

the Living CHURCH

April 8, 1956

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cents

Is Segregation
Defensible? See P. 4.



Let us keep the Feast
The Rev. Robt. Schuman, celebrant,
at St. Mary the Virgin's, New York.
New York Times

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Partial Knowledge

The story didn't go very well this morning," reports a teacher. "They all said they had heard it before, and kept interrupting. I finally asked one boy to go ahead and tell it, if he knew it so well. He did, and he knew the story in a general sort of way, not accurately."

This is a very common experience. What is behind it?

Our children have been steeped in the story-telling lore of our religion from their earliest years. The scheme which underlies most of the lesson courses we have been using in the past was based on "teaching the Bible." That almost uniformly meant the use of Bible stories, that is, the narrative portions. Anecdotes, incidents, and events have been selected from the Bible and worked over for simplified telling to children. Then they have been expanded by the addition of many fictional details to make them "interesting." This would not be bad if they had been presented objectively, as folklore of our culture, the inheritance of every generation from our literature. But

no, the Bible story became the moral tale. Each story was followed by a didactic application or moralizing. The lesson of that is this, we said. Nor was that the end of the process. Having used up the story, and having no clear life goal or religious purpose for teaching the lesson, the children were stimulated to discuss and express the application of the moral to "everyday living."

Of course, some of the stories did not have childlike applications, and an ingenious lesson was deduced, suited to the young.

So our children have been through year after year of being told the many stories of the Bible. There has been duplication and repetition; that is why they know them. Not always have they been well told, or even accurately. And only a few have been impressed by drill and frequent review. But on the whole, any child who has been through our typical Sunday School systems, of all Churches, including even the Roman, has a pretty good acquaintance with most of the nar-

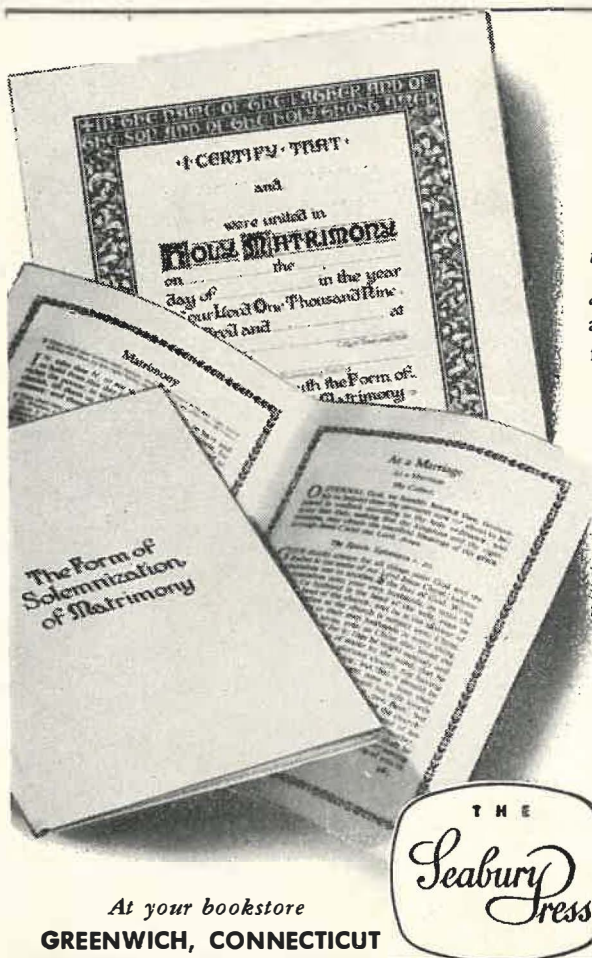
atives of the Bible by the time he is 10 or 12.

No wonder then that a teacher finds that some of her pupils "know the story already." They do not know it well enough to be able to use it or retell it very well. But they readily recognize a story when it is mentioned.

Let us follow the sequence and procedure of the new ways of teaching. Let us start with life, contacting our pupils at the points our best thought tells us we may assist personal growth. We will use open-end stories calling forth decisions, role playing, small-group discussion, and all the others. But when the moment comes for us to ask, "What does the Bible say about this? Is there any resource where we can find confirmation or a clue?" then we will find that our pupils will recall unexpected bits of Bible lore.

But you do not speak to empty minds. They have all kinds of partial knowledge. Not only Bible stories and allusions, but all sorts of interesting, vital and applicable ideas will come from the class which has been well stimulated and started in its thinking.

This is the true base of all "interesting" teaching. The leader touches the actual content of the minds of his pupils. We listen not merely with our ears, but with the vast pile of ideas which we have accumulated in our minds. That which is familiar, something like that we already know, is welcomed, responded to.



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BOOKS

In Brief

SEVEN STEPS TO HEAVEN. By J. W. C. Wand, Bishop of London 1945-1955. Longmans. Pp. 99. \$1.25.

The former Bishop of London (now Canon of St. Paul's Cathedral, London) tells us, in the Foreword to this little book, that his own "published volumes are of a somewhat academic description," and that "I had often wished to address a word of more definitely spiritual import to my own people." "It seemed," he says, "that this could best be done if some year I could write my own annual Lent Book."

The result is the present volume, written before the Bishop retired last year.

THE HOLY SCRIPTURES ACCORDING TO THE MASSORETIC TEXT. A new translation with the aid of previous versions and with constant consultation of Jewish Authorities. World Publishing Co., 1955. Pp. ix, 1270. Buckram, \$5; genuine limp leather, \$10.

A new edition of what may perhaps be called the Revised Standard Version of English-Speaking Jews, compiled in 1915 and based upon the Massoretic or standard text of the Hebrew Old Testament. In this new edition no changes have been made in the text itself, revision being confined to such matters as typographical errors. The result is a volume of clear, readable type and attractive format.

Books Received

THE PHILOSOPHY OF THE CHURCH FATHERS. Volume I — Faith, Trinity, Incarnation. (Structure and Growth of Philosophic Systems from Plato to Spinoza, III.) By Harry Austryn Wolfson. Harvard University Press. Pp. xxviii, 635. \$10.

HOW TO PRAY. The chapters on prayer from *The School of Jesus Christ*. By Jean-Nicolas Grou. Translated by Joseph Dalby. Harpers. Pp. 154. \$3.

BLESSING UNBOUNDED. A Vision. By Harry Blamires. Longmans. Pp. 185. \$2.75.

YOUR PRAYERS ARE ALWAYS ANSWERED. By Alexander Lake. Julian Messner, Inc. Pp. 248. \$2.95.

ENGLISH THOUGHT 1860-1900. The Theological Aspect. By L. E. Elliott-Binns. Seabury Press. Pp. x, 388. \$7.

THE CHURCH IN THE NEW TESTAMENT. By Adolf Schlatter. Translated by Paul P. Levertoff. Macmillan. Pp. xii, 335. \$4.25.

OLD PRIEST AND NEW PRESBYTER. By Norman Sykes, F.B.A. New York: Cambridge University Press. Pp. viii, 266. \$5 ["The Anglican attitude to episcopacy, presbyterianism, and papacy since the Reformation."]

THE CHURCH OF ENGLAND — CATHOLIC BUT NOT ROMAN CATHOLIC. By R. F. Hettlinger. SPCK. Northumberland Ave., London, W.C. 2, England. Pp. 8. Paper, 4d (about 8 cents*).

*This figure (based on 25 cents to the shilling) is the minimum that should be allowed for if the book is ordered through American publishers, whose rates for such services vary somewhat.

the Living CHURCH

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Things To Come

April

8. **First Sunday after Easter.**
Nevada convocation.
Oregon convention, to 10th.
9. **The Annunciation.**
10. **New Mexico and Southwest Texas convention,** to 12th.
Sacramento convention, to 11th.
11. **Lorig Island convention.**
Liberia convocation.
15. **Second Sunday after Easter.**
Salina convocation, to 16th.
17. **South Carolina convention,** to 18th.
South Florida convention, to 19th.
18. **Spokane convocation.**
20. **South Dakota convocation,** to 22d.
22. **Third Sunday after Easter.**
24. **National Council Meeting, Greenwich, Conn.,** to 26th.
Kentucky convention, to 25th.
25. **St. Mark.**
27. **Erie convention,** to 28th.
28. **Laymen's Training Course, Province IV, Carra-**
belle, Fla., to 30th.
29. **Fourth Sunday after Easter.**
30. **Pennsylvania convention.**

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THE CHURCH AND THE SUPREME COURT DECISION

By the Rev. Edward B. Guerry



AUTHOR'S SOLUTION to the "tragic situation" in the South: Christian love, not force.

One hundred years ago our nation was on the eve of the Civil War, or the War between the States, as many Southerners often describe it. If there had been more Christian love and understanding on both sides of the Mason-Dixon Line, the great evil of slavery could have been gradually abolished. Many Confederate veterans declared that they never fought for slavery, but for the right of local self-government. It is very clear that there was developing a strong opinion among devout Christians of the South against slavery, which would probably have brought about, in due time and in the absence of outside pressure,¹ the emancipation of the Negro. There is a reliable statement of this tragic situation by Dr. Porter:²

"I could not help it that I was a slaveholder. I . . . inherited it . . . I love the African race . . . I think I was born opposed to slavery . . . There were many things in it possibly that were lovely, and there were many things hateful . . . What is there in the records of history more sublime than the fact when in the four years of civil war . . . through all the South there is no record of a single murder committed by a Negro on a white person, or a single outrage offered to any woman? . . . it is a proof of the manly nobility of the Negro . . . it redounds to the credit of the masters of the South, as evidencing the feelings with which their treatment in general had inspired the slaves . . . yet I thank God the Negroes are free. I think their emancipation was cruel in the way it was done — cruel to them and cruel to us."

(He meant that the Negroes were not properly prepared for the responsibility of the sudden advent of freedom.)

Today, 100 years since 1856, another tragic situation has arisen, which is due, in no small measure, to outside pressure exerted against Southern people. Whether or not Christians throughout our nation agree with Southern viewpoints and customs, it is appalling indeed to realize the wide differences in profound convictions which have developed. Many of our Christian brethren outside of the South do not seem to remember that under the leadership of General Lee

¹The Church in the Confederate States by Bp. Cheshire of N. C., pp. 107 ff.

²Dr. Porter was rector of the Church of the Holy Communion, Charleston, S. C., from 1854-1902. He was also rector of St. Mark's Church (a Negro Parish in Charleston) and built its present edifice. The Porter Military Academy, which he established in 1867, has accomplished a great work in Christian education. See his biography, *Led on Step by Step*, pp. 70-73.

RNS.

and other great white Southerners, and also of that great Negro and American, Dr. Booker T. Washington and his disciples, two very different races have lived on the same soil in a complex situation with a remarkable, even a miraculous, degree of peace and love.

There have been great evils which have been associated with the custom and doctrine of separate but equal opportunities. While all devout Christians of the South, both white and Negro, stand ready to work in the spirit of brotherly love toward the gradual elimination of such evils, yet there are vast multitudes of both races, I am convinced, who believe that racial integrity³ for both races is God's will and who also believe that the basis for happiness and peace in the South is a policy of separation. They cannot conscientiously accept the modern dogma that separation or segregation is *per se* unconstitutional and unChristian.

Faith in Segregation

My brother, the late Rev. Sumner Guerry, years ago pointed out to me a book in my father's library by E. G. Murphy,* of Montgomery, Ala. It has one of the very finest interpretations I have ever read:

"... the South in establishing the dogma of race integrity has done so, not in order to enforce a policy of degradation, but simply to express her own faith in a policy of separation. Her desire is not to condemn the Negro forever to a lower place but to accord him another place. She believes that where two great racial masses, so widely divergent in history and character, are involved in so much of local and industrial contact, a clear demarcation of racial life is in the interest of intelligent coöperation, and — in spite of occasional hardships — is upon the whole conservative of the happiness of both." (The Present South, p. 277, 1904.)

I am convinced that Christian love requires three things of all of us regardless of our profound convictions concerning segregation:

(1) We should endeavor to respect the sincere convictions of those who disagree with us. No one can assume for himself an attitude of infallibility on a matter so complex as this racial question. The Golden Rule works both ways; it is not a one-way street, and certainly not in the matter of convictions. Speaking of the Supreme

Court decision, Bishop Carpenter of Alabama has well said, "Very honest and conscientious people find themselves in conflict with others equally honest and conscientious." (THE LIVING CHURCH, Feb. 6, 1955.)

(2) For a right solution of our tragic situation, we should rely on Christian love and not on force.

It might have been possible to have made real progress in the gradual elimination of many forms of legal compulsory separation, had not the Supreme Court opened the way for legal compulsory integration when Negroes apply for admission to white schools. The National Council, the General Convention, and many leaders of our Episcopal Church have said that the Supreme Court decision is just and right, and have asked that the clergy and people "accept and support this ruling . . . as the law of the land."⁴

This means two things: (a) They seem to think that the proper solution of the evils which are associated with the legal separation of the races can be worked out on the basis of the force of law. I do not think so, neither do a vast multitude of Southern Christians. The U.S. Supreme Court of 1896 were very wise when they said: "If the two races are to meet upon terms of social equality, it must be the result of natural affinities, a natural appreciation of each other's merit, and a voluntary consent of individuals. As was said by the Court of Appeals of New York in *People v. Gallagher*: "This end can neither be accomplished nor promoted by laws which conflict with the general sentiment of the community upon whom they are designed to operate. When the Government, therefore, has secured to each of its citizens equal rights before the law and equal opportunities for improvement and progress, it has accomplished the ends of which it was organized and performed all of the functions respecting social advantages with which it is endowed.' Legislation is powerless to eradicate racial instincts or to abolish distinctions based upon physical differences, and the attempt to do so can only result in accentuating the difficulties of the present situation." (*Plessy v. Ferguson* 163 U.S. 537)

(b) Episcopal Church leaders seem to feel that the resolutions of Church councils (e.g., the General Convention) are binding on the consciences

of all members of the Church. Of course, the General Convention has a right to express its convictions but its pronouncements are not binding on Christian consciences until the whole Church, both clerical and lay, has universally accepted its resolutions. There is widespread evidence that a number of our Southern clergy and a great majority of Southern Episcopalians not only doubt the wisdom of the Supreme Court decision, but cannot accept it as the solution of this intricate problem.

Church Dogmas

There is a principle concerning the dogmas of the early Ecumenical Councils which applies in our time to resolutions of Church conventions: it is that the statements of the Ecumenical Councils were not to be considered as dogmas of the Church until they were generally accepted by the whole Church. Dr. W. P. DuBose,⁵ the Sewanee theologian, states this principle in these words:

"The point or principle of the whole matter is that just as the reason of humanity points on the whole to the truth and the conscience of humanity acquiesces in the right, so the common or universal spiritual consciousness and experience of the whole Christian Church is the only test of what Christianity is. The question is how to get its verdict; and even when under the most favorable conditions and with the best guarantee of truth the council has assumed to render this, it can only be ascertained that the verdict is true, and will stand by a long and silent process through which the decision is referred back to the Church again to say whether it has correctly expressed itself through its council. If the church thus accepts the council as its voice, by that fact it imparts to it an authority which is its own and not that of the council."

(3) As Christian citizens, both North and South, we should seek a peaceful and legal solution of the great conflict of laws which has arisen between the powers reserved to the States by the Constitution⁶ itself and the assumption of Federal power by the Supreme Court over the operation of the public system school.

The intention of a legislative body is the controlling principle in the interpretation of its statutory law. It has been clearly shown that the Congress which proposed the 14th Amendment operated segregated schools. Therefore, the Supreme Court has

³See Bishop Thomas' Letter, THE LIVING CHURCH, Oct. 24, 1954.

*The father of the Rev. DuBose Murphy, rector of Christ Episcopal Church, Tuscaloosa, Ala.

⁴See Resolutions of the National Council and General Convention which were adopted in 1955.

⁵The Ecumenical Councils, p. 46 (Charles Scribner's Sons, 1901).

⁶See the 10th Amendment.

held again and again that the "separate but equal" doctrine is not *per se* a violation of the intent of the 14th Amendment. The operation of the public school system by the various States, according to varying conditions, is essentially a legislative matter, and the power to operate such a school system was never delegated to the Federal Government by the States.

When the decision of 1954 overthrew this settled principle of constitutional law, the Supreme Court not only legislated (which it cannot do) but actually amended the Constitution. The whole issue is ably treated by Judge John J. Parker, of the Federal Circuit Court of Appeals, Richmond, Va., in his lower Court opinion in the Clarendon County Public School Segregation⁷ Case. I do not believe that any Churchman can intelligently, helpfully, and realistically discuss the Supreme Court decision unless he has read this opinion by one of America's outstanding jurists.

When Churchmen state that the Supreme Court is the highest court in the nation and that its decision on this issue must be accepted without question as the "law of the land," they seem to forget that the Supreme Court is supreme only on Federal questions, and that State courts are supreme on those powers which were reserved to the States, and that neither State nor Federal courts have the power to legislate.

⁷103 Federal Supplement 920 — actual name of the case is *Briggs v. Elliott, et al.* Almost any lawyer's office has a copy of this volume.

When the Constitution was proposed and adopted by the States as a solemn agreement or compact, the founding fathers inaugurated a truly wonderful system of checks and balances, and followed a philosophy of the fragmentation of power as a means of perpetual security against human tyranny. But what is the check upon the power of the Supreme Court? "The problem of judicial encroachment seems not to have been fully perceived by the founding fathers. Mr. Hamilton . . . thought that the people 'could never fear oppression from that quarter.'" (See Sen. Stuart's letter post.)

The Lone Check

Interposition seems to be, in the minds of many who are experts in this field of constitutional law, the only check: "This is a resolution of interposition. The word seems to frighten you (Delegate Whitehead). It does not frighten me. It is a good word. It was employed in this context by the author of the Declaration of Independence (Thomas Jefferson of Virginia) and by 'the Father of the Constitution,' (James Madison of Virginia). In the sense in which they used it, and in which it is used in the resolution, I understand it to mean an action taken on behalf of a state by one of its departments, seeking to protect the state and its people from invasion of the reserved power of the state by some department of the federal government. That right I believe

we have. That right the resolution would invoke."⁸

Resolutions proclaiming some form of interposition have already been passed by some States and are being seriously considered in others. Many Southern people believe that interposition is not secession, nor rebellion, nor unlawful defiance, nor unjustified resistance. No Southern governor has any idea of calling out the militia of his State in cooperation with other Southern governors to form another Confederate Army to stand guard on the banks of the Potomac. However, a majority of Southern people believe that the Supreme Court decision is unauthorized judicial legislation, and is itself unconstitutional.

The constitutional crisis which has arisen in this conflict of laws by the assertion of state and federal power is of the first magnitude. Many free men in the nation today, especially in the South, believe interposition is a lawful appeal from the Court's decision to the final source of authority, i.e., the people of these United States. It is a request that if the Constitution is to be rewritten, it must be done by the people through their elected representatives in the Congress and in the various state legislatures. We are protected by a *written* Constitution which lives only in its written precepts which are spelled out in the plain words of the English language along with a definite way of amending the same.

Many American citizens shudder to think of what may happen to our beloved country should the historic means of amending the Constitution be disregarded by judicial indiscretion and assumption of unlawful authority. If the people fail to rewrite the Constitution, then it should not be rewritten by any president or court. Is not this "a government of the people, by the people, and for the people?"

Thus, we see that the issue far transcends the question of segregation. As W. D. Workman⁹ has recently stated: "Racial segregation brought on this fight, but it is eclipsed by issues of governmental philosophy. The question is not whether there shall be integration or when it shall come about — but *who* shall make the decision."¹⁰



IN MAYWOOD, ILL. — Church integration: scheduled to merge on April 8th is St. Simon's, the Rev. Kenneth Curry, rector (left), with Church of the Holy Communion, the Rev. John Tredrea, rector. RNS.

⁸ Letter of Sen. Stuart to Delegate Whitehead (Legislature of Va.) Jan. 1956 — *News & Courier*, Charleston, S. C., Jan. 31, 1956.

⁹ Author of the report "No Peace in Orangeburg," *THE LIVING CHURCH*, Jan. 1, 1956.

¹⁰ *News & Courier*, Charleston, S. C., Feb. 3, 1956.

EDITORIALS

Bitter Surprise

Those who saw the television news reports of the conviction of the Rev. Martin Luther King, Jr., Southern Negro minister who was found guilty of participation in the Montgomery, Ala., bus boycott March 22d know something that does not appear in the article, *The Church and the Supreme Court Decision*, which we publish on page 4. And that is that there is no such thing as a unified Southern point of view on racial questions.

There is a view, widespread among White Southerners, that segregation of the races ought to continue on the old basis. But this view is not held by the great majority of Negro Southerners. The discovery that the Southern Negro wants desegregation came as a bitter surprise to people in the South who thought they knew what the Negro wanted. They didn't know, and they still can't quite believe what their eyes and ears are showing them.

This, in fact, is a lesson for all people everywhere who hold an authoritarian relationship over others. The penalty of such a relationship is that the person in an authoritative position can never know all that is in the mind of the person in the unauthoritative position. This situation exists between every parent and child; between every employer and employee. The servant, the child, the employee will not argue with you over what he knows you regard as an important matter of principle; if he does not agree with you, he will remain silent. And if pressed for an expression of opinion, he will give you back your opinion, not his own — until he feels that the time has come to break the relationship.

Hence, the conviction expressed by Mr. Guerry in his article that "outside pressure" has brought about the present state of affairs in the South is testimony about something that the segregationist White Southerner did not know and had no way of finding out — *i.e.*, how the Southern Negro feels about segregation.

With the fervor of passionate religious conviction, the humble folk who were briefly interviewed on television in Montgomery expressed their determination to win recognition as human beings. What did they want? To be allowed to send their children to the same schools as other people; to be treated on busses the same way as other people. "All we want," said one woman, "is to be treated like folks." Is it a great deal to ask? Apparently it is.

Though Dr. Guerry probably expresses the view of a majority of the White Southern laity of the Episcopal Church, it appears to be the view of only a minority of the clergy. We have no desire to impose our own views on either the lay majority or the clerical

minority on this or any other matter. It is always easy for those outside a situation to give gratuitous advice to those who are within it. Yet such guidance as those within the situation do have — from many of their own clergy and bishops, from Church groups at the national and international level, from the Supreme Court — is remarkably uniform in its support of the dark-skinned Southerners who ask to be relieved from the burden of segregation.

In his comments about the 14th amendment, Dr. Guerry fails, in our opinion, to give due weight to the fact that the amendment plainly states that "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." It is quite evident that if a law were passed segregating persons named Guerry or descendants of a particular Guerry, such a law would in fact be an invasion of the immunities and privileges of the Guerrys. There might conceivably be reasons why a particular group of citizens required separate treatment for a time — even for a long time. But these reasons could not, without violation of the 14th amendment, be merely the name or the ancestry of the individuals concerned. The Constitution forbids segregation in principle, even though the nation may tolerate it in fact for an extended period of time.

Legislation is indeed powerless to eradicate racial instincts and physical differences, as the Supreme Court held in *Plessy vs. Ferguson*. But the plain meaning of the 14th amendment is that the States are forbidden to frame their laws on the basis of these racial considerations.

The question of what will or will not "accentuate the difficulties of the present situation" (in the language of that decision) would appear to depend on the present situation — which is not the situation of 1896. And here it needs to be remembered that the "difficulties" are seen from two sides — the side of those who segregate and the side of those who are segregated. Both sides have equal claim to the consideration of the courts and of their fellow-men.

Those who argue that the force of law should not be invoked in this situation must keep in mind the fact that they have themselves enforced segregation by law. The pattern of segregation itself is imposed by force or the threat of force. The White Southerner thinks — or used to think — that the Negro wants segregation. Even now, he can hardly believe that the Negro doesn't, no matter how many times he finds it out.

As a practical matter, the breakthrough has already occurred. Desegregation moves forward day by day. It is temporarily prevented in some places, slowed down in others. In a few — a very few — cases, it may suffer temporary setbacks. As has often been pointed out, segregation is not the ancient tradition of the South but a post-Civil War development which arose out of a passing phase of the South's history. It is already on its way out.

Moscow Mission Accomplished; Church Life Impresses Delegates

American, Russian churchmen give attention to promotion of world peace, freedom of Church to fulfill its mission

By PAUL B. ANDERSON

When we left home 12 days ago, our hearts were set on having serious discussions with representatives of the Russian Orthodox and other Churches in the U.S.S.R., and learning about parish life. We realized that there would be a constant temptation to "visit" the country. Now, on the night before departure, I believe we can honestly say that we have quite well stuck to our objective.

There were four days of formal meetings, but we had many conversations with Russian churchmen at meals and in moving about. I could almost say that I have been in constant conversation, except for seven or eight hours at night. Being able to speak the language, and having been before in Russia, I have had a great advantage, of course, but there were three interpreters for those who did not speak Russian.

We are impressed with the vitality of Church life. We are also concerned about the absence of any extension of Church life beyond worship in the churches. The only exception is that the priest may give religious instruction to children in the home, when invited. Members of our party have great difficulty in coming to a

balanced opinion on the future of religion under such circumstances. There can be no question, however, but that the position of the Church has greatly improved since the war.

It is equally evident that the restoration of status to the Church has restored also its interest in other Churches. The several visits of the Patriarchs of the East, or their representatives, have strengthened the tendency of the Russian Church to assume the initiative in matters affecting the whole of the Orthodox East, as she was doing before the Revolution.

But, simultaneously, interest has grown in the Anglican Communion. I was besieged by professors at both Moscow and Leningrad Theological Academies with inquiries about the forthcoming delega-



RNS

PAUL ANDERSON: Position of Church improved. Here, he gives a silver bowl to Patriarch Alexei.

tion from the Church of England to discuss doctrinal matters with Russian churchmen. At least four of the professors at Leningrad have written papers for it, and four from Moscow. They still talk about the question of validity of Anglican orders, but feel that doctrinal matters should properly come up first for discussion, as is intended for this summer's meeting.

The Patriarch and the professors have been greatly pleased to meet our Presiding Bishop, the Most Rev. Henry Knox Sherrill. He was not the head of the deputation, but on each occasion where he has given a paper, spoken at a church service or taken a hand in discussion, great weight has been given to what he said.

The National Council of Churches delegation has not touched on ecclesiastical questions. Two matters on the agenda received particular attention: (1) freedom of the Church to fulfill its mission, and (2) the promotion of world peace. It became plain quite early that there was a difference of conception on "mission" between the Russians and the Americans. To be sure, both aim at the salvation of souls, but the Americans characteristically "organize" all kinds of activities, church societies, educational work, etc., to this end, while the Russian Church embraces in worship whatever it does or can do under Soviet law. On peace we had some sturdy discussions. We could come to no conclusion, nor did we intend to, for our purpose was confrontation, at this stage, and continuation by further discussion and correspondence. The foundations for this further work toward confrontation and understanding were thus laid.

Priest Featured on TV

The Rev. Kenneth E. Nelson will be featured on CBS-TV's program "Lamp Unto My Feet" on April 8th. Mr. Nelson is executive secretary of the Division of Health and Welfare of National Council. The program may be heard from 10 to 10:30 a.m., E.S.T.

American Race Relations and Foreign Policy

By Bishop D. WARD NICHOLS
African Methodist Episcopal Church

Throughout our entire Russian trip a good deal of attention was paid to me for reasons that are quite distressing. Russian journalists and others to whom I talked were all very carefully indoctrinated with the idea that Negroes in America were officially deprived of any semblance of humane treatment. If the questions directed to me are an index to their thoughts on this subject, I must state that race relations in the United States are being used as a primary weapon against the ideals of Democracy. The Communists have been able to score gain after gain because of the refusal on the part of some Americans to allow Negroes to enjoy their full rights, duties, and responsibilities.

The segregationists — official and otherwise, who seek to thwart the desire and determination of Negroes for full freedom — are the best friends the Communists have in the world today. Those who advocate continued racial segregation in the United States are actually destroying our leadership to a degree that is treasonable.

As a Southern-born American who happens to be a Negro, I am an American first. I make this distinction since I do not want my statements made in Russia about equal treatment afforded Negroes to be misinterpreted. It must be perfectly clear

to everyone that as a race, Negroes enjoy something less than universal first-class citizenship in this country. This is not official policy, however, and I am satisfied that our great President has asked for progress in this direction. Of course, progress and moderation represent two distinct sets of attitudes.

It is my intention to make a full report to the President through the Secretary of State concerning the damage our race relations are doing to foreign policy. Continued racial segregation and denial of constitutional rights in many areas of America are undermining all of our efforts for world leadership. The Lucy Case and the shameful Montgomery, Alabama, arrests are being fully exploited by Soviet opinion makers.

Dr. Blake and my other colleagues on this wonderful trip share with me the hope and conviction that the conscience of America will be aroused to the need for the extension of Democracy and Brotherhood to every single American. The idea of racial segregation is foreign to the Christian philosophy, and we pray to Almighty God that the hearts and minds of every American will be cleansed of this expression of hate and fear, so that our Nation under God might serve as a true example to the rest of the world.

Russian Church Activity Limited to Worship, Is Report

Teaching of scientific subjects in schools is subtle attack on the Church, is the feeling of N.C.C. delegates

By ELIZABETH McCracken

This report is based on two press conferences held by members of the National Council of Churches delegation to Russia after its return. Five members of the group, the Rev. Dr. Roswell P. Barnes, the Rev. Dr. Eugene Carson Blake, the Rev. Dr. Franklin Clark Fry, Bishop D. Ward Nichols (AME) and Charles C. Parlin, were present at a conference on March 23d. The Most Rev. Henry Knox Sherrill, Presiding Bishop, held another conference for the Episcopal Church press March 26th. [See also accounts by Bishop Nichols and Dr. Anderson in this issue.]

A feeling that the Church in Russia is harmed by the methods of education in the state schools, particularly in the presentation of scientific subjects, was expressed by members of the delegation. The Presiding Bishop spoke of the view expressed by the Russian clergy as well as laity, which was that "religion has to do with feelings; science has to do with the mind." He said:

In Leningrad, we saw them teaching children science. They had a planetarium, and the children were learning about the solar system. This is a much more subtle attack on the Church (this scientific emphasis) than a direct attack, such as closing the churches. They think of the work of the Church as being the preparation of souls for Heaven. The condition of people on earth is accidental."

Dr. Blake, commenting on the fact that church activity is limited to worship, pointed out that there is no social work done by the Church, and that hospitals and homes for the aged are not under the Church but under the State. Asked about

the position of women in the Church, he said:

"As to the work of women in the Church, we saw only old women, who, we were told, have official positions near the altar, attending to the candles. We neither saw nor heard of any other Church work done by women, none at all by young women."

The members of the delegation agreed that the Soviet government does not interfere with religion, as long as the function of the Church is limited to worship. According to Bishop Sherrill, "religion is too deeply rooted in the Russian people to be destroyed except by mass murder." However, Dr. Barnes felt that "there is no change of attitude on the part of the Soviet government toward religion; there is only a change of policy. The government intends to put down religion finally."

Bishop Sherrill gave some figures on the Church in Russia today:

"There are 15,000 theological students, and more applications for training for the priesthood than they can take. Another interesting fact is that the Church, which is said to have 5,000,000 members, has adequate resources. These come mainly from the sale of candles, as Church support in Russia has

always come. That may surprise you, if you have never been to a Russian service. The people in the back of the church light their candles, then they light, with theirs, the candles of the people in the row ahead of them, and so on, until the entire congregation is holding lighted candles. In the course of a service, each person uses several candles."

A statement issued by the nine visiting clergymen on their return said:

"Congregations were large and devout in the relatively few available churches with a preponderance of older people and of women. Some churches have been repaired and a few new ones are being built, though there are far from enough."

Although, as Bishop Sherrill noted, at the service the group attended, "the church looked like the subway in rush hour," the worshippers were mostly old people, and more women than men. "We saw practically no young people in the churches. A dying generation was attending," said Dr. Blake. However, Mr. Parlin said that he found it hard to judge as to ages. "We saw no rouge, no make-up of any sort. That may have thrown us Americans off. The women all looked the same age. Also, they wore shawls over their heads, which made them look still more alike." He added that the government plans to defeat religion, but not by violence. "They expect religion to die when the people who now fill the churches die, and these people are almost all old now."

The members did see a service of Baptism, at which more than 70 young children were baptized. However, according to Bishop Sherrill, "the children are kept away from the churches, except, as infants, for Baptism." "As to the religious education of children," said Dr. Barnes, "in the homes the mother and grandmother have a decided position and influence. Their deep religious life would have a deep influence on children."

"The most severe limitation of the Church is in the area of education," said the group's official statement. It continued:

"There seems to be no religious education except in the home by parents and by priests or ministers on occasional visitations. Publication of literature is confined almost entirely to books used in worship."

The delegation was most concerned about the extent to which the Churches in Russia accept the complete separation of Church and State and the limitation on the function of the Churches. The statement continues:

"It is clear that the Churches generally are confined within themselves. They regard their function as that of saving souls and preparing them for Heaven. They show little other concern for the social or intellectual life of their people. . . . Educational, economic, and



RNS

SEVEN OF NINE N.C.C. delegates to Moscow went sight-seeing in Red Square. From left: Charles Parlin, Dr. Roswell Barnes, Dr. Franklin Fry, the Most Rev. Henry Knox Sherrill, an unidentified interpreter, Dr. Eugene Blake, Archimandrite Pemin of Russian Orthodox Church, unidentified interpreter, Dr. Hubert Gezork, and Paul Anderson. The visit of the group was at the invitation of Patriarch Alexei.

political life is the concern of the State. Worship, from birth to death, is the task of the Church. This sharp division of function, in a population rapidly receiving scientific education biased toward atheistic assumptions, constitutes perhaps a greater danger to the Church than does political control of the Church itself."

Bishop Sherrill described an occasion when the nine visitors spoke of Church life in America, discussing theology, liturgics, and evangelism. He said:

"We tried to reach understanding, not agreement. Dr. Fry aroused a little disturbance when he spoke of lay evangelism. The Russian clergy objected. Evangelism, they said, was not the business of the laity, but of the clergy. I gave as an example of the friendliness of the State in America the exemption from income tax of contributions to the Church. This created great excitement; they saw it as a violation of the separation of Church and State, which we had assured them we had in the United States. Mr. Parlin, who is a lawyer of distinction, tried to explain it, but they did not see it. They were genuinely shocked."

In reply to questions about the daily life in Russian communities, Bishop Sherrill said:

"The Kremlin was wide open, with crowds going in and out. 'Our Czars,' the guards would say, indicating portraits. 'Our patriarchs,' they would say, showing us other portraits.

"We visited a remarkable department store, which we called 'Russia's Macy's.' It had everything in it. The only difference was that if you admired anything, they gave it to you. If you did not take it, they were hurt.

"We saw no dire poverty; but we saw no people who looked as if they lived on Park Avenue; and no people who looked as if they belonged to the nobility. It was hard to tell the age of the women because they all dressed alike; and it was even harder to tell how old the clergy were, what with their long beards."

Bishop Sherrill spoke, as others have spoken, of the klieg lights which were so often turned on them, even when they were in churches. The deputation never discovered why. He said that they had thought the State was back of it; but they were told that it was the Church. He added that they had gained no knowledge of economic matters, saying:

"We were not there for that."

"Be Kind to Russians" on Visit

The Rev. Dr. Eugene C. Blake, president of the N.C.C., said he hopes that Americans are mature enough to greet religious leaders from Russia with the same courtesy the nine U.S. churchmen received on their visit to the U.S.S.R.

Congressional attacks on the State Department and the N.C.C. marred the visit of Czech and Hungarian delegations to the World Council Assembly meeting in Evanston, Ill., in 1954. [RNS]



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Cathedral Films Completes "Nature Parables" Films

The use of audio-visuals in teaching has become recognized as a vital part of education in both schools and churches. Of these aids, one which most successfully creates the illusion of reality, thus one of the most important, is the film soundtrack.

A pioneer in the religious sound film-strip field is Cathedral Films, which has recently completed six sound filmstrips in color, entitled "Parables from Nature," uniquely illustrating the parables of Jesus.

The Rev. James K. Friedrich, president of Cathedral, is producer of the filmstrips, which run from 12 to 15 minutes each.

The purpose of the series is to prepare children for a deeper understanding of Jesus' parables at a maturer age by making the parables familiar to them.

Cathedral Films also has available a series of filmstrips of the life of St. Paul, Joseph, and Moses, and four episodes from the life of Christ. Episodes covering the ministry of Christ are now in production.

Through a grant from Cathedral Films, the Department of Cinema, University of Southern California, will inaugurate a graduate program in audio-visual education for religious leaders.

The grant makes available scholarships to seminary students, professors, church directors of religious education, and those responsible for audio-visual materials in a denominational headquarters staff, to attend the summer course, from June 25th to August 3d.

Two of the "Christian Oscars" given out by the National Evangelical Film Foundations for 1955 were won by Cathedral Films. In the category of Best Home Missionary Film, Cathedral Films' "Indian American" won the award, and "Challenge of Faith" was judged the Best Bible Story Interpretation.

America, Britain Exchange Preachers During Summer

Something of a record on interchange of preachers between countries will be made this summer when, for the 30th year in succession, British and American clergymen will cross the Atlantic to occupy pulpits in each others' countries for a few weeks.

Ten distinguished churchmen have been accredited to the British Council of Churches by the National Council of the Churches of Christ in the USA and an equal number of divines from Britain will visit in this country, preach in various pulpits, and take part in a number of denominational and interdenominational conferences. The councils in the two countries are co-sponsors of the interchange.

The British group, which includes the Canon of Westminster Abbey, will visit 21 states, and will make talks to many local councils of churches. Some of the visitors will attend 10 conferences which are scheduled.

The American group going to Great Britain have preaching schedules arranged in England, Scotland, Wales and Ireland, by the Rev. Kenneth Slack, general secretary of the British Council of Churches. Appointments for the British group in this country were made by Dr. Robbins W. Barstow, director of the National Council's Department of Ecumenical Relations, who feels that the preacher interchange program contributes significantly to the promotion of good will and understanding between churches in the different countries.

Included in the American group is the Very Rev. Clarence R. Haden, Jr., Dean of Grace and Holy Trinity Cathedral, Kansas City, Mo.

Committee of Five Churches To Combat Delinquency

Two Episcopal churches in New York City — St. James' and St. Bartholomew's — are represented on a committee of five churches located in the city's upper east side, to combat juvenile delinquency. The others are Jewish, Presbyterian, and Methodist.

The group, called the Interfaith Neighbors Committee, hopes to serve as a pilot project for churches in Manhattan, and in other communities, in demonstrating that the Church has a contribution to make to this problem. Accordingly, 30 other churches in the 180-square block area have been invited to send representatives to a neighborhood meeting to consider methods of operation.

As a preliminary consideration, the Committee is currently seeking the services of a "detached (social welfare) worker" who, using a technique pioneered by the New York City Youth Board, will go out into the community to meet potential delinquents and direct them to existing social agencies. The worker is scheduled to begin his mission in June.

In an adjacent neighborhood which — like that with which the Interfaith Neighbors Committee is concerned — is a complex of very rich and very poor, and has a closely concentrated population, the method described has been in large part responsible for a 40% drop in juvenile crimes in two years.

Queen Elizabeth Lays New Cathedral Cornerstone

During an impressive service, Queen Elizabeth tapped the great foundation stone of the new \$3,000,000 Coventry Cathedral, declaring it "well and truly laid."

A congregation of 3,000, including Prime Minister Eden and Lady Eden, attended the ceremony in Coventry, England, marking the start of construction of the new cathedral. According to the *New York Times*, the ancient cathedral was destroyed during a blitz in 1940. Nazi bombs left 250 dead and nearly 1,000 wounded.

Among the many church leaders present were a group of German clergymen headed by Bishop Lilje of Hannover, president of the Lutheran World Federation.

Dr. Geoffrey F. Fisher, Archbishop of Canterbury, delivered the benediction after the Queen laid the cornerstone.

Plans for the new cathedral began in 1944, calling for a building that would symbolize the ecumenical movement as well as the Anglican tradition. Finally, in 1954, after years of debate, the Cathedral Reconstruction Committee appealed directly to the Minister of Works, who granted permission for the project, according to Religious News Service.

Bishop Blair Installed in New Diocese of East Bengal

By the Rev. Canon E. SAMBAYYA

In the crowded part of the town of Dacca stands the old station Church of St. Thomas with a clock in its square tower. On the morning of the 4th of March it was packed to capacity with a mixed congregation consisting of Pakistanis, Europeans, Americans and Armenians and hill folk from the Garo hills. The occasion was the enthronement of the first bishop of the newly formed diocese of East Bengal (which is the same as East Pakistan).

The Rt. Rev. James Blair, the new bishop, is a religious of the Oxford Mission Brotherhood of the Epiphany, having worked in East Bengal nearly 20 years. Three years ago when it was decided to separate East Bengal from the diocese of Calcutta he was consecrated in St. Paul's Cathedral, Calcutta, and was sent to Dacca to organize the new diocese.

Most of the area of the new diocese is nothing but the Ganges delta with its



BISHOP BLAIR: First bishop of E. Bengal diocese.

rivers, and numerous waterways and vast fields of rice and jute. Communications are poor. Except in Dacca, the capital, Chittagong, a large commercial centre, and Barisal, the headquarters of the Sisters of the Epiphany, there are no church buildings of a permanent character. Except the small bungalow in which the bishop lives there is no building of any description in the diocesan headquarters where the clergy might gather. Of the 20 clergy six are European. For the present the bishop is all in all in the diocese. He is the chaplain of Dacca, the archdeacon and the diocesan.

The Anglican community in East Pakistan is very small. Out of a population of 40,000,000 the Christians are 100,000, and a tenth of these are Anglicans. The Anglican dispersion in East Pakistan is in the form of three patches. The area of the Oxford Mission is in the centre of the diocese with its imposing Church of the Epiphany and a religious community of women. Fr. Strong of blessed memory

lived here till 1943 as the Warden of the Sisters and wrote all his books. On the Western corner are a considerable number of rural churches among which the Church Missionary Society of London used to work. But by far the most interesting work in the diocese is situated on the Assam border of the diocese at the approaches to the Garo hills. Forty years ago Fr. Chakravarthy, a convert from Brahminism, founded St. Andrew's Mission there among the tribal people. The Brotherhood and Sisterhood of St. Andrew is a part of the mission which carries on social and evangelistic work. This work is purely indigenous. The mission is affiliated to the National Missionary Society of India.

The bishop has an uphill task as he consolidates the Church in East Pakistan. He is barely 50 and speaks Bengali with great ease. Ever since the political division of India took place it became clear that this region should be organized into a diocese. Now the Christians of East Pakistan are most happy to have their bishop living amongst them. Who ever dreamt that the tiny Church of St. Thomas built as a station Church in Dacca would become a pro-Cathedral?

11 A.M. Service Donated To College Students

Members of St. Stephen's Church, Providence, R. I., have made a gift of their 11 a.m. Sunday service, to students of Brown University and other neighboring colleges. Feeling that the parish can supply a real missionary need in ministering to college students, St. Stephen's decided to make its family Eucharist, at 9:15, the central service for parishioners, and to make the 11 a.m. service a college Eucharist. The Rev. Canon Samuel Wylie, Episcopal chaplain to the Providence collegiate campuses, is celebrant at this service, and there is a choir composed of students. Parishioners are, of course, free to attend if they wish.

There has been a growing interest in the services at St. Stephen's among college students over the past several years, and the service for students held at 10:05 a.m. overflowed the chapel in which it was held. There was also a problem of overlapping with the family Eucharist, held at 9:15 a.m., which had been very well attended even before it was made the

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central parish service. Under the new system, the parish choir sings at the 9:15 a.m. service, which is conducted with full ceremonial. On the great festivals of the Church falling on Sunday, the 11 a.m. service will again be a parish service with parish choir and priests.

New Work on Amazon Planned for Central Brazil

March 1st to 4th, Rio de Janeiro

A new program of missionary expansion is being undertaken in Brazil, at a place on the Amazon River 1000 miles farther north than any other point at which the Church is active. The Rev. Leslie Hallett, who has been assigned to work at Belém, on the Amazon, was present at the annual meeting of the council of the district of Central Brazil, at the Church of the Redeemer, Rio de Janeiro.

The Rev. Raymond K. Riebs turned over to the district title to a tract of land purchased through offerings which he has received for work among homeless boys. A Boys' Town will be built on the land. [For story on this and on the consecration of Bishop Simoes, see L. C., April 1st.]

All parishes and missions in Central Brazil met their quotas, for the first time. An increase of 10 to 15% was accepted for 1956, and many parishes offered to accept even larger increases.

Bishop Melcher was asked to promote more clergy and lay conferences.

NEW PARISH: Christ the King, Registro, formerly St. John's Mission.

GUEST PREACHER: Bishop Bentley, Vice-President of National Council.

UNITED THANK OFFERING: \$500, the largest ever given by the district Woman's Auxiliary, which met concurrently.

ELECTIONS. National Council of the Church in Brazil: clerical, G. Vergara dos Santos; lay, Paulo Sugaí.

Episcopal Church Foundation Sets Up Memorial Loan Fund

A short while ago The Episcopal Church Foundation received a contribution from a lady who stated that it was to be given in memory of her husband. Then, the Foundation received another contribution from the same lady, both within a year.

Such evidence as this has indicated to the Foundation that undoubtedly many people would like to create a remembrance which, at the same time, would be used to give new vitality to the work of the Church.

To accommodate such contributions, to act as a permanent remembrance, the Foundation has established a Memorial Loan Fund, which will provide temporary assistance by strengthening and increasing individual parishes.

Further information may be obtained by writing to the Foundation, 366 Madison Ave., New York 17.

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Open Communion

May I be so bold as to make a few comments on your editorial "Holy Communion is Holy Bondage" [L. C., February 26th]. I am a Lutheran student at a Lutheran college.

Your editorial "hits the nail on the head." Many ecumenically minded individuals of my acquaintance are ready to sacrifice all individuality of the Church for one, to put it bluntly, "big spineless mess" that would pretend to imitate the true Church of Jesus Christ. In my humble opinion the "bond of charity" is in no way weakened by "closed" Communion. I cannot quite agree with one statement (perhaps I misunderstood). You say "The service does not . . . constitute recognition . . . of other Churches; it recognizes only the sincerity and responsibility," etc.

If I remember my catechetical instruction, we, by partaking of Communion, give full consent and agreement with the doctrine of the group from which we receive the Blessed Sacrament. The Church of the Augsburg Confession, I believe, is a branch of the One Church. If she is in heresy or schism, I only pray for correction and union. One teaching which she can never yield under any circumstances is the belief in the Real Presence of Jesus Christ in the Blessed Sacrament of the altar. Before we can hope for union we must each clean out our own "family skeletons" and pray for His guidance. Open Communion is not a step toward union, but only toward confusion!

As for the 60 Lutherans at the S.V.M. conference in Athens, Ohio, I thank God that there are still some of us left with the reason which He gave us still intact!

PAUL HONS

Greenville, Pa.

Low Churchman?

It is interesting to note that in the article, "Church or Party?" [L. C., March 18th], John Wesley is given as an illustration of Low Churchmanship. At least one Church historian does not think this. The Rev. William Wilson Manross on page 90 of his "A History of the American Episcopal Church" has this to say in regard to John Wesley who succeeded Samuel Quincy as rector of the church in Savannah, Georgia: "His successor was John Wesley, who also got into trouble with the authorities, partly because of an unfortunate love affair and partly because he was considered too ardent a High Churchman."

Perhaps this quote points up the fact

that the words "High Church" have lost a good deal of their original meaning since Wesley's day. Because he was a High Churchman, he had a high concept of the Church and sought to awaken the Church of England from her peaceful slumbers. The fact that he never left the Church of England, even when his movement did, shows that he loved his Church even at a time when she was most unlovable.

(Rev.) LLOYD G. CHATTIN
Vicar, St. Luke's

Woodstown, N. J.

Principle of Growth

The editorial, "The Soundness of the Whole Body" [L. C., February 26th] contains several implications concerning the American Church Union and a view of growth in the Church which need comment.

1. The American Church Union is exceedingly interested in the Ecumenical movement as stated in a paragraph in its editorial, "Catholic Truth; Evangelical Zeal; Ecumenical Spirit" (ACU News, January, 1956). Two ACU committees and daily intercessions for unity promote reunion, and its members have been active supporters of the International League for Apostolic Faith and Order which sponsors ecumenical conferences with clergy of many churches.

2. The ACU is greatly interested in growth and development. Some 19 committees are involved in promoting phases of church life, including Reunion, Social Action, and Women's Work, and, contrary to another implication, women serve on committees, write articles for the ACU News and other publications, and give addresses. All activities are conducted within the "limits" of "the faith once delivered" and within the "limits" of the Vincentian Fifth Century principle of growth.

But the LIVING CHURCH seems dissatisfied with this limitation. It appears to yearn for a growth peculiar to the 20th century. Is this not dangerous business? Does not the sad disunity of Christendom today stem largely from growth peculiar to the 16th century? Is not the development of new dogmas in a sister church the expression of this same non-Catholic spirit? The results of development outside the limits of Vincentian "Universality, Ubiquity, and Consent" seem deplorable. Yet that appears to be the kind of development urged by the LIVING CHURCH editorial. I would like to ask, why?

MRS. R. F. BARRATT

Southport, Conn.

► As we have no wish to keep harping on the deficiencies, real or imaginary, of the ACU, we are happy to let this spirited defense be the last word on the subject for the present.

— Editor

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sorts and conditions

HOW MUCH religion should there be in the public school? Great educational and legal and religious minds are addressing themselves to this question, and no doubt they will come up with varied and constructive answers in different parts of the country.

SOMETHING inside me sends up danger signals, however, at almost any manifestation of public religion. This is quite different from a public manifestation of religion. If my children were taught in public school by a Mohammedan teacher who promptly at the appointed hours spread his prayer rug, turned toward Mecca, and conducted his five-times-a-day devotions, that would be a public manifestation of religion, but not of public religion. I would heartily cheer on this teacher as one who did not mind appearing ridiculous for the sake of the higher things in life.

SUCH a teacher would quite possibly be sublimely indifferent to what his pupils were thinking or doing during his prayer period. In a pluralistic society, which is supposed to be the kind of society we have, you let other people manage their religious affairs for themselves.

PUBLIC religion, however, knows no such broad and friendly tolerance. If we are going to be ridiculous we have to do it all together; teacher would have to bring in 30 prayer rugs and make the whole class act reverent simultaneously. And woe unto that child who found the session amusing!

AS A PARENT, I would be indignant about a prayer-rug program in the school. Probably I would be equally indignant about any religious program that required the children to be humorless, conventional, and insincere. Somewhere I recently saw the statement that while Jesus wept sometimes and occasionally smiled, He never laughed. Personally, I think He laughed often. The New Testament says that some people were scandalized by His conviviality. There are several jokes in the Sermon on the Mount, and a lively sense of humor runs through many of the parables.

RELIGIOUS give-and-take in the schools would be fine, and I would be happy to feed my children arguments to confound and confute the Calvinists, Papists, Lutherans, Jews, Modernists, and Agnostics, even if we had to sit up nights to assemble our data. I would certainly insist on good sports-

manship and fair play in religion, with full recognition and respect for the other fellow's sincerity and integrity. Religion as a competitive sport captures my imagination rather more than track. Let other people's children hurl the discus, I'll encourage mine to swing a wicked syllogism.

BUT SPONGY, non-intellectual religiosity, that depends for its success on the suspension of the critical faculty, leaves me cold. I don't think it has any place in the school, or, for that matter, anywhere else. At best, it is a waste of time; at worst, it might lead a child to think that religion is really like that.

ONE CANNOT, of course, fling every aspect of religion into the arena of debate and discussion. Christ warns us not to cast our pearls before swine or give that which is holy unto the dogs. And there are intimacies in our relationships with God that ought not to be spread before the public gaze.

PUBLIC RELIGION, however, seems at a loss to distinguish between the public and the intimate in religion. It treats the whole subject as a sacred "experience," beyond discussion and beyond criticism. The outward forms and the intellectual propositions are embarrassingly private; the inner experiences, the delights, are painfully public.

THE THING that is really mystifying is the common consent of Americans that we need a public religion. What for? Why? To oppose Communism? To combat juvenile delinquency? To unify the nation? To please God? To control atomic energy? To build a better world? There is a thirst here, a genuine thirst. But it is not easy to say what we are thirsting for. I don't think it is for truth, in its austere grandeur. Indeed, we are not sure but that truth may be one of the enemies we fear. That is why we cannot stand laughter — it might show us up. Nor do we want to confront and encounter God in any absolute sense; we can hardly classify ourselves among those who hunger and thirst after righteousness.

RATHER, we seem to be looking for a mythology — something that explains us and assures us that there is something absolutely and eternally right about remaining almost exactly the way we are. This is such an inherently ridiculous notion that it is easy to see why laughter must not be allowed in the same room with it.

PETER DAY.

PEOPLE and places

Appointments Accepted

The Rev. Benjamin G. J. Collins, formerly curate of St. Clement's Church, Philadelphia, is now on the staff of St. Paul's Church, the Bronx, New York. Address: 1446 Washington Ave., New York 56, N. Y.

The Rev. Allen J. Green, formerly assistant of Monumental Church, Richmond, Va., and chaplain to Episcopal Church students at the Medical College of Virginia, will leave on June 30th to work in Cuba during the summer with a team of four students from the Virginia Theological Seminary. In fall he will become an instructor in Church history at VTS.

The Rev. Robert Q. Kennaugh, formerly rector of St. Christopher's Church, Gladwyne, Pa., is now rector of St. John's Church, 514 W. Adams Blvd., Los Angeles 7.

The Rev. Donald M. Nickson, formerly assistant of St. Chrysostom's Church, Chicago, is now rector of the Church of the Good Shepherd, Norwood, Cincinnati, in charge of St. Mark's Mission, Oakley, Cincinnati. Address: 3812 Floral Ave., Norwood 12, Ohio.

The Rev. James W. Rice, formerly chaplain at Fort Campbell, Ky., and vicar of the Church of the Guardian Angels, Fort Campbell, is now assistant of the Church of the Resurrection, Miami, Fla., and vicar of Norwood Mission, Miami.

The Rev. E. Thomas Rodda, formerly rector of the Church of the Holy Communion, Rock Springs, Wyo., and Oregon Trail Church, Eden, will on June 1st become rector of St. Mark's Church, Casper, Wyo. Address: 1015 S. Wolcott St., Casper; Box 2209.

The Rev. Birney W. Smith, Jr., formerly rector of St. Andrew's Church, Evanston, Ill., will on

June 16th become rector of St. Augustine's Church, 2732 Benton Blvd., Kansas City 28, Mo.

Ordinations

Priests

Michigan — By Bishop Emrich: The Rev. Joseph A. Pelham, on January 25th, at St. Paul's Church, Saginaw, Mich.; presenter, the Rev. M. M. Smith; preacher, the Rev. F. P. Bennett; to continue as curate of St. Paul's.

Deacons

Arizona — By Bishop Kinsolving: Claude Clayton Boydston, Jr., on March 11th, at St. Mark's Church, Mesa, where he will be in charge; presenter, the Rev. David Jones; preacher, the Rev. Dr. M. H. Shepherd, Jr.

Wyoming — By Bishop Hunter: Henry Hubert Hutto, on March 16th, at St. Mark's Church, Hanna; presenter, the Rev. E. G. Robinson; preacher, the Rev. H. J. Weaver; to be vicar of the Hanna field.

Changes of Address

The Rev. F. A. Sullivan, retired priest of the district of Arizona, formerly addressed at 537 W. Pima, Phoenix, Ariz., and 17542 Ventura Blvd., Encino, Calif., may now be addressed at 1204 E. Pierce St., Phoenix, Ariz.

The Rev. Thomas A. Withey, rector of St. Andrew's Church, Kenosha, Wis., who some time ago was appointed priest in charge of St. Paul's Church, Sturtevant, continues to reside at 6615 Twenty-Sixth Ave., Kenosha. All mail should be addressed to him there.

Armed Forces

The Rev. Allen F. Bray, III, assistant chaplain at Trinity College, Hartford, Conn., will become a chaplain in the Navy on July 1st.

During World War II, the Rev. Mr. Bray served on sea duty with the U. S. Marine Corps in Asia, Europe, and North Africa.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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April

8. Convent of St. Helena, Helmetta, N. J.; St. Luke the Physician, Gresham, Ore.
9. St. Mary's, Denver, Col.; St. Mark the Evangelist, Ft. Lauderdale, Fla.
10. St. Barnabas', Omaha, Neb.
11. Grace, Carlsbad, N. M.; St. Stephen's Mission, Hobart, Ind.
12. Emmanuel Memorial, Champaign, Ill.; St. Andrew's, Peoria, Ill.
13. Chapel of the Incarnation, New York, N. Y.; Canterbury House, New Orleans, La.
14. St. Peter's, Rosedale, N. Y.; St. Andrew's, Birmingham, Ala.

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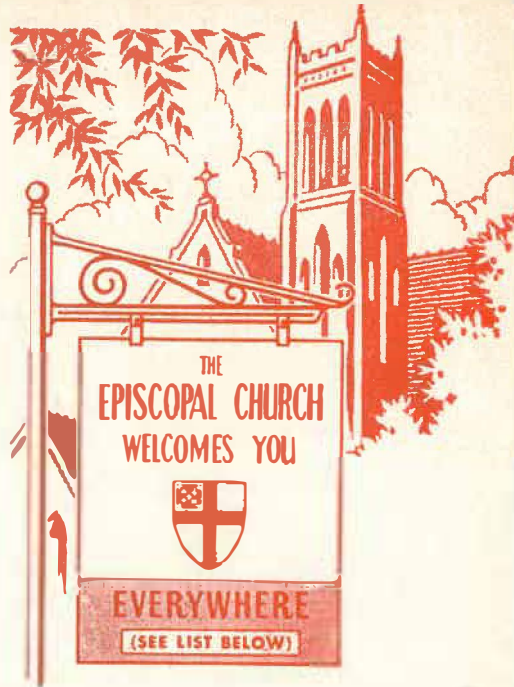
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12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
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ST. CHRISTOPHER'S CHAPEL 48 Henry St.
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ex Thurs at 8, 10, EP 5:30

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12-1, 4-5

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ASCENSION 4729 Ellsworth Avenue
Rev. A. Dixon Rollit, D. D., r; Rev. M. E. Smith, ass't.
Sun HC 8, 9:30, 11 1 S, MP 11, Healing Sun 7:30;
Tues 10; HC Mon, Fri 8; Tues, Sat 10; Wed, Thurs
7:30

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno.) C Fri 12, & 7

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.