

The **WITNESS**

MAY 27, 1954

10¢



ST. LUKE'S, LIVE OAK, FLORIDA

TINYTOTS enjoy new class rooms in the parish house which was recently completed. Their smiling teacher is Mrs. Thomas Turnage and the children Christel Stevens, Stanley Hopkins, Coula Tsacrios, Dorothy McGuirl, Wesley Hosford

EDITORIAL ON THE HOUSTON ISSUE

SERVICES In Leading Churches

NEW YORK CATHEDRAL
(St. John the Divine)
112th St. & Amsterdam

Sun. HC 7, 8, 9, 10, 11; Cho. Mat. 10:30; Ev 4; Ser 11, 4. Wkds HC 7:30 (also 10 Wed., and Cho HC 8:45 HD); Mat 8:30; Ev 5. The daily offices are choral exc. Mon.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
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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.

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, 5.

WASHINGTON CATHEDRAL
MOUNT SAINT ALBAN

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The Very Rev. Francis B. Sayre, Jr., Dean

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ST. JAMES'
117 N. Lafette

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The Rev. Glen E. McCutcheon, Ass't
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23, Avenue George V
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Student and Artists Center

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

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Weekdays: Tues., Wed., Thurs., Fri.,
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12:30 and 5:30 p.m.

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Where the Protestant Episcopal Church
was Founded

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announced.

SERVICES In Leading Churches

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munion; 9:30, Church School; 11 a.m.
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Weekdays: Holy Communion, Mon. 12
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Thurs., 9; Wed. Noonday Service, 12:15.

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Holy Days: Holy Communion, 10:30.

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Thursdays and Saints' Days: HC 10 a.m.

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ST. GEORGE

Saint Louis, Missouri
The Rev. J. Francis Sant, Rector
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Sunday: 8, 9:25, 11 a.m. High School,
5:45 p.m.: Canterbury Club, 6:30 p.m.

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Canon Mitchell Haddad
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H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,
prayers, sermon 12:05; Wed., H.C. 11
a.m., Healing Service 12:05.

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Churches Found More Active
In Welfare Field****CHURCH WOMEN MOST ACTIVE IN ALL PHASES
OF SOCIAL WELFARE WORK**

★ American churches are becoming more active in the welfare field, speakers at the Church Conference of Social Work said. But some of the welfare leaders declared that more research and better evaluation of the role of the churches in this field were required.

The two-day conference was held in connection with the National Conference of Social Work and was sponsored by the Christian Social Welfare Associates and the National Council of Churches' department of social welfare.

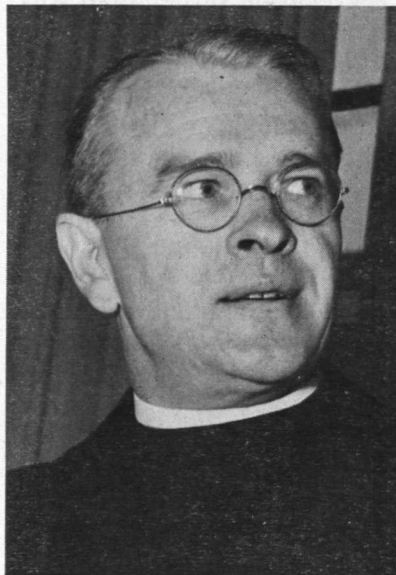
Presiding was Almon R. Pepper, director of the department of Christian social relations of the National Council of the Episcopal Church. Pepper said the churches today were accepting social welfare activities as an essential part of the mission of the Christian Church. Furthermore, he declared, churches are giving attention to the total needs of men, including the physical, mental, social and emotional, as well as spiritual needs.

Another trend, he said, was that of cooperation and coordination between the activities of the Church and those of private and public non-sectarian agencies and between the agen-

cies of the churches themselves.

Miss Esther Stamats, director of social relations for United Church Women, said that the need for joint action by the churches was never as great as now.

She cited the National Council of Churches' division of home missions and United



ALMON PEPPER

Church Women for their interdenominational efforts. Members of the women's group, she said, are "literally turning their own communities upside down" by their work on behalf of

slum clearance, better low-income housing, equal pay for equal work, fair employment practices, integration of the refugee into American life and the prevention of juvenile delinquency.

The Rev. William J. Villaume of New York, executive director of the National Council's department of social welfare, told the delegates there was an obvious need for re-examination and evaluation of the role of church welfare in the light of rapidly changing needs and concepts in the social welfare field.

Research, he said, is needed to determine the nature of the outside relationship of church agencies, as well as the extent, nature and character of their programs.

Villaume outlined a nationwide survey of the welfare work done by Protestant and Eastern Orthodox churches. Results of the survey, he added, are expected to be ready for the national conference on the Churches and social welfare, to be sponsored by the National Council in Cleveland Nov. 1-5, 1955.

The Rev. Harold C. Letts of New York, secretary for social action of the United Lutheran Church, urged that the National Council strengthen its research work in the welfare field.

Churches have been forced to rely too heavily on research done by non-church agencies, he said. He praised studies made by the National Council

and urged more emphasis on this work.

"Objective research on issues important to the churches could easily be done cooperatively, even though the churches might differ in their use of such studies," Mr. Letts said.

A united Protestant strategy for work in big city slums was recommended by the Rev. Donald L. Benedict, a member of the group ministry of the East Harlem Protestant parish, New York. Benedict said he felt that joint strategy on the program level could be accomplished only where there was a joint board with a group ministry responsible to it.

He predicted that if several denominations pooled their resources to attack the problem of churching the slums of 10 major cities they could win financial help from non-profit foundations.

Social changes wrought in Philadelphia by work of the Philadelphia Council of Churches were described by the Rev. William D. Powell, the organization's general secretary. Discussing techniques, he said:

"Frequently (social) change can be brought about by the proper word to the proper person; or it can be achieved by stimulation of or coordination with other agencies; or the desired end can be reached by cooperation of the churches with government or social agencies; then, if these fail, collective action may become necessary. Collection action is far harder to sense than any other method of affecting social change."

Defense Mobilization Director Arthur S. Flemming, who is chairman of the National Council division of life and work, stressed the opportunity of local churches to bring their members face to face with their responsibilities as citizens.

MICHIGAN ELECTS

A. H. CROWLEY

★ The Rev. Archie H. Crowley, rector of St. James, Grosse Isle, was elected suffragan bishop of Michigan on May 12th.

He is a graduate of Dartmouth and Episcopal Theological School, and was rector of Grace Church, Lawrence, Mass., before going to Michigan.

NEWARK ACTS ON HOUSTON

★ A resolution calling for non-segregated facilities in connection with the General Convention at Houston, Tex., next year was adopted by the diocese of Newark at its annual convention.

The resolution said that unless non-segregated accommodations are provided for all deputies, delegates and accredited visitors to the Houston gathering, "the impression may well be given that the Episcopal Church condones the sin of segregation rather than witness against it."

It urged Bishop Clinton S. Quin of Texas to continue efforts to provide "Christian hospitality for all" so that the General Convention "may become an expression of genuine Christian community and convincing witness to the faith of our entire Communion."

Acknowledging that it may not be easy to provide non-segregated housing in Houston, the resolution said it is "difficult to conceive" that the clergy and laity of the diocese could not "by legitimate social pressure and by Christian persuasion lead a sufficient number of hotels and restaurants to accommodate a General Convention . . . in accordance with the Christian teachings of the Fatherhood of God and the brotherhood of man."

The resolution was adopted

after the delegates defeated an amendment urging that the General Convention not be held in Houston unless non-segregation was promised.

In another resolution, the convention warned against the "grave moral and social evils arising through the prevalence of gambling." It urged that "no church or church organization make money by gambling."

ROCKEFELLER GIFT TO COUNCIL

★ A block near Union Seminary and the Riverside Church, New York, has been purchased by John D. Rockefeller Jr. for \$510,000.

An officer of the National Council of Churches told the press that Rockefeller had written the president of the National Council of Churches that "a modern, specially designed headquarters building, used jointly by the National Council and a group of its members, would symbolize and facilitate the growing spirit of unity within the Churches."

VISAS WILL BE ISSUED

★ Visas will be issued by the U. S. to delegates to the World Assembly from Hungary, Czechoslovakia, Poland and East Germany, according to W. A. Visser 't Hooft, general secretary of the World Council.

He said, in arriving in New York, that the state department has shown "good will and a positive attitude" in dealing with the matter.

ARTHUR COMPTON PREACHES

★ Arthur Compton, atomic scientist, was the speaker at a service for the World Brotherhood Movement held at the American Cathedral, Paris, France, May 2.

SOUTHERN OHIO CONVENTION

★ Southern Ohio's Convention approved a diocesan policy to move toward an interracial position and practice in its several parishes and missions. Under its provisions no new congregations will be established for a single racial group.

St. Margaret's, Dayton, whose Negro congregation has been worshipping in downtown Christ Church since fire destroyed its



BISHOP HOBSON

inadequate building in 1951, will soon have a new building, not because it is a Negro mission but because its location is in an area where the church is clearly needed.

Bishop Hobson of Southern Ohio reported excellent progress in the Builders for Christ campaign and outlined progress in development of the William Cooper Procter Conference Center.

The Convention voted to erect the \$350,000 diocesan house in Cincinnati as a memorial to Jane E. Procter, and defeated a proposal to lower the voting age in parish elections to eighteen.

Unanimous approval was

given to Bishop Hobson in (1) a resolution "that this Convention declare its confidence in the bishop of the diocese in his experiments toward unity within the canons of General Convention," and (2) in a twenty-five percent increase in salary which he reluctantly but graciously accepted.

ADVERTISING BRINGS RESULTS

★ Newspaper advertising is an effective medium to carry the teaching articles of the Episcopal Church in Iowa, according to a report prepared for the annual convention of the diocese held at St. Thomas, Sioux City, May 11th.

"Almost 800 written inquiries for more information about the Episcopal Church were received as a direct result of a series of 12 large display ads appearing in five Sunday papers across Iowa," said Rev. J. N. Taylor, chairman. "This response is well above that received from comparable campaigns for commercial products which would be used by all adults. And each inquiry is indicative of an additional amount of interest and readership. We are well pleased with the results."

A survey of all the clergy of the Episcopal Church throughout the state revealed a revived interest in the Church among Episcopalians and several conversions resulting in baptisms and confirmations.

Inquiries came from 204 towns of Iowa, 59% of these were from towns where there are Episcopal parishes, 9% came from towns where we have Episcopal mission, and 32% came from towns where there are no Episcopal churches. 140 inquiries about the Episcopal Church were received from 21 other states

and two were received from Canada and Japan.

Episcopal literature is sent in response to the inquiries. Laymen members of the Episcopal Men of Iowa make initial calls offering additional information and inviting members to the services of the local Church.

BURIAL OF ASHES NOW ALLOWED

★ The general synod of the Church of Ireland (Anglican) approved on second reading a bill amending the Book of Common Prayer to allow for burial of ashes in cases of cremation.

Strong opposition was voiced by Archdeacon Cecil Ross Kitching of Kilkenny, who charged the synod with introducing a move "contrary to the teaching of Christianity."

The archdeacon said the human body had a spirit of sanctity attached to it which had always been recognized in Ireland. If people came to believe that the body could be destroyed by cremation, he added there was a great possibility that hope for the resurrection of the body would be diminished and possibly fade away.

Ireland has no crematoriums.

MARMIONS HONORED IN DELAWARE

★ The Rev. William Marmion and his wife were the honored guest at a dinner held in connection with the convention of Delaware on May 11th. The couple left the following day for Roanoke where he was consecrated bishop of Southwestern Virginia on May 13th.

The headliner at the banquet was the Rev. Roger Blanchard, head of college work of the National Council.

Delaware Hits McCarthyism

Following Bishop's Talk

★ Following a stirring address by Bishop McKinstry at the convention of Delaware, May 11-12, on the subject of civil rights, the delegates unanimously endorsed his position and voted to have copies sent to the Senators and Congressmen of the state.

The bishop contrasted evidences of growth in the diocese with that which is unnerving and disturbing in the present national scene. He stated that the last convention year was one of the most active and profitable the diocese has known.

On the national scene, he called upon American citizens to reaffirm the implications of the Christian gospel — that men are to be governed by truth, by law, and not by fear or by the insinuation of unproved charges.

Naming no names the bishop said the way to political power should be by honest, unselfish service, not by the ruthless harnessing of fellow citizens to the chariot wheels of personal ambition; not by the harsh overtopping of men and women without regard to truth or law; not by the devilish device of half-truth.

He continued by saying, "Would that we could feel as happy about the general conditions of our nation and world as we do about our unified and expanding diocese. However, because we are a part of the whole body politic, it would be unrealistic to close our eyes to that which is unnerving and disillusioning in the present national scene. I know full well that many of you are disturbed because of the now famous dis-

pute between a certain Senator and the army of the United States. This dispute has myriads of side issues. However, it would seem to me that there is one clear-cut issue revealed by this unhappy experience, of which we would do well to take serious cognizance. As I see it, the issue is this: Shall the affairs of this nation be governed by reason and law—or by compulsion and fear? It is whether the welfare of the nation comes first, or shall we sacrifice our democratic way of life to the selfish ambition of an aspiring politician, who seems to have his eye on personal power?"

Bishop McKinstry declared that he felt the time has come for the citizens of the nation to reaffirm — with their votes and their voice—that political power is no external thing which politicians can put on and wear as a uniform in a dress parade, or before television audiences—without regard as to how that uniform is won. Political power, he continued, must ever be a vital, spiritual quality within a man's mind, heart and will; that it is by honest, unselfish service that a man becomes a really bigger and more potent personality.

Surely, the Bishop continued, the gospel more than reveals that unselfish service is the path to real power, and that power thus gained by honorable lawful means, must always be the pathway to a larger service to the whole nation. We need to grasp the significance of the issue before us, to refuse to be misled by side issues. If the people of America can understand and act intelligently upon

this issue—then God will not remove this nation from her place in the world as he did to the nations of yesterday who succumbed to Fascist temptations.

Rather God will lead us in the van of the nations and we shall receive, in all humility, the spiritual leadership for which he has been preparing us. Therefore, trusting firmly in God and in his just laws, let all Christians be strong and of good courage in these distressing days while each does his part through the program of the Christian Church, to keep America spiritually strong.

STUART ELECTED IN GEORGIA

★ Dean Albert R. Stuart of New Orleans was elected bishop of Georgia on May 12 on the second ballot. He has accepted.

He is a graduate of the University of Virginia and the Virginia Seminary and served as a member of the National Council for five years.

ANGLICAN BISHOPS DENOUNCE H-BOMB

★ The upper house of the Convocation of Canterbury approved a motion denouncing the hydrogen bomb as "a grievous enlargement of the evils inherent in all war and a threat to the basic obligations of humanity and civilization."

The Archbishop of Canterbury termed the hydrogen bomb "an extraordinary example of what human sin can do." He said the Church should bring the world to see that "we can defeat sin only by rising above it—not in panic."

The Bishop of Exeter said it would be immoral and un-Christian to use the H-bomb at any time because it is a weapon "purely of indiscriminate destruction."

EDITORIALS

THE HOUSTON ISSUE

ON THIS Houston business (Witness, May 20) the first thing to say is that Bishop Quin and his associates in Texas have given it a good try. But they do not run the state or the city and since we are opposed to "gradualism" in race relations, we believe the 1955 General Convention should be moved elsewhere.

Bishop Sherrill is to meet with Bishop Quin and others on Convention plans at the Church Missions House on June 8th. However Bishop Sherrill stated on May 12th, according to the New York papers, that he had no authority to overrule the choice of Houston, and unless the diocese of Texas withdraws the invitation, and barring some calamity "like a tornado or a hydrogen bomb" the Convention will be held there as scheduled. On the same day an AP dispatch from Houston quoted Bishop Quin as saying: "I am sorry we seem to be un-Christian to New York and Washington, but I have a hunch that we have as much religion in Texas as they do up there, and we're not going to be pushed around by agitators."

The action taken by the Massachusetts, Washington and New York conventions assumed that the Presiding Bishop does have the authority to change the place of meeting, since Article 1, Section 7 of the Constitution of the Church states.

"... if there shall appear to the Presiding Bishop of the Church sufficient cause for changing the place so appointed, he may appoint another place for such meeting."

Canon Burgess, in speaking at the Washington convention, urged the resolution there because it "will help the national Church leaders bring the situation to a head and decide whether the Convention can go to Houston without being embarrassed." All three of the resolutions were passed in this spirit, and it is of course in this spirit that they will be considered at the meeting at Church Missions House on June 8th.

The history of this business is a matter of record. Everyone went to New Orleans years ago without batting an eye. Cincinnati took

care of it neatly, due to the influence in that city of several Episcopalians. Everyone was treated nicely while the Convention was in session, after which the city reverted to its southern pattern. Kansas City was disgraceful—you had to hire a private dining room if you wanted to entertain a Negro in a hotel and you could not buy him food even in a hot-dog wagon. Bishop Tucker took care of the situation in Cleveland, as he had promised to do in extending the invitation, and nobody had much to kick about in Philadelphia, San Francisco and Boston.

The conscience of the Church was most vigorously demonstrated at the Boston Convention. A couple of strong resolutions were passed on race relations, with the Auxiliary being specific on the next Convention site by calling upon the men "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."

Houston was first to put in its bid. Then Chicago, which had planned to wait until 1958, invited the 1955 Convention largely on this segregation issue. After much to-do, Chicago was voted by both Houses. But on the closing day the Bishops reconsidered after Bishop Quin told them that if, after a three-month study of the situation, he found that Houston could not hold the kind of Convention the Church wanted, he would withdraw the invitation.

Dean Pike of New York, who had first objected to Houston, then 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."

Bishop Quin spoke after which the Convention voted for Houston for 1955.

Bishop Quin has obviously sweat over the

problem since. Money has been raised to build this motel; a motor corp will take care of the jim-crow business in the city, though nothing apparently has been done, or can be done, about jim-crowism in getting to Houston.

So there are very solid Christians who say: "Let's go along with the set-up. If a substantial number of white deputies and delegates are housed with Negroes it will in effect be saying to the people of Houston, 'you may be able to live in a segregated way, but the Episcopal Church refuses to live that way'."

Which is not good enough. It assumes in

the first place that enough Negroes will be elected deputies and delegates for the Caucasians to stage their demonstration of Christian solidarity. You have had to hunt hard for Negroes at previous Conventions—you'll have to hunt hard too in 1955.

So we say thumbs-down on this "segregatedly unsegregated" business, as Dillard Brown very aptly described it, and with a salute to Bishop Quin and his associates for giving it a good try, the time has come to really demonstrate Christian solidarity by moving the Convention to another city.

THE WORLD WE LIVE IN

By Theodore P. Ferris

Rector of Trinity Church, Boston

THE subject of this article is The World We Live In. We live actually, most of us at least, in two worlds, and the first is the little world of our immediate interests and activities. That world revolves around ourselves. It includes the place we live in and the people we live with, the men we work for, and the things we live for; the streets we walk in day after day, and the stores we shop in; all the romances and tragedies that come our way; our disappointments and fulfillments; not only our own interests but the interests of our children and the people we love. It is the world of a little neighborhood that holds our life the way a cradle holds a child; it is the world of our most intimate relationships, and our deepest loyalties are rooted in it. Our ultimate impressions about life come from that little world and whatever we do for good or bad is done, more or less, on the small stage of that world that revolves around ourselves.

For most of us it is getting bigger all the time. In fact, I heard the other day of a man who now commutes from New York to Rome. The days when there were many people who lived and died in their home town and never moved outside of it are for the most part gone. This is an age of travel and the horizons of the average man are getting broader every year. But this first world we live in is a small part at best. It includes relatively few people and reaches only a fraction of the way around the globe.

The other world is the great, wide world of

seven seas and many continents, and far away lands, and poles and equators, suns and stars and planets. We live in it all the time but we do not often think about it. Most of our attention is concentrated on that little world that we live in day by day, the corner drugstore, the local paper, the main street where we do our business.

We are going to stop and think for a few minutes about the great wide world that we actually live in. The first thing that we notice about it, and the first thing that we want to let our thoughts dwell upon, is obvious but we do not often think about it. It is this: a great many other people live in the same world. There are in the United States of America alone one hundred and sixty million people besides you. We think that our land is big and that there are many people in it; sometimes we think that a large proportion of the people in the world live right here in the United States, and it does us good once in a while to realize that in China there are four hundred and sixty-three million people, almost three times as many as live in the United States. And in India there are three hundred and fifty-seven million, almost twice as many people as live between the Atlantic and the Pacific in our own country, and in the whole world there is a total of something like two billion, four hundred and eight million, six hundred and eighty-eight thousand people. Think of it! All centers of personality, all with ambitions and frustrations, all with their hopes and dreams

and disappointments, all with a certain deposit of divine possibility, all with a unique story, all with a thirst for the Infinite. Two billion of those mysterious creatures called human beings!

People Differ

THEY are all different. They speak, if you can comprehend this, and I suppose these statistics are not new to you, I am merely setting them forth because I hope they will stir up the complacency of our western ways of thinking, they speak twenty-seven hundred and ninety-six different languages. We think we do well if we know one well and have a reading knowledge of two others. Some sit on chairs, and some sit on the floor. The men in some parts of the world wear trousers and the women skirts, and in other places the reverse is true. Some, like the Orientals, going to a symphony concert in the West, will applaud the tuning of the orchestra, while the Westerners will applaud the symphony itself. Some worship activity, and others passivity. Some are devoted to sanitation, and others think nothing of it.

They are different as far as their religion goes. There are more Christians in the world, I think, than any other religious variety; there are something like seven hundred and forty-one million of them. But there are a little less than half as many Moslems, almost as many Confucians, and almost as many Hindus, to say nothing of thousands of others who belong to other religions you have never heard of, and still thousands of others who belong to none.

Other comment about the numbers of people besides ourselves who live in the world is simply this, that in a world like that, people cannot be smug about their own little neighborhoods. Love them as we do, nevertheless, if the world is to improve, if it is to grow up into the fullness of its possibilities, we have got to grow out of our little neighborhood ways at least to the point where we can appreciate the fact that other people live in other neighborhoods quite different from ours, and that they love them just as dearly as we love our neighborhood!

Another thing about the world, when you stop to think about it, the great wide world, is that it is much older than we used to think. According to Usher's (1581-1656) chronology and which prevailed for centuries in the Western world (and prevails still in many parts of

Christendom), the creation of the world took place in the year 4004 B.C. That meant that the world is only about six thousand years old. Plants and animals, human beings, stars, suns, planets, seas—everything was made about six thousand years ago and we are all living, according to this chronology, in a fairly youthful world. This chronology has been absolutely disproved and discredited.

A Long History

MODERN geology which has devoted itself to reading the story written in the rocks, has discovered and made it unmistakably plain that the world is infinitely older than that. It says with a certain amount of undeniable authority that man himself has existed for about a million years, and that plants and animals have existed for about eight hundred million years. We live, you see, in a world that has had a long history, and a long period of existence before we appeared on the scene.

Then, as if to sober us even more, we discover, right in the midst of our proud boasts about our civilization, that there have been twenty civilizations before our own, all of which have fallen. This perhaps may make us a little less impatient with the improvement of men on this strange and aged planet. Man, you see, is relatively a newcomer here, and the ways of God work slowly. It takes time. This, too, makes us a little less smug about our own civilization and we may not be willing to trust it quite so automatically to survive, regardless of what we do and what we contribute to it. It is by no means immune to the deteriorating forces that have brought its predecessors to the ground.

Another thing about our world that is worth noticing when we stop to think about it is that it is very much larger than we used to think. Everybody likes to look at the stars, and everybody is moved by them in one way or another, and sometimes perhaps a child will ask you how many stars there are. That is quite a question. The naked eye, one astronomer tells us, without the help of any telescope, can see on a clear night, if the observer is on the side of a hill, or on the deck of a ship, a little over two thousand stars. With the aid of a small telescope, he can see a million stars, and if he goes to the observatory at Mt. Wilson and looks through the great telescope, he can see one hundred million stars. And then, if the child asks, Is that all? the answer is No.

There are millions more that you cannot see. One scientist tried to give some indication of how many there were by saying that there were about as many stars as there were specks of dust in the city of London!

If that has not stretched your minds sufficiently, think of the space that has been revealed by the astronomers. Light takes a little more than a second to travel from the moon to the earth, and you know that one of the ways that men now measure distance when they get to such gigantic spaces as the outer space of the universe, is in terms of the speed of light. Light takes a little over a second to come from the moon to the earth. It takes eight minutes to come from the sun to the earth. It takes three years to come from the nearest stars. Quite a distance! Some stars in the milky way are as far as a thousand light years away from the earth.

I shall not go on with any more facts and figures because I hope you already feel rather reduced in size and stature. That is an altogether healthy thing for us; our lives loom so large on our horizon, and our interests and activities consume so much of our time and thought that we need to see them occasionally against the magnificent even though humbling background of the stars.

William Beebe was a great friend of the late Theodore Roosevelt and he writes this account of a visit he paid him once at Sagamore Hill.

"After an evening talk," Mr. Beebe writes, "perhaps about the things of knowledge or perhaps some new possibility of climbing into the minds or senses of animals, we would go out on the lawn where we took turns in an amusing little astronomical rite. We searched until we found, with or without glasses, the faint heavenly spot of light mist beyond the lower left hand corner of the great square of Pegasus. When one or the other of us would recite, 'This is the spiral galaxy of Andromeda; it is as large as our milky way; it is one of a hundred million galaxies; it is seven hundred and fifty thousand light years away; it consists of one hundred billion suns, each larger than our sun.' After an interval, Colonel Roosevelt would grin at me and say, 'Now I think we are small enough; let's go to bed.'"

Mind of Man

THE important comment for us to add is that he could go to bed and go to sleep because, as small as the stars made him feel, he knew that his mind, the human mind, was greater than the milky way; he knew that the mind of man that was dazzled by the distances of the milky way could take in and appreciate

and understand, at least dimly, what the milky way was all about.

You may say, and quite understandably so, what has all this to do with religion? This is what it has to do with religion. Religion and cosmology go together. Cosmology simply means a man's picture of the universe. What we think about the world has a great deal to do with what we think about God, and a man's picture of the world is bound to affect his picture of God.

The Bible picture of the world is very simple. It is a three story world, the earth in the middle, an area below where people go when they die, and a great space above where God reigns, in heaven. That picture has gone and, somehow or other, our religion has got to come to terms with the new picture. The God that men saw in that picture has not gone any more than the picture of your father was discarded when you came to know your father, not only as he was in your little world but as he was in his world, with his interests, in the world where he was influential. So we grow in our knowledge of God, knowing him first in the picture of our little world, and in his relationship to our particular needs, then in his world, greater, vaster, infinitely more mysterious. The trouble with a good many people today is that they have a first century picture of God with a twentieth century picture of the world. This will not go together.

There are traces of God in the world, this world of infinite spaces, and when the mind of man moves out into those staggering areas where suns and stars and planets fade off into nothingness, the mind of man meets a greater mind. We need not be afraid of the scientists. They are more likely to lead us into a real and powerful religious experience than any other single group of contemporary men and women. When you look at the world it makes you wonder what is behind it, what is within it, what kind of God could bring such a thing to pass. It is going to be a bigger God than the old God with a little three story world. It is going to be a God of dynamic energy and vitality that not only presides over the heavens but permeates all the planets and the interstellar spaces of his universe, and fills your hearts and minds with the same sort of creative energy.

It will be a God who not only creates but also cares about each object of creation, whether it is a farflung star, or your baby. It

will be a God who will be equal to the world we live in and the world we see.

The more we think about it, the more we wonder about it, and the more we wonder about it, the nearer we come to God.

CHOICE BEFORE US

By James A. Pike

Dean of New York Cathedral

THERE are only two alternatives in the life to come. There are only two directions of life now. Heaven and hell. We know that this is so in our hearts, we know it when we read such words as those imputed to our Lord in the Book of Revelation, about those people who are neither hot nor cold: "I would that thou wert hot or cold; thou art lukewarm, I spue you out of my mouth." Only two alternatives, in the long run, in the eternal frame of reference. We either are on God's side or we aren't; and if we aren't, it's Hell.

Yet taking the short run, knowing our lives day to day, knowing our friends, even knowing about some who are called saints by the Church, it's not quite this simple. In fact there are very few men, perhaps none, who at the point of their death represent a clear expression of the meaning of heaven and hell. There are few men who, at the point of their death, have so fully established themselves on God's side, have so fully opened themselves to God's grace that they are ready for his nearer presence.

In even the great ones, the devoted ones, whose lives are the lights of the world in their several generations, here and there is a closet that hasn't had a spring cleaning. Here and there is a pocket of resistance to the all-pervading, all-judging work of God in the heart. And certainly, with ordinary, "good" people, we know this resistance manifests itself in terms of particular hatreds, particular prejudices. Some people will do good to all men except people of another color. Sometimes people say that discrimination can be fair, when it's between colors, if it's a certain type of nice discrimination. I would yield to God—except on this point of my loyalty to my race. I will yield to God—except in terms of certain private little hatreds and biases that mean a great deal to me.

On the other hand there is no man, no matter how neglectful he has been of God, no matter

how wicked he's been in his life, no matter how self-centered he has been, who is a total loss—to use a phrase from the field of marine insurance. There is something there. There is even honor among thieves. A little decency, a kind word, even a cup of water, can be given by an enemy of society. There is something there—of goodness, of thirst for righteousness—that perhaps can be fanned into flame.

Intermediate State

SO WHILE we affirm in the teaching of the Church that heaven and hell are the only final choices, the only two directions, that there is no middle course, that there is ultimately no way of mediocrity open to us; still in practice and in time, in history, and any particular moment of the judgment of each of us, there is more often a grey situation, rather than a black and white one. And that's why the great tradition in Christendom has tried to find words for some intermediate state.

In western religion, the Judaeo-Christian heritage, and in Mahammedanism, which is an off-shoot of that, as contrasted with the Oriental view of things, fulfilment means being more oneself than ever. Heaven means being completely oneself under God in relation to other selves. Each man separate from the other, each in a fruitful I-thou relationship with the other, each man peculiar and individual.

This means that God took a great chance when he made us. He took the risk of our individuality going wrong. He took the risk, that, in asserting my own self-fulfilment, I might get in the way of other people, might get in the way of what even he wishes for me. This risk he took; this is the meaning of human freedom. God limited his own freedom, in a measure, in order that we might have freedom. And one way he limited his freedom is this: I don't have to be on his side if I don't want to. I don't have to be for him, or the things he's for in the world, if I don't want to. Indeed, I can be against him if I want to be. Indeed, I can shake my fist at him. In fact I can shake my fist at him throughout all eternity if I want to. God will not force me to play on his team. God is no arm-twister. He will not bring us around. God has limited his freedom by giving us freedom, so that God cannot make me go to heaven.

God cannot make me be with him, now or in eternity. I can go the other direction if I want to and that's the hell of it. That hell is of my

own choosing. That's what makes hell, hell. Hell means being against God, centering one's meaning around oneself, being one's own boss. It means boxing oneself in. It means stewing in one's own juice.

Being Right With God

THIS freedom of man requires a doctrine of hell. If I am only free to go to heaven, than I am not free at all. All of this we're talking about in terms of Heaven and Hell has to do with now. These are present conditions. If I am on God's side, if I am at peace with him, and he is my ruler and guide, he is the meaning of my life. I already have all that heaven can give me, perhaps with not quite such elaborate props, perhaps not quite such attractive surroundings, perhaps not seeing things so clearly. To be sure, "now we see through a glass darkly"—we put up with many confinements of the body, many illnesses, many distractions from our main goal, but in essence what heaven is can be had now. In essence heaven is being right with God. I can have that now.

The same is true of hell. Hell means being not right with God. It means being separated from God and because you're separated from God, you're separated inevitably from other human beings because the minute I make myself the center of existence instead of God then I no longer can fruitfully relate myself to other beings who have their own centers of meaning.

It's only under God, my life judged and my neighbor's life judged, that we can together use our talents, our interests, our abilities, fruitfully and harmoniously. So I am separated from God, I am separated from my neighbor and I am separated from my true self because this is not being myself.

To really be myself is to be right with God, because that's what he made me for and in the long run I don't work very well any other way. So if I am separated from God, I'm separated from my neighbors, I am separated from my true self—I am schizoid, I am a split personality.

I am there because that's where I wanted to be and some may immediately ask why would anybody want to be like that, or, to put it in the eternal frame of reference, why would anybody want to be in hell?

The answer is that men get accustomed to stewing in their own juice. Men even get accustomed to thinking that hell is heaven.

Concentrate on One

By William P. Barnds

Rector of St. James, South Bend

A LOVER of books is apt to be both entranced and bewildered in a large bookstore. He is entranced by so many books which interest him and bewildered because he cannot possibly read all those in which he is interested. A visit to an art gallery can have much the same effect, on a person who likes art. The very amount is overwhelming and one has neither time nor energy to see it all. Sooner or later if books are to mean much to us we must settle down for a time with one book, and if we are really to appreciate works of art, we must study one piece carefully for a time.

Now our religion offers us a multitude of ideas. There are many statements of Christian truth which enlist our attention. The Bible and Prayer Book contain many inspiring thoughts which both comfort and stimulate us. There is a danger that in their very richness and multitude we may fail to take hold of one, and hold on to it until it holds us. We cannot take them all in at once.

If a verse of Holy Scripture captures our imagination, then it is well to dwell with it for a while. Examine its various facets and let its truth really affect the way we live.

If an ideal in our marvelous liturgy lays hold of us, we should ponder its meaning quietly and without haste. We grow in spiritual appreciation as we come to see the implications of the old and time-honored truths by which Christians have lived for centuries.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

EASY writing makes bad reading; easy argument makes bad thinking.

So when it is suggested that the clergy should "come under Social Security" because some Churches are too poor to have a Pension Fund it might be well to draw back from a seeming benevolence that could well become a real malevolence. Appeals to compassion have a place but there is more involved here.

The status of the minister is involved and the relation of Church and state. The minister

is not an employee for his congregation is "committed to his charge" nor is he self-employed. He follows his vocation and if he has an 'employer' surely it is the Lord. If he draws a 'salary' it comes from free-will offerings.

In the matter of retirement pensions the Church chose and chooses to act as one body and is concerned that all its clergy should be free from want in their old age. It is an act of grace, a voluntary act.

If, instead of this, clergyman and parish each pay a tax to the state, in return for such benefits as Congress may promise, the whole idea is changed. It is no longer a matter of love but of law. It is a tax and not a gift. We should lose something very precious if we "went under Social Security."

Worst of all, we should be pensioners of the state and that has never been good for a Church. Nor has it long helped the state.

Why Does God?

By Philip H. Steinmetz

Rector of the Ashfield Parishes

WHY does God allow war? Why did he let William and Mary die? Why doesn't he make it easier for me to be good? Why? Why? Our minds are full of such questions and we often discuss them with friends and find that they are wondering too.

We can't tell the whole answer, of course. We are not God and cannot know all the reasons for what he does. But we can get clues.

In the last few chapters of the Book of Job we get the idea that God has made something which is too much for us and yet which we can accept. God asks Job: "Where were you when I laid the foundations of the earth?" As you read those closing chapters, you get sense of the reverence with which all wrestling with this question should be fraught.

With such humility we read in the Epistle to the Hebrews: "Whom the Lord loveth, he chasteneth."

Could that be it? Does God act from love, a love which knows more fully than we what is really best and often brings suffering as a necessary part of that best? Many of the whys fade before a fuller discovery of what real love means.

As we keep thinking "Why?", we may well blend with the question a large strain of

thanksgiving that God does act as he does, for his love is better than our desires. Thank him that we get not what we want, but what we need and with it the grace to accept it.

To One Bereaved

By Hugh McCandless

Rector of the Epiphany, New York

THE presence of one's friends is much more helpful than advice at a time like this, but I do want to say these things to you: Don't work too hard to keep your chin up. The awful shock and your natural grief are both very tiring things, and a normal reaction to them is to be dazed and confused and emotional. That is nature's way of cushioning and relieving the blow, and it should not be repressed too much.

Remember that the living are the ones to be looked out for now. Don't try to run your life to suit the sensitivities of friends or relations. The best thing to do, I think, is to take a trip when you feel like it, as soon as you feel like it, so that you put some event between you and this one. That will seem to lengthen the time between you and his going, and it seems to help give people a perspective that sometimes is slow in coming. These things happen even when death comes as a release as in the case of your husband, and even when it is something that has been expected.

Don't worry about your husband. He is more alive than you and I are. Where he is they know too much to worry.

Simply because there is nothing you can do now for him, you may get a frustrated feeling emotionally. This often—almost always—manifests itself in little self-accusations; why did I do that, why did I deny him this, and so forth. The more one has done for the person who is deceased the more one is apt to have this feeling of self-accusation. This always passes off, but I warn you about it now, so that you can realize that it is a mere subconscious urge, and is usually an exaggeration of incidents the other person noticed only momentarily, if at all.

After a while—it may take months or a year—you may get another feeling—that he has returned to you. I cannot explain this, but I have often heard of its happening, but it seems to be too basic or spiritual or something for people to describe very articulately.

It is not mere resignation, it is a feeling of deep contentment.

THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

Conscience And Compromise, by Edward L. Long, Jr. Westminster. \$3.00

Clergy in the Catholic tradition (Eastern, Anglican, Roman) will be interested and sometimes entertained by this truly significant book. Its serious publication is an event; not so much for its scholarship as for its thesis. For here is a Protestant justification of casuistry, which the author sets forth as a Christian obligation and (mirabile dictu) not a "Catholic practice," as a serious effort to apply principles of Christian ethics to concrete cases ("casus" is Latin for case) and not merely a "Jesuitical" trick to evade our duties!

The book is written in a clear style, somewhat sermoniac but always engaging. It tends to use epithets instead of descriptive terms: e.g., "Protestant casuistry will tend . . . to err on the side of flexibility and uncertainty rather than that of legalism and absurdity."

There are historical bloomers, such as (p. 24) "the machinations of the medieval Jesuits"! The promise is greater than the performance; it is a thin although wide-scoped discussion of foundations principles; the supposed casuistry in it (pp. 93-137) is nothing of the kind, but only what William Temple called "middle axioms" of applied Christian ethics.

But for all this it is a brilliant, shrewd, seminal work. At least it recognizes that Christian morality has to have a case-method and has to deal with quandaries of conscience. It is a bid for freedom from the old Protestant nonsense about built-in guidance and *Situations-ethik!* Mr. Long has started something!

—Joseph Fletcher

Why Dictators? The Causes and forms of Tyrannical Rule Since B.C. 600, by George W. F. Hallgarten. Macmillan. \$5.50

This book by Prof. Hallgarten should be in the library of every serious student of the problems of today's distraught and confused world. It is a masterly treatment of the significance of one of the

most important and vexing facts of this generation—the presence and power of dictatorships in so much of our modern world. The author is aware of the varied nature of the revolutions which have produced dictatorships and he distinguishes between them very clearly. The "Classical" dictatorships, mostly in antiquity, the "Ultra-revolutionary" ones, like the French and Russian, and the "Pseudo - Revolutionary" ones, like German and Italian Fascism and most of the South American regimes.

The author makes it clear that economic conditions are the invariable efficient cause of "Ultra-revolutionary" dictatorships and most of the other types. His description and analysis of the French and Russian revolutions is particularly valuable for an understanding of the problems the world is facing today and his clear description of the basic difference between the Hitler and Stalin dictatorships should be pondered carefully by students of revolution and by our present-day policy-makers.

Great stress is laid on the mass terror of the French and Russian revolutions and the similar conditions—both domestic and international—which made them inevitable. There have been few, if any, books published in the recent past which are so carefully objective in treatment as this one. Its documentation is thorough and the author's criticism of some of his sources is cogent.

It may be fairly doubted, however, whether still more drastic criticism of some of his sources that deal with contemporary history may be called for. The author's all-too-

short treatment of the Chinese revolution and of Mao-tse-tung is admirable.

This is a book which can be recommended for the most careful reading.

—Kenneth R. Forbes

The Gospel Of The Spirit by Ernest C. Colwell and Eric L. Titus. Harpers. \$2.50

This new study in the Fourth Gospel is very honest, and readable. The first quality makes it thoroughly confusing to anyone still trying to read St. John like one of the synoptics. However, because the authors have so thoroughly digested their criticisms they are presented without the dull, textbook approach. No false attempts to work the Johannine gospel into a chronology with the three historical gospels are made. The complete difference in the picture of Jesus is made clear. Very useful comments and interpretations are given to the irritatingly stilted language of John—the "posing" of Jesus for illustrative pictures—the use of "stupid questions" to draw him out—the total absence of humility and compassion in the picture of Jesus—the complete swallowing of the human by the divine in that picture—the plot proceeding as a well staged drama—the bitter anti-Semitism and the equal efforts to be ingratiating to the Roman authorities.

With all of this, seemingly so negative, we find the tremendous importance of both the Cross and the Holy Spirit are set forth from the point of view of the Church, seventy-five years after the historical events happened.

This book is recommended for all the clergy but it is only for such of the laity as have had some general background work in biblical criticism first.

—W. Robert Hampshire

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What Episcopalians Are Like Revealed By Survey

★ If you would like to know what Episcopalians are like, results of a two year study made by the diocese of Washington will give you some of the answers.

One of the objectives was to describe in terms of number, age, sex and occupation the people being reached by the Church and what groups are being drawn. Among the findings on characteristics of Episcopalians in the diocese of Washington:

That 57% of the congregations are women

33% are over 45 years of age

13% are over sixty

44 out of every 100 adult

Episcopalians have attended college

77 out of every 100 are in white collar jobs

Appeal is to a group with high leadership potential, which puts a heavy responsibility on Church leaders for outstanding community service. But also it is felt there should be genuine concern at the failure to draw upon a more representative group. "It is not praiseworthy that only 16% (of the diocesan congregations) are 'blue collar workers'." It is noteworthy that the Negro membership of the Episcopal Church in the District of Columbia has been growing faster than this section of the population.

It is noted with concern that only about half the churches studied take the initiative in seeking out people as potential new members. Others "wait passively" for them to come. Further concerns:

That one of every three communicants is relatively inactive. In 3 out of 4 Church Schools, teachers do not visit the homes of students; and 4 out of 5 do not hold parent-teacher meetings.

In regard to finances it was found that some 44% of those with some church connections do not make regular pledges for support of the Church, and the average pledge of 96 cents per family is "less than the cost of a box of face powder or 20 razor blades or the daily pack of cigarettes."

It is further urged that clergy salaries are too low. Whereas a graduate law student with no work experience draws \$4,205 a year in govern-

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ment service, median salary of all the clergy in the diocese is only \$4,000 a year plus housing and a varying car allowance.

A further objective of the survey was to encourage the clergy and lay leadership in congregations to examine their own life and effectiveness in areas they are serving. To this end study groups are being formed to discuss the findings throughout the coming years.

Bishop Dun stated that he looked on the issuance of this report as a "new beginning, not an ending of our common task."

It was presented as a major feature of the afternoon session of the convention by the Rev. Cornelius A. Wood, Jr., executive assistant to Bishop Dun, who with Professor James H. Fox, director of research, and Dr. Hilary J. Deason, vestrman of St. Columba's conducted the survey and wrote the report.

B.D.S. GRADUATES LARGE CLASS

★ Berkeley Divinity School will graduate 33 men on June 1, with 17 of them being ordained deacons the following day at Trinity, New Haven.

Ten bishops will take part in the service: Gray of Conn.; Nichols of Salina; Lawrence of W. Mass.; Loring of Maine; Hart of Pa.; Mason of Dallas; Emrich of Mich.; Bloy of Los Angeles; Jones of La.; Hall of Aberdeen and Orkney, who is to act for Daniels of Mont., and Bowen of Colo. in the ordinations.

ORGANIST - CHOIRMASTER, Cathedral parish, for one year beginning September 1st in conjunction with teaching theory and organ at local University. Reply: The Dean, Grace Cathedral, Topeka, Kansas.

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CLERGYMAN DENIED PASSPORT

★ Australia has denied a passport to the Rev. Neil Glover to attend a World Peace Council in East Berlin. He stated that he had received permission to attend by his vestry and the archbishop of Melbourne.

The 34 year old clergyman said that he was disappointed at not being able "to learn at first hand whether or not I am correct in my belief that the World Peace Movement is more Christian-inspired than Communist-inspired."

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WASHINGTON CATHEDRAL PLACES CONTRACT

★ The chapter of Washington Cathedral has let a half-million contract to extend the present nave by two bays which will be double its present length. When the entire nave is completed its length will be one-tenth of a mile.

At the same time, the chapter has let the contract for the south transept rose windows and the accompanying three lancet windows.

This announcement was made at a two-day convocation of the National Cathedral Association attended by 70 delegates from 20 states.

About \$12,000,000 is needed before the cathedral, which is being built on a pay-as-you-go basis, is finally completed.

Construction of the nave section is to be started at once, with the arrival of Indiana limestone.

In a report on the cathedral's growth, Dean Francis B. Sayre Jr. told of progress in construction and acquisitions since the last convocation.

Among these were a new deanery, completion of the balcony of the south transept and the erection of the stone tracery which will hold the three lancet windows below the south transept rose window.

Dean Sayre reported that a fine organ was installed during the year in the Bethlehem chapel, the gift of Mrs. C. Nichols Greene of Boston. It was designed by Paul Callaway, the choir master.

NOTABLES ATTEND ANNIVERSARY

★ Charles S. Thomas, secretary of the navy, was the speaker at a dinner which marked the 50th anniversary of St. Stephen's, Los Angeles, attended by many Church and civic dignitaries.

An enlarged and redecorated

church was dedicated by Bishop Bloy on May 22, with Bishop Gooden, retired, preaching. Reading the lesson was Cecil B. deMille, whose father was a lay reader in the parish and was studying for the ministry at the time of his death.

LONG ISLAND VOTES FOR HOUSTON

★ Houston was indorsed as the site for the 1955 General Convention by the convention of Long Island, meeting May 18 at Garden City.

The resolution was drawn up by the Rev. E. H. Hamilton of Elmhurst, a Negro, who told the delegates that the Church, "should not run away from manifesting the spirit of God in Texas."

Also speaking a favor of the resolution was the Rev. John Coleman of Brooklyn, also a Negro.

COMMENCEMENT AT GENERAL

★ General Seminary will graduate 53 men on May 26, representing 29 dioceses. The baccalaureate is Bishop Brady of Fond du Lac, and the alumni essay by the Rev. Walter C. Klein.

Honorary doctorates go to Bishop Brady, Bishop Ambrose Reeves of W. Africa, the Rev. Charles W. Clash of Wilmington, Del., Prof. Miles L. Yates of the General faculty, the Rev. M. M. Moore of Bethlehem,

Pa., Prof. R. N. Rodenmayer of the Pacific Divinity School.

A portrait of Prof. C. A. Simpson, who is leaving General to join the faculty of Oxford University, was presented by alumni and trustees.

URGES MORE PAY FOR CLERGY

★ Bishop Barry in his address to the diocese of Albany, meeting May 18 at Lake Placid, urged higher pay for the clergy. He recommended \$4,000, house and maintenance and car allowance for married clergy and \$3,000 and the allowances for single men.

GRADUATION AT PACIFIC

★ Church Divinity School of the Pacific will confer degrees on 27 men at the commencement on June 3. In addition nine men have completed special studies.

Bishop Dagwell of Oregon will be the guest speaker.

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CHRISTIAN AMENDMENT IS OPPOSED

★ Strong opposition to a proposed constitutional amendment which would recognize "the authority and law of Jesus Christ, Savior and Ruler of Nations" developed at a public hearing held by a Senate judiciary subcommittee.

As a result of the spirited discussion, Sen. William Langer (R., N. D.) ordered further hearings held on the measure which was sponsored by Sen. Ralph E. Flanders (R., Vt.).

Opposition was expressed by Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State and by the Synagogue Council of America.

The Synagogue Council sent a telegram to Sen. Langer saying that such an amendment "is a violation of religious liberty." The council said the initial hearing was scheduled on such short notice that it was unable to send a spokesman to testify. It asked for an

opportunity to be heard. The Senator said the Council would be given a chance to testify.

Archer charged in a statement that the amendment "would, if adopted, virtually repeal the first amendment to the Constitution."

Although a section of the proposed amendment disavows any intention of setting up a religious "establishment," Archer said, the measure would make second-class citizens of non-Christian Americans.

"Such an amendment would work a revolution in the American way of life," he added. "Adoption of the amendment would set the clock back by centuries."

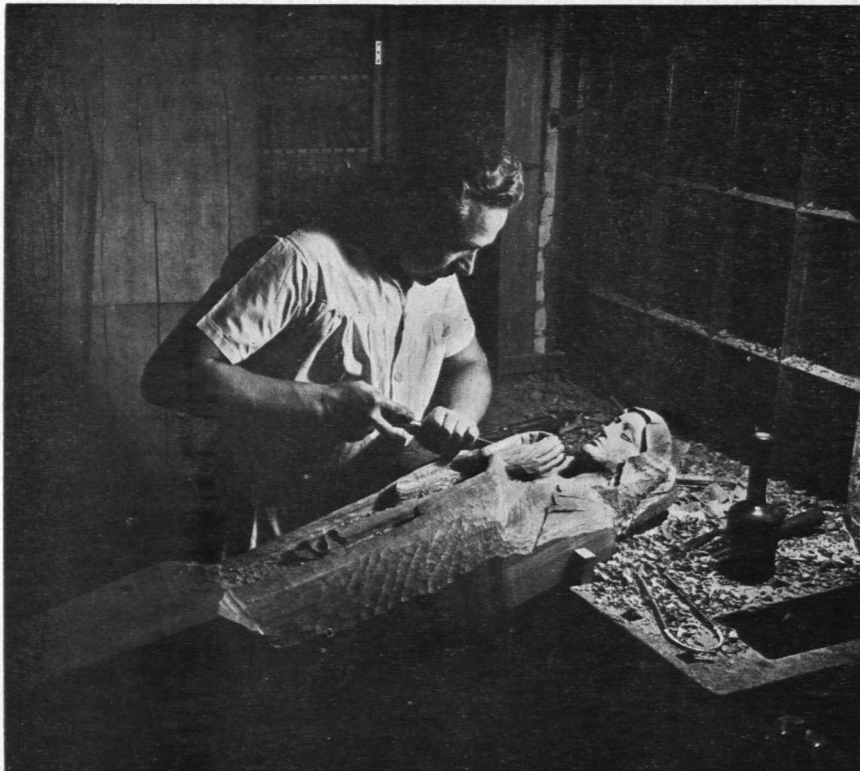
Appearing in favor of the amendment was Mrs. P. Shishmareff of La Jolla, Calif., who said she represented the California League of Christian Parents. She presented a statement on behalf of her group and four others, which she named as the Christian Patriotic Rally, Christian Victory Center, the Militant Christian Patriots, and Christian Patriots for Better Education, all of California.

Two other women representing patriotic groups asked to be heard and were advised that they could testify at a later meeting.

Sen. Flanders who introduced the resolution in 1953 "by request," as he did in 1951, did not testify but his office said he might submit a statement later.

BISHOP ROBERTS IN MICHIGAN

★ Bishop Blair Roberts of South Dakota addressed various church groups in Michigan on the work of his district, May 11-14. Accompanying him were Rev. and Mrs. H. S. Jones of Pine Ridge and the Rev. and Mrs. H. A. Weston, all American Indians.



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BACKFIRE

JAMES BARTON

Churchman of Baltimore

I have always admired the position the Witness has taken on segregation and discrimination, as well as on other pressing issues. And I was glad to have the report about Judge Delany being turned down by the Church Club of New York and the protests by Bishop Donegan and others.

I often wonder though how consistent these protestors are. Dean Pike and others rightly, I think, protested when the seminary at Seawanee refused to admit a Negro. But how many Negroes are there in the Cathedral Choir School? And how many of our official Church schools have Negroes among their students? I have a Negro friend, a doctor, who has a son who graduated from high school with honors. As he considered the boy too young for college—sixteen—so he wanted him to have a year or two in one of our diocesan schools. He applied at several but was always turned down.

I have also just received another Church paper which was devoted largely to Church schools. There are a number of pictures of groups of students but I failed to find a Negro in the lot.

S. S. DART

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appeared have been extremely good. The fairness of presenting a discussion in which people of varying points of view take part I think it particularly praiseworthy and effective.

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