

The WITNESS

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MARCH 21, 1946



GROUP OF BISHOPS
ATTIRED DECENTLY
AND IN ORDER
(story on page four)

ARTICLES ON CONVENTION ISSUES

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

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

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion
11 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wed. at 8 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:00 p.m. Evening Prayer and Sermon.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S. T. D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 and 9 H. C.; 11 A.M., 4:30, 8 P.M.
Daily: 8. Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M.—Holy Communion

THE WITNESS

For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, *Editor*; Arthur Lichtenberger, *Chairman*; William B. Spofford, *Managing Editor*; Lane W. Barton, Beverley M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.



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MARCH 21, 1946
Vol. XXIX. No. 23

CLERGY NOTES

CLARK, BAYARD S., formerly assistant at St. Peter's, St. Louis, has accepted the rectorship of Christ Church, Cape Girardeau, Mo., effective May 1.

CLARKE, JAMES E., former army chaplain, has accepted the rectorship of Christ Church, Glendale, Ohio.

GEORGE, ROBERT A., was recently released from the navy and is at present a student at Union Seminary, New York.

HIGGINS, CHARLES A., formerly rector of Christ Church, Cape Girardeau, Mo., accepted a position doing missionary work in the diocese of Texas, effective March 6.

JOHNSON, THOMAS G., was ordained deacon on March 1 by Bishop Beverley D. Tucker in Emmanuel Church, Cleveland, where he is an assistant.

MATHERS, THOMAS, former army chaplain, is now rector of the Ascension, Clearwater, Florida.

MATTHEWS, DAVID B., rector of St. Paul's, Brockton, Mass., has resigned effective in June after serving the parish for thirty-seven years.

SHERMAN, ARTHUR M. JR., former navy chaplain, is now assistant at the Incarnation, New York City.

TITE, BRADFORD H., former navy chaplain, is now the rector of St. Andrew's, New Berlin, N. Y.

TRICKETT, GEORGE H., retired clergyman of the diocese of Ohio, died on March 6th.

TROTTER, James P., rector of St. Paul's, Walnut Creek, Calif., has accepted appointment as a missionary in the Philippines.

WOOD, GEORGE R., former army chaplain, has accepted the rectorship of St. John's, Milwaukee, Wis., effective May 1st.

YARDLEY, THEODORE, curate at Trinity Cathedral, Trenton, N. J., is now the rector of St. Mary's, Keyport, N. J. and Trinity, Matawan, N. J.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean

Sunday services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.) 11 and 4:30 p.m.
Week Days: Holy Communion, Monday and Friday, 8 a.m. Holy Communion Wednesday and Holy Days, 12:00 noon. Intercessions Thursday, Friday and Saturday, 12:10 p.m. Organ Recital Tuesday 12:10.
The Cathedral is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Sunday Services 10 and 11 A.M.
Rev. H. Robert Smith, D.D.
Minister-in-Charge

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

Can Require Bishops to Retire Says Majority Opinion

*Four to One Vote by Committee of Bishops
With Minority Report to Go to Convention*

By W. B. Spofford

New York:—The General Convention will again have before it the matter of compulsory retirement of bishops at the age of seventy-two. Action was taken at the Convention of 1943 which was interpreted by some as making it mandatory for a bishop to resign from his jurisdiction on reaching that age. Others maintained that a bishop was elected by a diocese and was responsible to his diocese and that the national Church had nothing to say about whether or not he should retire, or at what age. So when the House of Bishops met last year at Birmingham, Ala., the Presiding Bishop was instructed to appoint a committee of five bishops, with himself a member and ex-officio chairman, "to prescribe such a procedure in the case of enforced resignations as will safeguard and promote the welfare of the Church the diocese and the bishop concerned."

In addition to Bishop Tucker, the committee consisted of Bishop R. Bland Tucker of Arkansas, Bishop Cameron J. Davis of Western New York, Bishop James P. DeWolfe of Long Island, Bishop Oliver J. Hart of Pennsylvania. The committee met October 31, 1945 and February 27, 1946 and also carried on extensive correspondence. The Presiding Bishop however announced on March 7 that the committee failed to agree and that therefore a majority and a minority report will come before the House of Bishops when it meets in September in Philadelphia. How the members of the committee voted was not announced. But it was stated that four members approved the majority report, one of whom did so because he thought it was the proper way to carry out the constitution of the Church but reserved the right to question the whole principle of compulsory retirement when the

matter comes before the House of Bishops.

The majority opinion asserts that the General Convention has authority to require bishops to resign from their jurisdiction either by constitutional provision or by canon. It submits proposed canons which interpret the constitutional provision as meaning that resignations are not effective until accepted by formal action of the House of Bishops, but that such acceptance is mandatory. It provides also that jurisdiction is declared terminated if for any reason a bishop shall fail to tender his resignation when he has attained the age of seventy-two. The proposed canons expressly provide that the same action shall be taken in the case of suffragan bishops as with bishops of jurisdiction.

The minority report signed by one of the committee asserts that voluntary resignations are always presented to the standing committee of the diocese concerned before presentation to the House of Bishops, and that "in practice the diocese has always had the first say and its consent has been a condition on which the resignation has been presented to the House of Bishops . . . but in the case of enforced resignations it is quite conceivable that the diocese may with good reason wish to retain a bishop who is entirely competent, or give him an assistant. Yet if the procedure of the present canon is followed the diocese will have no authority whatever."

The minority report continues, saying that the diocese elected and thus conferred jurisdiction. It questions also the assertion of the majority report that acceptance of a resignation by the House of Bishops is mandatory. It submits amendments to the canons providing that "a bishop of a diocese or a bishop

coadjutor or a suffragan bishop who desires to resign his jurisdiction or position, and every bishop who has attained or shall attain the age of seventy-two years shall send in writing to the Presiding Bishop and to the standing committee of his diocese his resignation of his jurisdiction. This communication shall be sent at least thirty days before the date set for a regular or special meeting of the House of Bishops. The Presiding Bishop shall without delay send a copy of the communication to every bishop of this Church having ecclesiastical jurisdiction, and shall at once appoint a committee of three bishops of the province of which the diocese concerned is a part, to confer with the resigning bishop and said standing committee as to the effective date of said resignation . . . which committee shall report to the next meeting of the House of Bishops which shall then give or withhold consent to the desires of the diocese. But in no case shall the effective date of the resignation be more than three years after the meeting of the House

GET-TOGETHER

★ A chaplain with the rank of major will be available for a parish the first of April or shortly thereafter. He is over fifty, in perfect physical condition with ample energy and ambition. Churchmanship is moderate. . . . There is a thriving mission in a new housing development in an eastern city that offers unique opportunities. The church ministers to all Protestants by agreement with the federation of churches. At present there is a church house where services are held and a Sunday school of 150 children. Plans have been made for a church. The starting salary is \$200 a month and rectory, with an unusual opportunity to grow with a thriving new community. . . . The purpose of this Get-Together is to bring parishes needing rectors or assistants and men seeking work together. In writing please give details and enclose a stamped addressed envelope. Address: Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y. This is not an employment agency but merely an effort to be of service. Please therefore do not call (time is the most precious thing we have) and do not expect personal correspondence. We will treat communications in confidence and will respond if, in our judgment, we have anything that meets your need.

of Bishops at which the resignation is reported." Provision is made also for similar action in the case of missionary bishops, but without reference to the standing committee.

Both the majority and minority reports have been sent to all bishops with a covering letter from the Presiding Bishop stating that they are sent "in order that time might be given for study and preliminary discussion."

THE PICTURE ON THE COVER

Trenton, N. J.:—When the Rt. Rev. Alfred Banyard was consecrated suffragan bishop of the diocese of New Jersey last fall the bishops attending the service had this picture taken. We received it too late to use then. But we give it to you at this late date because we believe it shows how most Episcopalians like to see their bishops vested on such an occasion. Those in the picture, from left to right, are Bishop Littell, retired bishop of Honolulu; Bishop McKinstry of Delaware; Bishop Gray of Connecticut; Bishop Budlong of Connecticut; Bishop Gilbert of New York; Bishop Hart of Pennsylvania; Bishop Ludlow of Newark; Bishop Matthews, retired bishop of New Jersey; Bishop Conkling of Chicago; Bishop Washburn of Newark; Bishop H. St. George Tucker, the Presiding Bishop; Bishop Gardner of New Jersey; Bishop Stevens of Los Angeles.

Incidentally, in sending invitations to bishops to the service, Bishop Gardner suggested to them what vestments they should bring.

PARISH CONDUCTS UNIQUE CAMP

Wilkes-Barre, Pa.:—St. Stephen's parish here has plans well under way for this year's summer camp, located on a site of nearly 200 acres located on the Susquehanna River near Tunkhannock, Pa. It is a project in Christian democracy, with boys admitted from various economic, racial and social backgrounds. There are sons of college professors and foreign diplomats; there are sons of coal miners; there are boys whose parents were born in Japan and other countries. The entire camp program is planned so as to help youth and their parents know the differences in nationality and cultural and economic background, and that they can live together in a strengthening and creative fellowship. There are musical

programs, dramatics, art classes, lectures, as well as the usual things that go on in a summer camp.

The rector of the parish, the Rev. William K. Russell, is still looking for a few counsellors. Anyone interested should write him at Wilkes-Barre.

CHURCH GROUP HITS AT CHURCHILL

Hartford, Conn. (RNS):—A statement refuting Winston Churchill's call for an Anglo-American alliance against the Soviet Union was issued here by the international relations committee of the Connecticut Council of Churches. The statement called for consideration of "the need for a continuing and growing mutual understanding between our country and Russia" by churches of the state in their services on the third Sunday in May, anniversary of the first Hague conference.

The committee asserted its belief "that the hope of peace is bound up with American-British-Soviet friendship and cooperation and that the call for an Anglo-American alliance against Russia is really a call for the restoration of a balance of power which undermines the United Nations Organization."

"It cannot be too strongly stated," the declaration added, "that to wreck American-British-Soviet friendship is to wreck the peace."

OLD KENTUCKY PARISH CELEBRATES

Lexington, Ky.:—As a highlight of the 150th anniversary of Christ Church here, the Rev. James W. Kennedy presented the largest confirmation class in the history of the parish to Bishop Moody on March 3rd. There were sixty adults and young people in it. The parish, oldest Episcopal Church west of the Alleghanies, plans to raise \$150,000 in May for a chapel and an addition to the parish house.

NON-SEGREGATED CHURCH IS URGED

Columbus, Ohio (RNS):—"The time has come for the Federal Council of the Churches of Christ in America to unequivocally renounce the pattern of segregation in race relations as unnecessary and undesirable." This resolution was adopted here at a session of the committee on community tensions in connection with the special post-war meeting of the Federal Council to adopt new strategic policies.

Approval of the statement was

preceded by frank and candid debate. Discussing segregation, W. W. Alexander of Chicago, vice-president of the Julius Rosenwald fund and chairman of the Federal Council's commission on the Church and minority peoples said: "It is clear that we have adopted the pattern of segregation. This is not sectional but national. There is about as much in one section of the country as another. This is so much in conflict with Christian teaching, that if we are dealing realistically, we must look at it as a national pattern. Less than one per cent of the Colored Protestants in the United States have any fellowship in worship with



Will W. Alexander tells the Federal Council that the Church is more segregated than the school system or organized labor

their white brethren. The Church is more segregated than the school system or than organized labor."

Expression of the Negro viewpoint came from Benjamin Mays, vice-president of the Federal Council and president of Morehouse College, Alabama, who declared: "We don't see how we can defend segregation in Church and fight it on the street car. If the Church sanctions the pattern of segregation it complicates the whole pattern of secular life. The Church is supposed to furnish moral leadership. It is either all or none."

The Rev. Clark Cummings of St. Louis told the delegates: "When we inquire of the hotels whether or not they could accommodate an inter-racial meeting they answer: 'Why does the church ask us to do something that the church itself will not do?'"

First Hand Account of Racial Terrorism in Tennessee

*A Former Army Chaplain Goes to Columbia
And Presents Results of an Investigation*

By Joseph G. Moore

Lecturer at Seabury-Western Seminary

Columbia, Tenn.:—Early Tuesday morning, Feb. 26th, hell broke loose here. In a period of a few hours the entire Negro business section of the city was smashed and shot up, every Negro's home invaded and searched, and sixty-eight Negroes jailed, five Negroes shot, many beaten up and the whole Negro population frenzied with fear lest any further violence ensue.

This was not mob violence in the usual sense, for in this period, no Negroes were killed, the whole Mink-Slide area (Negro) was being protected by the Tennessee state guard, and the search and devastation on the community being accomplished by the state police, under its chief, Lynn Bomar.

Chief Bomar says they were searching for the men who may have shot the four policemen of Columbia earlier in the evening. Governor James McCord spoke of searching for the leaders of the Negro insurrection. Sheriff W. W. Underwood was confused by the whole sequence of events in the light of eight years of sheriff and deputy sheriff, and a good record of being fair to Negroes. The county's books show that during his period, fewer Negroes than whites have been arrested, in proportion to the population. Why, said he, should the section of the population which had throughout these years been more law abiding suddenly become lawless?

What happened leading up to the search incident was this: On Monday morning, Feb. 25th, a white radio repair mechanic named Flemming hit a Negro woman named Mrs. Gladys Stephenson in an argument that arose when she called for her radio. Her ex-serviceman son, James C. Stephenson, who accompanied her, went to her aid, and in the struggle that ensued Flemming was knocked through the front window. When the struggle was over, the Stephensons were in the city jail, and Flemming was having his bruises dressed.

Shortly after noon, according to Sheriff W. W. Underwood, the Stephensons were changed from the city jail to the county jail to make

it safer for them. There was a crowd of white men congregating in the city square about a block and a half from the Negro business district, or Mink-Slide area. The sheriff went to the city square and talked to some of the men, then was told that a similar group was forming in the Mink-Slide area, went there and found this to be true. Here he talked with the Negroes, noticed that many were armed, and dispersed the crowd. "I told them to go home and take their guns with them, that there would be no trouble," said Sheriff Underwood.

Apparently still concerned at supper time, the sheriff told Mr. Sol Blair, one of the Negro businessmen to give bond for the Stephensons, and Mr. Blair says, "Get them out of town." This Mr. Blair did.

As dusk came on, Sheriff Underwood was again called to go to the Mink-Slide area because of a congregation of Negroes there. He went, and again found them armed and worried. They mentioned that some white man had bought a rope, but he told them to go home, that he would take care of them. He talked especially to a minister, Cal Lockridge, who had a gun, told him to go home, and Mr. Lockridge left while the sheriff was there.

Evening found the community still in great fear, for every light in the Negro area was turned off. The sheriff again conferred with the chief of police of Columbia. The Negroes say a car drove down the main street, and as it passed the Negro business district fired a volley of shots. Sheriff Underwood says he heard three shots in the Negro area. From the square, four policemen left and went into the Mink-Slide area on foot, supposedly to search for the people firing, and were shot at, and hit, by buck shot. It being completely dark identification was impossible.

From the sheriff's testimony, he must have been at the county jail at this time, locking up two drunken white men, since when questioned by Mr. Ira Lattimore, executive secretary of the Chicago Civil Liberties

Committee, and Mr. Sam Neuberger, lawyer for the National Federation for Constitutional Liberties, and myself, he said they were the ones he had spoken to earlier in the afternoon at the public square and warned that they would get into trouble if they continued to drink.

Barely a half hour from the time the police were shot, the state police were on the scene, under the direction of Chief Lynn Bomar, who drove from Nashville, he said, a distance of 46 miles, in 32 minutes. They waited until enough state police could come before going into the area but began immediately to set guard around the entire Negro area. Almost at the same time, the state guard came into Columbia and set up their lines on the outside of the state police.



Center is the Rev. Joseph G. Moore, now lecturer on pastoral theology at Seabury-Western, photographed with two fellow officers in the South Pacific where he served throughout the war as a chaplain

This was explained in Gov. James McCord's office as a means to keep off any white gangs that might try to raid the Negro community.

Sometime after midnight, the searching party began a systematic search of the Mink-Slide business district. The method used was a defense-in-depth idea, with certain state troopers covering from the center of the street with tommy guns, and other troopers in close to the buildings themselves. Chief Bomar was in the inner group near the buildings. They took shop by shop, and covered half the business district before they found anyone. Their method of breaking in was exactly that, for all the window

fronts had been smashed in, and the doors which were locked, were smashed in, tables and chairs overturned, and each place of business left in shambles.

Midway in the area the bright light they were using to illuminate each building, found a Negro. He was in the Blair barber shop. When the light came on him, this Negro, identified according to Sheriff Underwood as "Papa" Lord Kennedy, raised a shot gun and fired through the window.

Chief Bomar said that this was the last time shooting occurred from the Negroes during the search. He said too that after this shot, they let the district have it, releasing Tommy guns and small arms into all of the succeeding buildings. Bomar said they fired high, but on examination of the buildings themselves it was found that anyone higher than prone would have been hit. The rest of the business district was raked with gun fire and smashed up.

After completing the search of the business district, they continued to search the entire "Bottoms" community, a community composed of eight blocks at this point. They also searched the other Negro district in the city. Sixty-eight Negroes were arrested and taken to the county jail. All guns were confiscated, as well as ammunition, and a lid of strict security clamped down on the entire community.

On Tuesday afternoon when Mr. Maurice Weaver, attorney for the NAACP arrived, he was permitted to go to the jail and see two members of the community in jail, Mr. Sol Blair, and Mr. James E. Morton, both leading businessmen of the Negro community. He then went to see Mr. Julius Blair, father of Sol, and the leading businessman, age 75, to have him go bond for the other two men. This was done, and Mr. Julius Blair went with his attorney R. S. Hopkins of Columbia, and secured the release of Mr. Morton and Mr. Sol Blair.

A half hour after Mr. Julius Blair came back from the jail, a car drove by his house, and raked it with gun fire, according to his testimony. Two hours later the police came and arrested him on a charge of suspicion of implication in the insurrection of the night before. After Tuesday, Mr. Weaver reports he was refused permission to talk with any prisoners on the grounds that they had not secured him for counsel. District Attorney Paul Bumpus said at our conference that they were

questioning each and every Negro, after which they would be released and could get their own attorneys. Mr. Weaver, at a conference with us in Nashville Sunday, March 3rd said he had not been permitted to see anyone else in the jail even at that time.

A group of forty-two Negroes were taken to Nashville on account of overcrowded conditions at the Maury County jail in Columbia, and returned to Columbia three days later on Saturday, March 2nd. The return being coincidental with a writ of habeas corpus obtained by Lawyer Weaver for their release from the jail in Nashville.

On Friday, March 1st, after questioning, "Diger" James Johnson and William Gordon were told they could be released on bail, and while waiting in a room in the sheriff's office in the jail, were shot, and killed by four deputy sheriffs. Sheriff Underwood said two deputies were in the same room, one asleep, the other with his back turned to them, talking on the telephone. He further said that while they didn't know how the Negroes did it, one of them must have found a gun in an old hunting jacket left in the room. He was also confused by the question of ammunition, but felt that in spite of the thorough search, the Negro must have brought some ammunition in with him. The Negro must have filled the pistol, taken one shot at the deputy using the phone, who was wounded in the arm, then the four deputies came in blazing, and the two Negroes, Gordon and Johnson were killed! Sheriff Underwood said this was regrettable!

By Sunday, March 3rd, an unidentifiable number of Negroes had been released on bond of \$250. States Attorney Bumpus told us that most of them had been, and that all of them would be except those of confessed guilt. Attorneys Loo-by and Weaver, attorneys for the NAACP could not tell us, since they said it was still impossible for them to find out.

We met and talked with Messrs. Julius Blair and his three grown sons, and Mr. James E. Morton, who had been released and brought to Nashville by friends, and attended a meeting held to formulate plans for the adequate defense of the Negroes of Columbia. Their stories are ones of fear, ruthless use of police power, destruction of property and vicious treatment while being arrested. None of these men, leaders in the Negro

community, one, Mr. Julius Blair, for fifty years, has ever been arrested. All own businesses in Columbia and have chaired Red Cross and War Bond drives in the community.

In our conference at the jail in Columbia, Messrs. Bumpus, Bomar and Underwood intimate that they suspected they were dealing with a case instigated by Negro leaders. In our conference with Governor McCord we were told that the state of Tennessee could handle its own affairs and that in the face of terrific odds, they felt that the state police



John C. Spaulding is the chancellor of the diocese of Michigan and of the fifth province, the third of the law firm with which he is connected to have the honor. He has been president of the laymen's club of the diocese and has also served on the standing committee and as a trustee of the diocese. As a deputy to four General Conventions he has been a member of the Prayer Book commission and of the unity commission where he has worked earnestly for decisive, favorable action on union with the Presbyterian Church

and state militia had saved the lives of many Negroes, and done a good job. They too intimated that this was a Negro insurrection stimulated by outside influences, mentioning Eleanor Roosevelt Clubs, Disappointment Clubs, the Southern Conference on Human Welfare and other "outside" influences.

On Sunday, before we returned to Nashville from Columbia, we were given a chance to talk to Negroes in the area by Chief Bomar. What we found there was abject fear, and an unwillingness to express themselves for fear of retaliation.

Up until Sunday, March 3rd, no white man had been arrested for his

(Continued on page 16)

EDITORIALS

Editor's Nightmare

"WOULD anyone write a nice spiritual editorial on the third Sunday in Lent?" Quite so—we begin forthwith. The enemies in the collect are doubtless spiritual. "Walk in love"—so the epistle begins; that is also spiritual. The earthly sins, to which it proceeds (and which annoy delicate ears), are simply a foil and contrast to the spiritual tone. But *why* must the apostle sully his epistle with that word "covetousness"? That strikes a jarring note in a spiritual editorial. And why, in condemning sex and inconvenient jesting, does he have to *recur* to this theme, and condemn the covetous man along with "the whoremonger"?* How *bestly* of him! May he be a communist or at least a fellow-traveller? He might even include profitable covetousness among "the unfruitful works of darkness," and urge not only no fellowship with profit-making, but even the reproving of it. My, my, this is not good for a spiritual editorial! Perhaps we had better leave this annoying choice of scripture alone. Could we trust ourselves to go on to the gospel, with all its talk about Satan *alias* Beelzebub? Covetousness might possibly be inferred to belong in that company, just as some wicked men have charged that American corporations have Nazi affiliates. No, no—this is all too unsettling; the last state of our editorial might be worse than the first. We had better start again, and write it around a nice spiritual hymn like "He walks with me, and he talks with me" . . .

Awake, thou that sleepest!

Christ shall give thee light.

*Prayer Book, p. 129.

Upon Waking

AS THE gospel for Lent's third Sunday shows, Jesus Christ had no namby-pamby ideas about good gradually overcoming evil by general enlightenment. For him there was relentless conflict with Satan; every encounter with an insane person was a battle with evil; every restoration to

mental health was a victory over Satan. He cast out demons *with the finger of God*. God's right hand of majesty, which in the Collect we pray may be stretched forth, was raised in warfare against the devil's hosts. The Christian liberal who strays from this stern realism into salvation-by-education imperils the forcefulness of the gospel.

The battle with Satan shifts from field to field through the generations. Those bearing the sign of Christ must follow the main course of battle, and not be content to fight minor engagements in outlying sectors. Where in our generation is the

central battle forming? It falls in a position greatly embarrassing to the present-day Church, which for the most part is respectable, and for several hundred years has sanctified property as a natural right.

The divine right of property, the alleged privilege of the rich to do as they will with their possessions, has been challenged from many directions. The churchmen, whose fathers and forefathers defended this theory with complete sincerity, are finding with confusion that it cannot be defended either by the New Testament or by the tradition of the Church. "In this tradition," says Archbishop Temple, "the rights of property, while perfectly legitimate, are always an accommodation to human sin, are subordinate to the general interest, and are a form of stewardship rather than of ultimate ownership."

For some years, the propertied classes of the capitalist democracies have realized that they shall no longer receive the aura of supernatural approval which they enjoyed for two centuries. Their reaction, far from being humble, has been mainly sulky. They are in danger of becoming the pawns of Satan; they are rebelliously defending what they have, and there is no intellectually respectable principle to justify them.

It appears that Christ's battle is shifting to the very bastion of Satan's kingdom: the age-old exploitation of the many by the few. This is embarrassing for us, for most professing Christians are

"QUOTES"

LENT is not a period when we go without certain things in order to indulge in them later. Rather it is a time for forming habits which may become a permanent part of our lives. Essentially it is time for discipline and discipline for men and nations is always a price of efficiency. The difference between all forms of totalitarianism and democracy is that in the former discipline is imposed while in the latter it is largely voluntary. If democracy is to survive it must learn discipline itself. Otherwise liberty may turn into license where every man does as he pleases, a condition which already exists to too great an extent in our country, in our schools, in our churches and homes. And, insofar as it does, it constitutes a grave weakness and serious danger.

—G. Ashton Oldham
Bishop of Albany

in the more comfortable classes. The covetous man of this Sunday's epistle, who is there said to have no inheritance in the kingdom of Christ, will not much longer serve as a pillar of the Church. If the Church truly follows the tide of Christ's own battle, she may expect internal explosions and the consequent intruding of fresh air—the spirit of the God who is no respecter of persons.

Vocational Giving

THE vocational giving of Frank Sibia of St. Alban's Church, Albany, California, was featured on a program of the Mutual Broadcasting System recently. Sibia, who owns the Mark Hopkins Hotel barber shop in San Francisco, has made a hobby of building a church with scissors and comb. He began by cutting the hair of members of his congregation in his spare time and putting the money in the building fund. Then he began cutting the hair of the clergy and placing their pay-

ments in the same fund. Many of his customers became interested in his project and added substantial sums as tips. So his vocational giving expanded until he has raised about \$6,000 of the \$10,000 total in the building fund. Last year, he turned in over \$1400 by his own efforts.

Newspapers caught the story and Berkeley and Oakland papers ran pictures and feature stories of his work.

The story does not end with Sibia, however, for many other members of the congregation have found ways of giving of their vocations as well—accountants, bankers, real estate operators, salesmen for cosmetics and clothes, and others. And now the boys in the church school are going to take up shoe shining for the building fund.

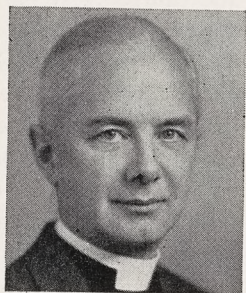
It is the lesson of stewardship and tithing over again, with a new interpretation. For now one's job becomes a vocation where one is called of God to serve the Church through his work.

Innocent Improvements

by John W. Suter

Dean of Washington Cathedral and
Custodian of the Book of Common Prayer

THE Prayer Book will undergo its next revision whenever the Church, speaking through General Convention, so orders. The men, or men and women, who will do the preliminary work that is required before any actual changes can be presented for debate in the two Houses, will be whatever persons the duly constituted authorities elect and appoint. No member of the present Standing Liturgical Commission will necessarily be of that number. The Commission exists



not to revise the Book, but to

collate and preserve whatever suggestions are sent in between revisions.

Not as a member of this Commission, or in any other official capacity, but only as a priest of the Church, I submit the following observations.

The Episcopal Church stands squarely in the stream of catholic tradition; it is also a Church which played a willing and significant part in the Reformation. If any group ever presented to General Convention a proposal to adopt a new Prayer Book which obscured or slurred or belittled either of these two facts, such proposal would fail—and

deservedly.

Our Church contains a great central majority, consisting of persons who gladly accept the two inheritances from the past, and who are eager to preserve and protect the rights and privileges of both. They want the ecclesiastical "Ship of State" to remain on an even keel; "rocking the boat" is what they will always resist. But in the Church there are also two other groups—one leaning far out to starboard, the other to port. Add them together and they are still less than the majority; but they present difficulties and cause dangers.

There are two types of change proposed for the Prayer Book. For convenience let us label them "controversial" and "innocent." By *controversial* I mean any change which would weight the boat either to starboard or to port. Such a change would move the centre-of-gravity, causing the Ship of State to ride the waves at a new angle. One would have to weigh each such proposal in the scale of ecclesiastical justice and make sure that the same number of pounds was added to each side of the boat. This is a painful process: nerves get on edge, each group eyes its opponents with suspicion.

By *innocent* I mean any change which has no effect one way or the other in the matter of ballast. Of these a great many have been proposed, and it

is with these only that I am concerned in this article.

LEAVING the two Daily Offices untouched, we need to add a special form of service for Sunday morning which in its overall design will include a sermon and an offering. There are times when the members of a parish wish to assemble at a relatively late hour on Sunday morning for a non-Eucharistic service—a situation for which the Prayer Book makes no definite provision. The service might follow some such liturgical design as this:—Opening Sentences; Hymn; Exhortation; Confession and Absolution; Collect of the Day (one or two) and one or two others, making three in all; Versicles; Psalm; Lesson(s); Canticle(s); Sermon; Hymn; Creed; Versicles; Intercessions (ending with the Lord's Prayer and the Grace); Offering (announced, received during hymn or anthem, presented); General Thanksgiving (standing); Hymn; Blessing.

The section of Prayers (pages 35-46) needs further enrichment. We must make it clear to our people that the Church cares greatly about the things which happen between Sundays, and in a modern, industrialized nation.

The Collects on pages 49 and 50 should be distributed to their appropriate places.

The Penitential Office should be adjusted in the light of the best advice from those psychologists who are first of all Christians and Churchmen.

On page 69, the Summary of the Law does not sufficiently cover the subject of our Lord's teaching as to Law and Love. Some attention should be given to St. John 13.34.

Bible scholars can help the Church make better selections for certain of the Epistles and Gospels. In some cases where the selection is already good, there is need for revision in the translation. (cf. the Revised Standard Version.)

The Collects for the Days are of very unequal quality. Some are perfect, others are medium, a few are unworthy. Christian devotional literature abounds in excellent collects, and certain substitutions are indicated.

The Office of Holy Baptism needs considerable improvement in the matter of good English; it also needs a prayer for the Family.

Very few persons seem altogether satisfied with the Order of Confirmation, and for the most part the changes that have been proposed have nothing whatever to do with the struggle between a Catholic and a Protestant emphasis.

The Visitation of the Sick should be thought of not as a service, but as a manual of devotional materials for either an individual or a family group. Like the Penitential Office, this section can be improved by the aid of Christian psychology.

The Burial Office needs an Act of Commenda-

tion which can be used when the Committal is to form a separate service.

The Psalter in the Prayer Book is there for a special purpose—to present to the Congregation an opportunity for antiphonal reading on those occasions when the Psalms are not sung. Each Psalm should be so printed as to divide the material in accordance with the inner design of the poem itself. To do this would require some rearrangement, and the omission of the verse-numbers.

We should treat Family Prayer as a supplement, freeing it from the literary and rubrical restrictions which properly restrain the body of the Book. We could so present the material as to envisage a twentieth-century American Family (complete with children) assembling for a brief daily act of devotion led by a layman—possibly around the breakfast table. The prayers should deal with such actualities as school-going; play and recreation; industrial life and farm life; newspapers

FOR LENTEN DISCUSSION

EACH week during Lent we will present a number of questions based on articles featured in the series: *Issues Before General Convention*. Rectors or other discussion leaders we hope will find them helpful but we suggest that they add to them or make up their own questions. We add that authors are alone responsible for their contributions, the views expressed not necessarily being those of the editors.

DEAN SUTER'S ARTICLE

1. Do you agree that the Episcopal Church is both Catholic and Protestant?
2. What distinction does the author make between "controversial" and "innocent" in discussing possible revisions in the Prayer Book?
3. Is it your opinion that we need to add a special form of service for Sunday morning? Discuss his proposal.
4. Are there services you would like to see changed? Baptism? Confirmation? Burial Office? Penitential Office? Discuss these services as a group and suggest changes you would like to have made.
5. Do you have family prayers in your home and if not do you think you would if there were prayers dealing with present day living? Would you add any subjects to those offered by the writer?

MRS. PIERCE'S ARTICLE

1. What is your understanding of the present law of the Church governing marriage and the re-marriage of divorced persons?
2. Do you think the present law often works injustice and therefore is un-Christian?
3. What sort of instruction do you think young people should receive before marriage? Should they receive it from their rector, their parents, or both?
4. What do you consider adequate grounds for a divorce?
5. Discuss the proposal of a court as outlined by the writer. Would it effectively meet the problem?

and radios; wedding anniversaries; birth and death; health and sickness; happiness as well as sorrow; blessing a new home; seeing a son or daughter off for college; an engagement.

Some people question whether this is a good time to think about another revision. If the 1946 Convention authorized the beginning of a study looking toward revision; if some group appointed by the Convention produced a "trial book" by 1949 (the 400th Anniversary); if the Church

studied this book from 1949 to 1952; if the Convention did its work from 1952 to 1961; then the new Book would appear thirty-three years after the latest previous revision. In other words, the two revisions would be just a generation apart; and in view of the rapidly changing social and international scene, this could hardly be called indecent haste. The editor of the *Living Church* asks, "Why lift up the anchor?" The answer is, "In order to move forward!"

On Holy Matrimony

by Katharine C. Pierce

Member of the Commission on Holy Matrimony

THE objective of the joint commission on Holy Matrimony has been stated by the chairman, Bishop Davis, as "A canon that is theologically sound, expressive of the mind of Christ, and work-



able with the least possible injustice and the greatest possible good for society." The present commission began its work with this goal before it knowing that if it is achieved the proposed canon will not be the most controversial matter to come before the Convention as someone has predicted but that it

will be accepted on its merits though we were under no illusion that it would be an easy task. At our first meeting we reviewed the debate and confusion that took place at the 1943 Convention and studied carefully the canon that was proposed at that time, noting both its faults and its good points. We almost made out a schedule for future study and work.

The commission of which the present one is the successor was first appointed in 1925, and it seemed advisable to have a review prepared setting forth the proposals that had been made to successive General Conventions and the action, if any, that was taken on them. It is noteworthy that not until 1937 were the women of the Church consulted in any way. The Convention then asked the Woman's Auxiliary to appoint a committee to make a study and report to the General Convention commission before 1940. Three years later the Woman's Auxiliary asked that two women be added to the commission which was done and they are now serving.

The present commission asked the bishops in every diocese and missionary district to appoint a

committee to study the whole subject of Holy Matrimony and advise the commission of their findings. Some fifty such committees were appointed but the results numerically have been disappointing, only fourteen dioceses, two missionary districts, two independent groups and one individual have been heard from, three dioceses submitting suggested canons. These reports, however, have been very helpful and have had careful consideration by the commission. Five pamphlets were prepared and sent to the members of the fifty diocesan committees for their information. The first was introductory and contained articles by Walter H. Stowe on *The Debate on the Marriage Canon* and A. B. Kinsolving II on *Our Church and Christian Marriage*. The others were *New Testament on Marriage* by Burton Scott Easton; *Notes on the History of Marriage Legislation* by Frederick A. Pottle; *The Mind of Christ on Marriage* by Frederick C. Grant, together with *The Theological Aspect of Christian Marriage* by W. Norman Pittinger and *Jesus Teaching on Divorce* by Sherman E. Johnson. The appropriation for expenses was not large enough to print sufficient copies of these important papers for all the delegates to the Convention but permission has been given to the Episcopal Evangelical Fellowship to have them reissued and it is hoped that they will be available in the near future.

In order to keep within the modest budget the whole commission will have come together only three times but there have been meetings of subcommittees made up of members who were not widely separated geographically, and a great deal of work has been done by correspondence. There has been an earnest effort to keep the subject before the Church for two reasons: in order that the commission might have the benefit of the thinking of as many groups and individuals as possible,

and on the other hand that the Church might be informed about the work of the commission.

The change in the name of the commission is significant. Before 1940 its title was *On Marriage and Divorce*. Since that time it has been *Holy Matrimony* indicating a shift of emphasis to the constructive side.

THE findings of the Woman's Auxiliary committee reporting in 1940 are worthy of consideration. They were profoundly convinced that Christian Marriage is the life-long union of one man and one woman and that preparation for it is as important as preparation for confirmation. They asked that an Office of Instruction for Marriage be added to the Prayer Book. During the study the committee asked the theological seminaries how they prepared the students to give instruction for marriage. The answers showed that all the seminaries were concerned about it but that the methods varied greatly. The committee thought the time had come for a more coordinated policy. They also asked the bishops how their clergy went about instructing couples who came to them to be married. In many dioceses fine work is being done and practically all the bishops reported that the clergy were conscientiously following the canon. My own observation based on asking young people about their interview with the clergyman is that the instruction is sometimes very brief and superficial. While the canon cannot go into great detail about instruction it should stress its importance as it is obvious that proper and adequate preparation is fundamental to a happy and permanent Christian marriage.

The commission reaffirms the position stated in the 1943 report that "Christian marriage is not only a life-long union but a life-long spiritual union—a union not only of bodies but of personalities, a sacrament of which husband and wife are the ministers each to the other, and indissoluble . . . and this emphasis is the special duty of the Church. For while marriage might be called a "natural sacrament" rather than an ecclesiastical one, it is a fact that the blessing of the Church confers something real and definite and valuable upon those who seek a spiritual union, and a participation in her fellowship is a principal source of grace and strength. The Church is therefore primarily concerned only with such marriages."

There is still the question of what the Church should do when marriages fail and homes are broken. In the first place there is no connection between the civil and canon laws. A divorce decree is the result of an action brought in a civil court—the canon is concerned with the marital status of its members in the eyes of the Church. The formation of the canon would be far less difficult if there were a uniform divorce law. When a marriage

fails where facts are found to exist or to have existed as manifestly to make a spiritual union impossible the method of acting on each case is more consistent with Jesus teaching of mercy and forgiveness than a hard and fast legislative canon that takes no account of the particular difficulties involved. He was impatient with the legalists. The commission has been advised that personality changes do take place and that defects of character are by no means always "latent" and therefore the canon should take account of the possibility of such changes.

The commission agrees that the canon should provide that applications for remarriage after divorce should be made to the bishop. If he believes that the persons intend to make a Christian marriage he should then refer the matter to a group of advisors (or court) for their opinion on the law and facts. It is my great hope that in selecting the members of the court the bishops will recognize the fact that the woman makes one half of the marriage and that they include a woman among the lay members, and there are women lawyers in the Episcopal Church. After receiving the opinion of the court the bishop will then render judgment to the applicant.

In addition to the diocesan courts there should be a permanent commission on Holy Matrimony appointed by the Presiding Bishop which should be consulted in cases where the opinions of the diocesan court are divided and to which reports should be made regularly. The opinions of the commission and the reports of the courts will quickly build up precedents that will guide and help the bishops and the courts in making their decisions.

It has been said that such a canon would impose too much work on the bishops but there is nothing more important in our society than Christian homes and Christian families. It seems to the commission that dealing with the matter of remarriage after divorce in this way would be the best way to avoid injustice and would work for the greatest good. Proper preparation would either prevent marriages where the persons have not the proper sense of responsibility about creating a Christian home or would greatly increase the sense of responsibility of those who do. In either case the failure of marriages would be decreased.

In the twenty one years since the commission was first appointed there has been a great deal of study given to the whole subject of Holy Matrimony. It is evident that the members of our Church, clergy and laity, are not satisfied with the canon as it stands now. Is it too much to hope that the forthcoming Convention will take constructive action and approve a canon that is in accord with what modern scholars believe is the mind of Christ on marriage and divorce, and also with his concern for the sacredness of the individual person?

New Books

***Excellent

**Good

*Fair

****The Trinity and Christian Devotion** by Charles Lowry. Harpers. \$1.50.

One Sunday morning some years ago, I sat in St. Paul's Cathedral, London, and heard a Canon preach on the subject Justification by Faith. For a while I listened intently, grateful that I had a theological education. Then my thoughts wandered among the pews. I saw all sorts and conditions of men. Some of them were roughly attired, and lunch pails gave evidence of their next stop. They were saints of the afternoon shift. Some were obviously prosperous folk from the better parts of London; other were clerks and agents, keepers of books and shops.

The lengthy sermon had ended, and I was inclined to believe that the Canon's efforts were neither justified nor faith-provoking. I could hardly forget the lunch pails, the problems that haunt even the better parts of London, and the puzzled expressions on the faces of those keepers of books and shops. Someone had missed the bus and I was quite certain it wasn't the congregation. Not far from the pulpit was Holman Hunt's masterpiece, "The Light of the World." It was simply a quiet suggestion of what those people in the pews needed and had not received.

I have just finished reading another Presiding Bishop's book. This last one, *The Trinity and Christian Devotion*, is a magnificent work written by Dr. Charles Lowry, a distinguished scholar in the Episcopal Church. It was a refreshing, invigorating experience to study the history and practice of the Christian faith through the mind and spirit of Dr. Lowry. But again I must add, I was extremely grateful that I had a theological education to back me up.

When I closed this book my thoughts turned back upon the lunch pails, the prosperous folk, the keepers of books and shops; only this time they were not the ones in St. Paul's Cathedral, London, but those in St. Paul's Church, Concord. This was *their* book as well as mine. I had promised to review it for them in Lent. I wanted many of them to use it during their devotional reading hours of the season. But I was bothered by the prospects. True, I could comb its theological hair and trot it out into polite, parish life. It could be used as a background for an interpretation of the doctrine of the Trinity. But that would put the parishioners on the receiving end of the Lenten production line and they should be able to "read, mark, learn and inwardly digest"

page twelve

for themselves. And they can if we make righteousness readable!

Possibly I have the common idea shared by most clergy, in believing that the members of my parish are the most intelligent and spiritually-alert churchmen in the country. Even so I could not in fairness to them ask that they read *The Trinity and Christian Devotion* and report their findings back to me. It would be too much to ask. Frankly, it just isn't up their alley.

None of this criticism is levelled at Dr. Lowry. He has written an excellent book for the clergy and Church scholars. Rather this criticism is concerned with the policy behind the Presiding Bishop's book. For whom is it written? For the pulpit or the pew? Is it not for both? But tradition can play strange tricks with truth. Once the policy of a scholarly treatise is established for the Lenten book it will be difficult to break away from it. Bishop Dun and the Rev. Theodore Ferris have given us outstanding books. They both made righteousness readable. For the most part however the diet of the Presiding Bishop's book has been too rich for congregational consumption.

Since this book is published only once a year it should be one of our greatest evangelistic investments. This Lenten book is read by leaders and members of many denominations and it could be made a mighty force for the Christian life of this land. Billy Sunday once told a group of Episcopal theologs, "Here is my first rule in homiletics: Never preach to the intellectual giraffes in your congregation. And the second is like unto it: always leave some cookies on the bottom shelf." Whether or not we agree with the Sunday style of preaching, most of us will admit that his rules are worth considering in the written and oral message of the Church.

Hesitantly I submit this suggestion for the policy behind the Presiding Bishop's Lenten book: a council be appointed by the Presiding Bishop to assist him in selecting both the writer and subject of the book. Undoubtedly he would welcome the assistance of six or seven clergymen and laymen who represent vital and varied ministries and occupations. Let them survey the field together and decide on the author and his subject in the interests of both the pew and pulpit. This is only a suggestion and it may be an impractical one, but at least it may invite other suggestions that are better. We must not forget the lunch pail, the prosperous folk, and the keepers of books and shops when we write our annual Lenten message. And let us hold this thought to be grandly true: once righteousness has been made readable it will become livable.

—CHARLES F. HALL

Rector of St. Paul's, Concord, N. H.

THE WITNESS — March 21, 1946

Spanish Catechism Criticized By Buffalo Clergymen

*A Jesuit Priest Replies that Insidious
Intolerance Is Cloaked Under Liberalism*

Edited by Sara Dill

Buffalo, N. Y.:—Bishop John C. Ward, retired bishop of Erie, the Rev. G. Napier Smith, rector of Grace Church, and the Rev. William T. Heath, rector of Trinity Church, were among the eight local clergymen to issue a statement asking the Roman Catholic Church to clarify its attitude toward a new catechism reported being widely used in the state schools of Spain. The catechism is said to denounce liberalism for defending liberty of conscience, worship and freedom of the press. The statement follows:

"We have read with concern the recent news dispatches describing the newest catechism of the Roman Catholic Church in Spain.* In this catechism, liberalism is attacked because it is said to teach 'that a state is independent of the Church,' and because it defends 'liberty of conscience, liberty of worship, and a free press.' It was reported that freedom of press, conscience, worship, assembly and instruction are described as 'pernicious,' and liberalism is categorized as a 'sin.' It was stated that among the principal errors most damaging to Catholic souls, Nazism is not listed, although one does find the following: rationalism, Protestantism . . . modernism and Free Masonry.

"Can we assume that the Roman Catholic Church teaches the same principles throughout the world? Does the Roman Catholic Church in America, then, support these teachings? If it does not, what is its attitude toward the Spanish Church which promotes them?

"If the Roman Catholic Church in America does support these teachings, how does it reconcile its position with regard to such basic American ideals as the separation of Church and state, liberty of conscience, liberty of worship and a free press? How can the Roman Catholic Church teach such a catechism and at the same time support American democratic ideals?

"We believe that the vast majority of Roman Catholics in America wholeheartedly support American democracy. We, therefore, feel that it

is of great importance to all Americans, Roman Catholic and Protestant alike, that an official of the Roman Catholic Church immediately clarify the Church's position regarding this new Spanish catechism."

A reply was made a few days later by the assistant pastor of a local Roman Church, the Rev. John J. Scanlon, in which he contended that the writer of the letter has a "misconception" of the word "liberalism." He declared that in the religious field liberalism has led to rationalism, naturalism, modernism and that it "denies to the Church the right of bettering social conditions and of pronouncing on questions of social justice or international law." He also stated that Spanish Catholics regard "freedom of the press in a special sense" because "just as the liberals cloaked an insidious intolerance under the fair name of liberalism, so they have time after time given lip service to the freedoms and denied every one of them."

Forum on Race

Beckley, W. Va.:—Interracial relations were discussed here on March 3rd in an open forum under the auspices of the local ministers association, directed by the Rev. Andrew Jones, rector of the Episcopal Church.

Presented in a manner similar to that of the town hall of the air radio program, the forum opened with brief discussions by four speakers. James H. Rowland, Negro, local attorney, spoke on "Interracial Relations in Religion and Culture"; Dr. Frederick Richmond, of the staff of the Raleigh General hospital, on "Provision for the Health of the Minority Race in the Beckley area"; C. G. Perego, chairman of the Beckley recreation committee and principal of the Woodrow Wilson high school, on "Recreational Needs"; and William Reid, Negro, principal of the Byrd Prillerman school of Amigo, on "Points of Contact Between the Races in the Field of Education."

Immediately following the formal

discussions the speakers were subjected to questions from the audience for an open discussion.

That race relations are not only responsible for certain undesirable conditions in Beckley but are also a direct cause of the plight of the world today, was the view advanced by Rowland in a plea for more personal contacts between the races. He scored the necessity for Harlems, Chinatowns and Little Italies in a nation made up of a conglomeration of races from its very inception. Learn to love your fellow-man, he urged, not because his skin is the same color as yours or the texture of his hair the same; and judge your fellow man by his conduct alone.

The churches and schools, "pillars of the community," are not doing enough, William Reid said, in covering the problem from the educational view.

"Churches are too concerned with getting members to heaven and not enough with helping them get along better on earth," Reid complained. "What good would it do if I should get to the heavenly land and find the fellow next to me was my former neighbor on earth who wouldn't speak to me."

We need to teach both the white and the colored children what is right, and correct wrong impressions created by adults, Reid said.

During the discussion period, a Negro teacher questioned the exclusion of colored women from the "Day of Prayer" meetings held by local churches every Thursday.

One woman, a nurse, declared that without a Negro hospital no openings were available for newly-trained Negro doctors and nurses.

Outlaw Conscription

Philadelphia:—An appeal to President Truman urging that the United States join with other members of the UNO in outlawing military conscription has been sent to Washington by 150 leaders of religion, education, labor, and agriculture. The statement declared that conscription is no protection for national security and "is based on obsolete notions of warfare and has little relevance to the atomic age." Under conscription, the appeal stated, there would be established "an undemocratic system aimed at unquestioning obedience to military authority" which would "constitute a totalitarian threat to religion, education, labor, and business."

Asserting that the only hope of

security is "total peace," the statement said Americans must not "throw away our nation's chances for world moral leadership." Comparing conscription to the "disastrous pattern of European militarism" the petition charged its adoption would lead to the regimentation of youth, exposing them "to the dangers of barracks life at a most crucial and impressionable period in their lives." "We call upon all people of goodwill to oppose every move toward the new isolationism which says that we shall arm to the teeth against all others," the statement said.

Among the large number of Church leaders signing the appeal was Bishop Edward L. Parsons, retired bishop of California.

Native Bishop

London (wireless to RNS):—The Rev. Nirode Kumar Biswas, native clergyman of Katni, Nagpur, India, has been appointed Anglican Bishop of Assam, it was reported here. The bishop-elect, whose father also was a minister, began his career as a medical doctor and left a lucrative practice to enter the ministry.

Attack Churches

Cairo (wireless to RNS):—Attacks on the English Cathedral and St. Joseph's Church (Roman Catholic) during the recent Cairo riots have been denounced by leading Moslems in Egypt as contrary to Islamic teachings. "Intolerance is a sign of

weakness, narrow-mindedness, and disregard for Islamic teachings," Mohamed Saleh Bey former vice-rector of the Egyptian University, declared in an article in the Cairo daily Al Ahram shortly after the disturbances.

The English Cathedral, one of Cairo's most beautiful churches, was stoned and looted by a mob during the anti-British demonstrations of February 22. Another mob set fire to a service men's club in the basement of St. Joseph's Church. Damage to recreational facilities of both churches was so extensive as to curtail their social activities for some time to come.

Progressive Action

Atlantic City, N. J. (RNS):—Support of the "valiant women in Argentina struggling for the re-establishment of constitutional government in their country," was pledged by the Young Women's Christian Association at its national convention here. The resolution specifically expressed moral support of the YWCA of Buenos Aires.

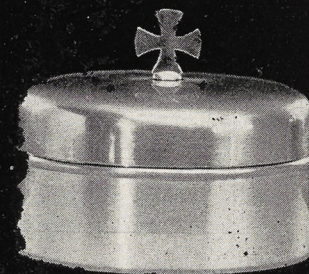
Another resolution urged continued strengthening of relations between the United States and the Soviet Union.

Both resolutions were contained in a public affairs program adopted by the convention which called for the United States to play a major role in the UNO, abolition of peacetime compulsory military training,

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such control of atomic power as will insure its use for peaceful purposes only, and the placing of U. S. overseas bases under UNO trusteeship.

Domestically, the program urged policies which will increase foreign trade and raise standards of living. It asked continued collective bargaining rights, extension of social security benefits, and upheld the right of women to work according to their abilities with equal pay for equal work.

Churchmen Protest

Boston: — A statement in the Massachusetts House of Representatives by Republican Representative John R. Taylor of Quincy, in which he referred to education in racial understanding as a scheme to "whitewash the nigger" has resulted in widespread protests by clergymen from all parts of the state. Several hundred churchmen made known their objections at a meeting held last week. Later a petition, signed by more than 2,000 persons, was presented to Gov. Maurice Tobin by the Rev. Kenneth DeP. Hughes, rector of St. Bartholomew's, Cambridge, urging the governor "to correct this outrage."

Mr. Taylor apologized to the legislative body later, insisting that he is free of racial and religious prejudices and declaring that the phrase he used was not intended as a slur on Negroes.

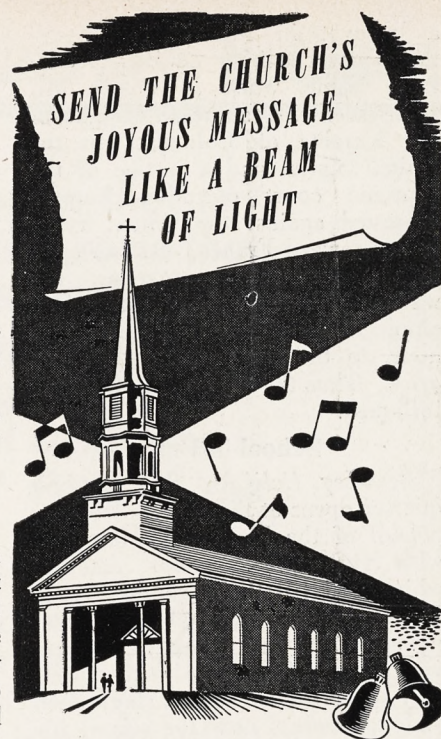
Social Workers

Boston: — Miriam Van Waters, superintendent of the woman's reformatory in Framingham, Mass., led a discussion on March 13 at the first of a series of four meetings being held in Lent at Trinity Church, under the auspices of the diocesan social service department. The general theme is "Our Religion at Work" and deals with faith, fellowship, worship, the ministry. The Rev. Gardiner Shattuck of the staff of Trinity Church conducted a short service, which was followed by supper and the discussion.

Romanists Defend Spain

Madrid: — Declaring that "Spain enjoys an enviable peace in contrast with nations which suffered and still suffer from the ravages of the world war," Cardinal Segura y Saenz of Seville has issued a call to Spanish Roman Catholics to defend their country against "dangers which surround us." He charges that propaganda against Spain is being spread by "that political party which would destroy order and all organized society."

Meanwhile General Franco gave



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a banquet in Madrid to Spain's three new cardinals on their return from Rome, while in Boston Mr. John E. Swift, supreme Knight of the Knights of Columbus in the United States, and a justice of the supreme court of Massachusetts, protested against the United States policy toward Franco, attributing to him "consistent, courageous, unwavering and triumphant opposition, in the past and at the present hour, to the communist revolutionaries." Thus the "holy war" is being inflamed.

School is Full

Berkeley, Calif.:—The third quarter opens at the Church Divinity School of the Pacific on March 25 with five new students entering which will fill the dormitory space for single men. Dean Shires has announced that the capacity for next year will be forty men, with dormitory space for twenty-six single men and apartments near the school for married veterans.

Brotherhood in Mobile

Mobile, Ala.:—Brotherhood Week was observed in reverse when All Saints' Church was visited by vandals, along with the Roman Catholic Cathedral, and a Jewish Synagogue. The tenor of notes left

would indicate the job was done by members of a holiness sect which felt these religious institutions were not teaching the right doctrines! The loss of altar linen, clergy vestments, and some communion silver was reported at All Saints', with adequate insurance coverage.

Record Enrollment

New York:—There are 457 students at Union Seminary—a record. Of these 200 are graduate students who are being directed in their work by a committee headed by Professor Frederick C. Grant, WITNESS editor.

President Accused

Shanghai:—The Christian Church in occupied China was a center of resistance to the Japanese, according to Richard T. Baker, correspondent for Religious News Service. The only direct instance of collaboration which has broken this record was the somewhat doubtful case of William Sung, president of St. John's University. Accused by his students and alumni of "going out of his way to appease the Japanese," Sung resigned and the university is now in the hands of an acting president. Friends of Sung declare he was never pro-Japanese nor anti-Chinese and should be given credit for the fact that the institution continued

and Japanese never invaded the campus.

Today, the Church in Shanghai is operating almost as it was before the war. Newspapers of the city are full of church announcements. Services are held regularly with congregations which pack the buildings to the doors.

FIRST HAND ACCOUNT

(Continued from page 6)

part in instilling the fear which ranged through the Negro community on Monday until then, although Attorney Bumpus said that he would be delighted to prosecute anyone who could be identified. He told us that the trouble was in getting identification of white violators, but pointed to his record, which he said



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* *

The Hebrew prophets began their evolutionary campaign for social and economic justice in the northern kingdom of Israel. When the northern tribes were lost, the only remaining tribe was Judah, or the Jews; and upon this tiny fragment of the Hebrew nation was thrown the entire cultural burden and mission of Israel.

* *

The Hebrew Bible, as it now stands, was produced for us by the devoted labor of Jewish compilers and scribes, who, in and after the Babylonian exile, toiled over ancient Hebrew documents, and added an enormous mass of Priestly material which largely enters into the first five books of Scripture.

* *

But the practical effect of the Priestly material through many centuries has been to dim out the non-Judaic "lost tribes" as factors in Hebrew history, and to obscure the origin and significance of Hebrew prophecy; while, at the same time, the tribe of Judah is put forward as the chief custodian of a revelation delivered, once for all, upon a mountain top, and coming from beyond the orbit of secular human experience. The mountain has overshadowed the social and economic gospel of the prophets for more than two thousand years.

* *

This problem cannot be avoided. It calls for the careful attention of scholars and the sanctified common sense of the laity. Organized religion, both Jewish and Christian, must learn to find God in the slow evolution of secular history.

—Louis Wallis

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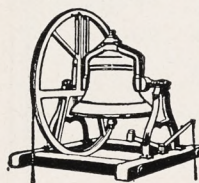
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has always been fair to either race. It was inferred in our conference with Messrs. Bomar, Bumpus and Underwood that it was practically impossible to get a Negro to testify against a white man. So, one hundred Negroes arrested, against two whites!

The state of Tennessee does not want outside interference with its own problems! The state of Tennessee has problems with its youth from this war, as revealed in this Columbia difficulty. At our conferences it was revealed that most of the prisoners were young men. The Negro youth of Tennessee have returned from fighting for their country, and have heard of the Four Freedoms, have in the struggle been given new hope, new thoughts of opportunity. Now, the state of Tennessee must put the colored youth in their place; must put out the light of equal opportunity to life, liberty and the pursuit of happiness. From sergeant, chief, they must again become, 'boys,' 'Niggers.' That must be retaught to them if old patterns are to be resumed, and the state of Tennessee wants no interference at this time.

Can we disregard the voices of these young people and be silent, or can we let them hear our voices, North, South, East and West? Wire States Attorney General Paul Bumpus, Columbia Tennessee, and Gov. James McCord, Nashville Tennessee, today. We demand the release and complete vindication of the Negroes of Columbia and ask for the arrest and prosecution of the white instigators and perpetrators of this crime and violence! Send money to Mr. James Dombrowski Southern Conference of Human Welfare, 212 1/2 Union St., Nashville, Tenn., marked Columbia Action Fund. We must let our voices be heard in Tennessee, or in any other part of America which tries to shut out the high light of freedom from the eyes of Americans! Americans, regardless of race, creed, color or sex, must be freed!

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BACKFIRE

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

REV. JAMES A. MITCHELL

Rector of St. Paul's, Englewood, N. J.

Your editorial in the issue of March 7th, entitled "Protestants Also Have Converts," leads me to send you a personal bit of corroborative evidence on your thesis that the movement of converts between Rome and other Christian Churches is not on a one-way street, as one might suspect from the publicity given by Rome to its conspicuous converts. In my ministry I have never failed to have at least one Roman Catholic in my adult confirmation class, and some years two or three. This means that at least 30 or 40 Romanists have come over to the Episcopal Church in my parishes alone. And they came not as a result of proselytizing, but of their own free will,—because of the un-American and un-Christian attitudes of Rome toward mixed marriages, or because they could no longer stomach certain priestly practices which seemed to them unethical, or teachings which they found intolerable to an educated 20th Century mind.

On the other hand during the same period I could count on the fingers of one hand those who have "gone to Rome." Multiply these figures by the thousands of Episcopal clergy who must have had a similar experience and you get quite an exodus from Rome to Anglicanism in the past twenty years. Yet we are but one Church among the scores of denominations in America. No wonder Rome has to publicize its conversions!

To any who may be surprised at this, I recommend a subscription to *The Converted Catholic Magazine*, 229 West 48th Street, New York City, in which they will find many facts—social, political and moral, which will not only surprise but shock them. Is it commonly known for example, that there are two and a fourth times as many broken homes in mixed marriages as in marriages in which the parents were both Protestants? To clergy who face the mixed marriage problem (and who does not?) may I also commend a booklet issued by the Federal Council of Churches (297 Fourth Ave., New York City), entitled "If I marry a Roman Catholic," which can be bought for 5 cents. It contains information which every Protestant or Episcopalian contemplating such a marriage should have.

* * *

REV. FREDERICK B. MULLER

Rector of St. James', Fremont, Nebr.

I am sure that Henry Pitney Van Dusen displayed the "temperament and conviction" of a Presbyterian very well in his recent WITNESS article. He pursues the old and ragged theme "You started it" with regard to negotiations on unity. Perhaps we shall never know in what cloakrooms the Concordat was hatched, but it is safe to say that when the General Convention made the proposal in 1937 it did not take all Presbyterians by complete surprise.

The bland assumption that he feels concerning the willingness for such unity on the part of members of the Presbyterian Church of the U.S.A. is misleading. By implication he portrays Presbyterians as hungering and thirsting after unity with

other Christians. He says it is a life commitment with them.

Now, may I ask Dr. Van Dusen his own question. What are the facts? Among the myriad Presbyterian churches that dot our country, what organic unity has been achieved among them? We still have Presbyterians of the U. S.; U.S.A., Cumberland, Orthodox, Covenant, United, and a host of others. They say they are working their problem out—let's have a report on the progress.

It ill behooves a divided and broken Christian group such as the Presbyterians to shove us around and call us names because nine years have elapsed since we made a hasty and ill advised overture toward them.

It would seem that the proper way to bring about a real unity among Christian peoples lies in the ability of groups with common traditions to gather together. The Lutherans are doing much in that direction, quietly and earnestly. The Methodists have done wonders. So far, the Baptists and Presbyterians are merely talking to one another, if that.

Instead of giving the Episcopal Church credit for being held together by the Prayer Book and the Episcopate (the first he seems to admire much), Van Dusen chides us for it. For shame that a man of his capacity and professed interest in Christian unity should belittle things that hold Christians together. Why doesn't he spend some time analyzing fragmentary Presbyterianism and try to mend its fissures before sneering at and attacking the Church in which he claims to have his foot.

I believe that the General Convention meeting in Philadelphia will deal realistically with the unity question and bide its time until many other communions have, at least, a speaking acquaintance with their brethren who are but a notch or two removed from them in doctrine, discipline and worship. And what is more, Christian unity is a world concern, not a peculiar national problem. The World Council of Churches may be able to lead the way in this matter; I hope they will. However, I am convinced that the Presbyterian Church of the U.S.A. will never succeed in intimidating our Church by snide remarks such as 'put up or shut up' and 'you started it.' They have been bumbling around maintaining a monstrous pretence of interest in Christian unity, while they themselves have been exploded into more sects and conventicles than almost any other recognized communion.

* * *

DR. E. S. SMITH

Layman of Kirksville, Missouri

This is to inquire if the entire series of official navy photos of the action in the Pacific appearing on the covers of THE WITNESS will be available. I think I have never seen anything quite so breath-taking as these pictures and it is my desire to own a set.

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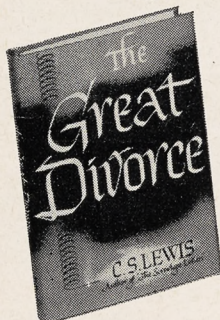


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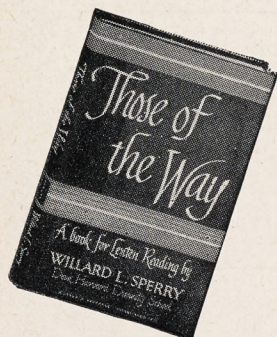


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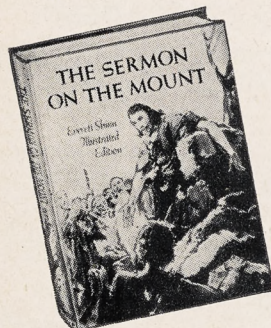
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