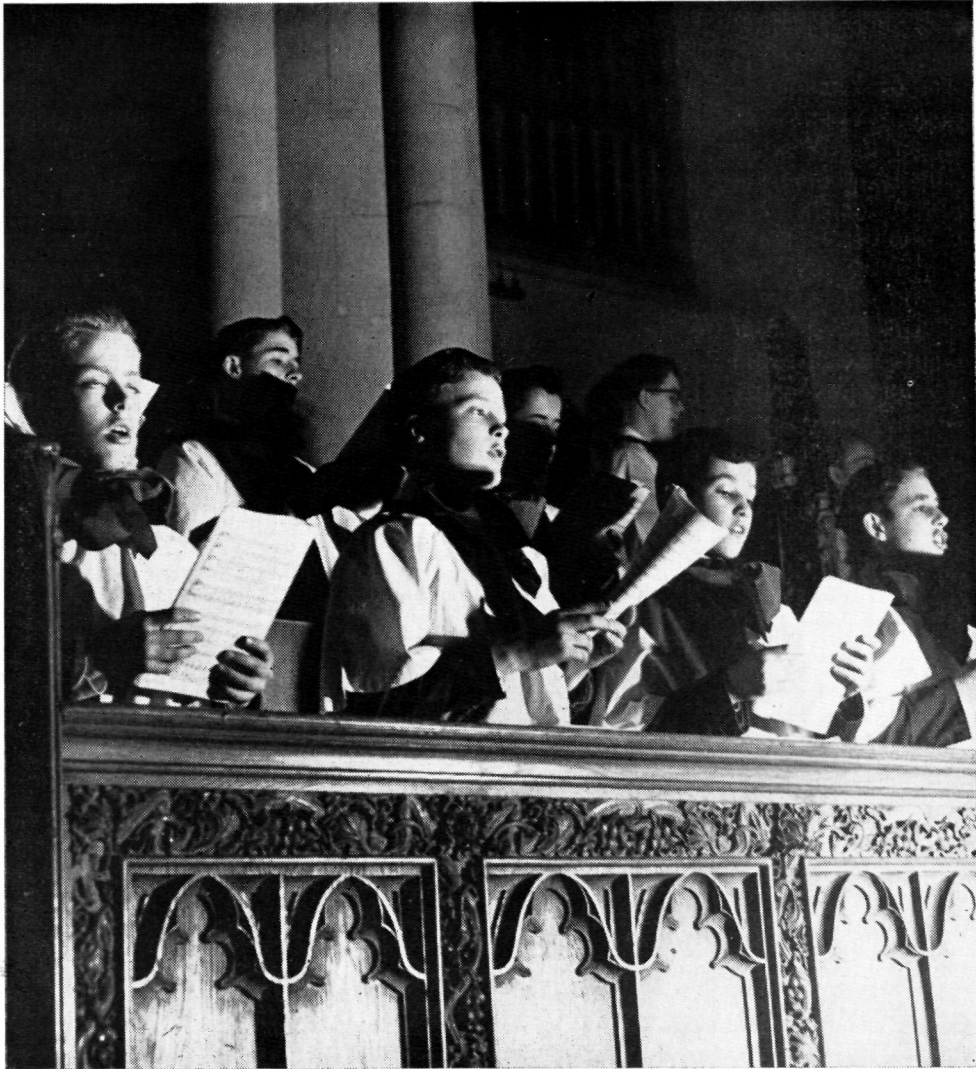


# The WITNESS

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April 3, 1952



## 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 ex-  
cept Wed. and 10 Wed.) Holy Com-  
munion; 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.  
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**  
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 Com-  
munion, 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  
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Sunday: 8 a.m., Holy Communion; 9:30  
a.m., Church School; 11 a.m., Morning  
Service and Sermon; 4 p.m., Evening Ser-  
vice and Sermon.  
Wednesday 7:45 a.m. and Thursday 12  
noon, Holy Communion.

**ST. THOMAS' CHURCH, NEW YORK**  
Fifth Avenue and 53rd Street  
Rev. Roeliff 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., Ser-  
vice 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  
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Sunday Masses: 7, 8, 9, 10, 11 (High).  
Evensong and Benediction, 8.

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316 East 88th Street  
New York City  
The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11; Eve-  
ning 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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THE WITNESS is published weekly from Sep-  
tember 15th to June 15th inclusive, with the  
exception of the first week in January and  
semi-monthly from June 15th to September  
15th by the Episcopal Church Publishing Co.  
on behalf of the Witness Advisory Board,  
Bishop Lane W. Barton, *Chairman*.



The subscription price is \$4.00 a year; in  
bundles for sale in parishes the magazine sells  
for 10c a copy, we will bill quarterly at 7c  
a copy. Entered as Second Class Matter, August  
5, 1948, at the Post Office at Tunkhannock,  
Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578  
and copies returned under labels Form 3579  
to THE WITNESS, Tunkhannock, Pa.

## 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.

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H. Alexander Matthews, Mus. D., Organist  
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12:30 - 12:55 p.m.  
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12:30 and 5:30 p.m.  
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every service.

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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 Com-  
munion; 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**  
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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. 11C; Fri. 12N  
11C; 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 Com-  
munion, 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**  
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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

WRITE FOR SPECIAL RATE  
FOR SERVICE NOTICES  
THE WITNESS  
TUNKHANNOCK, PA.

## 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-Leninist 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

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# EPISCOPAL CHURCH NEWS

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character assassination that have acquired the generic title of McCarthyism 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 defend-

ing? 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 possibility 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

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 de-

nominations 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 pre-

sented 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

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**C**HRIStENDOM 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 steadfast, 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 thoughtful minds. To Jesus and the New Testament writers, the world of their day was not the best of worlds in which things necessarily progress from good to better and best. Yet they do not deny that the affairs of the world have worth. They bid men not to renounce the world but to overcome it. But—and this is the essential message—they proclaim that victory mainly consists in the way men fight the battle. To men of good

will 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"

**N**OW, 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

**I**N 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-

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 he 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

**T**HE 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 disease 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

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 extempore prayer which brought the hour to a close. Then there was a simple breakfast prepared by each in turn.

### Group Persists

**T**HAT prayer group still persists after some three years. Some men have removed to other places. But there have always been replacements. The present membership is 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

**I**T 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



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

**N**OTHING 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 exploration: 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 individuals 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

**T**HIS 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

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 accomplish 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 sign-board; 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 . . .

# 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 philosophy 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.

# 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. (Wit-

ness, March 27). The churchmen stated that to allow him to remain in the army would mean that "we thereby become as guilty as the Germans were." The statement likened 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."

## PRESBYTERIAN 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.

## SERVICES IN LENT

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Daily: H.C. as posted  
Wed.: 7:45 p.m. Litany and Sermon

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Green Bay and Grand Ave.  
Rev. H. Wm. Barks, Jr., Vicar  
Sundays: 9, 10, 11  
Wed.: H.C.: 9:30. 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.

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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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# 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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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 doesn't 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) re-nounced 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. Sweeney's 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.

This little book—small in comparison with its vast subject—undertakes to introduce the reader to the literature of the New Testament, not book by book, but by subjects: the Gospels and the Life of Jesus, The Acts and the Growth of the Church, The Epistles and the Teaching of the Church, and so on. Naturally some questions have to be slighted, and others answered without giving reasons; but the general effect is good. Incidentally the author thinks highly of the new American "Revised Standard Version" of the New Testament, and refers to it as "perhaps the best translation of all."

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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.

**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 overcome 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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