of pietistic people who do not concern themselves much with the framework of the Church. They have enough qualified men because they think that what they are doing eternally matters."

BASIS FOR QUOTAS CONTINUED

★ Quotas will continue to be based on current expenses of parishes, in spite of widespread feeling that it works a hardship on many parishes, particularly old ones in downtown sections of cities.

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EDITORIALS

Cautious Convention

THE longest Story of the Week ever to appear in these pages is the one starting on page three in this number; a complete coverage of the General Convention sent to us by the department of promotion of the National Council. It, naturally, puts the doings in Boston in the best possible light. It also repeats news that has appeared in these pages in previous issues. Nevertheless we present the story as received since it is an excellent summary of Convention, though, in our view, unduly optimistic when it states that "this General Convention is undoubtedly one of the finest of our generation."

Thus the Christian Century, with its keen eye on the Church unity movement, states editorially that none of our approaches to unity appear likely to result in union. Speaking of negotiations with both the Presbyterians and the Methodists, Harold Fey, writing from Boston where he covered Convention for that magazine, stated that "both sides exhibit a conspicuous lack of enthusiasm for further exploration, for the very good reason that both know the mine field, which blew up the earlier Episcopal-Presbyterian party, lies just ahead. The trend which is shifting the union movement to discussions of union between churches of the same historic antecedents is isolating the Protestant Episcopal Church. Is there nothing the Church of Charles Brent can do?"

To which we reluctantly answer, probably not. The point of view represented by Bishop DeWolfe, whose sermon is reported elsewhere in this numbr, is strong in the Episcopal Church and probably is gaining in strength—Presbyterians, Methodists or any other Church, they believe, must "gladly endure whatever growing pains may be involved in their acceptance of Episcopacy and the apostolic ministry". Bishop Nash can ask, as he did the same day, "Do we in the Episcopal Church believe that there is no reality in the ministries of our Protestant brethren?" And the obvious answer is that a very great many Episcopalians, bishops, priests and laymen, do not. As long as this continues to be a fact, negotiations on union are a waste of time.

There are other facts about this Convention that need to be pointed out, and they do have a bearing on unity. Both the Presbyterians and the Methodists, at their national conventions, took courageous positions on social and international issues, as we pointed out at the time. Our Bishops, always more progressive than the Deputies, did hit at character assassination, the widespread denial of civil rights and other social matters, only to have the resolutions turned down by the Deputies, usually the laymen. So our brethren of these other Churches may well ask, as they doubtless are, why they should desire union with the Episcopal Church.

Several issues revealed the temper of the Deputies, and particularly of the lay members; none perhaps more than whether or not women should be allowed to serve in that House. Again to quote Bishop Nash, "I hope that by 1955 the laymen will have learned a few of the facts of life. Is it really necessary that the Church of Christ should march so far in the rear in the provision of equal rights for women in its councils?"

As we stated editorially in the September 18 number, women will, in the not too distant future, be seated as Deputies. But this action will not be taken, nor will our Church take a forthright position on social and international issues, until dioceses elect in the lay order men who more faithfully represent the rank and file of the Church's membership.

Perfect Timing

GENERAL Convention did furnish an example of perfect timing and coordination between the Church and our government. On September 16th the House of Bishops adopted a resolution urging the appointment by President Truman of a commission of qualified persons to review our permanent immigration policy. While the Convention was in progress Mr. Truman appointed such a commission which is holding hearings in various sections of the country throughout this month.

At the first meeting in New York on September 30th, Mrs. Muriel Webb of our social service department presented a statement for the Episcopal Church, reflecting the action taken in Boston. It calls for "a generous immigration policy to help deal with the problems of refugees and overpopulation in many sections of the world". It further states that "a policy can be developed which will help to deal with these problems in a just and equitable way, at the same time pre-

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serving the social and economic well-being of the United States." The statement says further that "the McCarran Act of 1952 does not represent an adequate revision. It is discriminatory, geographically and ethnically; it is cumbersome in execution; and its regulations regarding denaturalization and deportation are unjust and difficult to administer. Our major effort will be toward revision of this basic law by the next Congress."

The following have been appointed to attend the hearings when the commission meets in their cities: the Rev. Samuel Tyler, Boston; Florence Davies, Philadelphia; the Rev. Kenneth Nelson, San Francisco; Dean Francis Sayre, Washington; Mrs. Benson Harvey, Springfield, Mass.; the Rev. Paul Musselman, Detroit; the Rev. Edward B. Ferguson, Dallas; the Rev. John H. Burt, Youngstown.

Thus, through our social service agency at national headquarters, steps were immediately taken to implement General Convention action. The department is congratulated.

CHURCH WORK AT UNIVERSITIES

by James A. Pike

A few years back I was serving in a Church which had a cross on one end and a weathervane on the other. I've always felt that this was a pretty good reminder of the two aspects of Christianity's task in the world: to hold to "the faith once for all delivered to the saints," and, in the way we present this faith, to watch "which way the wind is blowing." More specifically in terms of our concerns there is one sense in which the task of college work never changes. It is the task of making more mature Christians out of our Church members and of converting others outside the Church. But in another sense the task is an always changing one. We must relate our perennial aims to the quite specific climate of opinion prevailing in a given time and in a given place.

There is no question but what the tide is turning . . . the casual visitor to a campus would not notice that things are very much different than they were two or three decades ago. The principal difference is in the fact of a new openness to the claims of Christianity. On the part of most, the explicit or implicit secularism is less blant, less cocksure. There is much more widespread examination, in a sympathetic spirit, of the literature and history of the Judaeo-Christian heritage. There is a much wider election of courses specifically in the field of religion and much better provision is being made by administration and faculty to provide opportunities which meet this new curiosity.

In all of this the campus is a microcosm of what is going on in the nation as a whole. There is a return to religion on all levels. But . . . the question is, "What kind of religion?" . . . What would be the specifications of such a form of Christianity? First, it should have the Gospel entire and unadulterated. Second, it should have a sense of heritage transcending the moodes and mores of our own day and provide a sense of security which comes from feeling that one belongs to an outfit that has seen nations come and go. Third, it should be a tradition which has a surrounding culture, an art, a literature, a cumulative biography, a history, all of which domonstrates the capacity of Christianity to "baptize" and utilize all of men's noble aspirations and world-affirming instincts. Fourth, it should be a tradition that not only stands in judgment upon the world, but also upon itself. Fifth, it should be one which will bring men more life and not less life, more joy and and not less joy, because of its acceptance. Sixth, it should be one which is not bound in its thought-forms and modes of expression to any past period in history, and thus is free to utilize the resources of modern thought in every realm.

Anglicanism

NOW I am totally unembarrassed at stating that I believe that Anglican Christianity most fully fills the bill when judged by all of these tests. I say I am unembarrassed because I am not in the position of defending some family heritage. I was raised in quite a different tradition, which does not as adequately fill the bill (but which is exercising considerable converting energy on both the intellectual and popular fronts). When, after several intervening years of secularism I decided to become a Christian again, I quite deliberately chose the Episcopal Church because I felt that it did meet these very tests. In sorting out the possibilities there were for me second and third choices, but I was convinced then, and have be-

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come increasingly convinced over the years, that there is no close second. And here I refer not to what we are in essence and in principle.

On the campus the Episcopal Church has a unique opportunity and responsibility because it is Catholic, Protestant, and liberal . . .

And the "coming great Church" (to use Canon Wedel's phrase) will, we pray God, be Catholic, Protestant, and liberal.

Now I've been talking about what we have to offer, not how we are offering it. The state of our college work in many places justifies Billy Sunday's designation of our Church as a sleeping giant. To change the figure, we may have the best product but we certainly don't have the best salesmanship. If it were simply a case of saying that we ought to work harder so that we get more of these new converts rather than having others get them, I can see why one might be reticent to go all-out for such an effort. But much more is at stake. There are many who will not be reached at all unless they are reached by our form of Christianity. More than that, the future of Christianity in the nation, now that the tide is turning toward religion, depends, as I said earlier, on the kind of Christianity that becomes predominant. It is important that it be a faith which not only makes for eternal life, but which endorses and redeems the best that secular minds bring to it, that brings more life—not less life—to those who have a vital appreciation of the things of this world. There are some forms of Christianity which seem to make a man less of a thinker, and in terms of joy, less of a man. But our Lord promised, "I have come that men might have life and have it more abundantly." The form of Christianity that can conserve and enhance the best in critical spirit, the best in intellectual honesty, the best in an uninhibited response to all of God's gifts, will not only be more convincing now for many, but it will be more saving—in the fullest sense of the word—for mankind as a whole.

There has never been a time in the history of our nation when it could more be said; "The harvest truly is plenteous but the laborers are few: pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." The college work agencies of the Episcopal Church, if widely supported, can be great tools in God's hands for the fulfillment of that prayer.

* *From an address at the College Work Dinner held at General Convention.*

THE PARSON AND HIS WIFE

BY

Irving P. Johnson

Founder and First Editor of The Witness

IT would be an ideal condition if there were enough young men who had the dual vocation to be priests and celibates. But experience has taught mankind, that to enforce celibacy upon those who feel called to the ministry, is a dangerous plan for which society pays too great a price.

This Church has wisely determined that marriage is a sacramental relationship and in no way interferes with a man's priestly vocation.

It is an ideal plan when we can train in similar seminaries, the young man who is going to be a priest, and the young woman who is going to be his wife; so that they are equipped for the ordeal that awaits them.

Young clergymen will insist upon selecting their own wives much as young doctors and lawyers insist.

Consequently clergymen's wives come from all sorts and conditions of families—from the daughter of the leading banker in a great metropolis to the daughter of the village blacksmith in the young clergyman's first cure. Why not?

She may be a young lady of education and refinement or she may be a peasant girl of grace and beauty or she may be a very homely, unattractive female. How can it be otherwise?

However, she has been married to her husband in a free country and according to the rites of religion.

Now begins a very curious experience. Were she to have married a lawyer or a doctor, she would have grown up in one circle which she would have graced or otherwise, and would have gone to her reward surrounded by life-long friends.

Not so with the minister's wife. She, wittingly or unwittingly, has entered upon a career for which she has had little or no preparation.

Her husband, being a man of ideals, feels that he should begin his ministry in a hard place, so he offers himself for the mission field.

The little mission has small congregation which at once assumes a proprietorship in the minister and all that pertains unto him.

The wife senses the situation and learns to treat the feminine portion of the flock as one

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would treat a group of relatives among whom she is destined to live.

It is rather an informal relationship, for the village church contains all sorts and conditions of folk and formal relations are hopeless.

The matrons of the mission assume the same rights over the rectory that they would toward any of their poor relations who were dependent upon them, and are kindly if sometimes officious.

The other women act as an investigating committee and comment rather severely upon any failures to conform to their rather impossible standard of what a rector's wife should be.

Perhaps, however, she adjusts herself to the situation and keeps up a good appearance on a minimum salary and a maximum of hospitality.

A New Parish

THEN comes a change. Her husband has been called to a rather good parish in a select neighborhood of cultivated and well-to-do- people. In the goodness of their hearts they offer to pay the moving expenses.

The young couple move into the handsome rectory with their meager furniture, healthy babies and a balance of thirty dollars in the bank.

The scene shifts. The new parishioners are proud of their new rector's abilities, and the couple are invited to formal dinners and are expected to attend social functions. In what? The young wife is rather dismayed. What shall she do? Involve her husband heavily in debt or go in the clothes of her previous social requirements.

Which should she do? The probabilities are that one will do one, and the other will do the other; and in either case the fiddler will have to be paid.

Christian women should be considerate and and kindly folk, but, when the clergyman's wife is concerned, they are apt to regard her as the scapegoat whom the Lord has provided for the sacrifice. So they get out their knives and their scissors. Poor woman! She is between two evils. If she chooses the one, her husband will be looked upon as one who does not pay his bills, and if she choose the other, she will be regarded as a social liability for whom the select parishioners must apologize.

The rector of one of our outstanding parishes told me that in each of three successive parishes his wife had been let alone for two years, until her sterling qualities commanded respect.

First they had been received gladly; then they had been ignored socially; then they had been accepted willingly.

Now these people were solid, substantial people, who felt that they would not pretend that for which they could not pay. Well, time goes on and promotion comes. This time to a large parish in a great city. The family wardrobe has been brought up to a modest standard, but from a select parish of two hundred people, they are now confronted by a communicant list of 1,000, and in three months the rector's wife who has three or four children, one servant and no automobile, is confronted with the fact that there are four hundred visiting cards in the card basket. These calls she is told must be returned. Heaven help her.

Did you ever try to make four hundred calls in one season? That would be thirty calls a week for fourteen consecutive weeks.

And what happens? Of course it cannot be done.

Do considerate parishioners send around a machine by which she can accomplish this miracle? Or if her husband owns a fliver, can he give up his work and drive his wife around? Or shall they make semi-parochial and semi-social calls together? Heaven forbid.

Is she forgiven if she leaves out anybody in her daily ministrations?

Here is the strange thing in a Christian congregation. The clergyman's wife is not forgiven.

I have known several instances when the minister's wife has been snubbed for years because of some failure to observe social ritual or to exercise unusual diplomacy in a trying situation.

One hesitates to carry this case to the supreme court and discourse upon the wives of bishops. It seems so personal and yet something needs to be said in a general way.

The Bishop's Wife

LET us hope before our young rector has been elevated to the episcopate, that he and his wife have become used to the unreasonable demands made upon them by their constituency.

For now the clergyman and his wife must be separated. It is true that it is not a legal separation but rather a practical one.

He must leave his wife and children to the tender mercies of his constituents while he goes a-traveling.

Now his constituency has grown to several thousands and the time when he is at home is reduced to an irreducible minimum.

There are certain questions which arise in one's mind as he is confronted with the problem of his social relations.

Shall he become a member of a caste and identify himself with that most delightful group who play the game of life according to certain well-defined rules of compensation? It would be nice.

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Should a bishop consume the few days when he is at home in returning certain social obligations? Should his wife be expected to return all calls?

At first instance one might say of course.

But stop and think a moment.

The president of the United States or the governor of a state are officers who are not expected to return calls.

Why not? Because it is manifestily impossible. One would think that Christian courtesy would be as considerate as secular common sense.

There is a parable of our Lord's in which he deals with this matter of social compensations.

"When thou makest a feast—call the poor and the maimed, the halt and the blind—for they cannot recompense thee."

Would that the clergy might be included in this group—as well in the obligations of society, as in the estimation of successful business men.

If one is to observe all the rules laid down by all the groups, from whom he receives many courtesies, then let us inaugurate a new order of deacons and deaconesses to discharge these rules in order that the shepherds may give themselves to the word of God and to prayer.

I do not think that Christian people are intentionally malicious, but I do think that they are frequently very inconsiderate.

Each family in a given city moves in a delightful circle of from five to fifty families, according to their taste and leisure. And as a rule it is very loathe to add to this list, until it becomes too formidable. "I have all the friends that I can carry now," said one fine woman to me when I asked her to cultivate a lonely woman. And she was right in her way.

But a pastor has from fifty to a thousand families who are equally in the circle of his friendship.

What is he to do? Repay all social obligations, or shut himself up with a delightful circle of intimate friends?

I wonder how much of the frequent unpopularity of bishops in their own dioceses is due to the fact that people are demanding from them the observance of the same rule as that which governs a private citizen who can limit his clientele to his strength and ability.

Most of these bishops have been very popular as rectors, and many of them would gladly return to the genial atmosphere of their old parishes if they could.

Usually their wives had adapted themselves to the hospitable friends whom they have left, they come to a strange city and find themselves in a different surrounding.

They want to be natural and they are expected to be conventional; or they want to be conventional and are expected to be natural; for they no longer are in touch with a mere parochial set, but with all sorts and conditions who have an equal claim upon them.

Elementary Rules

LET me close with a few elementary rules:

One, take it for granted that the clergyman's wife is a Christian lady living in a free land, entitled to her own peculiarities and limited by the family income.

Two, do not expect the wives of clerics to observe those social obligations (which you yourselves limit severely to a particular set) which they cannot limit in fairness to all.

They ought not be expected to repay calls or to return the lavish entertainment which they receive, if for no other reason, because of the large number of those to whom they are obligated and the small income that they have to dispense.

The hospitality of the clergy should be for the poor and not "for those who can recompense them again."

Three, do not fault a priest or his wife if they either are ignorant of, or unwilling to give the time and attention to, the requirements of society which are expensive in time or money.

If you give your rector a generous salary, do not expect to have him give it back to you in expensive entertainment, but rather encourage him to spend it on the poor, this is Christian, and will have a bearing upon his spiritual influence.

Four, do not hold a clergyman or his wife responsible for social calls in return for yours.

Of course a clergyman might pick out the important people to recognize, but, if he did, he would be neglecting those who have a better claim upon his time and generosity, and would not be following his Master.

It is very hard for a pastor to live up to what the world expects of him. He and his wife are conscientious people, and if you would be helpful to his ministry, be kindly to his wife and her limitations, for, after all, they are the same as your own.

Religion And The Mind

by Clinton Jeremiah Kew

A reader asks: "Is it true that some psychiatrists believe that religion is harmful to people?"

Many psychiatrists have come to the conclusion that religion is unhealthy for people because it

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often contributes to mental illness. A few have felt that it would be better for the human race if religion were put out of existence.

These physicians have come to this conclusion because they have treated thousands of "very religious" patients whose mental and emotional health has been damaged by "religion". Many of these sick souls have become ill because their religion has inflicted certain erroneous beliefs and doctrines upon them from their youth, beliefs which have forced them to live with unnatural fears and abnormal guilts.

We must remember that these doctors are dealing with people who worship a stern, punishing God with a devotion which is obsessive-compulsive in nature. Moral obligation is a monotony not a spiritual pleasure; duty has become a drudgery; and a spiritually creative life has become forced obedience to ethical slavery. In view of this, it is not strange to find many psychiatrists who feel that religion is conducive to mental illness.

We must also remember that religion deals with the whole person, his concept of life, his relationship with his fellowmen and his own destiny. Hence, a distorted belief will distort a life! Since a large percentage of patients are ill because of distorted beliefs, then we must expect such indictments from the psychiatrists.

Many people come to our clinic and say, "I am very religious. I follow my religious duties carefully. There is nothing wrong with my religion." Upon closer examination we learn that these unhappy people received large doses of indoctrination in morality in their childhood. Their dogmatic beliefs have no emotional value for them. Their religious training produced situations in which it was impossible for them to be completely honest with themselves or their friends. They have distorted reality and covered up their needs in order to fit themselves into rigid moulds. They have lived impoverished, unnatural and immature lives. Now they are sick, frustrated and unhappy. They must find help from either a minister or a psychiatrist.

If one compares the expressions of their "religion" with the spirit of the Gospels, one learns that these people are not essentially Christian. Their lives, their behavior, their values and concepts of life are, in many instances, in opposition to the religion of the Gospels. Their fears, frustrations and conflicts are symptoms of their negations of Christianity.

No wonder many psychiatrists are alarmed by the mounting number of "religious" people who are in poor mental health! No wonder they have to say to their patients, "Your beliefs are in opposition to mental health." These doctors deal with real people, not with theological abstractions!

Christianity presents a way of life which prevents distorations. If the Church fails to interpret the true teachings of Jesus to our generation, then millions of people will negate life, and will become ill. They will leave the clergymen, the true physicians of the soul, and will seek help from those who treat psychic ills. A minister's wife recently said, "My Jewish psychiatrist has taught me more about Christ than my husband."

If we should live religion as it is found in the life of Jesus Christ, there would be fewer sick souls because there would be more Christians.

Family And The Faith

BY

Anson Phelps Stokes, Jr.

IT is dangerous to be dogmatic in saying that any social institution is necessary for Christianity, for our faith must apply to many situations, places, cultures, and ages. One must be cautious about associating the Christian way of life exclusively with capitalism, socialism, the cooperative movement, or even democracy, for Christianity has existed under conditions very different from those of our western civilization. There is one institution, however, without which Christianity could not exist, and that is the family; for the family is no human invention, but part of the very nature of life and of God's plan.

Consider how our religion has been interwoven with the institution of the family. The Old Testament people were more of a family clan than a nation, in the modern sense; their very name, "children of Israel" (i.e., descendants of Jacob) indicates their family origin. It was within the cohesive life of the tribe that their ideals and faith were developed and the customs of family life undergirded their religion.

It was into this setting that Jesus came. We have few glimpses of his family during his ministry. Indeed at that time he seems to have lived alone and his family probably understood him little. His brethren were those who did his Father's will, rather than his blood kin. Yet in all that he taught we see the subconscious influence of his home. He spoke of a woman sweeping the house in search of a lost coin, or placing leaven in meal; and his teachings revealed many other memories of his childhood and family experiences. When all had left him at the end, he looked down from the cross and there stood his mother and

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his mother's sister. Even for the Son of God the ties of blood were strong. For his teaching about God Jesus drew on family life. The authority of God was the authority of the father; so was his forgiveness and his love; and the brotherhood of men was based on their common loyalty to their Father.

Can Christianity ever be taught apart from family life? I doubt it. In the family experience children are prepared to learn about God. The attitude of their parents can help them to know his authority, his love, his concern and forgiveness. Many who find faith difficult probably have not had a satisfactory relationship with their human parents.

So it is with the teaching of Christianity about our relationship with others. It is in the family that we learn to understand people who are different from ourselves, for family life depends on differences—male and female, age and youth. In the family we learn to share responsibilities and to cooperate in common tasks according to our respective abilities. The new emphasis on Christian education recognizes that the Sunday School cannot be the chief source of religious training. Indeed Sunday Schools originally began for homes which were so squalid that parents could not teach their children about God. The primary responsiblity must always be with the home.

Neither can the family exist without religion, for people are bound together not just by their relationship one to the other and the bonds of human love, but rather by their common loyalty to something else. The love of a man for a woman is undergirded when together they give themselves in service to God and for a goal greater than even their own home. How tragic is is when husbands and wives who have so much of life fail to have a spiritual bond and the habit of prayer together.

Though Christianity can give us few details to plan the social organization of life, the institution of the family can give us the main outline. Just as in family life there is loving authority, responsibility shared by all, and an opportunity for development, so, too, our social and economic institutions must have a similar pattern if they are to be Christian. Some day we hope that the life of the nations will be more like the life of one great family. In this wider concept of the family we all have an opportunity to profit from the life of the Church, for it, too, must be patterned on a family, with authority, love, forgiveness, responsibility, the opportunity for growth, and the chance for leadership by individuals as they are ready to assume it.

If we are to be a truly Christian nation, we must have Christian family life, for it is there that we learn the basic principles of the faith. And we cannot have world brotherhood unless we learn it first in the daily experiences of the home.

Living In Two Worlds

by Philip F. McNairy

EVERY Christian lives in two worlds—the immediate world about him of business, society, and politics; and the eternal world of God's truth, and of the fellowship and brotherhood of the Christian Church.

We see this quite clearly when we read about the early Chuch. The Epistle of St. Peter was addressed to Christians who were persecuted and criticized by their pagan neighbors. Christians were marked men, and the author of the Epistle urged them to minimize criticism and to try to win converts by their exemplary life in their relationship to the authorities of the Roman Empire, admidst which they were living. As Christians, they were to love the brotherhood; but as citizens of the Empire, they must also honor the king.

Today many Christians are conscious of living in two worlds also. We must remember our brethren behind the Iron Curtain and in China. They are seeking to maintain their loyalty to Christ and to his principles and to the Church, and yet they must survive and make their living in the hostile atmosphere that is around them. Even in our own country, whose life has been permeated by Christian teachings, a Christian must live in two worlds.

It is not that the world is necessarily evil; indeed the physical universe has been made by God. But our society and our civilization are not yet fully Christian. The people to whom the Epistle of St. Peter was addressed were considered as "strangers and pilgrims"—or "aliens and exiles," in another translation. So, too, we must live in the world but we must live by standards other than the world's.

There are two ways in which Christians seek to face the tensions between the Church and the world. One is by "other-worldliness." Christianity is regarded as a means of escape from the world. There is, of course, real truth in this approach. There are times when we must "go apart," even as our Lord went apart from the crowds. The retreat movement is an evidence of the need in our day to escape the pressures of the world, for spiritual nourishment. The people of

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India and of other Eastern nations can teach us much about the reality of the other world.

Yet this can never be a fully Christian answer, for the religion which speaks of a God who became incarnate in human life is no escapist religion. Our Lord knew hunger, temptation, rejection, and the cross; and where Christianity is preached in Eastern lands, people are bidden to face the needs of ordinary life, and not to avert their gaze.

The other way in which Christians have sought to resolve the tension between the world and the Church is by "this-worldliness." Christianity is regarded as a means to successful living in this world. Many Americans advertise their religion as a way of solving all problems at home or in business, and of assuring one's self of good health and even popularity. Of course, the Christian faith does influence our daily lives. God is the God of the universe and, in obedience to him, we can find peace and health, and help in our problems. Our Lord himself healed people, and his ministry of healing is carried on in many churches today. Yet this approach is also an over-simplification. As we said before, our civilization and culture are not completely Christian, and obedience to God will not always bring us rewards in the coin of this world. For Jesus, victory involved crucifixion.

The Christian can n e i t h e r use his religion merely to flee from the world, nor can he be sure that it will always bring him worldly success. The task of Christians is to be in the world but not of the world.Our Lord was in the world; indeed he shocked pious people by associating with publicans and sinners. Unlike many religious people, he knew and bore everything that men face. Yet he bore these things courageously because his loyalties were not merely in the world. He was in close fellowship with his Father in heaven. He lived by eternal law amid the transitoriness of time: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

A friend of mine, who is personnel manager in a large organization, is a specific example of a Christian living in two worlds. I remember his telling me that during the Christmas rush extra helpers had to be hired, but when the rush was over, many of them had to be dismissed. Those were the stern laws of the world with which he must work. But within the limitations of those laws, he found much scope for his Christian loyalties in trying to see that each individual case was handled on Christian principles with due consideration to human factors.

The Holy Communion is a place where two worlds meet. Here we see the eternal touching the things of time. The bread and wine offered on the altar at holy communion represent our material resources and our daily occupations in this world. They are given to God and they come back to us charged with a new significance. Henceforth they are to be used in the world, but for God's purposes.

Becoming What You Are

BY

Philip H. Steinmetz

BEING bound up together in the Body of Christ by our baptism we are already sharers in a new life which has the upper hand over sin. But the process of bringing our whole selves into the condition of full committment to this life is incomplete. Though saved, we still sin.

This paradox bothers many of us. We feel that we should be better than we are and we even wonder at times, seeing how poorly we are doing, whether there is any hope for us.

It may help to hold in mind a sentence written by C. A. Anderson Scott: "The Christian is one who is becoming what he is."

We are familiar with that state of affairs in other fields. A couple was married yesterday. At the wedding were the bride's grandparents who have been married for fifty-four years. Both are married in a sense in which the younger has yet to learn the meaning. Both are becoming what they are.

One way of saying what a Christian is becoming is to say he is a child of God, an heir of all that God has to give, a living cell in the body whose head and heart is Christ. In a sense we are already all of that and more. That is the reason for our great joy and gratitude. We are not lost souls. God has found and bound us together in Christ. And yet we are still becoming what we are.

Thank God for his patience in bearing with us through the years that this becoming takes!

THE PRAYER BOOK
Its History and Purpose

By

IRVING PEAKE JOHNSON

Founder and First Editor of The Witness

25c a copy — 10 copies for $2

The WITNESS

Tunkhannock **Pennsylvania**

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

Joyous Adventure. By David A. MacLennan. Harpers. $2.50

Sensibly optimistic sermons make this book live up to its title. They are based on the Christian year which leads one to the observation that some sermons on the Church year are like some American cooking—lots of meat, but little flavor; while other preaching on the same subjects is like Chinese cooking—lots of flavor, but little meat. The Church flavor in this book is a little bland, but there is plenty of good salty practicality and of the oil of gladness, well mixed together, spiced with titles that are catchy without being irrevelant.

Saints For Now. Edited by Clare Boothe Luce. Sheed and Ward. $3.50.

Twenty-one literary Big Names write about the contemporaneity of eighteen saints. Rebecca West, Robert Farren, Barbara Ward, Bruce Marshall, and Karl Stern do fine jobs. Some of the others write like typical visiting celebrities and discuss only their personal reactions to their subjects. Whittaker Chambers, for example, gives St. Benedict two pages, and himself nine.

The Autographs of God. By Archer Wallace. Macmillan. $2.00.

Inspirational encouragement for burdened and troubled people. Warm, broad, and rather light and "popular."

Monastic Sites From the Air. By David Knowles and J. K. St. Joseph. Cambridge. $11.00.

A beautiful combination of art, erudition, and modern mechanics. An air photograph can show the architectural student at a glance the entire plan, the site, and the present condition of a building, as no diagrams, ground photographs, and text could possibly do, even used together. Long forgotten sites have even been discovered, and can be seen clearly, in the crop-markings in oat fields. This is the first in a series which promises to be an important one.

Church Work in the City. By Frederick A. Shippey. Abingdon. $4.50.

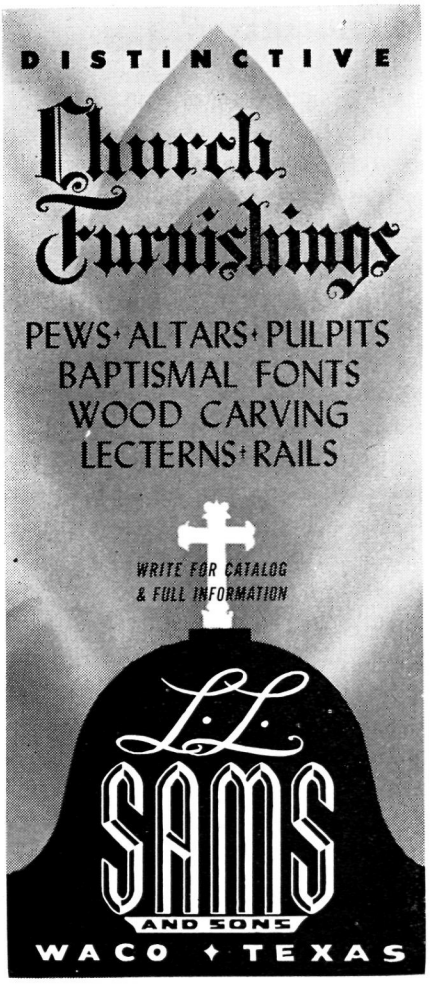
Most "How-to" books ("How to Triple Your Congregation," "How to Be Almost Absurdly Happy," "You, Too, Can Be Like Me") are a combination of the obvious and the useless. This one is not. While it gives the city parson new insights on his situation and new perspectives on his opportunities it would be particularly effective as a study guide for Ushers' Committees, Junior Vestries, and the like, thus getting these matters into the hands of the lay apostolate, where they can be dealt with most effectively.

The Hell Catholic. By Fr. X. Sheed and Ward. $2.00.

Written for Hell Catholics ("Not God so much as Hell that keeps me on the straight and narrow.") It is an attempt to persuade them into correct R. C. behavior by a gay semi-alcoholic cover and a lively story of a Holy Year pilgrimage, but the overall attitude is smotheringly paternalistic. —B. A.

Junior-H. Kit, Vol. 9. Edited by Jeanne S. Heller. Westminster. $2.50.

Ample material for young people and inexperienced leaders to make up their own programs. Easy to adapt and handy to have around.







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REPRESENTATIVE OF YOUTH URGES MORE SINCERITY

★ Roderick French, delegate to the youth conference held during Convention, told the House of Bishops that "great numbers of young people are coming to the Church today" and that the Church had progressed beyond the "old Sunday-night-meeting concepts." He emphasized the fact that the United Movement of the Church's Youth was no independent organization, but an integral part of the whole Church. "We use a different vocabulary and conduct different level activities and relate the Gospel to different problems, but all for the sake of the same end: the extension of the good news of redemption through Jesus the Christ—our concern is the redemption of young men and young women."

Speaking of the newness of this kind of youth work in the Church, he recalled the fact that the first youth convention took place in Philadelphia in 1946. "as the result of the persistence of the young people themselves. Youth work in our Church family has never lost the character of a movement. The meeting this very week will in many respects more nearly resemble a retreat than a national convention. The concern is not legislative, but with the religious relationships of young men and women."

He also addressed the Deputies, first telling the laymen that young people could not be expected to take the Church seriously when their own fathers "live as if it doesn't matter." Then turning to the clergy, he called their attention to what he called the 'serious concern' trend that was widespread today among youth.

"Group after group across the country has requested that less time be given to recreational, sensational activities, such as we once regarded as necessary for a sort of 'bait'. They ask that such things be minimized in order that they may concentrate their energies upon worship, study and service. We cannot expect such young men and women to listen to a watered-down compromised Gospel. Indeed, it is not too much to say that unless we preach the kind of Christianity which 2,000 years ago turned men away because it was too hard, we cannot hope for the youth of our day to do much of anything but turn away."

MIXED MARRIAGES DISCUSSED

★ An amendment to the canons aimed principally as "mixed marriages" between Episcopalians and Roman Catholics was defeated in the House of Bishops since it "would further strain relations between the Episcopal and Roman Catholic Churches." They also pointed out that it would be necessary to determine what disciplinary measures should be provided when the canons were violated, "which in itself is difficult." They contented themselves therefore by re-affirming a resolution on mixed marriages passed at the San Francisco convention which "earnestly warns members of our Church against contracting marriages with Roman Catholics under the conditions imposed by modern Roman Catholics law, especially as those conditions involve a promise to have their children brought up in a religious system which they cannot themselves accept."

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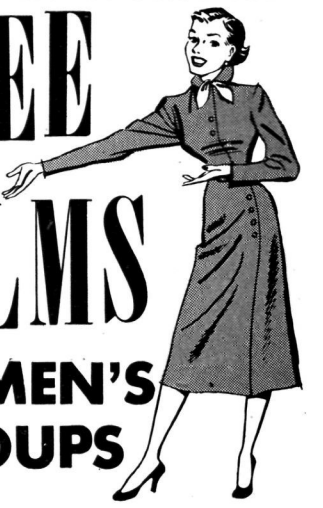

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Good grooming is essential to good health — this film tells why. It also discusses proper use of cosmetics, good posture and corrective exercises, care of the hair and scalp, and personal hairstyling.

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BISHOP LICHTENBERGER ON VOCATIONS

★ Bishop Lichtenberger of Missouri was one of the speakers at the dinner when the subject of the role of the laity was discussed, and he made a hit by stating that it was much like discussing the role of apples in apple pie. He deplored the point of view that it is a priests Church, with the laity merely doing petty jobs. Other speakers were Bertram Parker of Corpus Christi, Texas; Kathryn Bryan, director of religious education in Haiti, who got a big hand at the conclusion of a short speech.

JERRY VOORHIS LEADS DISCUSSION

★ Jerry Voorhis, former Congressman from California and now the director of the national Cooperative League, was a leader an one of the panel meetings of the Auxiliary.

"People become hopeless," Voorhis said, "not because their dangers and problems are great, but because they do not know what they can practically do about them. And yet every Christian knows that we possess through the Grace of God every resource of mind, body, and soul that we need to conquer every problem and danger that besets us."

Mr. Voorhis said the Christian answer to political problems and political shortcomings is for Christians to carry the influence of Christ into the political life of the United States and other nations.

"The Christian middle way between dependence on too-big government and dependence on too-big business is the application by groups of people of the methods of Christian mutual aid to their problems, the spreading broadly of the opportunities and responsibilities of effective ownership and control of the economic institutions which our lives require," Mr. Voorhis said.

"The Christian alternative to communism and fascism is in helping people to develop their own strength, their own needed institutions under their own ownership," he said.

It was not the first time Voorhis had been a speaker at a General Convention. As a very young man, when he was working in a southern cotton mill right after graduating from Yale, he had been a speaker at forum meetings sponsored by the Church League for Industrial Democracy at the New Orleans Convention. Another speaker then was Paul Hutchinson, now editor of the Christian Century.

URGE PROMOTION OF VOCATIONS

★ The Rev. Russell B. Staines, deputy from Berkeley, California, introduced a resolution calling upon parish clergy to instruct their people to pray for the increase of the ministry and that they preach at least once a year on church vocations as full time work. It also calls upon bishops to appoint committees on vocations to promote recruiting for the ministry and other church work. It was passed by both Houses.

INTINCTION DEFEATED

★ Photographs taken at the corporate communion when the United Thank Offering was presented, show a number of the bishops administering by intinction. The attempt however to legalize the practice, by rubric, was defeated by the Deputies after a rubric had been adopted earlier by the House of Bishops.

A COADJUTOR BISHOP FOR RHODE ISLAND

★ General Convention approved a request for a coadjutor for the diocese of Rhode Island. Bishop Bennett, present diocesan, is sixty-nine.

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A colorful panorama of an important food industry, this picture shows the farms and the "folks" who provide life-giving meat products upon which the health of the nation depends.
Courtesy: American Meat Institute

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NEWS OF OTHER CHURCHES

NATIONAL COUNCIL ASKS CAREFUL VOTING

The general board of the National Council of Churches issued a statement September 25 calling on citizens to do their moral duty by voting intelligently in November. People were asked to study the issues, candidates and platforms and "base his decision on what he considers best for the total community". It urged all to ignore sectional, racial and class lines. Churches, through national agencies, have taken positions of several campaign issues, the statement noted, among them support of the UN, cooperation with all nations, liberalizing immigration laws, extension of civil rights, end of discrimination and segregation.

STEVENSON AND THE VATICAN

Adlai E. Stevenson has said that if elected he does not plan to nominate an ambassador to the Vatican, but that he saw no "special disadvantage" in having a personal representative there, as Roosevelt did and Truman is now doing. When asked the question about an ambassador, the candidate reflected for a moment and then said slowly: "I think I will not propose the appointment of an ambassador to the Vatican. I think the matter in this country is that it constitutes official recognition of a religion, and that is highly incompatible with our belief in the separation of Church and state."

STEPHEN FRITCHMAN REFUSED PASSPORT

The latest religious leader to be refused a passport by the state department is the Rev. Stephen H. Fritchman, Unitarian of Los Angeles, who has been invited to address a meeting in Melbourne, Australia, marking the 100th anniversary of Unitarianism in that country. He called upon "every minister and laymen of every faith in our land and every citizen, whether he attends church or not, to consider the implications of this astonishing decision. Have we lost faith in the creed of democracy? What a mockery it makes of our boastings about our free world when an ordained spokesman of peace and brotherhood is made a prisoner within his own land. This is surrender to the craven fear of thought itself, a betrayal of the ancient heritage of the Judeo-Christian tradition which it has long been my joy and privilege to declare."

The trustees of his church also sent a letter to Dean Acheson protesting the action of the state department. The letter stated that "the denial of a passport to our minister will lead many Australians, Unitarians and others, to question the good faith of our government as it proclaims its devotion to freedom."

NEW SETUP IS NEEDED FOR RURAL CHURCHES

New social programs, financial setups and philosophies are needed to prevent the loss of members of rural churches, according to a survey published by State College, Pa. It covered 482 rural churches in four scattered countries of the state. Prof. William G. Mather, coordinator, said that churches with dwindling memberships were usually those with no activities for young people, no program for family get-togethers in the church, no choirs and no education classes.

A summary of the survey said that the study "would not support" the founding of many new churches since "most of the existing ones are already within three miles of another church—frequently of the same denomination."

"It would seem," the summary continued, "that improvement might be made in the programs of the churches. Many of them, particularly in the open country and small villages did not have social activities, financial budgets, annual canvasses of members to support the budget, week-day religious education and the like. Even such an elementary thing as regular church services at the same hour each Sunday was absent from many of the more rural churches.

"Churches which gained membership, in general, had such activities. Also they had pastors who had prepared themselves at college and seminary and who were not overloaded by being required to divide their time among several churches.

"The importance of the Sunday school to the church was indicated by the fact that nearly half of the new church members came from the Sunday school. In this connection, it is worth noting that in the more rural Sunday schools there was a tendency to use other than the hymnals and teaching materials published by the denomination with which the church was associated."

CHURCH LEADERS CONCERNED ABOUT ITALY

Leaders of a number of Churches called upon Dean Acheson to ask him to take action to protect American missionaries in Italy. They laid before the secretary of state a memorandum stating that 41 churches have been closed recently by action of the Italian government. Acheson assured the delegation that full investigation is being made of the situation.

Meanwhile an Italian lawyer, Giacomo Rosapepe, left Rome on September 25 as a representative of the Protestant Churches, to take the matter up with the state department.

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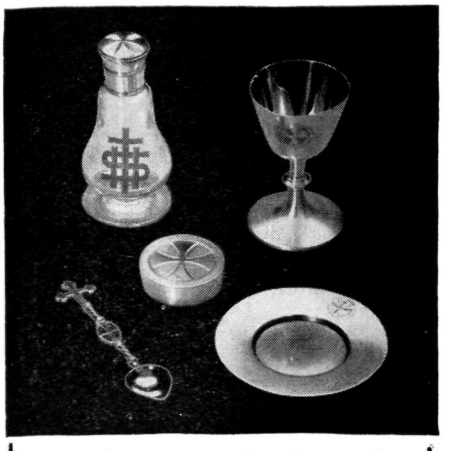

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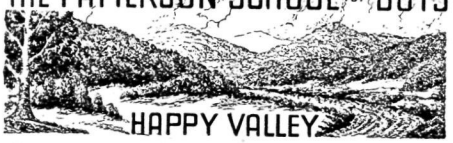

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PEOPLE OF THE CHURCH

THEODORE T. JOHNSON, rector of the Redeemer, Sayre, Pa., becomes rector of Trinity, Pottsville, Pa. on Nov. 1.

JOHN R. STEWART, former chaplain, is now rector of the Advent, Alice, Texas.

ROBERT E. MEGEE Jr., former ass't at the Good Shepherd, Corpus Christi, Texas, is now in charge of a new mission at Terrell Hills, San Antonio, Texas.

LUCIAN T. JONES Jr., formerly rector of Emmanuel, Lockhart, Texas, is now in charge of the chapel at Good Samaritan Center, San Antonio, Texas.

DAVID N. HARRIS, former ass't at St. Luke's, Washington, D.C. is now doing graduate work at Chicago

WILLIAM R. VAN CROFT, deacon, is now ass't at St. Luke's, Washington, D.C.

KENNETH ARNOLD, formerly rector of St. Paul's, Baden Md., is now rector of St. Luke's, Bladensburg, Md.

THOMAS ALLEN, recent seminary student, is now ass't at Grace Church, Silver Spring, Md.

KENNETH COLEMAN, former Congregationalist, is now ass't at St. Margaret's, Washington, D.C.

LAURENCE H. BLACKBURN, rector of St. Anne's, Lowell, Mass., becomes rector of Emmanuel, Cleveland, O., Nov. 3.

ROBERT W. BEGGS, formerly of Boston, is now in charge of St. Paul's, Aurora, N. Y. and Grace, Union Springs.

HOWARD J. RUDISILL, formerly of Idaho, is now vicar of St. Andrew's, York, Pa.

JONES B. SHANNON, deacon, is now in charge of St. Andrew's, State College, Pa., and chaplain to Episcopal students.

DONALD C. MEANS, chaplain, has resumed his work at St. Luke's, Altoona, Pa.

A. PETER CARROLL, formerly rector of St. Philip and St. Stephen, Detroit, is now rector of Christ Church, Adrian, Mich.

JULIAN M. BISHOP, formerly of Central New York, is now chaplain at St. Mary's Convent, Peekskill. N. Y.

THOMAS BELLRINGER, formerly rector of the Holy Nativity, Chicago, has retired from the active ministry.

WALTER FRY, formerly rector of Trinity, Alpena, Mich, is now vicar of St. Martha's, Detroit.

GILBERT RUNKEL, formerly rector of Christ Church, Adrian, Mich., is now rector of Trinity, Alpena, Mich.

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WILLIAM LOGAN, formerly curate at Christ Church, Detroit, is now vicar of St. Martin's, Detroit.

ELLSWORTH KOONZ, formerly curate at St. Andrew's, Ann Arbor, Mich., is now rector of Calvary, Saginaw, Mich.

WILBUR R. SCHUTZE, formerly rector of St. John's, Alma, Mich., is now associate rector of St. Andrew's, Ann Arbor

ERVILLE MAYNARD, formerly rector of St. Peter's, Albany, N. Y., is now rector of Christ Church, Grosse Pointe, Mich.

WILLIAM MEAD, formerly of Christ Church, Cranbrook, Mich., is now rector of St. Paul's, Alexandria, Va.

ARTHUR K. FENTON, reported here to have left St. Paul's, Lock Haven, Pa., is still rector of that parish but is in charge of Trinity, Jersey Shore in addition.

GEORGE M. BEAN, formerly chaplain at Lehigh University, is now rector of St. Mark's, Richmond, Va.

CHARLES R. STINNETTE, formerly rector of the Ascension, Rochester, N. Y., is now associate warden of the College of Preachers, Washington, D.C.

DAVID L. SOLTAU, formerly vicar of St. Paul's, San Jacinto, Cal., is now rector of Trinity, Escondido, Cal.

ARTHUR J. RANTZ, rector of Epiphany, Euclid, O., becomes rector of St. Thomas of Canterbury, South Miami, Fla., Nov. 1.

ORDINATIONS:

ARTHUR A. SMITH was ordained priest by Bishop Louttit at All Souls, Miami Beach, Fla., Aug. 23. He is vicar of St. Alban's, Auburndale, Fla.

GEORGE M. RAY was ordained deacon at St. Paul's, Key West, Fla., by Bishop Louttit on Aug. 31. He is ass't at St. Luke's Cathedral, Orlando, Fla..

WILLIAM T. LOUKS was ordained priest at St. Barnabas, Deland, Fla., by Bishop Louttit on Aug. 28. He is a member of the order of St. Augustine, Orange City, Fla.

PRESCOTT L. LAUNDRIE was ordained priest by Bishop Bennett on Aug. 30 at St. Peter's, Narragansett, R. I. He is chaplain at Sea View Hospital, Staten Island, N. Y.

DEATHS:

GEORGE M. BREWIN, retired priest of Ohio, died Sept. 6 at his home in Cornwall, N. Y.

HENRY C. PARKMAN, 80, vicar of St. James, Indian Head, Md., from 1921 until retirement in 1940, died Sept. 4 in Washington, D.C.

RAY O. MILLER, 79, formerly rector of St. James, Los Angeles, Cal., died June 10.

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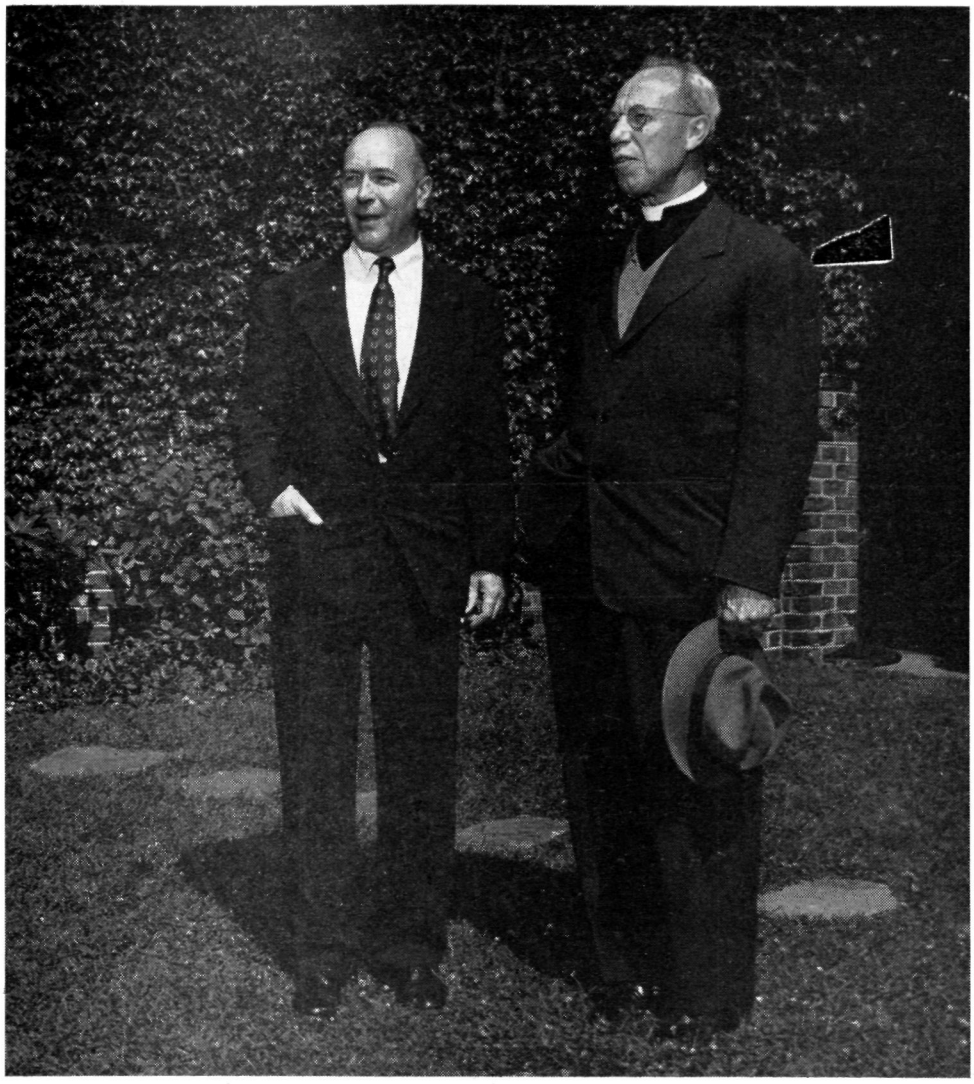

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Houston Editor Write On Race Issue

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THE WITNESS
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The WITNESS

FOR CHRIST AND HIS CHURCH

October 16, 1952

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STORY OF THE WEEK

TEXAS EDITOR WRITES OF RACE RELATIONS IN CHURCH

FINDS THAT CONVENTION OF THE DIOCESE BREAKS THROUGH DISCRIMINATION

By Carter Wesley

Publisher of the Houston Informer and Communicant of St. Luke's

★ I am an Episcopalian. For a number of years I have been at war with the leadership in my Church on the ground that they were too complacent, and were not militantly fighting as disciples of God for right. Well, last week my priest gave me a great thrill when he brought me a copy of the church organ, "The Witness," in which the lead editorial addressed itself to the bombing and killing of Harry Moore and his wife at Mims, Florida. The mere touching of this matter was not of importance, because many people have touched it. But here the editor of this Church paper spoke as a disciple of Christ should speak about wrongs, and condemned the thing from the moral, legal and every other standpoint without hesitation, and with unanswerable logic and sense. I got religion all over again because I could feel and sense that here my Church officials were talking about the thing that I understand Christianity to mean, and were exhibiting it openly and for all to see and read. I wish I could carry the editorial, I have been tempted to, but it is a long one and I have not taken time to get permission. After talking about the brutal,cowardly murdering of the two boys that the sheriff was taking from one jail to the other, and of Mr. Moore's interest in the prosecution of the sheriff as a part of the background for the editorial, the editor says: "The green light which has been given to this lawlessness by the inaction of the authorities is bad enough, but the implications of the situation go far beyond." Then he points out that in every cafe in Paris, Soviets are saying that this proves the charge of genocide (killing of a nation) brought against America for its murdering of Negroes. The editorial ends by saying, "There is no use in turning our backs on this. There is no use in squeaking feebly that this kind of thing happens only once in awhile. There is no use in saying Russia is worse. There is no use in saying we have to go slow . . " Can't you see Christ whipping the money-changers out of the temple, as you read an editorial like this by a representative of the pulpit?

Father also told me of another heart-warming experience. About four years ago Charlie Shaw and I went down to the diocesan conference at Beaumont to speak against the discriminations, injustices and embarrassment that the Church was practicing against its Negro members. Immediately after we had finished the bishop adjourned the meeting, and the next day, when we were not present rabid leaders of Beaumont gave Charlie and me the devil, particularly me, by saying I was a trouble-maker, etc., etc. One of the most outspoken men in this attack was C. McFarland, a prominent man from an old family, a prominent business man and one of the outstanding men in our Church. He was the man who had said that they had had trouble with Carter Wesley in Beaumont, he is a man I have never seen, never had any contact with, never had any trouble with at all, and as a matter of fact, have had no trouble with any person in Beaumont personally of any kind. But he had made the statement in the open debate in the Church, and the Associated Press picked it up and carried it all over the state.

Naturally, when they said that they were meeting again in Beaumont this year, I didn't even want to see Beaumont, or think of Beaumont and its people in our Church.

Father told me that they not only had fellowship on equal basis in the Church, but they had the banquet in one of the hotels in Beaumont to which all the members were invited, without regard to race or creed, and in which they all sat without regard to race but on the basis

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of where they wanted to sit. Yes, I know, you'll say that's a pretty good victory, but listen—who do you think was presiding at the banquet at the hotel? Well, you wouldn't guess it, but it was Mr. McFarland himself who was the master of ceremonies! You're wrong again, he didn't slur over the fact that Negroes were there he, being a Texan—and you know we Texans are as brash as they make 'em—said that four years ago when they had had the meeting was awfully hot, but the building and the church were cold. But he added, "Tonight the meeting is hot, but also the building is hot, and everybody is having a good time; I want to welcome the members of this diocesan council, and when I say members I mean all members!"

Sure, I was mad with that McFarland for what he said four years ago that was not true and was just vicious and bitter and unchristian. But in my book a guy that is big enough to turn around, to face back to his error and to square up to the truth in front of everybody, is okeh, and Mr. McFarland is okeh in my book. Now back of all of that is not something that just eased around, but the bishop, whom I had looked askance at on this question of moral courage, has proven himself to be foursquare as a representative and disciple of Christ in the effective manner by which he has brought his Church up to date and pushed it out in front in the matter of treating men as men and as Christians, without regard to race. It means a lot to me to be able to think of my bishop again with respect, and without the reservations that used to always accompany my thinking of him. In our Church for the most part the people move and have being and action and position in accordance to their sincerity, or in accordance to the particular thing that they are assigned to do, without regard to color. We have been having in the diocese area here at Houston meetings together of all kinds, and everybody likes it. The poor old Dixiecrats can't do anything about it, because their laws don't govern the Church, and the Church can run itself in its walls as it sees fit.

CHURCH OF ASCENSION HAS ANNIVERSARY

★ The Church of the Ascension, New York, opened the celebration of its 125th anniversary of the formal admission of the



Dr. Foust

parish into the diocese with a service on October 5th. It is the oldest church building on Fifth Avenue. The celebration will continue through Ascension Day in May.

One of the features of the celebration was the inauguration of a ministry of healing, with the Rev. Clinton J. Kew, Witness columnist, opening the first service on October 8th. They will be held each Wednesday at noon. The rector of the parish, the Rev. Roscoe T. Foust, in his sermon, emphasized the church's "open-door ministry," the central part of which is that since November, 1929, the doors of the Church of the Ascension have not been closed. He said that 25,000 persons a year "enter this church throughout the day and night for prayer and praise, fully as many as come to attend services on Sunday."

Speaking of the new psychological service, Dr. Foust said, "We have many times failed to meet the deepest needs of those who come through our open doors seeking help which only a man equipped with the skills and insights of modern psychology, as well as religion, can give. Such people have heretofore been referred to other churches which could give this help.

"Now we shall no longer have to send people away, for we have added to our staff a man of devotion, skill and pastoral insight through whom we may extend our open-door ministry in the spirit of those who founded this church 'for the sake of those who do not belong to it.'

"That by no means implies that those who do belong may not avail themselves freely of all the ministries which the church provides; it does mean that we who give of ourselves and our substance to help others are less likely to need a physician. In losing and giving our life to others in need in any way, we shall the more surely find it."

SOLDIERS FORM ASSOCIATION

★ Efforts of servicemen of the Second Armored Division and other units of the Seventh Army stationed in Western Germany to form a new organization of Christians in the military service have met with initial success, according to Sfc William Stringfellow (of Northhamton, Mass.) one of the leaders in the new group.

Stringfellow, together with a

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dozen other officers and enlisted men of the armored infantry battalion and other units, began about a month ago to organize a new "ecumenical" fellowship of Christian servicemen. In a meeting recently of the group, over a hundred others joined in what is now known as the servicemen's Christian association. At the meeting they heard Stringfellow describe the need for such a group in this way:

"Our meeting together has significance because it demonstrates our conviction that Christians in every situation—including the army—must work and worship and serve as one . . . because it shows that we have learned that we cannot get along without each other and without each other's different opinions and convictions and insights of the Christian faith."

Christian servicemen of several Protestant denominations, and of the Orthodox and Roman Catholic Churches are participating in the association.

"We have listened to those who say that the Church has neglected and forgotten servicemen and women," Stringfellow asserted, "but you and I know that this is impossible because we—along with those who are still at home—are the Church. The question is whether any of us have neglected or forgotten the Church since we have come into the army."

Stringfellow did, however, attribute the shortage of chaplains upon "a complacency in the Churches over the present emergency, a lack of understanding by Christians who are not in the military service of the tremendous missionary field which is open among servicemen, and inadequate strategy for the recruitment of chaplains from younger ministers and priests."

"I would like to see a team of Christian servicemen visit every theological school and seminary in the states and place before the men who are going to be our ordained leadership in the future the experience and opportunity which awaits them in the military chaplaincy. And I don't mean recruiting men to make their life-time ministry in the chaplaincy, but rather recruiting younger ministers for two or three years service in the chaplain's corps," Stringfellow proposed.

Sfc. Stringfellow has been a leader in Christian youth activities for several years, having represented the Episcopal Church at international Christian youth conferences, and served while a student at Bates College as chairman of the United Student Christian Council in the United States. He has remained while in the army a member of the world's student Christian Federation executive committee. While studying as a Rotary Fellow at the London School of Economic and Political Science in 1950 he was active in the Student Christian Movement of Great Britain.

TRAINING CONFERENCE FOR LAYMEN

★Laymen of more than a hundred parishes met with Bishop Bloy in Pasadena for a training conference, launching the 1953 Church program. The meeting was in charge of William H. Siegmund of Los Angeles who is the chairman of the committee on laymen's work in the areas. Other leaders of the conference were Bishop Campbell; Chester Rude, banker; Frank Cooey, newspaper man; Edward DePatie, movie executive; Kenneth Carey, attorney; Alfred B. Fooke, college professor. They dealt with various phases of the Church's program.

THE PICTURE ON THE COVER

★ Dean Sherman Johnson of the Church Divinity School of the Pacific greets Dean Paul Roberts of St. John's Cathedral, Denver, as the latter returned from a trip to Honolulu. The Denver dean addressed the students of the seminary, the first time in his long career that he has spoken to a body of seminarians.



WARDEN T. CLARKE BLOOMFIELD of Lexington Seminary talks things over with Bishop Moody

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PSYCHIATRY COURSES FOR CLERGY

★ The American Foundation of Religion & Psychiatry will give their popular afternoon courses for ministers, social workers and business men in the evenings this fall so that more people may have an opportunity to attend. The courses commenced on October 6th in the lecture rooms of the Foundation at 57 Park Avenue, New York City, at 7:30 p.m.

The lectures are adapted to the needs of those who attend, and emphasis is placed upon the problems raised by those enrolled.

The two courses are on the development of personality and human behavior, followed by discussions of counseling. The lectures cover psychotherapy and the Judo-Christian life; the emotional and mental life; and the problems which confront the minister, counselor or business man.

Among the lecturers will be Dr. Iago Galdston of the American Academy of Medicine; Dr. David Roberts, author of "Psychotherapy and the Christian View of Man"; Dr. Smiley Blanton, well-known author and psychiatrist; Dr. Mordecai Kaplan of the Jewish Theological Seminary; the Rev. Otis R. Rice, chairman of religion & health of the Federal Council of Churches; the Rev. Frederick Kuether, director of the Council for Clinical Training; the Rev. Clinton J. Kew of the Editorial Board of the Witness, whose articles on Religion & the Mind appear weekly; and his twin brother, Clifton E. Kew, author and psychologist.

GRADUATE SCHOOL AT SEWANEE

★ The twelfth session of the graduate school of theology was held at the University of the South, Sewanee, Tenn., this summer from July 30th to September 3rd, with twenty-seven men from eighteen dioceses in attendance. The five-week school is the only institution of its kind in the Episcopal Church. Intensive graduate study is offered in the fields of Bible, Church history and theology, leading to the S.T.M. degree; but qualified students may enroll for courses of instruction without becoming candidates for the degree.

The faculty this year consisted of the Rev. Robert C. Dentan of Berkeley Divinity School, whose course was entitled "The theology of the Old Testament"; the Rev. Frederick A. Schilling of the Church Divinity School of the Pacific, who taught "Studies in the Gospel of St. John"; the Rev. Joseph F. Fletcher of Episcopal Theological School, who offered a course in "The life and thought of William Temple"; and the Rev. Massey H. Shepherd, Jr., also of Episcopal Theological School, whose course was "The Church in the Fourth Century." Dr. Shepherd also served as director of the school.

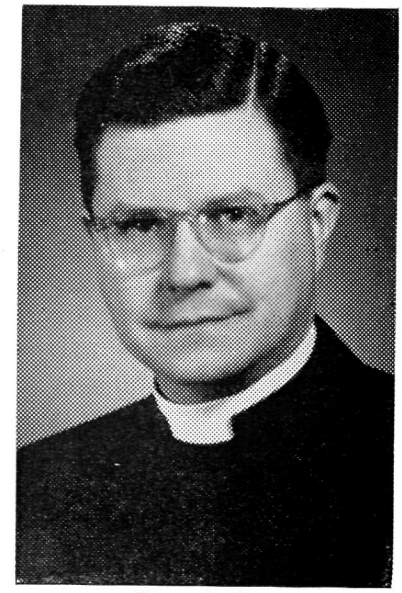
The dates of the School in 1953 are July 28th-September 1st. For information and applications one should write Dean F. Craighill Brown, School of Theology, Sewanee. The director next summer will be the Rev. Dr. M. Bowyer Stewart, recently retired professor of the General Theological Seminary, and the director of the graduate school from 1948 to 1951.

PREACHING MISSION IN BRIDGEPORT

★ The Rev. Norman E. Peterson, rector of the Church of St. Columba, Montreal, and founder of the famous spiritual counselling center in that city, conducted a teaching and healing mission at St. George's Church, Bridgeport, Conn., from October 5 through October 9. In addition to two daily eucharists and the evening mission preaching, healing services were held on Wednesday morning and evening. The mission opened on Sunday morning with a solemn votive eucharist of the Holy Ghost at which Bishop Frederick G. Budlong, retired, was present.

CONFERENCES IN OHIO

★ Evangelism was the theme of the clergy conference of Ohio, meeting at Gambier, September 26-27, with Dean James A. Pike of the Cathedral of St. John the



JAMES A. PIKE

Divine the leader. Laymen also attended this session, later meeting separately through the 28th with H. C. Laughlin, F. A. Rosenfelt and D. K. Merwin the speakers.

CLERGY CONFERENCE IN NEW YORK

★ Clergy of the diocese of Central New York met with Bishop Peabody and Bishop Higley, September 20 at St. Peter's, Cazenovia. The Rev. Moran Weston of the national social service department explained the results of the opinion poll recently conducted by the department.

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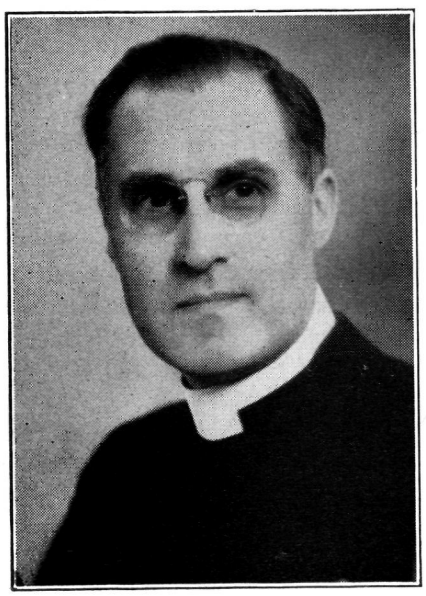
FREDERICK C. GRANT RETURNS

★ The Rev. Frederick C. Grant, former chairman of the Witness editorial board, was the speaker at the ceremony opening Union Seminary. He recently returned from a year abroad which was spent in research for his book, "The Ancient Roman Religion."

The subject of his address was "The Gospel for an age of Anxiety", and he declared that Chris-



FREDERICK C. GRANT

tianity "enables men to live in a world of frustration and defeat, but it also encourages them to change the conditions of life so that frustration and defeat may not continue to be inevitable for every child of man. And yet, nevertheless, it remains true that ultimate defeat is the destiny of every human being; no one can escape death—unless death itself can be surmounted, abolished, or transformed. The one who did conquer death, for himself and others, has transformed it."

"Thus", Grant continued, "it is not only in this life that we have hope in Christ: the real anchorage of the human soul is in that eternal life which Christ made available. 'Thou, when thou hadst overcome the sharpness of death, didst open the Kingdom of heaven to all believers'. The Christian gospel views human life in the light of this fact, and against the background of eternal life. Thus its message to an age of anxiety is two-fold;" he pointed out, "not only a psychological reorientation here and now, but also a total reorganization of human life, individual and social, in view of the certainty of the life to come."

"If the gospel ever really penetates and leavens the whole of human society," he said, "it will do something that no political formula or system of organization has ever done: it will transform men, and their motivation, and bring the problems of human relations, both public and private, at least somewhat closer within range of a solution."

"And so the sacred ministry to which you are dedicating yourselves," Dr. Grant emphasized, "is the ministry of a gospel which has faced the situation of world-wide anxiety more than once hitherto, indeed from the beginning of its proclamation, and has had since the beginning, a definite solution for the problem. But how are you to go about your task? I should say that the greatest needs of the world today, so far as they relate to the ministry, are still the old three: religious education, pastoral work, and preaching."

"But", he concluded "the minister of this gospel must be a person who takes it in utter earnestness, and who is himself in steady contact with that world of inner reality by which it lives, something not only historical, and rooted in the past, but eternally real and unchanging and as true today as when it was first revealed."

This service marked the end of the orientation period for the entering class numbering 230. Approximately one third are studying for a bachelor of divinity degree and preparing for the ministry. Forty students in the Seminary's school of sacred music, training to become organists and choir directors. Another forty are studying religious education. The remainder are doing graduate work.

LEADS MEETING IN IOWA

★ The Rev. Albert Masferre, first native clergyman of the Philippines to serve as deputy to a General Convention, is the featured speaker at the fall meeting of the Auxiliary of Iowa. He is giving addresses in other parts of the country before returning home where he will be chaplain of St. Luke's Hospital, Manila.

BISHOP MELCHER IN OHIO

★ Bishop Melcher of Brazil is leading eleven vestry meetings in the diocese of Ohio this month on the program of the Church. The giving of the diocese for work outside its borders has increased from $13,000 in 1938 to $131,000 this year.

PROFESSOR DENNIS IN EAU CLAIRE

★ Prof. William V. Dennis, expert in rural church work, connected with the town and country division of the National Council, was the leader at a conference for laymen, September 27-28, of the diocese of Eau Claire. The second day the featured speaker was Bob Dehaven, vestryman of St. Mark's, Minneapolis, who is a radio announcer.

HAWAIIAN FESTIVAL IN LOS ANGELES

★ Young people from twenty parishes in the Los Angeles area gathered at All Saints. Beverly

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Hills, September 27th for an Hawaiian festival in honor of the thirteen young people who came from Honolulu to attend the General Convention. It was their last stop of a coast-to-coast bus tour, which started in San Francisco a month earlier.

MATRICULATION DAY AT CAMBRIDGE

★ The Dean of St. Paul's Cathedral, London, was the headliner at the matriculation day ceremonies at the Episcopal Theological School. Sharing the program with him were the Rev. Anson Phelps Stokes Jr., rector of St. Batholomew's, New York; the Rev. Theodore P. Ferris, rector of Trinity, Boston, and President W. K. Jordon of Radcliffe College. The school opened on October 6 with thirty-five men entering as juniors, five graduate students and one special student.

WHOLE TOWN AIDS BUILDING FUND

★ Practically the whole town is chipping in to help the building removal fund of the Church of Our Saviour in Secaucus, N.J. Mayor John J. Kane is a leader of the campaign.

The small church building, now surrounded by a trucking terminal, will be moved to a more suitable location in a residential area. Organizations and businessmen in this community of 10,000 have contributed toward the fund . . . like in any regular community project. One newsstand dealer is donating the profits of his stand for one week.

The Rev. Charles D. Beishein is proving to be a resourceful campaigner since he was placed in charge of the church several months ago. He visits parishioners and makes other trips through the town on a bicycle.

DR. TRUDEAU CHAPEL BECOMES PARISH

★ St. John's in the Wilderness, mission in the heart of the Adirondack Mountains and a charge of the Albany diocese, has become a full fledged parish church after 75 years. The rector, the Rev. Erville D. Maynard, former rector of St. Peter's, announced to the congregation that deeds to the $200,000 property had been passed from the diocese to the parish vestry. Dr. Francis B. Trudeau, son of the original sponsor, Dr. Edward Livingston Trudeau, is senior warden.

The story of St. John's in the Wilderness is one of the most romantic of Adirondack tales, for it was an outgrowth of the elder Dr. Trudeau's innovation of the modern technique of tuberculosis treatment. He inspired the organization of the chapel among the group that gathered about him in the fastness of the mountains at Paul Smiths. The chapel was built originally of polished white logs in the style of the northland and was financed by hunting guides and Wall Street tycoons, summer hotel dishwashers and guests, railroad executives and mountaineers.

The small chapel, which was built along a romote wagon trail, was consecrated on Sept. 13, 1877. It seated only 40 persons, but as Paul Smiths gained fame as a hunting lodge and summer resort, the chapel was enlarged to accomodate 150. In the early days services were conducted irregularly by visiting clergymen.

CALIFORNIA HAS NEW MISSION

★ Efforts begun by Women of Claremont in the fall of 1951 bore fruit when Bishop Bloy of Los Angeles, authorized establishment of a new mission of the church there. The name St. Ambrose has been chosen for the new mission which had its first service on Sept. 21 in Pitzer Hall on the campus of Claremont Men's College.



MEN ONLY were allowed at a mission held at St. Mark's, St. Louis. Pictured: Charles Saltsman, Kenneth Henson, John Stewart, religious editor of the Post Dispatch, Bishop Lichtenberger, Carl Anderson, Rector Murray Kenney, Robert Saltsman

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EDITORIALS

Houston: Convention City

THE nearest thing to real excitement at the recent General Convention was when the segregation issue was raised over the city where the next one is to be held. The women were first to raise the question by strongly reminding the gentlemen of the two Houses that a city should be chosen where there is no discrimination in hotels or restaurants because of the color of a person's skin.

Houston was first turned down by both Houses of Convention since many were of the opinion that there would be segragation in that city. Bishop Quin then assured the Bishops that there would be no discrimination in that city, and made a telling point by saying that for the Episcopal Church to hold its convention in Texas would do a lot to advance better race relations in the state. The final result, as we have reported, was for the Convention to reconsider its first vote for Chicago in favor of the Southern city. And since it has been many years since a General Convention has been held in the South, the choice is a happy one, if the assurance of Bishop Quin can be made to stand up. In any case he told the delegates that if he is not assured on this point by authorities of the city and state that there will be no segregation, he will withdraw the invitation.

All of which is by way of introducing our Story of the Week, a timely one since it deals with the whole question under discussion. Mr. Wesley is a fighting editor of Houston, as his story reveals, and sheds light on the state of affairs, as far as the Episcopal Church is concerned, on this question.

He says of Bishop Quin—and equally of Bishop Hines though he does not mention him in his story—that he "has proved himself to be four-square as a representative and disciple of Christ in the effective manner by which he has brought his Church up to date and pushing it out in front in the matter of treating men as men and as Christians, without regard to race."

We heartily agree.

Police State

WE agree with a contemporary who writes that the greatest danger to American freedom comes not from real Communists—who are not too difficult to distinguish—but from those avowed "patriots" who through stupidity or cupidity or both adopt Communist methods. The clearest and most pertinent issue before us at the moment is the passport division of the state department, headed by Mrs. Ruth B. Shipley. We have had occasion in the past to comment on her arbitrary actions—from which there is no appeal.

The latest outrage of this bureau is the denial of a passport to the Rev. Stephen Fritchman, Unitanian of Los Angeles, who was invited to Australia to speak during the 100 anniversary celebration of the establishment of Unitarianism there. The trustees of his church were quite correct, we think, in writing the state department that "the denial of a passport to our minister will lead many Australians, Unitarians and others, to question the good faith of our government as it proclaims its devotion to freedom."

We leave it to our readers to judge whether or not this has any bearing on the coming elections. If it is so designed, we think that our present governmental authorities sadly underestimate American belief in justice and fair play. Secretary Acheson's lame defense that only 190 applications for passports have been refused may be true or not; if only one is unjust it is the concern of every believer in democracy.

We salute Senator Wayne Morse of Oregon for his courageous and almost one-man fight on this issue as he announces his intention to move for a review procedure when passports are denied. States Senator Morse, "I do not yield to a single person in the United States in my hatred for Communism . . . I consider it my duty to do what I can to see to it that no one division of this government, even the passport division of the state department, shall be allowed to exercise unchecked, discretionary, arbitrary power." Bravo!

Because of the clarity of this issue in regard to treasured American freedom we urge those who read this to write to both Senator Morse and especially to their own Senators demanding that a stop be put to this attempt to establish a police state here.

That such an attempt is being made, whether by the present administration or powers behind it, is becoming increasingly clear. Action, in addition to resolutions and high-sounding speeches, are needed if it is to be avoided.

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A BETTER TOMORROW THAN TODAY

Frederick Ward Kates
Dean of St. John's Cathedral, Spokane

AN obvious use of life to every man of good will is to work with all his power to make today better than yesterday, tomorrow better than today. Every man of good will in the course of his life wants to have done something, however modest and unpretentious, to make the world a better place, a mite happier a place to live in, one notch closer to the ideal of the Kingdom of God. He wants to live in such wise that the world, after he has gone, is a fairer place for his having lived. This real, though often unspoken, desire of every man of a good heart is a paramount use of life: to live in such a way that tomorrow's world will be an improvement over today's.

Most men have a sincere desire to leave the world better than they found it and fondly hope that their lives may have contributed in some small measure to this end. There are, of course, many completely selfish people whose sole interest in life is the satisfaction of their appetites and of their lusts for self-advancement and power. They have no interest at all in the world that is to be. But a man at his best wants a better world for his children than the world he knew. A man at his best is not content to leave things as they are or worse than he found them: he wants, if possible, to leave them genuinely better.

But how? What can a man do toward making tomorrow better than today?

First of all, he can by every resource at his command seek to relieve the world's misery, its sorrow and its pain. While many of us cannot do much directly toward this end, no one of us will be excused from not doing what little he can. Directly and indirectly if that is the only way, we are bound to relieve, to mitigate, and to remove the burden of mankind's suffering and sorrow and sin. Everyone who is engaged in any work or service whose object is the relief of humanity's agony and pain is playing a real part in insuring that tomorrow's world will be fairer than today's. Physicians and nurses, welfare workers and social engineers, teachers and ministers, researchers into the cause and spread of disease and wise parents, enlightened politicians and far-visioned statesmen—these all are stalwart creators of a finer new world for men.

But it is not enough just to do all we can to bring about a more equitable social order and to relieve mankind's suffering insofar as we are able. We are called to a harder task, namely, to pour into the world all the happiness and courage we possess. We are, in other words, to make a spiritual investment in the new world. We are to pump into its veins new life, new hope, new joy. To rectify social injustice and relieve suffering is a magnificient way to use one's life. To use one's strength to make a world grown tired and old a more joyous and happier place for men to dwell is even more splendid.

Create Beauty

SINCE beauty that once lived never dies, men yet unborn will rejoice that we lived, if we leave behind us when our work and days are done, some beauteous thing.

Beauty in any form is the most useful thing in the world, and creators of beauty are the most useful people we know. We have forgotten the names of the engineers whose skill erected the Roman highways and aqueducts, but the creations of the artists of ancient Greece are with us still to inspire, to ennoble, and to bless. Since men do not live by bread alone but by every word and work of God, whoso builds beauty into fabric of the world serves God and man the future well.

Fine words, you say, but how about the man who lacks a craftman's skill and an artist's hand? How can he aid in building beauty into the world? Our answer is ready. Though we may not leave behind us some original work of art that our skill and genius have fashioned, if we leave our fellows the memory of a beautiful life joyfully lived, we shall have performed a worthy service to those who shall follow us. Who makes the world a more beautiful place, not just by what he has done, but also by the manner and spirit in which he has lived, serves the future well. Tomorrow will surely be fairer than today because such a man was born.

Beyond all this, what further can a man do to make tomorrow better than today and to leave the world a happier place than he found it?

The Christian has an immediate answer. It is this: the best thing a man can do for the future of the world is to increase the influence of Christ within it. Here every man who regards himself in any sense of the word a Christian can take hold and help, for Christ's followers are his

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agents in the world, emissaries of his love and will.

It is true that every person who is engaged in any enterprise that benefits mankind mentally, morally, physically, or spiritually is helping to extend the influence of Christ. But without minimizing the value of every such endeavor, by itself it is not enough. It is not adequate for the size of the task in hand that Jesus should be remembered vaguely as the personality and power behind men's efforts to do good, to perform works of mercy and deeds of love. Men must come to know Jesus directly and this can only be brought about by men who have met him face-to-face.

This is simply to say that if we want to have a share in building a finer world for tomorrow, we must conceive of ourselves as co-workers with God. Working with Christ for his goals, we are working hand-in-hand with God.

Christians have always considered themselves "laborers together with God," and so do all men who judge the great use of life to be workers alongside of God assisting his plans for men to come true. There is no higher dignity that men can wear than this, no finer role in life that they can play. To use our lives, with all the strength and gifts that God has endowed them, to advance God's good purposes for mankind is a certain way to make sure that the world will be a better place for our having lived.

Faith To Believe

WINNERS-OF-MEN to Christ and co-workers with God are always men of faith, and we are called to be such men if we labor for the day when earth will be "fair and all men glad and wise." Sir Robert Shirley of 17th century England is the type of man we should emolate. We know little of him beyond the fact that in the year 1653, "when all things sacred were throughout the nation either demolished or profaned" by the Puritans, he established a chapel of the Church of England, the Church and faith Oliver Cromwell was determined to destroy. According to the dedicatory inscription on the walls of his chapel, Sir Robert's "singular praise is to have done the best things in the worst times, and hoped them in the most calamitous."

The faith exhibited by this obscure English nobleman is the sort of faith we must possess and act by now. Faith to believe in and to perform the best things even in these perilous and unpropitious times—this is what God requires of us now, and no less than this, if we would be builders of a fairer world for men.

It will be easier for us to approach the height of Sir Robert's faith and to equal his action, if we recall that countless others have done what now we are called upon to do—believe in the best things in the worst times. Wordsworth composed some of his greatest sonnets while Napoleon was preparing for the invasion of England. Keats' memorable sonnet of intellectual and spiritual discovery "On First Looking Into Chapman's Homer" was written the same summer the battle of Waterloo was fought. Handel's majestic "Hallelujah Chorus" was written when its composer's health and fortunes were at their lowest ebb.

Those who wish to bear a hand in shaping a brave new world for men must forswear once and for all the cynicism of Alexander Pope, who, daring to add to the Beatitudes, penned the blase line: "Blessed is he who expects nothing, for he shall never be disappointed." They will, instead, go along with William Carey, the father of Christian missions in modern times, who said, "Expect great things from God; attempt great things for God."

This means that men who seek to make tomorrow better than today must, first of all, be Christ's disciples themselves and as such they must regard themselves as missionaries devoted to the winning of other men to discipleship to him. Specifically, they must recognize that only in the following of Christ will mankind's problems be solved. Further, they must help others to share this conviction and to align their energies with Christ's purpose—the welding of the nations into one family, making God's will the dominant motive in human life, transforming the kingdoms of this world into the Kingdom of Christ.

Why Talk About Money?

by William P. Barnds

EVERY once in awhile somebody feels that the clergy talk too much about money. There are people who do not like to hear money mentioned in a sermon or in church notices, yet the clergy rather consistently do both from time to time. Just why do the clergy talk about money?

The clergy talk about money because they are men whose duty it is to preach the gospel, and part of the gospel has to do with money. Our Lord talked about money. Indeed he had much to say about it. If you will just count the references he made to money, you will be surprised at how many they are.

Our Lord talked about money because he was dealing with people and money plays a great part

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in the lives of people. He came to minister to people and he could not minister to them fully unless he touched upon their major interests, and money is a major interest. The clergy talk about it because they are concerned with the vital issues in the lives of people. Is money one of these issues? Certainly it is, not because of what it is in itself but because of what it represents and what it can do. How many times have you used money today? How do you pay for groceries, gasoline, clothing, medicine, newspapers, and many other things? How would you get along if you had no money? In that case the money of someone else, either of relatives or the Church or the state, would come to your aid. A presentation of religion that has no guidance to offer people about the right use of money, has missed out on a vital area of their lives. The clergy, therefore, preach and talk about money because if they did not do so they would not be fair to their parishioners, whom they are to guide and help in the fundamental problems of life.

The clergy talk about money because the work of the Church has to have money to keep going, and many people would not realize that fact unless they were reminded of it. It takes money to pay heat, light, and telephone bills in the Church, to put out literature, to pay the stipends of clergy and others. Missions cannot be carried on without money, because the missionaries have to eat and be clothed in order that they can do their work. Money is a means to an end. It is our customary medium of exchange. There is nothing mysterious about why the Church needs it. It needs it to pay the expenses involved in keeping the Church open. Now some people are just not aware of these simple facts until they are brought home to them by the clergy, and some few people are miserly and will not become more generous unless the clergy preach generosity. So when your rector preaches about money, he does it as part of his duty and privilege. Be glad that he is doing his duty, and listen to what he says and act accordingly.

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Whole-Hearted & Holy Heart

BY

Philip H. Steinmetz

Rector of the Ashfield Parishes

DOORS open to the person who is marked by whole-hearted enthusiasm which stay shut to the wishy-washy. The limp hand or such words as "Oh, I don't know." or "I guess so" prevent people pouring themselves out to you in friendliness and love. Warm and eager enthusiasm exerted at full throttle draws others into full response and deepens our fellowship with them.

But whole-hearted enthusiasm may be directed toward evil, as in war or crime or fits of fury as well as having a good object. It is important that the whole heart be also a holy heart. St. Peter says, "Sanctify the Lord God in your hearts" or "in your hearts consecrate Christ as Lord" or "concentrate on being completely devoted to Christ in your hearts."

The holy heart is one which is filled full with love for God. Everything else has been crowded out by the response to his love.

Obviously we get that way by letting the love of God have as much chance as possible to make an impression on us. That is part of what we are about in church each week. We rehearse the many signs of God's love which we have noticed and perhaps have some new one pointed out that we had missed. We let the wonder of this undeserved goodness dawn on us more fully. And as we let God have more sway, we find that he makes us over inside and out. For a holy heart is not "Made in U. S. A.", it is the gift of God. Are you taking advantage of your chances to receive it?

ATTENTION PLEASE

The editorial office of The Witness is now located at

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However all correspondence, news, magazine exchanges, etc., are to be sent to our office of publication:

The WITNESS
Tunkhannock, Pa.

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

Edith Stein. By Teresia de Spiritu Sancto, O.D.C. Sheed & Ward. $3.25.

Fraulein Doctor Stein was a first rank German philospher. She became a Roman Catholic and later a Carmelite nun. Transferred to Holland for safety, because she was of Jewish birth, she was taken by the S.S. and sent East to the gas chambers. Her story is told here without bitterness, and the broadmindedness of German Roman Catholicism glows in contrast with the anti-Semitism and other bigotries of recent years. In this book there is a spirit entirely opposite to the whining hostilities, thinly disguised by piety, of "The Seven Storey Mountan." Jews are reckoned with as God-fearers, Protestants as Christians. A great book about a great woman, this would make a noble motion picture. (Be it said to the credit of the Germans: five editions appeared in two years, published in Nuremberg!)

Friends for 300 Years—The history and beliefs of The Society of Friends since George Fox started the Quaker Movement. By Howard Brinton. Harpers. $3.00.

Howard Brinton presents in very readable form more aspects of Quakerism than any former writer on the subject.

He outlines the history of the Society and with a fine sense of brevity and values gives short quotations from the Journals and writings of the early leaders. The unique quality of the book lies in the author's analysis of the Friends' underlying thought and philosophy as they have developed from George Fox's day to the present, and his comparison of these with the beliefs and practices of the Protestant and Roman Catholic churches.

This is a book which will be read with great interest by those who care to consider and evaluate Christian thought and its development.

—Katharine W. Blaine

School of Religion—Parochial Courses. Mobray (Morehouse). $1.50.

This syllabus of the teaching mission held last Lent in 300 parishes in the Diocese of London—used as a basis by the various teachers—achieves a fine breadth in its necessarily central position. Most useful as a foundation for "teaching" sermons. Its condensed style and not too discriminate bibliographies show it is not meant for general reading.

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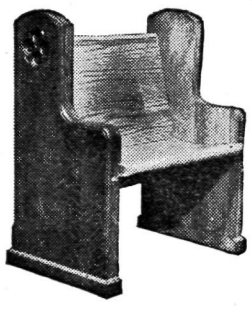

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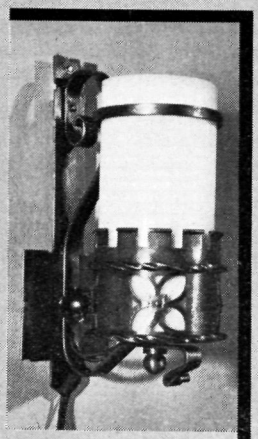

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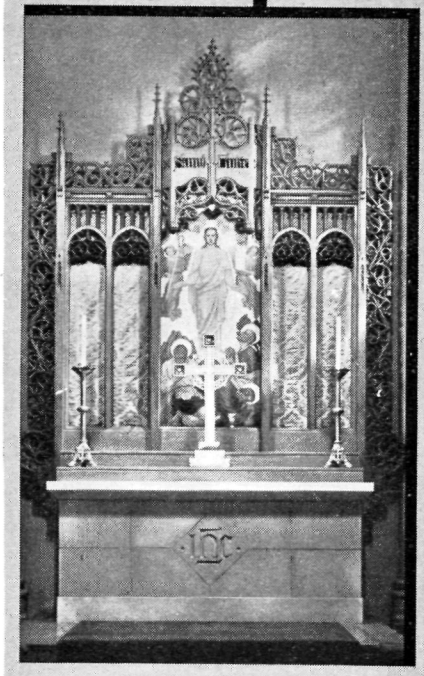

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

ARTHUR E. PRITCHETT, formerly rector of St. John's, Mason City, Iowa, is now rector of Christ Church,Hudson, Ohio.

CHARLES H. BLAKESLEE, formerly vicar of St. Dunstan's, Weschester, and St. Simon's, Maywood, Ill., is now rector of St. James, Wichita, Kan.

ALFRED B. STARRATT, formerly rector of St. Paul's, Stockbridge, Mass., is now chaplain at Kenyon College.

FRANK D. MUSGRAVE, deacon, is now in charge of St. Matthew's, Toledo, Ohio.

LAURENCE H. HALL, formerly rector of All Saints, Portsmouth, Ohio, is now senior canon at Trinity Cathedral, Cleveland.

CLIFFORD O. WALIN, formerly chaplain to Episcopal students at the University of Wyoming, is now rector of St. Luke's, Cedar Falls, Iowa, and in charge of St. Luke's, Waverly.

WILLIAM C. JOHNSON, formerly rector of Holy Cross, Popular Bluff, Mo., and vicar of St. Paul's, Sikeston, is now curate at St. Martin's, New Orleans, La.

CHARLES E. BENNISON, formerly rector of Christ Church, Joliet, Ill., is now rector of St. Luke's, Kalamazoo, Mich.

B. STEPHEN TOPALIAN, former Baptist minister, is now in charge of Grace Church, Galion, Ohio.

LAYWORKERS:

FRANK B. COOKSON, professor of music at Northwestern University, is now organist at St. Mark's, Evanston, Ill.

WESLEY A. DAY, formerly organist at the Redeemer, Chicago, is now organist and choirmaster at St. Mark's Philadelphia.

DOROTHY A. MILLER, formerly director of religious education at Grace Church, Oak Park, Ill., is now executive secretary of the department of religious education of the diocese of Chicago.

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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.

BERNARD IDDINGS BELL
Deputy from Chicago

Let me correct a statement in Mr. Spofford's column (September 25) that the American Church Union was responsible for the withdrawal of three resolutions before the House of Deputies at General Convention, resolutions which condemned the occasional asking of ministers of other religious bodies to "lay on hands" in the ordination of priests of this Church, an unrubrical and unauthorized practice by three or four of our Bishops, apparently for sentimental reasons, a procedure which has caused serious unrest in the Church. Mr. Spofford says that the A. C. U. called a caucus the night before these resolutions were to be discussed in the House of Deputies, which caucus ordered the movers of the resolutions to withdraw them because the A. C. U. knew the resolutions would be defeated. This was not so.

I was probably the chief mover in calling the only caucus held on this subject, a caucus which was attended by nearly 100 deputies, clerical and lay, only a few of whom were members of A. C. U. I am not a spokesman for the A. C. U. and had no consulation with its officers previous to the caucus. It was this caucus which persuaded the movers of the three resolutions to withdraw them.

The resolutions had become unnecessary for two reasons. First, the House of Deputies had received a message from the House of Bishops to the effect that the latter would privately handle this matter (which was right and proper, since it was the conduct of a certain bishop that was involved). Secondly, the whole matter of these resolutions has been presented by the public press as involving a partisan issue. Open discussion would have benefited nobody, and would have caused embarrassment to the Bishop of Massachusetts, our host bishop, who had preached that morning in a local church a sermon in which he sought to reduce the issue to a personal level. However the vote might come out, if there was to be a vote taken, nothing but harm would be done to the good name of the Church and of our host. The movers of the resolutions readily agreed to withdraw them, and did so, to loud applause from every deputy in the House.

The resolutions did not originate with the A. C .U. One of them came from an eminent lawyer not at all of the A. C. U. type of churchmanship. They were honestly presented by deputies who thought that even a bishop is not above the law. They were withdrawn solely for the reasons mentioned. The A. C. U. had nothing to do with the matter.

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BACKFIRE

J. PHILLIP PULLIAM JR.
Candidate, Holy Orders, Colorado

Fr. Liebler's letter in the issue of August 7 was most interesting. But his thesis seems to be a novel one, to say the least. It is true that protest, etymologically, means to bear witness for (pro) something; however, the word has long since, in popular parlance anyway, meant "to bear witness against" something.

It should be agreed that the simple title, "The Episcopal Church," would be wrong since we are not the only church episcopally governed. But it would also be incorrect today, on Fr. Liebler's thesis, to call our Church "The Protestant Episcopal Church" because there are now in this country other Churches also bearing witness to the historic Episcopate: the Roman Catholic Church (including the Uniats), the Eastern Orthodox Church (and the Lesser Eastern Churches), and the old Catholic Church (the Polish National Catholic Church).

The word Protestant originally was applied to Lutherans but subsequently to Anglicans also and then to all non-Roman Christians in the West (Presbyterians, Reformed, Baptist, Congregationalist, Methodists, etc.,); the word does not properly apply to non-Roman Christians in the East. Only later did Protestant come to signify "non-Catholic" as well as "non-Roman." During the colonial period Protestant, in the sense of "non-Roman," was favorably employed by Ecclesia Anglicana in Great Britain and the British Colonies. Even the great Anglican Catholic, Archbishop Laud, described himself as professing the "Protestant Religion." In the coronation service the sovereign of England promises in solemn oath to protect "the Protestant Reformed Religion established by law" and "the settlement of the Church of England."

In this country the term Protestant was first used in the state of Maryland in the description of the Church (Protestant Episcopal). In the eighteenth century, when the colonial churches became the national Church and after we had received apostolic order from Scotland and England, it was only natural at that time to speak of our Church as "The Protestant (i.e., non-Roman) Episcopal (i.e., Catholic) Church."

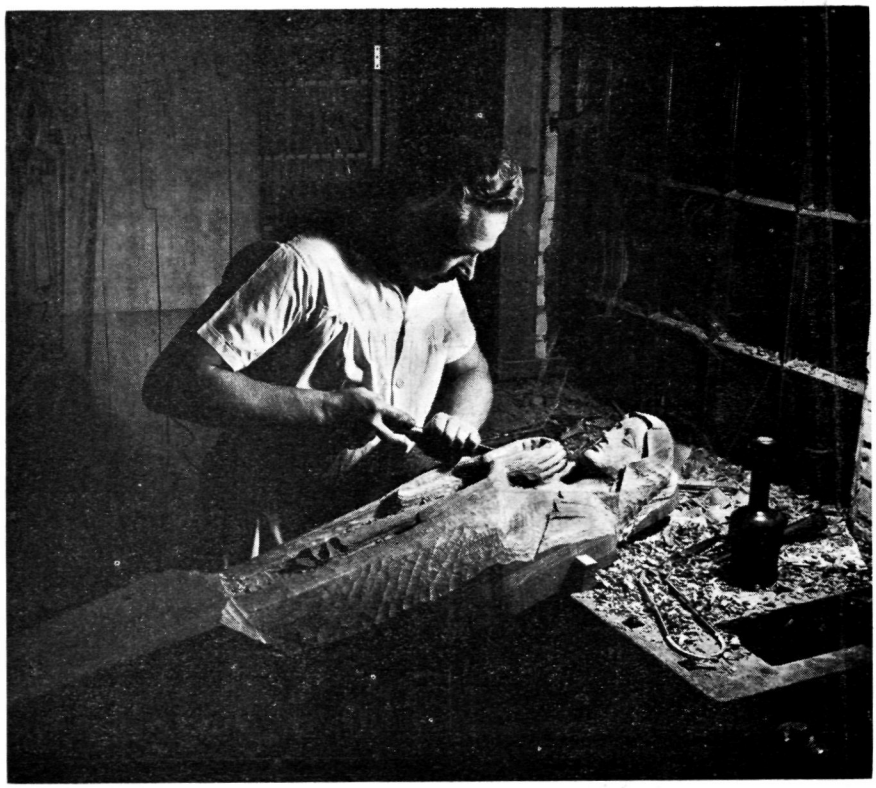
But now that Protestant suffers a quality and consequent ambiguity of meaning, it seems wise to delete the word from the title of our Church. "The American Catholic Church" or "The American Episcopal Church" have frequently been suggested as proper descriptive titles since the other Catholic bodies in America have some other national ecclesiastical tie or allegiance; but the American Episcopal Church is autonomous and autocephalous. The former title might, perhaps, be preferred to the latter because there are other denominations in this country employing the term Episcopal yet not possessing the historic or apostolic episcopate (e.g., the Methodists).

Of course, it could also be argued that Catholic is ambiguous because it now generally signifies "Roman Catholic" to the popular mind! So, where are we? Are we, therefore, to be anonymous and anomalous, the ugly duckling in American Christendom? No, I think not; we need but educate our people concerning the meaning of Catholic. Our Church is Catholic because we have: (1) the apostolic ministry, (2) the sacraments, (3) the ecumenical creed (commonly called the Nicene Creed), (4) the Judeo-Christian Scriptures. Incidentally, Catholic antedates Protestant by many centuries as a description of the Church and it is our creedal description; why not, then, insert it in our constitution and canons, including the Book of Common Prayer, as a word most appropriately used in the title of our Church?

I am sorry I cannot agree with Fr. Liebler's peculiar thesis. Question—Fr. Liebler: Do you find any historical precedent for your meaning of the word Protestant? I am interested.

LEWIS R. EDWARDS
Layman of Hartford, Conn.

An important part in a Christian's life is his activity in political affairs. In order to protect our democracy he should do his full part at least when election time comes around. This year is no exception. The Christian will listen to the principal broadcasts and study the platforms of the Democrat, Republican and Progressive Parties, in a broadminded way. He will seek to further the interests of the people as a whole and ignore selfish attitudes. Thus at primary and election time he will bring his principles to the polls and vote accordingly.



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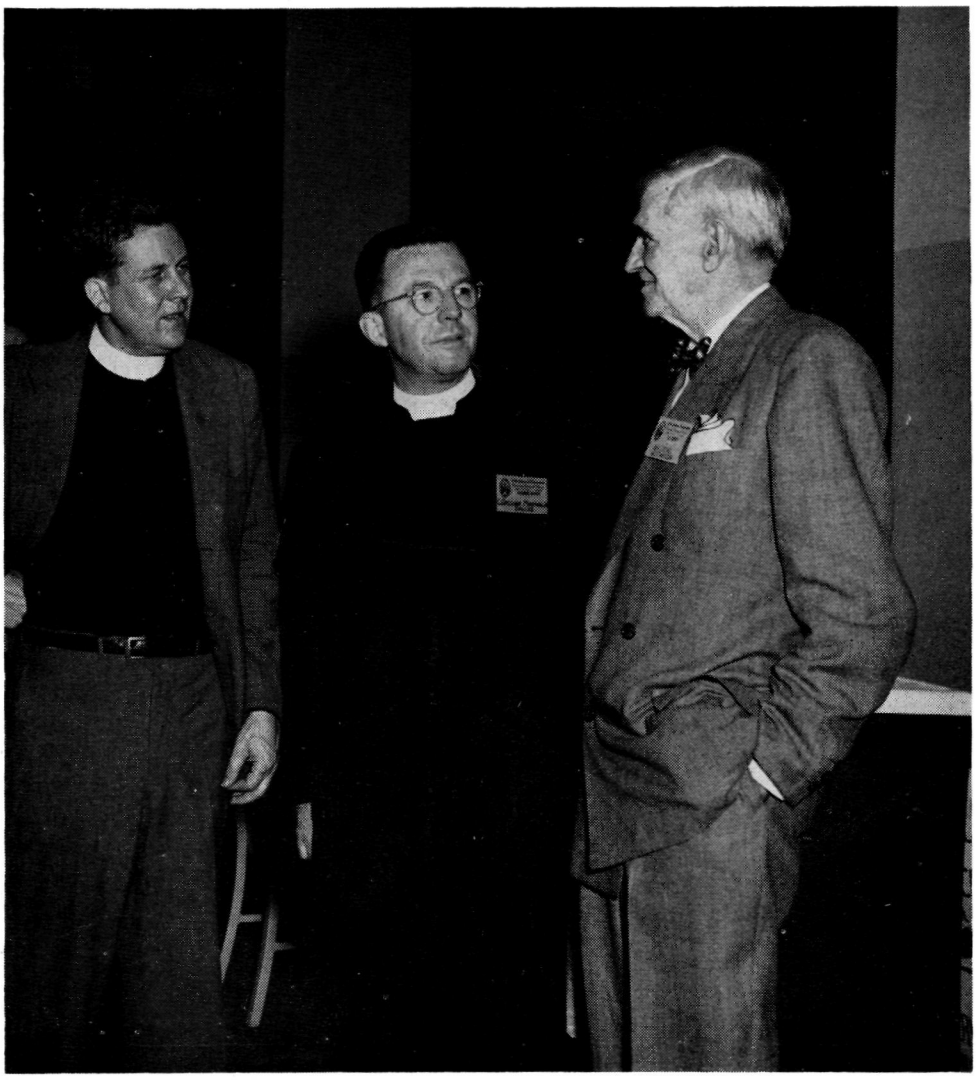

BISHOP-ELECT C. G. MARMION JR.

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Bishop Of Hungary Urges Peace Efforts

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STORY OF THE WEEK

HUNGARIAN BISHOP URGES U. S. TO STRIVE FOR PEACE

ADDRESSES ANSWER TO INQUIRING AMERICANS ON HIS RETURN FROM LUND CONFERENCE

★ This summer a group of American churchmen, including several Episcopalians, addressed a letter to Bishop Albert Bereczky, president of the general synod of the Hungarian Reformed Church. It inquired what was the opinion of Hungarian and other Church leaders in Europe about the Boon Agreement, and what Christians ought to do to avert the dangers of war. Bishop Bereczky was in Sweden at the time, together with Bishop John Peter, both of whom gave notable addresses at the Conference on Faith and Order at Lund.

His reply, mailed from Budapest on September 15th, has just reached this country and follows:

My dear friends, I acknowledge with thanks your letter which has been highly valued not only by Hungarian Protestantism in its entirety, but by all peace-loving men and women in Hungary also. That I can state for certain, because we saw to it that your letter should receive as much publicity as possible through press and radio. I have been late in replying to you, because I had returned only now from the Lund, Sweden, Ecumenical Conference.

You have disclosed your anxiety and the grave burden weighing on your conscience in the most serious problem of world tension today, i.e., in the question of the so called Bonn Contractual Agreement. The fact itself that churchmen, listening to their consciences and feeling their responsibility, have recognized—and surely they will be more in number and their recognition clearer in the future—the pressing question of divided Germany and that they want to express the word, leading to peace, before their people and government, is an evident sign that the prophetic role of the Church is a reality in our days also, moreover that it is a concrete task for everyone of us in all parts of the world. On the other hand, that other fact that you want to share the burden weighing on your conscience and the responsibility felt because of it with the Churches in Europe, shows unmistakably, that the Churches have, not only separately, but in common also, identical tasks and service in the present critical hour of world tension. I answer your question, in sympathy with this common obligation, in three respects, i.e., how German churchmen, interested in this matter more grievously than anybody else, see this situation; what is the opinion of Hungarian Christians about it; lastly, how can you promote a peaceful solution in your country, through your people and government.

German Opinion

We have had the opportunity to obtain direct knowledge about the opinion of German Christians and church leaders. Several Hungarian churchmen visited both Western and Eastern Germany quite recently on the occasion of international conferences. They had the opportunity to talk over these acute problems with German church leaders who have taken the peace of their country and the world into their hearts. There can be no doubt that church public opinion in the whole of Germany regards the Bonn Contractual Agreement as a fatally wrong way;the consequences of which are too clear to everybody. According to honest conviction of seriously minded German churchmen this Agreement intends to make an immense bleed-wound on the body of Europe final. Moreover, they know too well out of deeply saddening facts its grave consequence, i.e., that neo-nazism is being re-invigorated, the violent fanatics of this terrible doctrine and war criminals are being pushed to the lead again, and are keen to re-create German militarism in the same way, how it once had caused such terrible losses to many peoples and brought the German people itself nearly to final destruction. The best sons of the German people ask themselves now: "Who could have believed seven years ago, when at last Hitler's mad rule and

shameful tyranny had collapsed, that, after such a comparatively short time, the ghost of it should again reappear at the seances of Messrs. Duponts before our eyes?" And, naturally, they ask themselves also: "To whom has it been profitable to revive this ghost and to make Bonn the instrument of world-wide suffering?"

Christians who know the situation and the mind of their people well, assert most decidedly that, if the German people were allowed to vote today, an election held in Western Germany would sweep off the Bonn Agreement out of existence. They also say that if the members of the Bonn Federal Assembly could free themselves from the obligation of the ratification of the Agreement, they would do so most gladly. The German people and churches, of course, fight valiantly against the ratification of the Agreement. But the German people is not master in its own house, and the Federal Parliament is merely an instrument in the hands of a power, mightier than they. Such a situation must needs to weigh heavily on the consciences of those who have got the means and possibility to inform the people of the United States, and who can do everything possible in order that the American people should prevent its own government to enforce the German people, held under its sway, to turn to a fatal path, which eventually may mean a third world war, bringing unutterable horrors not only to Germany and the neighboring countries, but to the whole world also.

We, here in our Church, keep our sympathy and brotherly sentiments toward the German people wide-awake. At the Lund Ecumenical Conference, one of our bishops said to one group of the German delegates, that lately the affairs of his own country took up less time in his thoughts, meditations and prayers than those of Germany. We are anxious to use every given opportunity that we should strengthen the courage and resolve of the German people and more especially the German Churches in their fight to end the division of their state into two separate parts.

Opinion In Hungary

We have tried to induce the international organizations of the Churches that they should not keep themselves apart from the real problems in the present critical state of the world, but rather that we all should have the courage to utter serious and resolved words in concrete questions, through obedience in faith. The Hungarian Reformed and Lutheran Churches sent a reply to the World Council of Churches on March 8th, 1951, to the so-called Bievre Message in which they requested the Churches and the World Council of Churches to give definite answer in two concrete questions. We, the Hungarian Protestants, asked them to make their stand against the rearmament of Western Germany, and for the recognition of the Chinese People's Republic as a member of the United Nations. These two are the great world questions today, and the Churches cannot remain silent or what would be worse, give support to political trends leading to war in seemingly Christian words. Professor Joseph Hromadka of Prague, Czechoslovakia, the prominent theologian, well-known in your Church circles also, in an interview, given to the French Protestant weekly paper, Reforme, put exactly these two questions on the hearts of all conscientious men.

I am in good hope that you agree with what I have written to you. This is not my private view of Hungarian Protestant-opinon, but it is the corporate ism. For yourselves, perhaps, it is not yet such a vitally important question, whether German militarism is going to be revived together with the devastating poison of national socialism, as it is for us. But you also must be aware of the fact that, a few years after the second world war, not only the peoples of much suffered nations, which are being engaged now in a heroic effort of reconstruction, but entire humanity also wants peace. The gravest danger, menacing this peace, would perhaps be a finally divided Germany and a Europe militarized as stipulated in the Bonn Agreement.

We look upon your Churches and the honourable associations of the American Churches in the hope that they will be able to awaken the conscience of the American people toward the unfortunate German people, worthy of better fate, for whom a peaceful unity ought to be assured, after having suffered all the cruel consequences of the blood-stained tyranny of Hitlerism. The German people can get nearer to the way of peace, if the people of the United States understand the justice and right to life of the humiliated German people, which is being drawn without its own will to the slaughter house of an eventual new war, and if they will be able to prevail upon their own government that it should give up radification of the Bonn Contractual Agreement, and accept instead the only possible way out, i.e., the negotiations between the great powers. That means the great appeal, which tests the faith, obedience and prophetic mission of the Churches. We hope that the

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American people and your Churches will be able to bring to bear their will on your government against the rearmament of Western Germany for the sake of permanent peace.

SPECIAL CONVENTION IN NEW YORK

★ The diocese of New York held a special convention on October 14th to finish the new setup which was approved in May. There is now a council of ten members which meets regularly with Bishop Donegan and Bishop Boynton to direct the work of the diocese in its several departments.

Bishop Sherrill and both New York bishops gave addresses, as did also the clerical deputies to the recent General Convention and Clifford Morehouse, a lay deputy.

HOLDS CONFERENCE FOR LAYMEN

★ A regional conference for laymen, sponsored by the Episcopal Evangelical Fellowship, was held at New Preston, Conn., on October 3-4. Representatives from the dioceses of Long Island, New York, Newark and Connecticut were present. The theme was, "The Laymen and the Church".

Addresses were given by Bishop Ludlow, suffragan of Newark, and Dean Louis M. Hirshon, of Christ Church Cathedral, Hartford. A paper written by William F. Leggo, layman from Long Island, was read in his absence. Rev. George H. MacMurray of Brooklyn presented the basic principles of the Episcopal Evangelical Fellowship.

Both Dean Hirshon and Bishop Ludlow stressed the need for an informed laity. Said Bishop Ludlow: "The laymen must learn to know the Church and its work; learn to know the parish and its people. You and I represent a cause, we need to study both our job and our constituency".

Mr. George Grau of Grace Church, Jamaica, was elected president of the laymen division of the E.E.F. Mr. Arthur A. Atha of St. Philip's, Dyker Heights, Brooklyn, was elected secretary. Plans were made for a regional dinner to be held in New York City.

DEAN JOHNSON ON RADIO

★ Dean Sherman Johnson of the Church Divinity School of the Pacific was the guest speaker that opened a radio series over a nationwide hookup, his address being wire recorded while he was in Boston as a deputy to General Convention.

Concluding the talk, Dean Johnson said: "The very reason, I think, why Jesus made that last trip to Jerusalem was to make a final appeal to the nation to accept God's kingship. Though he still rejected violence, he did claim leadership and authority as God's Messiah, His voice and representative. Now his bitterest enemies saw in him a danger to the social order and to their own privileges—and these enemies, by the way, were not the Pharisees but the Sadducees, a party of priestly aristocrats in league with Rome. They arranged for the Roman governor to execute Jesus as a revolutionary, though the only revolution he desired was moral and religious. He accepted death rather than turn aside from his task."

WASHINGTON CATHEDRAL HEATING SYSTEM

★ Plans for the first radiant heating system ever to be installed in a cathedral have been disclosed by Dean Francis B. Sayre, Jr of the Washington Cathedral. The new system is the answer of modern science to an age-old problem of how to heat a cathedral, whose damp stone walls and high ceilings defy conventional methods of heating on cold, winter days. It will involve the imbedding of hot water pipes in the floor, which will, in turn, be covered by marble.

Dean Sayre said the difficulty is that heating contractors can guarantee the pipes only for a limited time.

"Since we're building for 1,000 years," he remarked, "we'll have to take a chance after the first century."



NEW CHAPEL for Children was recently consecrated at All Saints, Jacksonville, Florida, with many parents attending the service conducted by Bishop Juhan. Pictured is Mrs. W. Gene Harper leading the children in worship.

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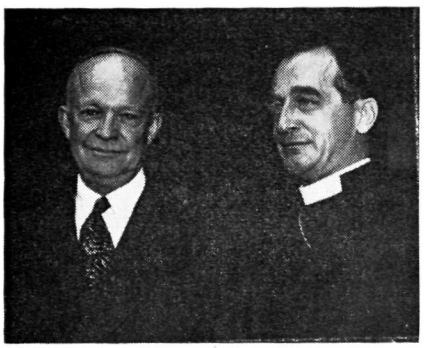
BISHOP DONEGAN GREETS GENERAL EISENHOWER

★ An informal luncheon was held at Cathedral Close, home of Bishop Donegan of New York, when he entertained the Republican candidate for president, General Eisenhower. Bishop Donegan stated that they dis-



BISHOP DONEGAN has General Eisenhower as a guest at Cathedral Close.

cussed many matters of national interest and declared that "General Eisenhower has a deep grasp and understanding of the principles underlying the issues of the day at home and abroad".

Other guests at the luncheon were Bishop Boynton, suffragan, and Dean James A. Pike of the Cathedral of St. John the Divine.

PROTEST THREATENED EVICTIONS

★ The Rev. Roger Schmuck, rector of St. George's, Minneapolis, was among a number of ministers to protest the threatened eviction of a Negro family from St. Louis Park, an all-white suburb. Assisting them in drafting the statement was the Rev. Daisuke Kitagawa, director of inter-group relations of the local council of churches, and an officer of the social relations department of the diocese.

They issued a statement after Woodfin Lewis, 30, a research physicist, his wife and two children, were asked to vacate a home they had rented four days earlier. Mrs. Elaine Embretson, who rented Mr. Lewis the house, said she asked her lawyer to prepare eviction proceedings when "people a mile or so away began to pressure me, and to threaten my father-in-law's business." She said she rented the house to Mr. Lewis, a world war veteran, only after checking with immediate neighbors, who said they had no objections.

The pastors, in their statement, expressed "regret that the pressure of an unidentified group of people have made it necesary for Mrs. Embretson to feel she must ask for an eviction of the Woodfin Lewis family. We do not feel that this vocal objection to the Lewis family represents either the majority or a true mind of the people of St. Louis Park as a whole or even the people in the immediate neighborhood.

"We realize that the question is now essentially a legal problem between tenant and property owner. However, since it involves basic religious principles, we urge the residents of St. Louis Park and the members of our respective congregations to use discernment and Christian charity in passing judgment on the matter. We further wish to commend Mrs. Embretson and the immediate neighbors for their initial demonstration of charity and friendliness in accepting the Lewis family in their midst and regret the subsequent developments have worked such a hardship on them."

Following protests of the pastors, Mayor C. L. Hurd of St. Louis Park and numerous citizens who called and wrote her, Mrs. Embretson said she may drop the eviction proceedings.

MRS. MAHON APPOINTED GFS SECRETARY

★ Mrs. Stephen K. Mahon has been appointed executive secretary of the Girls' Friendly Society. Formerly a member of the national board of the Auxiliary, she is widely known throughout the Church.

THE PICTURE ON THE COVER

★ Rural Church leaders accepted with enthusiasm the election of the Rev. C. Gresham Marmion Jr. to be bishop of Spokane. He is chairman of the national division of town and country work. The picture shows him receiving congratulations from the Rev. Clifford Samuelson, executive secretary of the division and Mr. Wilbur A. Cochel, donor of Roanridge Farm at Parkville, Missouri.
Stop Press: Mr. Marmion regretfully declined the election on October 17th.

WORK ASSIGNMENTS TO CO'S

★ More than 1,000 religious objectors to military service have been called by draft boards and being ordered to civilian work assignments. Church sponsored relief projects in seventeen countries overseas have been approved by the goverment for these assignments. In this country assignments include work in mental hospitals, homes for the aged, sanatariums, schools for delinquents and reformatories.

REFORMATION SERVICES ARE HELD

★ United Protestant services commemorating the 435th anniversary of the Reformation will be held this month in cities throughout the country. Five years ago there were but six communities that observed the anniversary; this month there will be over two hundred. October 31st is the date upon which Martin Luther in 1517 nailed his Ninety-Five These on the door of Wittenberg's Castle church. The occasion will be celebrated in most places next Sunday.

United services in the largest halls available will be held in St. Louis, Kansas City, Oklahoma City, Indianapolis, Cleveland, Detroit, Seattle.

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DIBELIUS LEADS MOSCOW TOUR

★ A group of Protestant clergymen led by Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, are to make a trip to Moscow next month. The council of the Church has approved acceptance of an invitation extended by authorities of the Russian Orthodox Church. Others who will take the trip are Pastor Wilhelm Dibelius, son of the bishop; Bishop Hanns Lilji of Hanover who is president of the Lutheran World Federation, and Bishop Hugo Hahn of Saxony. Commenting on the trip Bishop Dibelius said that "every possibility must be utilized to get in touch with Eastern Christians."

NEW CHAPEL IS CONSECRATED

★ A new chapel at the Boy's Home, Covington, Virginia, the gift of Mr. and Mrs. James H. Edmonds of Houston, Texas, was consecrated October 10th. Many people of the diocese of Southern Virginia and Southwestern Virginia were present, including both bishops, Bishop Gunn and Bishop Phillips, both of whom gave addresses. The home is for underprivileged boys and was started in a log cabin in 1910, and is operated jointed by the two dioceses.

EMRICH ASKS SERMONS GOOD GOVERNMENT

★ Bishop Emrich has urged all pastors of Michigan to preach on the subject of God's will for the nation and individual responsibility for good government on the last two Sundays before election day. He also suggested that a service of holy communion be conducted in all churches on election day.

"We should never conceive of government or politics as 'secular' spheres of life in contrast to 'religious' spheres of life,' Bishop Emrich said in his call. "God is King of every area of life, and just as he called Israel of old, so he has a will and purpose for America today. It is part of the Church's task to hold before this nation that it is called to serve God and obey his laws.

"Just as our Lord wept over Jerusalem and cared for Palestine, so every one of us must care about the land in which he is placed. It is a fair statement that no man has ever helped mankind who did not under God love his own country.

"It is no small thing for a man's soul if, having been nurtured in this country and received its benefits, he will not exert his responsibility at the polls. To be a true member of this nation means to be responsible, and if we are not responsible, we are not true members.

"Can anything but evil and ruin come to this land if there are millions of people so irresponsible, so careless of their privileges and duties, so indifferent, that they do not even bother to vote? Is it not just as evil for a private citizen to be selfish and indifferent as it is for the monarch? How can we in this country expect elected officials to be responsible and truly patriotic if millions of people are not so?

"To be a patriot is not a narrow thing, for just as we love America and believe God has a will for our nation, so we know that Canadians and Englishmen and Frenchmen, etc., should love their own lands."

GEORGIANS URGE BIGOTRY BAN

★ Episcopal laymen of the diocese of Atlanta and the Auxilary of the diocese of Georgia have joined other religious groups in calling on politicans to see that their campaigns are free from appeals to racial or religious prejudice. They also asked the governor to urge newspapers not to carry ads which appeal to intolerance.

GOVERNOR STEVENSON ATTENDS CHURCH

★ Governor Stevenson, candidate for president on the Democratic ticket, accepted the invitation of Mr. and Mrs. R. Keith Kane to attend service on a recent Sunday at the Resurrection, New York. Any discussion that there might have been about politics was not reported by the rector of the parish, the Rev. Albert A. Chambers.



ALBERT A. CHALMERS greets Governor Stevenson and R. Keith Kane.

HALL VISITS BASES IN ENGLAND

★ Chaplain Hall left by plane to visit all American military installations in England on the 15th of October and will return to New York on the 22nd of November. Bishops of each diocese where the military bases are located have been contacted and have given names of the clergymen of the Church of England who will accompany Dr. Hall to the camps. These clergymen will be introduced to the commanding officers and chaplains as well as Episcopal personnel. It is planned to hold Episcopal services at each base so that all Episcopalians in the service may know that the Church at home is interested in their religious life.

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WESTERN NEW YORK LEADERS GROUP

★ The Church School Leaders' Group of the diocese of Western New York opened its twentieth year September 29 with a dinner at Trinity, Buffalo. The speakers were the Rev. Walter Plumley, executive assistant to Bishop Scaife; Mrs. Harold Kelleran, director of education of the diocese of Washington; the Rev. David Hunter, director of education of the National Council.

The group holds meetings at various churches in the diocese on the second Monday of each month.

NEWARK AUXILIARY GETS REPORTS

★ Reports of General Convention were given by Bishop Washburn and Mrs. Perry Strassberger, member of the executive board of the Auxiliary, at a meeting of the Newark Auxiliary, October 1 at Cathedral House. The bishop stated that it was not an epoch making convention but that sometimes a refusal to take action is in itself good.

ESSAY CONTEST ON POINT FOUR

★ An essay contest on the Point Four program is currently being sponsored by the National Council of Churches, through its department of international justice and goodwill, and in cooperation with the united Christian youth movement. Cash prizes are being offered to those young people of high school and college age who write the best essay (1000 words or less) dealing with the program of economic aid and technical assistance to under-developed areas. The contest is scheduled to run from November 1, 1952, to March 31, 1953.

Judges will be Eric A. Johnston, president of the motion picture association and chairman of the international development advisory board for Point Four; Mildred McAfee Horton, former president of Wellesley College and a vice president of the National Council of Churches; and John C. Bennett, professor of Christian ethics, Union Seminary.

ST. ANN'S CHURCH FOR THE DEAF

★ St. Ann's Church for the Deaf observed its 100th anniversary on October 12 with a service at St. Mark's-in-the-Bouwerie, New York, where services are held regularly. The preacher was the Rev. Stanley Light, in charge of deaf work in the province of New England. St. Ann's is the oldest American church for the deaf and the present vicar is the Rev. Edwin W. Nies.

NEW JERSEY PARISH CELEBRATES

★ Christ Church, Middletown, N. J., observed its 250th anniversary, October 11-12. There was an exhibit of historical objects in the parish hall on Saturday and also a pageant, with the Colonial church as a background. The following day, Bishop Gardner officiated at a service of thanksgiving and rededication, assisted by the rector, the Rev. Andrew M. Van Dyke.

SEMINARY LIFE IN MOVIE

★ Hollywood movie, television and radio experts contributed their talents to "The Builders", a filmstrip on seminary life which has just been completed at the Church Divinity School of the Pacific.

TOWN-COUNTRY CONVOCATION

★ The national convention on the Church in Town and Country will meet at Columbus, Ohio, October 29 to 31, 1952. This annual conference attracts large numbers of ministers and laymen of all the leading religious groups. In recent years the Episcopal Church has been represented by outstanding rural clergy.



OUTSTANDING PARISHIONERS were honored recently at Trinity, Fredonia, N. Y. Center is Mrs. Ella Crocker, confirmed in 1890 and long an active member of the parish. Rector Harry W. Vere congratulates Arthur Maytum, member of the parish for sixty years and formerly senior warden.

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EDITORIALS

The Election

WE commend the Presiding Bishop for urging all of the clergy to observe Monday, November 3, the day before election, as a day of special prayer and intercession for our country. The services should be on a community basis with other religious groups, as Bishop Sherrill also suggests.

Just how religious people should vote to make our country "truly a nation under God" is a hard question to answer. The party of General Eisenhower seems more and more to be falling into the hands of the fascist-minded, such as Senator Nixon and Senator McCarthy. The other major party, generally considered more liberal, nevertheless, in the past four years has given us a war economy, rearmament of Germany and Japan, and war itself in Korea.

Most people probably will cast their ballot for the "lesser evil", though religious people may well ask themselves how they are making the country "truly a nation under God" by voting for any evil, greater or lesser. The answer perhaps is to register a protest vote by voting for a minority party since this is the best way to bring pressure to bear on whichever party comes to power on election day.

What Do They Believe?

WE presume there will be many Episcopalians who call themselves Anglo-Catholics who will raise their eyebrows a bit in reading an editorial that appeared in a post-convention number of the Living Church. The editor declared that from where he sat "it looked as if the whole House of Deputies had gone High Church on such matters as the Prayer Book rubric regarding intinction, the lay administration of the chalice, and reviving the diaconate as a lifetime vocation. Other matters on which the Catholic-minded group expressed a preponderant opinion that turned out to be a majority included the non-admission of women as lay deputies, the continuation of the present system of four clerical and four lay deputies from each diocese, and the retention of the Bishop's right to decide whether a rector-elect is a 'duly qualified minister'."

Most of these issues, we had supposed, have nothing to do with churchmanship. Reducing the number of deputies, for example, was proposed solely to expedite business; and if denying suffrage to the women of the Church is in the platform of the Anglo-Catholics, then we can name a great many high churchmen who believe it should not be.

Now It Is Scott

MICHAEL Scott, clergyman of the Church of England who is a champion of the rights of native African tribes, has been denied a visa to enter the United States to attend the General Assembly of the United Nations. He was the first person ever to get a hearing before a UN meeting as an individual. He appeared before the trusteeship committee in 1949, which caused a walkout of the South African delegation.

Scott said last week in London, where he now lives since his own government refuses to allow him to return to Africa because of his criticism of racial policies, that the visa was probably withheld because he refused to swear that he is not a Communist. He stated that he is not, but his refusal so to swear was based on principle. He declared that he is trying to make the point that American domestic laws should not be allowed to prevent persons of all shades of opinion from going to the UN which is an international organization that happens to have its headquarters on American soil.

The refusal of the visa brought a prompt protest from the National Association for the Advancement of Colored People. The organization told Mr. Acheson that "only through Mr. Scott can the case against South Africa's vicious racial persecution" be placed before the Assembly, since the Malan regime in South Africa has refused to permit native leaders to leave the country to testify.

So once again we have the United States, boasted champion of freedom, serving the cause of injustice by preventing a representative of one of the most oppressed peoples on the face of the earth from appearing on their behalf before the international tribunal.

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Articles By Chad Walsh

WE are happy to announce three articles by Chad Walsh, professor at Beloit College, the first to appear next week. He is now writing a confirmation manual in story form which will be published in February by Morehouse-Gorham, and he has kindly permitted us to give you these three chapters. Two families figure in the plot, with Betty, Tom and Steve the chief characters. Betty is something of a goody-goody and thinks of confirmation mostly as an occasion to wear a new dress. Tom, her brother, is the opposite; reluctant to be confirmed since "he isn't sure whether he believes all that stuff." Steve, with no religious training whatever, gradually develops an interest and wants to be confirmed.

We know you will read them with great interest and in announcing them at this time we heartily welcome the return of one of our most distinguished contributing editors.

Message From The East

RECEIVED regularly by The Witness is the Hungarian Church Press, official organ of the Reformed Church, the Lutheran Church and the Federation of Free Churches (Baptists, Methodists, Brethren and others). It is not the easiest magazine to read since it is mimiographed on the cheapest kind of newsprint. But it contains extremely valuable information, particularly in these days when it is so difficult to know the thoughts of Church leaders of Eastern countries.

We are happy therefore to present as our Story of the Week in this number the letter addressed to American Churchman by Bishop Albert Bereczky, president of the general synod of the Hungarian Reformed Church, since it presents a point of view of the world situation, and particularly of the European situation, which should be given serious thought by Church leaders in the United States. We hear it said frequently that we are not allowed to know what goes on in the East, or what leaders there are thinking. This is all too true—not because these leaders are not doing everything possible to give us their points of view —but because the American press, including a large part of the religious press, deliberately refuses to print the material readily available to them.

We are fully aware that it is inviting criticism to present any point of view other than our own. But if the world is to be saved there must be a meeting of minds. And insofar as possible, in our extremely limited way, we mean to have this journal a place for such meetings, quite regardless of consequences to ourselves.

Religion And The Mind

by Clinton Jeremiah Kew

AN inquirer asks; I have read a great deal about the patient's resistance in the psychotheraputic process. Isn't this similar to the resistance people have to religion?"

Yes, it is. Resistance is as familiar to the clergyman as it is to the psychiatrist for it is as old as man. All clergymen, physicians, and psychotherapists meet with resistance every day. People resist overtly—consciously, or they resist in a more subtle manner—unconsciously; methods of resistance are unending. They use devices as extreme as actual illnesses or as obvious as changing the train of a conversation—red herrings of all kinds are consciously and unconsciously dragged across the path that leads to their own cure. Both the clergyman and the psychotherapist who understand the motivations of resistance in its various forms, fully expect it and know how to deal with it. And, knowing what it is and how to deal with it, they do not become disturbed or discouraged when the parishioners or the patient seemingly fails to understand or to grow.

Our Lord met with considerable resistance in his day—both conscious and unconscious. The conscious r e s i s t a n c e of those who spoke out against him is not hard to recognize, but do you remember the man, ill for thirty-eight years, who sat at the edge of the Pool of Bethesda? He sat there waiting for someone to dip him in the healing waters. But, he complained, when the waters were disturbed by the angel, there was no one to dip him into them and others got in ahead of him. When there was someone to help him, the waters were not disturbed.

Jesus watched him for awhile and then asked, "Do you want your health restored?" Can anyone who fondly clings to an illness fail to see the meaning of Jesus' probing question? Can anyone who understands the motivation of resistance fail to comprehend the insight of this demand? For years the man had obviously resisted the new life of good health. Once more, consciously, he had come to the healing waters to be cured, but there he sat—blaming others and circumstances for his f a i l u r e because his unconscious mind wanted none of it. His sickness was a protection of a sort against life.

An even more poignant example of subtle re-

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sistance is found in Charles Dickens' A Tale Of Two Cities. You recall the old man, Dr. Manette, imprisoned for many dark months in the dungeon of the Bastille, and finally freed during the early days of the French Revolution.

But once freed, what did the good doctor do? He crept into a darkened attic, locked himself in, and continued the trade he had learned while a prisoner—the slow, arduous task of making shoes. And why the attic and the locked door? "Because," says a wise friend who knows a resisting soul when he meets one, "He has lived so long locked up, that he would be frightened—rave—tear himself to pieces—die—come to I know not what harm—if his door were left open."

A life of sunlight was opened to Dr. Manette. Instead he blinked in alarm and went crawling back to darkness. Not even his name would be acknowledged. He answered only to "One hundred and Five, North Tower," his Bastille dungeon number.

Instead of a Dickens' character, it might have been a clergyman or a psychotherapist speaking to a resisting person when we read: "I hope you care to be recalled to life?" And it might have been such a resisting person replying with these old words: "I can't say." Instead, it was old Dr. Manette, afraid of the light.

Every week, letters come in from all over the country asking for help. They ask questions which imply, "What is the matter with God?" They are unable to ask, "What is the matter with me?"

A woman came to us who had visited fourteen churches; she said, "When the clergymen suggest I am selfish, I won't go back." Those who drift from church to church, from therapist to therapist have a form of resistance. The crux of the healing power of both religion and psychotherapy is the ability to submit, both in the conscious and the unconscious, to healing power. Many fight bitterly to preserve the false facade that they have built around their personality.

What used to be called "nervous breakdown" is now technically called neurosis or psychoneurosis and is not to be confused with "insanity" or psychosis. Neurosis is nothing more than illness in which the emotions of love, fear, hate, guilt, anger, jealousy, etc. are tangled or are out of proportion. When one shuts off the faucet of love or turns inward the faucet of hate, a heavy load of guilt and explosive emotions are built up which persist in the personality pattern of the individual throughout life.

But why is there resistance? Doesn't the person want to become stable emotionally and healthy mentally? Isn't that why he engages in therapy in the first place? Doesn't he seek out religion because he wants it?

In order to face life at all, such a person creates a thick armor of reserve to protect himself. He lives withdrawn in his armor. A false protection, yes, for he does not meet life as he should, but the armor helps this person withstand emotional and mental strain; in a way, it prevents his suffering.

Under therapy the painful, slow, unconscious conflicts emerge from the hidden recesses of the mind, gradually the person breaks through his armor. Early emotional conflicts are brought to the surface where they are relieved and the strength of the destroying forces are lessened. While this is going on, emotional re-education takes place; the armor—the defense—is dissolved and the personality emerges emotionally stable and mentally healthy.

Self-deception, which has been going on for a long time in most cases, has to be recognized and untrue ideas must be thrown away. The woman who drifted from church to church will not see herself as selfish and so resists religion. The experiences of therapy force the disintegration of the armor—destroy the protection the personality has so painfully and carefully built. These experiences are devastating; they are humiliating. Much as the individual may wish success in therapy, to face his false personality and to face life without the protecting armor are more sometimes than he can stand.

But after the resistance is broken through, the person realizes the false world in which he has been living. His are the invigorating experiences of the destruction of anxiety, and the disappearance of guilt. He feels the thrill of being a real person—the thrill of reaching God.

OUR PERSONAL U. N.

By
DR. CLIFTON E. KEW
Phychiatrist of New York
Brother of Witness Columnist

A detailed Description of the methods of
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WITNESS

TUNKHANNOCK, Pa.

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Resources At Hand

by William P. Barnds

SITTING quietly this evening in my study, I have been noticing the flowers in the window, especially a pink begonia blooming profusely and some African violets. They have been there all day, but I have paid them scant attention until now, for I have been occupied with various matters. On the shelves of the study is a variety of books from many pens and periods. They wait there silently as the flowers do until I notice them. If I notice them, and when I notice them, they yield up their treasures of thought and inspiration. They are there, and I have but to turn to them.

The waiting flowers and the books, rewarding in knowledge and beauty, when, given attention, remind me of the great wealth of spiritual resources at hand, which await our appreciating them. God's strength in which we can have a share is at hand. The peace of God is near, and we can enter into it if we will. The ever-present Christ is constantly by our side, but often he might say to us as he said to St. Philip once, "Have I been so long with you, and yet hast thou not known me"? In our busy pre-occupied lives we often move so fast that we miss the beauty of the flowers and the messages of books, and more serious than that, we miss the manifold gifts of God. A little pause in our day's occupation; some quiet waiting upon God in prayer; a few thoughts about Christ—with these we open the way for God to bless us with his grace. His resources are ever about us, just waiting for us to draw upon them.

High And Low

by Philip H. Steinmetz

Rector of the Ashfield Parishes

IT is strange that we should attach such importance to prestige, power, prominence and other aspects of high estate when our Lord has so often pointed out that it is humility and humbleness of heart which is acceptable to God.

In the story of the two men in the Temple (St. Luke 18:9ff) this contrast is clearly drawn. It is not that one man was a Pharisee and the other a Publican, in other words that one had a record of good conduct and the other of bad, that mattered most to God. Rather it was that one was proud and trusted his own goodness while the other was humble and knew his need for forgiveness.

As a matter of fact, pride is not always found linked with good conduct and humility with bad. Plenty of "Publicans" never come to church and many "Pharisees" are truly humble and know that the reason for their goodness is the grace of God.

But the point is that God looks first for the humble heart and enters it, whatever the past conduct of the person may have been, whether good or bad.

Thank God that he does act so. For there is always the possibility and hope that we will come down off our high horse and be truly humble but we can never really make up for or remove the record of misconduct. See yourself for the sinner you are and bow down and ask mercy and be saved.

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Tunkhannock, Pa.

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

What Americans Believe and How They Worship. By J. Paul Williams. Harper's. $5.00.

An eminently fair and accurate description of the Churches of America, dealing not only with their tenets and distinctive beliefs, but also with the rational of their worship. Avoiding controversy, it may not make much of a splash, but it is an excellent reference and source book.

Prayer. By Karl Barth. Translated by Sara F. Terrien. Westminster. $1.50.

A curious, gnarled exposition of the Lord's Prayer, more theological than devotional; much moral urgency, little adoration.

Father Douglass of Behala. By some of his Friends. Oxford. $2.00.

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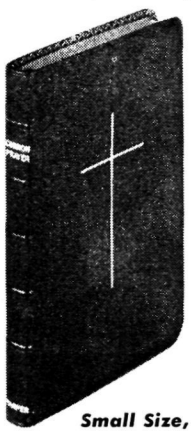

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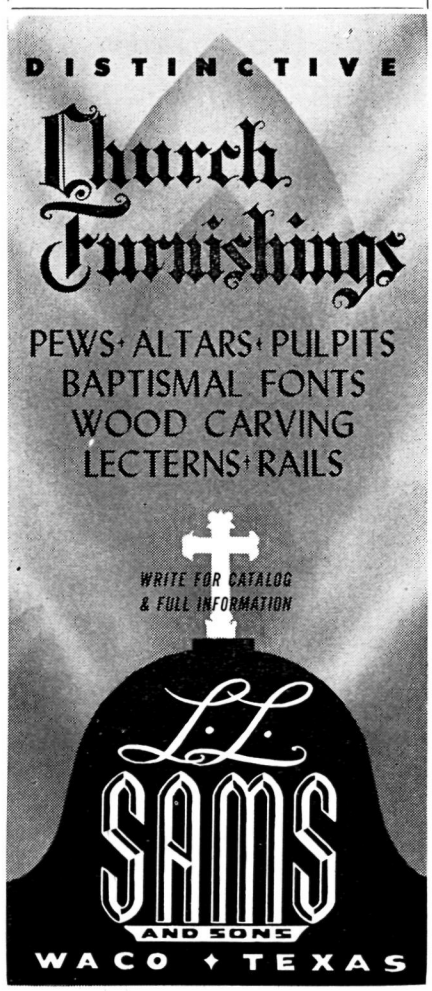

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PEOPLE OF THE CHURCH

E. W. C. WORRALL, formerly rector of Trinity, Camden, N. J., is now rector of St. Mark's, Waterloo, Iowa.

WILLIAM H. COLE, formerly rector of Christ Church, Clayton, N. Y., is now rector of All Saints, Syracuse, N. Y.

LAMAN H. BRUNER, rector of Trinity, Indianapolis, becomes rector of St. Peter's, Albany, N. Y., Jan. 1.

OSCAR RANDOLPH, formerly ass't at Holy Apostles and the Mediator, Philadelphia, is now rector of St. Paul's, Greensboro, Ala.

ROBERT B. APPLEYARD, formerly rector of Christ Church, Watertown, Conn., is now rector of Christ Church, Greenwich, Conn.

ROGER G. DISSELL, formerly curate at St. Luke's, Darien, Conn., is now a navy chaplain.

JAMES L. GRANT, formerly rector of Christ Church, Canaan, Conn., is now rector of Christ Church, Bath, Maine.

ORDINATIONS:

Bishop Keeler ordained the following, Oct. 2, at St. Mark's Cathedral, Minneapolis; Priests: CLYDE A. BENNER, in charge of Indian missions at Redby and Red Lake; WILLIAM R. BRUSHETT, vicar at Eveleth and Tower; WALTER A. D. FOSTER, rector at Grand Rapids, KENNETH R. JOHNSON, rector at Crookston; JOHN T. WHALEY, vicar at Little Falls; WILLIAM C. WEDGE, vicar at Waterville. Ordained Deacons: CHARLES BERRY SR., in charge at Redwood Falls; ARCHIE J. COCHRANE, in charge at Richfield.

HENRY M. PRENTISS was ordained priest by Bishop Hart, Oct. 15, in the chapel at Valley Forge Academy where he is chaplain.

ROSALD A. WYCKOFF, former Methodist minister, was ordained deacon Oct. 3 by Bishop Higley at St. George's, Chadwicks, N. Y., where he is in charge.

LAY WORKERS:

EDMOND A. PENN, seminarian, is lay assistant at the Mediator, New York. He is the first communicant of the parish to study for the ministry during the 97 years of the church's existence.

ORA HARRISON, in charge of St. John's-in-the-Wilderness, Ferrum, Va., since it was started in 1914, has retired and was honored at a service on Sept. 28. Conducted by Bishop Phillips, it was attended by about 300 people who came from a radius of 65 miles to do her honor.

ANNIVERSARIES:

JOHN W. DAY is observing the 25th anniversary of his deanship of Grace Cathedral, Topeka, Kansas. When he came to the city there were 697 communicants and a budget of $5,745; today there are 1250 communicants and a budget of $48,763.

A. VINCENT BENNETT is being honored today, Oct. 23, at a service and reception marking the 25th anniversary of his rectorship of Christ Church, Fitchburg, Mass.

DEATHS:

ALBERT H. STONE, 62, retired died of a heart attack, Oct. 9 at his home in Hemstead, N.Y. He was headmaster of Kuling American School, China, 1913-31, and an army chaplain, 1940-47.

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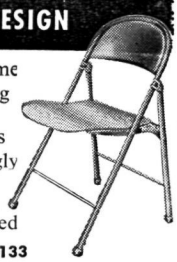

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BACKFIRE

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.

NORMAN B. NASH
Bishop of Massachusetts

May I make a correction in your report on page 8 of the issue of October 9th of my remarks at Trinity Church concerning certain features of the ordination of the Rev. Edgar Romig. I did not charge that the critics were guilty of a failure to recognize truth, and of a serious lack of courtesy and Christian brotherhood. What I said was that had we withheld from Dr. Romig the privilege of his laying hands on his son's head, we should have been guilty of a failure to recognize truth, and of a serious lack of courtesy and Christian brotherhood.

JAMES SAVOY
Rector at Lufkin, Texas

I have always thought Spofford a person of honesty and integrity, but his Sept. 25th article, purposes to quote a resolution by Walter E. Cooper of New Jersey, presented at the recent General Convention which states something that never occurred, so far as I can learn.

I would hate to add to the burden on Bishop Mitchell of Arkansas, or Dean Craighill Brown, by causing them further correspondence, but I really believe I can state emphatically that no Negro student or any other colored student of any sort or description was ever refused admission to Sewanee's Theological School because of the simple fact not one has ever applied. Certainly not in recent years. So there was no such "incident" or refusal of admission as claimed by this Walter E. Cooper. And you ought to have been up-to-date enough on the actual facts to know no such refusal ever took place because no application was ever actually received from any colored person. Why don't you print something to clear up this mis-statement which presents Sewanee in such an unfavorable and wholly inaccurate light?

ANSWER: We printed the resolution as introduced in the House of Deputies, without comment on our part. The important point, it seems to us, is that the trustees have stated that no Negro will be admitted at Sewanee. That none have applied for admission does not alter that fact, except perhaps to cause some to wonder why the trustees thought it was necessary to take any action whatever.

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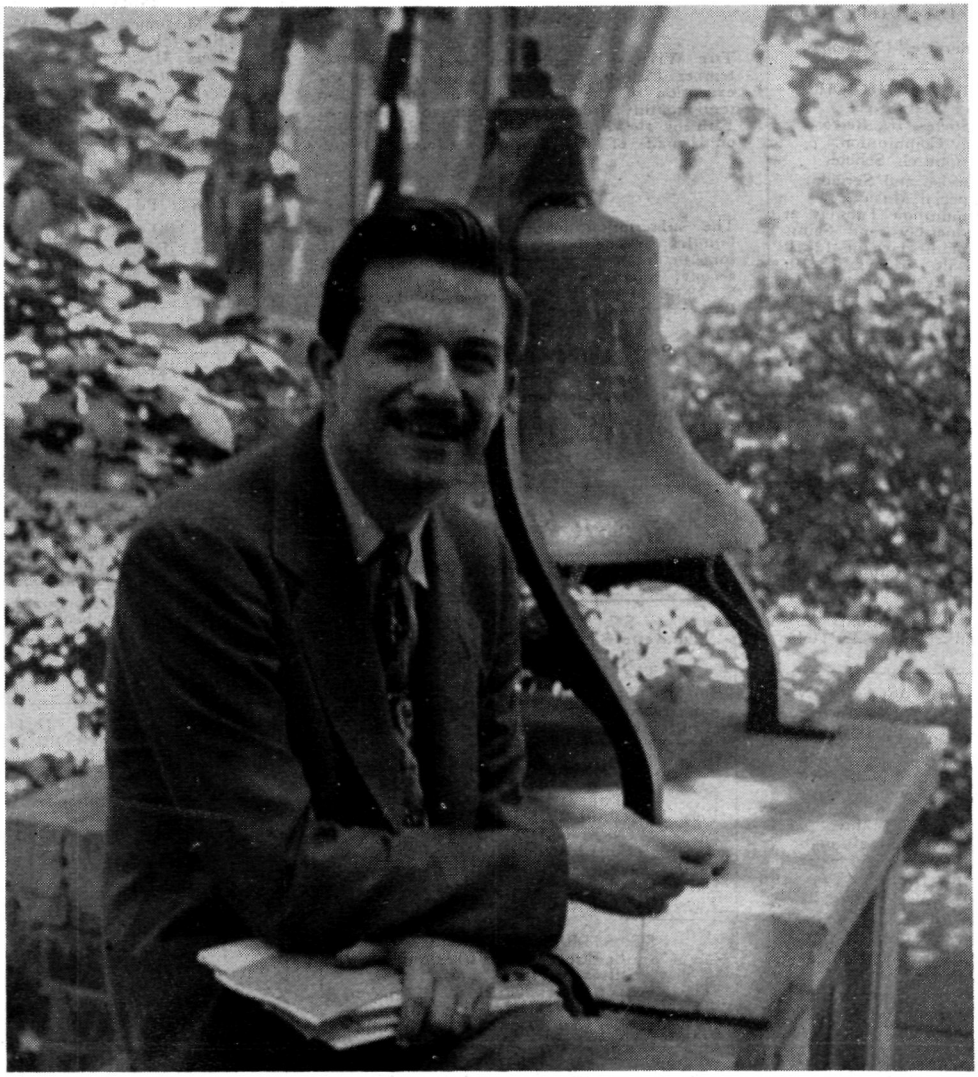

CHAD WALSH

PROFESSOR AT BELOIT COLLEGE

First Of The Articles By Chad Walsh

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In Leading Churches

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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.

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Canon Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
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Holy Days: Holy Communion at 10:30.

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In Leading Churches

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Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

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CHRIST CHURCH
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Rev. Messrs. F. P. Williams, W. E. Weldon, E. L. Conner.
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Weekdays: H. C. daily 8 ex Wed. & Fri. 7; H. D. 12:05. Noonday Prayers 12:05
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Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11
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COLUMBUS, OHIO
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FOR SERVICE NOTICES
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TUNKHANNOCK, PA.

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STORY OF THE WEEK

HOLY COMMUNION AT ECUMENICAL MEETINGS IS CLARIFIED

BISHOPS AT CONVENTION ISSUE STATEMENT FOR GUIDANCE OF THE CHURCH

★ At the General Convention of 1949 a resolution from the diocese of Michigan requesting clarification of the policy to be followed "with reference to inter-communion with members of other communions during conferences whose purpose is to further the ecumenical movement" was presented to the House of Bishops. The following statement, deliberately limited to such occasions, has been approved by the House of Bishops at the 1952 Convention in response to this request.

We rejoice that in recent years long separated companies of people who accept Jesus Christ as God and Saviour have been seeking to overcome our unhappy divisions. He who is our High Priest prays that those whom the Father has given him may be one as he and the Father are one. He calls all who confess him to make his prayer our own. His prayer for us and our prayers in his name cannot be fully answered until we may kneel together to receive holy communion as one flock under one Shepherd. Indeed there is no full expression of Christian unity without that. No other level of united life and work can make up for the lack of it.

But the very fact that long separated companies of Christ's people are turning towards one another confronts us with new problems and perplexities. One of the happiest features of our unhappy times has been the drawing together of Christians of many traditions for mutual understanding, for fellowship, for shared service and shared witness and for mutual help. Exceptionally informed leaders, laymen and laywomen, students and young people have all shared in this experience. At these gatherings there is often a deep experience of Christian fellowship in faith and prayer. The desire is increasingly felt to crown this experience by a shared act of holy communion. Yet just here we confront the most stubborn obstacles of deep conviction and here the distress of conscientious inability to unite is most deeply felt.

Holy Communion is the most sacred action of the Church as the body of Christ. In it the Church as a body indwelt by the Holy Spirit celebrates before the eternal Father the self-offering of Christ for us and to us. In it we believe Christ is truly present and those who receive him by faith and join their self-offering with his receive his life and power. Just because this is a sacred action of such high meaning our own Church and many other Churches have sought to insure that those who celebrate holy communion do so with the authority of the body whose action it is, and that those who share in it are informed of its meaning and are responsibly committed to the faith and fellowship of the Church in whose life it is so central.

While recognizing differences among us, our own Church has treasured jealously the due ordination and authorization of those who are permitted to celebrate holy communion. And we have sought, often very imperfectly, to guard against uninformed and irresponsible participation by the requirement of instruction and confirmation before the granting of regular communicant status.

These considerations and many others confront us when we seek to move towards fuller unity with our separated brethren in Christ. It is a disservice to the cause of unity to imagine that our divisions are insurmountable, or to underestimate them by imagining that they are based only on habit or prejudice. This is supremely the case when it comes to the most painful division of all—in the holy sacrament. Our differences here—our differences within our own Communion, and our differences with those in other Communions—are not merely matters of words or vestments, but of fundamental questions of faith and order. To act as if these differences in principle do not exist makes the task of reunion harder. Our differences must

be confronted alike in honesty and in brotherly love.

In the light of the considerations already mentioned, the practice of the ecumenical movement generally, as well as of our Anglican Churches around the world, has been not to plan "joint" communion services at inter-church gatherings. By "joint" communion services we mean services at which ministers of two or more separated Churches or Communions share in the celebration and administration of the sacrament.

Churches, not conference committees, rightfully celebrate the Lord's Supper. Two or more Churches can only join through the shared action of their ministers in a "joint" communion when they fully recognize and accept one another's ministries.

Within the ecumenical movement at its most responsible levels it has become for the host Church in the place where a meeting in the interest of Christian unity is held to provide a celebration of the holy communion at which communicant members of the other Churches participating in the conference are invited to receive the sacrament if their consciences permit. Bishops of the Anglican Communion have not infrequently been the celebrants at such services according to the use of our Book of Common Prayer.

We must recognize that in the ecumenical movement we are confronted by new problems and relationships with which the rubrics and canons of our Church have not been primarily concerned. In determining our course we must weigh together the precious values in our own inheritance which we must seek to guard and our calling to give expression to our shared life in Christ with brothers of other traditions wherever it is found in sincerity and truth.

There may well be times, at gatherings for a responsible ecumenical purpose, when a bishop of our Church within whose jurisdiction the meeting occurs will decide that for a particular occasion an invitation may properly be issued to all baptized communicant members of other Churches present to receive the holy communion at our Prayer Book celebration. As is recognized increasingly in the higher levels of the ecumenical movement, it is particularly important that on such occasions proper preparation for an interpretation of the sacrament shall be provided, with special emphasis on the note of penitence for our separation from each other. We are agreed that such an exception to our normal rule may properly be made by a bishop in his own diocese, where the general principles of this statement are understood.

We recognize that there will be times at such ecumenical meetings when members of our Church will be invited to receive holy communion at services of other Christian bodies. We do not generally encourage this participation. There may be members of our Church who in ecumenical settings and in accordance with their own individual consciences will receive holy communion in non-Episcopal services. They must realize that under the circumstances they are acting upon their own responsibility and are not committing their Church.

In making their decisions we hope that members of our Church will remember that we shall not have unity by wishing for it, but only by honestly and painfully facing the facts and the causes of disunity and solving them together in a straightforward way. The unity of our own Church family in this whole process is, we feel, an essential preliminary. If we, as individuals, are impatient with the limitations which disunity imposes on us, it is good that we should be impatient, and even better that we should remember our Lord's pain at our disunity and work all the harder to reach that agreement in mind and will which will make one communion and fellowship possible.

KLOMAN INSTALLED VIRGINIA DEAN

★ E. Felix Kloman was installed as dean of Virginia Seminary on October 15th, with approximately 1,200 persons present. Bishop Goodwin of Virginia conducted the service as president of the trustees. He was presented by Bishop Powell of Maryland. Bishop Dun of Washington, in his sermon, said that "two things constantly threaten the Church. One is that we shall



lose fresh contact with the sources and roots of its own life and the other is that it shall lose contact with the contemporary world which is the area of its mission.

"A Church whose leadership and ministry is not perpared in schools where they are helped to dig deep, with every resource available into the riches of our inheritance and helped equally to look with open and under-

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standing eyes on the realities of the world which confronts us—such a church will either lose touch with its own roots or lose touch with the world.

"A Seminary will be great in the measure that it performs this task and a Dean will be great in the measure that he holds it to this task."

Representatives of twenty-three seminaries, schools, colleges and universities took part in the installation.

Addressing the guests after a buffet luncheon, Dean Kloman noted that he was returning to head his alma mater 30 years after graduation and declared: "God works through men and not through magic. We ask God's help, through his Holy Spirit, that men coming here may find a deep sense of discipleship to Christ and of dedication to preparation for their ministry.

"Without the whole ministry of ordained men and laymen, the Church will fail. The job here is a small part of the critical job that faces us all, the job which can be done only as laymen and clergy know themselves to be fellow workers. With high hopes and courage, we go forward to do our work in our generation."

DONEGAN SAYS CHURCH IS NEUTRAL

★ Bishop Donegan of New York, preaching at Calvary, New York, October 19, when the Rev. Clare Backhurst was installed as rector, said it was not the place of the Church to take sides in the present political campaign. Rather Church leaders, he said, should have confidence in the ability of voters to distinguish between true and false statements by candidates. He declared that the Church primarily is concerned with the conversion of individuals and the social order.

THE REASON FOR DECLINING

★ The Witness ran a "Stop Press" notice last week, in all but the first 2,000 copies, when we received word that the Rev. Gresham Marmion had declined his election as bishop of Spokane. The reason that he did so was because he returned from General Convention with a bad throat. He consulted a specialist as well as his family doctor, both of whom warned him against colds and other throat infections which might aggravate his present condition. Both said "that the travelling a bishop has to do was conducive to colds and that cold weather might have an adverse effect". Marmion, in a letter to Bishop Cross of Spokane, said that "there is no cause for alarm" but that "very good care must be taken of the vocal cords."

WALSH PREACHES AT COLUMBIA

★ The Republican candidate for the presidency, General Eisenhower, was in the congregation last Sunday at St. Paul's Chapel, Columbia University, when the Rev. Chad Walsh preached on "The Importance of Being Maladjusted." It was primarily a student congregation and Walsh, the first of whose three articles start in this issue, told them that they should not try to become adjusted to the world as it is, but as it should be. He said that "ad writers, ghost writers and politicians" urge youth to worship false goals of pleasure, money and power.

General Eisenhower chatted with two students following the service, both members of the choir. One of them, Anne Anderson of Woodcliffe Lake, N. J., asked him how he liked the music and he replied that it was fine but that he had not been able to follow the hymns since he had left his glasses at home.

NEW PRESIDENT AT TRINITY

★ Albert C. Jacobs, chancellor of the University of Denver and former assistant to General Eisenhower at Columbia, has been elected president of Trinity College, Hartford. He was a teacher of law at Columbia, and provost from 1947 to 1949 when he assumed the duties of the president during General Eisenhower's leaves and absences. He comes to Trinity, a college of 900 students, from a university with 11,000 students. The chairman of the committee of eight that recommended Dr. Jacobs, who is fifty-two, was A. Northey Jones, a partner of Morgan Stanley, New York bankers.



GIRLS' FRIENDLY JUNIORS at Trinity, Covington, Kentucky, make their beanies and scarfs

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CHURCHES JOIN FORCES FOR LECTURES

★ The Rev. Arthur L. Kinsolving, rector of St. James, New York, and the Rev. George A. Buttrick, pastor of the Presbyterian Church three blocks away, have joined forces for a series of lectures this fall by prominent laymen. Meeting each Tuesday evening, the general theme is "Christendom can again make history in a hostile world". The first two lectures are at St. James, followed by two at the Madison Avenue Presbyterian Church. George Van Santvoord, head of Hotchkiss School, was the speaker on October 21st; on the 28th it was Prof. Theodore Greene of Yale. November 11th the lecturer will be the Rev. Henry Smith Leiper, formerly a secretary of the World Council of Churches and on the 18th, Prof. Douglas Steere of Haverford.

EEF LAYMAN HEAR PRESIDENT

★ The Rev. C. C. Tarplee of Lynchburg, Va., new president of the Episcopal Evangelical Fellowship, was the speaker at a dinner in New York, October 27th, sponsored by the newly formed laymen's chapter of the organization. He pointed out the need for preserving our ecclesiastical freedom and decried the threat of literalism and legalism in the Church.

PHILADELPHIA LAYMEN DO A JOB

★ A group of men of St. John's, Philadelphia, completely renovated the interior this past summer. They contributed 1,500 hours of time and saved the church from $4,000 to $5,000. Rector John H. Lever says that it was "no ordinary painting job. To remove at least seven previous coats of paint from the walls an acid was used so powerful that linemen's rubber gloves, reaching to the shoulders, had to be worn. Night after night, when their regular work was done and all day Saturday through intense heat, these men worked for their church."

EDUCATION PROJECT AT KIRKWOOD

★ Dora P. Chaplin, associate editor of the curriculum division of education, National Council, is working out an experiment in parent education at Grace Church, Kirkwood, Missouri. She is there through November and is keeping records of discussions with parents for use in the national work.

COMMUNITY SCHOOL MEETS AT CHURCH

★ Trinity, St. Charles, Missouri, is serving the community by permitting a kindergarten to use its new parish house each school day this year. The men of the parish recently volunteered to provide additional facilities to make the school possible.

MISSIONARY BISHOPS IN DELAWARE

★ Bishop Watson of Utah and Bishop Hunter of Wyoming began a tour of parishes in Delaware on October 21 to present the Church program at dinners and evening meetings.

AUXILIARY TO HEAR BISHOP DUN

★ Bishop Dun of Washington is to be the speaker at the monthly meeting of the Newark Auxiliary, meeting at Cathedral House, November 5th. He is to speak on "Our Christian Heritage."

VIRGINIA IS LATE WITH INVITATION

★ Bishop Moody of Lexington was considerably surprised when there arrived at his office an invitation addressed to the Rt. Rev. Benjamin B. Smith, in care of the Protestant Episcopal Theological Seminary in Kentucky. It was from Virginia Seminary and was an invitation to the installation of Felix Kloman as dean.

After pondering the matter, Bishop Moody wrote the authorities at Virginia, his own seminary, as follows: "All of us here in Kentucky wish to thank you for inviting our founder, the Rt. Rev. Benjamin B. Smith, to attend the installation of the Rev. E. Felix Kloman as Dean of Virginia Seminary. The invitation has touched us all very deeply.

"I am sure that Bishop Smith would be happy to attend Dean Kloman's installation were it not for the fact that he died sixty-eight years ago, at the age of eighty-nine, while he was Presiding Bishop."

BISHOP YASHIRO IN NEW YORK

★ Bishop Michael Yashiro, Presiding Bishop of the Church in Japan, is speaking this week at five district meetings in the diocese of Central New York. Meetings are at Fayetteville, Ithaca, Watertown, Utica, Binghamton.



BISHOP MCKINSTRY recently dedicated the refurnished parish hall at St. James, Newport, Delaware. With him is Rector Charles F. Schreiner, acolyte and choir

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GFS CONDUCTS SEMINAR

★ Nine especially selected girls arrived in New York on October 11 from different parts of the United States, and from Puerto Rico and Japan, to attend a Christian citizenship seminar sponsored by the Girls' Friendly Society. The seminar, which took place October 11 to 18, is the main event in the 75th Anniversary celebration of the Girls' Friendly Society, the oldest national organization for girls in the United States.

The purpose of the seminar was to teach these teen-age girls the responsibilities of being a Christian citizen in today's world. Some of the highlights of their week in New York were attending the opening session of the United Nations 7th General Assembly; visiting the headquarters of the Church in New York and Greenwich, Conn.; meeting Henry Knox Sherrill, Presiding Bishop; having lunch with Mrs. Eleanor Roosevelt and tea with Mrs. Douglas MacArthur; visiting many of the foreign missions to the United Nations; attending many of the churches in New York; and seeing a musical comedy. The girls had discussion periods also in order to evaluate their experiences.

BISHOP MELCHER IN TEXAS

★ Bishop Melcher of Central Brazil is making a nine-day tour of West Texas on behalf of the Church program. Accompaning him is Bishop Everett Jones, Mrs. Hollis Fitch, president of the diocesan Auxiliary and John H. Foster, president of the laymen's group in the diocese.

FAMILY SERVICE AT CATHEDRAL

★ A family service and Sunday school are now being held at the Cathedral of St. John the Divine, New York. The service is popular in character, with music and hymns and an address by the precentor, Canon James Green. Also at the Cathedral in the afternoon, following the service, there is a forum, particularly for college and graduate students.

PREACHING MISSION IN BUFFALO

★ The Rev. Sidney C. McCammon, rector of the Ascension, Middletown, Ohio, conducted a preaching mission at the Transfiguration, Buffalo, N. Y., October 19-24. An effort was made particularly to reach non-church people. It was prepared for by one hundred members of the parish making visitations to extend invitations to attend.

YOUTH CONVENTION IN NEBRASKA

★ Youth of Nebraska held a convention at St. Luke's, Kearney, October 23-25, with the Rev. Henry B. Robbins of Shenandoah, Iowa, the leader.

CATHEDRAL HAS NEW ORGAN

★ St. John's Cathedral, Wilmington, Delaware, dedicated a new organ—or a completely rebuilt one—on October 21st, with Bishop McKinstry conducting the service. It was dedicated to the memory of A. Felix DuPont. A recital was given by Clarence Snyder, former choirboy at the cathedral, who is now the organist at a Congregational Church in Montclair, New Jersey.

JAPANESE MISSION IN SAN FRANCISCO

★ About four hundred attended the dedication of Christ Japanese Mission in San Francisco on October 19th. It is an old residence, spacious and strategically located. The service was conducted by Bishop Block, Bishop Shires and the vicar, the Rev. Joseph Tsukamoto.

LAY READERS ARE COMMISSIONED

★ Bishop Donegan of New York commissioned lay readers last Sunday at the Cathedral of St. John the Divine. Dean Pike then led the congregation in a bidding prayer of thanksgiving for the fifth anniversary of the consecration of the bishop. A special service was also held on the 28th, the date of Bishop Donegan's consecration, to which the clergy of the diocese were invited.

SHERRILL PRAISES UNITED NATIONS

★ Bishop Sherrill, as president of the National Council of Churches, issued a statement on United Nations Day, October 24, in which he stated that there is "no magic formula that will solve the world's problems, but ourselves." He pointed out "that the UN can go only as far as its sovereign members are willing to go" and "the successes of the UN are our successes and its failures are our failures."

★ ADDRESS CHANGE

IN MAKING AN ADDRESS CHANGE, PLEASE SEND *BOTH* THE OLD AND THE NEW ADDRESS AND ALLOW THREE WEEKS FOR THE CHANGE.



MELVERN D. MCKIM is one of the most active laymen in the District of San Jaquin. His parish is Church of the Saviour, Hanford.

EDITORIALS

God And Politics

GOD is often on the lips of politicians, whether they masquerade as senators, elder statesmen, generals or educators. In the drummed-up parades it appears that he is just another ward-heeler casting one celestial vote for a "favorite son." And, hence, we get shouting, infant-like adults, who should know better, whooping it up in drunken song and revelry, and making a mockery of Christianity by using such hymns as "Onward Christian Soldiers" and "The Battle Hymn of the Republic."

In hotel rooms and corridors, his name is also used. But there it is used in vain and in contradiction to the third commandment.

Yes, as a three-letter word, God is very much present at election time. But most of the speeches, which are primarily selfish, vindictive, ultra-proud and supra-nationalistic indicated that the candidates are little aware that God might be with them in person.

According to one great theologian, the essence of sin is the confusion of means and ends. That is to say, we sin when we look on something that is an ultimate end of life as a means to something else; or when we take something that is simply a means to an end, and view it as an ultimate good. For instance, wealth is not an end in itself. It is a means to the end of fulfilling the complete life of man. But how many of us make it into a "graven image" and worship it, rather than God. How many people use other persons miserably and with degradation and dishonesty in order to make money? That is sin.

Political parties often sin in this sense. They are t a k i n g the ultimate—God Almighty—and seeking to use him and his name as a means whereby the secondary end of election might be achieved. It gives many Christians the impression that our country's potential leaders believed in the United States alone, and have no use for any other nation; believe in one political persuasion alone, and care for the adherents of no other; believe in one set of "planks" for human endeavor, and do not have any "planks" of God's own.

All in all, political elections which should portray the mature, dedicated and idealistic side of our national character, leave us pretty depressed.

Christ once said these words which we all might meditate upon: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Bishops On Communion

THE director of public relations of the National Council, Douglas A. Bushy, has reminded us that in reporting General Convention we made no mention of the statement issued by the House of Bishops on inter-communion at ecumenical gatherings. He tells us that he has received many requests for the statement, indicating that it is not a dead issue but rather a subject of general interest. We are glad therefore to present it as our Story of the Week.

If there are conclusions to be drawn from it, we would say that the pronouncement emphasizes how far the Churches really are from unity. It is obviously a compromise between the bishops who approve of inter-communion under no circumstances and the more liberal who welcome opportunities to join their b r e t h r e n of other Churches in the great service of communion.

It will not be considered an encouraging statement by those of other Churches, or by many Episcopalians, who pray that the Church may be one.

We take this opportunity to congratulate Mr. Bushy on the first rate job he did at the Convention. Running the press room is one of the toughest jobs at a Convention, with hundreds of releases to prepare fast, and with reporters, many not too well informed about our Church, asking innumerable questions. Mr. B u s h y, Mr. Carl Fleischman and others of the staff at 281, did an excellent job in every way.

Our conventions are not easy to report if one of the chief aims of a paper is to present readers with a record of completed action. Favorable action is often taken by one House that does not come before the other sometimes for several days. Concurrence can be anticipated and the story put into type accordingly. But into the hell-box it goes when there is no concurrence, which was frequent at the Boston convention, generally with the Deputies failing to concur with the Bishops. But here also those in charge of the press room gave excellent service by reporting completed action promptly. It was a first-rate job in every respect.

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ONE KIND OF TELEPHONE

by Chad Walsh

"Look at this glass!" said Betty. "Tom Bowman, you didn't scrub out the bottom. There's a ring of milk still in it!"

Betty handed the glass back to Tom and he held it up to the light.

"Do be careful, Tom," Betty said. "You're dripping dish water all over Mother's nice floor, and she mopped it only yesterday."

"I don't see any ring of milk."

"Use your eyes! You don't want to see it."

"Oh, all right, have it your own way. You talk just like Mama!" Tom said. He tossed the glass back into the dish water, picked it up, swished the dish cloth around inside it a bit, and shoved the glass into the drainer.

Betty carefully picked it up and held it to the light. "The ring of milk is still there, Tom," she said sweetly and patiently. "You've got to learn not to be so messy."

"You and your 'messy'!" he shouted. "It's only an old jelly glass anyway. Take your old glass!" He held it out. Betty did not extend her hand.

"Take it!" Tom commanded.

Betty stood motionless. Slowly, very slowly, Tom allowed his hand to open, and the glass fell with a loud splintering sound on the floor. Without a word further, he stalked into the hall, put on his cap and coat, and disappeared out the front door.

Betty stood still for a moment, looking at the fragments of glass that littered the kitchen floor. Then she flung the dish towel back on the rack and ran upstairs. Bolting into her room, she threw herself down on her bed. "Tom is so mean," she wailed.

After her sobs had ceased, she got off the bed and knelt down. "Our Father who art in heaven," she prayed, "please do something about Tom. Please make him be a good boy. And thank you, God, that I'm not mean and cranky the way he is. Amen."

Betty heard a slight sound and looked around. Her mother was standing behind her. "And thank you, God, that I'm not mean and cranky the way he is," Mrs. Bowman repeated, with a funny, tight smile on her face.

"Mother!" Betty exclaimed. "I didn't know you were in here."

"Thought I'd better come up, after Tom dashed out and you went wailing upstairs. Are you done thanking God that you are not as Tom is?"

Betty sat down on the bed. 'Tom's so mean to all of us. Do you think God can do anything with him, Mama?"

"How about God doing something with you and me?" Mrs. Bowman asked.

With us?" Betty almost shouted. "What does he need to do with us? I'm sure I never argue and sulk around when you ask me to do the dishes."

Mrs. Bowman seemed to be thinking. "You pray a great deal, don't you, Betty? Tell me how you pray—what do you pray for?"

Betty was happy to tell her. "Usually I read the collect for the day, the way Daddy does in church. Then I pray for all sorts of things. Then I say the Lord's Prayer."

"That sounds good, Betty. Now when you pray for 'all sorts of things,' what are some of the things you pray for?"

Betty spoke rapidly. "Oh, I ask God to bless you and Daddy, and all the rest of us, and then I pray that he will forgive Tom for all the mean things he says, and make a good boy out of him." Betty paused. "Do you think God can do anything about Tom?" she asked.

"Tom's on your mind, isn't he, Betty?"

"Yes," said Betty. "I don't believe he really wants to be confirmed next spring. He's always asking the most dreadful questions. He doesn't really want to learn anything in Sunday School. And he acts so mean."

Mrs. Bowman sat down on the edge of the bed, beside Betty. "Let's forget Tom. We can come back to him later. Tell me, Betty, when you pray, do you ever ask anything for yourself?"

"Oh yes, Mama. I prayed last night for a new winter coat, and tonight I'm going to pray for a new bicycle for Christmas."

Mrs. Bowman thought this over. Then she asked, "Do you ever pray for other kinds of things for yourself?"

Betty was puzzled. "What kinds do you mean, Mama?"

Her mother looked straight at her, "Do you ever ask God forgive you for things you've done?

* Copyright 1952 (or 1953) by Morehouse-Gorham Co., New York. This is a chapter of a forthcoming book to be published by Morehouse-Gorham in the spring of 1953 under the title KNOCK AND ENTER: A Confirmation Reader.

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Do you ever ask him to help you get along better with Tom?"

Betty looked startled. "I think Tom ought to pray to God to forgive him for the mean way he acts," she said.

For a moment Mrs. Bowman said nothing. Finally she asked, "Can I have your Prayer Book a minute, Betty?"

Betty handed it to her.

"I don't have to look far to find the Lord's Prayer," Mrs. Bowman said. "It's scattered all through. Here it is on page seven, in Morning Prayer. Why don't you read it to me, Betty?"

Betty still looked puzzled. But she took the book and read aloud: "Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever, Amen."

"Why did Jesus teach people this prayer?" Mrs. Bowman asked.

"They had asked him how to pray."

"That's right. So the Lord's Prayer is a model prayer. If your own special prayers ask for the same kind of things as you do in the Lord's Prayer, you can be sure you are praying in the right way."

"I never thought of that. I thought you were supposed just to say the Lord's Prayer the way it is."

"You are," her mother explained. "It's the most perfect of all prayers, because Christ spoke it. But it also shows us how to make up our own prayers. Tell me, what are you praying for exactly in the Lord's Prayer?"

"You tell me, mother," Betty said.

Mrs. Bowman answered, "'Our Father, who art in heaven, hallowed by thy Name'—when you say that, you are describing God, and telling how you feel about him. He is like a Father to all of us, but he's our Father in heaven. He's good and loving and fair in a way that none of us are. I wonder if you could put your feelings about God into your own words, Betty?"

Betty thought. "I guess I could say something like this, 'God, I love you because you are so much better than I am, and because you live in heaven and because you love me and just because you are God.'"

"That's right. We call this kind of prayer adoration. That means you tell God how much he means to you. And the more you tell him that, the more he will mean to you."

"What are the other kinds of prayer?" Betty asked. Suddenly she leaped down and ran over to her bureau. Returning with a pencil and a used envelope, she seated herself on the bed again and carefully wrote down the word "adoration."

"What are the other kinds?" she repeated, her pencil poised for action.

"The Lord's Prayer goes on—'Thy Kingdom come.' You see what you are praying for now? You are praying for other people as well as yourself. You want God to be the ruler of the earth, and the earth to be more like heaven than it is now."

"If the Kingdom of God really came, would Tom and I stop fussing at each other?" Betty asked.

"If you and Tom stopped fussing, I'd think the Kingdom of God had already come," Mrs. Bowman said emphatically. "But you're right. Whenever anybody really lives the way God wants us to, the Kingdom of God has come to that extent."

"Does this kind of prayer have a name?"

"Yes. When you pray for other people, it's called intercession. You are really asking God to help everybody live with the love and joy that Jesus brought into the world. Of course, in your own prayers you can pick out special people and pray for them. And God will use your prayers and help those people."

"It sounds awfully complicated," said Betty.

"My sweet blond daughter, that's because you have been reciting the Lord's Prayer like a pert parrot, and have never thought about it. But it's time you learned to understand it."

"What does 'Thy will be done, on earth as it is in heaven' mean?"

"You might call it prayer of self-giving. You are asking God to use you and other people in the way that seems best to him. You are like a bicycle, and God is the rider. But the difference is that God won't use the bicycle unless the bicycle wants to be used. So when you pray 'Thy will be done' the bicycle is saying, 'Please get on me and ride me wherever you think best'."

At mention of the word "bicycle," Betty pricked up her ears. "Do you really think God will answer my prayer? Do you think I'll get a bicycle for Christmas?"

"I'm glad you mentioned the bicycle", Mrs. Bowman said. "That gives me a good chance to talk about the next part of the Lord's Prayer."

"But I want to know—"

"We'll get back to the bicycle in just a minute," Mrs. Bowman promised. "But first—'Give us this

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day our daily bread.' This kind of prayer is called petition. You are asking something for yourself. Christ taught us to pray for the things we need, but some people never pray except when they're asking God for something. Do you think that's right?"

"I don't know," said Betty doubtfully.

"How do you think I'd feel if you came home from school and asked me for a nickel for a candy bar and I gave it to you, and then when you got back from the store you said, 'Mother, can I have some money to go to the show tonight?' and all throught suppertime you never opened your mouth except to ask me to give you things?"

"I'm not like that, am I, Mama?" Betty protested. "I talk about school and Tom and all sorts of things."

Mrs. Bowman laughed. "I wasn't thinking so much of you, Betty. But you see the point, don't you? It's all right to pray to God for the things you really need, like your daily bread and maybe a new coat. But if you never pray except when you want to ask him for a favor, won't he think you love him only for the things he can give you?"

Betty spoke slowly. "The bicycle, Mother—do you think—"

"We'll see," Mrs. Bowman said, the way parents always say it. "But if you don't find a bicycle under the Christmas tree, just remember, Betty, there was once a little girl I knew who prayed for a pearl necklace and when Christmas came around she got a ring, but no necklace. Her father asked her, 'Did God answer your prayer?' and she answered, "Oh yes, his answer was 'No.'"

"But mother, I saw a bicycle in Sears and it only cost—"

"We'll see," said her mother with a tone of finality. "Now let's go through the rest of the Lord's Prayer, and find out what it means. 'Forgive us our trespasses, as we forgive those who trespass against us.' In this part of the prayer you are asking for forgiveness. You are sorry for something you've done, and want God to forgive you and give you a chance to make up for it. But if you want this prayer to mean anything, you've got to forgive the people you are mad at."

"Do you mean Tom?" Betty asked. "He's so—"

"Yes, I mean Tom," her mother admitted. "I know he's hard to get along with, what with his moods and his temper. But you've got to forgive him if you want God to forgive you for the things you do."

"I'll try," said Betty, but she didn't sound too hopeful.

"Then sometimes you want to ask God to tell you what to do—you pray for guidance. That's what you've been doing when you say, 'Lead us not into temptation, but deliver us from evil.' You see, Betty, God knows you better than you know yourself, and if you'll let him, he can help you all the time, telling you what you ought to do and keeping you away from things you shouldn't do."

"I never knew there was so much to praying," said Betty. "It's hard as geography, with all those cities and rivers to memorize."

"But it's more important and more fun. You're really talking with God. He's at the other end of the telephone line when you pray. There's another thing—I hope you know that you ought to be silent a good part of the time when you are praying, so as to give God a chance to get a word in edgewise."

Betty said nothing for a while. Then she asked, "What kind of prayer is the ending—for 'thine is the kingdom, the power, and the glory, forever and ever'?"

"That wasn't originally part of the Lord's Prayer, when Christ taught it to his disciples," Mrs. Bowman continued. "But later on people added it as a way of saying that the glory and credit for everything belongs to God, not to themselves. It's really a sort of thanksgiving. And thanksgiving is one of the most important kinds of prayer, because you know that your life itself and all the wonderful things in your life come from God."

Betty fell silent again. When she finally spoke, her voice had a troubled tone. "Every time I make up my own prayers have I got to pray all these different kinds of things—intercession and adoration and all those things, Mama?"

"Not all of them at one time. But you ought to get in the habit of using two or three different kinds of prayer every night."

"I'll try," Betty said uncertainly.

Mrs. Bowman arose, kissed her daughter lightly on the cheek, and said, "I think I'll take a nap now. When that brother of yours comes in, wake me up. I want to talk with him."

After her mother had left the room, Betty quietly closed the door. Slowly, she sank down on her knees by the bed and looked at her list. "Adoration, intercession, self-giving, petition, forgiveness, guidance, thanksgiving." she murmured to herself. "It's awfully complicated."

But she went ahead and prayed anyway. "Dear God, help Tom not to be so mean, and forgive me for egging him on. Help me to be nicer to him." And another thing—she thought of several reasons she had for being thankful, and mentioned them to God. And when at last she remembered

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the bicycle, she simply said, "Please God, if I could have a new bicycle—but you know best, God."

And several times during her prayers she fell silent, and it seemed to her there was someone else at the other end of the telephone line.

She was still kneeling in silence when she heard the door open. She leaped up, and there was Tom.

"Er, er, sorry I dropped that glass, Betty," he said gruffly. "Let's go and finish the dishes before Mama wakes up."

Betty wanted to say two things at the same time. One half of her was all set to shout, "It's time you were sorry," and the other half was ready to admit, "I'm sorry I egged you on, Tom."

The upshot was that she didn't say either. Finally she walked over and simply answered, "O.K., Tom."

Living Liturgy

by Massey H. Shepherd Jr.

OUR new Church publishing firm, the Seabury Press, has performed a real service for us in making available significant reports of joint commissions of General Convention. So often these reports get buried in the fine print of convention Journals and do not reach the wider Church public for whom they are chiefly designed. This year the Press has printed in attractive booklet form (at fifty cents per copy) three outstanding contributions in the field of liturgical arts. Every parish should have copies of them, at least, for ready reference and circulation among interested members.

The Joint Commission on Architecture and the Allied Arts reports in "Architecture and the Church" a wealth of information, both historical and practical, about the design and decoration of churches. No parish church building committee should proceed to business without careful study of these fifty some odd pages. For example, this booklet tells us how to do business with an architect, what his professional standards are, and why he can save a parish from costly shortcuts. It also gives detailed advice about the actual measurements of church furnishings and arrangements. Entrance doors "should be wide enough to allow two persons to walk through side by side carrying a casket." The same holds good of the broad aisle of the church. "A permanent bishop's chair is not considered appropriate for parish churches." Our bishops, who suffer untold hours of discomfort in built-in stalls, should take note of this and insist on getting an easy chair.

The historical essays of this report give much comfort to those of us who have insisted that the Gothic revival of the nineteenth century "arrested the development of Prayer Book inspired architecture." But it goes on to say, and quite rightly, that it is not style so much as functional appropriateness to the liturgical action that makes a church building serve its proper purpose. The report opens to us the "unlimited possibilities" for new creative ventures in church architecture now available through modern methods of construction. The brief essay on "The Allied Arts" is so full of interesting and delightful information that it is difficult to select a quotation from its rich contents. But perhaps this one will serve as a sufficient "appetier." Speaking of the sanctuary arrangements of the Caroline divines (17th century), it says, "their habit of placing the offertory plate in the midst of the altar" served "as a constant reminder of the Eucharist itself."

The other two reports come from the Joint Commission on Church Music: "Music for Church Weddings" and "Music for Funerals." Our organists and choirmasters have been starving for too long for just the information and suggestion of these reports. Harassed rectors and church musicians, bedevilled by brides and mothers of brides for cheap, sentimental ditties at weddings, can now show some authoritative direction about what music is proper at nuptial solemnities. In a very few well chosen words the axe is put to "solo settings" of the Lord's Prayer as a superfluous and improper use of what is in the liturgy "a solemn, corporate act . . . said by the minister and people, as directed in the Prayer Book."

The fine listing of suitable music, instrumental and vocal, covers all ranges of technical difficulty. No organist, however limited in ability or resource, can fail to find profitable suggestions in these lists. We should make these booklets required reference in all parishes. Conferences on church music should give them the widest circulation and backing. This is something we have been waiting for. Now we have it. Gratias Deo.

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

Citizens of the World. By Stringfellow Barr. Preface by Justice Douglas. Doubleday. $3.00.

Barr's answer to the Mess We Are In is to have a world-wide TVA. Debate that if you want, but read this book as an antidote to the myth that our country's role in world affairs today is that of Jesus Among The Lepers, Nine Tenths of Whom Were Ungrateful.

In An Age of Revolution. By Cyril Garbett. Oxford. $4.50.

A big book by a big man. Fairness, tolerance, amazing scholarship, tact, sense, and wide interests make the Archbishop of York just the man to describe the mess the world is in. However, when he comes to the final section, hopefully called "The Answer of the Church" he mostly describes the mess the Church is in. Well worth reading, for perspective and facts, and as an object-lesson in facing facts without hysteria.

A Faith for Tough Times. By Harry Emerson Fosdick. Harper's. $1.75.

Magnificent illustrations and quotations as always, this time conveniently indexed. Just right for Advent or Pre-Lent reading.

The Eclipse of God. By Martin Buber. Harper's. $2.50.

Martin Buber is definitely in style. He has even been used to prepare our minds for the 100% pure Episcopalian Sunday School courses that are coming out some day. This is all the more remarkable when you consider that his gaze on Christianity is coldly level-eyed; polite rather than enthusiastic.

His importance, however, should not be underestimated, for his is the philosophical approach which suggests a possible reconciliation between the optimistic moralism of the last generation (which some describe as cheapening our idea of God) and religious existentialism (which seems to others to insist that God can be understood only by very odd characters).

This latest collection of essays is a good introduction to his thought, consisting as it does of criticisms of Heidegger, Sartre, and Jung. What keeps it from being a mere philosophers' debate is that the ideas are directly connected to moral-political and moral-literary issues; they are as relevant to life, at least, as today's newspaper and tomorrow's novel. The author's post in Israel cannot be much of an ivory tower. He summons a new epoch, even if he cannot blueprint it.

Harper's Bible Dictionary. By M. S. and J. L. Miller. Harper's. $7.95 (indexed, $8.95)

An excellent popular one volume dictionary, which makes use of modern scholarship, photographs, pictures, and such new teaching aids as Fred Grant's Sources of the Gospels.

The Christmas Book. By Francis X. Weiser, S. J. Harcourt, Brace. $3.00.

Most books about Christmas are terrible: trite, inaccurate, and thus slightly depressing. This one, however, ranks just behind the two best, and does not duplicate their material. It is not as richly imaginative as Counts' "Four Thousand Years of Christmas" (Schuman) nor as much fun as Lewis and Hesseltine's "The Christmas Book" (Dutton) but it is simpler than the first and more tolerant than the second. Good illustrations, no pompous reproductions of old masters.

Many Mansions. By Isabel Bolton. Scribners. $3.00.

Miss Bolton's books are the essence of contemporary literary style—stories told circuitously by means of symbolic clues. What makes her the darling of the neo Calvinists is the combination of lostness and atavistic decency in her characters—a sort of fallen angel quality. The neo Calvinists could do much worse, and so can any reader who does not need to have religion labelled as such.

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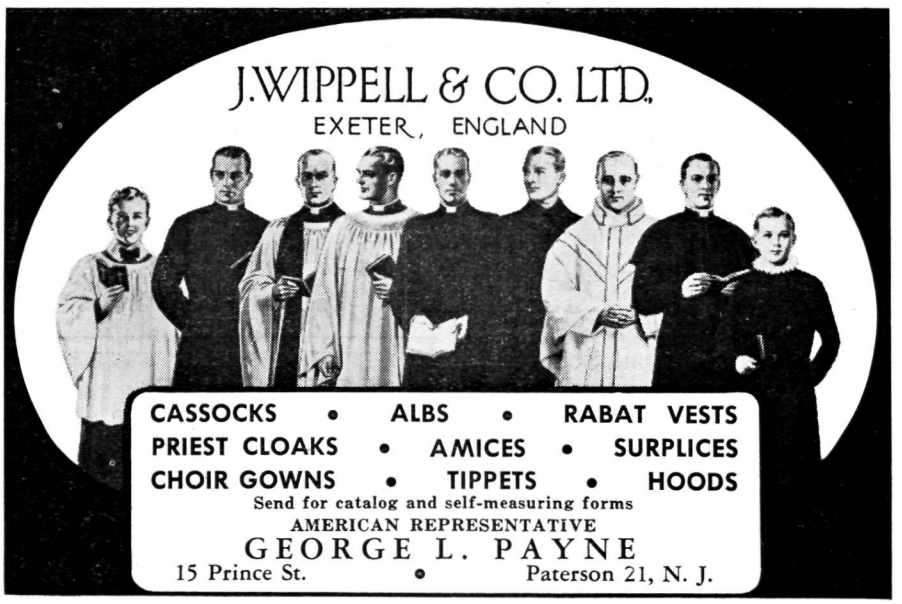

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

CLYDE D. WILSON, formerly rector of Holy Trinity, Middletown, Conn., is now rector of St. Paul's, Steubenville, Ohio.

JOHN D. PETTUS, formerly rector of St. Mark's, Jonesboro, Ark., is now rector of the Ascension, Claymont, Del.

EDWIN W. TAYLOR, deacon, is now in charge of Christ Church, Harlan, Ky.

THADDEUS A. CHEATHAM, for many years pastor of the Community Church at Pinehurst, N. C., is now supply pastor at Christ Church, Lexington, Ky., during the absence of the rector, the Rev. James W. Kennedy.

E. M. WAITS has resigned as pastor at Winchester and Mt. Sterling, Ky., to try his vocation in the Order of the Holy Cross.

BRUCE A. WEATHERLY, formerly on the staff of the Nativity, Bethlehem, Pa., is now rector of Trinity, Covington, Ky.

WILLIAM C. JOHNSON, formerly rector of Holy Cross, Popular Bluff, Mo., is now ass't and minister of education at St. Martin's, New Orleans.

DUSTIN P. ORDWAY, formerly of Battle Creek, Mich., is now rector of St. Mark's, Havre, Mont.

CHARLES HILL, formerly rector of Trinity, Victoria, Texas, is now vicar of St. Stephen's, Orinda, Cal.

MALCOLM MINER, formerly ass't at St. John's, Los Angeles,is now rector of St. Andrew's, Oakland, Cal.

JOHN H. BLACKLIDGE, formerly ass't at St. Paul's, Baltimore, Md., is now rector of St. Alban's, Cal.

ELBERT K. ST. CLAIRE was instituted rector of the Advent, Kennett Square, Pa., by Bishop Hart on Oct. 7.

JOHN D. HUGHES, formerly rector of St. James, Bucyrus, O., is now rector of St. Andrew's, Greencastle, Ind.

ORDINATIONS:

LESLIE B. CALDWELL was ordained priest by Bishop Higley, Oct. 18, at Christ Church, Manlius, N. Y., where he is in charge. He is also in charge of St. Paul's, Chittenango, N. Y.

LAYWORKERS:

ANNE S. GILSON, former resident of Windham House, New York, and a graduate student at Union, is now director of education at Grace Church, Kirkwood, Mo.

DORIS ZEPH, completing her study for a degree in education, is part-time worker at St. Paul's, Overland, Mo.

FRED M. NUSSBAUM, formerly in charge of the Church Army training center, is now itinerant missionary in the diocese of Indianapolis.

JAMES R. ALLEN, Church Army captain, is now on the staff of St. Paul's Cathedral, Detroit.

PEARL MORRIS, Church Army sister, formerly at Ravenscroft Chapel, Brighton, Tenn., is now on the staff of St. Agnes Mission, El Paso, Texas.

GRETCHEN KIGHTLINGER, Church Army sister, is now parochial worker at St. Mary's and associated missions at Keyport, 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. DOROTHY HAVEN
Churchwoman, Falls Village, Conn.

A recent article in The Witness has made a profound impression. The article describes the Ostrich psychology which at present is found so acceptable by all our respectable citizens. This article is fundamental, because it brings out, which has not been much done before, the degredation of such an attitude. The Ostrich pose is an exhibition of such moral timidity. In my opinion these people have a perfect right to state that they approve the concentration camps, or the germ warfare, as necessary to our safety. But to pretend that they are unable to believe that these things exist puts them in a shameful position.

LUCILLE V. CLARKE
Churchwoman of Philadelphia

I was interested to read your story on the Republican Convention in the August 7th issue and I might say particularly so because I followed it with Philip Hamburger's account of the same event in that week's issue of the New Yorker. If you read Mr. Hamburger's account you might be interested in comparing his views with yours, or rather the Weekly you quote.

I watched the Convention as much as possible and whereas there were many times when I thought our delegates could have performed a better job, as can't all of us, I nevertheless am convinced that the country as a whole and its politicians have profited immensely by the information we obtained and by our better understanding of these men and that event.

MABEL ADAMS
Deaconess of Philadelphia

Some time ago you were kind enough to print in Backfire a notice by which I was able to send a package of papers on missions to one who was glad to get them. Now I have a request to make for a friend whose sight in much restricted. Has anyone a Prayer Book printed in double columns on each page? It would not matter if it was an old edition, but it would have to be a regular pew size or large size pew edition. Also would anyone have use for the Living Church Annual for 1944 and 1945, both in good condition? I will be glad to send them if the request is addressed to me at the Leamy, Mt. Airy, Philadelphia.

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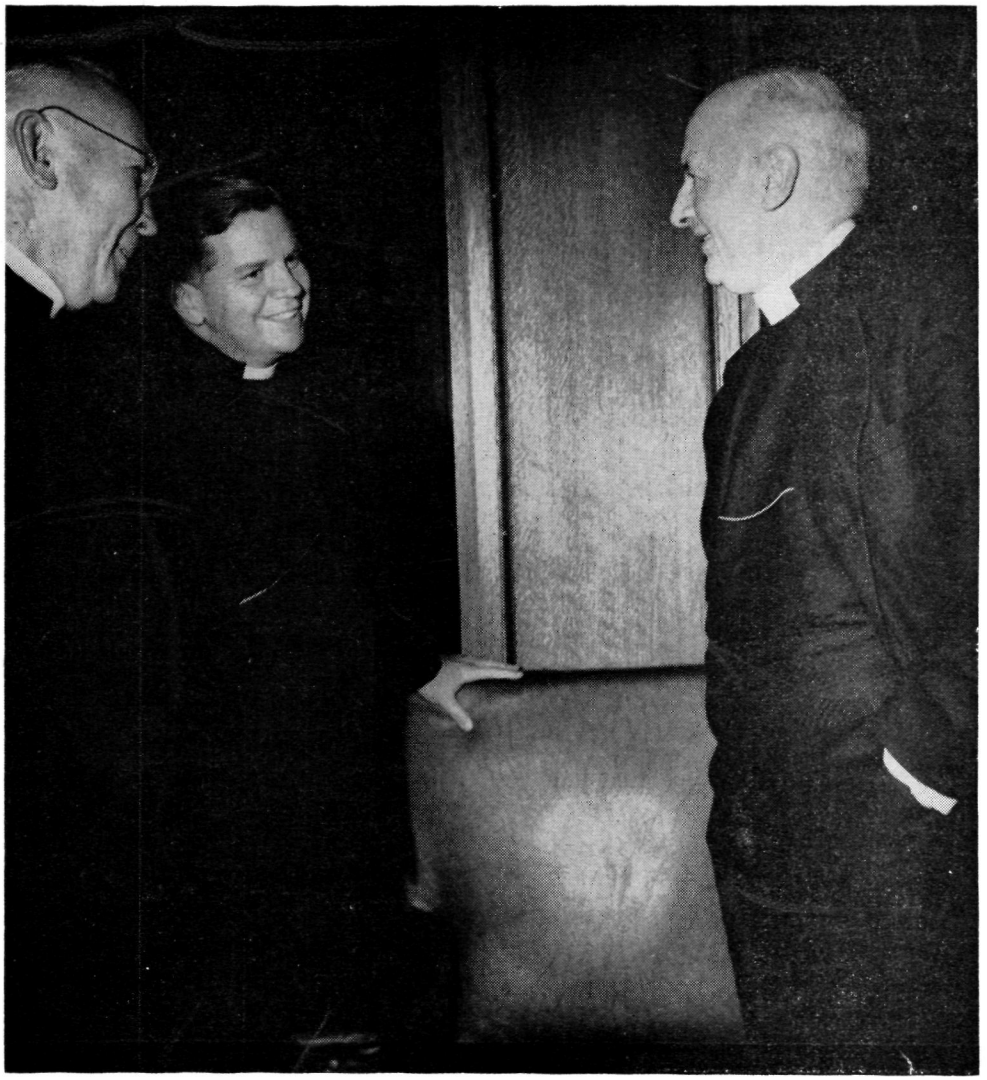

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For Christ and His Church

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THE WITNESS

TUNKHANNOCK, PA.

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STORY OF THE WEEK

AN IMPORTANT INSTITUTE ON RACE RELATIONS

CONFERENCE DEALS WITH VARIOUS ASPECTS OF RACIAL-CULTURAL RELATIONS

By Daisuke Kitagawa

★ An institute on racial and cultural relations, held at Eden Theological Seminary, Webster Groves, Missouri, this past summer, was a highly successful venture. My wife and I attended it, each with a different degree of preparedness and with different interests (professionally speaking). But both equally received adequate help from the institute in terms of our respective needs and aspirations. This indeed was the most unique feature of this particular institute.

There were altogether about twenty-four people. First, we met under a tree on the seminary lawn, playing a few games thereby to get acquainted with one another. The amazing thing is that by the end of a two-hour period, everybody knew everybody else—his name, his occupation and the place he came from. There were ministers from several denominations, ladies representing women's organizations either on the parish level or denominational level and also representing the local councils of church women. Occupationally speaking were school teachers, college students, housewives, college professors, and ministers. Racially speaking, Negro, Mongolian and Caucasian were all there. Culturally speaking, a South African, a Japanese, and a Jew made the group sufficiently inter-cultural. Men outnumbered women three to two. Geographically, there were New Englanders, Easterners and Southerners, although the majority were from the central region of the United States.

There were no programs prearranged—no lecture, no panel discussion, no rest period. The only thing that had been fixed was the hours of the three daily meals. In fact, no one was introduced as resource leaders though there were three or four present as such. At the evening session of the first day, Galen Weaver, who was known as the dean of this institute, simply said that this was our conference and we were all leaders individually and collectively.

There was an odd moment of silence, for no one quite believed what he said; but in a few seconds it became apparent that he meant what he said. So some one suggested that first of all we should find out what our needs might be. An attempt was made, by free expression and exchange of views and opinions, to find out at what level we were in terms of inter-racial and inter-cultural understanding, concern and conviction. The group thus discovered itself and solidified itself at the same time; or it might be said that a self-conscious group almost as an organism, bound and integrated by a common concern, was born. It was a process of "coming into being" or "birth."

By the end of the first night's session, several topics which were both pertinent and meaningful to everyone in his locality at his own level were listed; the daily schedule agreed upon, a worship committee selected to arrange for daily worship services.

Altogether, we had eight sessions, average of two and a half, morning, afternoon and evening, with one afternoon and evening spent for a field trip. With no lecture, no prepared speech, nor even a chairman to lead the group, let alone the discussions, the group met as a whole around one big table. Each time we met, some one lifted up some important concern out of the list of concerns agreed on at the first session, and the ball got rolling. One asked a question out of his real concern and real problem-situation. Another suggested an answer from his actual experience by way of sharing it with the rest. Once in a while the resource leaders, whom we came to identify as such toward the end of the institute, helped the group with some authentic information or technical skill.

As I look back over those four days, this institute stands out as the most remarkable conference I have thus far participated, and

believe me, I have attended many. There was no problem raised, abstract and academic, simply for the sake of argument. No ready-made answer was given to any question simply because it was said by a recognized authority or specialist. There was evidenced both emotional involvement and intellectual honesty on each one's part as he raised a question, suggested an answer, and made an effort to assimilate information. To each the problem discussed was his problem, not anybody else's, and the problem of now, not of some remote future or past. When one felt that he found an answer to his particular problem, that was something he could put to work as his own in relation to his local situation.

The reader of this report may ask: What did you discuss? What did you learn? Unsatisfactory as it may sound, my answer is that we touched on almost every phase of inter-group relations problems and got some valuable suggestions and pointers in reference to all of them. There was not a dull moment throughout the four days. No one was carried away by his emotion. No one was a speaker and no one was a mere listener. All were contributing participants and consequently all learned more and better.

The institute was sponsored by the inter-denominational committee on cooperative work in race relations helped by the Department of Racial and Cultural Relations, Division of the Christian Life and Work, National Council of the Churches of Christ in the USA. Our own National Council's Department of Christian Social Relations gave one-half scholarship to every Episcopalian who attended the institute this year, either at Eden Seminary, or at Lincoln University, Pennsylvania, or at Reed College; Portland, Oregon. It would be well for the diocesan department of Christian social relations and the Woman's Auxiliary's Department to appropriate some scholarship funds in their respective budgets and send two or three Episcopalians one clergy, one layman and one woman if at all possible, to one of these institutes next year. Those who participated in one of these are encouraged to attend the race relations institute at Fisk University the following year, for which, also, some scholarship funds ought to be established.

An integrated parish in an integrated society is neither a dreamy ideal nor a remote possibility nor yet a threat to be met with horror and resistance. The kind of world we live in makes it both natural and inevitable, tenable and desirable in every community and right soon. No church can now afford to remain unprepared for it.

CATHEDRAL AWARDS SCHOLARSHIPS

★ Christ Church Cathedral, Hartford, has awarded scholarships to two freshmen entering Trinity College. They are known as the Cathedral-Seabury Scholarships and will be awarded annually. Receiving the first are John Piper of St. John's, West Hartford, and Charles A. Even Jr. of Trinity, Wethersfield.

BUSINESS MEN ARE SERVERS

★ Leading business men of the metropolitan area of Los Angeles take turns on a regular schedule as servers at week-day communion services at St. Paul's Cathedral, Los Angeles. There is a special intention for each service; harmonious industrial relations; the work of the Church; peace; spiritual and physical health; missions; armed forces.

TELLS OF CONFLICTS IN AFRICA

★ Considered a leading authority on Africa is Prof. Z. K. Matthew of University College, Fort Hare, Union of South Africa, who is visiting professor on world Christianity this year at Union Seminary. He addressed students and faculty on October 15th and stated that "the greatest demand for Africa today is for calm reflection, patient study, and research and resolute action by men and women of courage and vision, of faith and work, who are unwilling to be overawed by the situation. They are people who will steadfastly resist the temptation to take refuge in facile solutions based upon the popular slogans of the market place or the negative application of force or the sacrifice of principle on the altar of expediency, and who will bear in mind the oft unheeded yet undisproved lesson of history that the moral issues which are inseparable from the problems of human relations can never be permanently settled by resort to immoral or unmoral means.

"In this revival of interest in or rediscovery of Africa the success or the failure of all schemes will depend upon the extent to which the fact is recognized or ignored that the peoples of Africa are its greatest asset.

"The indigenous peoples of Africa themselves are awakening to a new realization of the necessity for them to take a vital share in shaping the destiny of the continent," Professor Matthews pointed out.

"The attitude of the United States and the role she is likely to play in Africa in the second half of the 20th century are being watched with mixed feelings of hope and fear, hope that this country which claims to have dedicated itself to the principle of human rights and fundamental freedoms for all, might work

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for the extension of the benefits of democracy even to peoples of color, and fear that she might succumb to the blandishments of colonialism and so barter her birthright for a mess of imperialistic potage.

"In the dynamic changes which are taking place in Africa, and which are likely to affect the destiny of her inhabitants of all colors," Professor Matthews emphasized, "the Christian Church has a unique role to fulfill. As the only institution which acknowledges an authority and a guidance greater than that of man, and armed with a faith at once the most convicting and the most redemptive, the Church is the chief guardian of the ultimate values upon which alone men can securely build in faith. Already the record of the Church in Africa, in spite of her unhappy divisions and despite errors of judgment and defects in practice, is unsurpassed in the positive contribution which she has made in Africa. Her work has borne fruit to the extent that there are now over 21 million professing Christians among the peoples of Africa," concluded Professor Matthews, " but the challenge of modern Africa calls for greater efforts and more devoted consecration."

DEBATE POLITICS AT CARLETON

★ Christianity and Politics was the theme of the faith and action conference held at Carleton College, October 26-28, under the auspices of the religious activities committee.

Speakers were: James L. Adams, professor at the Meadville Theological School of the University of Chicago; Mr. Bradshaw Mintener, vice president and general counsel of a milling company, and Mr. Reginald D. Lang, co-chairman of the department of government and international relations at Carleton. Each spoke briefly at vesper services on October 26th, giving his personal approach to the problem "The Relevance of Christianity to Politics".

After vespers a panel discussion was held with Prof. Lucille Pinkham, chairman of the history department, as moderator. Each man discussed "Where do I stand generally in politics with reference to my faith?"

Monday morning the guests attended classes at Carleton and had luncheon with the student religious activitiies committee.

"Critical Issues of this Campaign in Relation to Christianity" was the topic that evening.

BISHOP WALTHOUR DIES SUDDENLY

★ Bishop John B. Walthour of Atlanta, consecrated only last January, died of a heart attack on October 29th, following a service at St. James, Cedartown, Ga. He was forty-seven and was formerly chaplain at West Point.

PITTSBURGH MINISTER IS BARRED

★ The Rev. Reginald H. Thomas, in charge of St. Mary's, Pittsburgh, Pa., has been barred from returning to the United States, following a visit to England. A Canadian, he was to have returned from that country in September. Justice department officials say that he is barred because of "suspicion of subversive relatons."

Bishop Pardue is waiting for a full report from the government, adding that "there was no reason for suspicion in his work."

Neighbors describe Thomas as a quiet, friendly man. They also report that he was chaplain for a group of Canadian volunteers who fought for Loyalist Spain.

SEWANEE COMMITTEE HAS MEETING

★ Bishop Edwin Penick of North Carolina, chairman of the special committee of the board of trustees of the University of the South appointed to study the subject of admission of Negro students to the School of Theology, announced that the committee had held its first meeting at Atlanta. This body had been appointed by Bishop A. Bland Mitchell of Arkansas, chancellor of the university, after the question had become a much debated issue at the commencement meeting of the trustees in June. Full study of all phases of the subject will be undertaken.

Bishop Penick's statement follows: "The special committee of the trustees of the University of the South held its first meeting in St. Luke's parish house, Atlanta. This committee was appointed in July by the chancellor, Bishop Mitchell, to study the subject of the admission of qualified Negro students into the School of Theology and to assemble information and opinions to be put into the hands of the trustees prior to their June, 1953, meeting. The committee devoted the day to a careful analysis of the subject and assigned various phases of it to the several members for research. The results of this study will be compiled at the next meeting to be held in the spring of 1953."

Those present at the meeting were Bishop Penick, chairman, Bishop Mitchell, Bishop Frank A. Juhan of Florida, Bishop Henry I. Louittit of Florida, the Rev. A. P. Chambliss, Morganton, N. C., the Rev. Robert R. Manning, New Orleans, the Rev. William S. Mann, Laurel, Miss., Stanyarne Burrows, Jr., Chattanooga, Hinton Longino, Atlanta, and Augustus P. Graydon.

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EDITORIALS

WORLD CITIZENS

STRINGFELLOW BARR, Episcopalian who was formerly president of St. John's College and is now visiting professor at the University of Virginia, has again written a challenging book. "Citizens of the World" is actually an elaboration of his challenging tract of a couple of years ago, "Let's Join the Human Race".

He sees our world in a mess and believes that there is a chance to pull out of it through the establishment of an International Development Authority, along the lines of our Tennessee Valley Authority, dedicated to raising the living standards of underdeveloped areas.

Whether or not his solution is the correct one we will not discuss. What we do say is that his diagnosis of the present world situation is, in our judgement, correct. We say further that until the American people, or large numbers of them, accept this diagnosis there is little chance of finding any solution.

"Non-Communists in Europe", he points out, "know that we share one thing with Nazi Germany from which Communist Russia is free. Our economy is a war economy now, as Hitler's was. To some extent, like him, we are caught. Russia's economy does not depend on war. Because this is a Marxist point, we Americans do not like to hear it. Non-Communists in Europe also hate to think about it—not because it is Marxist, but because it is true. The point is, if we stop arming, we are going to find some other use for our excess production—or else. If the Kremlin really wants, at least for the present, to avoid war (as even we Americans are beginning to suspect) then it would be a smart thing for the Kremlin to consult the holy Communist scriptures for the answer to one question: 'What can America do with its industrial surplus?' But consulting the scriptures will not be enough. The Marxist answer that if we socialize our production, then all Americans could live in ease, lacks political realism. Before we will do that, we will probably go to war. I can imagine a long drawn out war with Russia that might result in the overthrow, or pretty complete erosion, of capitalist production in America. But does the Kremlin ask us to believe that America would go Communist, or even Socialist, to avoid war? Moreover, although my knowledge of Marx is somewhat amateurish, I would suggest to our neighbors in the Kremlin that the development of technology since Marx may pose an interesting problem—can even the whole American people absorb our surplus? Unless, that is, we break all records for plowing under little pigs. To our neighbors in Washington I would suggest that there is a limit to how many little pigs a hungry world will watch plowed under. Our system for pumping blue dye into surplus potatoes to render them unfit for future consumption has already shaken our prestige."

There is a picture of our world that we had better face. We are operating under a war economy. And it is quite true, as Barr says, that Wall Street is thrown into a panic whenever it fears "peace may break out". But these men of finance likewise know that the bill for our deficit financing has to be paid some day, so they are divided between those who advocate tapering off sharply, at the risk of an economic collapse, and those who prefer to go along with the present war spending in the hope, apparently, that a miracle will pull us out of it.

The author, we think, is correct in stating that those who determine the way of life in America will go to war before they will allow the socialization of our means of production. But this does not mean that other peoples throughout the world will do this. So it is our considered judgment that in the not too distant future we will witness the socialist encirclement of Capitalist America. When this happens we will at home extend the repressive policies already established, so that there will be a complete curbing of free speech, and those who are not thoroughly orthodox in their views will be whisked from their homes without warrants or explanations and confined to the concentration camps, already established for such a purpose.

It isn't a pretty prospect. To even state it as a possibility, we are aware, will stir prejudices and will provoke many. But as William O. Douglas, Supreme Court Justice, states in his preface to Stringfellow Barr's book, we better face up to it, like it or not. You will get a good start in doing just that by reading "Citizens of the World" which has the significant subtitle, "America and the World Revolution."

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A SECOND PRAYER BOOK ANNIVERSARY

by Massey H. Shepherd, Jr.

IT is good for us to take occasion of these recurring 400th anniversaries of our Prayer Book heritage. The Prayer Book is the peculiar joy and boast of our Anglican tradition. We have a right to be proud of it and to love it, not only for its intrinsic merits, but above all for what it has accomplished in guarding and guiding our faith and devotion.

The Prayer Book has preserved for us the apostolic faith. It has disciplined the whole course of our lives, from birth to death, with the judgment and the blessing of God. It has taught us how to pray. It has brought us near 'to an innumerable company of angels' and 'to the spirits of just men made perfect.' It has given us the vision of the being and purpose of God, and ineffable communion with him in our Lord Jesus Christ by the comfort of the Holy Spirit.

We believe—in fact, we go so far as to say—that the Prayer Book is an inspired book, the fruit of God's Spirit at work in the common life of His redeemed people. Yet we do not make an idol or a fetish of it. We know it is a heavenly treasure in an earthen vessel. It has the limitations of all human instruments of God's invisible working. We feel free in all reverence to criticize and amend it. Though it enshrines the liturgical traditions of the universal Church of all the ages, we know that it is also bounded by the particular circumstances and apprehensions of a relatively small segment of the Church Catholic. It can be improved upon and enriched. This we have done in several successive generations. And we believe that some day in the providence of God the Prayer Book can be made more comprehensive of the devotion of all who profess "one Lord, one faith, one baptism, united in one holy bond of truth and peace, of faith and charity."

To say all this is to say nothing more than that the Prayer Book is a means of grace in our fellowship, a voice wherein God communicates His Word to us. Our Common Prayer is nothing short of an ordered presentment of the Holy Scriptures, and of the faith that rests upon them. Three-fourths of the Prayer Book is directly excerpted from the Bible. The other fourth is compact with allusion to it and quotation from it. Archbishop Crammer's statement in the first preface of the Book still holds true: there "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."

Conformity To Scripture

IF one is to judge the Prayer Book fairly as a means of grace it must be tested before everything else by its own claim of conformity to Scripture; and more than that, by its claim that the Scriptural Word shrines through it in a way 'easy and plain for the understanding.' Those of us who live with it and by it through the years are not hesitant in stating that such claims are true. We believe that the inspirational and the gospel of the Bible are likewise the inspiration and the gospel of our Common Prayer.

Yet our Anglican tradition is not a book-religion even though its faith and worship are based on Scripture. The Bible is not so much our sole authority, as it is our final authority. In addition we have always appealed to the living authority of the Church—for the Church existed before the Bible, and the Church is the arbiter of what is included in the Scriptures. Moreover we recognize the authority of reason and Christian experience. For the Word of the living God is not bounded by a sacred text. He witnesses also through the mind and heart of men; and in man He became incarnate.

We must understand this complex character of authority in our tradition if we desire to make a true assessment of the Reformation in the Church's worship that produced the Book of Common Prayer. The two first Prayer Books issued in the reign of King Edward VI are not antithetical or contrary to each other. This mistaken interpretation is all too commonly found in even many textbooks of Prayer Book history. The second Prayer Book of 1552 was a revision of the first Prayer Book of 1549. It was not a repudiation of it.

It is commonly said, for example, that the first Prayer book was a Catholic book, the second was a Protestant one. Between these supposedly opposite positions, later revisions of our Common Prayer have sought a convenient and comprehensive middle way, a bit uneasy perhaps, but for the

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most part successful. Such a view is not altogether accurate. The first Prayer Book was acceptable, with slight reservations, to both the Catholic bishop Gardiner and the Protestant reformer Bucer. The second Prayer Book was, to be sure, unacceptable to Catholics—not for what it contained so much as for what it omitted. Yet at the same time it was not satisfactory to the extremer Protestants because it did not omit enough.

In both Books the Protestant emphasis upon justification by faith was unmistakably clear. In both Books the Catholic Creeds and ministerial Orders were affirmed. The Catholic elements lost in the second Prayer Book were all of a piece with what was commonly viewed as medieval developments, additions and distortions. Both Books claimed the authority of Scripture for their doctrine, and the tradition and authority of the Church for their settlement of rites and ceremonies.

What really distinguishes the two Prayer Books of 1549 and 1552 is the character of their respective appeals to Scriptural authority. In their difference on this point there is described as it were in a circle the boundaries within which the Reformation changes were wrought and its controversies set. In the first Prayer Book the principle is normative that edifying customs and practices of the historic Church are to be retained unless they are expressly forbidden by Scripture, or are contrary to its explicit teaching. Thus, for example, the traditional vestments of the Mass were retained, but the ceremony of elevation of the consecrated elements of the Eucharist was forbidden. This principle was also the one followed by Luther and the Lutheran reforms of the Church's traditional liturgy.

In the second Book, however, the English Reformers moved more closely in the direction of Zwingli and Calvin, by removing from the liturgy whatever elements could not be expressly derived from Scripture. Even so, they did not press to its final limits this more restrictive norm. The Puritans were to make noisy note for generations to come over such things as the sign of the cross made in Holy Baptism, or the giving of a ring in Holy Matrimony. It is interesting that in the added preface "On Ceremonies" which Cranmer wrote for the second Prayer Book, he justified the ceremonies, albeit limited in scope, by reference not to the Bible but to St. Augustine. This shows that he recognized even in the so-called Protestant Prayer Book a wider authority than Holy Scripture, namely, the custom of the ancient Church of the Fathers.

Scriptural Liturgy

THE Episcopal Church, and its sister Churches of the worldwide Anglican Communion, may be justly proud of its Scriptural liturgy. More of the Bible is read and used in the worship of our Church than in any other reformed branch of Christendom. And unlike the liturgy of unreformed Churches, the Scriptures are read and interpreted in the living language of the people. It is true that our offices of common worship are not exactly like those of New Testament days. They are more akin to the forms of the developed Church of the age of the Fathers. There are some aspects of New Testament worship that are neglected in our more formal assemblies for prayer—notably the informal, ex tempore praying and preaching or spiritual exercises—what Dr. Dearmer called the liturgy of the Holy Spirit. It may well be that Church authorities of the Tudor period were too stringent and negative in their attitude towards what one writer has called "unfettered speech."

But we know as a matter of historical record that free prayer, too, has its dangers and limitations. Its spontaneity is not necessarily edifying or even according to the mind of the Spirit. And it can easily dilute and distort the integrity of the faith and the purity of God's holy Word. In our fixed and prescribed forms of praise and prayer we know that we have hold of things that are truly central and fundamental, and eminently Christian and religious. For we have hold of the Bible's faith, whole and entire, and of the Spirit's gifts to the communion of saints in all ages and in all places.

It has become a fashion in many circles to disparage the second Prayer Book of 1552 because of its obvious deficiencies. But the fact remains that it was the second Book, and not the first, that became the basis of the Elizabethan settlement, and hence of our peculiar Anglican heritage. The Prayer Book in use today in most provinces of the Anglican Communion is more nearly similar to the second Book than it is to the first. Throughout the colonial period of our own American history our forefathers worshipped by a rite more closely akin to the second Book. Even today, after three historic revisions, our American liturgy, with the exception of the pattern of the Consecration Prayer of Holy Communion, is closer to the second Prayer Book.

There are some forms in the second Book that have greatly contributed to our devotion and to

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our common experience with the living God. Without them we would be very much the poorer in the things of the Spirit. In particular, we would call attention to two prayers which made their first appearance in the liturgy of the second Prayer Book: one is the General Confession in Morning and Evening Prayer; the other is the prayer of the Bishop at the laying on of hands in Confirmation,

> Defend, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom.

Taking these two prayers together, we may discover that they tell us much about both the literary genius of our liturgy and its doctrinal soundness and comprehensiveness.

Original Composition

SO far as our records go we can say that the General Confession of Morning and Evening Prayer is an original composition of the English reformers. There is no exact model of it in any earlier penitential prayers,either in Greek or in Latin. Yet in another sense there is hardly a word of it that is original in the strict sense. It is a mosaic of Bible quotations. It is made up of direct citations of sixteen different passages of the Scriptures, taken from all its parts, from the historical and prophetic books and the Psalms of the Old Testament, and from the gospels and epistles of the New Testament. Yet these manifold sources are so skillfully wrought together that only the most expert literary critic could detect its composite character.

Those who are interested today in the study of the theology of the Bible, and of its inner unity of thought and belief, would find this prayer an illuminating basis of study. It reveals as clearly as any single paragraph can do the Biblical doctrine of the spiritual nature of man and of man's relatonship to God his creator and redeemer. It gets to the roots of man's fundamental predicament and provides the only possible way whereby he can be turned into fruitful and life-giving growth and order. It puts its finger with a certain touch upon the essence of sin and the means of our redemption from it.

Too many of us think of sin in terms of lawbreaking or law-evading. But these are only the overt results of what issues from an inner condition of self-will, lovelessness, and separation in heart and intent from God. Our General Confession starts us off on this familiar note—'we have left undone those things which we ought to have done; and we have done those things which we ought not to have done.' Then it hits us suddenly with the crux of the matter—'there is no health in us'—a startling phrase indeed, and one so often misunderstood. What it means is that there is no saving health in us, no capacity to put ourselves back into a right relation, to restore a communion that has been broken, to redeem a disordered situation.

The phrase does not teach us that perverse doctrine of man's total depravity. This doctrine is having quite a revival in certain theological circles today, that boast of a return to Biblical faith. It would see man not only in a state of peril, but of sheer hopelessness. It is the theological counterpart to secular pessimism, so pervasive in our tragic and distraught world. It is a reaction to the loose optimism of a generation ago, to the naive belief that man can of his own efforts work out his own salvation, if only he has enough scientific knowledge and more perfect technics, and a psychological readjustment.

Realistic Assessment

WITH the theological prophets of doom in our day the Prayer Book Confession at least shares a realistic assessment of the radical character of human sin, and of man's helplessness to redeem himself. But to say there is no health in us, is not to give over to despair, but to hope. For it recognizes the place where saving health is to be found—namely, in the promises of God, a merciful Father, for His Son Jesus Christ's sake. The confession leads on to the great word "restore"—a restoration according to certain and sure promises. There is more to grace than forgiveness. There is also enabling power. And it is exactly at this point that the Confirmation prayer gives us the other side of the picture in unmistakable clarity: "daily increase in thy Holy Spirit more and more."

This prayer is also, as we have said, a new composition of the 1552 Book. Unlike the Confession, however, it does not directly quote Scripture, but paraphrases it. Probably its inspiration is the phrase of St. Paul in Colossians (2:19) "increaseth with the increase of God." It presents us with that dynamic character of Christian life—growth in the apprehension of the Holy Sprit's gifts and graces. If the General Confession reveals to us the great abyss between sinful man and holy God, the Confirmation prayer reminds us that the abyss can be crossed, that we are not merely miserable sinners, but by the grace of God we are redeemed sinners.

It is this hopeful, and shall we say also opti-

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mistic, side of the Christian gospel that we are prone to forget today. The late Dom Gregory Dix put it in a striking sentence when he said that our modern world "has forgotten or has ceased to believe that it has been redeemed." In other words, the mighty conflict of God in Christ with sin and evil, and His triumphant victory over them, is behind us, no less than before us. This is the basis of Christian hope and of Christian courage, no less today than in the early centuries of persecution. We have been given in baptism and confirmation the increase of the Holy Spirit. Nothing characterizes the outlook of the New Testament Church and the age of the early Fathers more than this assurance of divine succour and spiritual strength. If our modern theology could sound with as certain a note the doctrine of the Holy Spirit as it does the doctrine of original sin, it would be nearer to that fullness of Scriptural truth which the Prayer Book has providentially preserved for us.

And in this just balance of Scriptural witness we can be thankful to the second Prayer Book no less than to the first. For it also testifies to that paradox of faith, that asserts man to be not only a miserable sinner, devoid of saving health, but also a child of God and a living temple indwelt by the Holy Spirit.

Our Proud Heritage

TODAY, after four hundred years and more of Prayer Book history, we can look back upon our heritage with proud and humble thanksgiving. The Prayer Book has withstood every test of human devising against it. It was baptized in blood and in fire, by the martyrdom of Cranmer and his fellow reformers. It was mocked and derided for generations by godly men, who finally proscribed it and drove it under cover. It was used by partisan Christians to break the unity of the English Church. Even today there are some who would cast it aside, as Maurice said a century ago, that they may be more like foreign churches or more like the sects at home. Yet it is winning today, as never before in its history, the love and admiration and respect of all sorts and conditions of Christians, and its formularies are being used more and more by those whose forefathers sought to destroy it. The Prayer Book is still our most powerful instrument of evangelization, as men come to see in it and experience through it, not only a dignity and beauty of expression, but a depth and breadth of Scriptural piety and truth.

There is no chapter in the history of the Prayer Book of which we need to be ashamed. Though it was produced in an age of bitter and ofttimes uncharitable controversy, it is not a controversial book, but our greatest instrument of unity. Again and again it testifies against the selfishness and partisanship and partialities that we are so prone to fasten upon it, and divide our strength. But by God's help we shall cling to it all the more loyally, neither fearful of improving it, nor reckless in changing it, for God has given it to us "to hold the faith in unity of spirt, in the bond of peace, and in righteousness of life."

An address Delivered in St. Paul's Cathedral, Boston, Mass., September 14, 1952, during the General Convention.

Concept Of An Adult

by Philip F. McNairy

ONE of the common questions which seems to have no absolute answer is this: "When does childhood finish and adulthood begin?" A physician has one answer, a lawyer has another, and the army, still another. Ask a parent whether he has any children, and, thinking of his forty-year old son, he says, "Yes I have one." More often, however, the absurd and tragic opposite is true. Many a thoughtless parent expects adult reactions from a child of six, or imputes adult capacities for judgment to the boy or girl of fourteen. Today, most criteria for adulthood would be found among the following: height, education, voting age, military service, a good income, the the established head of a family. In many instances, persons who fit one or more of these categories might be found to have the emotional immaturity and outlook of an early adolescent. What then is adulthood?

From a Christian point of view, the answer and definition would lie completely in none of these. The Prayer Book refers to an adult as one who has "come to years of discretion." Where are his sights? What are his goals? What is his concept of happiness, of life, of others?

Paul, the Apostle, in seeking a worthy colleague and missionary, found such a person in the very youthful Timothy. As evidence of his utter confidence in this youth, he left him at Ephesus to guide the thinking of the Church there, and to instruct the people in matters of teaching and faith, and to defend the truth of Christ against the perpetrators of false doctrine. No doubt many of us, if we could have seen this slender young man, would have questioned the apostle's judgment. This is what Paul saw in Timothy: A great faith that gave him a sense of belonging to the whole family of God; and a great sense of

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mission and responsibility that included the whole and now, at this particular time, the people of Ephesus. By letter he sent this message: "Let no one despise your youth . . . Take heed to yourself and your teaching; hold to that, for by so doing you will save both yourself and your hearers."

A world-view of the family of Christ, and a sense of world mission! How many of us would stand this test of adulthood? The family or the individual or the congregation or the communion that sees itself as beginning and ending, judge and decider, could scarcely be regarded as having reached adulthood. The man who says, "Charity begins at home," or, "I don't believe in missions" —is he greatly different from the child who gathers her dolls to her bosom and screams "they're mine?" There could be little doubt as to the outcome if the Christian faith and its propagation were to be entrusted to such as these.

We commend to both young and old, that they set aside the variable standards of maturity and submit themselves to the discipline of the Christian concept of adulthood. "Who is my neighbor?" and "How much do I care?" It is from the souls and lives of men and women who can meet this test that the hope of the Church and of the world must spring.

Saturday And Sunday

BY

William P. Barnds

ON a Saturday afternoon when the weather permits, one sees people working on their gardens, doing yard-work, washing their cars, and performing other outdoor tasks of a very practical kind. Many of those who have Saturday afternoons off work during the week in offices or at other positions that require them to be inside much of the time, or to be under considerable pressure, and they find it relaxing to do something with their hands and to work outdoors.

Somehow a person seems to be a bit closer to fundamental things when he sets out tomato plants, trims a hedge, or repairs a broken porchstep. Such undane tasks are tonic for frayed nerves and fretful minds. They help to restore our perspective on life.

Now as the outdoor chores of Saturday help balance up our lives because we get down to earth, as it were, so our Sunday worship brings us into contact with the spiritual realities without which no person can have a well-rounded life. The services of the church focus our attention first of all on God revealed in Christ. When we give him the primary honor which is his due, we are in a better position to fulfill our other obligations. We can do our work better; our family life is happier; all other duties tend to fall into their proper places. In church we give our souls a chance. A man may have a vigorous body, a keen mind, and be very efficient in his work but his outlook is warped unless his spiritual life is also cultivated. A restful Sunday, well kept with church attendance and reflection on the great issues of life, bring refreshment to the soul, as Saturday jobs invigorate the body, and both kinds of renewal are good.

Be Not Anxious

BY

Philip H. Steinmetz

WORRY can help produce the very disaster you dread, but it cannot help you to endure it. You see, you are the one who gets all the effect of the worry. It does nothing to the world around you.

An undertaker once told my father gloomily that the death rate in Philadelphia was dropping seriously, thus threatening his livelihood. Father asked what he thought he could do about it and he replied: "Nothing, I guess, just worry."

It is easy for us to see that his worry would not change the death rate, unless it hastened his own death, but rather would make him less effective in doing his work and thus contribute to the very loss of business he dreaded. But the important point for us is to apply this observation to our own worried.

Jesus gave us positive orders to avoid anxiety. (St. Matthew 6:25ff) He points out that when God gives life, he will certainly give what it takes to sustain it. Having done the more difficult, he will certainly do the less. Plainly the giving of life, which is beyond the ability of men, is more difficult than the providing of material goods, which men know how to do. We who have life from God have no need to worry over anything.

A firm grasp of this assurance is the key to the peace of God which is given to those who love and trust him but can never be wrested from him by good deeds, grim determination or worry.

Meaning of
The Real Presence

By

G. A. STUDDERT-KENNEDY

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FRED C. GRANT AT GENERAL

★ Prof. Frederick C. Grant of Union, formerly editor of the Witness who had recently returned from a year of study in Europe, was the preacher at the matriculation service at General Seminary on October 31. Fifty-two juniors and middlers were matriculated and thirty-three fellows, special and graduate students. He also received an honorary doctorate at the service, as did Bishop Binsted of the Philippines.

He declared that "no one can understand the world we live in, or the religion we profess, if the ignores the Bible. The fact that fundamentalists exaggerate the Bible, and take it in bare literal fectual earnest, without imagination or spiritual insight, should not lead others to neglect it—by a natural reaction against such barren bibliolatry.

Nor should anyone deprive himself of this rich heritage of spiritual illumination and intellectual refreshment because he finds it in essence in the catechism or in the liturgy; that would be like foregoing the classics and limiting oneself to some precious, well-chosen, but very brief anthology—or possibly an abridged edition made for beginners."

Later, Dr. Grant said, "It is sometimes maintained even by theologians, by those whose interests do not include the critical study of the Bible, that, for systematic purposes, or practical, they 'take the Bible just as it is,' without inquiring into its origin, history, background, text, grammar, or exegesis—leaving all these matters to the experts who do find them interesting."

However, "if we are to 'take the Bible just as it stands'," he added, "we must take it as modern men, and study it with the only equipment we possess, confident that the God of revelation has spoken to us in our language, in the terms of our thought, in response to our needs—and not just those of peoples long ago."

MASSEY SHEPHERD ON LITURGY

★ The Rev. Massey H. Shepherd Jr., Witness columnist whose article on the anniversary of the Second Prayer Book is featured this week, was the headliner at a conference of the clergy of Milwaukee, meeting at Racine, October 27-28. Sharing the program was Bishop Conkling of Chicago and Bishop Hallock, coadjutor of the diocese.

INDUSTRIAL RELATIONS CONFERENCE

★ A conference on Christian progress in employment practices will be held Nov. 10th at Trinity Cathedral, Cleveland, sponsored by the social relations department of the diocese of Ohio. Speakers are to be Bishop Emrich of Michigan and Thomas E. Matthews of New York, son of the retired bishop of New Jersey.

SEMINARY DOES FILMSTRIP

★ One hundred and fifty prints of "The Builders" filmstrip, produced for the Church Divinity School of the Pacific, are in the mail to parishes of the Church, primarily to those in the eighth province. Copies are also circulated among eastern and midwestern parishes and are available to anyone desiring to show the film. It represents a unique high-level of cooperation between a divinity school and a parish. St. Michael and All Angels Church, Studio City, California, produced the filmstrip for the school. The Rev. Edward McNair, rector of the parish, supervised the production and the film was written and directed by seminarian Malcolm Boyd as part of his summer work as lay assistant at the parish. Thirty-five members of the

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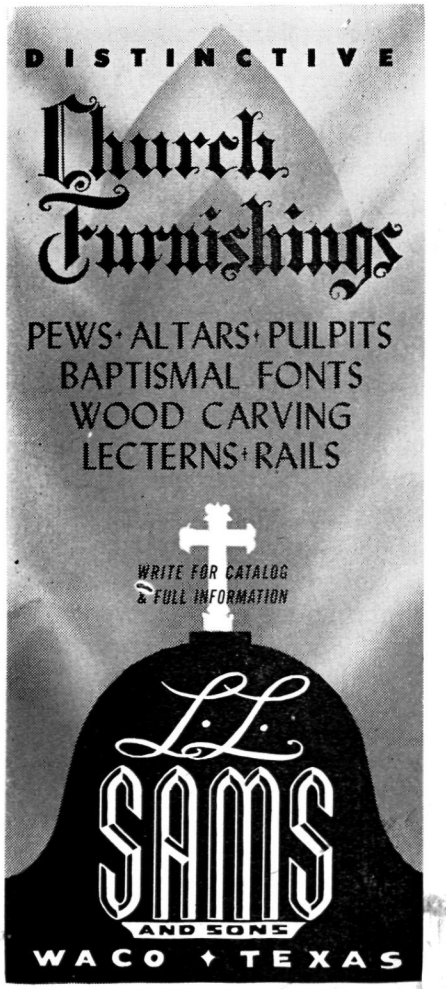

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BACKFIRE

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.

E. P. DANDRIDGE
Bishop of Tennessee

Please allow me to correct a misstate in your issue of October 23rd under the heading of "Backfire" in your answer to the Rev. James Savoy: "The important point ,it seems to us, is that the trustees have stated that no Negro will be admitted at Sewanee".

The trustees stated no such thing. They stated, as you see if you will take the trouble to read the resolution, that although there is nothing in the charter or ordinances of the University of the South to forbid the enrollment of Negroes, they did not think it was advisable to encourage such enrollment now because it is contrary to the law of the state and because of certain local conditions. The word "now" was deliberately used twice in the resolution. The door was definitely left open in case of changed conditions.

Just what the trustees said has been greatly misunderstood by the Church press in general and even by the professors at Sewanee and much unnecessary harm has been done.

I should be grateful if you could give this statement publicity.

PHILIP S. DODGE
Layman of Hartford, Conn.

In these trying times it is necessary that the Christian Church speak out for peace and brotherly love. Should the present Korean struggle develop into World War III humanity might well perish from atomic weapons. How could the Church survive under such conditions? It is therefore of great importance that Christians work wholeheartedly for peace. Each of us has the responsibility of counteracting the propaganda of the warmongers. Some business and political leaders fear that peace would bring on an economic depression. But that is no good reason for prolonging the war. Let each remember that Jesus was the Prince of Peace and live and act as one.

ALICE D. BROOKS
Churchwoman of Haverhill, Mass.

Thanks for the news on "Stevenson and the Vatican." Would like a companion piece as for "Ike". Also his attitude toward immigration policy and the McCarran Act. Thanks too for your editorial, Perfect Timing. I eagerly await each week's issue of the Witness.

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THE WITNESS **Tunkhannock, Pa.**

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THE
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November 13, 1952



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THE WITNESS

TUNKHANNOCK, PA.

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STORY OF THE WEEK

MICHAEL SCOTT HANDS LETTERS TO GENERAL ASSEMBLY

STATEMENT BY THE BISHOP OF JOHANNESBURG AND ALAN PATON HITS AFRICAN POLICY

★ The Rev. Michael Scott, former Anglican missionary in Africa, is attending meetings of the U. N. General Assembly as an observer for the International League for the Rights of Man after being granted an entry permit by the U. S. department of state (see Witness editorial, Oct. 23).

The permit, which was held up for some time by the state department, restricts Mr. Scott's movements to New York City and Long Island. A request by the Syracuse (N.Y.) Council of Churches that he be granted special permission to address a group of church women there was refused by the state department.

The Rev. Lawrence T. Hosie, executive secretary of the Syracuse council, said the request was made on behalf of its affiliated Council of Church Women, a group that holds a coffee hour series of discussion meetings, usually attended by 600 to 800 persons. The group had hoped, he said, to secure Mr. Scott as the featured speaker for a discussion on the subject of Africa.

Mr. Scott, now a Church of England minister at Colchester, England, is noted for his championing of the cause of native South Africa tribes at previous trusteeship meetings of the U. N. both here and in Paris. This activity led the Union of South Africa government to brand him an undesirable alien and to bar him from returning to South and Southwest Africa, the latter a territory under the Union's trusteeship.

Mr. Scott said that he came here to observe U. N. trusteeship meetings in the interest of African tribes, whose leaders have been denied permission by the South Africa government to leave that country to present their case to the U. N.

Saying that he has no intention of acting as a spokesman for the tribes at any U. N. session, Mr. Scott added that "I feel the time has come when these tribal leaders must speak for themselves."

He did however present a letter to a committee of the Assembly together with a statement by a number of white South Africans, including the novelist, Alan Paton, and the Bishop of Johannesburg. The letter called attention to the presence in New York of Prof. Z. K. Matthews, visiting lecturer at Union Seminary, and a native of South Africa. He said that if the Assembly wants a first hand account of what is going on under the Malan regime, Mr. Matthews would gladly supply it. Scott also stated that, although invitations were extended to Hosea Kutako, South West African chief, and others, to appear before the committee of the Assembly, that passports had been denied them.

The letter concluded by stating: "In South Africa the situation has become very grave and it is the hope of many people in Africa and throughout the world that the UN may be able to intervene constructively, not only to deter the government from its present disastrous course but also to take the initiative in offering a constructive program of social, educational and economic assistance with the aid of its specialized agencies. The efforts of the UN in helping the peoples of South Africa to find a solution to these grave problems will receive the moral support of many people of good will throughout Africa and the world."

Statement by Leaders

The statement presented to the Assembly committee, signed by Alan Paton, the Bishop of Johannesburg and others, dealt with the passive resistance movement in South Africa which has so far resulted in about 5,000 natives having voluntarily been imprisoned. It states:

"This movement clearly is no sudden impulse. It bears all the signs of careful thought and planning over months by men who are acknowledged leaders among Africans and Indians, and who have organized it with

a full appreciation of all it implied. The movement has met with a very remarkable response, both from the mass of the people and from those to whom it appeals for voluntary personal support and for substantial courage and sacrifice. In these circumstances it is clear that we South Africans face a double challenge. It is a challenge to those who hold the reins of government, and it is, not less, a challenge to all who participate in the exercise of political power, i.e., the whole white community. The challenge comes primarily from those who are excluded by reason of their race or color from any real form of citizenship.

"Considering the movement in this light, we are sure that no good can come from merely condemning it and denouncing its leaders. We Europeans must frame an answer and adopt an approach to the movement that holds within it constructive possibilities. Otherwise we foresee a progressive worsening of race relations and an even deeper bitterness than is already visible in our country in the relations between its peoples. We believe that it is imperative that South Africa should now adopt a policy that will attract the support of educated, politically conscious non-Europeans by offering them a reasonable status in our common society. This can be done by a revival of the liberal tradition which prevailed for so many years with such successful results in the Cape Colony.

"That tradition, an integral part of South Africa history, was based on a firm principle, namely equal rights for all civilized people and equal opportunities for all men and women to become civilized. In our opinion, only acceptance of that fundamental principle can provide South African government with the moral basis it now lacks. We believe that the wise and steady application of this principle will gradually remedy the worst grievances and disabilities which non-Europeans now suffer, since their deepest feelings are stirred by the fact that our laws are not based, as they should be, on tests of civilization and education but on race and color.

"On their side, we ask the African and Indian leaders to recognize that it will take time and patience substantially to improve the present position. We ask them to accept the principle we have indicated as a long-term aim, and we do so in the hope that it will make negotiations possible and their success probable.

"As an immediate short-term program of reform, we urge all who sincerely desire racial peace and harmony in our country to concentrate on demanding the repeal of the most mischievous measures on the statute book. These are measures such as the group areas act, the pass laws, and the suppression of Communism act in its present form —measures which offend the human sense of justice as well as the canons of good government.

"Finally, we appeal to all concerned to express themselves with restraint at this disturbing time and to refrain from doing or saying anything that might aggravate the present unhappy situation."

Archbishop of York

The Archbishop of York, Cyril Garbett, said at Morecambe, that Christianity was opposed to all attempts to segregate either races or classes.

At a special service for the annual conference of the Labor Party, he said: "The purpose of a democratic state which accepts the ideals of Christianity should be to promote the highest possible development of the largest possible number of its citizens. The Christian doctrine of man is opposed to the claim that there are master races which have the inherent right to rule races which are backward."

The primate warned the party leaders that there are two dangers against which the Christian democrat must be on guard! "The vastness and complication of the machinery necessarily set up to effect social reforms tend to exalt the machine above those whom it is meant to benefit, and the plan sometimes becomes more important than those for whose sake it is designed. The other danger is that in concentrating on the physical and mental welfare of the individual, his spiritual nature may be neglected, for man has a soul as well as a body, and if the soul is allowed to starve while the body is well fed, there will follow restlessness and disillusionment."

In Africa

While this was going on at the General Assembly in New York, in South Africa the prime minister, Daniel F. Malan, told newsmen that any interference in the internal affairs of the Union of South Africa would create a "very serious situation." When asked whether his government would withdraw from UN if any action was taken by the international body, he replied that the government was following a "waiting attitude" and will withhold a decision until the situation becomes clearer. "This is a life and death matter with us and we are not at all eager to commit suicide."

Regarding the non-resistance movement he stated that "for the present we can easily handle it" and added that more stringend laws will have to be passed if it develops further. He also

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said that the question "is essentially one of maintenance of West European Christian civiliation in Africa" which he described as the antithesis of Communism, and he described his government as the guardian of civilization in the development of native races in Africa. He added that "The United States has the same kind of civilization. Naturally she belongs to our group."

The troubles in his country he blamed upon Communists who he said use fellow-travellers and others to give the non-resistance movement a respectable front—referring presumably to Alan Paton, the bishop of Johannesburg and the other distinguished white people of Africa who signed the statement that Scott presented to the committee of the Assembly.

BISHOP NASH GIVES VIEWS ON GENERAL CONVENTION

★ Bishop Norman Nash of Massachusetts, in a signed editorial in his diocesan paper, after stating that the budget was the most constructive action of General Convention writes that "I must regretfully record my own opinion that on the whole this was a disappointingly negative Convention. The action of the House of Deputies in refusing to change the canon so that lay persons, including women, might be chosen as deputies in the future, was unfortunately one of the many deplorable negative decisions, though easily the most reactionary of them. In a country where women have long had full citizenship status such an action makes our Church ridiculous.

"Similarly it was decided not to allow carefully chosen laymen to administer the chalice in the holy communion. The House of Bishops voted favorably by a considerable majority, only to have the action reversed in the other House.

"The same outcome met the proposal to deprive retired bishops of their vote in the House of Bishops. That House voted favorably, and most of the retired bishops attending that session voted with the majority, but again the House of Deputies reversed the action. The bishops felt that responsibility and voting should go together, but the Deputies, expressing a desire to have the wisdom of the veterans available from the sidelines, declined to agree with that wisdom as available on this occasion.

"Only one of the proposals originating in this diocese for modifying the canons on the bishop's relation to the filling and vacating of rectorships proved acceptable, and that the obvious one requiring a vestry to meet and consider the communication from the bishop concerning the man they proposed to elect. The removal of the ambiguous phrase: a duly qualified minister was disapproved, and also that of the unfortunate phrase: rumors which he believes to be well founded as the basis for an episcopal refusal to accept a man from another diocese. In this case it was the House of Bishops which voted against a change which the Massachusetts representatives in both Houses thought only fair to a clergyman whom a parish desired to elect. I hope this diocese will again memorialize General Convention in favor of the changes thus defeated, including also the proposal that dioceses may no longer have canons on the dissolution of the pastoral relation inconsistent with the general canon.

"Still another regrettable negative action must be mentioned. The special committee on the structure of General Convention proposed a reduction of the number of deputies from four to three per diocese, thus making the House of Deputies less unwieldy and solving the longstanding problem of counting divided votes in a vote by orders. This too did not meet the approval of the House of Deputies. Until this action is taken at some future Convention the progress of the Church will continue to be seriously handicapped.

"One important negative decision by the House of Bishops was thoroughly sound, when by a very large majority the House declined to authorize the setting up of a standing body to render advisory decisions on canon law. Years ago the attempt to set up a canonical supreme court was defeated, and I am glad that this step in the same direction was decisively checked, for I prefer not a little canonical inconsistency and lack of legal uniformity to the clamping down of a uniform legal system on our Church.

"I take pleasure in recording one other negative action. Resolutions were offered in both Houses prohibiting participation in ordinations by clergymen of other churches not in communion with our Church. These resolutions were aimed at the service last spring in Trinity Church, Boston, when the Rev. Dr. Romig of the Dutch Reformed Church preached at the ordination of his son to the priesthood, and joined in the laying on of hands.

"I had the opportunity to defend this participation when

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preaching at Trinity Church, maintaining that the sermon was in accordance with canon 49, and that to have withheld from the preacher the privilege of laying his hands on his son's head would have been a failure in Christian courtesy and in ecumenical charity. (I was, unfortunately, misrepresented in the newspapers as accusing those who opposed of a lack of these virtues.)

"The Bishops referred the matter to a standing committee for later report, and the resolutions offered in the other House were withdrawn. I regret that they did not come to a vote, having no doubt of the outcome."

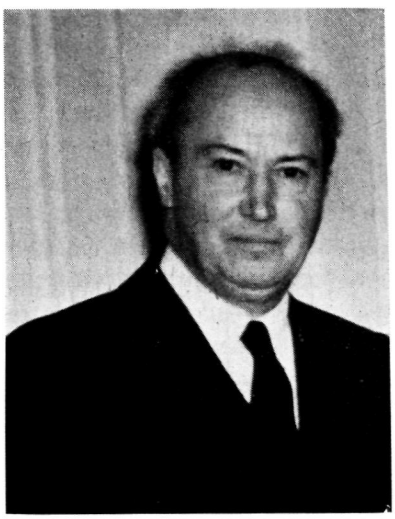
After referring favorably to some of the more enjoyable aspects of the Convention, Bishop Nash pays tribute to the progressive nature of the Auxiliary Triennial and of the Convention of Youth which "manifested a less negative and more progressive attitude than did General Convention itself, and one is glad that this is so, for our slow-moving Church needs such action as a balance for the over-conservatism of the bishops and clergy and laymen. I hope to see the day when there is more young blood stirring in Convention's veins, and when the women get their chance to contribute to its deliberations. Perhaps when in the distant future General Convention comes again to Boston these reforms will have been achieved, and that august body will then be less reluctant to approve needed changes and readier to go forward in brotherhood facing the problems of their day with a more buoyant and progressive spirit."

TRINITY VESTRYMAN TALKS ON VOTING

★ Channing H. Cox, vestryman of Trinity, Boston, and former governor of Massachusetts, addressed the Canterbury Club of the parish on November 2nd on the American voting system. The same evening a member of Alcoholics Anonymous talked to the club for young working people on the program of the organization.

BISHOP SCARLETT RETIRES

★ After an episcopate of tweny-two years in Missouri, Bishop William Scarlett retired on November 1st from the active ministry, and is succeeded by



Bishop Scarlett

Bishop Lichtenberger, coadjutor for the past year and a half.

On November 10th the clergy of the diocese honored Bishop Scarlett at a luncheon held in Bishop Tuttle Memorial in St. Louis. Then this coming Sunday, the 16th, the diocese will sponsor a service of thanksgiving at Christ Church Cathedral when addresses will be given by Dean Sidney E. Sweet, representing the clergy, and Ethan A. H. Shepley for the laity. The service will be conducted by Bishop Lichtenberger, assisted by the Rev. Wiliam H. Laird, rector of St. Peter's, Ladue.

On the 20th the Church federation of St. Louis, of which Bishop Scarlett has been a leader and strong supporter for years, will honor him at a banquet. Bishop Scarlett has been a leader in all forms of community improvement in the fields of race relations, social welfare, industrial relations and inter-church cooperation. He has also been chairman of the commission on social reconstruction of the Episcopal Church for twelve years.

CALL FOR ACTION TOWARD UNITY

★ Bishop Keeler of Minnesota represented the Episcopal Church and led the devotional service that concluded a conference on unity at Buck Hill Falls, Pa.

The conference issued a statement at the close of a three-day meeting attributing the urgency for immediate action to "the critical times in which America and the world find themselves."

"Therefore," the statement said, "the conference calls all Churches and Christians to a time of meditation and prayer that dynamic progress may be made in developing a United Church which will deal more effectively with the problems of these chaotic days."

The conference was attended by 35 representatives of 15 major denominations. It was called to debate and discuss two specific proposals for Protestant unity. The proposals, both of which have many supporters within the various denominations, are the federal union plan and the so-called Greenwich plan of union for a United Church.

The federal union plan was conceived by E. Stanley Jones, missionary-evangelist. It advocates a federal union of the Churches, patterned after the federal union of states in the U.S. Under this plan, the denominations would retain their differences while being part of a United Church. The plan is being promoted by the Association for a United Church.

The Greenwich plan is an out-

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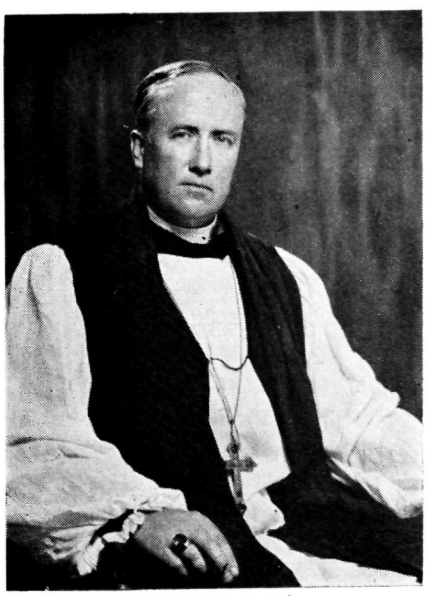
growth of a church unity conference held in Greenwich, Conn., in 1949. It called for a united Protestant Church on four levels—the local church, the diocese, the regional synod, and the national federation of synods. This plan would combine some of the features of Methodism, Presbyterianism, and Congregationalism. The denominations would be bound together in complete merger, thus losing their separate identities.

In its statement, the conference said: "We are convinced that they (the two plans) are



BISHOP KEELER

not necessarily incompatible. There is a possibility that they can be worked out together. We therefore feel that both these plans should be considered in future conferences on church union."

Earlier, the conference proposed that denominational commissions on Church unity be invited to meet simultaneously during the fall of 1953, their sessions to be followed by a joint meeting of the commissions and duly qualified denominational representatives. Purpose of the 1953 Church union meetings would be "to consider in broad and specific terms all approaches to the problem of church union." Later, the delegates implemented this proposal with the decision to ask the chairmen of denominational unity commissions and the leaders of the two church union plans to issue a call for this future meeting.

MEETING IN GENEVA ON RELIEF

★ Eighty delegates from Churches in fourteen countries met in Geneva, Switzerland, October 14 to 16, for the 1952 inter-church and consultation, convened by the World Council's department of inter-church aid and service to refugees. Bishop Blair Larned, former chairman of the department's administrative committee, and Alphons Koechlin, present chairman, presided over the meetings. In addition to Bishop Larned, three other Episcopalians participated: the Rev. Almon R. Pepper, member of the executive committee of the department, and secretary of the Episcopal Church's committee for world relief and Church cooperation; the Rev. Raymond Maxwell, field representative for Church world service; and A. G. Elmendorf, representative in Greece for the department of inter-church aid.

Keynote of the meeting was the continuing need for the Churches to manifest their unity in common action to relieve the sufferings of Churches and peoples in strife-ridden areas of the world, particularly in Europe and the Near East. Robert C. Mackie, director of the department of inter-church aid, reported that more than five million dollars had been given through Church World Service and other Church relief agencies in the first eight months of 1952, and that during that period of time more than nine thousand refugees had been resettled in the United States, Canada, and Latin America. A significant development has been the spirit of common responsibility, lessening the distinctions between giving and receiving Churches. Some countries which had formerly been recipients of aid, such as Norway and Holland, now are contributing countries. German Churches, which themselves are in great need, have given token assistance to refugees in the Near East and to the Church of Greece, he said.

Mackie cited for particular commendation the assistance to Orthodox and Old Catholic Churches: ". . . the Church of Yugoslavia has a good friend in the Disciples of Christ in North America; the Church of Greece owes much to the Protestant Episcopal Church in the USA; the Reformed Church in Switzerland and elsewhere has shown increased interest in Orthodox refugees."

Delegates heard detailed accounts of aid to refugees given by the Churches in many countries, and of the continuing needs of homeless families in the "arc of misery" stretching from Luebeck, down through Austria, Trieste, Greece, Turkey, the Near East, India, to Hong Kong and the Philippines.

In discussions on inter-church aid projects for European Churches it was unanimously stated by Church representatives that normal needs must be met with their own resources in the future. However, there were still many areas of "secularized Europe" where help from outside was urgently needed. As an example, Mr. Elmendorf quoted a report from the Greek Church which urged emphasis on rural rehabilitation and improvement of theological training to help the Greek people to help themselves.

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SOCIAL ACTION CONFERENCE

★ A group of fourteen Church leaders met, October 28, in New York with the staff of the department of social relations to develop plans for an expanded program of social education and community action. The group, meeting at the call of Bishop Lawrence of Western Massachusetts, constituted the sub-committee on planning of the national committee for the recent study of social action in the Church (Witness, Sept. 25).

In opening the meeting, Bishop Lawrence stressed the need and opportunity for vigorous Christian leadership in community, national, and world affairs. He drew attention to the fact that the preliminary report on the social education study, released at General Convention under the title, "Episcopalians At Work in the World", gave a comprehensive picture of what is now being done in the way of social educational and action and the areas where more can and needs to be done. Bishop Lawrence outlined the task of the sub-committee on planning as the responsibility "to translate the findings of the study into definite goals and recommendations for the program and strategy throughout the Church."

There was general agreement with the view expressed by the Rev. Almon R. Pepper, director of the department, that a new name may be needed to help get the program across. The Rev. Don Frank Fenn, rector of St. Michaels and All Angels, Baltimore, reflected the general opinion of the group in pointing out that the report "revealed weaknesses which we can now seek to remedy." Mrs. Theodore O. Wedel emphasized the opportunities for Christian action which laymen and women have who hold key positions in public and private affairs.

The group discussed at length how Christian faith and social facts affect the content, goals and strategy of Christian social education on the basis of a presentation by the Rev. M. Moran Weston, assistant secretary of the department, of some considerations of theology and sociology relating to social education. Weston was instructed to prepare a memorandum on the subject for consideration by the committee, as a basis for guiding its deliberations.

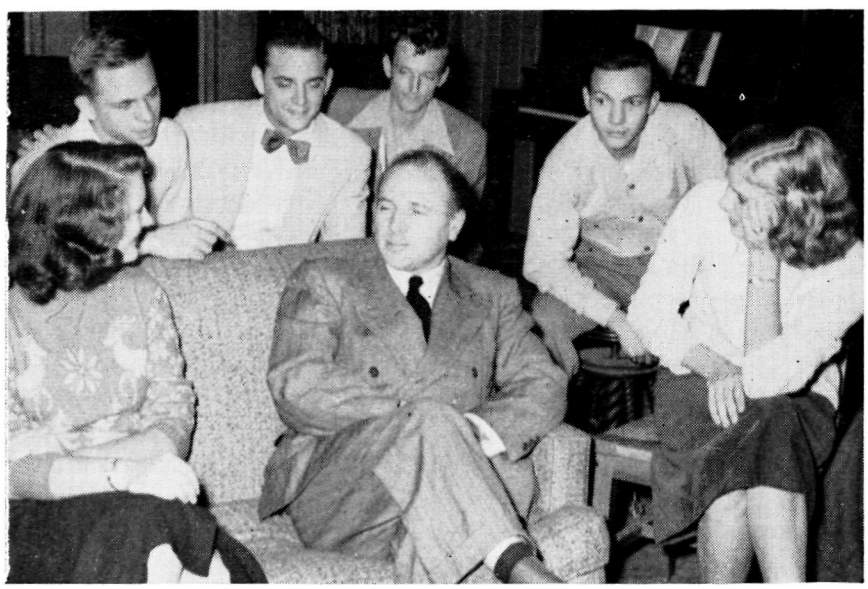
Attending the conference were Dean Brooke Mosley of Wilmington; Prof. Robert Dentan of Berkeley Divinity School; the Rev. John Bell of New York; Dr. Fenn; the Rev. C. R. Haden Jr., of the committee on laymen's work; the Rev. David Hunter, head of religious education; the Rev. Robert Magill of Lynchburg, Va.; the Rev. Kilmer Myers of New York; Mrs. Margaret Sherman, head of the Auxiliary; Mrs. Wedel; Lester Granger, director of the Urban League; Spencer Miller Jr. of Springfield, Mass.; Mrs. Benson Harvey of Springfield, Mass. Members of the department were Mr. Pepper, Mrs. Muriel Webb, Miss Dorothy Stabler and Mr. Weston.

KENNEDY APPOINTMENT CONFIRMED

★ The appointment of the Rev. James W. Kennedy as head of committee of ecumenical relations of the National Council was confirmed last week by Bishop Sherrill. He will act as laison contact for all matters connected with the work of the World Council and the National Council of Churches.

ARIZONA LAYMEN TAKE OVER

★ The fall planning conference and retreat for the district of Arizona, held in Phoenix on October 16-17, ended with the laity in complete control. With seventy delegates present, it began in a dignified manner with a retreat led by Bishop Lewis of Nevada. But it ended with a show of vigor that is more characteristic of Methodist revivals. The laymen promised to make the district a diocese by 1955. They also insisted that five percent of operating expenses from each parish, and two percent from each mission, be added to the budget of 1953 for some forward looking project. Their proposals are subject to approval by the convocation which meets in February.



ARNOLD S. NASH, secretary of college work in the Fourth Province with Canterbury students at University of Florida.

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EDITORIALS

A Working Faith

WE have a friend who thinks that belief in God is silly. His argument is that it is not so much what one believes, but what one does, that is important.

In a very real sense, he is operating under an important truth. Belief, which does not issue in good and true action, is pretty poor faith. In fact, it would not be considered sound faith at all. As the Epistle of St. James says: "Faith, without works, is dead."

But, in a deeper sense, our friend is living his life according to a false principle. Or, at least, he is fooling himself into thinking that he does things without basing them on any system of belief.

Actually, our friend, who is a doctor, has a very strong philosophy of life. He is a good doctor simply because he has such a strong belief in such things as the sacredness of human life, the ability of man to find out the true nature of disease and health and the responsibility of a trained doctor to assist people in need. Without such a strong belief, our friend would simply be a butcher who probably would be tried by his professional brethren on the charge of mal-practice.

Man's life of action can never be divorced from man's mental and spiritual life. One does not ever act in a vacuum. All human action, as the modern psychologist tells us, is purposive. That is, all of our actions are based on some kind of belief that we have. They may be good or they may be bad beliefs, but without some convictions of some kind we would never act at all. We would simply be vegetables.

Actually, we always act out what we believe. One of the troubles with the world, of course, is just that. We Christians say that we believe certain things, but our actions continually prove that we really believe something else. We shout peace and make wars. We proclaim brotherhood and our actions show otherwise too often.

Actually, of course, our friend is raising a false issue. Belief and action are but simply opposite sides of the single coin of life. That coin can not be spent unless we both believe correctly and act out that belief in every-day affairs. What we believe is of the utmost importance; what we do is of the utmost importance. Taken both together they are the measure of a human being . . . a measure taken, in the final analysis, only by God.

Man With The Collar

AS the subway slowed down, the crowd pushed toward the door. Those inside could only see the hats that were approaching, and among them was a very strange hat. It seemed an unbelievable hat—there were toy snakes slithering all over it. The man that wore it came in at the end of the crowd laughing and joking in the half-crazy way that clowns affect in their work.

"Yes, folks, yes folks, yes folks! Come on and get one. The best li'l ole snakes you ever saw. Ha-Ha-Ha! Come now, come now. Step up, step up! Ladies bring 'em home to Junior. Men buy 'em and scare the ladies. . . . Oh! I'm sorry," he said. "I'm sorry Father, I meant no offense, Father. I didn't see you sitting there. I'm sorry, Father." And he went mumbling off to the end of the car, where he sat and whistled the "Penny-whistle Blues", with a queer sad lilt in the rythm of it.

He saw no ghost to make him change his mood; he saw a man with a turned-around collar. And what did that collar mean to him? . . . a pastor, a loving member of the body of Christ? . . . one who would not be offended, because Christ was never offended? Or did he see in the collar the symbol of convention, of all-dressed-up-on-Sunday-go-to-meeting? . . . one who could not understand because he only knew "nice" people and "nice" people never got on subways with snakes in their hats.

A feeling of loneliness and estrangement came over the man with the collar as he heard the last bars of the "Penny-whistle Blues" and the queer, sad lilt in the rhythm of it.

Christian Christmas

AT this time of the year news comes from various parts of the country of efforts to make Christmas less commercial and more of a religious observance. A drive to that end is now under way sponsored by the department of evangelism of the National Council of Churches, with letters having gone to ministers asking them to spearhead campaigns in their areas. "The churches can and should warn of the dangers found in the over-commercialization of this season of the year," writes Jesse M. Bader, head of the department,

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"The dollar sign needs to give way to the manger scene."

With that, of course, we all agree. Yet most of us do little about it, largely because we are at a loss to know what to do. So we repeat a suggestion we have made before. A churchwoman of the southwest, a few years ago, decided that it was silly for her to swap presents with her relatives, most of whom, like her, were able to buy about everything they wanted. She therefore gave a sizable check to her rector, asking him to use it in the name of the Christ Child. She then wrote to each of those to whom she had formerly given presents: "This note brings to you our love and best wishes for a very Merry Christmas. We are also making a 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."

The entire story is told in a little leaflet, of ordinary envelope size, together with a sequel written by Bishop Hines, coadjutor of Texas, on what this one woman's gift accomplished.

We believe that if rectors and parish officials will, this month, enclose this leaflet in their mailings, that there will be some at least who will be inspired to follow the example of this woman.

The leaflet is available at $1 for 25 copies; $1.50 for 50; $2 for 100 by writing: The Witness, Tunkhannock, Pa.

GOD MAKES A LANDING

by Chad Walsh

YOU can always tell when October comes, by the smell of burning leaves. As Tom and Steve walked home from school one day in late October, there were piles of leaves smoldering in front of almost every house, and the street smelled like a forest fire. Overhead, a few faded red and yellow leaves still clung to the maples and elms.

"I bet Dad'll put me to work raking leaves," Steve said.

His guess turned out to be right. He had no more than said "So long" to Tom and reached his own front yard when he saw his father busily raking.

Mr. Hadley was a tall, lean man, with thin, tight lips. He seldom laughed or joked, and he was conscientious in everything he did. He had worked hard all his life and had "pulled himself up by his bootstraps," as people say, and he was convinced that if everybody had his grit and determination, they could do the same thing.

"Here, Steve, it's high time you were home," his father said. "You finish raking the lawn, and I'll set fire to these piles of leaves."

'O.K., Dad." Steve took the rake and started to work. For a time he and Mr. Hadley were too busy to say anything much. But Mr. Hadley was never a man to talk a great deal.

"There," Steve's father said, after he had set fire to all the piles of leaves, and they were burning merrily. "Did you walk home with Tom?"

"Sure."

"Quite some friends, aren't you?"

"He's all right," Steve said. The truth was that Tom was his closest friend, but it wouldn't do to say so. Only girls went around telling how wonderful or how dreadful their friends were.

'What do you and Tom talk about when you're together?" Mr. Hadley asked, and looked Steve straight in the eye.

"Why, just things," Steve said.

"What things, boy?" his father demanded.

Steve thought. "Oh, Tom's always talking about spaceships. And today he was telling me about last summer when he and his family were on vacation, how he went out in a sailboat with his granddad who's going to visit them some time this winter, and we talk about football and the teachers—and all sorts of things."

"Does he ever talk about religion?"

"Gosh, no."

"That's good. I'm glad to hear that. Tom's a decent sort of boy, and I'm glad you and he are friends, but I just want you to be on your guard."

'Why—Dad, what do you mean, be on my guard?"

"He's a minister's son. Now I can be good friends with anybody that's decent and law-abiding and minds his own business. It's all right with me, having a minister as my next-door neighbor, so long as he and his family don't try to get us mixed up in this religion business. I got my craw full of it when I was a boy, and I want to spare you what I had to go through every Sunday. But I'll give Henry Bowman credit—so far he hasn't tried to hook me in."

Steve was feeling a little confused. Religion

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was seldom mentioned in his family, and he had not realized that his father had such strong feelings. "Why don't we ever go to church?" Steve asked.

Mr. Hadley came closer to Steve. "I'll tell you, Steve, the way I look at it, a man doesn't have to go to church to be a good Christian. Just treat people decently, live by the Golden Rule, obey the laws and keep out of debt—just be a good citizen and good neighbor—that's all the Christianity you need. I don't need to sit in church with a lot of pious hypocrites and have a minister preach at me to be a Christian."

Steve thought about this for a while. When he spoke he took a different tack. "What sort of man was Christ?" he asked.

"What's that? You're sure this Bowman boy hasn't been talking to you about religion?"

"No, he hasn't. Honest he hasn't. I was just wondering. You've never told me anything about Christ, but sometimes I hear the boys at school mentioning him, and we sing a lot of carols and stuff at Christmas."

Mr. Hadley fumbled a bit for words. "I guess you could say that Jesus was sort of a school teacher. He taught people what they should and shouldn't do."

This answer troubled Steve. "If he was just a school teacher, I don't see why people make such a fuss over him. I wouldn't want to go to church to hear somebody preaching about a school teacher."

Neither of them said anything for a while. Mr. Hadley was carefully relighting a couple of piles of leaves that didn't want to burn. Steve was busy raking the remaining leaves into one pile. Soon he was done. "Can I go now?"

"O.K., Steve. Thanks for the help."

As Steve wandered over to Tom's backyard this conversation was still on his mind. He looked around. Tom and Dr. Bowman were raking leaves into half a dozen piles. "Hi, Tom. Hello, Dr. Bowman," Steve called.

Dr. Bowman looked up. "Hello, Steve. Sit down and tell us how to rake leaves. You can be our foreman. Less work and better wages."

Steve sat down on the back steps. Dr. Bowman was now over in one corner of the yard, trying to rake up some leaves that had blown under the hedge. He was too far away to hear the two boys as they talked. Steve was troubled. He knew that his father didn't want Tom to talk religion with him. But still, he hadn't said that Steve couldn't ask questions of Tom. And the thought of Christ as a school teacher bothered Steve, though he couldn't say why.

Suddenly he blurted out, "Dad says Christ was sort of like a school teacher. Is that what he was, Tom?"

Tom was startled at the question. "I don't know," he said. "Why are you always wondering about things like that?"

"Cause I want to know, and Dad doesn't like to talk about it."

"Guess we ought to trade families."

Dr. Bowman was now going from pile to pile, setting them on fire. "Here, let me do this one," Steve called. He picked up a box of matches from the back steps and carefully lit a couple of the driest leaves in the pile near the house. Soon a wonderful column of blue smoke was rising into the sky, and little tongues of red flame were licking at the neighboring leaves.

"Nice work, Steve," Dr. Bowman said, walking over.

Tom spoke. "Dad, Steve here was asking me who Christ was."

"Aw, I don't want to bother you with questions," Steve said.

"You aren't bothering me," Dr. Bowman replied, "It's a priest's job to answer questions if he can. Looks to me as if we've just about finished this job, boys. Let's sit down on the steps and we can talk."

They sat down.

"Who do you think Christ was, Steve?" Dr. Bowman asked.

"Dad says he's sort of like a school teacher," Steve answered.

Dr. Bowman nodded. "That's a good answer, as far as it goes. If you want to know what's right and what's wrong, you can find out by reading the things Christ said in the Bible, or by praying to him and letting him speak to you in your heart."

Steve was trying hard to understand. Tom fidgeted.

"But, Dr. Bowman," Steve asked. "How can he speak to you if he died so long ago?"

"That's it," Dr. Bowman said. "If he was just a school teacher and taught his last class over nineteen hundred years ago, you might read what he had said and think it was wonderful, but you couldn't talk with him now. So I guess he must have been more than just a plain, ordinary school teacher."

"How do you mean?"

Tom's father suddenly grinned. "Steve, did you

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read that wild book of Tom's—the one called The Men from Mars Are Watching You?"

"Sure. It said the people on Mars are sending spaceships to look us over—"

"That's right. Well, I was talking with Tom about the book the other day, and I told him it seems to me God is like the men on Mars— if there are men on Mars."

"I don't get it," Steve said slowly.

"Listen and you shall be enlightened," Tom said in the overprecise way that he always spoke when he hoped to annoy somebody.

"We can't get to Mars," Dr. Bowman continued, "so if the Martians want us to know them, they've got to come to us. It's the same way with God. We can't just stand on tiptoe and touch him. He has to come to us. And that's what the Bible is about. It tells how God has come to us and told us what to do and helped us in all sorts of ways."

Tom spoke up. "Dad, you never did tell me about the spaceship landing."

"Tom and I are always getting interrupted by the women in the family," Dr. Bowman said. "What I was saying to him was that it isn't enough for spaceships to be circling around the earth. That might give us some idea of what the men from Mars are like, but we couldn't be really sure until one of those spaceships landed, and the Martians got out of it, and we could have a good look at them."

Steve was puzzled. "What's that got to do with Christ?"

"It's this way, Steve. God decided that he was going to make a landing. He was going to be born just like any other baby, and grow up with people. Then they could know for sure what God is like."

"Do you mean that Christ is God?" Steve asked in amazement.

"Yes, I do. But he was a human being, too. He was born as a little baby, and he had to learn how to eat and talk and walk, just like everybody else. So he was as much a man as you and I are, but at the same time he was God. It's just the way I said. When Christ was born, God made a landing on the earth, so people could know what he is like."

Steve thought for a while. Slowly an idea came to him. "I see," he said. "Then—then if he was God, why he still must be God—"

"That's just it. And that's why you can pray to Christ and talk with him, and he can tell you things."

"Did God make a landing just to let people have a look at him?"

"No. There was a lot more to it than that. Some of it isn't very pleasant to think about."

Dr. Bowman fell silent a moment, as though he were trying to think of the best way of putting all this into words. He was about to speak when a voice came from the next yard. "Ste-eve, time for supper."

"Aw, gee, Mom, what's all the hurry?" Steve called back.

"Better go home now, Steve," Dr. Bowman said. "We can talk about this another time."

Mrs. Hadley,—a short, plump woman with pale blond hair— walked over to the group. "Good evening, Dr. Bowman," she said. "Hasn't it been a beautiful day? Hello, Tom. It's so nice of you, Dr. Bowman, to let my boy play over here. I hope he hasn't been any bother. You haven't been any bother, have you, Steve?"

"Naw, guess not," Steve said.

"Thank you so much for your kindness," Mrs. Hadley smiled at Dr. Bowman, who had not yet found an opportunity to open his mouth. "Now come along, Steve, like a good boy."

Beaming in every direction, Mrs. Hadley started back toward her own yard. Steve reluctantly headed in the same direction. But before he crossed on to his lawn he turned to Tom and asked in a low voice, "Did you know all this stuff?"

"Oh, sure, they're always talking about it in church. Say, do you know that new movie's coming to town—the one about the men who went in a diving bell to the bottom of the Atlantic Ocean and found people living down there in glass houses? Do you suppose you can go to see it with me?"

Mrs. Bowman suddenly stepped out the back door and looked around. "Telephone for you, Henry."

"Who is it?"

"Mr. Jenkins."

"Oh, oh. On the war path?"

"That's no word for it. He says if that McIntire boy keeps coming to church, he is going to pull out and take his $20.00 a week contribution with him; he says he is a decent, law-abiding citizen, and he's not going to be seen at the Communion rail beside a jailbird."

"Let me talk with him," Dr. Bowman said in a dangerously calm voice.

"What are you going to say?"

"Depends on what he says. I may have to remind him to read page 75 of the Prayer Book. If Mr. Jenkins isn't "in love and charity" with his neighbors—jailbirds included—I won't be able to admit him to Communion—I may have to remind him of that."

"But how about his twenty dollars?"

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"Ellen!"

"Oh, I know. But don't lose your temper, Henry."

"So help me, it's darn hard to love Mr. Jenkins. I'll try."

"He's still on the phone."

"O.K. Here goes." Dr. Bowman strode with long steps through the back door.

* Copyright 1952 (or 1953) by Morehouse-Gorham Co., New York. This is a chapter of a forthcoming book to be published by Morehouse-Gorham in the spring of 1953 under the title KNOCK AND ENTER: A Confirmation Reader.

Religion And The Mind

by Clinton Jeremiah Kew

A CHURCH CLINIC

THIS quotation comes from a recent letter. "I have read very little about your church clinic, and would like to know what kinds of problems you find in the people who come to this clinic."

The question is a pertinent one because it gives me an opportunity to show the great variety of problems which are brought to our clinic. In order to answer it, I have reviewed the first three hundred cases in our files. These cases have been handled by two clergymen, two psychologists, and six psychiatrists. The concern of all of these men is, of course, to determine the motivating factors which caused the disturbance and to help the patient remove them. However, we must remember that the diagnoses as recorded are bound to vary because each group classifies problems in a slightly different manner.

To illustrate: A man might come in who is frustrated, unhappy, and suffering with a great deal of anxiety and worry. He is not getting along with his wife. The psychiatrist would diagnose his case as anxiety. But suppose this same individual does not go to a psychiatrist, but to a clergyman. The latter might classify his problem as spiritual and marital. Depending upon the point of view, each is correct in his diagnosis.

Or, a woman may come into the clinic, deep in a depression. This might be diagnosed as a reaction formation by one therapist, while a second might define the difficulty as a psychoneurosis; again both are correct although reaction formation might be a more definite classification.

So in our list there is a margin of variation as the screening of patients was done by several men. However, since the psychiatric identification is the most specific, the following list present the types of problems in psychiatric terminology. It should be noted here, too, that the sixty-three marital problems in these three hundred cases are included under their correct, psychiatric classification.

*Alcoholism	14
Pseudo-neurotic schizophrenic	14
Psychoneurosis: mixed and paranoid types	61
Schizophrenic and latent schizophrenic	34
Anxiety neurosis	30
Obsessive-compulsive	20
Reactive depression: manic-depressive	19
Schizoid personality	16
Information	16
Situational problems	12
Character neurosis	11
Anxiety state	10
Psychopathic personality	8
Involutional	7
Pseudo-neurotic schizphrenic	6
Hysterical anxiety	5
Psychosomatic complaints	5
Imbecile adult	2
Young unwed mothers	2
Cancer	2
Religion instruction	2
Epilepsy	1
Miscellaneous	17
Total	300

*In a great many of the cases diagnosed as alcoholism, schizoid personality, anxiety neurosis, obsessive-compulsive, situational problems, and depression loomed large. The prevailing range was from mild depression to suicidal thoughts and attempted suicide.

Of these three hundred people who sought help from the church clinic, 68% were women and 32% were men; 30% were single and 70% were married or had been married. Over one-fifth were there because their marriages were not going well. The clinic, in helping people of this latter group, also helped the children who were being initiated into unhealthy living patterns and who were absorbing, day by day, the hostility, frustration, and the anxiety of their parents. The wisdom shown by these parents in coming to the clinic for help will be manifest not only in themselves, but in their children who will not now become candidates for clinical treatment.

As you study the list, notice how many came for information. It is encouraging to note that a great number were clergymen, coming from several states, who sought information for the purpose of organizing clinics in their own churches. Nine religious communions were represented among them; besides the Protestant denominations, a Jesuit, a Catholic priest, and a rabbi came. There were also a few physicians together with a psychologist (who wanted to set up a church clinic).

In connection with this study of the problems which are brought to a church clinic, it is also interesting to consider why they were brought. The classification which stands highest on the list—and which is almost double the next highest—includes problems of a paranoid nature. The paranoid reaction, you know, is one of suspicion. These people came to the clinic because they were

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unable to trust psychiatry, the family physician, or the clergyman. Even when people of this type arrive at the clinic, it is always a bit more difficult to persuade them to relate their problems.

Another group of people come to us because they feel that the church, an institution which has been familiar to them in varying degrees from youth, would be understanding and give them a sympathetic, friendly hearing.

Some come because they do not know where to obtain psychotherapy and feel that if they come to the church clinic, they will receive competent guidance. Or, they come because they are unable to pay the high fee that psychiatrists ask.

Others want to "talk to a clergyman who knows what he is doing" and who "will not tell me I am living in sin, but will help me get rid of my sin."

An interesting side note is that some of those who come to us are out and out hostile to religion and specifically request that they talk with a psychologist or a psychiatrist. Some of them say, "my clergyman has made things worse;" or, "my minister is useless to my problem." One man said, "I don't want anything too Freudian." He paused a moment and added, in order to be quite safe, "I don't want to have too much God in it either. What I want is common sense."

Pathetic creatures come to us as a place of last resort; they have tried everything: doctors, and drugs, cults, exercise and breathing, and have even stuck a timid toe in some "ism" or other. Finally, with an ache in the heart, ashes in the mouth, and a blank wall ahead, they have come to the church thinking the church might have something to be found nowhere else.

All of these, except those seeking information, are suffering with an overdose of resentment, hostility, and fear. Also omnipresent are guilt feelings which are real and unreal or abnormal. All are holding in their love; they need to be freed by love—to be able to love.

In cases where they received therapy or where they were given counsel; where they gained not only an intellectual but an emotional understanding of their problems, letters come saying things like this: "I was afraid that I would be robbed of my religion, but to my amazement, religion means much more to me now than it ever has before;" or again, "I had heard that psychotherapy was opposed to religion but to my surprise it helped me to give up my infantile, childish, resentful habits and I am free from that weight that bore heavily upon me, and I am now a new man;" again, "Religion is new to me; I have experienced a rebirth and what I thought was a dead weight becomes the balm of health;" or, "I thought religion was for old people, who had nothing else to do, but now I find it is for strong people, healthy people. Religion gives me food to live by and to improve each day." Someone wrote and said, "I thought that people who went to church were neurotic. I now find that people who are unable to worship are, like myself, really the neurotics."

So then, a church clinic tries to help these people remove their fears and frustrations, to give them a wholesome, happy, cultural, creative outlook on life. It helps to eliminate fears, counteract poisons, and bring about a rebirth of a true personality. It creates better citizens by guiding them to their human brotherhood, their Divine Sonship, with a wisdom and truth that comes from God the Father.

The Whole Armor Of God

BY

Anson Phelps Stokes, Jr.

IN warfare stout hearts are not enough. In addition to courage and a sense of the rightness of their cause, men need equipment and training. To send an unarmed man into battle is to condemn him to death. This is true of spiritual conflict also. We naively believe that, if people have a good heart, a fine spirit, and high ideals, they are ready for the warfare of life. Granted that these things are most important, a Christian soldier needs armor if he is to withstand the evil forces of our day.

There is the armor of facts. I remember a seminary student preparing for the mission field, who was outstanding for his personality and his apparent devotion, but who, after a short time overseas, returned home. I inquired about him and a friend told me that his religion has been primarily a matter of his emotions and that he had lacked the conviction and the grounding in the facts of the faith, which alone could sustain him in a difficulty ministry.

In the last war many soldiers found that their religion was too vague to help them face an hour of need and disillusionment. Those who had been trained in definite Christian doctrine often had a quality which carried them on. A Christian must know the facts on which his faith is based. Why do we believe in love as the greatest force in the world? Why must we lead lives of usefulness and service? It is all because of certain facts and events which give us a basis for our religion. A Christian today must have a reason for his faith.

There is the armor of habits. Theory is not

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enough. The well trained soldier goes through endless drills so that he may automatically do the right thing. Must not a Christian likewise have certain habits which will carry him through? Dr. James Moffatt once preached a sermon on the text: ". . . and, as his custom was, he went into the synagogue on the sabbath day." If Jesus had need of habits of worship to keep him close to his heavenly Father, how much more do we need them! God uses habits by which he speaks to us again and again and keeps us close to him.

The purpose of Church Schools and, indeed, of all our educational life in the parish for adults as well as children, is to keep before men the facts on which our faith is built, through the study of the Bible and courses in the history and teachings of the Church. Beyond that we must learn how to worship.

There is the armor of attitudes. After all, a Christian is not one who merely knows certain facts or who carries out certain habits. He is marked chiefly by the attitude of his whole life. A real Christian shares the attitude of Jesus toward others, toward the world, toward himself, and, above all, toward God. He can be counted on to have an attitude of tolerance and trust, love, patience, and courage. If, in the development of these first two elements of the Christian armor, the teachers of the Church School have an especially important responsibility, we must recognize that in the fundamental matter of attitudes, we are all responsible.

How does the soldier gain his military point? Is it not chiefly by his being a part of an army with traditions and ideals to which every man and officer has contributed and through which he catches the military spirit? It is similar with the Christian. It is by participation in the life of the whole Church that he learns the Christian attitude. One does not have a good Church School and then a good Church. The whole parish must first be so endued with the spirit of Christ in all aspects of its life that a child catches Christ's spirit as he shares in the life, work and worship of the Church. Each of us has our responsibility in contributing to that spirit. This is especially true of that small portion of the Church to which the child is first introduced—his family. If in the home the spirit of Christ is present, then the attitude of Christ will be learned.

FIND TIME FOR PEACE

by George H. MacMurray

TWO books recently read made a very deep impression on me. The first was "How To Live On 24 Hours A Day" by Arnold Bennett. The second was "Peace, War And You" by Jerome Davis. Arnold Bennett's book, as the title would imply, is a treatise on the utilization of time. Although a little obsolete in some details, the basic thesis is true. We all live on twenty-four hours of daily time. Out of this time we must spin health, pleasure, money, contentment, respect, and the salvation of our immortal souls. No individual has any more time than any other individual. No one can draw on the future supply of time. No one can waste the next hour. No one can waste tomorrow. One can waste only the passing hour. Although nothing new the book is a grim reminder of our use and misuse of time. Jerome Davis' book "Peace, War And You" is, as the title implies, a consideration of peace and war and the individual's relation to the struggle.

WAR IS HELL

WE would agree with Mr. Davis' point that war is "our deadliest enemy." All war is waste. It is waste of time, of money, of values, of culture and a waste of human life. War is indeed hell. The Civil War was childs play in comparison with the devastation and the destruction of life of modern warfare. But human blood and agony remains the same, whether the blood be drawn with the sabre or with the machine gun. General Sherman's famous words are true, although seemingly unheeded.

"I am tired and sick of war. Its glory is all moonshine. It is only those who have neither fired a shot nor heard the shrieks and groans of the wounded who cry aloud for blood, more vengeance, more desolation. War is hell."

We would agree, war is our deadliest enemy.

PEACE

AS we agree with this definition of war, we agree also that the world today must have peace. As Christians and followers of the Prince of Peace, we want peace for ourselves, our friends and for all men. And we want peace to mean the cessation of hostilities so that the efforts of men that now go into destruction, may be directed to the solution of the problems which separate men. Raymond Fosdick, former president of the Rockefeller Foundation said: "In spite of all evidence

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to the contrary, the things that divide the world are trivial as compared with the things which unite it."

If the same effort which now goes into war were directed toward peace, and into the solution of these things which separate mankind, ours would be a different world. Millard E. Tydings of Maryland, in a speech before the Senate, gave this illustration that if the money spent on the last war had been spent for constructive purposes, a five-room house for every family in the world could have been built, with enough left over for a hospital in every town of over 5,000, and all operating expenses paid for a period of 10 years. Peace is more desirable, more practical than war, even a cold war.

WHY BOTHER

HOWEVER, despite the hellishness of war, despite the desirability of peace, we all too easily assume the attitude "why bother?" We too often say war is inevitable. We too often agree that it is impossible to prevent. We too often agree that the next war will be the war to end war. All too many Christians shun responsibility with the blanket excuse "why bother?"

Mr. Davis gives several very striking illustrations. He tells of an occasion when he was speaking about the dangers and possibility of world war II. Two American college boys retorted: "We can't do anything about the problem of war. What do we know about foreign affairs? Leave such matters to the state department." Subsequently, one of the boys was killed, the other spent four years fighting on foreign soil. Why bother? The safe driving slogan well applies to efforts for peace —The Life You Save May Be Your Own.

WHAT CAN BE DONE?

OF course the problem of peace is a gigantic one. There is no simple solution. There is no pleasant panacea. Nevertheless, there are some things which all can do. Mr. Davis gives eleven "Hints on Waging Peace." (Although extensively developed in the book, we quote them briefly.)

1. Refuse to form hard and fast opinions about peoples without reading both sides.
2. Don't fall victim to cynicism and indifference.
3. Start working for peace now, wherever you are. If you want to change tomorrow, act today.
4. Read peace books.
5. Join some peace organization.
6. Start a local peace group.
7. Work for peace in your home.
8. Help some foreigners abroad.
9. Act as a member of your community.
10. Try to keep informed about the point of of view opposite to whatever is dominant in America.
11. Work to take the profit out of war.

The preamble to the constitution of UNESCO states: "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed."

ONLY 24 HOURS A DAY

IN the twenty-four hours of each day that is given us, we can if we want to, find time to work for peace. The only time we have is the immediate present, this very minute. Pause and pray for peace. Check Mr. Davis' "Hints on Waging Peace"—pick one now! Make time for peace. You have just as much time as the next person, no more, no less. There are only twenty-four hours in a day.

Consider this poem quoted by Mr. Davis. It was written by Margaret Tucker Gibbs.

I HAVE NO TIME

I have no time for World Peace groups;
I am a mother.
My days are spent with cod-liver oil and baths in the sun—
So my son's sturdy limbs will better adorn
A barbed barricade
Somewhere afar, years to come, slain
By a lad like himself.

I have no time to write Congressmen
Urging Neutrality,
Indeed No! I am too busy cooking dried prunes—
So the blood from his young red chest
Will redder and richer run
Where he drops lifeless in some foreign land
Protecting investments.

I have no time to study why wars are;
I am raising a son,
Cleaning, polishing, ironing white rompers—
Then, hypnotized by fife and drum,
Stabbing with madness,
Ripping out hearts with a bright bayonet,
He will slaughter his brothers.
I have no time.

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EPISCOPAL CHURCH NEWS

SOLAR SCHEDULE FOLLOWED

★ St. Francis' Mission, Novato, California, follows a solar schedule. In the fall and winter months the congregation worships in a temporary chapel set up in what will eventually be the living-room of the vicarage. But when the sun moves north of the equator, the worshipers move out into the noble stand of California live-oaks on the mission grounds. It was there under the trees that services were first held on the property last summer, with the altar sheltered under a pavilion canopy. But this was not to be a temporary expediency, and this year the young people of the mission, with their vicar, the Rev. Peter Farmer, built of hand-made adobe blocks, 250 of them, a simpler altar, backed by an adobe wall, and sheltered by a tile roof supported by rustic redwood beams, the whole topped by a hand-wrought iron cross. The chapel area is surrounded by a redwood stake fence.

Plans are actively under way for the construction of the second unit of the proposed plant, the parish hall. But even when the buildings are all completed, including an adequate church structure, it is anticipated that, with Whitsunday, the ancient Hebrew Feast of Weeks, the congregation of St. Francis', like the ancient Jews, will "dwell in booths", and Christian worship will continue to be offered in the rustic out-door chapel in the garden.

EPISCOPALIAN AT RIVERSIDE CHURCH

★ Riverside Church, New York, a Baptist congregation with ministers of several denominations on its staff, has chosen an Episcopalian, recently installed as professor of dogmatic theology at General Seminary, to inaugurate a new series of lectures for students and faculty members of colleges and universities in the New York metropolitan area. The Rev. J. V. Langmead-Casserley, recently arrived from England, was installed in his post as General on Oct. 20. He is scheduled to speak eight times at Riverside on the general subject, "Faith and philosophy in the Twentieth Century."

"....An Abundant Shower Of Curates"

"Of late years an abundant shower of curates has fallen upon the north of England; they lie very thick upon the hills".

Such may have been the case in 1849 in England, when Charlotte Bronte wrote her famous novel Shirley; but in the Episcopal Church today the problem is one of drought rather than abundance when it comes to find a curate or choosing a new rector.

Only an expanding program in the Seminaries can meet the expanding pastoral and missionary needs of a growing Church. Your interest and financial support are urgently needed if the Seminaries are to supply the Church with a due supply of men fitted to serve God in the Ministry.

* * * *

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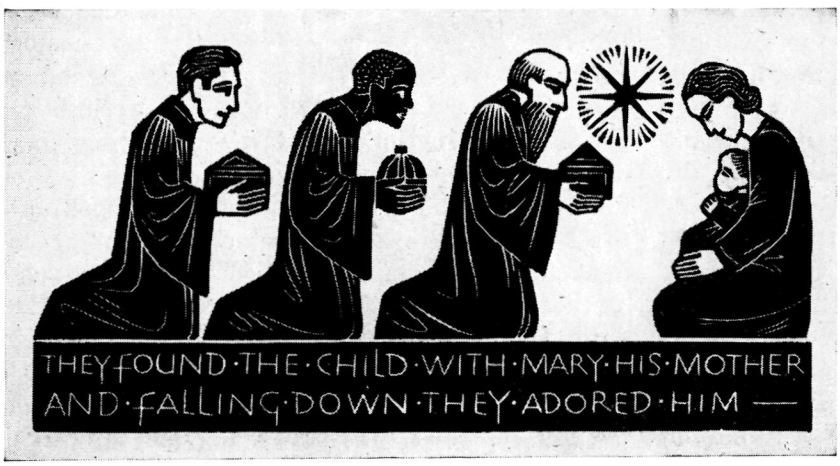

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The WITNESS

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

Tommy Learns to Pray, Tommy Learns to Obey, Tommy Learns to Share. By Nellie W. Jones. Morehouse. $1.75 the set.

Three life situation booklets for preschool children, with suggestive Christian philosophy and psychology for parents briefly stated on the pages facing the pictures. Most original and useful, although the situations do not all occur in the first four years of every child; Tommy seems a bit precocious at times. Suggestion for great-aunts and grandmothers: give these to the children of college-confused couples for Christmas. Tell the parents it is the child's introduction to existential literature.

Great Humanists. By Lynn Harold Hough. Abingdon. $3.50.

Studies in Aristotle, Cicero, Erasmus, Irving Babbit and Paul Elmer More (co-editor of "Anglicanism") by another great humanist. Brilliant, but sometimes carelessly written; some passages are g e m s , others are mere lists; occasionally half the sentences begin with conjunctions.

Dr. Hough makes a good case for the essentially God-fearing quality of Humanism.

Crowd Culture. By B. I. Bell. Harper's. $2.00.

Dr. Bell also describes the mess we are in (henceworth to be referred to in this column as TMWAI) but only one facet. He has a suggestion for its solution—more Christian rebels.

Conflict and Light. Edited by Bruno de Jesus Marie, O.C.D. Sheed and Ward. $2.75.

Lectures of a pretty technical nature given at a conference of Roman Catholic theologians and psychiatrists. Since psychiatry has not yet developed an orthodoxy, and Roman Catholic doctrine is too big to be thoroughly consistent at all points, they feel for each other without quite coming to grips.

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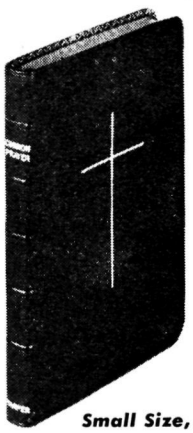

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CHURCH SENDS PAPER TO GREECE

★ In response to the need for materials to print liturgical books for churches in the devastated areas of Greece, the Episcopal Church, through its fund for world relief and Church cooperation, sent thirty-five bales of paper to the Greek Church. Professor Hamilcar S. Alivisatos, general secretary of the Holy Synod of the Greek Orthodox Church, in a recent letter to Bishop Sherrill, thanks the American Church for this gift.

He also expresses gratitude to the Episcopal Church for its contribution to the completion of St. Barbara's School for Deaconesses, on the outskirts of Athens. The first of its kind, this school will train lay sisters for social work among the poor. This grant was also made possible by the World Relief Fund.

Professor Alivisatos' letter concludes, "I would like to repeat once again how grateful we are to the Protestant Episcopal Church of the United States for her thoughtfulness and her spirit of philanthropy in these times of need. Let me assure you that these acts of mercy strengthen the already existent bonds between our Churches."

LAY READERS MEET IN CONNECTICUT

★ A diocesan lay readers' conference will be held at St. Paul's Church, Wallingford, Connecticut, November 15.

The day will begin with a celebration of the Holy Communion at which Bishop Walter H. Gray, will be the celebrant, assisted by Suffragan Bishop, Robert M. Hatch, and the rector of the parish, the Rev. Leonard H. Flisher. Bishop Gray will then hold "The Bishop's Hour" when he will answer questions presented by the Lay Readers. An address on "The Meaning of Morning Prayer" by Bishop Hatch will complete the morning session.

Mr. John Cathey, instructor of speech and reading at the General Seminary in New York, will speak after lunch on the techniques of good reading and will give constructive criticisms to individual lay readers. The conference will close with an address by Mr. Morton O. Mace, general secretary for youth and laymen's work in the diocese.

ONE RESULT OF CONVENTION

★ Mr. H. M. Addinsell, treasurer of the National Council stated on October 29th that "During the month of September the attention of the Church was centered upon the General Convention. Among the delegates were many diocesan and missionary district treasurers. Result: fewer and smaller remittances to apply on expectations for the current year." Up to September 30th, the Council had received $2,849,324.

CONFERENCE CENTER IS PLANNED

★ The diocese of Indianapolis is to buy property in Brown County, Indiana, for a conference center, with Bishop Kirchhoffer announcing that the council of the diocese, at a special meeting, approved plans for a residence for the staff. The Rev. E. A. Callanan Jr. has been appointed director and James H. Mara of New Castle, assistant. The latter will take up residence at the center in June, and Mr. Callanan will join the community a year later.



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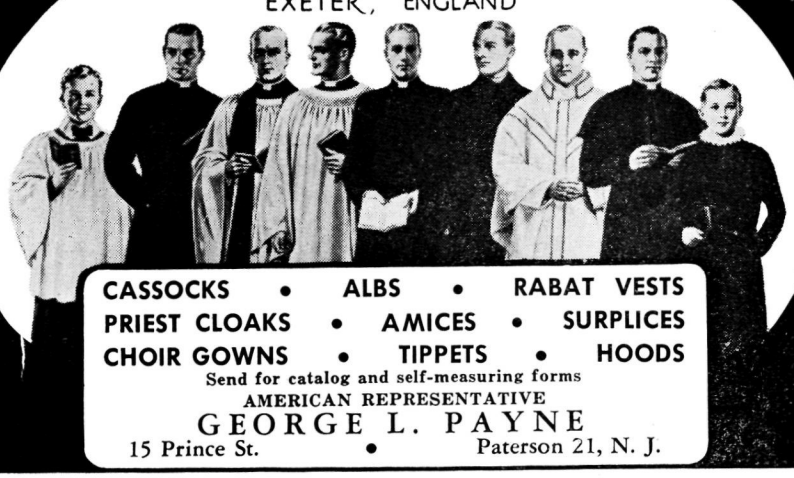

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FIND BUST OF FOUNDER

★ During the process of dismantling the organ at the Cathedral of St. John, Wilmington, Delaware, which was rebuilt this summer, a bust was found of Alexis I duPont, founder of the church before it became a cathedral. Existence of the bust was unknown until then.

BETHLEHEM TO ELECT

★ The diocese of Bethlehem will have elected a coadjutor by the time this paper reaches our readers, since a special convention for that purpose met on November 7-8 in Bethlehem, Pa. The result will be reported in our next issue. Meanwhile we can report that the following names were placed in nomination by a special committee, headed by the Rev. Ralph Weatherly of Kingston: Canon Charles Martin of Washington; Dean Fred Warnecke of Newark; the Rev. Paul Thompson of Reading; the Rev. Burke Rivers of Wilkes-Barre. The Rev. Merrill M. Moore of Bethlehem was also recommended by the committee, but since he recently suffered a heart attack it is probable that he will withdraw.

CONCLUDES VISIT IN DELAWARE

★ Bishop Hunter of Wyoming has just concluded a two weeks visit of parishes in Delaware where he has presented the national Church program.

NEW CHURCHES IN MICHIGAN

★ Five new church buildings, representing an expenditure of $1,200,000, were dedicated by Bishop Emrich on three successive Sundays. They are St. John's Midland; All Saints, Detroit; St. Philip's, Rochester; St. Paul's, Lansing; St. John's, Royal Oak.

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PEOPLE OF THE CHURCH

HARRINGTON LITTELL, retired bishop of Honolulu, is now living at 45 South Wyoming Ave., Ardmore, Pa.

FRANK S. PERSONS 2nd, formerly rector of Christ Church, Bastrop, La., is now rector of Emmanuel, Opelika, Ala.

WILLIAM H. FOLWELL, recently ordained deacon, is now in charge of St. Peter's, Plant City, Fla.

ARTHUR A. SMITH, recently ordained priest, is now in charge of All Souls, Miami Beach, Fla.

SOLOMON N. JACOBS, formerly rector of St. Mark's, Nicaragua, is now rector of St. Philip the Deacon, Omaha, Nebr.

L. W. LUNN, retired, formerly rector of Grace Church, Waverly, N. Y., is temporarily in charge of the Redeemer, Sayre, Pa.

MICHAEL MARTIN, formerly headmaster of Cassady School, Oklahoma City, is now curate at St. Peter's, Auburn, N Y.

DANIEL H. FERRY, formerly curate at St. Paul's, Seattle, Wash., is now rector of Grace Church, Cortland, N. Y.

AL ANDERSON, formerly rector of St. Thomas, Hancock, Md., is now on the staff of the Heavenly Rest, New York.

F. MORGAN SMITH, formerly vicar, Holy Apostles, Halethorpe, Md., is now rector of Christ Church, Harrison, N.J.

SCOTT BROADBEST, formerly ass't, St. Timothy's, Catonville, Md., is now rector of All Saints, Reisterstown, Md.

HUNTINGTON WILLIAMS JR., recently ordained deacon, is now ass't at St. Thomas, Garrison Forest, Md.

DALE DOREN, formerly canon at St. Mark's Cathedral, Minneapolis, is now rector of St. Paul's, Mt. Lebanon, Pa.

FRANKLIN EVENSON, formerly rector of St. Barnabas, McMinnville, Ore., is now vicar of St. Matthew's, Portland, Ore.

E. JAMES KINGSLEY, formerly rector of St. Peter's, Albany, Ore., has resigned to become a chaplain in the air force.

LAY WORKERS

ISABEL PIFER. head of Benton House, diocese of Chicago, has accepted a two year assignment in Israel for the Friends Service Committee.

ELIZABETH S.ELLIOTT who received her degree in education at Union Seminary this past summer, is now director of education at Trinity, Newport, R. I.

CAROLINE P. KUHN, formerly a teacher in New York City, is now woman associate at St. Stephen's, Columbus, Ohio.

GEORGE S. GLANDER, formerly at the training center of the Church Army at Brighton, Mich., is now on the staff of St. Francis Boys Home, Salina, Kan.

DEATHS:

LEWIS J. BAILEY, rector at Olympia, Wash., died Oct. 28th after a long illness. He was prominent in the diocese and was a deputy to two General Conventions and held important diocesan offices.

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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.

FRED G. SMITH
Layman of Boston

The Witness for November 6 had just arrived and I want to thank you warmly for the article on the Anniversary of the Second Prayer Book by Massey Shepherd. He is recognized here in Boston, and I am sure throughout the Anglican Church, as a leading authority on such matters and we may well be proud of him, and grateful to the Witness, which I have read for many years, for featuring his Living Liturgy column. I wonder if this article might not be made into a pamphlet?

ANSWER: It is our plan to print it as a pamphlet, which will probably be 10c a copy. We will welcome advance orders at The Witness, Tunkhannock, Pa.

LILLIAN H. JAMEMS
Churchwoman of New York

Thank you for the very excellent story by Chad Walsh (Oct. 30). I am looking forward to the two that are to follow.

H. J. MAINWARING
Layman of Wollaston, Mass.

With much that the Rev. H. B. Liebler says in Backfire (August 7) on the name of the Church, I am in agreement. He has done well to point out that we are not called "Protestant, Episcopal," and that our title can not be interpreted as saying that we are both Protestant and Episcopal. Also, that in a strict sense, Protestant means to bear witness to.

Our Church bears witness to Episcopacy. The title emphasizes Episcopacy, as against Protestantism, which denies it and has lost it; and as against Papalism which has subordinated it and exalted Pope-ry, the concentration of all Episcopal authority in one bishop.

It is also important to note that we are not named "Episcopal and Protestant," and that nowhere in our services do we make any confession of belief in Protestantism—only in the Catholic faith as it is expressed in the Catholic creeds used in our Church.

However, all such considerations are too difficult and timetaking for the average person. To the great mass of people, Protestant means anti-Catholic. Hence, in our title "Protestant" leads to misunderstanding. It should be dropped and our title changed to the Episcopal Church.

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VIRGINIA'S MOTHER CHURCH

and The Political Conditions Under Which It Grew

BY

GEORGE MacLAREN BRYDON, D. D.

Historiographer of the Diocese of Virginia

●

Some Reviews of Volume I

THE COLONY OF VIRGINIA AND THE ANGLICAN CHURCH 1607 -- 1727

New York Times Book Review: "Mr. Brydon's book assembles from original sources a wealth of historical material not accessible to the general reader who is curious about the significance of what went on in England's oldest colony on this continent. Thus, though its particular purpose is the true relation of the origin, progress and tribulations of the Anglican Establishment in the southern Chesapeake country, it is an important contribution to the broad picture of events in that country during the first 120 years after the first settlement at Jamestown. This effect is powerfully assisted by the copious notes which follow each chapter and a thick batch of appendices."—H. I. BROCK.

American Historical Review: "The author has striven to present an impartial and balanced view, and has supported it with abundant notes and references; he has succeeded in showing that the opinion generally held of the Church as altogether weak and ineffective must be revised. With this just and fair picture of the religious life of 1607 to 1727, the reader is left with a much more favorable impression of the clergy than he could get previously. The appendices (pp. 411-538) provide the reader with some of the documents which the author has freely used in this book."—E. G. SWEM, *Williamsburg, Virginia.*

Church History: "Dr. Brydon has written the history of Virginia's Mother Church in the right way; that is to say, in relation to its environment . . . Massive learning has gone into this book—the best secondary sources, vestry-books and letters, offical reports sent back to England and the proceedings of the legislature. The source materials printed in the appendices are of especial value . . . Without question it is the standard book on its subject."—ALEXANDER C. ZABRISKIE, *Virginia Theological Seminary.*

The Journal of Southern History: "Valuable nuggets galore have been unearthed, and the resulting volume is an important contribution to American colonial history. The fact that Dr. Brydon has emphasized English backgrounds, has included much political and economic history, and has not been afraid to quote liberally from documents, to footnote carefully, and to print long documents with explanatory notes in the eight appendices, makes his contribution more notable."—SAMUEL CLYDE McCULLOCH, *Rutgers University.*

Maryland Historical Magazine: "Virginia's Mother Church" is an altogether worthwhile volume both for the careful historian and also for the casual reader, who would know something of the origin and development of what we are pleased to call today 'The American Way of Life.' Dr. Brydon has rendered a conspicuous and lasting service in the preparation of this most interesting volume."—NOBLE C. POWELL, *Bishop of Maryland.*

Not to be confused with Volume II, 1727-1814, which is $10.00 per copy

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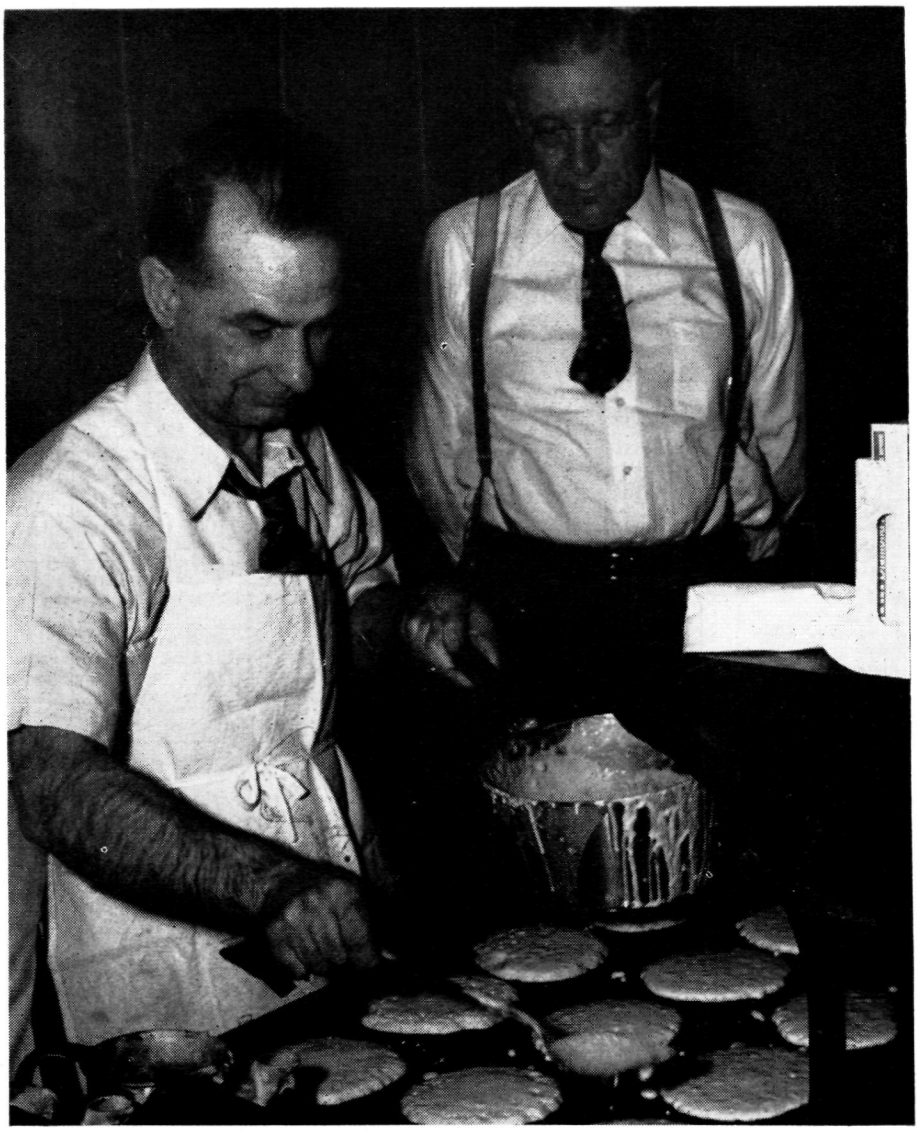

LAYMEN DO THE HONORS
At Grace Church, Jefferson City, Missouri

Editorial On The Sewanee Situation

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THE WITNESS
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STORY OF THE WEEK

RESIGNATIONS ARE ACCEPTED BY SEWANEE PRESIDENT

AN EXCHANGE OF LETTERS PRESENT REASONS FOR ACTION ON BOTH SIDES

★ Resignations of eight professors of the University of the South, Sewanee, submitted on October 6th, have been accepted, effective at the end of the academic year. The statement was signed by Edward McCrady, vice-chancellor and president of the University. The resigning professors are all connected with the School of Theology, though the Rev. Frederick Q. Shafer, is also in the department of religion of the undergraduate college, and the Rev. Richard H. Wilmer Jr., is chaplain of undergraduate students.

The series of events started last June when the professors announced that they would resign a year hence unless the trustees reversed their position that Negroes would not, at this time, be admitted to the university, including the theological school (Witness, June 26).

Bishop Mitchell of Arkansas, chancellor of the university, then appointed a committee headed by Bishop Penick of North Carolina, to study the matter, which held its first meeting this fall when its chairman announced that "the committee devoted the day to a careful analysis of the subject and assigned various phases of it to the several members for research. The results of this study will be compiled at the next meeting to be held in the spring of 1953." (Witness, Nov. 6).

On October 6th the eight professors (Prof. Robert Grant, one of the signers of the June statement having meanwhile severed his connection with the university) addressed the following communication to the Vice-Chancellor:

"We, the undersigned members of the University of the South, reaffirm the principles we enunciated in our statement of June 9. In that statement we took our stand with the synod of the fourth province. The synod had recommended that Negro candidates for the ministry of the Episcopal Church be admitted to the School of Theology of this university. To this the trustees of the university replied that the enrollment of Negroes should not now be encouraged, for they were of the opinion that furtherance of the Church's work and the happiness and mutual good will of both races would not now be served by the action requested by the synod. Our conviction was, and is, that the synod was right about this and the trustees were wrong. This conviction we expressed in June. The strength of our conviction is indicated by the fact that we informed the trustees that if they could not see their way clear to change their stated policy, we were prepared to resign the following June.

"The question was at that time a clear one: Shall this Christian School of Theology be opened to Christians, whatever their race? This question, so proper and so unavoidable, is still the real issue. But since last June the issue has been obscured and virtually eclipsed by considerations not relevant to the basic question. For some, the issue is no longer centered in the question of the Christian principles raised by the synod but is centered rather in the manner in which we endorsed the synod's recommendation.

"It is our deep concern that this question of Christian principles be restored to its former simplicity so that it can become the subject of full and objective discussion freed from the essential irrelevance of procedure and personalities. What gets discussed at present is not the issue itself in its clarity but the real or imagined defects of our character and the debatable points in our procedure. So long as we are the center of controversy, and the issue is not, we seem to be in the position of hindering that free facing of the issue by which alone it can be decided on its merits.

"We are impelled to do everything in our power to rescue the issue from being dissipated and

lost; but we find ourselves placed in a situation where our efforts to further the cause seem only to distract attention from it. The cause suffers while complicated by our persons. So great is our love for this cause, so great is our concern that Sewanee wrestle with this issue manfully and objectively, that we have come, after much agonizing searching of conscience, to the conclusion that we must resign.

"Given this complicating situation, we serve the cause best by resigning. With our resignation in your hands, Sewanee can face the question which confronts her.

"At the same time, our concern for the students is such that, while it seems best we resign now, we do not believe it would be best for them if we were to leave now. For the students, there must be an uninterrupted academic year, in which continuity of instruction is guaranteed and uncertainty on this point is dispelled. This can be assured if the University authorities make it possible for us all to remain at our posts throughout the year.

"We hereby submit our resignation to become effective at the end of this academic year. Concern for the issue itself and for our students requires the immediate announcement of this resignation."

Signing the letter: Dean F. Craighill Brown, Professors Claude E. Guthrie, R. Lansing Hicks, Howard A. Johnson, Robert M. McNair, J. Allen Reddick, Frederick Q. Shafer, Richard H. Wilmer Jr.

Dean Brown Writes

On October 24 Dean Craighill Brown addressed the following letter to the Vice-Chancellor:

"I write this for myself and on behalf of my colleagues who submitted to you our resignation from our several positions in the university, dated October 6, 1952, but to become effective at the end of this academic year.

"This resignation has now been in your hands for two weeks. Our reasons for resigning as set forth in our letter are still valid and pressing. It is our judgment that no good for anyone involved can be served by any further withholding of the resignation. In the best interests of all, therefore, we must insist that you accept our resignation and that the fact be made public by you, or by us, not later than next Tuesday, October 28th.

"We request the release of the full text of the letter of resignation to The Witness, The Living Church and Episcopal Churchnews."

The Acceptance

The statement in reply made by Dr. Edward McCrady, Vice-Chancellor and President of the University of the South:

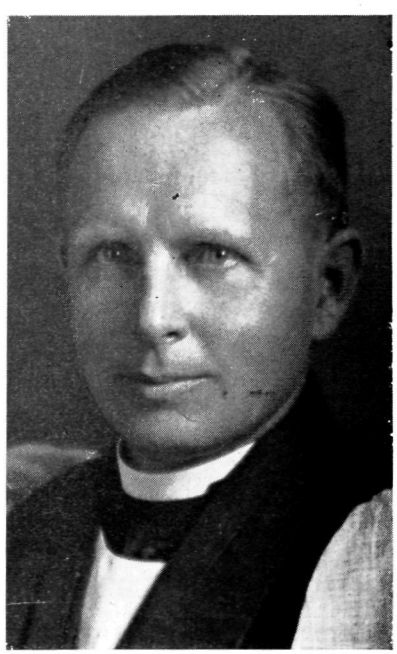
"The university learns with deep regret of the announced intention of the dean of the Seminary and several members of the faculty to resign at the end of the academic year. In regretfully accepting these resignations, we feel compelled to make several observations.

"The action of the trustees of the university, in advising against the immediate admission of Negroes, was definitive neither in form nor in intention. A special committee of the trustees is currently examining the whole issue.

"The petition of protest, by those members of the university faculty who have now resigned, was sympathetically described by a Church journal as an 'ultimatum.' It seemed to the university at the time, and the event has proved, that the atmosphere created by an ultimatum published in the press is not conducive to wholesome academic procedure or to sane consideration of a serious and complex issue.

"The university must insist that it stands thoroughly committed to the principle and the practice of complete academic freedom. Its trustees and its faculty represent, and freely express, a wide variety of views on the question under consideration. The university holds that an attempt to resolve the question by a resort to threats, or to bring organized pressure to bear, is an infringement of academic freedom. Even so, the university has not taken, and has not proposed to take, any punitive action against the petitioners collectively, or against any of them singly.

"The University of the South is a small school, in a small and isolated community. It has historically taken a courageous and independent position in the realm of advanced education. But it is not equipped to solve, at a moment's notice, all the social and economic problems



Bishop Penick of North Carolina is Chairman of the Committee Studying the Sewanee Situation

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which beset it and the rest of the world.

"The university appreciates the recognition on the part of the protectors that their action of last June has 'obscured and virtually eclipsed' the original issue. It also appreciates their effort to compensate for that by offering their resignations in advance.

"The authorities of this university, dedicated to Christian education, and ever cherishing tolerance, sincerely believe that with Christian patience and forbearance on both sides a solution of the differences of opinion on the present issue might have been reached upon which all men of good will could agree with full respect for themselves and their consciences, and for others. We shall continue, with God's help, to seek the path upon which this university must walk to serve the cause of true Christian education."

WARNECKE ELECTED TO BETHLEHEM

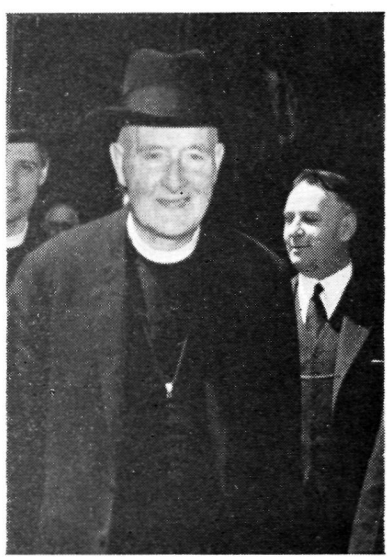
★ Dean Frederick J. Warnecke of Trinity Cathedral, Newark, N. J., was elected bishop coadjutor of the diocese of Bethlehem on November 8th. He received 27 clergy votes and 149 lay votes on the third ballot. As reported last week,those nominated by the special committee were Canon Charles Martin of Washington; the Rev. Merrill M. Moore of Bethlehem, who withdrew before the ballotting; the Rev. Burke Rivers of Wilkes-Barre; the Rev. W. Paul Thompson of Reading, in addition to Dean Warnecke. Nominated from the floor were the Rev. Richard White of Scranton and Dean Stevenson of Bethlehem, who got a laugh by saying that in view of what had happened to another man of the same name, who had not chosen to run, that he wished to withdraw his name. He continued to show strength however on the third ballot, when he received twelve lay votes. All of the candidates received substantial votes on the first two ballots, though the second one was declared invalid when it was discovered that one vote had been cast that was ineligible.

Bishop Sterrett had declared at the convention last May that the new coadjutor would have charge of the missions of the diocese, among his other duties.

ARCHBISHOP WARNS OF HEALING

★ The Archbishop of York, Cyril Garbett, warned against "the hysterical and emotional atmosphere and unjustifiable claims" of healing missions in addressing convocation.

There is sometimes a danger of making a sharp distinction between scientific and religious healing, as if one came from man



Archbishop of York

and the other from God. "The Christian should claim that all that is best in the art of healing comes from God."

He criticized, as lacking in perspective, those who "laud and publicize as works of God the comparatively small number of cases due to spiritual healing" but overlook "the tens of thousands living usefully and happily that would have been helpless invalids, or dead, if God had not used the skill, science and care of doctors, surgeons and nurses to restore them to health. There is nothing specifically Christian in the methods used in spiritaul healing and in the cures it has wrought. Parallels both for methods and cures can be found in non-Christian religions, and there are healers who are not Christians but who apparently possess some strange gifts of healing."

Neither the laying on of hands nor unction should be isolated acts, he said, admonishing that without prayer and preparation they "might come dangerously near magic."

LITURGICAL REVIVAL IN PROTESTANTISM

★ Closer interdenominational and international Church relations are stimulating a "liturgical revival" in Protestantism, according to the executive director of the department of worship and the fine arts of the National Council of Churches. The Rev. Marvin P. Halverson told the institute for religious and social studies that as Protestants come together in ecumenical meetings they are led to study their historical differences. This has caused them to return to traditonal emphases on the holy communion and corporate worship.

He stressed that not only Anglicans, Episcopalians and Lutherans originally had these emphases but also the denominations commonly regarded as "nonliturgcal." The introduction of altars, vestments and fuller ceremonials in Protestant churches, he said, is merely a renewal of their historical heritage, lost because of the "infidelity of sons of the Reformation" during the era of rationalism.

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EDITORIALS

What's Going On Here?

THE musical, Paint Your Wagon, has a cute song by the above title which comes to mind when we read the Sewanee story that is our feature news story this week. We are giving in that story solely the official releases that have come from authorities at the University of the South. But other information is at hand, from highly reliable churchmen, which convinces us that a lot more needs to be investigated than whether or not it is wise to admit Negroes to the School of Theology at this time.

We stated last June, as did other independent Church papers, that we believe that the faculty members were right in resigning if the trustees failed to change their policy of not admitting Negroes. Since that time a committee has been appointed by the Chancellor, Bishop Mitchell of Arkansas, to study the matter. This committee has met once when Bishop Penick of North Carolina, chairman, issued a statement in which he said that members were studying various phases of the problem which would be "compiled at the next meeting to be held in the spirng of 1953."

Since we printed that release in our issue of November 6th we have received a letter from a man who is very close to the situation in which he declares that a number of the trustees "have dug up a lot of personal dirt of some kind on the faculty and spread it in and around Sewanee, saying they are going to fire at least three of them."

Another man, equally close to Sewanee, writes us that three officers of the University, who are "handling" the situation, "are trying to compel each member of the faculty who protested the attitude of the University (on admission of Negroes) to resign on some other grounds. They have done their best to find something in the record of each man—or, failing that, of his wife—which would enable them to force his resignation on some other ground. It is the most diabolical procedure I have ever known in any institution of learning, whether belonging to the Church or not."

All of which gives added meaning to the statement in the letter by faculty members contained in the story on page three: "What gets discussed at present is not the issue itself in its clarity but the real or imagined defects of our character and the debatable points in our procedure. So long as we are the center of controversy, and the issue is not, we seem to be in the position of hindering that free facing of the issue by which alone it can be decided on its merits."

Bishop Penick and his committee had better act fast and thoroughly if the University of the South, owned by twenty dioceses of the Church, is to be saved from a major scandal.

Fundamental Belief

IN the Greek language the word "private" has many meanings. Its negative character is written "idiotes", meaning a man who is wholly concerned with himself and, accordingly, a base man, unskilled and uneducated, an utter ignoramus. Thus, the words "private" and "idiot" come from the same root.

Certainly, to the Christian, any attempt of the individual to live unto himself alone, without concern for his fellows and his community, is idiotic and sinful. Our main service of worship, the holy communion, has a social name: it is a fellowship-type of worship in which individual Christians are made aware of their personal relationship to God, and their brotherhood with all of their fellow men. It is impossible to have a communion service by one's self.

Fundamental Christian belief holds that no man can be saved as a single person, but only as a member of a community. A great religious thinker, William Temple, says that this social note is one of the great difference between Christianity and other faiths:

> "The pagan mystic aims at and achieves a communion with God in august isolation. For him the highest religious experience is a 'flight of the alone to the Alone.' But for the Christian this is different. For him, union with God is union with perfect love, with love which embraces all other living things; so that, even if on the way he finds himself alone, in attainment he in not alone, but as he lifts up his heart to the Lord he finds that it is with angels and archangels and with all the company of heaven that he lauds and magnifies the glorious name. Christianity is as exacting as any religion, and more so, as regards individual conversion. But its conception of the soul's destiny is not its salvation by itself; it is its full entry into the fellowship of the redeemed."

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So it is that Christianity, because it holds the ideal of the good community, has a deep and abiding respect for the individual members of that community. As Katherine Lenroot has said, we recognize that there is no common man; there are only common human needs. It is only as we meet these common human needs, as a consecrated individual member of a community, that we truly find our real selves.

On the tombstone of a Christian man was once carved this epitaph: "What I spent, I saved; what I kept, I lost; what I gave, I kept." He was, indeed, a soul who had learned the Christian secret of rich and eternal living. He had learned well the counsel of the Master which beckons us to life in community: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven."

Your Light

by IRVING P. JOHNSON

Founder and First Editor of The Witness

THE grace of God is like an electric current by which your home is lighted and your work is accomplished. There are four essential things in an electric current.

First, there is the dynamo that generates the electricity. This may be far away from your home, but it is the source of light and heat by which your home is illuminated.

Second, there is the wire by which the electricity is conducted to your home, so long as the current is unbroken.

Third, there is outside of your home a transformer by which the current is adapted to the needs of the family.

Fourth, there is the bulb which gives out the light or the plate which sends forth heat.

If you turn on the button and one of the bulbs fails to give out light, you do not imagine that there is no dynamo, nor that the wire is not transmitting the current, nor even that your transformer is out of order. There are other bulbs that are shining and so long as any light shines in the room you know that the trouble lies in the particular bulb or bulbs which fail to shine.

And yet how many foolish folk have said that there was no God or that the Church was a failure or that the parish was dead just because some one Christian from whom they had expected light or heat gave forth darkness or was cold to the touch.

For God sending his holy spirit in the day of Pentecost is the dynamo, who sends forth his light and his truth into a dark place.

And the Holy Catholic Church has been the wire that has brought down the grace of our Lord Jesus Christ through all the centuries without a break in the current. And the parish church is the transformer which breaks up the grace of God for your own particular needs.

And you and your neighbors are the bulbs which send forth light, provided they have made the connection and are intact within.

Of course you can not give the grace of Christ to others if you are not connected with him in the way that he has prescribed. Those who have been baptized into Christ have put on Christ, and those who are in true communion with Christ dwell in him and he in them.

Contact

But each bulb gives light or darkness if it is connected with Christ and intact within its own soul.

The conscience is like the very fine wire in the bulb. It must have a single purpose. It must not be broken so that it lacks singleness of purpose.

And after all when we fail to shed light into the darkness around us the fault is not elsewhere, it is within us, for many other bulbs have kept shining under more difficult circumstances than those which beset us. It is silly to blame God or the Church or the parish for our refusal to keep our touch with Christ or our unwillingness to keep our motives pure.

No one who really wants to shed forth the light of the Gospel into an evil world can possibly have any other alibi than one of these two things. Either they have deliberately broken their connection with Christ, or else they have broken the slender thread of their own conscientious action.

All this refusal to observe these simple rules for being an instrument of light is silly in the light of the fact that Christ offers to infuse into your life the grace that you really seek.

Of course there are parishes which do not seem to be very good transformers. Perhaps you need a new plug somewhere. A conceited or opinionated priest; a worldly or infallible warden; a secular or lazy vestry; a guild of malicious busybodies; a dull or slovenly Sunday school may affect to a certain degree the lighting capacity of your parish; and in the course of time it may be possible to remove the carbonized plugs; but be not overanxious so long as some of the connections are possible. It is your business to let your light shine, not to reorganize the parish. If you will give the same anxious effort to establish your connection

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that you are apt to do in reforming someone else, you will help to keep the light shining in a dark place during dark periods.

How many of our parishes have been kept going through long and dreary periods of gloom, by the persistence of a few people who have never allowed these faulty plugs to sever their connection with Jesus Christ, and, I believe that he knows full well who they are and appreciates fully the service they have rendered.

Let me sum up by reaffirming certain principles of the Christian lighting system.

Christ is the source of grace.

His Church is the line of communication with him.

Our parish is the instrument by which his grace is adapted to our need.

We are responsible for keeping the connection and preserving the integrity of our service.

May I say a word about those who do not try to make a connection themselves but who criticize those who do.

He has a little one-power candle which he uses to guide himself through a dark house, while he faults the darkness which surrounds him.

If you want to live in a light, cheery house, then make your connection with the light of the world and stop mumbling about the fact that you are condemned to walk in darkness.

For no man can give light who doesn't receive it, and criticizing darkness is not giving light by a good deal.

Only as men realize that Christ is the dynamo, can the world be filled with light.

Facing Facts

BY

William P. Barnds

ADVICE often given in various situations is "Face the Facts". If a man is planning a building he needs to know what it will cost him and whether or not he can pay for it. If a couple are planning on being married, they need not only love but some good common sense with which to face the joys and disappointments of life. People who are having a hard struggle of one kind or another can deal with it much better when they really face the facts about it, and accept the facts which cannot be altered. For example, one cannot make the past not to have been; what has happened, has happened. The present and the future are to some extent under our control but the past has gone.

Now there are spiritual facts also which need to be faced. A spiritual fact is just as much a fact as a material one. In Psalm 73:3 we read: "When I am in heaviness, I will think upon God". God is a fact also to be faced. We do well to face the facts about ourselves, our friends, our problems, but we have not fully faced the facts unless we face also the fact of God. When we think of him and his power and love, and of Jesus Christ, and the Holy Ghost, we find that, hard though some of the facts in our situation may be, the fact of God gives us large room for comfort, hope and joy. To think of him is not an escape from reality; it is to face the greatest fact there is.

Feeding Four Thousand

by Philip F. McNairy

NO incident in the life of our Lord reaches its full signifiance in the event alone. It we take the time to look behind it we discover a timelessness and a relevance for all of life in every age. The miracles, for example, lose their full meaning if we consider them as isolated examples of the power of God. They grow in stature before us when we recognize them as glimpses of the character of God as he is at all times in his relationship with men. The feeding of the four thousand is strikingly typical. What happened on that Palestinian hillside is expressed again and again in nature, and even more eloquently in the holy communion. May we illustrate by focusing our attention upon two observations:

When God and man meet, our human liabilities are offset by God's assets. Four thousand people could produce for immediate use only seven small loaves of bread. Yet when they were offered to Christ, through the providence of God, all were fed. This is in keeping with the great work of God each year. Does it ever cease to be a miracle that those few withered grains which we plant in the ground yield bushel after bushel of golden harvest? Theodore P. Ferris, calls our attention to an underlying principle: "A little goes a long way when it is consecrated to God." We see it in the dedicated missionary who is able to do an almost unbelievable work on the small stipend our careless giving allows him. We see it in the transformation of a personality that has been truly offered to God in the holy communion. We see it in the beauty of a Christian home, where the grace of God raises a man and a woman above their differences and discords and binds them with a selfless devotion into a spiritual union.

God's distribution is a peaceful and a satisfying one. If Christ had not been present, it is doubt-

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ful whether the seven loaves would have appeared at all. The fortunate few might have eaten and the rest gone hungry. Two men fight over a bushel of wheat (or two nations, over a single food supply). This has become man's way. The same wheat, planted in the ground and harvested in due time, will feed both men and many more. The latter is God's way.

Today we see the two patterns in sharp contrast the world over. Bogus truce talks; councils of the nations that are a smoke screen for hatred and suspicion; international incidents over the supply of oil; civil wars over who shall reign—and the people hungry—for the sweet bread of peace —behold man's way!

Rising superbly above all this discord and soul hunger, at many altars throughout the world, the followers of the living Christ meet together; confessing their sins, they p l e d g e themselves anew to "walk from henceforth in his most holy ways." This is the inventory, inadequate as those seven loaves long ago, which Christ takes, and by his grace, transforms into the spiritual food that will feed us all. For as we draw near to him and "feed on him in our hearts" we draw near to one another in the strength that leaps all barriers of nation and class and individual demands. This is God's way—still a miracle among men, but the sure and certain hope of the world.

Value Of Human Life

BY

Anson Phelps Stokes, Jr.

IN few ways is the sacredness of every individual more emphasized than in the service of holy baptism, in which we are reminded of God's concern for little children. Today, as the world faces conflicting ideologies, one of the chief contributions of Christianity, denied by totalitarian systems, is the infinite value of every human life.

There are two things which make for value: one is cost and the other is purpose. The cost of producing any item makes that item precious; but so does the need which it is to fulfill.

On a purely physical basis human life has value for both these reasons. As every parent knows, life comes into this world only at cost to the parents. But beyond that there is no product so costly to develop as a human life. Animals mature quickly; but an evidence of the complexity of the human being is the long period of its infancy and adolescence. So, too, the infinite capacities of a human life indicate its value. A child born in apparent oblivion may grow to influence the destiny of the world for good or for evil. Could anyone have predicted in the infancy of Gandhi or Francis of Assisi or Abraham Lincoln or Hitler or Stalin, the signifiance which they were to have on the future of the world? Indeed, one may stand in awe as one looks at any child and thinks of his potential significance.

The value of human life, from the point of view of Christianity, however, is not based merely on its cost to humanity nor on the infinite influence which it may have in human terms. From the point of view of our faith, the value of human life lies in God's attitude toward it. The humblest creature is of infinite significance because God is concerned with him.

What a heritage lies behind every baptized Christian! The church in which he has been baptized has been built by the devotion of people for his benefit. The Christian faith has been carried across deserts, oceans, and mountains for his sake. Christians have faced persecution and countless vicissitudes that the faith might be available to him. Beyond all these things, God, having worked through prophets and seers to lead men into a deeper understanding of himself, has at last in the Christian Church, no matter whether he has great or small physical or intellectual or moral endowments, is a being for whom Christ died. That is the measure of God's love for him. That is the cost which brought him not just to human birth but to Christian re-birth.

In God's sight the purpose of that child is not merely to be healthy, to be happy, to be successful, or even influential in the life of the world and of his fellow men. The purpose of every Christian child is to grow up to be a fellow worker with God, to share with Christ in his great act of bringing to men a deeper knowledge of the truth and to help in establishing God's Kingdom. This is a purpose far higher than to serve a state or a class or even to be a worthy member of society or of a human family. Every Christian is a child of God, whose life is part of God's own purpose for the world.

The dignity of human life does not depend on human factors alone. It depends on God's concern and God's purpose for every one of his children. For we are not born to live for ourselves. Our life finds its fulfillment in re-birth, that is, in regeneration. When each one of us is born again in holy baptism, he is a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.

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THE PICTURE ON THE COVER

★ The men of Grace Church, Jefferson City, Missouri, do what they call "slaving over a hot stove for two or three hours" when they occasionally take over in the kitchen to do the job the women do every day. The picture is of Joe Stokes, being watched closely by Col. John G. Christy, both members of the men's club.

PARIS CATHEDRAL HAS ADDITION

★ The parish house of the American Pro- Cathedral of the Holy Trinity, Paris, France, has a $25,000 addition which was dedicated on November 2nd by Dean Sturgis Riddle. Enrollment in the Sunday school having doubled in the last three years, the addition will provide extra rooms, an office for the dean and added space for activitied. Church attendance has tripled over ths period and pledges have increased fifteen fold.

ATKINSON URGES SUPPORT OF UN

★ Henry A. Atkinson, general secretary of the Church Peace Union, told a meeting in Teaneck, N. J. on November 13th that support of "better elements" in the United Nations by the world's religious groups would go a long way toward helping mankind through the present dangerous period. Walter D. Head, was reelected president of the American Council of the World Alliance, closely affiliated with the Peace Union.

NIEMOELLER VISITS GROTEWOHL

★ Martin Niemoeller, foreign secretary of the Evangelical Church in Germany, called on Otto Grotewohl, premier of East Germany on November 12th to ask cooperation from the government in holding future observances of Evangelical Church day. He stressed the desire of Church leaders to keep the meetings on an all-German basis, with plans to hold meeting next year at Hamburg in the British Zone and the 1954 meetng in Leipzig in the Soviet Zone. A statement issued by Niemoeller following the meeting declared that the meeting was friendly and that the premier promised to study the matter.

KOREAN ARMISTICE IS URGED

★ There were 200 delegates at the Asian Congress for World Federation which met at Hiroshima, Japan, last week, including a number of Christian leaders. A resolution was passed urging the speeding up of the Korean armistice; also urging trade among Asian countries, including Communist China. Also delegates favored a fair distribution of the world's resources and the removal of restrictions on foreign travel and trade. Chairman of the Congress was Toyohiko Kagawa, Protestant leader of Japan.

CHURCH SPONSORED CONFERENCE

★ The General Assembly of the Presbyterian Church in New Zealand has asked the World Council of Churches to consider calling a peace conference. Advocating the move was the Rev. Stanley C. Read who said that peace conferences in recent years had been organized by Communists. "I can't say whether these so-called peace conferences have done anything for peace but they have done something for Communism".

The Assembly also declared that the refusal of the government of New Zealand to recognize Communist China was "unreasonable and unrealistic."

★ ADDRESS CHANGE

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BY

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THE WITNESS

TUNKHANNOCK PENNSYLVANIA

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SHOW INTEREST IN RELIGION

★ Students at the University of Texas are showing a real interest in religion. There are forty enrolled in a course given by Dean Gray Blandy of the Episcopal Seminary on the life and teaching of Jesus. A course on the Old Testament by the Rev. John M. Holt has sixteen, while one on marriage and morals by Prof. Das K. Barnett has fifteen students. Smaller numbers are taking courses on Church history by the Rev. L. L. Brown and one on Christianity and secular culture by the Rev. Jack Carter, Chaplain to Episcopal students at the university.

THE GOOD IDEA DEPARTMENT

★ At St. Mark's, Houston, father and son teams are taking turns reading the psalms and the lessons on Sunday morning. The boys must be at least eleven to qualify. It not only gets them out to church but it also gets them into their Prayer Book and Bible the night before when they do a bit of rehearsing before the real head of the household.

EMRICH COMMITTEE HIT BIGOTRY

★ A committee headed by Bishop Emrich, appointed by the governor of Michigan, promised to expose any candidates who advocated racial, religious or national prejudice during the recent election. The seven-man committee stated that such methods were "thoroughly un-American under any conditions" and "particularly reprehensible" in the present tense situation.

BUILDER OFFERS CHURCH SITES

★ The diocese of Pennsylvania is one of eight denominations offered free sites for churches in the new boom city of Levittown, where a big industrial development is now under way. By January 15th it is expected that 4,000 homes will be occupied, and that the city will eventually have 16,000 homes and 40,000 people. The church sites are offered by the builder of the homes.

SPORTS PAGE ITEM

★ A bit late perhaps, but Carolie O'Connor, member of the American swimming team at the Olympic games, is a communicant of All Saints, Worchester, Mass., where she is on the junior altar guild.

WASHINGTON SCHOOLS TO ADMIT NEGROES

★ The schools of the diocese of Washington are to admit Negroes on a completely integrated basis. The first to make the move is the school for younger children, Beauvoirs, which has already advised parents of the new policy. Similar action is expected presently by St. Alban's for boys and the National Cathedral School for girls. Bishop Dun, long an outspoken critic of racial segregation and discrimination, in making the announcement said that Negro applicants will be subject to the same admission qualifications and requirements as others. Public schools in the District of Columbia are segregated, both as to students and faculty.

RHODE ISLAND TO ELECT

★ Rhode Island will have elected a coadjutor before this issue reaches our readers, Bishop Bennett having called a specal convention for that purpose for November 18th.

WANTED: Single white woman of sound health as cook. Good home, small salary. Opportunity for church work with children and adults. Location Upper South. References exchanged. Box S, Witness, Tunkhannock, Pa.

SITUATION WANTED: Secretary with university, advertising, journalistic, financial background wishes to make a change. N. Y. City. Box L., Witness, Tunkhannock, Pa.

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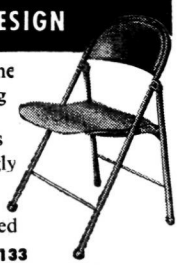

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Give a Book This Christmas

The CARILLON

BY
Lawrence W. Pearson

Consisting of fifty-seven articles or meditations, here is a new book on the general theme "what a joyful and pleasant thing it is to be a Christian." The Rt. Rev. Stephen F. Bayne has written the Foreword in which he says in part: "Anyone who is as tired as I am of being spiritually clubbed to death will find the same delight as I in reading and rereading Lawrence Pearson's reflective little essays." $2.00

MEDITATIONS and **DEVOTIONS**

FROM THE WRITING OF
Francois de Fenelon

CHARLES F. WHISTON says: "The material in *Meditations and Devotions* is most familiar to me through yearly reading of it in French, and I have long hoped that somebody would make it available in English translation." Elizabeth C. Fenn is responsible for the translation. $2.00

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EPF WANTS MONEY USED NOW

★ The executive committee of the Episcopal Pacifist Fellowship at its last meeting called upon the government to use for world betterment the money earned by conscientious objectors in world war two, which is now being held by the government. The committee also protested against the present ruling whereby status as a C.O. is allowed only for those "of religious training and belief." The committee contends that it thus discriminates against those who object to military service for equally sincere "humanitarian or philosophical principles."

BISHOP HAINES PLAQUE

★ A plaque in memory of Bishop Elwood Haines, late bishop of Iowa, was dedicated on November 1st at Trinity Cathedral, Davenport, by Bishop Gordon V. Smith.

LAYMEN BUILD ADDITION

★ An act of faith begun fifteen months ago has resulted in the additional of a nine room school building to Grace Church, Talleyville, Delaware, near Wilmington. The total cost was $15,000 with ninety percent of the work done or donated by parishioners. Herbert Dobbs, vestryman, designed the building; Richard Greenfield, a contractor who is also on the vestry supervised construction; the wiring was done by a man who was not a Church member but whose children went to Sunday school. Later he and his wife were presented for confirmation by the rector, the Rev. John C. Runkle.

CHRISTMAS SHOPPING NOT SO EARLY

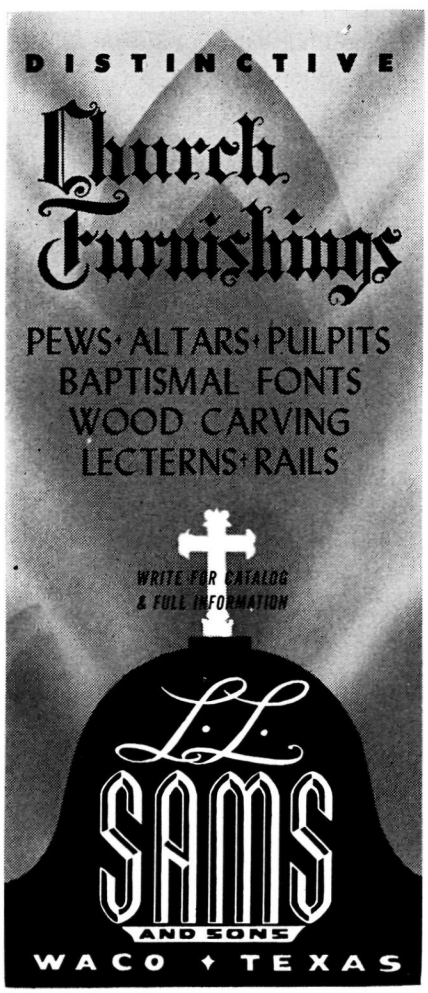
★ Ministers of Waco, Texas, have stopped, at least temporarily, the plan of merchants to start a Christmas shopping campaign on November 8th. The ministers, through their association, urged the merchants to delay decorating their stores and the streets until after Thanksgiving. They also asked the stores to devote part of their displays to the story of Christmas, not just Santa Claus and the selling of gifts. They also opposed the playing of carols in stores and on the street for advertising purposes.

There is opposition on the part of some stores, but most managers are waiting to see what his competitor does.

FIRESTONE GIFT BUYS CHURCH

★ A gift of $165,000 by the Firestone family of Akron has prepared the way for the purchase of St. Paul's Church and parish house by the University of Akron, which will be remodelled and used by the department of music. The congregation vacates the plant next month when it moves to its new million and a quarter buildings in West Akron.





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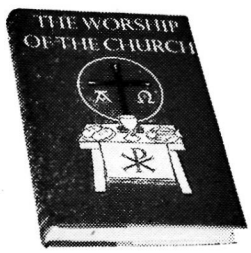

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BACKFIRE

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.

JAMES M. STONEY
Bishop of New Mexico & SW. Texas

The American Church Union has had so much to say in criticism of certain bishops who have invited the clergy of other communions to join in the laying on of hands in ordination, that I fear they have placed themselves in a difficult position. The question involved is "can a priest transmit his orders to others". Either he can or he cannot.

If he cannot transmit his orders, the laying on of hands by priests is merely a friendly gesture, and act of courtesy, a piece of ritual. If that is all, then no earthly harm can be done by having the clergy of other groups join in. It has no bearing whatever.

If a priest can and does transmit his orders, then, how about the Methodist ministry? John Wesley in his latter years undoubtedly thought that he could, and John Wesley was a high churchman. On this theory, the Methodist have the priesthood and the diaconate, even if we question the validity of their episcopate.

When making attacks on others, the A.C.U. should look into its own doings a little. I was a clerical deputy to the General Convention in 1925 at New Orleans, when the late Dr. St. George of Nashotah introduced a resolution "regularizing" reservation. He stated that it was an open secret that many do it, anyway. His resolution was voted down. Later, in the House of Bishops, I was present when the so-called American Missal was brought up. Nor was this "regularized".

In spite of these actions, there are members of the A.C.U. who reserve the sacrament and use the American Missal

There is an old saying about people living in glass houses, you know. So far as I am concerned, the House of Deputies, in one case, and the House of Bishops in the other, have spoken negatively, and no individual clergyman, be he priest or bishop, has any right to disobey.

CONSTANCE WHITE
Laywoman of Kansas City

I thoroughly enjoyed the report on the institute of race relations and the editorial on world citizens (Nov. 6). I want to say also that I enjoy the book reviews in the Witness, as, indeed, I enjoy everything in the paper.

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The WITNESS

TUNKHANNOCK **PENNSYLVANIA**

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The WITNESS

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November 27, 1952

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IN THE GOOD OLD DAYS

Before H-Bombs, Korea and South Africa

Articles By Judge Delany and Alan Paton

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FOR CHRIST AND HIS CHURCH

November 27, 1952

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STORY OF THE WEEK

CIVIL DISOBEDIENCE CAMPAIGN IN SOUTH AFRICA

VARIOUS ASPECTS OF THE RESISTANCE MOVEMENT EXPLAINED BY NOTED AUTHOR

by Alan Paton

★ The supporters of the South African defiance campaign are non-whites who are directing their passive resistance and civil disobedience against what they call unjust laws. These laws are as follows:

The Group Areas Act which will hit hardest at Indian men of property.

The Saparate Representation of Colored Voters Act, which will take Colored people off the common roll.

The suppression of Communism Act, which would enable an unscrupulous government to silence many non-white leaders, and give them no recourse to the courts.

The Bantu Authorities Act, which aims at the buttressing of old and traditional tribal authorities.

The Pass Laws, which control African movement.

At the moment these laws are being defied symbolically; some of them would be hard to defy in any other way. Small selected groups of passive resisters sit in public rooms reserved for "Europeans Only," they use entrances and reserved for "Europeans Only," they walk in the streets after curfew hours for Africans. They have stated that their campaign is not anti-white, but is directed against Dr. Malan's government; and that it will be non-violent, taking the form of passive resistance.

So far the campaign has been quietly conducted; there have been brushes and scuffles, but these have been negligible in view of the magnitude of the operations, in which so far some four thousand non-Europeans have taken part. How long will the campaign last? Is it really a big thing? Or will it fizzle out like one or two protest days before it? No white person really knows; but I have been told by reliable informants that never before has so large a proportion of the African people been behind a protest, and that they are willing to go on offering passive resistance, and to go on making the necessary sacrifices, for a long time to come.

Willingly to Jail

A white friend of mine was asked by his African office boy for longer leave than usual; and when asked why he wanted it, he replied that he wanted to go to jail. My friend rightly concluded that we live in a time of great events when office boys want to spend their holidays in jail. Another significant thing is that when twelve people are arrested, twelve hundred come to wish them luck, and to call out "Mayibuye iAfrika," "Let Africa return."

So far no white people have to my knowledge offered passive resistance in sympathy with non-whites; but a few white students, to the indignation of other white students (and of cabinet ministers), have joined in the demonstrations. Does that mean that there is little sympathy for the demonstrators? What indeed are the attitudes of white people to the whole campaign?

The Nationalists and the government have denounced the campaign. The prime minister has said that this is a portent of dangers to come, dangers which will presumably be averted by Nationalist government and racial separation. He has also pointed out the importance of white solidarity. He and his colleagues, never pro-British, are angry with the British newspapers, with the British Labor Party, and now with St. Paul's Cathedral, for their criticisms of and interference with South African affairs. He has hinted that we might leave United Nations if that organization continues to allow criticism of domestic policies. The minister of justice has threatened that whipping may be introduced for passive resisters.

The opposition, the United Party, led by Mr. Strauss, has "unreservedly condemned" civil resistance, but has recognized that there are reasons for it.

Mr. Strauss, I am glad to report, has never advocated white solidarity as a defence against black aspirations. It will be a tragic day if such solidarity is ever achieved for such a purpose, for it will mean the closing of the last door. Unfortunately some of Mr. Strauss's lieutenants have been guilty of this kind of talk, notably in Natal.

Neither Support Nor Condemn

I may add that many members of the United Party privately express understanding of and sympathy for the Defiance Campaign; but owing to the fact that the United Party contains many diverse elements, all opposed to the government, but some not differing radically from it on race policy, such opinions are not expressed publicly; also it is not traditional for white men to join black men in protesting against a white government.

There is no Liberal Party in South Africa. One of the reasons has always been the reluctance to weaken the anti-Nationalist front. By a Liberal I mean a person who believes in "equal rights for all civilized men" and who cannot uphold any color distinction unless it is based on general consent. The leading white Liberals of the country are Mrs. Margaret Ballinger, M.P., and Senator Edgar Brookes, both representing Africans under the 1936 franchise; J. D. Rheinallt Jones and Mrs. Hoernle, of the Institute of Race Relations; and in a different but not lesser degree, the Anglican Archbishop, the Roman Catholic Archbishop, the Rev. J. L. Webb, of Methodist Central Hall.

The general Liberal attitude has been, not to condemn the Defiance Campaign, but to express understanding of and sympathy with its objectives, without actually approving of it. It is a peculiar attitude, South African and dilemmatic; it is my own, and I cannot describe it better than by saying it is exactly the kind of attitude that I would expect Canon Collins of St. Paul's to adopt if he lived in South Africa. But not Michael Scott.

Mrs. Ballinger recently issued a clear and sound manifesto, signed by some of her fellow-Liberals, which expressly refused to condemn the campaign, which reaffirmed belief in "equal rights for all civilized men," and which called on the government to negotiate with the leaders of non-European opinion (Witness, Nov. 13).

Among the non-Europeans themselves, that is Africans, Indians, and Colored people, there is a greater unity than has ever before been achieved.

The Defiance Campaign is not just a protest against certain laws; it is a protest against the whole treatment of the African as an inferior, against the whole idea of color discrimination, against the whole idea that in the country of his birth the African must be for ever excluded from the final legislature.

He is not merely protesting against separate waiting rooms and separate railway carriages; he is protesting against living in a separate world where he will be, and is being, denied the opportunity to realize the fullness of his own created nature.

He does not believe in apartheid. If educated he knows that there is no time, no money, no land, for true apartheid; if not educated, he knows by experience that so far apartheid has given him the short end of the stick. Therefore bigger and better apartheid does not appeal to him.

Behind Campaign

There is another point which should be made. Our government has made the accusation that the Defiance Campaign is "Communist-inspired"; it is suggested that there would have been no campaign had Communists not led it. Let us make no mistake about this. Whatever part Communists have played and are playing in the present campaign, there is behind it a strong and growing African Nationalism that owes as much to the Whites as to the Reds.

And behind the Nationalism is the burning desire to be recognized as men, and to take a place amongst the other humans of the world. Resisted, it becomes irresistible; and who should know that more clearly than the present rulers of our country? Yet who knows it less? Surely one of the greatest of African political problems is to prevent too close an alliance between Communism and African Nationalism; but when one is obsessed by the idea of one's own survival, one is hardly in a fit state to solve it.

Now our Liberal prophets have for many years predicted that these present events would come to pass. They have declared that certain laws are unjust, but the laws were not changed. By what means then must an African, a non-European, protest against the laws? If he sees no chance that the law will be changed, must he for ever be obedient?

Therefore while white Liberals and Christians, being of their time and place, find it impossible to support actively the campaign, they find it equally impossible to condemn it. In their hearts they hope it will succeed in bringing about opportunities for a richer and fuller life for all people, but they would choose to see such opportunities given honorably rather than under duress.

Now I note that Canon Collins, preaching in St. Paul's Cath-

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edral, has called upon British Christians to give active support to the campaign. No Christian leader in South Africa has done the same; why is that so? I ask this question because surely it must puzzle British Christians who cannot quite make it all out.

The answer I give is this, that British Christians see the issues very simply and clearly. They know that South Africa is in position A, whereas it ought to be in position B; therefore it must move from A to B at once, as a matter of simple morality. Now the white South African Christian will no doubt agree that South Africa ought to be in position B; but if he wishes to go there immediately, he knows that he will have to go there by himself. That is precisely what Michael Scott did.

Now an ordinary white South African Christian does not like going places by himself; if he does, he may have to sacrifice career, possessions, security, family, in fact the whole order of his life. He hesitates moreover to make common cause with non-white people against white people; nothing in his life and education has prepared him for such a step.

Many white Christians will speak boldly, but cannot go so far as to identify themselves with the black man's cause. Is it because white South African Christians are more cowardly or more hypocritical? Is it because they are more cowardly than, say, the German martyrs under Hitler? I do not think so. I think it is because they are not yet in the same position as the German martyrs. It is no use for anybody to tell us, or for us to tell ourselves, that we soon will be. The truth is that our government is of its own kind Christian, and no question has yet been posed to us in any such fateful and final way.

We are living in the midst of great events, and are watching the changing of a world. But many of us do not know it, or if we know it, our knowledge is subconscious, and influences us to irrational acts. We are hurt by criticism, and withdraw, except those of us who have an ecumenical view of humanity. Yet even these flinch sometimes from the sharp lash of overseas tongues.

I do not suggest that British Christians should not criticise us; let them do what they think is right. But if they do criticise and rebuke, let them first have prayed for us.

SOUTHERN BISHOPS HIT RACE DISCRIMINATION

★ Thirteen bishops of the fourth (Sewanee) province following a closed meeting in Atlanta, issued a statement condemning racial discrimination as un-Christian. The meeting was called to discuss the controversy involving the University of the South. Six faculty members at the university recently resigned their academic positions because Negro students are not permitted to enter the College's School of Theology.

The bishops' statement was addressed to "all those concerned with the welfare of the University of the South." In it they affirmed "the principle announced by the Lambeth Conference of 1948: 'That discrimination between men on the ground of race alone is inconsistent with the principles of the Christian religion'."

They added that "the application of this principle in the actual conditions of life in this imperfect world requires study, faith, patience, and undiscouraged goodwill."

The statement called all persons concerned to "join in putting away pride and prejudice, praying for unity and divine guidance, and working together in building a better and greater Sewanee."

All of the bishops are members of Sewanee's 66-member board of trustees which is responsible for the ruling banning Negroes from the theology school. The bishops also adopted a resolution requesting the chancellor of Sewanee, Bishop R. Bland Mitchell of Arkansas, to call a special meeting of the board of trustees during the first week in February to consider further the question involving Negro students.

CONGRATULATIONS FOR DEAN AND FACULTY

★ Dean Brown and the members of the faculty of the seminary at Sewanee received congratulations from the administrative committee of the Methodist Federation for Social Action, for resigning in protest against the barring of Negro students. The committee, meeting, November 17 in New York, also called for cease-fire in Korea and called upon the UN to support "the struggle against racial oppression" in South Africa.

Bishop Edgar A. Love, Baltimore, was elected president of the organization to succeed Bishop Francis J. McConnell, retired, who headed the federation for thirty-five years.

NEW ZEALANDERS URGE PEACE

★ Anglicans in the diocese of Christchurch, New Zealand, have joined Presbyterians in urging a peace conference sponsored by the Churches (Witness, Nov. 20). Methodists also in that country at their annual

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conference joined in asking the World Council of Churches to promote such a conference of Christians of all nations "for fellowship, discussion and action in the interest of world peace."

SECOND PRESSING OF RECORD

★ Six hundred National Council long-playing records, "Listening in on General Convention," have been sold. The advance demand was so great that the first pressing of five hundred records was sold out before November 1, the official date of issuance. A second pressing of the recording is available today to meet the continuing demand.

ANGLICAN ARCHBISHOP VISITS POPE

★ Archbishop Philip Carrington, Anglican of Quebec, told a meeting of the Canadian Council of Churches on November 14th that he had recently visited the Pope. He reported that on his way to the faith and order conference at Lund, Sweden, "I went to Rome, I may tell you, and I had an audience with the Pope. He was very gracious and gave me his blessing."

BISHOP LECTURES AT BERKELEY

★ A large gathering of friends, trustees, and alumni filled the Berkeley Divinity School chapel for the annual Mary Fitch Page lecture delivered by Bishop George Armitage Chase of Ripon, England, Nov. 10th. Speaking on "The Theology of Baptism", the Bishop said "Baptism must be thought of primarily as initiation into the life of the new order in Christ", and from this will derive the various meanings of both adult and infant baptism. After the lecture the Dean and Mrs. Urban gave a tea for friends of the school to meet the bishop.

Bishop Chase is in residence at Berkeley this term as visiting professor of New Testament theology, teaching a course on the theology of St. Paul. Before his consecration in 1946 he was a university lecturer and master of Selwyn College at Cambridge. His American travels have included visits to Kenyon College, whose founder, Bishop Philander Chase, belonged to the same family as the Bishop of Ripon, and to Ripon College, Ripon, Wisconsin, where he received an honorary degree.

CHANCEL FURNITURE DEDICATED

★ New chancel furniture was dedicated by Bishop Brinker on November 3rd at the Church of Our Saviour, North Platte, Nebraska, where the Rev. Seward Bean is rector. The pulpit is a memorial to the late Bishop Beecher who was a former rector. With the other new furnishings, the interior of the church has been completely transformed.

CHURCH ENTERTAINS SCHOOL BOARD

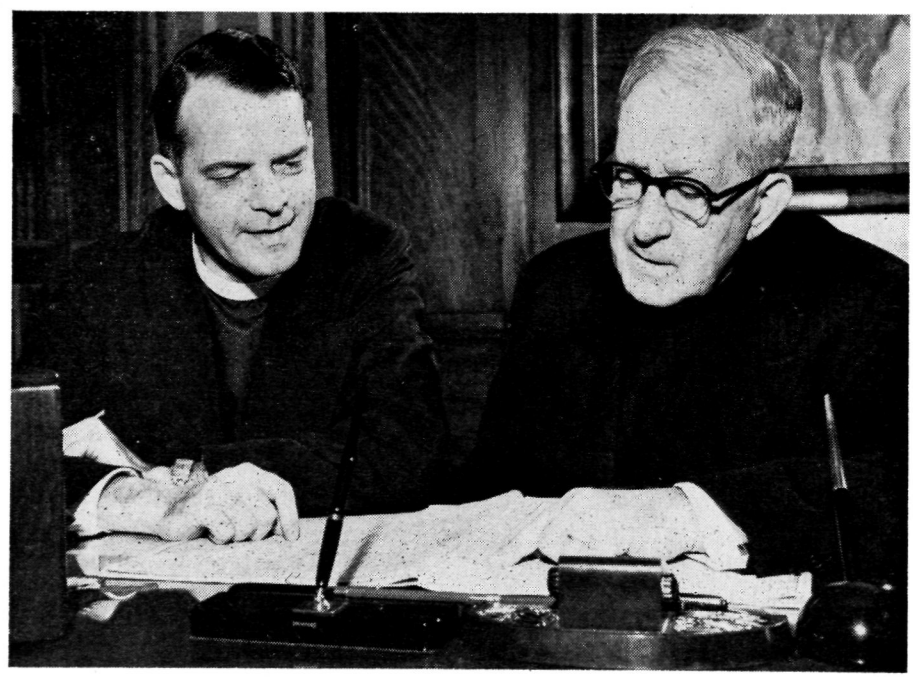
St. Martin's, Selbyville, Delaware, got the attention of everyone in the community, and a lot of publicity, when it entertained the teachers and board members of the public schools. Idea was to enable teachers and parents to know one another better. There was a dinner of chicken and baked ham, with 175 people enjoying the meal and a social evening.

WILLIAMS ELECTED CHAIRMAN

★ Canon Richard Williams, head of social relations in the diocese of Washington, was elected chairman of the juvenile court advisory board at its meeting last week. The group acts as a liason agency between courts, police and welfare agencies.

KRUMM INSTALLED AT COLUMBIA

★ Dean John M. Krumm, formerly of St. Paul's Cathedral, Los Angeles, will be installed chaplain of Columbia University on Monday, December 1st.



Bishop Powell *and* Bishop Casady study road maps as they plan work in the diocese of Oklahoma. When interviewed by a reporter, Bishop Casady said of his fellow-bishop: There's nothing to it. He's catching on so fast I hardly have anything to teach him.

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LAY READERS MEET WITH BISHOPS

★ Despite a foggy, rainy day, the second annual lay readers' conference in the diocese of Connecticut was a tremendous success with forty-seven congregations represented and fifty-four lay readers in attendance. The conference was held in St. Paul's Church in Wallingford where the Rev. Leonard Flisher is rector.

Following a service the lay readers adjourned to the parish house where Bishop Gray conducted a Bishop's Hour. He reviewed the lay readers' canon and new provisions adopted by General Convention. A question and answer period followed with a lively discussion on various phases of the duties and responsibilities of lay readers. Bishop Gray also introduced Mr. Morton Q. Nace, the general secretary for youth and laymen's work in the diocese, who will be working closely with the lay readers in the years to come.

Bishop Hatch gave a most interesting resume of the meaning of Morning Prayer since this is the service read by most lay readers. Bishop Hatch also answered questions of the men.

After luncheon the lay readers adjourned to the church where John Cathey, professor of speech at General Seminary, gave helpful and delightful visual demonstration of proper reading of both the service itself and the lessons. This phase of the conference was so helpful and interesting that the lay readers themselves asked that the committee in charge consider giving more time to a similar session next year and that efforts be made to ask Mr. Cathey to return.

The final session was held in the parish house with an address by Mr. Nace on the need of leadership by lay readers in local congregations in helping to develop a spiritual program with organizing various groups with a program based entirely on religion. As a result of Mr. Nace's presentation the lay readers voted to elect a chairman and asked that a small committee be appointed to not only plan the conference for next year but make recommendations for a definite program and effort for lay readers. Mr. Nace briefly outlined plans for a diocesan program and committee, in which the lay readers would have vital representation, to be presented soon to the entire diocese. The plan and program will be carried out through a laymen's division of the newly approved department of youth and laymen's work. Mr. Reynolds Meade of Trinity, Hartford, was elected chairman for the lay readers.

CHICAGO LAYMEN HAVE QUIET DAY

★ The Rev. John Scambler, rector of St. Peter's, Chicago, is to conduct a quiet day for laymen of the diocese this Saturday at Emmanuel, LaGrange, sponsored by the Church Club of the diocese.

YOUTH MEETINGS IN CHICAGO

★ A series of meetings for young people are being held in the diocese of Chicago, the first being at St. Paul's, Kenwood, Chicago, October 26th. Running through December 14th, others are being held at Trinity, Highland Park; Grace Church, Hinsdale; Atonement, Chicago. Each opens with a work shop on "What is the Church?" and then, after evensong and supper, an evening discussion on "What can I do in the Church?" The Rev. Frederick B. Wolf is the chairman of the diocesan youth commission.

BISHOP GETS A SHOCK

★ Bishop Kennedy of Honolulu reports in his diocesan paper that he was watching a news report on television while attending the General Convention when he saw the chapel on Wake Island with only the steeple left, the rest of the church having been blown away by a typhoon. That was the first he knew of the destruction.



BISHOP BLOY of Los Angeles (center) BISHOP MOODY of Lexington and the REV. R. P. JONES were getting ready to pose when the camera caught them.

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EDITORIALS

Heaven Or Hell

HUMANITY is further terrified by the news indicating the successful explosion of one or more hydrogen bombs. At least some of the world is glad the new horror is in our hands but to everyone it brings a new sense of insecurity for all men everywhere. No longer does one doubt of the possibility of faith moving mountains. It is disconcerting however to know this faith to be satanic.

For the churchman it was somewhat startling that the A-bomb brought its flash of dazzling brightness at Hiroshima even as Christians went to their altars to celebrate the feast of our Lord's Transfiguration. Now we learn that as we gathered in the Communion of Saints on the feast of all God's holy ones, November 1, the community of this world was further shattered by release of not only destructive power but the fear that kills.

To pray for peace is the first step to combat the hate and fear—and it is a step to be taken daily. We commend to the clergy the frequent use of the Eucharist for Peace. The further step is to urge, privately and publicly, the placing of all weapons under the security of the United Nations and not to give up because of previous failures. If the way of the world is to negotiate from strength the way of the world has already been demonstrated to be a faulty one leading to the dead end in a tent in Panmunjam. The way of Christ is willingly to lay aside that which divides and create the love that alone can heal the world's wounds.

Hell on earth is released by man on the day the Church would proclaim the nearness of heaven. Yet we do not share the inevitable discouragement of the humanist because we believe the Kingdom's coming in terms of time and space is God's will, and it cannot be forever thwarted. Advent proclaims that the coming of the Person of the God Man is both hope and judgment, as well for the present as for the future.

A Layman Speaks

AND the word "speaks" is accurate since the article we are featuring this week was an extemporaneous talk given by Judge Delany at a conference held at Seabury House, sponsored by the Episcopal League for Social Action. We could well use the word "Distinguished" before his name, since he has long been a judge in the court of domestic relations in New York City, and on October 14th, at the special conventions of the Diocese of New York, was one of five laymen elected to the newly organized council of the largest diocese of the Episcopal Church. He is a communicant of St. Martin's, Harlem.

The address was transcribed on a wire recorder and is presented as delivered, with no editing by him or us. The discussion that followed the address likewise was taken on a recorder and is printed unedited.

There were those at this small conference who sat silent through the discussion. Those that did take part, identified merely by their last names in our report, were Father Denis, chaplain of the conference, who is a monk of the Society of St. Francis, Church of England; Stephen G. Cary, a top executive of the American Friends' Service Committee; the Rev. H. E. Swezy, rector of the Ascension, West Park, N. Y.; Marjorie Gammon, social worker at St. Philip's, Harlem, where the rector, the Rev. Shelton Hale Bishop, is likewise an elected member of the Council of the diocese; the Rev. William H. Melish of Holy Trinity, Brooklyn, the Rev. F. B. Jansen, rector of St. James, Somerville, Mass.

We hope that readers will like this method of reporting. In any case it should stimulate thinking on some of the most vital issues that face the world, and particularly our own country, today.

And Another Layman

EQUALLY challenging, we think, is the report on the situation in South Africa by another distinguished layman, Alan Paton, the author of Cry The Beloved Country. After Korea there is no issue before the Assembly of the United Nations that is as hot as this conflict where natives are seeking, through passive resistence, to win basic rights. Part of this story, particularly that being played by the Rev. Michael Scott of the Church of England, we presented in our issue of November 13th. We are indebted to the Church of England Newspaper, weekly, for this report by one of the world's leading authors.

(Editorials continued on page twenty)

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THE CHURCH AND CIVIL LIBERTIES

BY

Hubert T. Delany

Judge in the Court of Domestic Relations of New York

I should like to say in the beginning that the position that the Church finds itself in today, in my view, is very much like the position that the Supreme Court finds itself in. We seek to do things the hardest way. Once we've made a mistake we spend the rest of our life trying to justify the mistake rather than taking the easier and more efficient way of admitting it. I think that can apply to many of the things that are happening today, particularly when you notice the reluctance of the Church to change its dogma or its practice once it has been established.

I am not here to question the fundamentals of the Church, though I admit that a lot of things have bothered me as a churchman all the days of my life. I was reared in an atmosphere where everything that was fun was a sin. It was a sin to play cards. It was a sin to dance. It was a sin to drink intoxicating beverage. It was a sin to smoke. The act of sex was a sin. It doesn't seem to me that everything that is fun or normal need continue to be looked upon as a sin. I think of our creation—the story of Adam and Eve. The mere fact of procreation was a sin. We were conceived in sin, and we lived in sin, and probably we die in sin. It seems to me that some time and somehow we have got either to change, or explain to lay people, some of the things that have not yet been made clear to me.

There is another thing that I'm disturbed about. Take the Lord's Prayer. I can no longer permit myself to say the Lord's Prayer as it is written in our Prayer Book—that is, one part of it: "And lead us not into temptation." I don't believe that God would lead me into temptation. All of the explaining that we do which says that it doesn't mean that, seems to me not to answer the question at all. If it doesn't mean what it says, why not change it? Certainly the French have changed it, and I don't think that the French are really less Christian than we are. I don't see why we cannot say as they do, "And permit us by no chance to fall into temptation," which is entirely different from, "And lead us not into temptation."

Now I may be ignorant but another thing that I certainly want explained that hasn't yet been explained. We end all the Glorias with, "As it was in the beginning, is now, and ever shall be, world without end. Amen." I don't see how we can expect change, if we are going to say, "As it was in the beginning, is now, and ever shall be, world without end. Amen." I do not believe that God wanted things to remain in statu quo. I do not believe that I am working against the interests of God and the fellowship of man when I want to see things changed. I don't believe that God created his sons to live in feudal society. We passed through the Crusades. We passed through the Renaissance, the Reformation, from the divine right of kings through benevolent monarchies. We established the government of the United States, the first government of the people and for the benefit of the people, where freedom of speech and religion was guaranteed, and where the right to advocate changes, including economic changes, was clearly established, and was one of the things that we held dearest for a number of years in our existence. But now we've got to the point where changes are verboten. You can't talk about peace today, unless you are saying a bad word. You can't talk about economic changes, unless you are using many bad words. And it seems to me that the Church, if it is going to continue to be a factor in the development of man as a child of God and as one made in the image of God, has got to begin to become a little more realistic, and to learn what some of the people have already learned who are keeping mankind in subjection in places where they should not be. For instance, the government of the United States and the people in power in our municipalities have learned something that our forefathers taught us but which we don't quite remember today. They know the power of the people.

The people have reserved unto themselves in the 9th and 10th Amendments of our Constitution certain rights. If you will read the Declaration of Independence with care, you will understand that the people have real power, power that those in authority and in government today realize. If those whom we sometimes term the "malevolent industrialist" did not realize this, they wouldn't so control the radio and the press and freedom of speech and thought and action to the point where there is no more freedom of thought, freedom of speech and freedom of action

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really. We are being learned, we are being taught to think alike, to act alike, and, whether we like it or not, we are beginning to follow the same patterns that were laid down in Hitler's Europe.

Concentration Camps

WE are requiring people to think alike and to act alike. We've got our concentration camps waiting for those who do not conform if the president will only declare a state of emergency, and they can be placed in them without trial because one is only suspected of being "subversive." That is a dangerous thing in a country that's dedicated to the democratic ideal and that boasts of freedom of speech and press and assembly. Today we are refusing to let meetings be held because we don't like what's going to be talked about. That violates not only the Constitution and the Declaration of Independence, it violates everything that we know about and that we should stand for.

There is one other thing the Church has got to explain to laymen. The Sixth Commandment says, "Thou shalt not kill!" To me as a layman, it means exactly what it says. I don't believe you can say, "Thou shalt not kill, but—," any more than you can say, "Thou shalt not commit adultery, but, under certain circumstances, it's all right." Now, if the Sixth Commandment is what it says, "Thou shalt not kill," certainly it is wrong to kill en masse. And when the Church is an active advocate of war—any war—when it puts gold star flags and the flags of the country in the church, and prints sermons saying it is your glorious duty to fight for your country, as the German bishops did in the last war, it makes Christianity ridiculous.

Now I don't expect any Church or any religion to oppose government. I believe in the complete separation of Church and state. But either we should throw away the Sixth Commandment, and say that Moses was wrong in handing it down to us, or else when war comes we should not have the flags of our country and gold star mother flags in church; we should not say to our young people, "It's your duty to go and fight and die for your country." That is active participation in war. That is active participation in a violation of a commandment that we ought to hold dear. The least that we can do would be to be neutral in war.

I once said that to a man who was my godfather, a man whom I revered. He was a great educator, a distinguished clergyman, and his only answer to me was, "My son, when it comes to patriotism, I hold up my hands." Well, that is no answer for Christians to give. This man was a Christian and an educator and a minister, but he was in a position where he was not willing to support the things that we, as Christians, subscribe to and should hold dear.

What is the suppression of freedom of speech and the press doing to the people of this country? Let's take our young people for instance. Do you think that it is just a prank or stupidity that has led many of the college boys to lead these panty-raids in girls' dormitories recently? Do you think that any one section of the country has a monopoly on it? No! The fact is that those boys are frustrated. We Americans don't raise our young boys, the best blood of our nation, on whom the success of future generations must depend, to be soldiers and to go to war and to die, even before they prepare themselves for life. And when our young men are faced with fighting a war after one war has just been finished, and when the reasons or the necessity for it have not been made clear, young people get frustrated, and they say, "What's the use to live? Why can't I do this? We're getting no help from the Church. The Church is advocating war—as a good Christian war!" So they do things that we are ashamed of, and, I think, they themselves are ashamed of.

I heard of a case just the other day of an institution where you ought not to expect it, where a class of thirty were discussing the Smith Act. One of the young men of the class got up and said he believed the Smith Act was unconstitutional, because it violated the First Amendment, inasmuch as you cannot convict a person for thinking or for teaching some one else to think. Immediately he was howled down as a Communist. Do you think that any other person in that class would dare to speak out?

Thirty years ago when I was in class and controversial questions came up, there were more than one who would speak out, and no teacher and no student would say to anyone who disagreed with him, that he was a Communist or a Socialist, or whatever it was. This type of action and attitude is calculated to stifle free speech, free thought and free action. It is calculated to put us right into the same sort of thinking and acting that led to the devastation that Hitler wrought in all Europe.

We are suppressing freedom of thought in the schools among our young people. We are actually burning books by mandate of law. We are searching the libraries for "subversive" books. We've had anti-Negro books, anti-other minority books for years. We've done nothing about them, but all of a sudden we are searching libraries for "subversive" books and ordering them burned. It seems to me that the Church has got to realize that it has something to offer to the young people

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and the older people of this country, who are frustrated because of the various things that are happening in the world today.

A Few Cases

TAKE the question of the abuse of the rights of individual citizens. I'm thinking about the state of North Carolina. There you had a man tried and almost convicted, save for one vote, for what I choose to call "rape by eyesight"—the woman was 75 yards away from him. Eleven men voted to convict that man for rape, simply because he was a Negro citizen. Within the same month, there happened to be a Negro woman who was three months pregnant. She was raped by three soldiers who happened to be white and admitted that they had raped her. The case went to trial. They were convicted, yes, on their confessions, but, instead of getting the electric chair as a Negro would get, one got one year and the other two got two years. That type of unequal justice doesn't really in the end hurt the Negro half as badly as it hurts democracy. People lose faith in democracy when you give one measure of justice for one, and one measure of justice for another.

Take the case of the Clarks in Cicero, Illinois. Here a man wanted to move into an apartment house where someone was willing to let him move but the sheriff cooperated with the mob to keep him from moving in, and when the N. A. A. C. P. asked for indictments, they got indictments—but do you know what the first indictments were? They were indictments against the Clarks themselves and their attorney on the ridiculous theory that they conspired to lower property values by moving into an apartment house in Cicero, Illinois. That was an action not by hoodlums but by the state, and when the state begins to oppress its own citizens, that's the time when every citizen has to be worried. I admit that since that happened, the federal grand jury has indicted the sheriff and two of the policemen, and three or four of those involved were convicted just the other day. But I was a federal prosecutor for five years myself, and usually when there is a conviction, there is a sentence. While some judges—though most of them do not—let people out on bail pending appeal, I have never heard of a judge saying, "Before I pass sentence on the sheriff and the police, I will wait until there is an appeal." Though I don't say that it has never been done before, it's not the usual thing at least and when you give that type of justice to one group of citizens living in a democracy and another type of justice to other groups, then we really fundamentally have no democracy. We are fooling nobody but ourselves.

I know that the things that I have said sound as though I am a detractor of America. It is not that at all. I do not agree with Stephen Decatur when he said, "America, be she right or wrong, but right or wrong—my country." I believe that all good Americans who really believe in democracy as a way of life have got to say, "My country, be she ever in the right; but if she is not in the right, it is my duty as a citizen to fight to put her in the right." Otherwise she will never be in the right!

Some Progress

THERE are people who say there has been progress. Of course there has been progress, much progress, but there has been backsliding too. And some of the progress that we see and talk about is not the progress that we think it is. They tell you in Miami where Moore and his wife had their life bombed out of them because they spoke out for decency, "We are making progress. We have a Negro judge." They're telling you the truth. They do have a Negro judge—a judge who is a Negro and can only hear cases of Negroes who come before him. What kind of democracy is this?

They tell you in Atlanta and Birmingham and Charlotte and Raleigh and Richmond and in other southern cities, "We are making strides. We have Negro policemen." They do have Negro policemen. I was in Atlanta on the first of the year and I want to repeat to you two factual accounts of your Negro policemen there. They are put in the Negro ghetto. That is where their precinct is. They are told, "You can only arrest a Negro." A man who happened to be white and who happened to be drunk, happened to wander into the Negro ghetto late at night. The drunk and disorderly white was arrested by a Negro cop because there was no white cop whom he could go and get and say, "Please arrest this white man." He took him before the magistrate. The next day he lost his job. If you think that's bad, listen to the next case.

There was a man who happened to be white, who happened to be an armed robber with a gun, who happened to wander into the Negro ghetto and tried to break and enter. A Negro cop saw him. In New York City, you and I have the right—without being a cop—to arrest any person we see in the commission of a felony. In Atlanta the Negro cop doesn't have the right of the average citizen! Since the other Negro cop had been fired, this Negro cop, wanting to save his job, did not arrest the man; he only took his gun away from him and let him go. How can you expect anyone to have respect for government when

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that happens? But, let alone the respect, what does it lead to?

Don't think it can't happen in New York City. In my own court, for instance, there was talk about a law that was going to be passed. There was actually before the state legislature last year a bill that provided that no judge could order a psychiatric examination for any child unless that examination was to be given by a psychiatrist of the child's own religious faith. You know what that means and where it is going to lead. We once had a judge on our bench who said, "No person except a person of my religion is good enough to judge a child of my religion." Thank God, he's not on the bench any more, but he was there. It means that soon you'll be having Negro judges to judge Negro children—though I will not be a judge then because I wouldn't participate in that sort of indecency—Catholic judges judging Catholic children, Jewish judges judging Jewish children and Protestant judges judging Protestant children, which will make a complete mockery of democracy. I don't see why it takes us so long to realize that the decent thing is the right thing.

Action In Harlem

I hope you will not misunderstand me when I give you an experience that I had as an Episcopal layman working with a distinguished member of the clergy of my diocese. We decided—since we both live in Harlem—that on 125th Street Negroes who spent their money there were entitled to jobs. They didn't have jobs. This was about 1934. We went to all of the businesses on 125th Street. We said to them, "Look, won't you please give Negroes jobs?" "No," they said, "if we give them jobs, we'll have no more trade." We showed them where they would have more trade and probably better trade, since most of the money spent on 125th Street was by Negroes. When we had convinced them of that, they said, "Do you want us to put white people out of their jobs to give Negroes jobs?" Of course we didn't, and we had to say, "No, we do not; but when white people die, or when they resign, will you please give a Negro a job?" "Well," they said, "we'll think about it, but suppose we say 'yes', could you get us some nice-looking colored people to do this?" "Well, what do you mean by nice-looking colored people?" "Can you get some light colored people so they won't know they are Negroes." That was the last straw that broke the camel's back. Negroes were stupid enough years ago to believe that color made some difference but that's one thing they have learned, and I think all the American people have got soon to learn. We threw up our hands in holy horror and we went back to the community and reported, "We are sorry; we've appealed to these people; they say, 'No!'"

Woolworth's was the one store on 125th Street that would not even negotiate with the elite leadership of the community. About a month later a Negro boy went into Woolworth's and stole a trinket from the counter. Woolworth's had a very smart floorwalker, a big strapping fellow who thought he knew how to handle Negroes. He took this little Negro boy downstairs and as he started down, the boy yelled and screamed and hollered. Because the people of the community were pretty disturbed and didn't like to see a child man-handled, they got pretty disturbed. The fellow was smart enough to realize this, so he pulled a very brilliant trick. He said, "I'll stop this," and he put his hand over the boy's mouth quick-like, and all of a sudden there was no more yelling. Then the people went crazy. They said, "He's dead! He killed him!" A riot started. Probably two million dollars worth of damage was done on 125th Street. Thank God, it was not a race riot, and no human beings were killed. It was what one would call an economic riot. Do you know that after that riot the merchants of 125th Street who wouldn't listen to the elite leadership got to the point where they weren't asking whether you were good-looking, whether you were bright, or whether you had an education. Any Negro who applied could get a job, and some who were incompetent got jobs, and today 125th Street is filled with Negro clerks.

Now why do I tell you that story? It seems to me to be a travesty of industrial and governmental leadership that there must be force and violence before you can accomplish a thing that is decent. If they had listened to the minister and the group he was representing—I admit it would have taken longer, the gradualist way, which I don't like—it would have been better for them. But they waited and forced the people to acts of violence. That's not the first time that violence has been forced upon people under circumstances where they did not believe in violence and did not want to use violence. It seems to me that the Church can be a good force, and a big force for good, if the Church will only see to it that it serves the interests of all the people.

I note with great pleasure that the diocese of Massachusetts has said that it will no longer permit a Negro congregation to be established. The same rule applies in Connecticut with the exception that under unusual circumstances one may be. The rule also is in effect in New York to some degree, though in Yonkers at considerable

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cost they are establishing a separate Episcopal Church. Now I am sure that the Episcopal churches of Yonkers are not so over-crowded that they cannot accept into their membership all the sons of God. What I am more certain about is that the new rector of this new church principally for Negroes—I know some white people go there —opposes segregation in the Church as much as I do. There's no excuse for another church, that's what I'm talking about. How can we of the Church expect the Negro ministry to fight for integration and for decency unless all of the churches are going to be the sort of churches they should be?

I would feel very badly if I came here and preached to you, or at you, without giving you an opportunity to speak back. I would really like to have questions, as I am a person who is never so sure that he's right that he can't change his mind.

THE DISCUSSION THAT FOLLOWED

Cary: — What is it that keeps the Church—any Church—from rising above the lowest common denominator? The organized Church, and I mean all Churches, tends to get bogged down in the conflict between Caesar and God, and often chooses Caesar because that is what the membership and the lowest common denominator want. Is it economic reasons—the support of the Church—why it doesn't exert greater leadership?

Delany: — I think that the leaders of the Church do not realize that you have got to take your churches out into the highways and by-ways, and serve the real people who need it. I think they feel that if they do that, they will lose the money that supports the Church. I think they're mistaken. I think they're in the position of the National Association for the Advancement of Colored People about twenty years ago. 90% of our money came from white people and from big donors. We were then called the National Association for the Advancement of *Certain* Colored People, — (Laughter) — the upper crust. We were fighting for the educated college man. Then a group of young people got in there and said, "Look, we've got to be interested in labor; we've got to serve the people interested in betterment." We were called radicals, of course, but we finally got the program enlarged. We began to hire workers even when we didn't have the money to pay them. Our budget was $50,000 and we were six months behind in rent. Today we have a budget of $450,000 and we are getting about 90% of our money from the membership. I think that's the thing the Church could do. People are unwilling to see the Church not render service where it is needed. I see so many churches that are taking in enough money to have a real social service department, and yet they are not doing it.

It seems to me that you've got to give the people something besides prayers and hymns. I like those things. One of the things that attracts me to the Episcopal Church is the prayers, the dignity of the service, and the music. But, God knows, I want something else. I want to learn how to live a good life on earth so that I can be prepared for heaven. I want to be prepared to walk into the pearly gates and accept the milk and honey, but I won't be unless I get a little of it here. We've got to begin to decide that we shall prepare here on earth and have a little heaven for our people. I think it can be done.

Miss Gammon (social worker, St. Philip's, Harlem): — Judge Delany, do you know any parish that has colored children with a white rector, and viceversa?

Delany: — Yes, I know of some. You have St. Martin's and St. Andrew's in Manhattan. You have two up in the Bronx; I know the ministers in charge. At St. Philip's, I think you don't; no, you don't—well, they'll come along. You're right, they did. I don't say that they must have a Negro church or a white church; I just say that you've got to have it as a policy that anyone on his merits can get in. Now at St. Martin's where I am a member, we have had for the last ten years a majority—well, certainly half of our staff has been white, and they just haven't been broken-down, no-good clergy who couldn't get a job anywhere. (Laughter) We've had good men. Some of you may know Father Davies, whom I consider an extraordinary man who is now leading a very important parish. It can be done, and just as our people won't object, nobody else will really object.

Swezy: — As a laymen, Judge, do you have any suggestions as to how the Church or the clergy can combat the present-day hysteria? I know that's an awfuly tough question but I think that's where we're all terribly frustrated. You really just don't know where to begin, or what to do or to say among people who should know better. They're all caught up in this thing.

Delany: — Well, I'm going to use some harsh words here. I'm not talking about any particular diocese because I'm not sure it applies to any particular diocese. I have a feeling that where your diocese is really bad, and sometimes they are bad, and some

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I can name are really good, but where they are bad, I think you will find that usually the bishop is in the hands of the worst element of the laity, and that the standing committee and the other important lay committees of the Church are held by people who have no understanding of the problems of people. Frankly, it's worse to be the worst element of the laity than it is by what we call the worst element of the clergy. I don't think the clergy have the power that the worst element of the laity have—the economic and other power. You know what I mean. (Laughter) Where you have a situation like that, what you've got to do is get together the decent clergy—the progressive, fighting, militant, Christian clergy who believe in the Word as it is written— and you have to band together and say, "Look, we're going to try to change this thing." Believe me, there are laymen in the Church who are good. We have to get together and say, "Look, we're not going to let so-and-so stay on the standing committee until the Good Reaper takes him." Sometimes it takes a long time, but we've got to use our vote to change this thing and put people into Church office who really are promoting the interests of the Church and the Christian Word as it is written. I think that's the only solution. It's a long-term solution but I believe it can work. I believe in the power of the people. I really do.

Graham: — Isn't the pattern within our democracy as a whole? Actually, isn't it a case of the Church following the secular world?

Delany: — You are speaking the Word of God! That is true, and that is what frightens me, and why I spoke about the Sixth Commandment as I did. There is no excuse for the Church to f o l l o w the secular world. We can get ourselves in America in the same position where the clergy got themselves in Czarist Russia. They were not teaching the religion of God. They were teaching the religion of the Czar, and look what happened to the Church and to the clergy. The same thing can be said of Spain—"A better day is coming in the future, turn one side of your cheek and get smacked on the other, pray and crawl on your knees and bow down to the saints," in spite of the First and Second Commandments, and all that sort of thing. That is not the Word of God. I think that clergymen have got to stand up and follow the Word of God and not follow the secular world. I believe the Church can be more, and do more in the right directions, than the secular world can ever be, and do.

Melish:—What can the Church do in the matter of housing where it is not a question of a lower type of individual invading and depreciating an area but a reflecton of the desire of equivalent people from other racial groups—educationally, professionally, economically—who, under the theories of democracy, ought to have a perfect right to live in a pleasant and preferential neighborhood where they are quite able to pay the high rents.

Delany: — In a practical situation like that, I am going to talk like a gradualist sometimes talks. I believe you can't expect, particularly in the diocese from which you come, that the Church will be interested in whether a Negro has a right to live in a place or not, but I think there are enough good, decent Christians in that diocese to begin to encourage the Church, and to begin to elect good people to its committees, so that you can begin to come out and speak for the smaller decencies in a democracy: for instance, the a t t i t u d e of the school teacher towards the children, the attitude of public officials towards Negroes and other minorities, and the like, and finally you will be able to come to this matter of the attitude of having people who are human beings live in a democracy where they want to live. I believe it can be done, by precept and by example, and that's why I believe so heartily in your church. If more of the churches, not only in your diocese, began to welcome Negroes as your's does, to receive them into the congregation, to let them know they can become members of the vestry as you do, and to let Negro clergy know that if they are competent, they can become curates, you are going to have the real Word of Christianity moving as a deed among the people in the Episcopal Church. When that comes, residence and living will be a thing that has settled itself, because the Church then will not have any hesitancy about coming out and condemning an intolerant landlord. I don't want to sound like I'm just heaping praises upon you, Mr. Melish, but I cannot say too often how uplifted I was when I went to your church. I've been in churches before where I have been tolerated and maybe welcomed but I felt like it was a new experience when I went into your church. There is no reason in the world why every church within the dioceses of New York and Long Island, or any Episcopal diocese, should not do as much to practice the word of God rather than be concerned with the dogma of religion. The fundamentals of religion seem to me to be the thing that we as Christians have got to realize is important rather than the dogma.

Denis: — You're on very dangerous ground there, Judge. The Word of God is dogma, isn't it? You must not be sentimental about the Word of God because as soon as you say, "The Word of God," you mean dogma.

Delany:—Well, it may be because of my ignorance but I think of the dogma of the Church as those embellishments which have been added by man, or by men in power. That's what I mean. I think we've got to give more concern to what effects the life of the people than that which effects the so-called majesty and dignity of the Church itself. I believe that I can worship better out in the open or in a barn than I can worship in a great and glorious gilded cathedral where people around it are starving and living like sub-human beings. There's no excuse for large cities to have grand churches with many idols in them—because that's what they are—with people starving around. We've got to use our money to enlighten the Church for

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the benefit of the people first, and then the beautiful edifices can come afterwards, and I love beauty.

Swezy: — What I think you are really saying, Judge, you and other laymen, is that the time has come when the Church should begin to act in accordance with its fundamental dogma.

Delany: — You are putting it right. That is really what I mean.

Swezy: — Judge, there is an entirely different area in the field of civil rights where I am concerned, and I think a good many others are, too. Speaking as a Negro, you see one phase in a brighter way than some of the others. The civil rights about which I am concerned are what might be called the intellectual. I worry about my right, for instance, to say in public that I think we lost China because we backed the wrong guy. Now, when I'm penalized for saying that. I feel that some personal or civil right of mine has been taken away, or if I criticize our armament program. I feel I am being deprived of my right to say that and a good many other things. I wonder if you have something to say on that, because it is a thing which effects us all, Negro and white.

Delany: — I have a lot to say on that. I think the Smith Act is a violation of the First Amendment. I believe the Feinberg Law is a violation of a fundamental right. The McCarran Act, which provides for our own citizens, if you please, to be put into concentration camps, in a violation of fundamental rights under our Constitution. I believe with you that this question of guilt by association is a thing that's going to wreck us, despite Mr. Justice Vinson. He says we have been convicted from time immemorial by our associates. That may be true in the popular mind, but we haven't been convicted under the First Amendment from time immemorial, and when you begin to convict people for their associations and for their thoughts, it's horrible. We're losing our rights faster than we are willing to admit.

Take this matter of guilt by association. I don't mind saying on the record that I knew Paul Robeson for a number of years. Thirty years I've known him. He was in college a few years before I was, and every Negro who was in college in those days practically knew each other because there were so few of us. I have great respect for him and great affection for him. Up till five years ago Paul Robeson was a man that any person, white or Negro, would be delighted to have in his home. Now, it just happens that if someone asked me, "What is your politics?", I hope I'd have nerve enough to say, even to a committee, "It's none of your business!" If the Appellate Division has a right to remove me, and has a right to know, because we have a law on the statute books in New York—which I don't agree with, but it's there, and you must obey the law, as I see it, until it is repealed—which says no Communist can hold office; if the Appellate Division asked me, was I a Communist, I would say, "No." I'll tell you here, since you don't ask me, that I happen to have been a Republican for thirty years. I don't boast about it because I haven't voted the ticket—and I never intend to vote any ticket straight. During these thirty years I've had any number of people, Republicans and Democrats, in my home. When I have Democrats come in to play or to do anything else, when they leave I'm still a Republican. But just let me these days invite Paul Robeson into my home, all of a sudden I'll become a Communist, I'm "associated with a 'subversive' individual," and maybe I can even be sent to a concentration camp. Maybe I will be, because I have had him in my home in the past and since then, he has become persona non grata.

It's just like the Communists in this country. I have more faith in democracy than to think that 62,000 people can overthrow 150 million. If they can, then I don't think we've got much to live for, and what we stand for doesn't mean very much. So I'm not personally worried about this guilt by association. But I think that people have got to be worried, and more people like you have got to be concerned with these abridgements of the right to think under the First Amendment. If we don't have the courage to speak out and hold these rights dear and say, "I don't like you to tell me I can't think, I can't read, I can't study, I can't teach, I can't participate in anything I want to," we are going to be deprived of our fundamental rights. Unless more people do that, we are going Hitler's way. However, I have a feeling of hope that there will be enough people like you, and many of the others of us who are here, who will say that we will not be crushed by the propaganda of the radio and the press in their desire to take all rights away from citizens who are living in a free democracy.

Jansen: — Judge, you expressed the hope that there would be more people like Father Swezy. On what do you base that hope? (Laughter)

Delany: — I'll tell you what I base it on. I think that things are getting really so tough today—you know, you can go so far and then no farther. The American people have been taught freedom. Now the people of Europe haven't been taught freedom like we have. I think you can do more to the people of a country like Germany, or to the people of a country like Spain or Italy, than you can do to the American people, because we've been taught the beautiful words of freedom so much.

Denis: — The Catholic Church has been teaching freedom for centuries. The Churches which you set aside—the Church in Russia, the Church in Spain—are all the Churches that have been teaching freedom—the Catholic Church! You mustn't say that the American Church has a better idea of freedom than European Churches, it isn't true!

Delany: — I have a right to express my opinion.

Denis: — Your opinion—it is not true to assert as fact.

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Delany: — Well, I can assert it as my opinion, I hope.

Denis: — I apologize for—

Delany: — You need not apologize for interrupting me. I believe—the one thing I cherish as an individaul—is the right to express my opinion. The things I said I deeply feel. I can be wrong. I never claim that I am the best educated person or that I know more about ecclesiastics than ecclesiastics.

But I do believe that the countries I talked about—that there doesn't exist in Spain or in Italy or in Germany the type of freedom that exists in America or in France. I was coming to France. I believe that the French people will not take the sort of thing that Hitler's Germany took and that Mussolini's Italy took. The French people have revolted against tyranny. They have been a more freedom-loving people because it is my view that they have been taught freedom more than those other countries have been taught. If there had been the same teaching, and if it had gone as far, you wouldn't have had the great migrations, as I see it, from Italy and from Germany and from Spain into America that you have had. You haven't had as much migration from France.

I believe that because the American people have been taught freedom more, just as the French people have been, that we are less prone to be subjected than some of the other countries of the earth. And I believe that we are now getting to the point in America where we are so controlling thought and freedom of action and freedom of association that we are going to rebel against it. I think people should rebel against any suppression of rights guaranteed by the Constitution, just as I rebel against any acts of the Church that are un-Christian. There are many acts of the Church in this country and in other countries that are not in accordance with the religious dogma that I have been taught from childhood. I think the Church cannot be a strong influence until it gets to the point where it bridges that vast chasm between the Living Word and the actual practice of religion.

Jansen: — It is the concern of all of us that there is a sort of absence of hope right now among progressive people. There are certain things around Somerville in Massachusetts that are hopeful but by-and-large our efforts to gather together people who ought to be interested in the problems of social change in the Boston area have met with failure. People seem to be withdrawing and at an early day. To me, there is little cause for hope.

Delany: — I sense the discouragement that you feel. I hear every day people say, "I believe as you believe. I wish I could say what you say, but my brother works for so-and-so, my sister works here, my husband works there, and I'll lose my job." Yes, I know. But this is happening every day—so often that these people are going to b e c o m e frustrated. They will find it is necessary to band themselves together to stop this onslaught upon our rights. That is only an opinion that I have. It is not based on any evidence that I see.

Cary: — The people are submitting to much of this pressure for orthodoxy and to this total propaganda because they are told that this is the way to peace, this is the way to security, this is the way to protect our rights. It seems to me that as we go on year after year and the situation, instead of getting better, gets worse, and the feeling of insecurity, instead of growing less, becomes even more, the American people will begin to see that they are not getting what they have been promised. That is what I believe is hopeful. I think we are going to get by.

Delany: — I think you are seeing something good. In other words, to be very vulgar about it, the ox is goring the neck not only of the Negro, he is beginning to gore the neck of people. That is the thing that is going to bring the people together.

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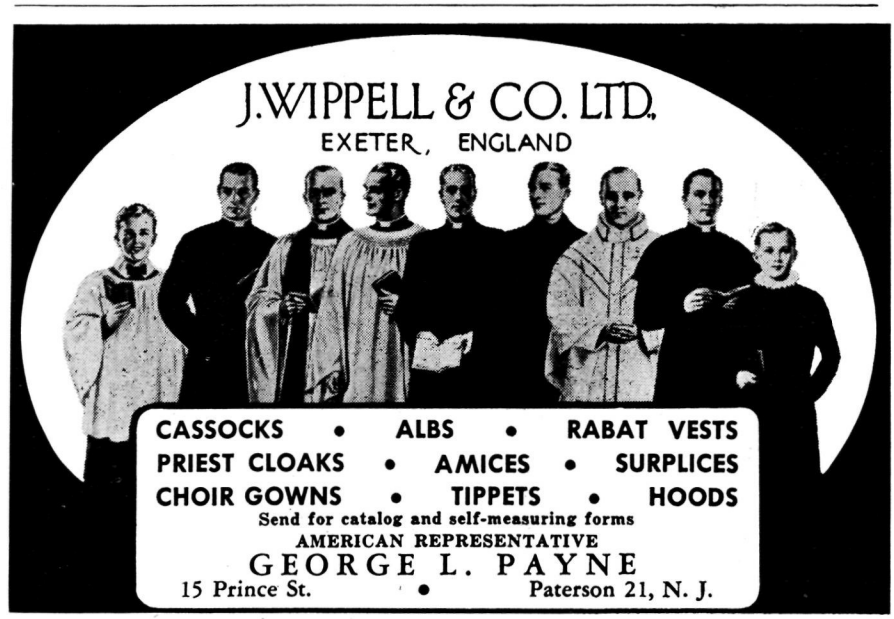

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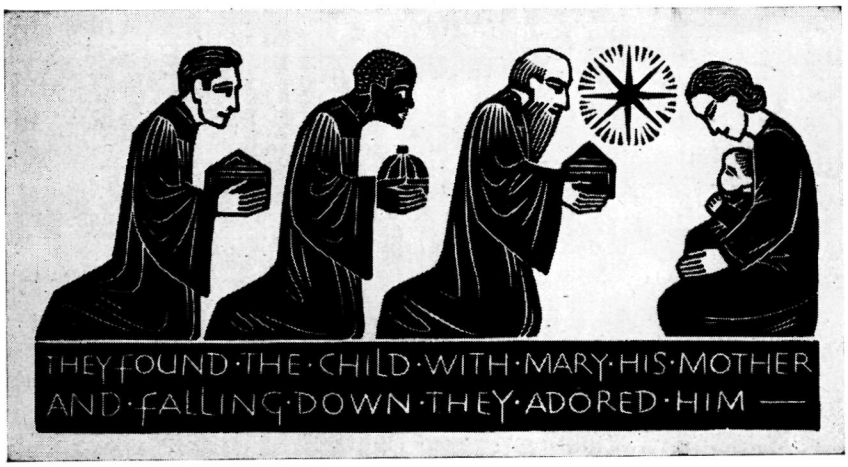

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The WITNESS

TUNKHANNOCK **PENNSYLVANIA**

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BISHOP PAGE HONORED

★ The tenth anniversary of the consecration of Bishop Herman R. Page, as bishop of Northern Michigan was observed on October 23rd with a choral eucharist in Grace Church, Ishpeming, and a luncheon in the bishop's honor. The clergy of the diocese and laity from most of the parishes and missions attended the service and luncheon. The sermon at the service was preached by Bishop Lewis Whittemore, of Western Michigan who preached on the topic "Signs of the Times". The choirs of St. Paul's Church, Marquette, St. John's Church, Negaunee, and Grace Church sang the service.

At the luncheon Mr. Charles Stakel, chairman of the finance department of the diocese acted as toastmaster and presented Bishop Page with a gift of money from the members of the diocesan family. Bishop Page, Bishop Whittemore, the Rev. J. William Robertson, president of the standing committee and Mrs. W. P. Chamberlain, representing the Woman's Auxiliary made brief talks.

ORGAN RECITALS IN ST. LOUIS

★ Alec Wyton, organist at Christ Church Cathedral, St. Louis, gives recitals each Thursday which are drawing large audiences. The great composers are featured, especially Bach.

MICHIGAN CHURCH REBUILDS

★ Bishop Herman R. Page of Northern Michigan laid the corner-stone of the new Holy Trinity Church in Iron Mountain on November 2nd, replacing the church partially destroyed by fire on December 21st 1950. In his sermon Page said: "Knowing you people and the things you have done in the past I believe that this day and this happy occasion marks the beginning of a new and larger life for this parish. And I would urge you, as you build to make this effort a part of yourself, build yourselves into this church. Make it a common, united effort to the glory of God, remembering that the true corner-stone of the Christian life is righteousness and justice."

LAYMEN HAVE DINNER

★ Bishop Lichtenberger was the headliner at a dinner of laymen in Missouri, held November 10th at Ladue chapel. Sharing the program with him were the Rev. J. Francis Sant, rector of St. Michael and St. George, St. Louis; the Rev. Charles D. Kean, rector of Grace Church, Kirkwood; John H. Leach, chairman of the diocesan laymen's organization and Elmer E. Marx, vestryman of Kirkwood.

NEBRASKA CHURCH RESTORED

★ Bishop Brinker, Nebraska, recently rededicated St. Luke's, Plattsmouth, where the church has been restored and redecorated after a year of work. The service also marked the eight-fifth anniversary of the building of the present church. It has been reroofed and the exterior faced with stone. Members and friends raised $16,000 to finance it. The rector is the Rev. Max L. Kors, ordained a year ago, the first ordination to be held at St. Luke's in eighty years.

HOSPITALS MERGE IN NEW YORK

★ St. Luke's and Woman's Hospitals of New York are to merge and form another medical center in the city. The Church hospital recently launched a $10,500,000 building program, and Bishop Donegan on November 2nd laid the cornerstone for a new nine-story building. It is located near the Cathedral of St. John the Divine, while the Woman's Hospital, which has spent $1,500,000 in the past four years, is but three blocks away.

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FLORIDA INCREASES ITS BUDGET

★ The diocese of Florida has increased its budget for 1953 to $115,718, as against $89,214 this year. Of this increase, $9,000 is added to the national Church giving, and $7,000 is added for new work, missionary salaries, pensions and travel. But the big increase is to the social relations department which got $150 this year and next is down for $8,386. It includes salaries for a case worker who will be assistant to the city missioner in Jacksonville.

PARISH MAKE PLANS FOR HIGHWAY

★ A new super highway through the most densely populated part of St. Louis, which will get started in the spring, will run directly in front of St. Stephen's Church. The parish voted overwhelmingly to continue its work so that Bishop Lichtenberger has appointed a committee to select a site for a new church. It will be not far from its present location, in a populous neighborhood, where the church can continue the community service for which it is noted. Plans for the new church, estimated at $200,000, have not yet been completed.

MISSIONARY VISITS MISSOURI

★ Brother Sidney of the Order of the Holy Cross, stationed in Liberia, is visiting Missouri during the next two weeks, speaking on behalf of the children's Lenten offering.

THE PICTURE ON THE COVER

★ It was taken in 1913 and shows how missionaries travelled in the days before mankind had made so much "progress" with H-bombs and other means of destruction. At the wheel is the Ven. Sidney D. Hooker, archdeacon of the district of Montana, and the Rev. Leon F. Haley, then a missionary in the Chateau field. It was sent by G. L. Banks of Chateau and appeared in the October number of the Montana Forth.

MRS. ROOSEVELT SPEAKS ON WOMEN'S ROLE

★ Mrs. Eleanor Roosevelt, Episcopalian, told a luncheon group in New York on November 19th that support by American Church women may be a key factor in swinging this country's sentiment in favor of the UN's human rights covenants. She warned however that US ratification of the coverants, one on civil and the other on political rights, would not be won without a fight.

The luncheon was sponsored by United Church Women in honor of women delegates to the General Assembly, with forty women from thirteen nations present.

CORPORATE COMMUNION IN SEWICKLEY

★ St. Stephen's Church, Sewickley, Pa., is joining with the two local Presbyterian Churches for a corporate communion for men and boys on December 7th. Following the service at St. Stephen's a breakfast will be held in the parish hall. The Rev. Benedict Williams, rector, will officiate. The Rev. Lockhart Ammerman, pastor of Sewickley Presbyterian, will be the principal speaker at the breakfast.

The corporate communion came about three years ago when a board member of Sewickley Presbyterian suggested "it would be nice to further our fellowship with our brothers." The suggestion was taken to heart by the board and such a communion was arranged. The Shields group came in on the service this year.

There are two such services annually. The one held in the Presbyterian building is on Whitsunday. The Episcopal service is held on the Sunday nearest St. Andrew's Day. The services are conducted according to the ritual of the host group. The guest minister sits with the men of his congregation and takes no other part. The guest minister is, however, the principal speaker at the breakfast which follows.

"Each service has met with more enthusiastic response than the previous one," Williams said. "It's a wonderful trend, and a wonderful get-together."



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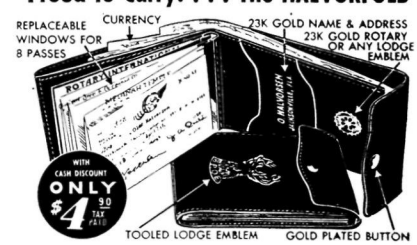

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EDITORIALS

No Intimidaton

IN an excellent article in the November 12 issue of the Christian Century entitled, "Intimations of Intimidation" the author, Harvey Seifert, sounds an alarm that should be heeded especially by the clergy today. Pointing out that "the big temptation in these days of loyalty oaths, character assassination and protest committees is to seek safety in silence" he shows how easily this attitude can be rationalized. One may overestimate the strength of evil or underestimate the possibilities of good, one may feel that the individual 's influence counts for little, underestimate the nature of the evil we face, or take refuge in the conviction that because of the specialized nature of the ministerial function one should keep out of controversial areas. It was such rationalizations that were partly responsible for the rise of Hitlerism.

We are happy to commend the Rev. E. Walter Chater, rector of All Saints', Harrison, N. Y., who has met up with such a situation as described in the article and who does not take refuge in rationalization. As chairman of a citizens committee he has taken the lead in opposing the order of the board of education of Harrison requiring all citizens who wish to hold meetings on school property to take loyalty oaths! He upholds the American tradition in stating that "no reputable citizen should be required to prove his freedom from guilt in order to establish his loyalty", and that the imposition of such oaths would create mistrust. He might have added what has so often been said that loyalty oaths are silly, for no communist would hesitate to take them. Here in Harrison is one more evidence of the ominous trend in American life which follows the pattern of all totalitarianism and ends by defeating democracy. It is a pleasure to record that one of our own Church has both reason and democracy on his side and the courage of his convictions as well.

First Great Cause

ON another Thanksgiving Day it is appropriate to consider the first great cause. It is God our maker who doth provide for our wants to be supplied. The person who thinks is the person who gives thanks. Both the word think and the word thank come from the same root, and in old Anglo-Saxon were the same word. The thoughtful person is the thankful person who gives thanks to God from whom cometh every good and perfect gift.

Someone once said that art has a three-fold purpose; it teaches us to see, it teaches us what to see, it teaches us to see more than we see. The thankful, thoughtful heart, sees behind the mere mechanics of the world, until even a crust of bread is seen in its full meaning and is considered in its relationship to God. Remember the little ditty;

And back of the mill is the field and shower
Back of the bread is the snowy flour,
And back of the flour is the mill,
And the sun, and the Father's will.

No presidential proclamation can make us thankful or thoughtful. But the thankful heart is the thoughtful heart and the happy heart. Thankfulness is the memory of the heart. The Psalmist was in a sense a psychologist. He knew how to awaken gratitude: "O my soul, forget not all his benefits". As we give thanks to God in this harvest season may we see that beyond what seems to be the eternal commonplace, there is the first great cause. As behind the crust of bread, there is the Father's will, so also beyond all things, all men and nations, there is the will of God for his people.

We wish you a thankful, thoughtful and meaningful Thanksgiving. May the day and the season be charged with the deep meaning and purpose of all life.

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The WITNESS
Tunkhannock, Pa.

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CLARK KUEBLER HITS PAGANISM

★ President Clark G. Kuebler of Ripon College, one of the featured speakers at the Boston General Convention, told a large group of laymen in Detroit on November 14th that Christianity and paganism are locked in battle to a degree unknown "since the days of Charlemagne".

It would require clairvoyance to predict, Kuebler said, whether the western world will turn, in the next few decades, to "faith in the state as divine or faith in God as he is revealed in his blessed son. But, however evil and perverted are the totalitarian religions built around worship of the state, man's deep-seated hunger for some object of worship and dedication remains. As the under-current of anxiety increases, men will crave the assurance and strength of some kind of faith."

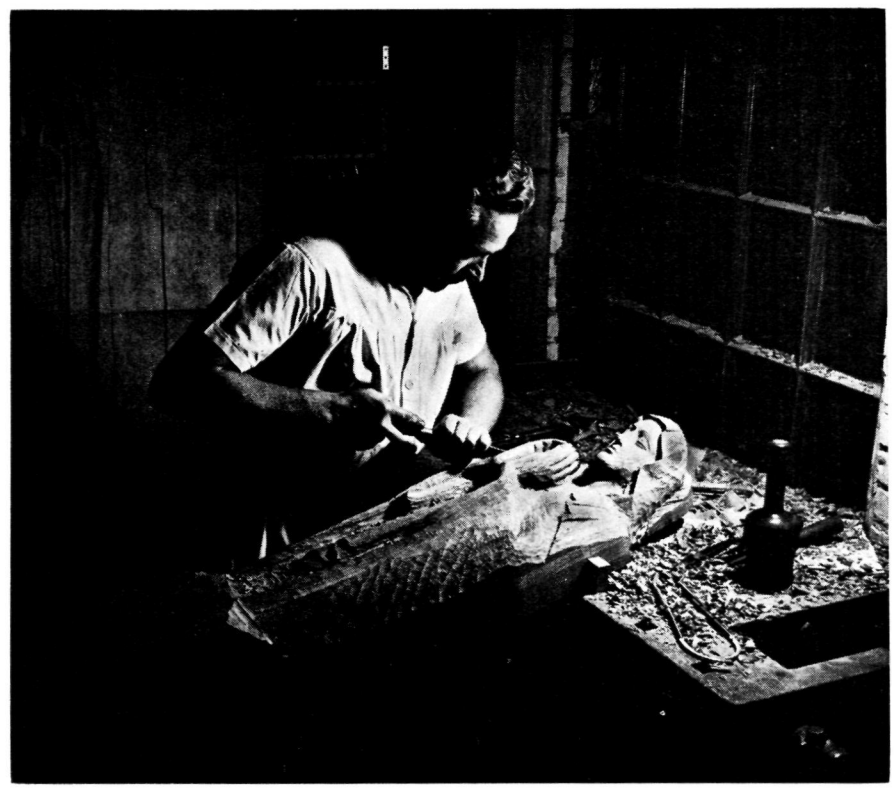
The rally formalized the affiliation of the Protestant Men of Detroit, an interdenominational organization, with the National Council of Churches' general department of united church men. It was one of a series of rallies staged in key cities across the nation since last spring by the U.C.M. to "arouse interest in the development of church and community programs on the local level."

SYNDICATED FEATURE

★ One of the twenty-six writers of the syndicated feature, Prayer for Today, is an Episcopalian. For over a year this daily release to the newspapers of the country has been prepared by the division of education of the National Council of Churches. As a National Council Religious Feature, it is one more expression of the cooperative Christian task in the United States. The combined circulation of the dailies carrying Prayer for Today is well over one and a half million readers in twenty-six states. Other communities will add this popular feature as Church people make it known to the publishers. The writer chosen out of the Episcopal Church is the Rev. James W. Kennedy on leave of absence as rector of Christ Church, Lexington, Kentucky, to set up the newly created division of radio and television of the national Council and to act as secretary for the committee on ecumenical relations of the National Council.

LARGE ENROLLMENT IN SEMINARIES

★ More than a thousand students are enrolled in seminaries to study for orders in the Episcopal Church. Enrollment at the Virginia Seminary is largest with 166 students. Close behind came the General Seminary in New York with 153 students and four guests. A record-breaking enrollment at the Berkeley Divinity School in New Haven numbered 101. The smallest group is enrolled at the new seminary in Austin, Texas.



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PEOPLE OF THE CHURCH

CLERGY CHANGES:

CHARLES M. LEVER, formerly rector of St. Matthew's, Gold Beach, Ore., is now vicar of St. Paul's, Benicia, Calif.

ALAN H. TONGUE, formerly rector of St. Andrew's, Walden N. Y., is now ass't at St. George's, Newburgh, N. Y.

DOUGLAS E. WOLFE, recently ordained, is now rector of St. Luke's, Haverstraw, N. Y., and vicar of All Saints, Valley Cottage.

JOHN F. KOLB, chaplain in charge of Navy Family Chapel, Long Beach, Cal., is now vicar of St. Paul's, San Jacinto, Cal.

ROBERT E. SAVAGE, formerly rector of the Redeemer, Elgin, Ill., was instituted rector of Christ Church, Waukegan, Ill., on Oct. 26 by Bishop Conklin.

HARRY P. HILBISH, formerly rector of St. Margaret's, Chicago, was instituted rector of Grace Churh, Sterling, Ill., on Nov. 9 by Bishop Conklin.

JOSEPH W. PEOPLES, formerly a chaplain in Korea, was instituted rector of Christ Church, Joliet, Ill., on Nov. 7 by Bishop Street.

SHERMAN S. NEWTON, formerly rector of Trinity, Arkansas City, Kansas, is now rector of the Holy Nativity, Chicago.

CHARLES F. PARKS, formerly in charge of missions in the diocese of Los Angeles, is now rector of Christ Church, Sidney, Nebr.

CHARLES N. MIDDLETON, formerly rector of Grace Church, Menominee, Mich., is now in charge of missions at Lakewood and Wheat Ridge, Colo.

LAY WORKERS:

WILLIAM E. PONZO, Church Army cadet, is now in charge of St. John's, Albany, Ga.

RAPLY M. CORNELL JR., Church Army captain, is now in charge of All Saints, Mendota, Cal.

J. R. SHEETZ, retired major general, has been appointed commandant of Texas Military Institute, San Antonio, by Bishop Jones.

ORDINATIONS:

SAMUEL A. GLASGOW was ordained priest by Bishop Emery, Oct. 30, at St. James, Grafton, N. D., where he is in charge.

AUSTIN J. STAPLES was ordained deacon by Bishop Nichols on Nov. 1 at Trinity, Norton, Kansas, where he is in charge. He is also in charge of churches at Logan, Studley and Oberlin.

GORDON L. ROTH was ordained priest on Nov. 11 by Bishop Roberts at Trinity, Howard, S. D., where he is in charge. He is also in charge of Grace Church, Madison, where he resides.

★ 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.

PHILIP S. DODGE
Layman of Hartford, Conn.

There are not many who are willing to stand up for their Christian principles in the face of financial loss nowadays. Therefore we must respect the eight faculty members of the University of the South who resigned rather than acquiesce in the continued exclusion of Negro students from that institution.

There is no doubt that Christ died for all of us, black and yellow as well as white. Therefore there should be no discrimination against anyone on the ground of color or nationality. The Church and all its affiliated organizations should set an example in that direction. It may be hard for some of us to take such an attitude but as sons of God we must do so.

OTIS JACKSON
Dean at Laramie, Wyo.

On the backpage of your issue for October 16, under backfire, I note that my friend of Flint days, J. P. Pulliam, has got off his chest some very scholarly material on the name of the Church. Its all very well, but it won't change the name of the Church and it would be very confusing if it did. I doubt whether we can say that we have gotten on well enough with the name we have all these years, so why change? Because there is always room for improvement. But most of us know that the name is not the key to our transformation. There are those who might advocate the name "Laodicpan Church" for us, and with some very good reasons. Incidentally, I believe the Laodicpan Church would quality as Catholic. What all this adds up to is that I am suggesting that candidates for holy orders concentrate on the renewal of vitality in the spirit of the Church and not worry about its name.

CHARLES S. MIDDLETON
Layman of New York

Thank you for giving us the report of the efforts being made by the Rev. Michael Scott on behalf of the people of Africa. I always look for up-to-date news on pressing issues in the Witness and I am seldom disappointed.

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For December, 1952

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MOTHER CHURCH — DAUGHTER CHURCH — SISTER CHURCH: The Relations of the Protestant Episcopal Church and the Church of England in the 19th Century By RICHARD G. SALOMON

[By the Professor of Church History in Bexley Hall, the Divinity School of Kenyon College, and Associate Editor of HISTORICAL MAGAZINE. Dr. Salomon is the only layman who occupies the chair of Church History in any of our theological seminaries.]

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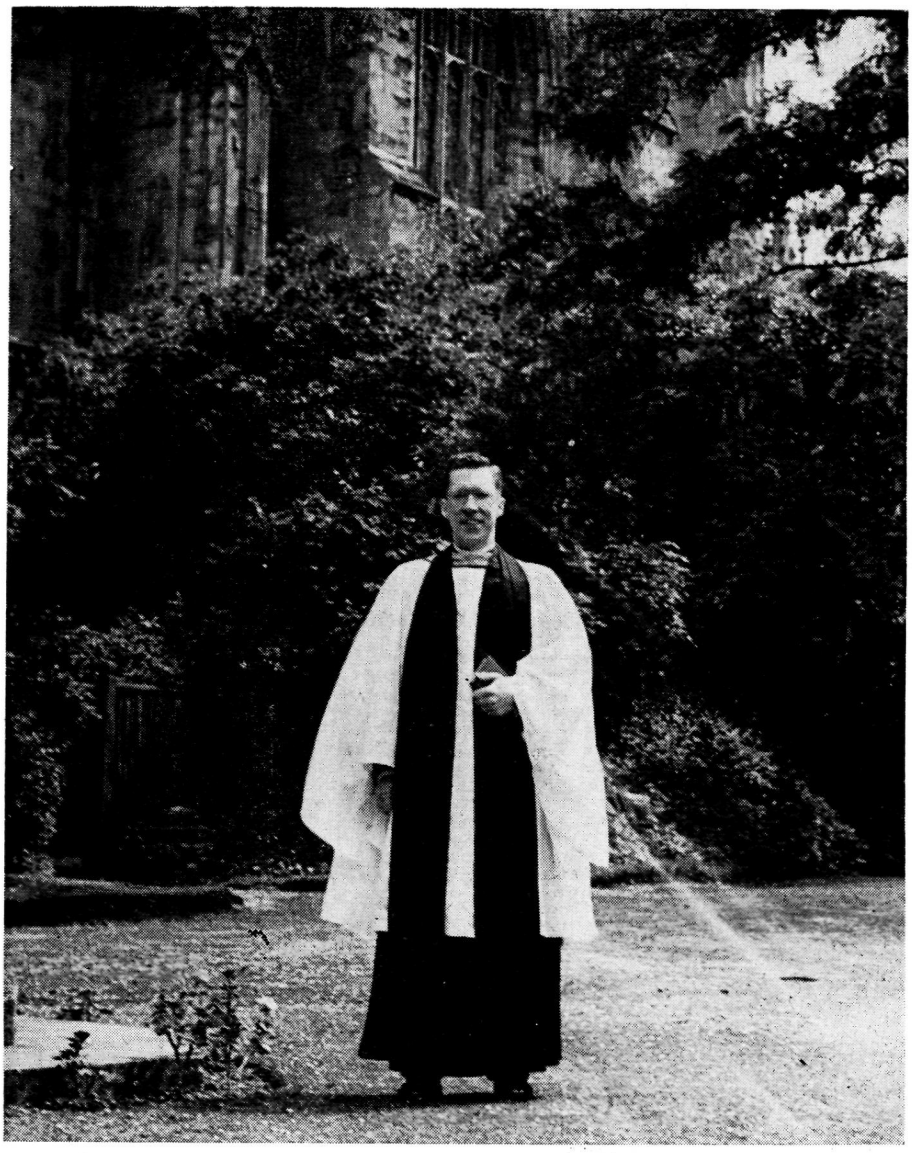

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The Call Of The Advent Season

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The WITNESS
For Christ and His Church

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STORY OF THE WEEK

PROTESTANTS PETITION TRUMAN ON SITUATION IN SPAIN

THEY URGE THAT FINANCIAL AID BE WITHHELD UNTIL PERSECUTIONS ARE STOPPED

★ Four hundred Protestant ministers and laymen on November 24th asked President Truman to withhold financial aid from Spain until "discrimination" against Spanish Protestants is eliminated.

They also urged that "no consideration be given to an alliance" between Spain and the U. S. "until the Spanish government establishes full civil rights and freedom of faith and worship in Spain."

A letter containing the proposals was delivered at the White House by a delegation of Protestants. Signers included: John A. Mackey, president of Princeton Theological Seminary; Charles Clayton Morrison, former editor of the Christian Century; the Rev. Donald B. Cloward, executive secretary of the Council on Christian social progress of the American Baptist Convention; Henry Sloane Coffin, president-emeritus of Union Theological Seminary and former moderator of the Presbyterian Church; Georgia E. Harkness, professor of applied theology at the Pacific School of Religion, Berkeley, Calif., and Halford E. Luccock. professor of homiletics at Yale Divinity School.

Charles I. Stewart of New York, an Episcopal layman serving as secretary of the group, said the signers were acting as individuals and did not speak for their Churches or organizations.

Their letter urged President Truman to cleanse "the bitter contradiction of American money used to keep in power a foreign government which encourages the persecution of men, women and children because they confess the same Protestant faith as do the majority of Americans, from whom the money comes."

The group cited a pastoral letter issued by Pedro Cardinal Segura y Saenz, Archbishop of Seville, which cautioned Spaniards against "tolerance and benevolence toward Protestants."

"We have always been distressed by the cruel discrimination of the present Spanish government against our Spanish brethren of Protestant faith," the letter said." Protestants cannot practice as physicians, lawyers, teachers or hold public office. Baptism, marriage or other spiritual comfort received at the hands of their own ministers, or in accordance with the rites of their own communions, have no legal recognition.

"Protestants," the letter continued, "cannot advertise, call public attention to their religious buildings or make public announcement of the hour or place of their religious services. They are forbidden to organize new congregations, establish new places of worship, operate schools for the children or recreational centers for their people."

Mr. Stewart said similar appeals would be made soon to President-elect Dwight D. Eisenhower and his designated secretary of state, John Foster Dulles.

He added that 500 additional signatures had been obtained too late for inclusion in the copy of the letter delivered to President Truman. The group will continue to seek more names, he said, in the hope of delaying action on a Spanish aid agreement until after the new administration takes over.

Meanwhile the Roman Catholic hierarchy of the United States issued a statement on November 25th, following their meeting in Washington, in which they refer to "the multitude of contemporary martyrs and confessors who in these latter days have suffered for their faith in Jesus Christ. Never before in history have so many men and women fallen victims to religious persecution."

No mention was made, of course, of persecutions in Spain since that is not a country of "atheistic materialism" but rather is dominated by the Roman Catholic hierarchy.

EPISCOPAL CHURCH NEWS

DONEGAN WARNS OF ENTERING WEDGE

★ Bishop Donegan of New York, preaching at Christ Church, New York, on November 22nd, warned that the claim of Roman Catholic bishops for state aid for auxiliary services (transportation, text books etc.) could be the entering wedge for greater claims later. "Before consideration is given to the claims for auxiliary services we should have definite assurance from our Roman Catholic brethren that they do not intend to claim tax support for the maintenance of their educational system. Otherwise it is difficult, considering the pattern of the Roman Catholic Church in other countries and its political astuteness in this country, not to assume that the claim for auxiliary services is an entering wedge."

He declared further that "it is not in our American tradition for the government to finance the work of the Church, of which education is an important part. To change this tradition now would in fact give a disproportionate advantage to one grouping of our citizens, no matter how equal any such legislation might be in theory."

A couple of days before the Rev. Charles Clayton Morrison, officer of Protestants and Other Americans United for Separation of Church and State, had declared at a mass meeting in New Orleans, that the public school system "is imperilled by the designs of the Roman Catholic Church either to get control of it in communities where the Church is strong enough to do so, or to secure a portion of public school funds for the maintenance of its own parochial schools."

This brought a reply from Msgr. Henry C. Bezou, superintendent of Catholic schools in the archdiocese of New Orleans, who declared that "direct aid to parochial schools is not being sought by the American Catholic hierarchy. On the other hand we all know that the U.S. Supreme Court and some other state courts have given legal status to such child benefit provisions as bus transportation and free textbooks, no matter what type of school is attended. Surely in these decisions the courts were not violating separation of Church and state."

OVERSEAS PERSONNEL TO BE STUDIED

★ A committee of the National Council of Churches is to study how American businessmen and technicians abroad be chosen and trained so that they will better represent the United States in the countries where they work. A spoksman for the Council declared that the impression Americans make abroad has worried Church leaders and others concerned with international relations.

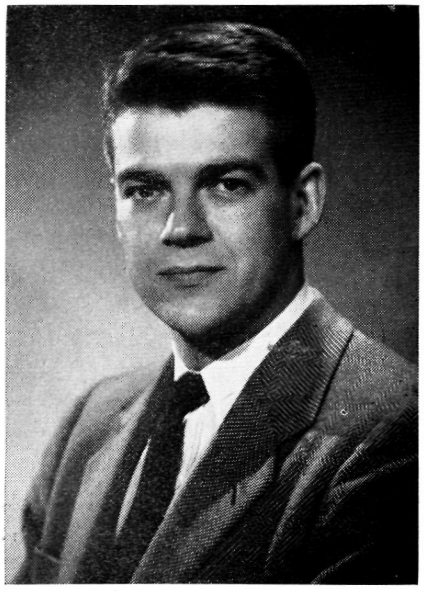
He cited a list of concerns: lack of interest shown by U. S. personnel overseas in spiritual matters; absence of Christian worship; the prevalent view abroad that Americans are concerned largely with self-indulgence and material things; their assumption that religion of people in non-Christian countries has nothing in common with Christianity; a frequent failure to apply the tenets of Christianity in dealing with people with whom they come in contact.

DEAN WARNECKE ACCEPTS

★ Dean F. J. Warnecke announced to the congregation of Trinity Cathedral, Newark, on November 22, that he had accepted his election as bishop coadjutor of Bethlehem. The consecration will probably be before Lent, though there is nothing definite on the date.

HIGGINS ELECTED TO RHODE ISLAND

★ The Rev. John S. Higgins, rector of St. Martin's, Providence, was elected bishop coadjutor of Rhode Island on November 19th. Election was on the fourth ballot. Prior to going to Providence he was rector of Gethsemane, Minneapolis. He was elected a member of the National Church in 1944, his term having expired this year. He was chairman of the department of social service while in Minnesota, and is also a member of the General Convention's commission on social reconstruction.



WILLIAM D. CHAPMAN, assistant at Calvary, Columbia, Missouri, is to be ordained priest, December 14th by Bishop Lichtenberger

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EPISCOPAL-PRESBYTERIAN CHURCH IS CONSECRATED

★ On Thanksgiving Day the first church ever built by a combined Episcopal and Presbyterian congregation was consecrated in Indian Hill, Oho, by Bishop Hobson of Southern Ohio, the Rev. John W. Lamy, moderator of the Presbytery of Cincinnati, and the Rev. Luther Tucker, minister of the Indian Hill Church.

The dedication festival began with a Communion service and breakfast for men on Saturday morning, November 22. After the service, Elton Trueblood, author and professor at Earlham College, Richmond, Indiana, conducted a meeting dealing with ways of rescuing the ministry from the hands of clergymen by developing effective Christian leadership on the part of laymen.

The church was established five years ago, and has been renting the use of a Methodist chapel for its services until the erection of its own church and parish house, now approaching completion. Prior to that there had been no Episcopal or Presbyterian church in the community. In April 1947, The Indian Hill Episcopal Church and The Indian Hill Presbyterian Church were formally organized, and each body simultaneously approved federation with the other. Shortly thereafter, the Episcopal Church was admitted as a parish into union with the Diocese of Southern Ohio. Similarly, the Presbytery of Cincinnati enrolled the Indian Hill Presbyterian Church and approved its petition to federate with the Episcopal Church.

Church membership and government and all policy and activities are the responsibility of the two denominational churches. Property is vested in the Indian Hill Church, a corporation of which both churches are corporate members.

Federated local congragations in full union with two denominations and completely united locally, have been established in numerous places by the Presbyterian Church, but only one other case exists where the Episcopal Church has done so. This is also in Cincinnati.

In 1945 two long established churches, one Presbyterian and the other Episcopal, united to form West Cincinnati-St. Barnabas' Church. That Church is served by a Presbyterian minister, since Presbyterians constitute the majority of its members. With a majority of Episcopalians in the Indian Hill Church, an Episcopal minister serves as pastor. Close ties exist between these two united congregations, one of them located in the basin of the city, in a congested area where very poor housing conditions prevail, and the other in a country residential area, where the summer camp for poor children which the city church serves, is located. The only other instance where such unity has been established is in the Church of South India. There the union of the Episcopal, Presbyterian and other Churches in a whole region was consummated in September 1947, the same year in which this local experiment was established in this country.

Prior to the organization of the Indian Hill Church, afternoon services had been conducted there for a period of fourteen years under the direction of the Rev. Francis J. Moore, then serving as a special assistant at Christ Church, Cincinnati, and now editor of The Forward Movement publications. His position was that of vicar both for the rector of Christ Church and the Rev. Jesse Halsey, pastor of the Seventh Presbyterian Church in Cincinnati.

The first minister called to serve the Church on a full time basis was the Rev. John U.



ST. MARK'S, HAZARD, KENTUCKY, founded a year and a half ago, presents its church school: In back row are Mrs. John S. Piper, wife of vicar, Roger Weiss, Mrs. Carl Weiss, Mrs. Fred Stewart, Mrs. Karl Tatum, and Mrs. D. E. Watts. Middle row includes Jimmy Hines, Brinda Weiss, Betty Watts, Raymond Weiss, Andy Tatum, Betty Stewart, Henry Watts, and W. H. Brock. In front row are Helen Adair Tatum, Mary Stewart, Katherine Stewart, Glinda Weiss, Anne Mitchell, and the Rev. John S. Piper.

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Harris in 1946. He was succeeded in 1949 by the Rev. Luther Tucker, then serving as secretary of the Yale University Christian Association, and prior to that on the national staff of the Student Y.M.C.A. after two years service in China and Japan with the World's Student Christian Federation.

The new Church is a colonial building made of field stone and has a seating capacity of 200. The parish house which forms a T at the back of the Church, includes facilities for Sunday School of 150 children, together with the minister's study, church office and other meeting rooms.

REVISED VERSION IS BURNED

★ A copy of the new Revised Standard Version of the Bible, prepared by thirty-two scholars for the National Council of Churches, was burned in a public ceremony in the Baptist Church of Rocky Mount, N. C. The congregation denounced the revision because it uses "you" instead of "thou" in referring to Christ and because it changes "virgin" to "young woman" in an Old Testament passage. About four hundred persons, attending a protest meeting, declared the new translation was an attack on the divinity of Christ and the virgin birth. In New Haven, Luther A. Weigle, former dean of Yale Divinity School who was chairman of the committee of scholars, said that the objections were "nonsense."

GREATER COOPERATION IN EUROPE

★ Increased cooperation between French and German Protestants was voted at sessions of the Franco-German Brethren Council. The Council was established by French and German Protestant leaders in 1950 to promote better understanding between their respective Churches and to demonstrate "the unity of the Protestant Churches beyond their national frontiers." It has so far concerned itself with arranging exchange visits by pastors, laymen and representatives of youth, workers' and students' groups in the two countries.

Leaders of the Council include Dr. Pierre Maury, president of the Reformed Church of France, Pastor Martin Niemoeller, foreign secretary of the Evangelical Church in Germany; Dr. Reinold von Thadden Trieglaff, president of the German Evangelical Church Day movement, and several West German Evangelical bishops.

ARCHBISHOP SPEAKS AT PEACE CONGRESS

★ The Budapest radio reported that Archbishop Giulio Czapik of Eger, acting head of the Roman Catholic Church in Hungary, was one of the speakers at a third Hungarian Peace Congress.

The meeting, attended by Hungary's leading government officials, adopted a resolution condemning "Anglo-American war criminals who are preparing a new war," the broadcast said. It described the meeting place as being decorated with huge portraits of Stalin and Mattias Rakosi, Communist leader in Hungary.

According to the radio, Archbishop Czapik accepted an invitation to speak at the gathering because he "wanted to affirm his efforts to safeguard peace."

"The safeguarding of peace is the great interest of my Hungarian fatherland, as it is also the wish of all its honest citizens," he was reported as saying. "Our generation spends its life clearing away ruins and trying to build something new in their stead to restore humane living conditions. This work of reconstruction requires heroic effort, burning patriotism and readiness to make sacrifices. The soul of our people has been trained in the struggles of a thousand years. They will not start any fight but they will stand guard over peace and will always stand up to maintain it. In this spirit, I ask for God's blessing upon the successful deliberations of this peace congress."

HOW TO HANDLE A MAD MAN

★ The way to handle a mad man, according to a story out of Richmond, Virginia, is to attend a mission by Canon Bryan Green, evangelist of England, and "feel that you are with Jesus."

Mrs. John G. Armistead of that city returned home following a mission. She came upon an intruder who was brutally attacking her husband. Nude, except for an American flag draped around him, he kept shouting, "I'm a holy man." She took the man by the arm and said, "Come, then, let us go to Jesus." "His face lit up," she related, "and he came as gentle as a lamb. I don't know whether I was still thinking of Canon Green's sermon but he kept the Lord's name before us all the time, and I felt that Jesus was near."

The intruder turned out to be a former mental patient.

LAYMEN'S MEETINGS IN WASHINGTON

★ A series of meeting for laymen opened November 30th at Washington Cathedral with Prof. A. T. Mollegen of Virginia Seminary speaking on "preparation for Christ as discerned in major fields of endeavor in the modern world." Following the service he discussed the sermon informally in the common room at the College of Preachers.

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EDITORIALS

Pray For People

WHEN we walk down the street or are traveling along in the car we see many people. None of them look very important to us and sometimes it is easy to feel that it doesn't matter much what happens to them. But if we stop to think, we suddenly realize that every one of them is extremely important to someone. For instance, if someone of your family is on a basketball team you want the team to win. Or if someone in your family is in an automobile accident you want to know right away if he has been hurt. How valuable people seem to us depends on how we are related to them. If they are our own family they are to us the most valuable people in the world.

When Jesus tells us that God is our Father, it reminds us that we are very valuable in his sight and that he has the same feeling toward us that a good father would have toward his children. Now if that is true of us it is also true of other people. No matter how unimportant they may seem to us, God knows and loves all of his children. All who are poor and neglected or forgotten by us are dear to him. Even the people who dislike us and whom we call our enemies are loved by God and that means that they also are our brothers. If we would take the time to look more closely we would find that people who hate us, and whom we do not know because they do, have the same longings, the same desires, the same problems that we have.

Jesus told us to pray for our enemies as he told us to pray for our friends and neighbors. He knew that it would make all the difference in the world in our feeling toward other people if their needs and their joys were on our lips in prayer. We cannot possibly have any bad temper, or show any unkind behaviour or feeling to a person for whom we are praying.

By praying for our enemies God helps us to realize that they too are his children. Jesus came into the world on the first Christmas for all of mankind.

If all Christians would practice praying for others including their enemies it would do at least two things: first, God would help us to realize that all people everywhere are his children. Second, we would be more anxious to tell all people that God is their Father.

Two Communications

WE are glad to present two communications in this space since they deal with our editorial on the Sewanee situation and a news story about the racial policies of the schools of the diocese of Washington which we received from Religious News Service. Dean F. Craighill Brown of Sewanee wires as follows:

"Your editorial (November 20th) on Sewanee was well intentioned but unfortunate. It would distract attention from the question of admitting Negroes to the School of Theology of the University of the South and would fasten it elsewhere on procedures and personalities. Our resignations from the University is beginning, we believe, to have the effect we meant it to have. That is, of disengaging the prime question of the admission of Negroes from its entanglement in subsidiary or irrelevant considerations. There have been indications lately of a disposition to lay aside grievances over procedure, whether that of the protesting professors or that of the university authorities, in favor of facing realistically our responsibility to train men for the ministry, regardless of their race. Raising again the spectre of alleged unfairness or unfitness on either side of the dispute would jeopardize these gains."

On the situation in Washington, Bishop Angus Dun writes the following:

"I am writing to correct a paragraph in your item on page eleven of your issue of November 20th regarding the admission of Negro children to the Beauvoir Elementary School. In this article you state that, 'Similar action is expected presently by St. Alban's for boys and the National Cathedral School for girls'. The exact situation is that the chapter, which is the ultimate governing body for the Cathedral Foundation, voted to recommend the admission of qualified Negro children to the lower grades of Beauvoir for the year beginning September, 1953, and the governing board of that school adopted this policy.

"At the same time the chapter expressed to the governing boards of the two upper schools the hope that they would look forward to the adoption of a like policy at a date not later than the time when any Negro children entering Beauvoir would become academically eligible for the upper schools. This would be in 1958.

"At the present time I cannot anticipate what the action of these governing boards will be or when it will be taken."

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CALL OF THE ADVENT SEASON

BY
IRVING P. JOHNSON
Founder and First Editor of The Witness

ON Advent Sunday we hit the trail for another year of Christian training.

On the Sunday before Advent we pray God to "stir up the wills of faithful people" that they may "plenteously bring forth the fruit of good works."

Stir up Sunday is a call for volunteers who will go into training for the vocation to which they are called.

There is something about training that is extremely distasteful to those who put self-indulgence first and who do not care enough for the game to put themselves to the personal inconvenience of training.

If St. Paul had seen a modern football team, trained to take any amount of gruelling punishment and trained further to go through the other line for substantial gains and the final touchdown, I have no doubt he would have had the same reaction as he had when he saw the athletic contests in the Corinthian arena.

"I punish my body and keep it in subjection lest that by any means, when I have preached to others, I myself should be a castaway."

He would have seen in the football contest the effect of careful training.

It is the well trained athlete who can execute the intricacies of a difficult play and see it through.

It is the poorly trained athlete who has to be taken out of the game because he is completely exhausted.

Football is largely a matter of careful training and no one can hope to play the game well unless he is willing to take the training.

No amount of ability or strength can be effective until it has been trained to do its share in the team work which wins the victory, but as St. Paul says, "They do it to obtain a corruptible crown and we do it to obtain an incorruptible one."

The man who would win his victory over the forces of evil must first be willing to gain the victory over himself.

American Weakness

The most apparent weakness of the American people is their futile confidence that they can win spiritual victories without training.

For this reason we are forever starting things which we do not finish.

It is not at all difficult for the optimistic cheer leader to imagine victories and to plan campaigns on paper, but it is only when that optimism is backed by a well trained team that imagination can become reality.

It is all right to hear inspiriational leaders and they contribute mightily to the success of the team, but when these same inspirational enthusiastic conferences and eloquent cheers are substitutes for conscientious training and practiced plays, they miss the mark inevitably.

It is an interesting but fatuous process to mark the successive laymen's movements and interdenominational campaigns that have been started enthusiastically by men of unusual personal force; then committed to local committees who meet and pass resolutions; and then entrusted to callow secretaries who persuade themselves that their cause is mighty by the extravagant way in which they spend money to further the same.

Of course such a team never makes a touchdown, because the vagueness of the plans is exceeded only by the incapacity of the players.

It is charactristic of American religious enthusiasm that it wishes to grab the prize without pressing toward the goal.

The Episcopal Church is awfully slow. We concede it. Most of the enthusiastic people seem to prefer to follow the cheer leaders than to go into training.

Consequently our team lacks enthusiasm and their teams lack training.

Men want to get rich quickly and to get healed quickly and to get salvation quickly, and we are in the exact frame of mind to be humbugged quickly in all these enterprises.

The blue sky is the only limit to their expectations, while most of those expectations land in the cemetery.

Our religion in America lacks staying qualities. We want to "march to Zion, the blessed city of God," on our enthusiasm.

Consequently most of our players have to be taken out of the line long before the whistle blows.

We hate the tedious monotony of adequate training.

Given in a loud voice, some glittering generalities, the language of the street and a crowded tabernacle, and the devil is whipped already.

As a matter of fact he is about as scared as a well trained varsity team would be scared by the

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noise and enthusiasm of an ill trained high school team.

It is about time the American people learned that these methods are ineffective.

The more instantaneous the method of making saints, the less effective is the nation in establishing righteousness.

The more noisy the salvation, the less ethical the results.

Mixed Motives

NOT that noise is wicked nor that it is wholly ineffective, but that mere noise without training will never reach the goal.

"Leaving those things that are behind let us press toward the goal for the prize of the high calling of God in Christ Jesus our Lord."

These cheer leaders have mixed up the goal and the prize most woefully.

They want to seize the prize (salvation) without ever reaching the goal (which is the righteousness of Jesus Christ).

"Until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

But the Church still invites us to go into training, to gradually learn what is the unity of faith and to slowly acquire the knowledge of the Son of God in order that if possible we may attain our goal.

In order to make this training effective the Church has set forth a Church year in which we may ground ourselves in the knowledge of our faith.

Let us approach these various seasons with this intention, that we shall learn the lesson of each season so that we may have a knowledge of the Son of God and that we will take out place on the team and do our stunt faithfully in order that we may practice the unity of the faith.

The Lesser Loyalty

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

WHAT did we do with "Armistice Day"? We dare not rejoice in 1952 over a fleeting moment of "history without hostility," when our present inadequacies have made November 11th merely the anniversary of the death of a noble hope. We would do well to retain this day in our calendars as a day of penitence—a day when we examine the thought, the decisions and the actions of men and nations that have brought an end to every peace for which men died.

The fact that but a score of years elapsed between two world wars is only by coincidence the result of decisions made in the twentieth century. The same faulty decisions have plagued history since the day our Lord put the issue squarely before men.

It happened the day his enemies tried to entangle him in a dilemma. "Master", they asked, "Is it lawful to give tribute to Caesar or not?" How many times since, Christians have been maneuvered into the embarrassing position of having to make a decision for God and against government! While there have been many times when Christians have had to take a stand against a poor and misguided government, a stronger stand for God by the people of that country at an earlier date might have resulted in a good government instead of an inferior one.

The basic issue to which Christ spoke was this. The state presses a just claim within the limits of its jurisdiction. In exchange for shelter and protection, for home and a living, for the privilege of citizenship, we owe it certain loyalty and service. Jesus used this obvious judgment as a springboard for his real point—"Render unto God the things that are God's." Our heavenly Father has given us life; abilities; the earth with its treasures; minds for insight; wills, love, freedom. "All that I am belongs to God". Therefore "Render . . . unto God the things that are God's"—loyalty, service, love, trust, devotion. Render unto God the kind of life he made us capable of living.

Our decision was never meant to be "either-or;" is is "both-and." The issue is not "God or government," but "God and government." Today we pay the price of having chosen the lesser loyalty. Thus,, "Church-and-State" has become Church or-State—mostly state. "Education-and-Religion" has degenerated to Religion-or-Education—mostly education. A rose continues to be a rose so long as it remains on the bush. Pluck it off and it withers and dies. Strip knowledge and government from God's tree of life and they soon crumble and decay. Nations which consciously belong to God's world can live in his harmony. A nation for itself alone must live off other nations. Finally only the strong survive.

This is the sad epitaph written in human blood, upon the tombstone of every man-made armistice. Neither man nor nation can violate or ignore the law of God and live.

Coin of the realm bears the seal of its king. Man, soul and body, is fashioned of the substance of God. "Render unto Caesar the things that are Caesar's; but unto God, the things that are God's."

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Three Names

BY

Anson Phelps Stokes, Jr.

WHAT'S in a name? A great deal is in a name for by names we identify objects and people. Science progresses as men can differentiate and name various items in the natural world. Individuals are distinguished from other individuals by their names.

To the Jew a name had a particular significance. It represented the person himself, and oftentimes characterized him. Names were changed to indicate new developments in life. Jacob became Israel, and Simon was called Peter. Above all, the name of God was important, for it was regarded as the key to his nature. At the burning bush Moses inquired of God what his name was, so that he might be able to tell the children of Israel. So holy was the name of God that it was not uttered. He was referred to indirectly.

The service of Holy Baptism involves names, for each of us has three names.

First of all, we have a surname or family name. God sees to it that no man is nameless. This name indicates whence we have come and our heritage. We are members of a particular family, and each of us has particular endowments. It may be a hard name to live up to and it may take the best in us to maintain it; or, in some cases, it may be a hard name to live down, and it challenges us to send it forward in a brighter state than we received it. But it indicates our basic equipment for life, whether we are male or female, whether we are English or Chinese, German or French. Our family name speaks of our heritage.

Thank God we have another name. If it were not so, we would be merely creatures of circumstance, and our lives would be entirely directed by our inheritance. You are not merely a member of the Smith family. You are John Smith. You have a Christian name that marks you out from all other Smiths and that indicates what you will do with your heritage. Many indeed choose their own Christian names. It is so today in the mission field. I think of a Japanese who added to his two distinctively Japanese names that of Barnabas. His Christian name was a perpetual reminder that he was a new man in Christ and had a new identity, which his pre-Christian life had not given him. St. Barnabas was his patron saint. In some Churches people choose new names at confirmation. The Christian names indicate a determination that their lives shall not merely be the product of their background. They will live henceforth as Christians.

In the service of holy baptism our Christian name is not the only one involved. We are baptized "in the name of the Father, and of the Son, and of the Holy Ghost." That is, we are baptized into the name of God. We are baptized "into the protection and possession of the Godhead," and there is a vital connection between God and the believer. In addition to our heritage and our own determination to be Christians, there is another force guiding our lives. God's name, as we have seen, reveals his nature. It is expressed through all the insights granted to us in our Christian lives. God in all his fulness stands beside us.

The Church's year reminds us in Advent of the Father-God of the Old Testament, who created us. From Christmas on we remember that he is the God revealed in Jesus Christ, who lived and died and rose again; and with Whitsunday we recognize him in the Holy Spirit, dwelling in the Church and in the hearts of Christians, continuing his divine activity. When you are baptized in his name, you are bound to this God as your Father, who gave his Son for you, and who guides you through the Holy Spirit all your days.

What a source of strength and courage comes to us through his name! This is wonderfully expressed in the ancient hymn of St. Patrick: "I bind unto myself today the strong Name of the Trinity . . ." According to the preface in an eleventh century manuscript of this hymn, it is "a lorica (breastplate) of faith for the protection of body and soul against demons and men and vices." Today we do not think of it in magical terms. It is the reminder, however, that no matter what we may suffer as Christians, the full resources of God are about us to strengthen us.

How men need that today! We cannot survive by our heritage or our determination to be Christians. We need the fulness of God's grace. It is that which gives each individual a dignity that upholds him in the face of a totalitarian state and a courage that helps him to stand firm against persecution and temptation.

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IMPORTANT CHURCH DECISION BY SUPREME COURT

★ A law of New York giving control of St. Nicholas Cathedral in New York City to the Russian Orthodox Church in America was ruled unconstitutional last week by the U. S. Supreme Court. The Church does not recognize the authority of the Moscow patriarchate. The eight to one decision held that the law violated religious freedom guaranteed by the fourteenth amendment. The ruling thus returns the property to the jurisdiction of the group in America that does recognize the authority of the Moscow Church.

Justice Stanley Reed, in writing the opinion of the majority, said the law violated the free exercise of religion by trying to enforce religious conformity by legislative fiat. "Here," he said, "there is a transfer by statute of control over Churches. This violates our rule of separation between Church and state. It passes the control of matters strictly ecclesiastical from one Church authority to another. It thus intrudes, for the benefit of one segment of a Church, the power of the state into the forbidden area of religious freedom, contrary to the principles of the first amendment."

Justice Felix Frankfurter, in a separate concurring opinion, said that the fact that the Russian Orthodox supreme authority is in Moscow was not a legitimate issue because many American Churches, including the Roman Catholic, recognize leadership that is overseas.

Justice Robert H. Jackson, in the lone dissenting opinion, said he did not think New York had to "yield to the authority of a foreign and unfriendly state masquerading as a spiritual institution."

The decision is regarded as significant because it involves questions as to the recognition that civil authorities should give to canon law; whether real estate assumes a special character when dedicated to religious use; whether anti-subversive legislation can be justified by foreign control of a religious group.

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COADJUTOR ELECTED IN FOND DU LAC

★ The Rev. William H. Brady, rector of St. Paul's, Alton, Illinois, was elected bishop coadjutor of Fond du Lac on the sixth ballot. The contest was between him and the Rev. William Elwell, rector of Grace Church, Sheboygan, Wisconsin.

CHAPTER MEMBERS ARE ELECTED

★ Six new members have been elected to the chapter of Washington Cathedral, including for the first time women, Mrs. Montgomery Blair, a leader in civic affairs, and Miss Mabel R. Cook, director of the YWCA. A non-Episcopalian to go on the chapter is Judge Luther W. Youngdahl, former governor of Minnesota, who is a Lutheran. His election was made possible by an amendment to the constitution and by-laws adopted last March. The other new members are Nelson T. Hartson, Washington lawyer; M. K. Heartfield, businessman who is currently president of the Washington Rotary Club, and Stephen P. Dorsey, on the staff of the state department. The new members bring the total membership to twenty-nine, one less than the maximum.

BOOK ON CANONS IS READY

★ The official publication of the laws of the Episcopal Church, Constitution and Canons 1952, will go on sale on December 10th, three weeks prior to the date that canonical changes made at the Boston convention go into effect. It may be had in paper for $1.50 and $2.00 in cloth, with the order going to the Order Unit, 281 Fourth Avenue, New York 10. Checks: H. M. Addinsell, Treas.

BAR NATIVITY SCENE IN TORONTO

★ The mayor and board of control of Toronto have refused to permit a Nativity scene to be placed on the steps of the city hall. The request was made by university students seeking to "bring Christ back to Christmas", and was backed by Bishop Beverley, Anglican, the Rev. A. A. Scott, moderator of the United Church, and President Sidney Smith of the University of Toronto. Members of the

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control board said that each person should celebrate Christmas according to the traditions of his Church. "The observance of Christmas belongs to the Churches and is not a function of civic government," said Controller Leslie Saunders. "If all the churches can see that their people celebrate Christmas properly and don't stock up with liquor then everybody will be all right."

DIBELIUS POSTPONES HIS VISITS

★ Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, has cancelled his scheduled visit to the United States this month because of the critical illness of his wife. Three days before, his scheduled visit to Moscow had been called off on the eve of his departure when a telegram arrived informing him "with deep regret" that Patriarch Alexei was ill. The wire told him that "we will return to the matter at a later date."

HENRY LEWIS HONORED

★ The thirtieth anniversary of the rectorship of the Rev. Henry Lewis at St. Andrew's, Ann Arbor, Michigan, was observed on November 30th. It also marked the 125th anniversary of the parish. Bishop Emrich was the preacher at a service which was followed by a reception.

UNITY ADVANCES IN NEW ZEALAND

★ Further steps toward union of the Methodist, Presbyterian and Congregational Churches of New Zealand were taken by the Presbyterian general assembly and the annual conference of the Methodists. The former declared that there are "no insuperable obstacles to corporate union" between the three Churches and affirmed that consumation of the union is "a matter of increasing urgency."

The Methodists approved in prnciple a simultaneous meeting of the "supreme courts" of the Methodists and Presbyterian Churches for a united act of witness.

JOHN BELL LEADS QUIET DAY

★ The Rev. John Bell of the Incarnation, New York, is the leader of a quiet day this Wednesday for the Auxiliary of the diocese of Newark.

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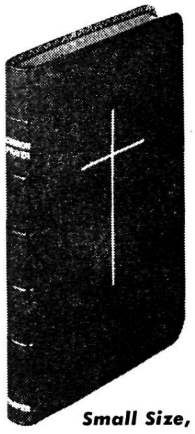

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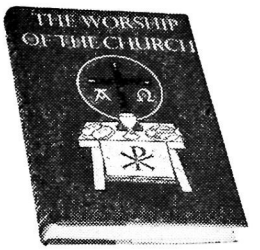

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PEOPLE OF THE CHURCH

CLERGY CHANGES

ALBERT J. CHAFE, formerly rector of St. Stephen's, Lynn, Mass., is now executive secretary of religious education of the diocese of Mass.

WILFORD O. CROSS has resigned as president of Daniel Baker College, Brownwood, Texas.

EDWARD T. SMALL, rector of St. Bartholomew's, Hartsville, S. C., becomes rector of St. Paul's, Conway, S. C. January 1 and minister of St. Luke's, Andrews.

WALTER ROBERTS, rector of St. Paul's, Summerville, S. C., is now also in charge of the Epiphany, Summerville.

CRAWFORD W. BROWN, associate rector of Calvary, Pittsburgh, Pa., becomes rector of Our Saviour, San Gabriel, Cal., January 15.

EDGAR D. BROWN, formerly rector of St. James, Fall River, Mass., is now rector of St. James, New Bedford, Mass.

JACK LEATHER, formerly rector of the Holy Nativity, South Weymouth, Mass., is now rector of St .Paul's, Stockbridge, Mass.

WARREN H. McKENNA, formerly rector of St. John's, Roxbury Crossing, Boston, is now in charge of St. James, Amesbury, Mass.

EDWARD B. KING, formerly curate at St. Andrew's, Tampa, Fla., is now rector of St. Mark's, Cocoa, Fla., and vicar of St. David's, Cocoa Beach.

FREDERICK K. SMYITHE, in charge of St. John's, Hallock, Minn., becomes priest-in-charge of Trinity, Park Rapids, Minn., January 1 and archdeacon for Indian work in the diocese of Minn.

BURKET KNIVETON, formerly vicar of St. Mark's, Venice, Fla., is now vicar of the Annunciation, new mission at Anna-Maria, Fla.

ORDINATIONS:

HAROLD E. BARRETT was ordained priest by Bishop Carruthers on Nov. 17th at Trinity, Pinopolis, S. C. where he is rector.

DEATHS:

EDGAR T. PANCOAST, rector of St. Mary's, Salamanca, N. Y., died Nov. 22nd.

BOYD C. L. PARKER, vicar of St. Clement's, San Clemente, Cal., died Nov. 9th.

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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.

GEORGE L. PEABODY
Staff of Grace Hill House, St. Louis

I respond to your editorial on World Citizens (Nov. 6th) with hope. Lest you feel too lonely in your viewpoints, I offer you now any support for the future which I can give and you can use. I add what you may well know, that in this land of fear it is hardly enough for those of like minds to stick together for mutual security. Even if we feel we are right, our Lord does not ask us first to defend ourselves and our principles, or even to attack what is clearly wrong. The question which continually confronts me is: how can we effectively meet and conquer the fear in our land?

JAMES R. NEWBERRY
Layman of New York

I presume it was important for the Witness to print that business about the holy communion at ecumenical meetings (Oct. 30) seting forth what our bishops think about it. It adds up, to me, that they think nothing at all. Is it not possible for these men, who presumably are the leaders of the Church, to come out with a "yes" or "no" on any subject?

JANE T.
Youth of Little Rock, Ark.

Some of us young people are seriously discouraged over the Episcopal youth group refusing to join the youth department of the National Council of Churches. We know some of our members and clergy are too old to know any better, but is it their influence that causes youth to be so backward? Some of us do not appreciate this lack of cooperation with other Churches.

DOROTHY GRIMES
Churchwoman of Philadelphia

I was not present at the General Convention but I have read your reports of it and have also listened to a report by one who was there. I think Bishop Nash (Witness, Nov. 13) sums up the negative character of the gathering very well.

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December 11, 1952

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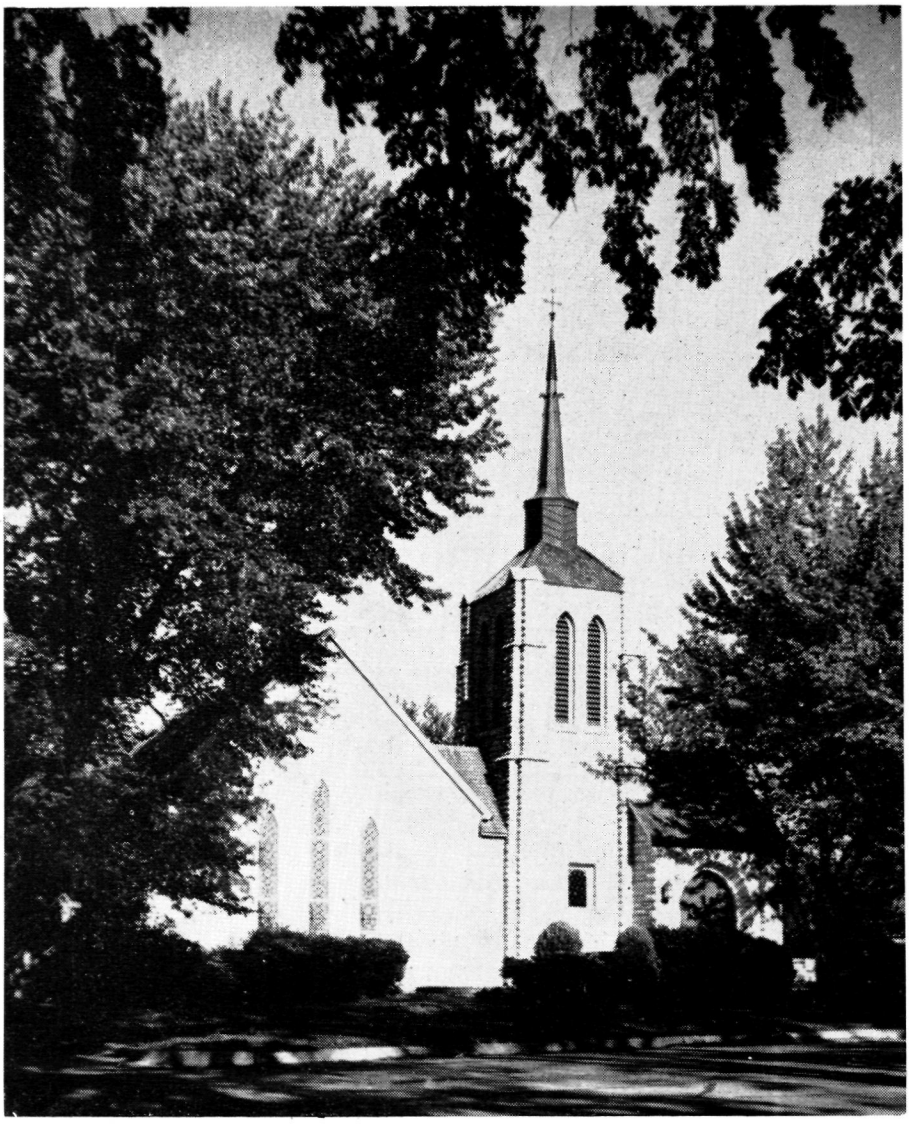

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FOR CHRIST AND HIS CHURCH

December 11, 1952

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STORY OF THE WEEK

A SECRET SOCIETY TERRORIZES PEOPLE OF SOUTH AFRICA

CHURCH STATEMENT LINES UP RELIGIOUS FORCES ON SIDE OF PRESENT GOVERNMENT

By H. A. Evans Hopkins

Provost of Nairobi, Diocese of Mombasa.

★ I have just returned from a three-day visit to one of the hottest centers of the Mau Mau secret society's activities in this country. With my wife and a doctor member of our congregation at Nairobi Cathedral, we went to carry the good wishes and prayers of our people, mostly Europeans, to our African brethren who at this time have been passing through extreme trials.

We also carried with us news that the Cathedral congregation and Christian friends amongst settlers and others who listen in to our broadcast services, have responded with great generosity to a fund which has been opened to help African clergy whose incomes have fallen through the present emergency. This fund, to which the Governor of Kenya and Lady Mary Baring have contributed, has already reached almost 700 pounds.

There have been reports in the British papers which have represented the present troubles here as being mainly an anti-European movement. That they are this is true, but it is not generally known that those who have suffered have been Africans rather than Europeans.

This is because the plan of action has been first of all to get the majority of Africans in a community to swear the Mau Mau oath, and then later turning them against the European community.

Against Church and School

Besides being an anti-European movement, based upon the theory, by no means wholly correct, that the Europeans own land which belongs to the Kikuyu tribe who are desperately short of land, this subversive society has recently shown itself flagrantly anti-Christian. Instances of this will have been reported, no doubt, in the British press. Part of the Mau Mau oath, I have been told on the highest authority, now includes the affirmation that the one making it will neither attend church nor send his child to a Christian school.

One of the places we visited yesterday was a small mud and wattle church which was desecrated by a strangled and disembowelled cat being hung from the prayer desk by Mau Mau agents, as a threat to the life of the whole congregation. No one has attended that church since, and on the hill there lives an old and lonely pastor with no friends—not a single person he can trust—with no congregation, receiving a salary which has fallen to an eighth of its normal amount, and surrounded on both sides of his home with deep valleys in which lurk bodies of violent Mau Mau adherents who might spring upon him at any moment.

His pathetic loneliness, almost to despair, is one of the memories of our recent tour which I find it hard to forget. He knows of no one on that ridge, Kenya native reserve consists of endless ridges and deep valleys, who has not taken the Mau Mau oath, either out of devilment, or more possibly fear.

We called at other churches, and inquired of the Sunday attendance. In one which used to have five hundred every Sunday, the numbers now coming were twenty-two; in another, out of two hundred, only eight came to worship. This is the picture throughout the Fort Hall area of the Kikuyu country. It is reckoned by those on the spot that 90% of the population have gone over, at least temporarily, to Mau Mau, and that church attendance has dropped in the same proportion.

This does not mean that all these people have joined the ranks of the thugs and villians bent on armed robbery and murder, but it does mean that they are vigorously anti-European, an age-long dislike having been fanned into vivid hatred. It was positively uncanny to drive along those winding roads in the reserve and see black looks from

the few natives who were about, and to meet teachers in schools and others who could not look one straight in the face for shame of what they had been driven to do.

The European in Nairobi has no conception of the depth of the dislike in which he is held by the average Kikuyu. The present invasion of the British troops and police does not make us any more popular.

As darkness came over the landscape, and we were looking out over the endless ridges and valleys of this beautful part of Kenya, I was almost overcome by the magnitude of the problem.

It seemed that one's five years of hard work in the interests of black and white rapprochement was now put right back beyond where one had started. And the long labors of faithful missionaries over many years had been thrown to the flames of this violent eruption in a matter of days. As we drove back to the mission station in the dark I wondered what could be the hope for the future, for there had been much falling off and much devilish betrayal.

But after supper there walked into the sitting room three Kikuyus who changed the whole picture in my mind, and in fellowship with whom I saw light where all had been dark before. The first of these, deputy rural dean of a vast area, is a true man of God.

Humble Men Who Suffer

The second of our visitors was a teacher who had been violently beaten up and robbed only a few weeks before, and who still bore traces of his suffering in the loss of several of his teeth.

The third visitor was a clerk, a man who had only been a Christian for a year, yet whose whole face was radiant, and who handled in the education office work which many a European would find hard to cope with.

Though we were a few in the midst of a great apostacy it will be through such men and women that the great return to God will come, we felt. And such a returning there will be, a returning to a purified and militant Church, a Church in which hatred and suspicion and fear will find no place for Christ is all and in all.

The evening closed with prayers. I was strangely moved to hear our African friend, on whose head it could be said a price lay, pray, not for his own protection, but that we his European brethren might be safely escorted past the dangers of the road back to Nairobi. In that spirit of selflessness seen in a Christian Kikuyu lies the hope of a revived Church and a renewed people.

Appeal by Christians

Evidence that the Churches are lining up on the side of the government against the natives of Africa is indicated by the call for a day of prayer, which was held November 30th, issued by the Christian Council of Kenya. The statement said:

To those African Christians, who have suffered or are suffering because of their faith, because of their resistance to intimidation, and because of their refusal to deny their Lord and Master, we send our Council's sincere sympathy. We call on them to lift up their hearts and remember that the Church of Christ has triumphed over every persecution in the past. "Faithful is he who has promised who also will do it."

To Christians of the other races we say, Remember in prayer those who suffer. Give thanks to God for them for it was they who by their stand prevented worse things befalling us, and brought to light the evils that were flourishing in our midst. Let us in gratitude to them re-examine our attitudes on these things, small as well as great, which have contributed to the growth of those evils and let us be ready to co-operate with all men of goodwill.

To all we would say: This is no struggle between white and black. It is a struggle between good and evil, between those who seek the way of peaceful growth and those who seek by violence to gain their own ends at the expense of all others. These violent men must be dealt with, that in peace the rest of us may by peaceful and constitutional means seek the welfare of all.

These present troubles have origin in many grievances, some imagined and some partly real and partly imagined. These grievances must be dealt with. It is the declared intention of government that having suppressed the present disorders it will encourage all right development and seek to remove all genuine causes of discontent. Let all play their part in forwarding such a constructive program.

UTO PRESENTATION IN SOUND FILM

★ The audio-visual division of the National Council announces the release of a fifteen minute black and white 16 mm film (with sound) of the presentation of the United Thank Offering of 1952 at Boston Garden. The film was shot under adverse lighting conditions by the Rev. Clifford Samuelson, Bertram Parker, and Robert D. Jordan. The audio-visual division recommends that each diocese have at least one print of this film available to release for meetings of the Woman's Auxiliary and other parish groups.

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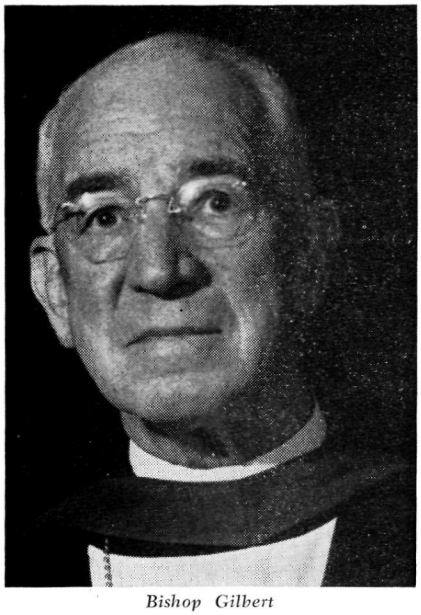
BISHOP CHARLES K. GILBERT HEADS REFORM GROUP

★ Bishop Charles K. Gilbert, retired, is the head of a New York City Affairs Committee to mobilize "forceful action" against "the apparent disregard of moral ethics by certain city officials." The organization, in the process of being formed over a period of months, was announced last week at a press conference presided over by Bishop Gilbert.

It's politically non-partisan membership includes laymen and clergymen of various faiths. Among other Episcopalians prominent in the set-up is Mr. C. C. Burlingham, warden of St.



Bishop Gilbert

George's Church, who has been a leader in several important city reform movements of other days.

Bishop Gilbert said the new civic reform group also will seek to reduce the city budget by $100,000,000 and will function as a "continuing watchdog" over municipal administrations. He said the committee would issue periodical reports, send representatives to city hall hearings and other forums and seek to stir up public interest in city problems.

Among the committee leaders are Ralph W. Sockman, Methodist radio preacher and president of the Protestant Council of New York City; Harry Emerson Fosdick, pastor emeritus of Riverside church; and John Haynes Holmes, pastor emeritus of Community church; Rabbi Edward E. Klein of the Free Synagogue; the Rev. Edgar F. Romig, senior minister of the Collegiate church in New York, and Victor F. Ridder, New York publisher and prominent Roman Catholic layman.

Active in its early work, Bishop Gilbert said, was Methodist Bishop G. Bromley Oxnam who has since been transferred to Washington, D. C.

ARREST SPANISH PASTOR AND WIFE

★ The pastor of a Protestant chapel at Medina del Campo and his wife were arrested on November 16 while giving religious instruction to a class of 10 children there. According to the report, Felix Pradales, pastor of a Spanish Christian Mission chapel in the town, and his wife, Donna Maria Abrodos, were taken to police headquarters in Valladolid, 30 miles north of Medina del Campo, and fined 1,000 pesetas (about $25) each.

Senor Pradales, who works at a secular job during the week to support his family and help maintain the mission, was able to pay his own fine and be free to report to work the following morning, the report said. However, he did not have enough cash to cover his wife's fine and she was sentenced to serve a 15-day jail sentence.

The arrests have been protested in notes sent to Gen. Francisco Franco, Spanish chief of state, and foreign minister Alberto Martin Artajo. (see Story of Week, Dec. 4)

CHRISTIAN STUDENTS TO MEET

★ Several hundred Christian college students of all races and many foreign countries will hold study conferences at three widely separated colleges during the Christmas vacation. One will be at Morgan State College in Baltimore; another at Park College, Parkville, Missouri, and the third at Leland Stanford, Palo Alto, California. Addresses and speeches will be held to a minimum so that delegates may spend most of their time in worship, reading and small discussion groups when "the world political and social struggle" will be the chief topic. Attendance at the three conferences is expected to total around fifteen hundred.

GEORGIA COUNCIL OF CHURCHES FORMED

★ The Episcopal Church is one of nine Churches that formally constituted the Georgia Council of Churches at a meeting held in Atlanta on November 26th. Bishop Arthur J. Moore, Methodist, told the meeting that "we cannot win the battle between Christian and non-Christian forces without cooperation and comradeship. Perhaps we Protestants have done too much of our fighting in public and our praying in private. A warring church will never win a warless world."

NEW ORLEANS RECTOR IS HONORED

★ The Rev. Louis A. Parker received the key to the city of New Orleans from the mayor in recognition of the work he has done in bringing about the rebuilding of St. Ann's Church.

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BISHOP OF PRETORIA ISSUES WARNING

★ Bishop R. S. Taylor of Pretoria, Province of South Africa, in his charge to the synod on November 25th, said that, whatever might be the outcome of the civil disobedience movement, the causes which had prompted it were a deep-seated sense of grievance and frustration. Those causes must at all costs be removed. "If they remain the country will continue to suffer from a septic wound which will seep away its vitality."

Saying that a large section of the population of South Africa felt that it had grievances and was being unjustly treated, he expressed the opinion that this section, which had no political rights, had chosen the only way open to it of expressing its views about laws that it considered unjust, and had done so by intentionally breaking some of those laws. It might be argued that a Christian ought always to obey every man-made law, but in his judgment there were occasions when the laws of the state became so onerous that a Christian was compelled to obey the voice of God, expressed through his own conscience, rather than the laws of man.

"One thing is quite clear," the bishop continued. "It is the state's duty to ensure that the laws are kept, and it must punish those who break the laws, whatever may be their motive." While in the present circumstances it would be difficult to condemn men who freely and of their own consciences decided that they must take part in the civil disobedience movement, he felt it would be unwise for them to do so, because it was their duty not only to consider the consequences to themselves but that their action would almost certainly have far-reaching consequences in the lives of scores of other people.

Whatever the motives and ideals of those who had started the movement, he believed it would be impossible for them to prevent control of the movement passing into less responsible hands. Once that happened the result would be violence, bloodshed, and a great deal of suffering for innocent people. The effect of the recent rioting in various parts of the country should be an awful warning to the leaders of every section of the community.

Saying that he would probably be criticized for misusing the privileges of the pulpit, the bishop expressed the view that there were many issues about which the Church must speak boldly, and it would be wrong to deny that the Church had a right to take part in politics.

METHODIST DISAPPROVE RACE STAND AT UN

★ The annual conference of the New Zealand Methodist Church, meeting at Nelson, disapproved the recent vote by the New Zealand delegate to the United Nations General Assembly in New York against its consideration of South Africa segregation policies. The Methodists recalled that "more than once" at UN meetings, New Zealand had abstained from voting or had voted against resolutions on racial discrimination. The conference urged a reconsideration of this stand "in harmony with the Christian principles of the dominion's policy on racial issues."

The UN Assembly decided to keep the issue of "race conflict" in South Africa on its agenda by a 46 to 6 vote. Besides New Zealand, Australia, Columbia, France and Britain voted with South Africa to bar the item from debate.

LOS ANGELES DEALS WITH THE AGING

★ Bishop Bloy of Los Angeles opened a conference on the aging, held in that city December 3rd, sponsored by the city mission society and the social relations department. Chairman of the conference was the Rev. Richard Lief, head of the department, and one of the interesting features was a report by the Rev. Elvin W. Smith, chairman of social relations, on the work done by the organization. It included over 40,000 institutional visits and private consultations, made by sixteen chaplains and about thirty volunteers.

Maurice T. Ostomel, of the welfare council of Los Angeles, was moderator of a panel of experts which was asembled for the conference. Panel speakers were Lewis De Voss, state employment bureau, on employment opportunities for the aged; W. C. Conrad, president California retired teachers association and formerly assistant superintendent of Los Angeles schools, on recreational and educational facilities for the aging; the Rev. Irwin Johnston, director of the welfare bureau of the Church Federation of Los Angeles, on what the churches are doing for the aged, and the Rev. Ray Holder, rector of St. John's on spiritual resources.

Others on the panel were Mrs. William A. Holt, president of the Episcopal home for the aged, who talked on institutions for the aged; Mrs. Thomas McGough of Pasadena, on living arrangements for the aged; Mrs. Frederick Oliver, founder and president of the community friendship center of Pasadena; Mrs. Beulah D. Speyers, leader of the over sixty club of the Assistance League, and Mrs. Arnold M. Schaltz, chairman of social relations of the Woman's Auxiliary of the diocese.

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AUXILIARY URGES UN SUPPORT

★ The national executive board of the Woman's Auxiliary adopted a resolution at the December meeting calling upon churchwomen in every parish and mission to support the United Nations by informing themselves of its goals and accomplishments and making it their business to influence public opinion in order to combat the current attacks on the world organization. The board expressed conviction that the UN is today's best instrument for peace.

Having just received the news of Senator Henry Cabot Lodge's appointment as head of the United States mission to the UN, the board voted to extend to him "assurance of its interest and prayers for his success in this post of such great importance." A letter to this effect was immediately sent to Senator Lodge.

The action at this meeting was a follow-up of the decision made by the Auxiliary in September to select support of the UN as the first emphasis in a three-year program of Christian citizenship and social responsibility.

PUBLISH BOOK ON SOCIAL AGENCIES

★ The diocese of Connecticut reports the publication of a 64 page booklet listing all of the social agencies in that state for the use of Episcopal clergy. This book, prepared under the auspices of the department of social relations, combines all previous guides and has extended the list to include homes for the aged, resources of family counselling, hospital clinics throughout the state, as well as financial assistance to special groups such as service men and transients. The book is thoroughly indexed and is as useful for the professional social worker as it is for the clergyman.

This project was conceived and carried out by a committee of social workers under the leadership of Miss Eleanor H. Little, a member of the diocesan department. It has been greeted with enthusiasm because it enables our clergy to be much more effective in dealing with their social problems.

THE PICTURE ON THE COVER

★ St. Luke's, Ada, Oklahoma, was founded in 1916 and the present church was dedicated in 1939. This lovely church was consecrated in October by Bishop Powell, when he also dedicated the new parish hall and blessed the new rectory. The rector of the thriving parish is the Rev. Kenneth W. Kadey.

PATRIARCH TO ATTEND PEACE CONGRESS

★ Patriarch Alexei, head of the Russian Orthodox Church, will attend the Peoples Peace Congress scheduled to open in Vienna Dec. 12.

The Moscow station also broadcast an appeal by Metropolitan Nikolai of Krutitsky to "all patriotic clergy throughout the world" urging them to send emissaries to the Vienna peace meeting. Metropolitan Nikolai also spoke on a Moscow program, beamed at England and asked the British people to send delegates to the conference.

Meanwhile, radio networks of all east Europe are sending messages from patriotic priests. Most of them hailed the forthcoming Vienna congress and urged their own people and others to send delegates. These developments strengthened the belief of European observers that the Vienna meeting will serve as a springboard for launching a World Peace Conference of Churches.

REFUSE TO ACT AGAINST DEAN

★ The Assembly of the Church of England, at its fall meeting in November, refused to act on a motion to criticize the Dean of Canterbury. The motion was made by R. R. Harris, member of Parliament, who asked for priority to a motion "that the Assembly deplored the recent utterances of Dr. Hewlett Johnson and is of the opinion that he should resign from the position of Dean of Canterbury."

He declared that Church people were deeply concerned over the damage that the Dean was doing both at home and in other countries. However on a show of hands the members refused to give priority to the motion, which meant that it did not come up at this assembly. An ironical aspect of the event was that just prior to the motion the Assembly had accepted two amendments to Church measures to the effect that disciplinary proceedings should not be taken against the clergy on the grounds of their social and political opinions or activities.

During the discussion of his affairs the Dean of Canterbury sat in the back of the hall and listened with a smile. He is reported to have had a speech prepared in his own defense had the motion been passed.

NATIVITY SCENE IN MANCHESTER

★ Christian young people of Manchester, N. H. are erecting a Nativity scene in the common, the money having been raised by a tag day conducted by them. The first tag was sold by a Protestant youngster to the Roman Catholic bishop of the city. There is an adult advisory committee that includes the Rev. Bradford Young, rector of Grace Church.

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NEW MISSION SHIP IS NEEDED

★ A new mission ship is needed by the Bishop of Melanesia, S. G. Calton, whose diocese among the islands of the Pacific includes the Solomons, the New Hebrides, the Banks, Santa Cruz and the Reefs. The present estimate of the cost is $100,000, of which about $12,000 has already been secured.

Since the foundation of the Melanesian mission in 1849 a mission ship has played an indispensable part in its work, and since 1855 each successive vessel has been named the Southern Cross. The fifth Southern Cross, which carried the burden of the major development of the diocese, gave place after 30 years' service to the sixth, which was wrecked on her maiden voyage out from England in 1932.

The present Southern Cross is the seventh. Built in 1933, she was on active service with the Australian navy during the war with Japan. The disorganization of shipping in the south-west Pacific since that time has made it necessary for her to undertake two, sometimes three, voyages to New Zealand annually to carry stores and passengers to the diocese, and this additional heavy work, for which she was not intended, has shortened her life. A new ship must take her place without delay.

SEABURY BOOKSTORE EXPANDS LINE

★ The Seabury Press Bookstore at 281 Fourth Avenue, New York, is now carrying a wide selection of greeting cards appropriate for Christmas. Reproductions of great religious art predominate in the lines the store carries, with a generous sprinkling of contemporary interpretations of the Nativity.

The store has increased its stock of religious books that are in demand for Christmas giving. In addition to Prayer Books and Bibles in many different styles, they carry the best religious books of all publishers, including a variety of beautifully illustrated books for children.

New Yorkers and visitors to the city find this modern bookstore, located on the first floor of Church Missions House, a convenient, friendly, and helpful place for Christmas shopping.

FIRST COMMENCEMENT AT CUTTINGTON

★ The first commencement held since the construction of new Cuttington College, Suakoko, Liberia, took place on November 19. In the graduating class were four students who received the B.A. degree; one of the four also received the B.D. degree. The president of Liberia, William V. S. Tubman, was the commencement speaker. Bishop Bravid W. Harris, having just returned from this country where he was on furlough, also attended the exercises.

Late in 1948 ground was broken for the new college which opened for its first term the following February. Now the college has produced its first graduating class. (The school year in Liberia ends about the middle of November and reopens about the middle of February.)

Cuttington College is one of the oldest Church institutions; built in 1889. Until 1929, when the Church was forced to close this institution, it functioned at Cape Palms, training the clergy now working in that district as well as many government leaders. The reestablishment of the college was made possible through the efforts of Bishop Harris and money supplied by the reconstruction and advance fund.

During the month of January the campus at Cuttington will be used for the teachers institute, a training program for elementary teachers from central and western Province.

LIVE ANIMALS FOR CRECHE

★ Wilmington, Delaware, has joined with other cities in using live animals for a cheche, constructed and decorated by interested citizens. It is a part of a keep Christ in Christmas movement that is sponsored by a committee headed by Dean Mosley. Local artists assisted in the decorative scheme.



WESTERN NEW YORK *leaders who plan spiritual campaign marking fifth anniversary of Bishop Scaife's consecration: Leslie F. Chard, Blake B. Hammond, C. George Widdifield, Walter P. Plumley, Philip F. McNairy, George F. O'Pray, Douglas M. Stoll*

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EDITORIALS

The Mysteries Of God

MINISTERS of Christ and stewards of the mysteries of God". Year after year, on the third Sunday in Advent, we hear these words and perhaps say to ourselves: "O yes, this is ministry Sunday", and settle down to listen to a sermon about the clergy.

But it is quite possible that some of you will find yourselves intrigued by the word "mysteries", remembering that it has been a descriptive term in all religions, from time immemorial. For mystery is of the essence of all religion and a humble and haunting wonder is the response that devout souls make to it.

But we are Christians and we should try to get it clear in our minds what is the peculiar mystery of the gospel of which our clergy are ordained to be stewards. We take part in public worship and are aware of its atmosphere of mystery and awe. But that emotional thrill is not enough. The Christian gospel itself is the underlying mystery that makes the personal uplift of public worship real and fruitful. This is the tremendous fact that God has chosen to give himself completely to his creation in this littlest of his worlds; that in his righteous perfection he impresses his will on human history and by his Holy Spirit assures the happy results of conformity to that will and the tragic results of its violation. But to us, as his children, he has given himself with a completeness and an intimacy that places us beyond the "changes and chances of this mortal life", if we but maintain the fellowship with him which he has made possible through his Incarnation in Jesus. The world may fall on evil times, through men's scorn or ignorance of God's will, but, although we as individuals suffer because of our share in the world's sin, we can be sure of his love and of his forgiveness. And, like our experience in human relationships, we must know that the supreme intimacies of fellowship are attained only in the family, so that the love of the Father, through his eternal Son, becomes a vital reality to us only in God's holy family into which we were born in baptism.

This is the central, basic mystery of the Christian gospel,—the unique family life into which our Lord has taken us. Entering our little world at his Incarnation, he has made every level of its life his own and its simple elements the channels of his yearning and transforming love for us. Baptism, confirmation, holy communion are alive with God and challenge us to share that life by our awareness of the mystery and our active commitment to his loving will. So it could not well be otherwise than that devout souls should be thrilled at the mystery and awe of common worship and serenely happy in their private prayers to the Incarnate God in whose family they are privleged to live.

The mystery of the word made flesh; the wonder that the Creator really cares for his children: this is the matchless truth at the basis of our religion. This is the doctrine that the third Sunday in Advent reminds us our clergy have been commissioned to preach and to practice, in season and out of season.

The Fashionable Church

THE Episcopal Church is known in many communities as the fashionable church. In the east, at any rate, there are more Episcopal weddings in the society columns than those of any other faith. Many new members have joined us with a conscious or unconscious desire for social advancement. It is rumored that in one large metropolitan parish the Magnificat has been censored; it is too offensive for the parishioners to hear "the rich he hath sent empty away." The cause of our rather dubious reputation in this respect is, we suppose, sociological and historical for the most part. The result, however, is a cancer in the body of Christ.

It is true, of course, that in any community there are some who rank higher in the social scale than others, and it is well that they go to church. It is also true that great good has been done by the conscientious stewardship of Episcopalians. A self-sacrificing and truly dedicated Christian life on the part of priests or laymen may be found in many parishes situated in prosperous communities. But to have social acceptance the hall mark of any group who call themselves Christians is a reversal of the gospel. We do not talk seriously about this very often because such an obvious discrepancy between the teachings of Christ and our daily lives is an uncomfortable thing to contemplate: "Blessed are the poor" and "I was a hungered and ye gave me meat" and "Sell all that thou hast and follow me". Like

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the rich young ruler we turn away sorrowing, for our possessions are great.

In our missionary effort, therefore, as important as the desire to bring Christ to all is a motivation arising from this situation: to save our souls, to maintain the strength of our Church, to be truly the body of Christ, her doors must be opened to "the poor", to those who seem least important in the eyes of the world. In charity and humility we must seek our Lord as he walks the dirty streets clothed in poverty, sleeping in hallways, afflicted by sickness, physical and mental. We must bring into our community the redemptive suffering of those who have been cast off, seeking them not as objects of our self-satisfied paternalism, but as fellows members of the Church.

THE BROKEN FLASHLIGHT

By CHAD WALSH

Professor at Beloit College

IF you want to have everything your own way, you ought to be three years old. When you are younger than that you have to stay in bed a good deal of the time, and anyway you can't talk well enough to tell people everything you want them to do for you. When you're much older than three, people expect you to behave almost like a grown-up. But at the age of three you are the center of the universe, and the whole family revolves around you, the way the planets revolve around the sun.

There was no doubt that Nancy was the center of the Bowman family. She knew it, and so did her parents, who often shook their heads and said to each other, "We've really got to be careful not to spoil Nancy." But no sooner had they said this than she would do something especially cute, and their resolve would weaken.

It was a Friday evening, and the children were allowed to stay up later than usual. Dinner was over and the table had been cleared. The three older children were down on the floor in the living room. With them was Nancy, smiling first to one and then to the other, and talking more steadily than a school teacher.

"See the flashlight," Tom said, and pushed the button to make it go on. He had purchased the flashlight with the money he saved doing odd jobs in the neighborhood.

"Give me flashlight!" Nancy commanded.

Tom handed it to her.

"Nice flashlight, "Nancy said. "Want to turn flashlight on."

Sue reached over and snapped the flashlight off. "Now you turn it on, Nancy."

Nancy struggled hard. The button would not move.

"Let me help you," said Tom.

"Don't want to be helped!" Nancy shouted, and swung the flashlight in the air like a baseball bat.

"Hey, be careful there!" Tom yelled.

"Don't want be careful," Nancy said, smiling happily. "Want turn flashlight on." Finally she succeeded. "Choo-Choo," she said imitating the sound of a train. She was pretending that the flashlight was the train's headlight. Suddenly she stood up and began running forward, with the flashlight pointed straight ahead. "Choo-choo, choo-choo."

"Hey, look out!" Tom roared. "You're going to break it, Nancy."

Tom leaped after her. But it was too late. Nancy had banged the flashlight into the radiator. There was the familiar sound of glass breaking. Nancy looked down at the broken lens. "Nice flashlight," she said sadly. "Nice flashlight broken." She handed it back to Tom.

"Look what you've done!" Tom said. "I saved my money to buy that flashlight, and the first thing you did was to ram it into the radiator and break it!"

"Choo-choo won't run any more," Nancy said.

"I don't care about your choo-choo!" Tom said in a fury. "That's my flashlight, and you broke it."

"What's all this noise about?" Mrs. Bowman, who had been doing the dishes, came into the living room.

"Nancy broke my flashlight. She did it deliberately." Tom said.

"Nancy! Did you do that? Go upstairs, get nightie on, and straight into bed for you."

Nancy's lips trembled. "Don't want to go upstairs to nasty old bed," she answered.

"She just up and rammed it into the radiator," Tom said. "And I raked leaves and helped with storm windows to get the money to buy it. Why don't you step down on her, Mama? She gets away with murder."

Mrs. Bowman spoke again. "Nancy, I'm ashamed of you to treat Tom that way. Upstairs to bed with you."

At this moment Sue could stand it no longer. "Mama, you'll make her cry," she said. Then

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she turned to Tom. "How much did the flashlight cost, Tom?"

"Seventy-five cents," he said. "And I worked for every penny of it. And now this spoiled brat has gone and broken it."

"I'll buy you a new flashlight," Sue said. "I'll take my fifteen cents a week spending money and let's see—in four—no, five—w e e k s—I'll have enough money to buy you a flashlight". She turned to Nancy. 'Don't cry, darling"

Mrs. Bowman looked at Tom. "How about it, Tom?"

Tom's face was very serious. He couldn't make up his mind. "Sue didn't break it," he finally said.

"That's right," his mother agreed. "It wasn't Sue's fault. But Nancy doesn't have any money to use for buying you a new flashlight. And Sue is willing to make up for what Nancy did."

Tom was silent. The flashlight was very precious to him, but it didn't seem fair for Sue to spend five weeks of her allowance money to buy him a new one. "It isn't right," he insisted. "Why should Sue spend her money if Nancy was the one that broke the flashlight?"

Mrs. Bowman spoke more gently. "I know how you feel, Tom. Sue is innocent and Nancy is guilty. Nancy broke the flashlight, and that was wrong. But she doesn't have any money to buy you a new one, and Sue is w i l l i n g to use her money."

Tom was almost ready to drop the subject by now. "It just isn't fair," he said.

"It's fair or not depending on how you look at it. Sue is willing. People are always paying the bill for what other people do, when the others aren't able to do it themselves. That's what Christ did."

Tom looked up. "What's Christ got to do with my flashlight?"

"He's got everything to do with it—and with everything else."

Tom was honestly puzzled, as he frequently was when religion came up in conversation. "I don't get it."

Mrs. Bowman sat down on the floor. "Let's all sit down here. We can see about the flashlight later on."

The children formed a little half circle in front of her. Nancy, looking guilty, came over and sat on her lap.

"Sometimes I worry that all of you will think of Christ as just somebody we sing hymns to and that your father preaches about," Mrs. Bowman said. "I want to tell you a story. It may sound like grammar school stuff to Tom and Betty, but I want to tell it anyway."

They were all listening. Tom still looked pained.

Mrs. Bowman went on. "You all know that God invented the human race. He invented it just the way Tom is going to invent a spaceship and fly to Mars one of these days. It may have taken God a very long time to do this, but finally, He created people like us. And the people He invented were different from animals."

Tom interrupted. "Doesn't the Bible say that God created everything in six days and then rested on the seventh day? That doesn't sound like a very long time to me!"

"You're talking about the Book of Genesis. But the people who wrote it weren't trying to turn out a textbook for a class in biology or geology. The really important thing to them was that God did the creating—that if it hadn't been for God there wouldn't be a world or any kind of life. When they tried to imagine what it was like, it was beyond their power and they resorted to symbolism in an attempt to describe how God created everything."

"What's symbolism?" Sue asked.

"Oh, dear, let me see if I can explain it. We might say that it is a kind of shorthand to describe anything. Your name "Sue" is a shorthand description of you, though it isn't an explanation of you. So the Genesis story is a shorthand attempt to tell how the world began. But once you know God is the creator of everything in the universe, you don't need to worry about what His timetable was."

Tom was ready with another question. "You said the people God invented were different from animals. How are they so different? We eat and breathe like animals, don't we?"

"Yes, we do. But I never saw a horse trying to design a spaceship. And there's something still more important. God created us in His own image, as it says in the Bible. One of the things this means is that He gave us minds so that we could think for ourselves and decide what we wanted to do."

Sue interrupted again. "Does that mean when I grow up I can do anything I want to, mother?"

"It means you can try to, Sue. I can't make up your mind for you. You have to decide things for yourself. Well, that's the way God made people. His idea was that he wouldn't force them to do anything. He'd let them decide for themselves whether they were going to make God the center of their lives, or whether they were going to have some other center."

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"I don't get it," Tom said.

Mrs. Bowman glanced down at Nancy, who was cuddling against her. "I happened to look in here while you were playing with Nancy—before she started going choo-choo with the flashlight— and I saw that the three of you had a center to your lives at that moment. Nancy was the center. You were all watching her and playing with her. And because she was the center you weren't fussing among yourselves. Well, if everybody decided he would let God be the center of his life, then people would get along together as well as you do when you're playing with Nancy. That was the way God planned it—because he knew that people could be truly happy only when God was their center."

"Isn't He our center?" Betty asked.

"He is and He isn't," Mrs. Bowman said. "We know that we ought to make Him the center of our lives, and that we can't really be happy if we don't. But we have to make up our minds. And as often as not a little voice inside of us begins whispering, 'I'm the most important thing in the world. The world ought to revolve around me.' I think that voice is what your father is talking about when he preaches on Original Sin. I know I begin acting as though the world does revolve around me. When I do that, I'm trying to take the place of God. It's as though the earth said to the sun, 'You better circle around me, not me around you'."

"Don't see much connection with flashlights," Tom said drily.

"Just wait," Mrs. Bowman answered. "To make a long story short, the human race has always been as quick to turn away from God as to turn toward Him. That's what the Bible calls sin. Sin is when you forget about God or act as though you are the boss of the universe."

Betty seemed unhappy. "Can't we just make up our minds that we aren't going to act that way?"

"Making up your mind is one thing, and doing something about it is another. Suppose Nancy here made up her mind to buy Tom a new flashlight. That wouldn't do much good, because she doesn't have 75c."

"Nice flashlight," Nancy murmured dreamily.

Her mother continued. "Things went from bad to worse. It seemed as though there was a big ditch between people and God, and they couldn't go across. They had dug the ditch themselves, by trying to live as though each one was the center of the universe. They began to ask, 'Can't God put a bridge across this ditch'?"

"Did He, Mama?" Nancy asked. "God put bridge cross ditch?"

"He did. He sent His son, Jesus, to be the bridge. You see, Jesus was the son of God, so that meant He was divine—just like God His Father. But He was a man, too. He was just as human as you and me. So He was the bridge. He is the way that people travel to God."

"Still don't see any connection with flashlights," Tom said.

"I've almost reached the flashlight. Put it this way—everybody in the world was like little Nancy here. Going around smashing things up, behaving as though the world was made for their special enjoyment. Somebody had to give the human race a fresh start. That's what Christ did. He said to Himself, 'These people are breakng flashlights all over the place. They aren't able to pay for them. I'll take care of that'."

"Is that all?" Betty asked.

"Isn't it enough? You know what happened. Christ died—He was crucified. By His death He took upon Himself the terrible weight of all the awful things that people do—the murders and robberies and lying and cheating, and saying nasty things behind people's backs. He never did any of these things Himself, and that was why He was fit to take the weight of everybody else's sins upon Himself. So Christ was like Sue. Sue didn't break the flashlight, but she's willing to pay for it. Christ never committed a sin, but He lifted the weight of our own sins off our shoulders and put them on His."

"I'll bet he's awful strong," Nancy murmured. "I bet he's stronger than Daddy."

"He is strong," Mrs. Bowman said. "Stronger than a little three year-old like you can understand if you don't get your proper sleep."

Tom was in his pajamas, and ready to crawl into bed. "Maybe I better brush my teeth tonight," he said to himself, and reluctantly walked into the bathroom.

As he came back into the hall he noticed that the door to Nancy's room was open. He could hear Sue's voice, "Now go to sleep like a good girl." Nancy said something which he couldn't catch. "Go to sleep like a good girl," Sue repeated, "and if you're a good girl and don't get up once, you know what? I'll let you play with my bride doll all tomorrow morning."

The light in Nancy's room went out and Sue came cautiously tiptoeing through the door.

"Er, er," Tom said.

Sue stood in the hall, looking at him seriously. "Don't worry, Tom. Maybe Daddy will lend me the 75c so I can get your flashlight right away.

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Then I'll pay him back 15c a week."

"Er, I mean—" Tom fumbled.

Sue watched him intently.

"I just wanted to say, Sue, you—you can keep your allowance. I don't want you to spend it on me."

"But I don't mind—very much. Nancy did break the flashlight."

"Shucks," replied Tom. "I can make 75c like that—" He snapped his fingers. "Old Mr. Carleton down the street was asking me just the other day about helping to put up his storm windows."

Suddenly he swung Sue up and put her on his shoulders. She giggled happily. Joggling up and down like a wild colt, he stormed into her room and tossed her on the bed. 'Night, Sue," he said and touseled her hair.

Her "Night, Tom" followed him into the hall as he closed the door.

* Copyright 1952 (or 1953) by Morehouse-Gorham Co., New York. This is a chapter of a forthcoming book to be published by Morehouse-Gorham in the spring of 1953 under the title KNOCK AND ENTER: A Confirmation Reader.

A TOKEN OF HIS LOVE

By BISHOP JOHNSON

Founder and First Editor of the Witness

IT seems a pity that theological controversy should have raged around that which our blessed Lord intended should be the center of friendship and the inspiraton to Christian hospitality.

It does not speak well for us human-kind that we quarrel chiefly over that which our Master intended should be the sacrament of fellowship.

We must be a contentious, quarrelsome lot if we cannot live and let live in that which recalls to us that he died for us and that which reminds us that his greatest concern was that we should be one body with him.

I know that people blame the Church for the sins of the race, but I wonder if God will not judge us all, Churchmen and non-Churchmen alike, for our attitude toward the Church, just as I fancy he judged all men for their attitude toward his beloved Son.

The Church is not a "person who is a sinner," but we are sinners whether we misrepresent the Church to which we belong or censor the Church to which we do not belong. For Christ died for us and gave us the Church to be our bond of fellowship, and all are guilty who fail to measure up to his standard, whether we misrepresent the Church, reject it or abuse it.

How keen we are to attach blame to someone else, when we ourselves are really not able to appreciate and use the instruments which the love of Christ has provided for us.

Let us take the Lord's Supper out of the sphere of theological controversy and look at it solely from the standpoint of affectionate loyalty.

What did Jesus institute it for?

What does it mean to you?

What has it meant to me, who have received it nearly every Sunday for more than thirty years?

Let us not try to solve the mystery, but rather let us understand the love behind it.

It was the night of his betrayal, and, in the Jewish calendar, the day of his passion.

He loved his own dearly and proposed to leave them under the most harrowing circumstances.

His intensely human love for his children prompted him to establish with them a perpetual point of contact.

Is not this exactly what we humans try to do when our loved ones leave us?

We are not satisfied with the merely spiritual contact of memory or thought; we want some tangible contact with our own.

When they are gone, we write to them, or wire them, or call them on long distance phone.

We enjoy the kodak picture which they send us.

We cherish their gifts for the remembrance that they involve.

We welcome them with a kiss and an embrace when they return.

It is not enough for human contact that we be satisfied with a mild platonic interest; we want a vivid physical touch, because we are human.

Christ was intensely human. "The Word became flesh and dwelt among us." Neither did he seek to divest himself of the physical by seeking the Nirvana of abstract thought.

As he went about among men, he touched those whom he loved and healed; He wept over the afflictions of those whom he loved; he broke bread with his intimate friends; he suffered himself in the flesh and as he suffered was comforted by the

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one whom he loved, who leaned upon his breast.

Why this attempt to dehumanize Christ? He did not deny nor evade the physical; he consecrated his body to pure acts of love.

Think then of the Lord's Supper not as a mysterious something which you dread, but rather as a human something which his love provided for your need; which his voice bade you to observe; which his care for you provided as your comfort and solace.

And if his graciousness awakens in you any tenderness, any love, any desire, then tell me, how can his last request be a matter of cold indifference to you unless you are incapable of responding to his love?

God Gave

GOD so loved you that he gave: Christ so loved you that he gave himself; and as he gave himself for you, he bade you, "Do this in memory of me." In doing this you give yourself in order to show forth his death until he come.

Christ came, I am sure, not to satisfy the curiosity of intellectuals, but to meet the needs of a humble folk, for as his mother said: "He puts down the mighty from their seats and exalts the humble and the meek."

It is a homely thing that Christ bids you sup with him, but it is the most human thing in all the world.

It is human contact with his own.

Moreover, does it mean anything to you that for nineteen centuries, amid all of the selfishness, sensuality and cruelty of this wicked world, in all these centuries, little groups of faithful people, loving their Master, have continuously gathered on the first day of the week to break bread with him.

Would it have been the same; would love have persisted so continuously; would men have held together so compactly in his fellowship; if these same souls had merely had a thought about God or an emotion concerning God or even a silent prayer to God?

Was it not the fellowship of Christians in Christ at his altar that kept together the faithful in all the trials and tragedies of history?

In short, can human beings who seek actual contact with their beloved, be satisfied in their contact with the human Christ, unless they are eager to make that particular contact to which his love has invited them—he bade us to do this.

Does not the prayer of humble access express most beautifully the need of human affection when it says "Grant that we may so eat the flesh of thy dear Son Jesus Christ, and drink his blood, that our sinful bodies may be made clean by his body and our souls washed by his most precious blood and that we may evermore dwell in him and he in us."

Would we care who else might kneel beside us, be he hypocrite or sinner, providing we may touch him, if we really love him as he loves us?

Would he reject us because the man beside us was a brute?

Why So Captious

WHY then are we so captious unless we seek an excuse to withhold the devotion that his love invites?

Do you not stay away because your love is cold?

And it is just this touch that we need to have in America. Some physical contact which is not debasing. A pure love that is not stained with impure passion.

He drew men to him with the word of his mouth and the touch of his hand.

Those who loved him touched the hem of his garment; washed his feet with tears and wiped them with hairs of the head; broke alabaster boxes of ointment on his body and he approved, because he knew that, even in the woman stained with lust, there was holy affection in the act. "Because she loved much, she was forgiven much."

How often have you learned to love those whom you had not met before in the breaking of bread in your own household?

The Lord's Supper is the sacrament of human affection, of Christian fellowship, of Christ's hospitality.

The large wafer consecrated by the priest has been well named the "Host," because Christ is in truth a host in the Lord's Supper.

The season of greatest human hospitality has been well named from Christ's Mass—Christmastide.

"Why do you walk and are sad?" said the Master as the two disciples walked toward Emmaus. Well might he ask the same question of those today whose lives are sad as they walk toward their destination.

They told him then of their disappointment in their hopes of the Christ, "Whom they had trusted would redeem Israel." So men have turned away from a Christ whom they have never really understood, because they merely thought or talked about him.

"And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them. And their eyes were opened and they knew him, and he vanished out of their sight."

Gone was he, but they had seen him and known

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him, if only for the moment in the breaking of bread.

"And they said one to another, "Did not our hearts burn within us?"

It is just this intimate, instant touch that the Lord's Supper provides for those who plod along the dreary way.

It is just this, that the weekly reception of the Lord's Supper has meant to me, as I look back on thirty years of service at the altar.

Once a week, at least, I have dwelt in him and he in me.

What more is there in any embrace or in any intimate touch which we have with a friend?

Just touch the hand or lips and we pass on, but the way is no longer dreary and one is no longer weary, for we have been with him.

Make the Lord's Supper the time, the place and the occasion when in the early morning you spend one half hour with Christ.

Christian Insight

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

ONCE there was a man whose burden of life sent him depressed and broken to a summer resort for rest and rehabilitation. While walking in the garden one day, on the brink of despair, he saw a person feeling her way along the path he had so recently travelled. Sightless eyes did not notice him. Deaf ears could not detect his presence. Suddenly the woman stopped beneath the tree which sheltered them both. Her hand reached up to touch a blossom which she recognized by its fragrance. Presently the lips of Helen Keller framed the words, "How beautiful." For the first time in his life this man understood the Scripture saying, "Eyes have they and see not." His had been the blind eyes that could not see, beyond his temporal problems, the grandeur of the eternal order. It is said that he returned to his business refreshed and with renewed determination.

The great task of the Church in her work of education is to equip the eyes of the soul to see the spiritual significance of our times and to strengthen the wills of all people to reach up and touch the eternal truth which makes life worth living. Have we who are parents the equipment of soul to relate a child's growing experience to permanent spiritual values? Have we who are teachers the insight to impart to the eager minds before us the fact of God in a mathematical formula or the great hand of God in the course of history? Do we see the on-going process of creation in a study of biology? Do we see the faith, or lack of it, in a great literary work?

For many years adults have been looking for the Church school or the school which would give their children a Christian education. There is none. Only the home can really do this. A teacher cannot teach religion. She can impart it by what she is. Godless children are not the product of godless schools, they are the unfortunate result of godless homes or of faithless instructors.

These facts have been brought home to us in recent years in a forcible way by our department of Christan education. As a result, a great concentration of effort has been made to equip adults for Christian parenthood—to train and inspire youth to undertake Christian marriage. No better aids toward this end are to be found anywhere than in the Episcopal Church's books on "The Faith," "The Holy Scriptures," "Chapters in Church History" and "The Worship of the Church." Here, and in many other books now available, are to be found the spiritual nourishment that can turn even the secular desert of modern materialistic living into a garden of faith, hope and love.

Christian education is for adults first. Then, however poorly or expertly the Church's "one hour" of Church school is expended, the little seeds sown by consecrated teachers on Sunday mornings will have an opportunity to spring up an hundred-fold. What is even more important, parents will no longer farm out their children for their religious training. They will themselves volunteer to take such training as will equip them to teach.

We see signs—"on the earth distress of nations, men's hearts failing them for fear . . ." Christian education bids us fling wide the door to hope and life through Christian insight. "Then look up; for your redemption draweth nigh!"

Your Bible

By William P. Barnds

NUMEROUS shorter Bibles are coming off the press. These books are abridgments of the Scriptures and are designed to present the Bible in quite readable form. Some section are omitted as lacking popular interest, and just the basic parts of each book are included. This is a praiseworthy effort. It is not intended to imply that any part of the Bible is unimportant.

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Rather it is an attempt to stimulate more people to read the Bible.

Recently I was looking into one of these shorter Bibles, and I turned to Philippians to see what had been included from that epistle. With disappointment I noted that a favorite section of mine had been omitted. Had I been making the abridgment that passage would have stayed in! So it would be with all of us. We all have our favorite passages, and inasmuch as we do not all have the same ones, each one of us would come forth with a different shorter Bible.

Each one of us does have, in effect, his own shorter Bible, whether he calls it so or not. This shorter Bible consists of those parts of the Bible which we know and love and which influence our lives. Some of us probably have a very short Bible indeed because our knowledge of the Bible is so scant. It is frequently shorter still when we consider the passages which we really take to heart and try to live by. Do we really let such passages as these influence us.

"Let not your heart be troubled", "Love your enemies", "God loveth a cheerful giver", "Come unto me all ye that labor and heavy laden", "Bear ye one anothers burdens".

Examples could be multiplied.

Each one of us has, in a sense, his own Bible—that part of the Holy Scripture which he has made his own in his life. This "Bible" can become longer and louder the more we draw upon the whole Bible for our inspiration and guidance. How long or how short is your Bible?

False Prophets

By Philip H. Steinmetz

IT is easy to see the fallacy of arguments or positions defended by our opponents in politics, love or religion. It is popular to label them as "false prophets", with the implication that we are the true ones. We feel a kinship with the man who said: "There are many ways to worship God. You are free to worship him in your way, but I prefer to worship him in his."

In St. Matthew 7:15ff Jesus warns that the mark of the false phophet is that inwardly he is fiercely self-seeking. Even though he looks like one of the flock, he is there for what he can get.

He may be a minister who judges the parish by the size of his salary, or a woman who works willingly only as long as she is "appreciated", or anyone whose love for God flares up in times of trouble or special celebration but cools very quickly when everything is normal.

In other words, we each take our turn as false prophets, harming the Church by our concern for what we are getting out of it. The clue lies in the fruit. Is there more love, joy, peace, patience, are more people finding God because we are in the congregation? Or are we adding to the swarm of gnats buzzing about awaiting a chance to trust in a tiny proboscis and suck out some of the sweetness of Christ, leaving a small stab of pain for the whole body to bear?

Remember, whatever we are, God seeks to change us into the likeness of his son. Thank him, therefore, and give him free sway in you.

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Tunkhannock, Pa.

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FESTIVAL OF FAITH IN BOSTON

★ A week-long festival of faith, sponsored by the state council of churches, was held in greater Boston the last week in November, with two hundred churches in the area participating. Bishop Norman Nash, who is president of the state council, was one of the featured speakers. Two Episcopal parishes also played leading parts, with daily noonday services at Trinity and St. Paul's Cathedral, with the Rev. Robert J. McCracken of Riverside church, New York, speaking at Trinity, and the Rev. John Short of Toronto at St. Paul's.

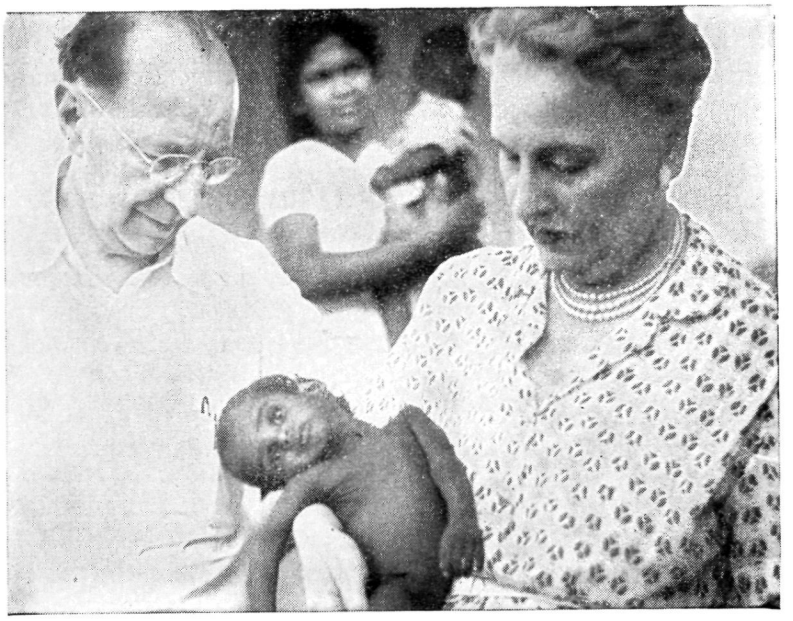
The observance opened with a "Demonstration of Protestant Unity" in Mechanics Hall here where more than 3,000 persons heard McCracken preach the keynote sermon on "A Vital Religious Life." A great gold cross centered the scarlet-draped stage from which he spoke. Seated behind him on the platform was a vested choir of 250 voices from Boston University.

McCracken urged his hearers to follow four steps to achieve a "vital and vigorous" religion that "should be a tremendous, dynamic, transforming power, sweeping into human life and changing it utterly." He advised them to "try to find out what religion is and what barriers separate you from God," to "consult the experts—Christ, the prophets and the saints whose works are in the Bible," to not attach "to much significance to feeling religious", and to "give God a chance in your life."

VESTMENTS DISCUSSED IN ENGLAND

★ Whether or not parish councils (vestries) should be consulted on what vestments the clergy should wear was debated in the Assembly of the Church of England at the November meeting. The mover of the motion stated that since convocation had declared that vestments were without doctrinal significance that there was no reason why parishioners should not be consulted. He wanted to make sure that vestments could not be imposed on parishes that did not want them, and said that the provison would affect both Evangelicals who want to lower the Churchmanship of a parish or Anglo Catholics who want to raise it.

Objections were made that such a ruling would tend toward Congregationalism since it



Am I My Brother's Keeper?

IN INDIA I asked myself this question when I saw thousands of homeless sleeping in the streets of Calcutta and Bombay. When I saw half starved children and "hunger limp" babies like the one above.

IN KOREA (My schedule did not permit me to examine the 28 orphanages in which CCF assists Korean children). There is only ugliness and misery in Korea. Wandering refugees, little ragged children, destroyed homes. There is hardly a family not broken, fathers taken prisoners or shot, mothers abused and carried off or left dead behind a broken wall. A destroyed country of rubble, rags, disease, hunger and human misery.

IN JAPAN in the Elizabeth Saunders Home for GI babies, deserted by their American fathers, and 18 other CCF orphanages, all over-crowded.

IN GERMANY where I saw some of the several million people who are refugees in their own country. Those who escaped from East Germany won their freedom at great cost. Few families escaped intact. Children, parents, wives and husbands shot down or dragged off to labor camps. Those who escaped are destitute. They can't find work and have inadequate food and shelter.

The sick little children of India, the wandering orphans of Korea, that flaxen haired German miss, who saw her father killed, does God charge me with their plight? I have returned from overseas with the realization that the Communists care enough to make very successful capital of democracy's failures and with the strong conviction that we Americans can not close our eyes or stop our ears to the cry of a hungry child anywhere in the world — black, brown, yellow or white. The hungry children of the world are more dangerous to us than the atom bomb.

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would give parish councils power to direct the clergy.

The British institution of tea here came into the picture, since in private discussion during that interval an agreement was reached whereby any substantial alteration in the vestments used in any church should only be made with the consent of the people as represented by the vestry, and that any difference of opinion between the rector and the vestry should be referred to the bishop who, after consultation, should issue an order which both parties should accept.

EPISCOPAL HOUR IS LAUNCHED

★ The Episcopal Hour was launched on the radio over 175 stations last Sunday, December 7th, and will continue for ten consecutive Sundays. It is a thirty minute, transcribed program, with an outstanding preacher, familiar hyms and anthems. Preachers on programs to follow, starting the 14th, are Dean Gifford of Philadelphia Divinity School; the Rev. Arthur L. Kinsolving of New York; Bishop Carruthers of South Carolina; Bishop Pardue of Pittsburgh; the Rev. Theodore P. Ferris of Boston; Bishop Clingman of Kentucky; Bishop Block of California; Bishop Emrich of Michigan; the Rev. James W. Kennedy, head of radio and television of the National Council.

SHATTUCK STUDENTS MAKE GIFT

★ The hand of Christian fellowship recently reached from an Episcopal church school here to a small island off the east coast of Korea. Lt. C. C. Gifford, a graduate of Shattuck School in Faribault, Minn. is commander of an island outpost northeast of the Korean battleground. The island is peopled by Koreans, who have established a Christian church in their community. Regular services are held on Sunday, and instruction classes are given Wednesday nights.

The church building itself is a mud hut; its walls are papered with old newspapers. The pews and altar are built of lumber supplied by the servicemen. But the churchmen had no picture of Jesus. Lt. Gifford wrote to the Reverend J. M. McKee, chaplain of Shattuck School, asking if the students couldn't clip such a picture from an old magazine. Shattuck outdid the request. A large copy of Sallman's head of Christ was ordered from a religious store and mailed to Korea —a gift from Shattuck's student vestrymen to their Christian brothers halfway across the globe.

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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.

BENJAMIN AXLEROAD
Institutional Chaplain, Newark

The Chad Walsh article, God Makes a Landing, in the November 13th Witness had just the right approach, I think, for the "Golden Rule Christians." I am looking forward to using it, in my work as a hospital chaplain, in which I find so many such folk. Dr. Stokes' article on The Whole Armor of God will also prove valuable. Reading of this type is apt to be much more effective than oral argument, I have found. Thanks for it.

JAMES J. HAWLEY
Layman of Hartford, Conn.

The Christian Church has much at stake in the achievement of an early peace in Korea. It is not only a matter of religious principle but one of vital necessity. Peace negotiations have dragged on for more than a year and are now stymied over the trivial subject of the repatriation of war prisoners. European observers are very fearful that the Korean war will develop into World War III if not promptly settled.

A few months ago the father of a Connecticut G. I. fighting in Korea received a letter from his son which ended, "Dad, why can't we have peace?" This question is in the hearts of many of us today. Will not the Churches and our clergy take up the cry for peace until those in authority make a serious effort to end the terrible slaughter? If Jesus Christ, the Prince of Peace, were alive today his voice would be heard urging an end to the fighting. Can we do any less?

RUTH HAEFNER
Churchwoman of Portland, Ore.

The Sewanee issue was well presented in the Witness of Nov. 20. Alan Paton and Judge Delany's articles of Nov. 27 also deserve wide distribution.

HANNAH L. BATTY
Churchwoman of Hardin, Mont.

The issue of Nov. 27 was splendid. Our Church has always been a fighting Church. Human rights may not be very popular but let us continue to work for human rights. It is in this way that we can achieve brotherhood of nations of all peoples, and for what else are we working? I enjoy every copy of the Witness. I hope we may continue to grow and reach more of of our people.

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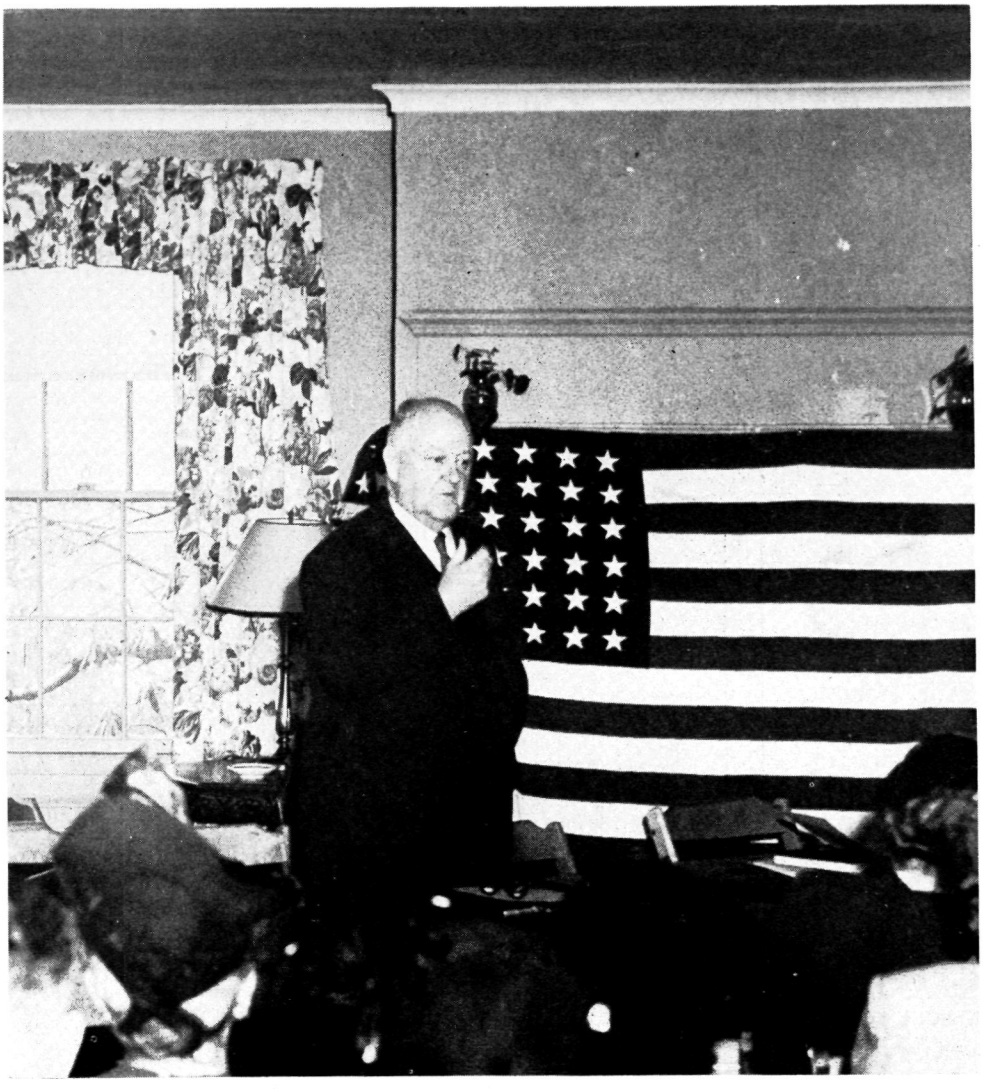

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The WITNESS
For Christ and His Church

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FOR SERVICE NOTICES
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FOR CHRIST AND HIS CHURCH

December 18, 1952

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STORY OF THE WEEK

CHURCH PEACE UNION SPONSORS LIVELY UN WORKSHOPS

OUTSTANDING AUTHORITIES BRING INFORMATION TO WIDELY SCATTERED COMMUNITIES

★ A major emphasis of the education program of The Church Peace Union and World Alliance for International Friendship through Religion is the arrangement of leadership training institutes and workshops.

During this fall seven such programs have been carried out. A day's United Nations workshop was held on October 21 at Cornell University in cooperation with the Cornell united religious work. On Armistice day a conference on world order was conducted at Teaneck, New Jersey, in cooperation with the Hackensack Ministerial Association and a Bergen County citizens' committee. Four one-day United Nations workshops were conducted from November 17-20 in four Vermont communities: Brattleboro, Rutland, St. Johnsbury, and Burlington. The workshops were arranged cooperative by the Vermont Church Council, The Church Peace Union and local inter-group committees. On December 9 a conference on Inter-American relations convened at Merrill House, the headquarters of the Church Peace Union.

All of these institutes and workshops drew together picked community leaders who represented various non-governmental voluntary agencies. The meetings were designed to train and inspire the assembled leaders to carry back into the organizations they represented the ideas and program methods which had been discussed.

At Cornell University a luncheon meeting for local clergy, representative University chaplains and students was held; Dr. A. William Loos, education secretary of The Church Peace Union, addressed the group on the subject, "Religion's Stake in the United Nations". At an afternoon workshop for students, the "Economic and Social Work of the United Nations" was discussed. In the evening, Mr. John R. Inman, assistant secretary of The Church Peace Union, spoke on "The United Nations and USA Foreign Policy", and the students participating in the workshop carried on a spirited discussion about some of the issues which he raised.

The theme for the Teaneck, New Jersey institute was Pattern for Peace—1952. Dr. Walter D. Head, president of the American Council of the World Alliance, was chairman of the day's meeting and gave the purpose of the conference in an opening statement. The Rev. George B. Ford, pastor of Corpus Christi Catholic Church and vice-president of The Church Peace Union, then addressed the group on the subject, "The Moral and Spiritual Bases for a Just and Durable Peace". (The text of Father Ford's address appears on page ten.) Dr. Henry A. Atkinson, general secretary of The Church Peace Union, closed the morning session with an address on "A United World Based on Spiritual Values". At a luncheon meeting Dr. Henry Smith Leiper, executive secretary of the missions council of the Congregational Christian Churches, spoke about "Religion's Responsibility for the Moral Climate in United States". During the afternoon session, both the political and humanitarian work of the United Nations was discussed.

Two noted authorities on Latin American affairs addressed the December 9th Seminar on Inter-American Relations. Dr. Charles G. Fenwick, director of the department of international law of the Pan American Union, spoke on "The Good Neighbor Policy, in Law and in Fact"; and Dr. Frank Tannebaum, professor of Latin American history at Columbia University, gave an address on "Inter-American Relations and the Good Neighbor Policy". Father Ford chaired the meeting and led the discussion period which followed the addresses.

The four Vermont workshops carried out the general aims stated above. In addition a spe-

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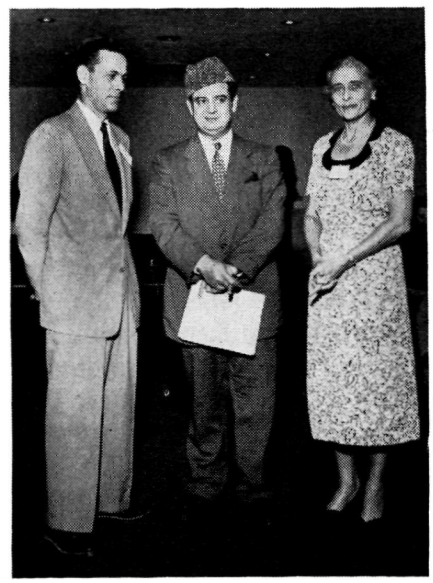
cific purpose of these meetings was to reaffirm our confidence in the United Nations as the best political agency now available for the expression on the international scene of our faith in the essential unity of mankind, in a universal God, and in a universal moral law.

The workshops were received in these four communities with enthusiasm and a widely representative group of leaders participated in each of the meetings. The workshops were regional in nature and in each instance drew representatives from surrounding communities.

Each workshop was opened by a brief address on the purpose of the meeting by Dr. John L. Gregory, executive secretary of the Vermont Church Council. The social and economic work of the United Nations was then discussed under the heading: "The Fight against Hungar, Disease, Poverty, and Ignorance." After an address by Dr. Loos on this subject, the participants in the workshop discussed for some two hours the various aspects of the humanitarian work of the United Nations and also talked over program methods.

At the dinner session three United Nations films were shown: "The Children", "A Village Reborn", and "This Is the Challenge". These films were designed to illustrate the achievements of the United Nations in the economic and social realms. At Burlington, a buffet supper was served and the proceeds from the meal were sent as a contribution to the UN International Children's Emergency Fund. The committee at Burlington also arranged an interesting and instructive program by foreign students at the University of Vermont.

The subject of the evening meeting was "The United Nations and USA Foreign Policy". Mr. John R. Inman opened the meeting with an address in which he explained the principles of collective security being demonstrated in Korea, the dishonesty of isolationism, and some ways in which the USA might increase its cooperation with the United Nations. After an hour's discussion of political questions the workshop was concluded with an address by



Reception given by Conference Group of National Organizations on the United Nations for the International Non-Governmental Organization representatives accredited to the UN, July 1952. Mr. John R. Inman, Assistant Secretary, The Church Peace Union. Amjed Ali of Pakistan, President of the Economic and Social Council of UN. Mrs. Julie d'Estournelles, Executive Director of the Woodrow Wilson Foundation. Mr. Inman is Vice-Chairman and Mrs. d'Estournelles is Secretary of the Conference Group.

Dr. Samuel Inman, one of this country's outstanding authoritie on Latin America. As one who was a consultant at the San Francisco Conference in 1945 and who has been closely identified with the work of the United Nations since its organization, Dr. Inman gave at each workshop a highly informative and inspirational address. He stressed the central role of the United Nations in today's world as the best present hope for enduring peace. "We fulfill the moral imperatives of our religious faith," Dr. Inman said, "when we give concerted support to the United Nations."

An editorial in the Brattleboro Reformer on November 17, signed by J. S. H., stated in part: "It (the building of a peaceful world community) is a never ending task, both for the people on whose understanding and faith the organization rests. The Vermonter, who as a dedicated and patriotic American has contributed so much to the part this nation has played in UN, is an example for and a challenge to the energies of all of us. Ambassador Austin observed his 75th birthday last week—at his desk in the United States Mission to the United Nations. We can think of nothing he would like better as a birthday tribute than more, many more, gatherings of American citizens such as the groups which will be taking part in the United Nations workshops in Vermont this week."

Ambassador Warren R. Austin, chief of the US Mission to the UN, wrote a special message for the series of UN workshops in his home state. In part he said: "The need for citizen understanding of the work of the United Nations, and America's role in the world, has never been greater than it is today . . .

"The task of the United Nations is nothing less than building a peaceful, productive world community. It is a community of many races, creeds and colors. It is a community in which over half the people are illiterate; in which two-thirds of the people are hungry in which nearly half the children under fifteen appear destined to die of starvation. To overcome these tremendous odds, the partnership of all peoples in the pursuit of peace is required . . .

"This spiritual faith to which you of The Church Union are

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dedicated must pervade all our efforts and guide us on our way. The United Nations offers the means through which God's purpose can be carried out to bless all mankind. We as a nation, have accepted the great challenge of the United Nations. With the help and prayers of all citizens, we will not fail."

BISHOP NORMAN NASH IS REELECTED

★ Bishop Norman Nash of Massachusetts was reelected president of the council of churches of the state at the annual meeting held December 5th at Quincy. A resolution advocating planned parenthood as "consistent with the highest moral and religious teaching" was adopted. It also reaffirmed support of the UN and recommended that American foreign policy be keyed to backing the international agency. Revision of the McCarren-Walter immigration act was called for in another resolution.

Delegates representing about 2,000 Protestant churches were present.

A JOYFUL NOISE TO THE LORD

★ Bishop Austin Pardue of Pittsburgh thinks that churches should concentrate on teaching entire congregations to sing. Writing in his diocesan paper for December he says that:

"If praise and thanksgiving were a more natural part of our lives, if we were bubbling over with gratitude, I think it would show itself in our congregational singing. Everyone is familiar with the person who said he left his prayers up to the clergy; but I am sure there are far more people who leave their praising up to the choir. Yet a vital element in public worship is congregational participation.

"The professional choral group has its place. In the larger parishes where I served as rector we employed expensive choruses, and I must say that the music they produced was beautiful. However, there are definite disadvantages to a paid choir: it tends to make the music an end in itself, rather than a means for the worship of God; it tends to take participation in the service away from the people; and it is expensive—some parishes spend more on music than they do on missionary work for the extension of Christ's kingdom.

"If I had it to do over again, I believe I would have the organist and choir director use volunteer singers in the choir and concentrate on teaching the entire congregaton to make a joyful noise unto the Lord. I would ask him to help the average person in the pew sing simple hymns of great praise. In Pittsburgh there are several wonderful choirs where the entire chorus is on a voluntary basis and where everyone in the congregation sings for the love of it, as part of their personal worship."

PARISH ENCOURAGES PICKPOCKETS

★ St. Thomas Church, Oakmont, Pa., encouraged boys and girls to pick pockets at their annual bazaar. For a small fee they could pick the pocket of a clown who circulated through the crowd, his pockets stuffed with gifts.

GEISSLER ISSUES CATALOGUE

★ The firm of R. Geissler, Inc., which has long been serving the Episcopal and other churches, has just issued a very attractive catalogue on its 75th anniversary. It may be had, free, by writing the firm at 23-08 38th Avenue, Long Island City 1, N. Y.

STUDENTS PRESENT ANNUAL PLAY

★ Students of the General Seminary presented "He That Should Come", Nativity play by Dorothy Sayres, on December 4-6. In this way they raise a large part of the money for missionary work done by the seminary; currently in the Philippines and the Chelsea area of New York.



Panel discussion at the Conference on World Order, Teaneck, N. J.: Mrs. Essie Olive Abeel, Executive Secretary, Hackensack Branch, American Association for the United Nations; Mrs. John E. Griffith, representing New Jersey United Church Women; Rev. George G. Howard, Pastor, First Unitarian Church, Hackensack; Dr. Walter D. Head, President, American Council, World Alliance for International Friendship through Religion; Rabbi A. S. Hyams, Teaneck; Rev. George Teague, Pastor, The Methodist Church, Teaneck; Rev. H. Ross Pinkney, Pastor, First Presbyterian Church, Hackensack; Chairman, Hackensack Ministerial Association.

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UN SUPPORT IS URGED

★ Churches throughout Connecticut were urged to educate their members about the aims, organization and achievements of the United Nations in a resolution adopted by the Connecticut Council of Churches at its annual meeting in Hartford. Noting that attacks upon the U.N. are increasing, the resolution expressed the belief that they "arise from ignorance of the facts and from misunderstandings of events which have taken place under U.N. leadership."

It also advised the churches to begin discussions of "desirable revisions" of the U.N. charter to strengthen the international body and make it "more effective as an instrument for maintaining peace and bringing about a world in which all peoples shall be free from want and fear."

Another resolution adopted by the Council condemned the McCarran-Walter immigration act as embodying "discriminatory provisions in violation of fundamental American principles of equality." It called for changes in the Act to eliminate the criticized features.

Other adopted resolutions commended the establishment of the Connecticut commission on civil rights, urged support of Sen. Herbert H. Lehman's (D-N.Y.) anti-filibuster bill in the U.S. Senate, and exhorted the federal government to lower tariffs through reciprocal trade agreements and by legislation.

SEABURY PRESS PRAYER BOOKS

★ The Seabury Press, as the offical publishing house of the Protestant Episcopal Church, will launch in January a new line of Prayer Books, Hymnals and combined Prayer Book and Hymnals. The Press will be able, during the coming year, to provide the Church with a complete selection of all three editions in several sizes and in a wide variety of bindings and colors.

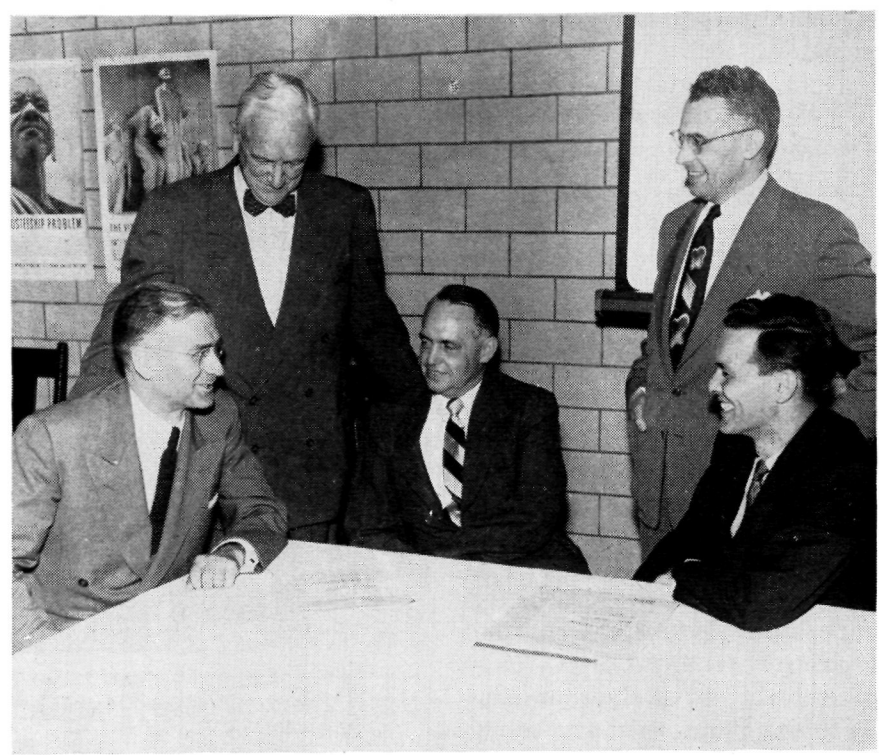
The Seabury Prayer Book will be the only Book of Common Prayer, currently available, that follows the standard copy word for word, line for line, and page for page. Entirely reset in a beautiful and very readable, newly designed, font of type, the result is the handsomest and most readable Prayer Book that can be produced.

CAN THESE SCHOOLS BE TOPPED

★ All Saints, Chevy Chase, Maryland, has 1100 pupils in its church school, which is said to be the fourth largest in the country. Also high in the list is St. John's, Bethesda, Marylan, with almost 1000. We will be glad to hear from anyone who can tell us the top ranking three as far as membership is concerned. As for quality, we are tempted to agree with the famous country parson of Connecticut, the late George Gilbert, who once said that he was not too keen about Sunday Schools. "If children go to church they will learn what the service of baptism requires; the creed, the Lord's Prayer, and the Ten Commandments. Then if they listen to me preach they will learn 'all other things which a Christian ought to know and believe to his soul's health'."

PREPARE TO RECEIVE URGES MOSLEY

★ Even many of the clergy, as well as a large part of the laity, fail to make adequate, if any, preparation for receiving the holy communion. So stated Dean Brooke Mosley of Wilmington, Delaware, in an address to the clergy of the diocese of East Carolina, meeting at St. Mary's, Kingston. He said that receiving the sacrament should be the occasion of deep heart searching and in an humble and penitent spirit by all who do approach the altar. Yet he said



LEADERS AT UN WORKSHOP, *Fort Wayne, Indiana: Dr. A. William Loos, education secretary of the Church Peace Union; Mr. E. H. Kilbourne, toastmaster at the dinner meeting; the Rev. Hampton Adams, minister of Union Avenue Christian Church, St. Louis; Judge John H. Logan, chairman of the workshop; John R. Inman, assistant secretary of the Church Peace Union*

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that many make their communions with no preparation whatsoever, and in an apparently superficial spirit. There is a tendency to overlook the deep significance and importance of the sacrament. He spoke most appealingly of the need for spending much time in preparing oneself for participation. He mentioned several manuals that may be used in making one's preparation. He suggested the reciting of a hymn to oneself as one awaited communion. It was followed by considerable appreciative discussion by the many clergymen present.

DONKEY DOLLAR IN PLATE

★ At St. Stephen's, Sewickley, Pa., someone thought it would be a joke to drop a "donkey dollar", a parody on our purchasing power today, into the collection plate on a recent Sunday. However the Rev. Benedict Williams, rector, says that all is forgiven since the fake bill was wrapped in a negotiable piece of U. S. currency which will be used to bring Christianity to Democrats, Republicans, Communists and others all over the world.

LAYMAN MARKS A RECORD

★ Here is another record that someone may be able to top—Woodburn Colonna on November 23rd marked the 200th Sunday morning service that he has been in his pew at All Faith's Mechanicsville, Maryland. In the past ten years he has missed church but three times, and then because of illness.

NEW LIVING ROOM FOR STUDENTS

★ The Canterbury Club at Howard University has opened a new living room for Episcopal students and their friends. The Rev. John M. Burgess, chaplain, reports that there are over 400 Episcopalians at the university.

GERMANY'S LOSS IS OUR GAIN

★ The organist and choir director of the Redeemer, Fairway Hills, Maryland, is Max W. Seeboth, a displaced person from eastern Germany. He is a graduate of the University of Berlin where he conducted the students choir and also taught several subjects in music. He has been a concert pianist and organist in several churches in Europe and has published several compositions which have been performed by great orchestras. He is building up the choir at the Redeemer and has given several outstanding piano concerts.

HOW TO BUILD NEW CHOIR

★ Grace Church, Whiteville, N. C., has issued a receipt for making a good choir. First you take an empty chancel and mix gradually into this sixteen children. Do not stir too rapidly or evaporation will take place, but carefully add this important ingredient. Next pour in one choir director, making sure that this flavoring is the fresh, enthusiastic, patient kind and not the bitter, stale variety. Now let the mixture sit for a few weeks, and do not worry if sometimes the blend seems too sour, too sharp, or too flat. At this period some prefer to sift out any monotones that might have been added at the very beginning, but we find that in leaving these in, that quite often they ripen into the finest portion of the mixture. If this does not happen, at least they will serve to add a dash of taste that no choir is complete without.

Before serving, garnish with a few new vestments, pour in a few hundred pages of the Church's Hymnal and you've got one of the finest choirs ever made.

URGES CHURCH OPEN ON INAUGURATION

★ Francis E. Armstrong, president of the Brotherhood of St. Andrew, urged that churches be open for prayer on inauguration day, in an address on November 30th at St. John's Cathedral, Wilmington, Delaware.



LEADERS AT UN WORKSHOP, *Burlington, Vermont: Dr. Samuel G. Inman, leading authority on Latin America; John R. Inman, assistant secretary, and Dr. A. William Loos, education secretary, Church Peace Union; Dr. John L. Gregory, general secretary of the Vermont Church Council; Donald Elberson, education director of the Vermont Farm Bureau, who was general chairman of the Burlington committee for the Vermont Workshops*

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NATIONAL COUNCIL RECEIVES REPORT OF FINANCES

★ The National Council, meeting at Seabury House, December 2-4, received an encouraging report on finances up to the end of November. It was also announced that bequest of $350,000 had been received which will go to theological seminaries.

H. S. Addinsell, treasurer of the Council, stated that "Although payments on expectations are a little below the minimum proportional amount due as of November 30, 1952, I am happy to report that on a proportionate basis they are a little better, and on a dollar basis considerably improved over the corresponding period of 1951. The preliminary figures on expectations received by the National Council for the first eleven months of 1952 show receipts of over $3,469,000. This is equivalent to a little less than 80% of the total expectations for the year and although this is approximately $158,000 less than the minimum proportional amount which might be considered due as of November 30, 1952, it exceeds collections in the corresponding period of 1951 by a little more than $126,000.

"During the period March through August, each month cumulative collections on expectations ran slightly in excess of the minimum proportional amounts due. Beginning with the month of September, cumulative receipts by the Council fell behind the proportional amount each month. It was felt that the decline in the month of September might be attributable to the attendance of many diocesan and missionary district treasures as delegates to the General Convention. In October there was a slight pickup in receipts but in November the proportional collections turned downward again.

"As you know, the National Council's accounts for the year 1952 will be closed as of December 31, 1952. All receipts after December 31, 1952 will be credited to the year 1953 unless specifically designated for credit to 1952 expectations. Remittances from diocesan officers or individuals after December 31, 1952 for credit against 1952 expectations must be specifically designated for the year 1952 and must be received on or before January 19, 1953 in order to be recorded in the 1952 accounts."

The Bequest

★ The bequest of $350,000 was made through the will of the late William Shubael Conant of Washington, D. C., who died January 27 of this year. Mr. Conant specifically requested that this money be used to improve theological education through the payment of salaries of selected teachers in the Church's seminaries. At the December meeting of the Council a resolution was passed establishing the "John Shubael and Mary McLaren Conant Fund," the income of which is to be allocated by the standing joint commission of the General Convention on theological education.

Mr. Conant, who was a consultant engineer, stated in his will that this sum had been inherited by him from his father, and that the fund was to be established in memory of his parents. Other smaller bequests went to the diocese of Michigan for the aid of aged and infirm clergy, to St. Paul's School, Concord, N. H.; St. John's Church, Detroit, St. John's Church, Washington, D. C., and All Saints Chapel, Bay Head, New Jersey.

Resolutions on other funds were:

That two trust funds of $7,387 each be established, through the will of the late Virginia Wilson of Portland, Oregon. These are to be permanent endowments, the income of one to be used for payment of pensions to United Thank Offering workers, and the second for the operation of Hudson Stuck Memorial Hospital, Fort Yukon, Alaska.

That a trust fund be established with the $15,000 bequest of the late Etta M. Arnold Clark of Owego, New York, the income of which is to be credited to the missionary quota of St. Paul's Church, Owego. Miss Clark directed that this fund be known as the Ransom Bowen Dean memorial, in memory of her uncle.

That, at the request of the Bishop of Oska, a trust fund be established with the funds held for the benefit of St. Barnabas Hospital endowment fund, in the amount of $21,766. These funds had previously been received by the missionary district of Kyoto, Japan, but jurisdiction of St. Barnabas Hospital has been transferred from the district of Kyoto to the district of Oska of the Nippon Seikokwai.

The resignation of Canon Vesper O. Ward as editor-in-chief of the curriculum of the department of education was announced. The Council accepted the resignation of William G. Brady Jr. from the committee on trust funds. William S. Gray, New York banker, was made a member of the committee.

A committee was appointed of five clergy and seven laymen to follow up on recruiting for the ministry. It also voted $65,000 to St. Andrew's Theological Seminary, Manila, as an additional sum toward a new plant. Also approval was given for an

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EDITORIALS

Sowing and Reaping

IT is generally agreed by educators—so far as any professional group can agree on anything—that the fourth grade is a turning point in school life. The youngsters up to this point have been taught facts and fundamentals; now they begin to integrate that knowledge, looking towards a graded and departmentalized development of the different aspects of truth, which we call history, science, language, mathematics, and so on. Moreover up to this point they have been pretty individualistic in their play and recreation; now they are ready for group play—for clubs, gangs, organized sport. So both mentally and emotionally this is apt to be a period of difficult transition, augmented for the teacher by the fact that retarded and accelerated children sometimes create an age-span of several years in any one class.

The current crop of fourth graders—the normal ten year olds—were conceived and born during that period of dreadful stress just following Pearl Harbor. They are war-bred children. Once again the ancient adage from the Book of Books comes true: "The fathers have eaten sour grapes and the children's teeth are set on edge." For we are told by those who have to deal closely with children—parents, teachers, cub scout leaders, choirmasters,—that the children of this age-group are violent and unruly beyond anything they have ever known. We used to scoff at such talk in the past and secretly hold all such disparagement of young people as due to age creeping up on old-maid school teachers and harassed school masters. But we do not scoff any longer, for it seems obvious even to the casual observer that we have a real war-bred problem on our hands. We sowed the wind and are reaping little whirl-winds.

We know one teacher who was on the faculty some twenty years ago of an experimental school in the slum area of one of our great industrial sea-board cities. As was to be expected, the language and manners of the children reflected the depression-ridden homes and the mean streets in which they were brought up. That teacher today has the fourth grade in an expensive country day school in one of the suburbs of a great city, where the boys come from homes which are perhaps not all "cultured" but are certainly "moneyed". She testifies that her present day fourth graders are wilder, more unruly, more difficult than anything she experienced in the slums. Their language at times is vile, their manners are beyond belief. If there is one word which can describe them, it is "violent". They do not just casually swat each other—as all young boys do—one boy will grab another by his shirt at the neck, twist it and bang his head against the blackboard. The problem of teaching resolves itself into the more primary problem of keeping order in the classroom.

We do not pretend to have any answer to this situation. We present it to our psychologists, our sociologists, our educators, our clergy, as one of the problems of our age which must be faced. Is it due to the war, as we have indicated, or is it due to our crime movies, our TV programs, our comics? Or could it perchance merely reflect the home life of our age? Perhaps this is a problem primarily for the parents. Perhaps we need more Christian living in our homes.

The Sawdust Trail

NOT since the days of Billy Sunday has the sawdust trail been hit as hard as it is now being hit by the Rev. William Franklin (Billy) Graham. Billy Graham is a showman. He uses many 'props'. His preaching is augumented by a 700 voice choir; he has a portable mike clipped to his neck-tie and an assistant plays out reels in the cord so that the Billy doesn't trip himself up. The Rev. Mr. Graham's tailor takes a part, and Billy is always perfectly groomed right down to the correctly folded handkerchief in his breast pocket. Everything is in place when Billy appears even every hair in his head. This he has carefully trained down with the aid of an old baseball cap. It is known that he neither smokes nor drinks.

We don't agree with his theology or with his technique. His theology is about as penetrating as the politics of Calvin Coolidge His technique is obvious. However we can't just pass him by with a shrug of our ecclesiastical shoulders and an adjustment to our academic hoods. Billy Graham has something. After all he does produce his own T. V. show at a weekly cost of $20,000. He owns his own motion picture company. He preaches to capacity crowds. There were 60,000 present to hear him in Houston. (The opening service of General Convention in Boston drew 17,000.) The Rev. Mr. Graham is thirty-four and re-

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ceives a salary of $15,000 a year plus professional expenses.

We don't agree with his theology, but he has something and that something is conviction.

When Billy was a lad he served a term selling Fuller brushes. As one would imagine, he sold more brushes than anyone else. He sold them because he was convinced that there was no better brush. He had a motto: "How much of my product can I get them to take?" Billy has conviction and enthusiasm.

As we advance in Advent it would be profitable for us to consider the Rev. William Franklin Graham. He's got something there! He is a quick shooting star across the horizion, but in the light he gives there is enough light for us to see a truth about ourselves.

PATTERN FOR PEACE, 1952

By George B. Ford

Pastor of Corpus Christi Roman Catholic Church, New York, and Vice President of The Church Peace Union

IT is nine years ago last month since the Pattern for Peace was formulated and published. The seven principles which constituted the Pattern were announced at the same time but separately, each one of the major faiths releasing the Pattern with its own introductory statement. Parenthetically, I might remark that I never understood why the potentially stronger impact of a joint proclamation was foregone.

The Pattern's seven principles were: The moral law must govern world order. The rights of the individual must be assured. The rights of oppressed, weak or colonial peoples must be protected. The rights of minorities must be secured. International institutions to maintain peace with justice must be organized. International economic cooperation must be devoloped. A just social order within each state must be achieved.

The sanction for the principles of this Pattern, the moral and spiritual foundation for them, rests on accepted and centuries-old beliefs. Otherwise they could be received only as noble and high sounding declarations. These religious convictions have had the homage and devotion of countless generations and they have begotten a civilization at once unique, distinctive, humane. This civilization has been unchallenged in principle until recent years, and has become more precious because of that challenge.

The seven principles of the Pattern for Peace are inherent in what we call the Jewish-Christian tradition. They have a historic background and are approved by time. They possess a persuasive, a compulsive and, let me say, a very disturbing power. Nobody can be complacent in their annunciation or proclamation. The national and world-wide happenings of the past decade, tremendous and intricate as they are, would not suggest to the formulators of these principles a set of changes in any one of the declarations, even though the experiences and calculations of ten years might offer the basis for more specificity pointed toward the hope of their earlier and ultimate realizations. Time as he grows old teaches many lessons, says Aeschylus. If this exalted utterance of the three faiths can be received as the authentic thinking within these respective bodies, the diagnosis of the major maladies of our day would be traceable to the neglect or denial of the deep faith of the religions West of the East. And with equal force, the living application of them to individual and organized life ought to alleviate if not cure the grave and persistent fevers of these tragic times.

F. S. C. Northrop in his recent book, "The Taming of the Nations," writes: "For each of the faiths in the garden of men has its spiritual Philadelphia, and the way from Philadelphia to Cosmopolis is clear." It is expressly stipulated that these moral and spiritual principles of the Pattern for Peace would need to be effectuated by national and international organizations: for example, the Marshall Plan and Point Four on the national level and, on the international level, the United Nations, which may perhaps eventually evolve into some form of world government. If I may refer to Northrop again, he reaffirms faith in law as the remedy for differences and he illustrates concrete confidence in the United Nations as the only available means to implement the slow extension of international community.

Organize for Peace

WITH the world of our times like two giants training for the contest, there is no known or certain alternative but to organize, necessarily but not exclusively, with force. While acting from strength we shoud surely welcome every bit of light in the darkness of our exploration until

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our eyes eventually welcome the full brightness of the day of peace for all peoples.

If I were to offer the moral and spiritual basis for a just and durable peace, I could select specifics; but they would fall within the general framework of the pattern, as additional signposts along the highway already clearly delineated. Rather let me briefly suggest another approach which I am convinced would demonstrate the moral and spiritual basis for a wider justice, would advance more humane and peaceful relations within nations and, nationally and internationally, would have a profound and uniting impact.

Am I right in feeling that the churches are abdicating their own divine mission and are asking for the creation of man-made organizations to execute principles that are the very heart and soul of the church's existence? A widely known minister recently stated in a sermon: "The Church must recapture its social responsibilities from politicians." "A church is not measured in greatness by the beauty of its architecture or the ability of its ministry," said John Bunyan, "but by the people who live truly and serve faithfully that for which she stands". As a French professor of economics is reported to have said, "It is not the function of the church to create a new civilization. It is the church's function to create the creators of a new civilization". And my friend and neighbor, Dr. Fosdick, has said: "Of all periods in history, this is the time for greatness in religion."



FATHER FORD *addressing the Conference on World Order at Teaneck, New Jersey*

Religious Truths

LET me illustrate what I mean. If one is a materialistic evolutionist, considering matter only and alone as the source of all reality and life, there is warrant for the assumption that I was made of gold and you of dross. But if we believe each is made in the image of God, each a chip of God in time, the very concept of justice in a Creator would exclude the show of arbitrary partiality. We would have to be equally his children. We accept these truths. 10,000 instances could be cited right up to this minute of history where individuals of religious faith and conviction in public places and even churches themselves in practice, exclude the image of God.

Anyone who denies the equality of human beings thereby betrays his own profession of faith. To consider the question of minority rights alone, what was the determining factor in the wording of the political platforms? Votes or rights? The candidates apparently worshiped God on Sunday and hedged on God the rest of the week. The day has arrived when any church which approves and acclaims any individual who renders to Caesar the things that belong to God arouses pity instead of respect. A spiritual schizophrenia has crippled the church's divine personality. A distinguished educator and minister has said: "The disturbing judgment is abroad that the churches no longer witness to the Gospel of Christ." I read with shame and tears John Dewey's words: "Nowhere in the world at any time has religion been so thoroughly respectable as with us and so nearly totally disconnected with life."

Christ of Bethlehem

WHILE no explicit statement in either the Old Testament or the New forbids war, the entire spirit of Christ was one of peace. We rationalize when we make Christ come from Mars instead of Bethlehem with the message of peace on earth. Yet religion has allowed the universal principle of brotherly love to be cast out by nationalism, which persuades a soldier of religious faith to kill another of the same faith if either steps within the other's national boundaries. Such a soldier thinks he had done a service to God. May I quote a minister? "The church must point out that America cannot fight a Godless nation, Soviet Russia, with godlessness." The trouble with America is that our values are not religious but nationalistic. Our slogan is not God's way but American way.

I am not unmindful of the accomplishments and glory of the faiths of the Western world over the centuries. No other institution has such a crowd of shining witnesses. None with such a long list of martyrs. None with such prophetic voices. None with such moral and spiritual insights. None which is the home of all nations and tribes and peoples and tongues. None where in joy and sorrow, in defeat and victory, in sin and virtue, in despair and hope, in love and hatred, yet remains the desired haven of the soul. The religions of

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the West still can lead upward and onward to the full height of the greater self. And they have the acknowledged right to speak to nations in the name and with the sanction of God.

What we must remember is that the tragedies and problems of today result from the compromises of yesterday. When the faiths of the West are everlastingly true to themselves, when they hold fast to their principles, unmoved by suffering or material loss or persecution, and stand as steady and unshaken witnesses to the things of God always, there will be a moral and spiritual appeal to peoples and nations that no man-made institutions, however noble in purpose, can ever hope to attain.

ECONOMIC PREVENTIVE MEDICINE

By Isador Lubin
US Representative in UN Economic & Social Council

MOST people, at some time in their lives, have known the experience of being very cold, or very hungry, perhaps just for a short time. These people know that, while that suffering persists, their thoughts and energies are directed at getting warm, or at getting food.

A similar preoccupation exists today among two-thirds of the people of the globe. These are the people who do not get enough food, whose income is as low as $41 a year, or who cannot read or write. Intent upon getting the next mouthful of rice, they find it difficult to focus on their larger problems, and to solve them.

Men cease to think rationally when their minds are filled with fear, or hate, or resentment, or anger. And we know that when people are subjected to privation or discrimination for long periods they become resentful and angry. Their emotions lead them to dangerous acts, sometimes to violence. They are tempted by false promises. They concoct false doctrines. They follow false leaders.

These are the causes of war which the United Nations Economic and Social Council seeks to prevent.

Most of the countries in which these conditions exist possess very considerable resources. They may be natural resources—soil that could be reclaimed or tilled more profitably, or perhaps oil or other minerals. All have idle manpower—a human resource that with training and education can work great benefits.

The development of these resources requires some money, and lots of ingenuity and patience. The effort constitutes, however, an investment which will provide immense returns not only in terms of peace but in terms of economic stability and a growing friendly commerce throughout the globe.

PERHAPS the foremost tool forged by the UN Economic and Social Council to meet this problem is its technical assistance program. Here is how it works:

A social adviser appointed by the United Nations at the request of the Greek Government discovered in the mountain villages that fertile land was uncultivated because the produce grown could not be carried to market because of the absence of passable roads. A program of small incentive payments induced tens of thousands of peasants to undertake voluntarily projects for building roads to replace donkey trails. Using picks and shovels made in their local blacksmith shops and bought with their own money, they constructed over 1500 kilometers of roads in 18 months.

Yaws is a skin disease, painful and debilitating, prevalent in the tropics. It can be cured with a few shots of penicillin. In Indonesia, with World Health Organization help, 300,000 people in a selected area were cured by this process at a cost of about two dollars per person. The transformation in their villages was startling. Their houses and children are clean, compared with yaws-infested communities. Their livestock and crops are well cared for. Farmers' clubs and rural extension courses have new popularity. In one section, a 60-mile canal is being dug with volunteer labor to bring in water for wet rice production. They are using only picks, shovels, and baskets—and their new zest for life.

In Afghanistan, farmers were still using wooden hoes on their cotton and sickles to harvest grain. An FAO technician introduced the sharp steel hoe and the scythe, both of which could be manufactured locally. Now the farmers grow more, harvest more, sell more, have more.

In large areas of Haiti, Pakistan, and a number of other countries malaria has been virtually wip-

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ed out. Where this has taken place, food production has gone up because sick people are cured and are able to tend their fields.

Hundreds of millions of people in the underdeveloped parts of the world are trapped in a vicious system of land tenure. Exhorbitant rents, unconscionable interest rates, and burdensome taxes leave them little to live upon. The Council, accordingly, has fostered a program of land reform to help governments promote land ownership, devise reasonable farm credit schemes, set up equitable tax systems and generally assist in rural improvements.

Activities such as these—and the list could be extended indefinitely—substitute accomplishment



UN LITERATURE, *posters and flags are displayed at one end of the* YMCA *gymnasium, Fort Wayne, Indiana. The UN Workshop was held at the other end*

for frustration among people whose future for many generations has been regarded as hopeless. Progress replaces stagnation.

Development Capital Needed

WITH this kind of development, however, there is need for roads and ports, for schools and sewers. In short, it requires development capital.

The United States has emphasized repeatedly in the Council and elsewhere that the greatest source of capital is private investment capital. We have urged the underdeveloped countries to modify their laws so as to encourage the flow of foreign capital, and some success has been achieved.

In addition, the International Bank for Reconstruction and Development, associated with the Council in the United Nations structure, has authorized loans totalling over $1,400,000,000, the largest part of which went for economic development. There have been no defaults on repayments.

Economic development is only part of the Council's great task. Development must take place, if it is to be real and lasting, in an atmosphere of freedom and equality. It must not be subverted by totalitarian ideologies which would employ it for aggressive purposes or would enslave the people.

Under the Council, therefore, the Human Rights Commission has undertaken a psychological offensive on behalf of the ideas and ideals of freedom. Its outstanding success is the completion of the Universal Declaration of Human Rights. This document is merely a statement of goals and aspirations, without binding force, without even a signature. But its substance is being incorporated in the laws and constitutions of many States. Thus the truths which we revere in our own Constitution—the free press, freedom of religion, trial by jury, and many others—are being established in the developing societies in other parts of the world.

An ounce of prevention is worth a pound of cure, as the old saying goes. The Economic and Social Council is the world's doctor of preventive medicine.

Try This For Size

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

THE man is in the market for a new suit. The salesman, anxious to please, selects a random garment from the rack and holds the coat invitingly toward his prospective customer. Having established the general preference of the person before him, he then proceeds to offer color, style and "make" until he has satisfied his prospect. So accustomed are we to the process of being "fitted" that we tend to carry it over into other areas of our experience. We attempt to choose friends on the basis of our own preference. We judge our own conduct by what we like or dislike. Thus our dispositions may be colored by our mood of the day. "Goodness" becomes what is pleasant to us; and "badness," what is unpleasant.

The Church has often been disturbing to many because it calls to our attention another standard of measurement than ourselves. Christ came, not to fit an old garment to our frame, but to enable us to wear his own robe of righteousness. The Christian, then, is not necessarily a man like you or me. He is one who has labored with his life, to make it more nearly the "measure of the stature of the fulness of Christ."

That dramatic picture which our Lord gives of the judgment says precisely this. We are evaluated in God's eyes—not because we have clothed the naked, fed the hungry, visited the sick, but

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on the basis of our motive for the doing of these things. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." Today it is fashionable in America to "do good." Many have tried to reduce Christianity to the level of mere charitable acts. The Golden Rule has been cut in half in order that the doers of good might not have to be confronted with the motive God has prescribed. In short, we want the personal satisfaction of having done more than was expected of us, or more than we did last year, or more than our neighbors. We don't like to be reminded of the fact that goodness and philanthropy are the norm of the Christian, and that they are acceptable—not as a testimonial of our personal virtue, but only as a loving response to a loving God, whose children we serve. Christ says that we are to clothe, visit and feed the needy—out of compassion of course, but especially to do our work in such a way that "the least of these" may thereby be enabled to find him.

The season of Advent is quite fittingly a season of preparation and self-examination. As we search our motives, it becomes perfectly obvious that we need penitence before we celebrate Christmas. We need the Spirit and the point of view of the Great Giver before we distribute our own gifts. Christ came—not to put an old man into a new suit, but a new man into every suit—the man God intended us to be. Try this for size!

A TRIBUTE TO BISHOP SCARLETT

By Sidney E. Sweet
Dean of Christ Church Cathedral, St. Louis

IN the first book of the Old Testament there is reference to a man named Enoch, who seems to have lived a very superficial, ordinary, ineffective kind of life for sixty-five years. And then something happened. He must have had a great spiritual experience, for he became a completely different man. And for the remaining three hundred years of his life it was said of him that he walked with God. That is a phrase which seems to me applicable also to Bishop William Scarlett. He is a man who through his life has walked with God. And that means, first of all, that he has been going in the same direction in which God is going —in the direction of the overthrow of sin, the elimination of injustice, greed, exploitation, discrimination of every kind, and the chauvinistic nationalism, which seeks the welfare of the people of one country without concern for the people in the rest of the world; in the direction of human welfare; justice, brotherhood, goodwill and peace.

Let me speak quite definitely, though briefly, of four ways in which it seems clear to me that Bishop Scarlett has been walking alongside of God. First, he has been walking with God in the direction of equal rights for all the children of God. For many years he was president of the Urban League in our city, and his active leadership helped the League to obtain better employment opportunities for the Negroes of our city, better housing, and better educational and recreational facilities. He has been in the line of the true prophets, never afraid to say what he believed God wanted him to say, irrespective of personal consequences. Let us listen to these words of his and take them to our hearts:

> We in America must begin with ourselves. Our immediate task is to establish as rapidly as is humanly possible and as widely as is humanly possible, equality of opportunity for all the people of our land—equality in education, equality in training for skilled occupations, in securing jobs according to one's skill and not according to one's color, in health and housing conditions, in culture. That is something which no democracy which pretends to be a democracy and intends to remain a democracy can deny to one-tenth of its people. More and more we are convinced that segregation is the great barrier to equality of opportuniy. It is the barrier to equal opportunities in education. It is also an implication of inferiority, not only of status, but of being, and so contradicts the basic Christian principles of the dignity of every man as a child of God and the equality of all men in the sight of God.

And let us pay especial attention to these words:

> The Christian Church itself must face up to this . . . Discrimination within the Church of God because of race or color is a shocking thing. It is shocking because it cuts straight across basic Christian principles. It is shocking because it reverses the historic nature of the church, which is a comprehensive fellowship of all believers. Let the Church be the Church. Let it demonstrate the inclusive fellowship that it professes. It is here that a genuine religious faith will help to mitagate the tensions within our country.

A Better World

Second, he has been walking alongside of God in the direction of a better world for all people. He has been chairman of the department of in-

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ternational justice and goodwill of the National Council of the Churches and chairman of the joint commission on social reconstruction of the Episcopal Church. At General Conventions he has thrilled the forward-looking deputies and bishops with the courageous Christian resolutions, which his commission has presented and the Convention has generally adopted. He has edited two books —"Christianity Takes a Stand", which had a sale of from 50,000 to 60,000 copies, and "The Christian Demand for Justice". In the introduction to the first of these, there is stated very clearly his honest Christian position on this matter of building a better world for all peoples. He says:

> The basic conviction on which the work of the Commission rests is that the solution to our problems is to be found only within a religious view of life and the world. We believe that Christianity is not something irrelevant to life, not something that touches only the fringes of life, not something of little importance which we can take or leave as we like. Rather we believe that Christianity is the truth about man, about man's relation to God and God's relation to the world, and about man's relation to his fellow men. It is either the Rock on which we build our civilization or else it is the Rock against which civilization will continue to pound itself to pieces. It is, therefore, toward Christian goals we must move rapidly.

A Prayer

You can know a man partly by what he says; even more by what he does; perhaps better still by the way he spends his money; best of all by what he really prays for, by his dominant desire, by knowing what he wants above all else, what he seeks first. So here I want to read one of William Scarlett's prayers, which seems to me to show how he has walked with God toward a better life for all people.

> Almighty God, Maker of the Stars, Master of Men, the High Incentive of all who stay their minds on thee, whose Holy Spirit of Trust is sweeping through our world like a mighty wind, overturning old institutions, forcing us to reexamine old traditions, old loyalties, unsettling all our solutions until they are settled aright: Grant to us in these stirring days an adequate vision of thy being and beauty, thy holiness, thy justice, thy pity, thy concern for men, that touched by thy pity and love we may give ourselves to thy service.
>
> Grant us grace to overcome the world's injustice, to hear the cries of the oppressed, to succor the needy, and to heal the victims of man's long inhumanity to man. Give us the moving conviction of the unity of all mankind in thee, and a deep sense of human solidarity, that we may feel wrongs of others as bitterly as our own.
>
> We do not ask that thou wilt keep us safe, but that we may be loyal to high ends at whatever cost. Give us the courage resolutely to stand for the hard right, gladly to suffer hardship for the sake of a better world, fearlessly to strike a blow for justice and for the freedom of the human spirit. And give us, we pray, that inner strength which comes of living close to thee, seeking to know and to do thy will. We make the spirit of the Master's prayer our own: Our Father, thy kingdom come, thy will be done on earth. Amen.

Cooperation

Third, he has been walking alongside of God in the direction of the unity of all Protestant Christians and the closest possible cooperation with Roman Catholics and Jews, with whom unity in the near future seems impossible. And his concern has not been merely with w e a s e l words. Seldom do we hear the challenge to go forward in the direction of Church unity thrown at us with such clarity and power as we heard it from Bishop Scarlett last May, when he said:

> If we cannot move toward u n i o n with like-minded brethren in other Protestant churches, if that is to be the position of this church, many would like to know it.
>
> I think we are all too prone to make much of that which really cannot matter much to God, to God Who pours out his grace and blessing on whom He will, apparently at times unaware of the mechanism of apostolic succession. And yet around that issue gathers much of the opposition to church unity.

I think it is true that he was first among the Protestant ministers of this city to meet with representatives of the Roman Catholic and Jewish faiths for the purpose of building better understanding, and working together on moral and community problems in regard to which there was complete agreement.

And now again, thinking that we know a man best through his prayers, I want to read another prayer composed by Bishop Scarlett:

> O God, who hast made man in thine own likeness and who dost love all whom thou hast made, suffer us not because of difference in race or color or condition to separate ourselves from others, and thereby from thee; but teach us the unity of thy family and the universality of thy love. As thy Son, our Saviour, was born of a Hebrew mother and ministered first to his brethren of the House of Israel, but rejoiced in the faith of a Syro-Phoenician women and the faith of a Roman soldier, and suffered his cross to be carried by a man of Africa, teach us also, while loving and serving our own, to enter into the communion of the

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whole human family. And forbid that from pride of birth or hardness of heart we should despise any for whom Christ died or injure any in whom Christ lives. Amen.

True Liberal

FOURTH, he has walked alongside of God in humility, seeking to know the truth, fearlessly, not bound in a strait-jacket of tradition, not afraid to think, not disparaging the fine mind God had given him. He has consecrated his head, as well as his heart, to his God. He has not permitted himself to be cabined, cribbed and confined by ecclesiastical or doctrinal traditions which are historically unprovable and rationally unbelievable, and which are so often erected as insuperable barriers to membership in the Christian fellowship. He has walked with God in humility, knowing that this is God's world, always eager to listen and to learn, trying to think God's thoughts after him. Amos asked, "Can two walk together except they be agreed?" and expected the answer, "No." William Scarlett was ready to agree with God, no matter where it led or what it cost.

Because he has walked with God, he has been a great preacher, able to put the message which God gave to him in clear and understandable and well-chosen language, and to make it reach the minds and hearts and souls of men. Because he has walked with God, he has been a Father-in-God to the clergy and people of this diocese, giving of himself without stint to steady them when they faltered and to raise them when they fell. Because he has walked with God, he has been a real friend, always seeking not to get from his friends, but to give to the uttermost for their welfare and their happiness. Because he has walked with God, he has been a deeply spiritual man. He has become more and more filled with the spirit of him with whom he has so closely associated.

Which one of us who heard our Bishop's address at our last convention was not stirred when we heard him say:

> This watered down Christianity is what has really got us in the ditch. These neat rationalizations, enabling us to skate around vital issues, are no good. In the days ahead only complete commitment will be of any avail. Let us stand fast, therefore, Brethren, in the freedom wherewith Christ has made us free, holding to the Truth and the Right as God gives us to know the Truth and to see the Right . . . We know Who is our Polar Star, our Fixed Point. 'There is the Saviour, the one universal, transfiguring Saviour', and so 'when we would make much of that which really cannot matter much to Thee, recall us to the very heart of our Christian profession, which is Jesus Christ our Lord'!

I started with a reference to an Old Testament character and a descriptive phrase. I want to close, reminding you of two New Testament characters and another descriptive phrase. In the Book of Acts it is said that the rulers, elders, and scribes marveled at the boldness of Peter and John, and "took knowledge of them that they had been with Jesus." This phrase, too, we can apply to William Scarlett. How many times we have heard him say at confirmation services, "Keep close to Jesus Christ. He is the one who has the qualities that you need, and he is the one from whom you will obtain strength to live as a Christian." How often at clergy conferences, as he led us in prayer, have we been raised into another world where we too were aware of the presence of the Master.

All through my remarks I have used the past tense. Perhaps that was necessary because of the nature of this occasion. Now I want to say that Bishop Scarlett not only has walked with God; he is still walking with God, and he will continue to walk with God until God takes him. So we not only this day thank God for his ministry and for his episcopate, and above all for him, but we thank God that he will continue to live among us, for we know that his presence will bring us inspiration, increased courage, and deeper faith.

Christianity Takes A Stand

Edited by Bishop Scarlett

Articles by Eleanor Roosevelt, Stringfellow Barr, W. Russell Bowie, Arthur H. Compton, Sumner Welles, Frances Perkins, Reinhold Niebuhr, Eduard Heimann, Bishop Parsons, W. E. Hocking, Bishop Dun

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The editorial office of The Witness is now located at

12 West 11th Street
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However all correspondence, news, magazine exchanges, etc., are to be sent to our office of publication:

The WITNESS
Tunkhannock, Pa.

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

The Primitive Christian Calendar. A Study in the Making of the Marcan Gospel. By Philip Carrington. Cambridge University Press, 1952, pp. xvi 235. $6.00.

It has often been suggested that the Gospel of Matthew was composed in such a way that it could easily be broken into "liturgical gospels." Dr. Carrington, the archbishop of Quebec, makes out a strong case for the hypothesis that the liturgical gospel is the clue to the structure of Mark; the earliest gospel was, in fact, designed to be read in course during the Christian year, which in its earlest form was only a modification of the Jewish year. The preaching of John the Baptist appropriately comes at Jewish New Year (in our calendar it has been shifted to December); the parable of the Sower coincides with Palestinian spring; the feeding of the Five Thousand and the Four Thousand correspond to Passover and Pentecost respectively; the Transfiguration is on the midsummer festival; Jesus enters Jerusalem at the time of Tabernacles; and the year ends with chapter 13 (still a feature of our Advent), with the Passion narrative proper a separate lesson or series of lessons.

The hypothesis is attactive. The early Church had a lectionary and a way of using scripture that was meaningful to its people; its calendar followed the one by which they lived. Much the same is true of the later Roman calendar. What is clearly needed is a revision of our own calendar, and of the Prayer Book gospels and epistles that will say something to people in the industrial twentieth century.

The Archbishop makes a number of other brilliant suggestions which must be taken into account by all New Testament students.

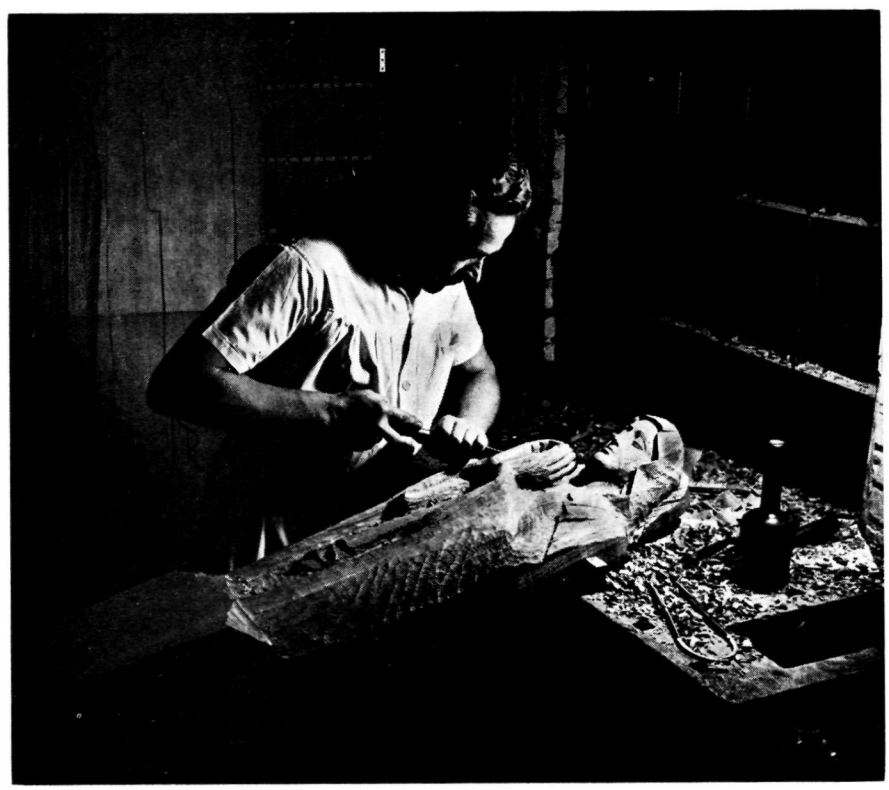
On Proving God. By Roger Hazelton. Harper. $2.00.

The subtitle of this book is "A Handbook of Christian Conversation". Unfortunately, a handbook is just what it is not—it is a rather flowing, undiagrammatical series of essays in the deepest vein—a book to be studied, pencil in hand, rather than a handy reference, with arguments listed under title. Those who use this book in this way will find it most rewarding.

Dr. Hazelton's other book, "Renewing the Mind," is used as a textbook in one undergraduate course at Princeton, which leads one to hope that some college graduates will be far from illiterate religiously.

What Present Day Theologians Are Thinking. By Daniel Day Williams. Harper's. $2.00.

One of the fine things about the present state of church relationships is that it is possible to write completely fair surveys of what is going on in the churches. This book proves that it is possible to do so on the level of theology above denominationalism. Dr. Williams' wide knowledge, control of his subject, and ability to make things clear, make this a book that anyone can read with profit to catch him up on the latest trends in theology. It is an amazing piece of work.



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DECEMBER MEETING OF COUNCIL

(continued from page 8)

appropriation of $10,000 to Southern Brazil for purchase of land and a building adjacent to the Church of the Redeemer, Pelotas.

Missionaries

Jane K. Mees was appointed missionary to Haiti and Louis Robbins to Japan. Also the following have returned to their fields following furlough. Alaska: Rev. Samuel A. McPhetras and Rev. Albert J. Sayers. Cuba: Rev. Rumualdo G. Agueros and Paul A. Tate. Honolulu: Rev. Claude F. Du Teil, Rev. Paul R. Savanack, Rev. Robert Sheeran, Elda J. Smith, Rev. Edmund L. Souder, Deaconess Sarah F. Swinburne. Panama: Rev. Mainert J. Peterson. Philippines: Marian E. Davis and Laura P. Wells. Puerto Rico: Dr. Carey C. Womble and Dorothy A. Hickie.

The new film on town and country work, "In Fertile Soil" was given a preview by the promotion department. Produced by Alan Shilin, who has made several films for the Church, it will be released on January 15th.

CANON SPARKS FINALLY MAKES THE TRIP

★ Canon Thomas A. Sparks has finally gotten to the top of the Empire State Building for the first time in his life. The visit as the guest of the officers of the Empire State Building corporation took place after the Canon in a retirement interview with a New York paper had said that for many years he had looked at the Empire State Building each morning while shaving, but he had never been on top of it. Seeing the huge building from his window each morning had been the closest the canon had got to visiting this world famous land mark.

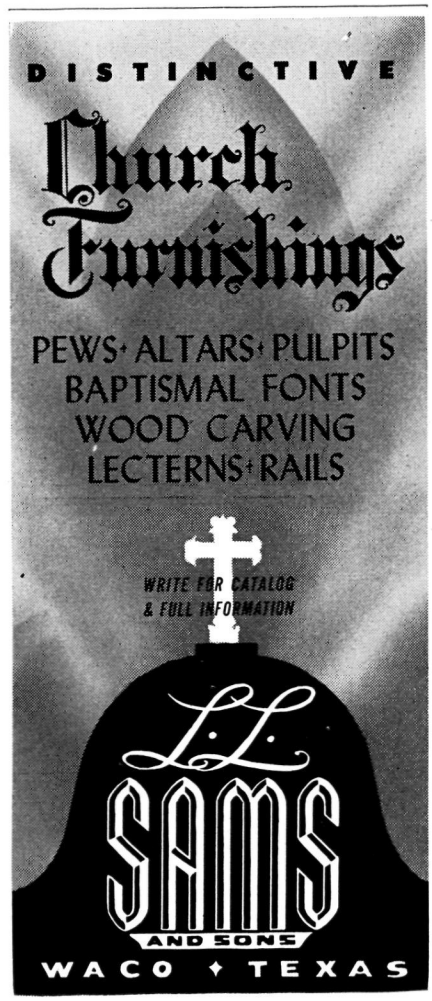
No sooner had the early bird edition of the paper hit the streets, when a New York public relations executive, a churchman with whom the canon had worked during recent years, called the Empire State management, and they decided then and there to invite the canon as their guest.

OTHER RELIGIONS ARE STUDIED

★ The adult Bible class at the Ascension, Pittsburgh, Pa., is studying comparative religions, including Hinduism, Buddhism, Confucianism and Islam.

CONVENTION OF YOUTH IN WASHINGTON

★ Young people of the diocese of Washington held a convention at St. Timothy's on December 6th, with each parish represented by three accredited members. The speaker was Robert Atkinson, a seminary student, who spent last summer working in the district of Mexico. The Rev. John Stevens is the chairman of the diocesan youth division and Thomas Russell is chairman of the youth council.



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The WITNESS

TUNKHANNOCK PENNSYLVANIA

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

C. DALE DOREN is now minister of St. Paul's, Mt. Lebanon, Pa.

WILLIAM A. EDDY Jr, formerly rector of Christ Church, La Planta, Md., is now chaplain to Episcopal students at Princeton University.

JOHN W. HILDERBRAND, formerly rector of All Faith's, Charlotte Hall, Md., is now chaplain to Episcopal students at the University of Wyoming.

H. W. BARKS Jr., formerly vicar of All Souls, Waukegan, Ill., is now rector of St. Margaret's, Chicago, Ill.

R. M. KEY, formerly vicar of St. Andrew's, Enicinitas-Leucadia, Cal., and St. Michael's, Carlsbad, is now rector of St. Stephen's, Beaumont, Cal.

JOHN H. SOPER, formerly rector of the Redeemer, Sarasota, Fla., is now rector of St. George's, Kansas City, Mo.

WILLIAM L. LARSON, formerly chaplain-administrator of Parkview Hospital, Pueblo, Colo, is now in charge of St. Andrew's, Basin, Wyo. and St. Thomas, Lovell.

JOHN H. VRUWINK, formerly curate of St. Paul's, Indianapolis, Ind., is now rector of the parish.

WILLIAM E. WELDON, formerly priest-organist-choirmaster of Christ Church, Indianapolis, Ind., is now curate of St. Paul's, Indianapolis.

HONORS:

JOSEPH WITTKOFSKI, rector of St. Mary's, Charleroi, Pa., has ben elected state chaplain of the 40 and 8, the honor society of the American Legion.

ORDINATIONS:

AUSTIN J. STAPLES was ordained deacon on Nov 1 by Bishop Nichols at Trinity, Norton, Kansas, where he is in charge.

WILLIAM A BEAL, student chaplain at the University of Maryland, will be ordained priest by Bishop Dun on Dec. 20 at Washington Cathedral. Others ordained priests at this service will be **ALLEN BRAYS 3rd,** deacon-in-charge at Christ Church, Accoceek and St. John's Chapel, Pomonkey; **HARRY B. DALZELL,** in charge at Christ Church, Chaptico, and All Saints, Oakley; **CHARLES R. C. DAUGHERTY** in charge of Ascension Mission, Lexington Park, and St. Andrew's, Leonardtown; **ROBERT FOUTZ,** assistant at All Saints, Chevy Chase; **CHARLES E. WALDEN JR.,** in charge of St. Philip's Chapel, Anacostia, and **WILLIAM A. VAN CROFT,** assistant at St. Luke's, Washington. Each of the newly ordained priests will continue in his present assignment.

GEORGE FIELD and C. EDWARD SHARP will be ordained priests and **WILLIAM E. LITTLEWOOD** will be ordained deacon on Dec. 23 at Christ Church, Creswood, N. C. by Bishop Wright.

JAMES R. HARKINS will be ordained priest Dec. 21 by Bishop Keeler at Gethsemane, Minneapolis, where he is curate.

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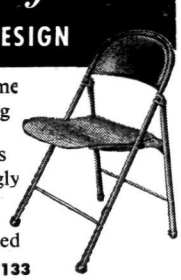

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BACKFIRE

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.

C. KILMER MYERS
Vicar, St. Augustine's, New York

Enclosed please find a copy of an open letter to the Vice Chancellor of the University of the South, Sewanee, Tenn., sent by the Urban Mission Priests' Group.

This letter was unanimously accepted at a meeting of the Urban Priests' Group held at St. Margaret's Church, N. Y., December 2, 1952. It represents the feeling of our Group with respect to the current situation at the University of the South.

We hope that you will find room in your publication for this open letter.

The University of the South has come in these recent weeks to occupy the attention of all men interested in the cause of human justice. It may be said without exaggeration that the decision of the board of trustees of your institution not to admit Negroes at this time to the Theological School of the University is a decided setback in the struggle of the Church during these critical times.

This decision was, of necessity, made by men—some of them bishops in the Church of God. How heavy must this burden rest upon their conscience. We, members of the Urban Priests' Group, wish to assure you all that you are in our prayers as you re-think your position which stands as a tragic symbol of the failure of American Christianity to measure up to the fulness of the stature of Christ.

We do not write in the spirit of bitter condemnation. We write as brothers in Christ who, like you, have made innumerable compromises which help to continue the estrangement of man from God. Nor are we blind to the many insidious injustices perpetrated against the Negro people in the north. We are ashamed of the appearance of hypocrisy over and over again as we have attempted to follow God's will in this and other matters. The "race problem", as it is sometimes called, is not a sectional concern any more. It is, in fact, a world problem which is thrust upon us in a new way due to our unique position in world affairs. And the Anglican Communion, perhaps more than any other non-Roman Church, stands in the very midst of the problem of color.

In the course of history, you and your university have arrived at the brink of decision. You have the power within your hands to cause rejoicing in the Body of Christ both on earth and in heaven. God grant you courage and wisdom this Advent in the year of our Lord, 1952.

May we assure you that in the event you decide to admit Negroes not only to the Seminary but also (as we hope) to the rest of the University, you will have our active support as priests of the Church.

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The WITNESS

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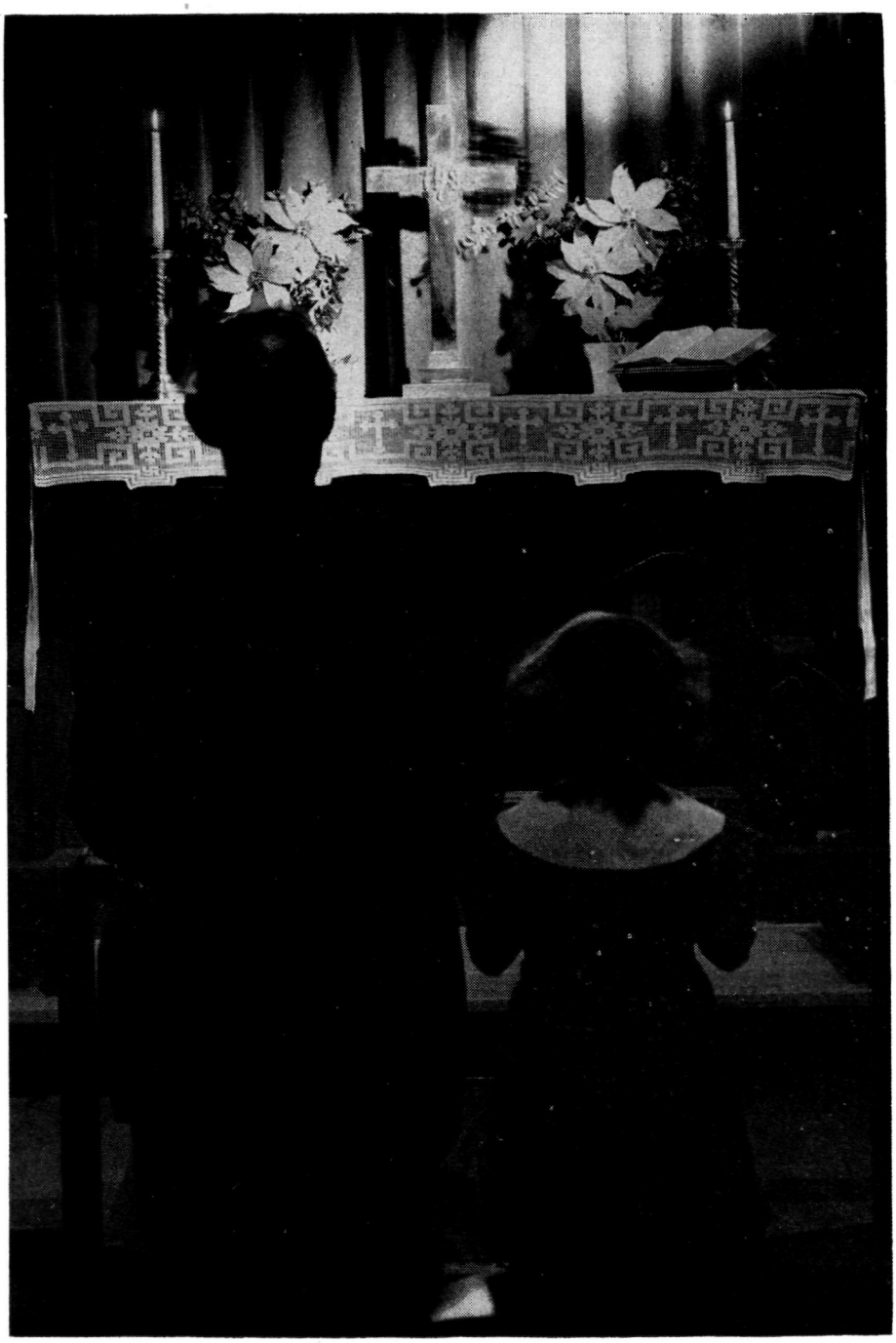
A Joyous Christmastide

Behold, I bring you good tidings of Great Joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

The editors wish you a joyous Christmastide, symbolized by this picture taken before the Christmas altar at St. Mark's, Hugo, Okla.



December 25, 1952

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For Christ and His Church

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FOR CHRIST AND HIS CHURCH

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STORY OF THE WEEK

CHRISTMAS OBSERVANCES MORE RELIGIOUS THIS YEAR

MOVEMENT TO PUT CHRIST BACK INTO FESTIVAL MAKES GAINS THROUGHOUT COUNTRY

★ The nationwide movement to put Christ back into Christmas by making the observance less commercial has made notable gains in widely scattered parts of the country.

News from a number of areas indicate the methods used, generally stimulated by the local ministerial association, usually with the cooperation of a broad committee of citizens.

A joint Protestant-Roman Catholic effort to promote a more religious Christmas observance was launched in Kansas City, Missouri, at a meeting in Country Club Plaza, shopping center of the city's most exclusive residential district.

Thousands of persons thronged to the meeting which marked the unveiling of a glass-enclosed lifesize Nativity scene on a triangular mall leading to the Plaza.

Music was provided by the choir of Community Christian church and a group of Catholic girls from St. Joseph's Orphan Girls' Home. The speakers were William E. Phifer, Jr., Presbyterian minister and president of the Kansas City Council of Churches, and Msgr. L. Curtis Tiernan, retired army chaplain.

Celebrated has been the annual Plaza display sponsored by business and professional men of the center. The display was inaugurated many years ago by the late J. C. Nichols, internationally-known builder who developed much of the city's residential areas and was a consultant on the master plan for the Washington, D. C., Mall development. Not until this year, however, has the Plaza display featured a religious motif. Credit for the idea of a creche is given to Mrs. Earl W. Allen, daughter of Mr. Nichols, who early this year induced officials of the Country Plaza Association to adopt it.

With officers of the association, Mrs. Allen toured the Nelson Gallery of Art here and selected a panel of a 15th century Spanish altarpiece as the inspiration for the proposed manger scene. Two young graduates of the Kansas City Art Institute, Joseph Heidt and his wife, Joan, then were commissioned to execute it. Mr. Heidt painted the background and Mrs. Heidt created the plaster figures, costumes for which were made by Mrs. Isabelle Boldin of the art institute.

A Nativity scene covering 18,000 square feet and believed to be the largest in the country was constructed by Jersey City's Department of Recreation. The most striking feature of the project is a 92-foot-long background, ranging from eight to 20 feet in height, depicting the city of Bethlehem with its domes, towers, spires and archways. It was designed and built in 23 separate sections in the arts and crafts shops of the Department of Recreation.

Live animals were used in the display which was illuminated by multi-colored lights and provided with a musical background of Christmas carols. The scene will be exhibited until Jan. 6.

Jersey City's municipal Nativity scene was erected last year, after being planned for nearly 12 months. It was much less elaborate than this year's exhibit, however, having neither the huge background nor live animals.

Protestant Churches in Joliet, Illinois were urged by the Will County ministerial association to help "Put Christ Back Into Christmas." The Rev. Robert A. Mulligan, chairman of the association's civic action committee, said that ministers were asked to explain to their congregations the various ways of achieving this aim.

Among the methods suggested: getting families to "uphold the spirit of the Three Wise Men by giving to the less fortunate," advising the sending abroad of packages, promoting contributions to relief agencies, and recommending that creches be set up in each home as a center for family Christmas observances during which prayers of

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thanksgiving would be offered before presents are opened.

"The spirit of Christmas is not for sale," the committee said. "One may receive a host of gifts and wind up with an empty heart. What is needed is for each person to revalue his own attitude and activities, placing the emphasis where it belongs."

In Springfeld, Ohio, thousands of persons braved a pelting rain to watch the third annual Christmas story parade emphasizing the religious significance of the season. The procession, which went through the business section along a route laid out in the form of a huge cross, was sponsored by the local Chamber of Commerce in an effort to "see that commercialism doesn't crowd Christ out of Christmas."

Commercialization of Christmas through "unkempt and unsanitary Santa Clauses, colored lights and Christmas carols used for advertising" was assailed in a statement issued at Newport News, Virginia, by the Peninsula Christian ministers' association. The ministers appealed to merchants to refrain from using carols and hymns for advertising purposes and to confine Christmas sales emphasis to the period between Dec. 1 and 24.

The statement noted that strings of colored lights were put up by the retail merchants' association "during the first days of November."

"Santa Clause arrived in a flamboyant demonstration not only six weeks before Christmas but 13 days before Thanksgiving," it said. "And Christmas carols, written by devout Christians as hymns of praise to Almighty God, have been blantly and stridently played and sung on streets and in stores as a means of advertising."

The ministers affirmed their conviction that Christmas ought to be "a time of reflection and meditation, of gratitude and joy, of worship and praise to God."

Their statement concluded by urging "Christian people to keep Christ in Christmas and to refrain from every and any activity which tends to weaken and lessen the true spiritual meaning of Christmas—the birthday of our Lord."

At Van Nuys, California, more than 25 floats sponsored by churches of this Los Angeles suburb and designed by the Society of Motion Picture Art Directors were entered in the fourth annual "Bethlehem Star" parade. Colorfully costumed actors and live animals enhanced the realism of the floats which represented Biblical scenes ranging from the Nativity to the Resurrection.

Thousands of persons lined the curbs of Van Nuys' main boulevard to witness the spectacle presented annually by San Fernando Valley churches and businessmen.

On the night of the parade, the boulevard's street signs were replaced with temporary markers designating it "Bethlehem Lane."

SHERRILL OPPOSES BROADENING NATIONAL COUNCIL BASIS

★ Strong opposition to proposals to broaden the theological basis of the National Council of Churches was voiced by Bishop Henry Sherrill, retiring president, in an address reviewing the council's experience in its first two years. He said the first two years had convinced him of the "overwhelming importance" of the words in the constitution, "when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Saviour."

"There were, and are, those who feel that the National Council of Churches should be all inclusive, without any theological limitaton," Bishop Sherrill said. "The sincerity and broad sympathetic spirit of these is beyond question. But I would state without any hesitation in my mind that this phrase is central and essential to the continued life of the Council. If this were in any way to be changed, whether by direction or indirection, it is my considered judgement that the Council would break asunder.

"This is not, I believe, an evidence of intolerance, or of exclusiveness. We are always ready as a Council to cooperate with men and women of goodwill but there must be the deepest basis of fellowship among ourselves. What has drawn us together? What in the face of important differences holds us together? We share of course, desire for a world at peace and a faith in human brotherhood as well as in many other humanitarian worthwhile causes. But the real uniting power is that we find in Jesus Christ our Lord and Saviour. In that fact is the heart of our cooperative effort."

Bishop Sherrill spoke at a fellowship dinner which followed a service in St. John's Cathedral. He said the Council is still in its infancy "as regards the great potentialities and possibilities which lie ahead."

The Council is "in constant danger" of forgetting that it is not a merger of Churches "but is just what our name implies, a

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Council of churches," he said.

There is danger, too, of "assuming that the National Council is an entirely independent body free to rush off upon some original objective of its own," Bishop Sherrill added. "We have now established the principle that every unit of the council is a body representative of the Churches. It is important that these units should constantly realize this fact in planning their programs and in making decisions. It is equally important that those outside the immediate responsibilities of the Council should not expect original and dramatic action by the National Council.

Bishop Sherrill reported that an area of tension had arisen from time to time in the formulation of pronouncements by the Councils's general board or some of its divisions and departments.

"This problem is in no sense ecclesiastical or theological," he insisted. "In these cases the difficulty has arisen in attempting to apply the spirit and teaching of Christ to the confused and tense world in which we live. There are those sincere Christians and members of our Churches who are strong in the belief that the Church should deal only with the worship and the inspiration of the individual, who in turn makes his own resulting application to the modern scene. On the other hand there are equally devoted men and women who are convinced that a gospel not specifically applied is a gospel in a vacuum powerless to affect the course of human history and that the Churches have a duty to express prophetic convictions for the necessary guidance of the individual and in the building of a nobler society.

"In between these two groups are to be found all shades of opinion held on general terms and in relation to particular situations and questions. Inevitably here we face all the tensions existent in American life, social, economic and political. The Church has not the right to expect that these can or should be avoided if we are to be realistic."

Bishop Sherrill said he had these general observations to make on the situation: "It seems to me that there will be always important issues upon which the Churches must after prayerful consideration speak. Otherwise we cannot be true to our obligation, and we dare not default this field to others who speak from a different motivation and purpose. However, so far as the National Council is concerned, these pronouncements should be upon only the mose significant questions after long and careful study and with regard to the fact that we are a representative body.

"Next I believe that in an organization of the size, the character and the comprehensiveness of the National Council there should be no attempt at regimentation or of suppression."

One of the dangers confronting the Council stems from its size and complexity of organization, Bishop Sherrill said. "We must look very critically at every proposal to increase our operations and we must exert every effort to simplify and to regularize present procedures, so that the Council in all its departments and divisions may be freed to do the creative work for which it lives. For the Council must never be allowed to become an end unto itself. Beyond and through the organization must be the vision of a world to be won to Christ and thus to Chrisian thought and action."

BISHOP PARDUE VISITS KOREA

★ Bishop Austin Pardue of Pittsburgh will fly to Korea on January 12 to conduct a series of three-day missions among airmen there.

Last summer while preaching at St. Paul's Cathedral, London, he was invited by the commander-in-chief of the United States air force in England, General John McConnell, to visit American air bases in England. Returning to this country, he reported this visit to Lieut. General C. P. Cabell in Washington, who introduced him to General Nathan Twining, deputy chief-of-staff for the air force. Bishop Pardue offered to visit airmen in Korea. This offer has been accepted, and the bishop is commissioned by Bishop Henry I. Louttit of South Florida, chairman of the army and navy Episcopal chaplains, to represent him in Korea.

Bishop Pardue will conduct a series of three-day missions at the air bases, holding personal conferences with the men, visiting the hospitals, and going to some of the remote radar bases which rarely have visitors. Bishop Louttit will provide him with a list of the Episcopal chaplains whom Bishop Pardue hopes to meet personally.

FLORENCE NEWBOLD APPOINTED

★ Florence Lukens Newbold, former headmistress of St. Mary's Hall, Burlington, N. J., has been appointed to the post of editor in the curriculum development division of the Department of education of the national council. In this position she will be responsible for directing experimentation with the educational programs of high school youngsters and their parents.

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AMNESTY ASKED OF PRESIDENT

★ Two Episcopalians were among the initiators of an appeal requesting President Truman to grant amnesty to the leaders of the Community party, convicted under the Smith act. They were the Rev. Kenneth R. Forbes, executive chairman of the Episcopal League for Social Action, and Stringfellow Barr, former president of St. John's College, Annapolis, and author of the recent book on world affairs, "Citizens of the World". Other initiators of the appeal, which was signed by 280, were Rabbi Abraham Cronbach of Cincinnati, Alexander Meiklejohn, formerly president of Amherst College and Bishop W. J. Walls of Chicago.

The appeal urging that amnesty be granted is based on the signers' belief that such action "would go far to combat the mounting attacks on the rights of non-Communists"; and on "simple human considerations"; and concludes with the following statement: "In the spirit of the American Declaration of Independence and its principles of liberty and equality, we respectfully urge that you grant amnesty to the imprisoned leaders of the Communist Party of the United States and thereby give added strength to our country's basic charter of freedom."

Episcopalians signing the document were Florence Converse and Vida D. Scudder of Wellesley, Mass., the Rev. Robert M. Cook of Elmira, N. Y., the Rev. George H. Fisher of Raleigh, N. C., Prof. J. F. Fletcher of the Episcopal Theological School, Elizabeth Frazier of Philadelphia, the Rev. Kenneth Hughes of Cambridge, Mass., Bishop Walter Mitchell, retired of Arizona, the Rev. Fleming James, former dean of the theological school at the University of the South, the Rev. Edward Maxted of Florida, the Rev. Warren McKenna of Epping, N. H., the Rev. George L. Paine of Boston, the Rev. Philip H. Steinmetz of Ashfield, Mass.

RAIN AT CHRISTMAS

By Thomas V. Barrett

Rector of R. E. Lee Memorial Church, Lexington, Va.

IT is not cold tonight; no jewelled snow
Catches a Christmas-card moon, and no star sings
Above a shed tonight. To-night the rain
Down-slants, beats surges, spumes across the eaves;
Down gutter-washed city, silver splatted
Pavement gleams in marquee light
While lovers run slanted, hand clasped
Dripping silver in a bright cascade,
Shedding stars of silver
Through the loveless street;
While One alone stands in a doorway
Touched by no silver, leaned, slanting
Against the empty house. Dark house . . .

O God-weep on the pocked snows to-night
Pity the loved and the unloved,
Wash clean the streeted earth
Spume down heart gutters with forgiving rain
Melt rebel soul, slant mercy against justice
Beat, surge, shower Grace over the eaves of the world.
Let the unloved be loved and the loved pitied
And the bereft who stand in doors where
No silver falls down slanted
Torrenting tears
Rain clean of bitterness.
God melt the dun snows of malice
Lay bare the ground tonight
Sponge the slate street clean
And start from the saturated land
The red rose springing up
Under the Christmas rain.

O God, rain down, rain down the love
Upon the loveless streeted earth
At Christmas.

GUILD OF SCHOLARS HOLD MEETING

★ The annual meeting of the Church's Guild of Scholars was held at General Seminary, December 5-7. Speakers were Prof. Brooks Otis of Hobart on the history and the truth of Christianity; Prof. Philip Taft of Brown on the role of Christianity in the economic dscipline; Prof. Stanley A. Leavy of Yale on the psychological understanding of religion and conscience; Prof. Norman Pittenger of General, on the nature and task of theology in the life of the Church.

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CHRISTMAS IS A QUIET TIME

By Roscoe Thornton Foust
Rector of the Ascension, New York, and Witness Editor

CHRISTMAS will dawn again this year upon a world of men in a hurry. In a world with all the time there is, they are obsessed by the fear that there is never time enough. Never sit still when you can be on the march, never walk as long as you can run, and fly whenever you can, faster now than sound itself. Driven by the basic anxiety that life ends all too soon, we go to extremes in all directions at once; we plumb the depths while we grasp for the heights, and by the turn of a dial "tune in" every quarter of the globe in a moment. Then we make our plans to flee or fly, driven by the news that is bad or good.

But alas, there is no place that can reward flight with safety,—or haste with success or lengthening of days. Our security is always with ourselves, as well as our failure and our triumph. We cannot escape from ourselves and the fears that infest our hearts—nor can we find another, better self to replace the present faulty one in some place where the fates may be kinder and the opportunities riper. We may move ourselves about at will, as fast as we may and as far, but we shall still have ourselves on our hands, for better or worse, for richer or poorer, as long as we live.

This truth would be proper ground for the most abject despondency—were it not for that other truth of Christmas, the true story of God who slumbers not, nor sleeps, yet who is never in an impatient haste. Our God would not that one of his children should perish, either from their vain foolishness or from their mad designs which they imagine against each other, but he will not compel the obedience by which they may find their salvation. That would be the frantic way of the rulers of this world whose crowns sit uneasily on their little heads because every wind that blows brings them rumor of revolt and revenge. Imprisonment, war, slaughter—these fruits of naked strength are the harvest on which their fragile security feeds. Herod was neither the first nor the last to bolster a tottering dynasty with the killing of innocents, if not their helpless bodies, then their defenceless minds.

It is into this fearful frantic world that God comes—not as a powerful King "to slay their foes and lift men high"—but as "a little baby thing that made a woman cry." Not with a rush, for it took a long time to prepare the world for his coming,—not in a blaze of glory, did he suddenly appear in the midst of men to overwhelm them with his divine authority, but at long last, in the fullness of time he was born of a maiden after weary months of watching and waiting. And even then the world would have to learn patience while the unhurried, patient God brought His Son to the fullness of the stature of Christ. Only God could afford to take all the time necessary to save men, for he would not do it in spite of them, but only when He had won their confidence and their love.

Sigrid Unset has written "Through the poetry and dreams of the Middle Ages one vision persists: Anti-Christ when he comes, (whenever he comes) will suddenly appear as a full-grown man. He cannot make himself so small and humble as to become the son of a woman, for has he not brooded for aeons over his great plan of revolt and world destruction? He cannot, therefore, possibly find time to play in a village street with other children in a land which is only a small offshoot of a world power. It is only the Almighty who has created and upheld the universe who can afford to lie and rest among the shavings that are scattered on the floor of Joseph's workshop and hold Mary's hand when she goes to the well outside the town walls to fetch him water."

What God is saying to anxious men at Christmas is this, "It takes time to make a man, time in which he will soil himself as all men do on earth, and time to wash him clean. There are no short-cuts to manhood. The way leads through bogs and thorns not to be escaped by speed, or wealth, or royal birth. Man is born and bred in a briar patch, and he cannot exchange his lot for a new start or himself for a more talented inheritance. He cannot escape from himself, or hide from himself, now or ever. And his precious time is wasted if he tries.

But he is not condemned to live without God. God comes to him where he is, in all the rudeness and pain of human life at its worst with words of assurance and peace—the promise of freedom from fear, within and without, that comes only from taking time to live with



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Him, day after day, in the unhurried patience born of confidence that God is surely working His purpose out as year succeeds to year.

God's life in and with men has small beginnings. It's growth may be discouragingly slow—but it is sure. No matter how long it takes to overcome the demons of anxious fear that gnaw at our hearts, it will happen.

God came to men a small and helpless child that they might have a chance to do something for Him, and in the doing be freed from the dreadful burden of their petty sordid selves. He came that we might do things for each other, as men of good-will, in the name of God, and at last, each day bringing us closer to Him, find in Him our true heart's desire.

Life always begins again at Christmas; that is the miracle for everyman. What a pity to take it in our impatient stride, going back to our feverish work, when the holly has withered, as if it had never been; as if we still had to struggle and strive alone in a lost world, powerless to keep time from running out, as if God were dead.

CHRISTMAS IS FOR CHILDREN



Christmas Bazaar at St. John's, Bethesda, Maryland

"Then mother trims the Christmas tree
And fills the room with light;
She says that so the Star shone forth
And made the dark world bright.

"She says the Star is shining still,
And never will grow dim
And if it shines upon my way
It leads me up to Him . . ."





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CHRISTMAS IS FOR THE FAMILY

CHRISTMAS is significantly a family festival, we are reminded in the current issue of **Churchways**. To help make this year's celebration of the holy day one of the loveliest and most meaningful, the National Council's Department of Christian Education has prepared a short service of family worship which provides for the setting up of the creche. The service can be held on Christmas Eve just before the children go to bed.

Let the children place the stable, manger, and animals before the service begins. These figures can be made at home or purchased. Use the Revised Standard Version of the New Testament and the Hymnal 1940:

Family sings: 1st stanza Hymn 12, "O come all ye faithful."
Father reads: St. Luke 2: 1-7
Child: Sets up figures of Mary, Joseph, the Baby Jesus
Family sings: 1st stanza Hymn 43, "Away in a manger."
Father reads: St. Luke 2: 8-17
Child: Sets up figures of the shepherds
Family sings: 1st stanza Hymn 30, "The first Nowell."
Father reads: St. Matthew 2: 1-13 and 7-11
Child: Sets up figures of wise men
Mother leads: Litany Prayer of Thanks:
O God, our loving Father, we are glad Jesus came to live among men, because He shows us your love for us
We thank you, O God
Because Jesus taught us that we should live friendly, loving lives
We thank you, O God
Because he taught us to remember those who may be hungry or cold, homeless or ill, tired and unhappy
We ask you to help us to remember these people.
For the happy, loving time of Christmas
We give thanks to you, O God. Amen
Child: Lights candles before creche
Family sings: 1st stanza Hymn 33, "Silent Night."

The Department also has prepared a list of pamphlets and books to help plan the celebration of Christmas in the home. **Roads to Christmas** by Elizabeth Allstrom (Boston, Pilgrim Press, 50c) is crammed with plans to make Christmas observance in the family a loving, sharing and giving time. **Christmas in the Home** by Glenn McRae (Boston, Pilgrim Press, 50c) contains stories, poetry, games, services for worship and home decoration ideas. **The Coming of the Light** (Cincinnati, Forward Movement, 15c) includes instructions for making a family creche. **The Christmas Book** by Marguerite Ickis (N.Y., National Recreation Association, 50c) includes suggestions for family parties and neighborhood celebrations.

A CHRISTMAS PRAYER

HELP us rightly to remember the birth of Jesus, that we may share in the song of the Angels, the gladness of the Shepherds and the worship of the Wise Men. Close the door of hate and open the door of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessing that Christ brings, and teach us to be merry with clear hearts. May the Christmas morning make us happy to be thy children and the Christmas evening bring us to our rest with grateful thoughts, forgiving and forgiven, for Jesus' sake.

Robert Louis Stevenson



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TWO KINDS OF LAW GOVERN US

By Canon G. Gardner Monks
Canon of the Washington Cathedral

TWO kinds of law govern our lives. Man-made laws, varying with the times and their customs, can be changed by the society which has decreed them. Such laws we may disregard unless and until we get caught—then we are required to pay a man-made penalty.

But no one made, decreed, or enacted the natural laws which govern the world about us. Rather they are discoveries as to the fundamental nature of things, a window opening upon reality itself. They are descriptions of how God has put together the universe and hence they are unchangeable. We may loosely speak of "breaking" such laws but that is a mis-statement. No matter how much we may disregard the laws of nature they still work on, regardless. We do not so much break the law as the law breaks us. Man's understanding of the universe and its operations may undergo change, and previous formulations of natural law may be revised, refined, perhaps scrapped entirely. But the nature of reality has not thereby changed, merely the way we see it.

The glutton may say, "I will disregard the rules of health and eat what I like and as much as I will." His action does not affect the law, merely himself and ultimately, through impared health, he will know the consequence of his disregard of the law. Rightly used these laws help us to build a mighty structure such as the Washington Cathedral. Look up sometime at the great bosses which hang over head, apparently without any s u p p o r t. Are they there in spite of the law of gravity? Not at all. Rather is it because we have learned to use the forces of gravity which are continually operative.

There are also the laws of the spirit which govern the outcome of our conduct and the way we live. Some such laws are man made and policemen are set around to enforce them, to catch and punish those who seek to break them. But here, as in the realm of science, there are God's laws and they are unchangeable. They are a picture of things as they are. We cannot "break" these laws. If we use them with God-given wisdom, we can grow in grace; disregard them and in the long run it is our loss.

The Bible is rich with insights into the moral and spiritual laws which operate changelessly in the world of the spirit. These are no man-made codes which may become outmoded or need constant restatement. Insofar as they accurately portray the nature of things as they are, they are eternal. You may point to someone who seems to play fast and loose with much moral truths without anything too bad happening to him. But sooner or later, like the explosion of a delayed action bomb, results show. Because it doesn't go off at once is no indication the bomb is only a dud; the delay may only intensify the explosion when it comes.

ALL through the Bible we find such sayings as "It is more blessed to give than to receive" or "To whom much is given of him much will be required." There is the parable of several men to whom talents were entrusted. From each a strict accounting was demanded later. How different this is from our usual point of view. We are inclined to feel that receiving is a very simple, pleasant, effortless thing. Like the child at a Christmas tree we stretch out our hands and grasp at whatever we want, casually and thoughtlessly. But what these sayings mean, of course, is that to receive automatically imposes upon us a corresponding obligation. In the world of the spirit these obligations can be ignored only at our peril. It may be true that of those to whom little is given, little is expected. But we who have received much, of us much is required.

For many years I was privileged to head a boys school. One youngster was there whose mother had literally almost worked her fingers to the bone in caring for him and two brothers. The school itself, through the gifts of others, had provided this boy with a generous scholarship. He was full of promise when he came to us but all that he had received he took for granted and soon was complaining that he did not receive more. His abilities were used not to further himself and the school but to avoid carrying his share of the burdens. This might

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not have been so damaging for another student whose coming had not represented such deep sacrifice all along the line. But one who had received so much could not safely be allowed to continue his blithe disregard. For his own good it was finally decided that he should not be allowed to return and graduate. Happily this drastic remedy proved to be his making. When he no longer was receiving so greatly, he was faced with a situation with which he could adequately cope.

Think how many ways we are particularly favored in what we have received. First of all, we are favored in being Americans. This is said not boastfully but humbly because it means our obligations are correspondingly the greater. When, in the history of mankind, has a people been so richly favored? We've only to imagine ourselves a European or an Asiatic to measure how greatly we have been blessed. Especially at the Christmas season we are reminded that the inheritance into which we have entered is one which our forefathers prepared for us and for which, by and large, we ourselves have not labored. To receive on such a vast scale is perilous at best, and disastrous if it is done the wrong way.

Or consider what practically all of us have received from our families. Through them came the physical care in our time of infant helplessness. They provided for our wants and needs and made a sincere attempt to bring us up in the right way. Many children have received parental sacrifices, to say nothing of devotion, that they might live more richly. For us as children to receive so abundantly is to incur a spiritual indebtedness that is not easily repaid.

ABOVE all, as Christians, think of what we are receiving freely all the time. God is truly wont to give more than either we desire or deserve. Above all, and crowning all, is His gift of His son. Thoughtless and unworthy though we might be, God gave His life for us. The more freely we have received of God's gifts, so abundantly bestowed upon us, the greater becomes the risk of receiving casually and thoughtlessly.

How then, should one receive, if this dangerous experience is to be turned to our good and not to our undoing? First, we must be aware that we are receiving. Most children, at least at one stage in their development, are thoughtlessly heedless of all that comes to them through the loving sacrifice of their parents. It is hard to appreciate what we never have been without. Gifts which an American takes all too casually are often more deeply understood by those who seek our citizenship as refugees from other lands. Turn some day to the too little used Family Service of Evening Prayer at the back of the Prayer Book. There you will find a thanksgiving. It is full of old and quaint ideas and language but it is good to use from time to time as it will help make us aware of what we so often heedlessly accept.

Then, we must be grateful for what we have received. You remember the gospel story of the ten lepers who were cleansed and only one returned to express his gratitude to Jesus? That very acknowledgment and expression of gratitude brought further riches—as the heedless failure of appreciation brought further dangers. The custom of grace at meals is not as widespread as it once was. When not simply a thoughtless form, it is a "thank you" to Him to whom the gift is owed. And on the human plane as well, the expression of gratitude is not merely pleasant for the donor but healthful for us as well.

Thirdly, we must express gratitude not simply in words but in our lives. More often than not we cannot repay those from whom we have received greatly. But in a sense we can repay our parents through what we do for our own children in turn. Gratitude for the influence of a life which has touched us will find expression in another life that we can touch. So our gratitude to God may result in a greater spirit of contemplation and devotion but more often it will result in a life increasingly dedicated to the service of others of His children.

Our whole life is a long process of receiving beyond anything we have earned or deserved. How we receive makes a world of difference. In Palestine there are two lakes, the Sea of Galilee and the Dead Sea. Galilee receives its waters from the north and gives them out by the Jordan River on the south. It is fresh and clean and clear and full of life. The very same water flows into the Dead Sea and becomes dead rather than life giving, because there it has no outlet. So one who gives not forth of that he receives so freely, finds the very life in him turning into death. But one who gives freely, receives ever more abundantly.

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J. HOWARD MELISH IS HONORED

★ Leaders of many Churches joined in paying tributes to the Rev. J. Howard Melish, retired of Holy Trinity Church, Brooklyn, at a luncheon of December 8th attended by more than 300 persons. The occasion was the unveiling of a bronze head of Dr. Melish done by William Zorach, sculptor.

Bishop Gilbert of New York and Judge Hubert T. Delany, a member of the newly formed council of the diocese of New York, were among those to pay tribute. Bishop Gilbert said that "there is no clergyman in our Church who has had a greater influences upon my own life than he has had. As I look back over the years of my own ministry I feel a sense of obligation to him which I find it hard to put into words. And I have often been made to see that if the Episcopal Church had had more men like him in its service, we would have fewer problems on our hands today."

Judge Delany, unable to be present, wrote: "I desire to say a few words with regard to Dr. Melish and what he has meant not only to the diocese of Long Island, but to the Episcopal Church as a whole. He has been one of the all-too-few leaders in the Episcopal Church, or any other Church, who has attempted not by mere words but by precept and example, to apply the written words of Christianity to all of the sons of our Creator. He has been one of the outstanding leaders who has sought to bridge that vast chasm between the written word of Christianity and its actual practice. He has been uncompromisingly courageous in his effort to preserve and to strengthen the application of Christian doctrine as a means of achieving for all . . . the equality that the written word of Christianity espouses. He has uncompromisingly sought to preserve freedom of speech, freedom of the press, freedom of thought, and freedom of action on the part of all persons within the realm of our democratic government. He has sought to preserve freedom of the individual.

"I seriously regret that I myself am unable to be present to say to this distinguished and Godly man that his leadership has been a source of great inspiration to me and to many like-minded people who want to achieve a fuller way of life for all the people. He has been successful against the opposition of the reactionaries both within and without the Church in his efforts to preserve the Church of the Holy Trinity as a House of God into which all the sons of man are welcomed. I congratulate not only him for his noble work, but the vestry and the congregation which supported him, and which now are magnificently supporting his son who is carrying on the traditions set by his distinguished father."

The sermon at the service which was held before the luncheon was preached by the Rev. W. Russell Bowie, formerly rector of Grace Church, New York, and now a professor at the Virginia Seminary. Speakers at the luncheon were the Rev. Guy Emery Shipler, editor of the Churchman, Bishop Francis J. McConnell, retired Methodist,



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the Rev. John H. Lathrop of the Church of our Saviour, Brooklyn, the Rev. Donald Brookman, former dean of All Saints Cathedral, Albany, N.Y., Mr. Zorach, with a brief reply by Dr. Melish concluding the luncheon.

Among others to write tributes were Bishop Parsons, retired of California, the Rev. Bradford Young, rector of Grace Church, Manchester, N .H., Bishop Ludlow, suffragan of Newark, the Rev. John Haynes Holmes of New York, the Rev. J. Henry Carpenter, head of the Brooklyn division of the Protestant Council of New York, Prof. Joseph F. Fletcher of the Episcopal Theological School.

ANOTHER APPEAL TO PRESIDENT

★ Episcopalians predominate in another appeal to President Truman and to President-elect Eisenhower to grant amnesty to the eleven leaders of the Communists Party "who were convicted under the thought-control provisions of the Smith Act solely for advocating their political views in accordance with their consciences.—Let these political prisoners return to their wives and their children in time for Christmas. By the exercise of such a presidential amnesty, we shall be stronger—not weaker—in the eyes of the world".

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— For information about the **ANGLICAN SOCIETY** to: The Rev'd. Canon Darby Betts, Cathedral of St. John the Divine, New York City, Chairman of the Extension Committee, or the Rev'd. Robert S. S. Whitman, The Rectory, Lenox, Mass., Secretary.

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PEOPLE OF THE CHURCH

CLARENCE R. HADEN JR., director of the committee on laymen's work of the National Council, becomes dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., Feb. 1.

RICHARD C. ACKER, formerly rector of the central Maine mission, Brownville Junction, is now rector of St. Stephen's, Boston.

MURRAY W. DEWART ,formerly rector at St. Johnsbury, Vt., becomes rector of Grace Church, Everett, Mass., Jan. 1.

SEWALL EMERSON, formerly rector of St. Paul's, Norwalk, Conn., becomes rector of All Saints, Ashmont, Mass., Jan. 1.

RICHARD O. HARIG, formerly in charge of St. John's, Bowling Green, Ohio, is now assistant at St. Paul's, Cleveland Heights.

CHARLES M. LEVER, formerly vicar of St. Matthew's, Gold Beach, Ore., is now rector of St. Paul's, Benicia, Cal.

LAY WORKERS:

WILLIAM J. MOLL is now director of public relations for Bishop Donegan of New York and editor of the diocesan paper. He will also handle publicity for Dean Pike.

BEATRICE HAMILTON, formerly secretary to executives of the department of education of the diocese of Mass., is now secretary to the dean of the Episcopal Theological School.

GERTRUDE STROUT, formerly secretary of the dean at E. T. S. is now secretary to the dean of the Church Divinity School of the Pacific.

EDITH M. ROBERTS, news editor of the monthly of the diocese of Mass., has retired after serving for 32 years,

ORDINATIONS:

EUGENE V. N. GOETCHIUS, ass't chaplain at Trinity College, Hartford, was ordained priest Dec. 13 in the college chapel by Bishop Gray, acting for the bishop of Virginia. The ordination, first in the chapel, concided with the 20th anniversary of the laying of the cornerstone. **DONALD S. BARRUS,** Jr., ass't at St. John's, Waterbury, Conn., was ordained priest at the same service.

JOHN H. HANNAHS will be ordained priest, Jan. 6 by Bishop Daniels at St. Luke's, Billings, Mont.

HONORS:

HENRY K. SHERRILL, Presiding Bishop, received an honorary doctorate from University of Denver, Dec. 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.

MRS. JOHN H. MOORE
Laywoman of San Antonio

The editorial in the issue of December 4, entitled "Pray for People" interested me particularly because of something said to me more than sixty years ago by a Sunday School teacher in St. Matthew's Cathedral, Dallas. This teacher always used a part of the lesson time for many subjects over and above the prescribed lesson. One Sunday she suggested that before the service of Morning Prayer (this was in the day when children stayed to church) we should use the time of waiting in the pew by offering a prayer for each worshipper who came in and knelt to pray. She taught us these words "The Lord be in thy heart and in thy mind and fulfill all thy desire". I am now 75 years old and have retired from active church work but this practice of praying for others who enter the church, whom I do not know, seems to make one aware of the phrase, the fellowship of the saints.

JAMES J. HAWLEY
Layman of Hartford, Conn.

The Protestant Church flourishes best in a democracy. Freedom of thought and liberalism are in accordance with our religious beliefs. On the other hand, thought control and dictatorship are consistent with Roman Catholic dogma. Witness the cordial relations between Hitler, Mussolini and Franco and Roman Catholicism. Protestantism and democracy have grown up together. Cooperation between Catholicism and Protestantism is therefore out of order and means the surrender of the latter religion to the former.

Repeated statements by Roman Catholic prelates emphasize the fact that toleration is only favored when they are in the minority. When once in the majority they suppress the Protestants as in Spain, Mexico, Columbia and Quebec. Protestant dignitaries who close their eyes to these facts are misleading themselves. There is a vital difference between the two religions which cannot be overlooked.

A. M. SHERMAN JR.
Rector of the Mediator, Allentown, Pa.

I wonder if you would carry an announcement advising caution to be used in dealing with a man who calls himself Ward Robinson. It is my understanding that some of our Church papers do this free of charge as a public service. He is a man about fifty years old, quite short, with short white hair and round rubicund face, and has exophthalmia or protruding eyeballs. He had at the time I met him a small, waxed mustache. This man, whose manner is very gentlemanly and somewhat affected, says that he is a chef and steward, and claims to be a member of Trinity Church, San Francisco. I am informed by the rectors secretary of Trinity Church that he is unknown there and is not a member. She writes that during August they had a similar inquiry from St. Paul's Church in Rochester, N. Y. He appears well acquainted with churches and clergy in San Francisco, St. Louis, and Washington, D. C.

SAMUEL N. McCAIN JR.
Minister, Federated Church, Burlingame, Kan.

Judge Delany's article (Nov. 27) and the discussion that followed was excellent. I am going to see that a few people at least have the opportunity to read it. May God prosper your every effort.

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Theological Education Sunday
January 25, 1953

The future of the Church depends, in no small measure, upon the quality of its ordained leadership. The quality of that leadership depends upon the care with which our candidates for Holy Orders are selected and upon the training they receive. Upon our bishops falls the responsibility of choosing from among the young men who apply those who seem to show the greatest promise. Upon our theological seminaries falls the responsibility of training these young men for future service in the Church.

Sunday, January 25th, the Feast of the Conversion of St. Paul, has been designated as Theological Education Sunday. On that day ,we shall have the opportunity to contribute towards the support of our theological schools. Through our contributions we shall have the privilege of sharing in the task of training the ordained leadership of the Church. No other task is of so great importance. I commend it to you in the hope and confidence that our people will give this whole program of theological education their fullest support.

HENRY K. SHERRILL
Presiding Bishop.

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