

# The WITNESS

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MAY 9, 1946



DR. AND MRS. ST. JOHN  
WELCOME CHOATE BOYS  
AT THE RECTORY . . . . .  
(story on page three)

## WHAT IS CHRISTIAN MARRIAGE?



## 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  
8:00 A.M. Holy Communion  
11:00 A.M. Morning Service and Sermon.  
4:00 P.M. Evensong. Special Music.  
Weekdays: Holy Communion Wednesday at 8:00 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.

**ST. LUKE'S CHURCH**  
Atlanta, Georgia  
435 Peachtree Street  
The Rev. J. Milton Richardson, Rector  
9:00 A.M. Holy Communion.  
10:45 A.M. Sunday School.  
11:00 A.M. Morning Prayer and Sermon.  
6:00 P.M. Young People's Meetings.

## THE WITNESS

For Christ and His Church

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Vol. XXIX

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## CLERGY NOTES

ANDERSON, GEORGE C., rector of Trinity, Swarthmore, Pa., has been appointed consul of the Republic of Paraguay in Philadelphia.

BRICKHEAD, M. H., retired priest of Penna., died on April 17 at the age of 69.

FERRIS, RAYMOND T., dean of the cathedral at Ancon, Panama Canal Zone, was married to Mary K. Dicey on May 1.

HALEY, LEON F., retired rector of St. Philip's, Norwood, N. Y., died on April 22.

KELSEY, MORTON T., rector of Emmanuel, East Syracuse, N. Y., becomes assistant to the dean of Trinity Cathedral, Phoenix, Ariz., July 7.

KIRSCH, RUSSELL O., army chaplain, was married on April 22 by Bishop Hart of Pennsylvania to Miss Meta A. Williams of Philadelphia.

MYLL, WILFRED B., former rector at Trinity, Owensboro, Ky., is now assistant at St. Mark's, San Antonio, Texas.

STEWART, V. P., former rector of St. John's, Elkhart, Ind., is now rector of St. James', Milwaukee, Wis.

WAY, WILLIAM, is to retire as rector of Grace Church, Charleston, S. C. on July 15.

WILLIAMS, EDWARD T. H., is now curate at St. Paul's, Burlington, Vt.

WOLFE, JOHN S. JR., was ordained deacon on April 22 at St. Paul's, Savannah, Ga., by Bishop Barnwell. He is a student at General Seminary.

WOODWARD, WILLIAM G., rector of Trinity, Erie, Pa., and in charge of St. Peter's, Waterford, Pa., has accepted the rectorship of Trinity, Lancaster, N. Y., and charge of All Saints, Williamsville, N. Y., effective June 1.

## 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.

**ST. PAUL'S CHURCH**  
Montecito and Bay Place  
OAKLAND, CALIFORNIA  
Rev. Calvin Barkov, D.D., Rector  
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.  
Wednesdays: 10 A.M., Holy Communion; 10:45 Rector's Study Class.

**GRACE CHURCH**  
Corner Church and Davis Streets,  
ELMIRA, N. Y.  
Rev. Frederick T. Henstridge, Rector  
Sundays: 8 and 11 A.M.; 4:30 P.M.  
Daily: Tuesday and Thursday, 7:30 A.M. Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.  
Other Services Announced

**ST. MARK'S CHURCH**  
Texas Avenue and Cotton Street  
SHREVEPORT, LA.  
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.  
Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service: 11 A.M. Morning Prayer. Holy Communion, first Sunday, 6 P.M., Young Churchmen.

**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.  
(Holy Communion first Sunday each month).  
7 P.M.—Young People's Fellowship.  
THURSDAYS  
9:30 A.M.—Holy Communion.  
11 A.M.—Morning Prayer and Sermon

**CHRIST CHURCH IN PHILADELPHIA**  
Second Street above Market  
Cathedral of Democracy  
Founded 1695  
Rev. E. Felix Kloman, S.T.D., Rector  
Sunday Services: 10 and 11 a.m.  
Also—October-June, 4 p.m.  
Weekdays: Tue., Thur., 12 noon; Wed., Fri., 12:25.  
This Church Is Open Every Day.







nation, sowed as it were with such men, produces a crop of ideas and trends of thought which are the saving health of a democracy.

If the handful of schools in England and in our country which have done more than their share in perpetuating the best in our Christian culture and tradition, are to be allowed through some mistaken upsurge of misinterpreted democracy to be swept away, then whoever won the military victories, everyone in England and America have lost. But there will be men inside these schools and out who will see to it that this never happens. The motto of these English and American schools is "Noblesse oblige"; and the aristocracy that is theirs is an aristocracy which no nation can live without—an aristocracy of the mind and the heart—which people who understand it must preserve.

## PROTESTANT EDITORS HOLD CONFERENCE

*Washington (RNS):*—Resolutions advocating more vigorous promotion of Protestant principles by Protestant editors and publicists were adopted at the conclusion of the annual Associated Church Press convention here. One resolution called upon Protestant religious journals to "set forth increasingly the indispensable Protestant position on all matters affecting the lives and welfare of the American people." The same resolution protested the "growing evidence throughout the United States of anti-Protestant bigotry and intolerance."

"The Protestant ideal of the inherent worth of every human being and the personal liberty of every individual is in direct contrast to the imposition upon the people of the authoritarian concepts of life and government," said the resolution.

The convention approved in principle the formation of "an inclusive Protestant agency for the collection, processing, and distribution of news and the expression of Christian conviction by the use of the methods of public relations."

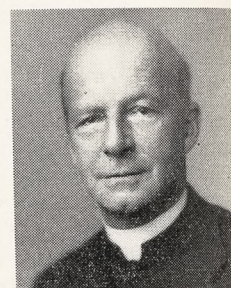
It was recommended that this agency be an official body related to the Churches but at the same time "free enough to do its work and free enough to be itself an example of the principle of freedom of the press."

The editors proposed that the agency be set up by cooperation between Protestant denominations and the publicity offices of the eight in-

terchurch agencies which are now considering a merger. Function of the proposed agency, the resolution stated, should be to "bring to bear the contribution of Protestant Christianity through the press and in the general field of public relations."

The resolution was drafted by Harold E. Fey, an editor of the *Christian Century*, and was presented by Guy Emery Shipler, editor of *The Churchman*. Shipler is chairman of a committee appointed at the 1945 convention to make a study of Protestant public relations.

During discussion of the question, Louis Minsky, managing editor of *Religious News Service*, warned against confusing publicity or propaganda with news. Minsky cautioned



**CHURCHMEN IN THE NEWS:** *The Rev. Theodore Ferris, rector of Trinity, Boston, is to be the chaplain of the Wellesley Conference; the Rev. Robert B. Gribbon, rector of the Church of the Holy Cross, North Plainfield, N. J., aids the Lutherans; the Rev. Raymond Cunningham, rector of Trinity, Hartford, is to lecture at the Finger Lakes Conference*

also against attempts to promote Protestantism by attacking Roman Catholicism.

"It is one thing," he said, "to promote Protestant ideals in an orderly and responsible manner, even when this goal is believed to require scrutiny and criticism of Roman Catholic policies. It is quite another thing, however, to promote Protestantism by a systematic attack upon Roman Catholicism. I am sure it is not the desire of Protestant editors to bring into existence an organization for the promotion of anti-Catholicism."

On this point, Fey expressed the opinion that Protestant public relations should seek cooperation with Catholics on problems of joint concern but otherwise should aim to expound and promote Protestant principles and ideals. Details on organization of the proposed agency were not worked out at the convention, but it was urged that Shipler's committee be consulted in any action taken on the proposal by any of the interdenominational agencies. In another action, the editors voted to ap-

point a committee to consult with heads of theological seminaries and journalism schools regarding institution of courses in religious journalism.

A further resolution congratulated the D.A.R. on its action in permitting the Tuskegee Institute choir to appear in Constitution Hall. The convention expressed hope that the "white artists only" clause would be deleted from the Constitution Hall lease at the forthcoming D.A.R. Continental Congress.

During the three-day meeting, the editors paid visits to the offices of the chiefs of chaplains of the army and navy and to the White House.

An assertion that workers will not read church papers if the latter do not bear the printing union label was

made before the convention by Nelson Cruikshank, director of social insurance activities of the AFL. Both Cruikshank and Kermit Eby, educational director of the CIO, criticized religious journals for failing to deal with labor issues.

"I have yet to see an article in a church paper interpreting the spiritual issues and sacrificial devotion involved in a labor struggle," Cruikshank stated.

Eby called upon religious publications to "exercise moral judgment" on labor issues. He said it is a "profound responsibility of the church press to interpret matters of interest to the worker."

## HEADS SOCIAL WORK CONFERENCE

*Nashville:*—Miss Agnes Grabau, executive secretary of the Tennessee Church Mission of Help, was elected president of the state conference of social work at its meeting in Nashville April 8-10. She will hold this office for the coming year and will lead in planning the conference in Tennessee of 1947.



# Advance Fund Campaign Reaches Seven Million Dollars

*Bishop Peabody Urges the National Council To Substantially Increase the 1947 Budget*

By W. B. Spofford

**New York:**—The sum of seven million dollars is now in sight for the Reconstruction and Advance Fund, leaving \$1,800,000 to go if the full amount is to be raised. Bishop Henry W. Hobson of Southern Ohio, chairman of promotion, so reported to the National Council, meeting in New York, April 29-May 1. He declared the amount still to be raised was "trifling" and urged that the next four months be used to get the campaign before every member of the Church. A report handed to Council members stated that \$5.76 was required from each communicant of the Church if the entire sum is to be realized. The report shows that Delaware leads at present with an average of \$25.84 per communicant; Southern Ohio, \$14.99; Pennsylvania, \$6.66; Spokane, \$6.44; Massachusetts, \$6.37; California, \$6.25. There are thirty-four dioceses listed as either "Incomplete Report" or "No Report," including the large dioceses of New York and Long Island. At the bottom of the list of those reporting are Oklahoma, \$1.05 per communicant; South Dakota, \$1.52; Colorado, \$1.55; Montana, \$1.76, with eleven dioceses listed as giving between \$2 and \$3 per communicant.

On the spending end of the \$8,800,000 the chairman of the committee, Vice-President Thayer Addison, stated that they expect to take into full consideration the plans of other Churches and to consult with the numerous interdenominational bodies, particularly in education and medical service. This will apply particularly in the largest missionary field, China. After stressing the importance of cooperation with other Churches, Mr. Addison went on to say that "It is obvious not only in China but in all fields in which we shall spend money that in the present stage of Church disunity we cannot proceed as if all the Churches were one. We could not decline to help rebuild one of our destroyed churches in a Chinese city simply on the ground that the Methodist Church in that city was still standing. Until organic union has advanced further than it has at home there are limits

to the cooperation possible in our evangelistic work. It may be added that in primary education the needs and opportunities are so vast that we do not have to worry about duplication. When, however, we consider the middle school, the universities and the hospitals, we are dealing with institutions so relatively few in number and so expensive to maintain that there is every reason to insist on such consultation and cooperation as will prevent duplication."

He then stated that consideration was now being given proposals for a Union Teaching Hospital in Hankow and an East China Christian University which would comprise, through a federation or union, three or four existing universities, including St. John's, Shanghai.

It was also announced that the Hon. Francis B. Sayre of Washington and Mr. Charles P. Taft of Cincinnati had been added to the committee on disbursement of the R. and A. Fund. Previously appointed, in addition to Mr. Addison, are Lewis B. Franklin, Council treasurer; Bishop Dandridge of Tennessee; the Rev. George Wieland, National Council executive; Dr. Kenneth M. Sills of Bowdoin College; Mrs. Arthur M. Sherman, head of the Auxiliary; the Rev. Robert A. Magill of Lynchburg, Va.

Still on the subject of money, in discussing the National Council budget for 1947-48-49, which will be presented at General Convention, Bishop Peabody of Central New York urged that "the new spirit of stewardship aroused by the R. and A. campaign be kept alive" and said that additions should be made "to meet the general demand for some large, important and radical steps forward." He declared that there could be found many such projects but that one example would be plans for a greatly improved theological training for the ministry. He urged that between now and Convention the whole subject of "an adequate cause and the implementation of it" be studied and that the Council should submit to the Convention "a budget that will be a continued high

challenge to progress."

It was announced that a budget for 1947 of \$3,213,869 would be submitted to the General Convention. Whether this will be increased by General Convention, in line with Bishop Peabody's proposals, remains to be seen. The 1945 budget was \$2,587,637; the 1946 budget, \$2,735,058.

Still money—Mrs. Sherman, as Auxiliary executive, stated that there was every reason to expect that the United Thank Offering to be presented in September will exceed the last triennium "by a very considerable amount" and revealed that as of April 15 the total is \$1,124,143 "which is \$5,000 more than the total offering for the last triennium." The executive board of the Auxiliary at



*The Hon. Francis B. Sayre, former commissioner to the Philippines has been added to the committee on disbursement of the Reconstruction and Advance Fund.*

its meeting spent most of its time planning for the triennial meeting in Philadelphia. Among other things it considered the fuller representation of minority groups, which will be recommended at the triennial.

The visit of a commission to the Orient to study needs and opportunities, planned for this month, has been postponed until fall—travel difficulties partly but also it is thought the situation will have been somewhat clarified then so that more effective studies can be made. Those to make the trip eventually are Mr. Addison, Mr. Franklin, Mrs. Sherman and Mr. Magill of Lynchburg. Incidentally, Bishop Gilman of Hankow and Assistant Bishop Robin

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Chen of Anking are to represent China at General Convention.

Plans were announced to continue the work of Forward in Service as a part of the department of promotion, with a new executive to be put on the job, at a salary of \$5,100, to be known as the Secretary of Evangelism. Nobody has yet been named for the job.

Chaplain Frank L. Titus was named assistant secretary of the overseas department, succeeding the Rev. F. E. Swift who is to return to China in the fall. Chaplain Titus is at present serving on the Queen Mary, "ministering to the British brides who are coming to this country," according to the release of the promotion department.

Efforts to secure inclusion of lay employees under the social security act should be made, according to a resolution unanimously passed by the Council. This is in line with instructions from the 1943 General Convention.

The Council voted \$500 as the share of the Episcopal Church toward the expenses of the provisional committee of the World Council of Churches which will meet in London, August 4-7. Those representing the American Churches will be John Foster Dulles, Bishop Oxnam, Reinhold Niebuhr, Bishop Oldham, O. F. Nolde, Georgianna Harkness and Walter Van Kirk.

Bishop Harris of Liberia told the Council of his work in Liberia, stressing particularly that the Church must lead in education, health work and solving the food problem. Bishop Larned, in charge of European Churches, addressed the Auxiliary on conditions there.

## KIMBER DEN RECOVERS FROM ILLNESS

*Nanchang, Kiangsi, China:*—An airmail letter arrived in New York last week from the Rev. Kimber Den, which was dated March 28—and which carried \$22 worth of stamps. He writes:

"Since my writing of my last letter to you on September 5, 1945 I fell quite sick and was confined in bed for more than two months. Hence it accounts for my long silence and failure to write to you during such a long interval. However I must confess that I have never failed to think of you with great affection even during my long illness. I caught a very serious type of typhus last winter which almost ended my earthly life. At three critical periods during my illness I lost my consciousness and almost died. How

I finally survived was really a miracle.

"Soon after the evacuation of the Japanese from Nanchang City I was called back by my diocese to resume my parish work here at Nanchang where I served for twenty-five years. It was a call which I could hardly decline. So I came here with my family by the end of last November. After two weeks ride on a boat, thanks to God, we finally reached our destination safely. To our great surprise we found both our church properties and the old school building remained intact with only small damages in the midst of a ruined city. My lepers colony which was started ten years ago, I am glad to say, still remains in good condition even though the number of inmates has been reduced from 160 to 40, owing to deaths and other causes. When funds are available I hope to restore to the same number as we had before the war.

"Since my return to Nanchang my health has been very much improved. I seem to be picking up my work again with the same old vigor as I had in the years past, perhaps with more renewed strength. It was indeed a great miracle how we passed through safely the horrors of the war. All the dangers and trials that we have had during the whole period seems to me to have only served to strengthen our faith and to bring us closer to God, our Saviour.

"Besides my parish duties I am also acting concurrently as the director of field work for reconstruction and rehabilitation for the government in its rural project. This of course keeps me quite busy. However I am glad of this opportunity for taking a vital part in the post-war reconstruction of China. Many of my refugee people with their children have lately come back from Lichwan to the Nanchang area where their old homes were located. To their surprise they found all the villages near around wiped out and remained only a heap of ruins. It is now again my job to help these poor farmers to build up again their old homes and start anew their lives on the ruins of the abandoned land. It is a tremendous job, requiring huge sums of money. For this work your humble brother will, of course, need more than ever your continuous interest and encouragement.

"With improved mail service I trust this letter will be able to get to you sometime around Easter. If so please kindly convey through THE WITNESS my best Easter greetings to all of my friends in America and

thank them for the great support they have been to us in the war years."

The letter acknowledges the receipt of a donation of \$1,000 which came from WITNESS readers and which he received in September, 1945. Since that time two other donations of \$1,000 each have been sent—the last only a week ago. We are to continue to receive donations for the great work being done in China by this leader. Those caring to make contributions should make their checks payable to "Treasurer, CLID" and mail to the Chicago League for Industrial Democracy, 155 Washington Street, New York 6.



*Sister takes care of brother while father and mother work in the fields on one of the projects directed by the Rev. Kimber Den. Your donations thru the CLID help make his work possible*

## CATHEDRAL SPRING FESTIVAL

*Washington:*—The Rev. Samuel M. Cavert, general secretary of the Federal Council of Churches, is to preach at a special service at Washington Cathedral on June 2. That afternoon the speaker at evensong will be Mrs. Harper Sibley of Rochester, N. Y. These services close the second annual spring festival which opens on May 26 when the preacher at the morning service is the Rev. Horace W. B. Donegan of New York. On Monday evening there is a lecture on stained glass by Henry Lee Willet; on Tuesday at noon Mrs. Harry S. Truman formally opens the flower mart and that afternoon Bishop Dun and the cathedral clergy lead in a rogation service with prayers for abundant crops.

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## EDITORIALS

### Back Price Control

A STRANGE and uneven battle has been taking place in Congress over the future of the price control act. According to the public opinion polls the people of this country registered themselves four to one in favor of price control. Their duly elected representatives in the lower House have, however, ignored or defied the express will of the people and mutilated the price control act into ineffectiveness.

The response from the country has been almost unprecedented. Letters to Congressmen, radio programs, advertisements in the daily papers have deluged people and Congressmen alike. It is reported that the Representatives are now somewhat sobered, and at this writing there is hope that the Senate may undo the damage done by the House.

The apparently uneven nature of this conflict—the millions supporting OPA, the few opposed to it, makes us puzzle over this strange situation. We know who the millions are—they are the great masses of our citizenry and they include small businessmen and manufacturers of consumer goods. Who then are the few? They hide behind the lobbies like that of the National Association of Manufacturers—but not all members of even that association share their views. Why has it required the aroused opinion of the whole nation to stop these lobbies from gaining their goals? What is the power wielded by so few that it must be matched by so many before it is stopped? What do the few hope to gain by wrecking price control?

The answers to these questions are not yet on the record. They can only be inferred from the statements of reliable administrators like Henry Morgenthau, Jr., but it appears that the monopolies of heavy industry are behind the inflationary drive. If this is true, and if the monopolies are more interested in their own power than in the welfare of the nation and the world, the probable course of development is very disturbing.

If price control is wrecked and inflation follows, many small businesses, many small farms, many labor unions will be wrecked in the process.

Those who will weather the storm will be the monopolies, the giant basic industries and finance. These great aggregations will acquire the bankrupt businesses and the lost farm lands. The men from these businesses and farms will join the enlarged pool of unemployed workers. With fewer employers competing for workers, organized labor will again be broken, as it was stifled after the first world war. An economic pattern of undisturbed monopoly may appear for the first time in an America in which freedom and equality are almost completely submerged.

These speculations are not pretty but neither is the situation in Congress. When you read this the Senate may already have reversed the action of the House. If the question is still being debated, write to your Senators. There are in particular thirteen Senators who need to be convinced of the need by the people: Warren R. Austin (Vt.); Joseph H. Ball (Minn.); Owen Brewster (Me.); C. Douglas Buck (Del.); Arthur Capper (Kan.); Homer Ferguson (Mich.); Chan Gurney (S. D.); Thomas C. Hart (Conn.); Wayne Morse (Ore.); Robert A. Taft (O.); Leverett Saltonstall (Mass.); H. Alexander Smith (N. J.); Alexander Wiley (Wis.).

Our present political situation is not a matter of parties — it seems to be a conflict between light industry on the side of the people, and heavy industry, which is attempting to regain the undisputed dominance it possessed before the Roosevelt era. As we see it a Christian has little choice in this matter. The voice of the people is not the voice of God, but meeting people's needs is clearly the will of God.

### Congratulations All Around

DAVID JOHNSON, son of the Rev. John H. Johnson, rector of St. Martin's, New York City, has recently been elected president of the Haverford College Student Association. He is a young man of charm and ability. His record in college is notable. He was captain of the 1945 tennis team, and after three years on the basket-

### "QUOTES"

IT HAS been a long fight to put the control of our economic system in the hands of government, where it can be administered in the interests of the people as a whole. Now Congress, under the influence of powerful lobbies, is rapidly trying to return control to big business. It may be that individual Congressmen do not realize just what they are doing, but they are heading us straight for inflation and accepting the old "boom and bust" ideas, instead of sticking to the plan of ironing out the peaks and the valleys and trying to keep us on a fairly even keel.

—Eleanor Roosevelt



ball squad was elected co-captain this year. The notable aspect of this honor lies in the fact that David Johnson is a Negro. Our pride in the product of the rectory makes us want to congratulate him; we cannot refrain from congratulating his father; but most of all we think Haverford College and its students are to be congratulated for the illustrious example they have set society in this emancipation from race prejudice.

### Strategy and Tactics

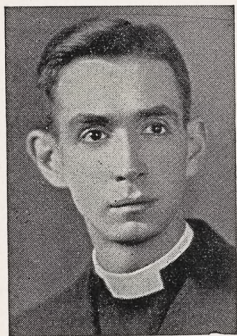
A NEW columnist is introduced with this number—the Rev. Francis O. Ayers Jr., the rector of St. John's, Waterbury, Connecticut. He is well known throughout the Church as the rector of a strong and progressive parish. The purpose of the column he himself states in his introduction so that we hardly need add anything, except that we do hope you will act upon his invitation to send him suggestions and comments and questions pertaining to parish life that you would like to have answered.

## The Living Liturgy

By MASSEY H. SHEPHERD, JR.  
Professor at Episcopal Theological School

### THE PRAYER OF HUMBLE ACCESS II

WE HAVE held over from last time a discussion of the latter part of the Prayer of Humble Access (page 82), so as to have more space for consideration of the 6th chapter of St. John's



Gospel, whose teaching furnishes the context for a proper understanding of the phrases "to eat the flesh" and "to drink his blood." Inasmuch as this chapter of Scripture is one of the chief sources for the Church's doctrine of the Eucharist, and particularly of the Real Presence, it is well that we

pause to consider it more carefully. It is only fair to say that New Testament scholars are not all of one mind regarding the interpretation of this difficult chapter. I do not claim any special grace of insight which is denied more learned commentators; but you understand that well enough.

St. John 6 is a long chapter of 71 verses, not all of which is read at one time in our liturgical lectionary. The miracle of the feeding of the

5000 (verses 1-14), which forms the basis of the lengthy discourse of Jesus, is the Gospel for Lent IV. The lectionary of the Daily Office appropriately expands this reading by appointing verses 27-40 for Morning Prayer, and verses 41-51 for Evening Prayer, on the same Sunday. Verses 53-69 are appointed as an evening lesson on Whitsunday. Brief sections of the chapter are also assigned as the Gospel for a Burial and for the Communion of the Sick, and as a morning lesson on Thanksgiving Day. From this very varied use of the chapter on such widely different occasions, it will be seen at once how richly suggestive in teaching this chapter is.

The feeding of the 5000 was associated in the minds of the early Christians with the Eucharist. Our evangelist makes a special point of this by referring to its occurrence when the Passover was at hand. The chief lesson of the story is that our resources, however little, when offered entirely to Christ for His blessing and distribution, become more than enough to satisfy the hunger of men. But the crowd who enjoyed this feast thought only in material terms. A prophet who could so satisfy their physical hunger must be made a king. Jesus was not offering them a temporal kingdom, but an eternal kingdom of spiritual life. This life is given to those who have faith in Him, as One sent from God. To believe in Him is to be nourished, as it were, with "true bread from heaven" which is nothing other than Himself. Thus to feed on Him by faith is to enjoy not only imperishable sustenance but everlasting life itself—something entirely different from the meat of ordinary earthly life for which we labor or even of the day-to-day manna from heaven with which Israel was provided by God in the wilderness.

Jesus' Galilean hearers were puzzled enough when He (whose human parents they knew) claimed to have come from heaven. They were amazed when He identified that heavenly Bread, which He was, with His very flesh which He was to offer up on Calvary to rid the world of sin and give it life. How could they eat His flesh? How could they drink His blood? Even His intimate disciples were troubled by this "hard saying." Whereupon Jesus explained to them that His flesh and blood which they should eat and drink was not that of His physical body, but that of His ascended and glorified Body—when, to use St. Paul's phrase, He should be "a quickening spirit." Our minds cannot conceive the nature of His glorified "flesh and blood." But we apprehend it by faith as a spiritual Reality. Jesus concludes his discourse with a demand for a decision, Shall we believe and follow Him? The answer is Peter's ringing confession, said in the name of all who be-



lieve, "Thou art the Christ, the Son of the living God."

The whole mystery of our redemption is laid bare in this wonderful chapter of St. John's Gospel—the Father's sending of His Son into the world, His Incarnation, Passion and Exaltation, His continuing, indwelling, life-giving Spirit in Word and Sacrament. All of this lies behind the "hard saying" enshrined in our Prayer of Humble Access.

Word-made-flesh, true bread he maketh

By his word his Flesh to be,

Wine his Blood; when man partaketh,

Though his senses fail to see,

Faith alone, when sight forsaketh,

Shows true hearts the mystery.

Or in the more prosaic words of the Thirty-Nine Articles: "The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith."

# What Is Christian Marriage?

by DuBose Murphy

Rector at Tuscaloosa, Alabama

AT LEAST some of the confusion attending our discussion of the divorce problem is brought about by the fact that we do not have an adequate definition of marriage. There is, further, a distinction between marriage and Christian marriage. Let us begin by asking, What is marriage?

Is it an ecclesiastical ceremony? Clearly it is not. There was no specifically religious ceremony in connection with marriage in first century Judaism. There was no religious ceremony in the Christian Church for the first eight or nine centuries. It would be the extreme of sacerdotalism to assert that the solemnization of matrimony, performed by a clergyman, makes a marriage where there was no marriage before. The accepted doctrine of the Church is that the public ceremony recognizes and blesses something which already exists; the couple "marry each other" and then the Church adds her blessing.

Is it the physical consummation of sexual union? At first sight this would seem to be what our Lord implies (Mark 10:7-9); and this possible interpretation seems to be supported by St. Paul (I Corinthians 6:15-16). Yet it is a serious strain upon common sense to assert that marriage takes place when a man and a woman first engage in sexual intercourse. Certainly this is not what anyone means by marriage, and even more certainly it is not in any sense of the word Christian marriage.

Zero plus zero equals zero. We may go on to say that a Church ceremony followed by physical consummation does not make a marriage. We are familiar with the so-called *mariage de conveni-ence*, the alliance of a man and a woman brought about, often by the parents without regard to the wishes of the parties concerned, for reasons of state or business. We have seen how such al-

liances, undertaken without mutual affection, have provided an excuse for extra-marital romances in which the husband, or the wife, seeks to find that emotional satisfaction which marriage has not provided. We have seen also cases of youthful infatuation which reflect no serious or stable purpose. We have even officiated at ceremonies when we could not help wondering if the parties were at all conscious of God. When we say "Those whom God hath joined together. . . ." can we confidently believe in every case that God hath joined them together? Has there never been in our hearts a lurking suspicion that God has had nothing to do with the case? Can we solemnly assert that every couple whom we have married has knowingly undertaken a life-long physical and spiritual union which is analogous to that between Christ and His Church?

It is beside the point to say that our canons provide for instruction on the nature of holy matrimony. Every priest knows that couples very rarely come and ask whether or not they ought to get married; they come and tell him that they are going to be married and will he please officiate on the date which they have chosen. He may insist upon instructing them; and, even if they do not resent what they may consider an intrusion into their private affairs, he has no way of knowing whether they are listening to him or thinking about the kind of dresses the bridesmaids are to wear.

HOWEVER, let us return to our original question: what is marriage? I offer, as a provisional definition: Marriage is the mutual agreement of a man and a woman to enter into that relationship (physical, moral, and economic) which is recognized by the laws and customs of the society in which they live. Christian marriage is the conscious, sincere, and honorable agreement



of a man and a woman to enter into the married state (as defined above) accepting the distinctive ideals of Christianity as valid and trusting in the power of the Holy Spirit to enable them to approach these ideals in their life together.

The sincerity of this undertaking is something known to God alone. It is therefore beyond the power of the Church, or any minister thereof, to decide whether or not a given union is a Christian marriage. Accordingly, all questions of divorce, annulment, re-marriage, etc., should be reserved to the civil authority on the simple basis of the legal and social aspects of the case.

It is the part of the Church to present Christian marriage as an ideal, just as the Church should present any vocation (medicine, teaching, agriculture, etc.) as a way by which God may be served and glorified. It is, further, the part of the Church to foster habits of self-sacrifice, forbearance, co-operation, and understanding, through self-discipline, loyalty to our Lord, and reliance on the power of God bestowed through prayer and sacrament.

It is therefore suggested that all marriages be performed by the state; and, although it is probably too much to suggest that the office of solemnization of matrimony be removed from the Book of Common Prayer, it would be helpful if the Church would provide a proper service for the recognition of such couples as desire publicly to accept the distinctive ideals of Christian marriage and to receive the Church's blessing upon their union.

## A Soldier's Warning

By

LT. COL. FRANK EBEY

An Address Delivered to American Soldiers at  
Wuerzburg, Germany

IT HAS been brought to my attention that the morale of the civilian population of Wuerzburg and vicinity has been greatly raised as the result of a speech in the United States by a British politician relative to our allies, the Russian people.

I have also learned that a few men from this battalion have expressed agreement with these policies to German frauleins. This practice will stop immediately and you may be sure that I will use great effort on the part of the counter-intelligence corps and S-2 personnel to see that it stops right now.

The Soviet Government is an ally of the United States of America and you are individually and collectively representatives of our Government. I will not tolerate any disparaging remarks against our allies to the German people.

I do not hate the German people. My policy in

regard to dancing and social gatherings should indicate that fact to you. But I cannot forget that the sun can never set upon the grave of some American soldier.

From Pearl Harbor and Bataan to the Elbe, your buddies are lying dead because of the Nazi party and the evil machinations of Hitler and his gang.

If you are a Catholic stop to remember that the Nazi party persecuted hundreds of nuns and priests and tried to frame them on immorality charges.

If you are a Protestant think of Pastor (the Rev. Martin) Niemoeller.

If you are Jewish \*\*\* just do not let your fraulein's opinion influence yours.

She has been reared in an atmosphere of hatred and intolerance for all nations of earth except for the master race we have just whipped.

Millions of Russian soldiers and civilians died to save our skins. Just remember that. If propaganda causes you to hate the Russians, stop and think. They died for you, too.

If you want to fight again, encouraging these frauleins that we hate Russia is a good way to get things going. Those were the good old days, yes? Standing in the tracks all day in the bitter cold, dirty, hungry and tired. Firing off the line of departure. Making river crossings. Sweating out barrages. It is cold in Russia. Remember that.

In case you think I am Pinko and you want to write a letter to the B-bag (*Stars and Stripes* letter column) let me forestall you. In political thinking I am a conservative Southern Democrat.

An ancestor of my name was killed in the war of the American Revolution. But the Russians are our allies. They have guts. They kept hordes of Jerries off of us and by God I never want to fight again. Think it over. You have been warned.

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

*\*\*Over the Sea, the Sky* by Edwin McNeill Poteat. Harper's. \$1.50.

Dr. Poteat has an established reputation as a poet and as a religious leader, yet these poems, which are for the most part religious, show none of the strut and arrogance evidenced in the expressed faith of many churchmen of authority. Here is no "God and I are on a higher platform than the rest of you." The author is down on the ground among us, humbled as he looks up to our common Father. His devotion loses no dignity thereby; his simplicity carries more weight than does argument.

In whimsical moments he twists old sayings,



Biblical and other, to bring to light a new feature, often by juxtaposing the past and the present. In The Jericho Road:

*How hard for those in limousines  
To heal the hurt of man!  
It was a slow-paced ass that bore  
The Good Samaritan.*

And in Blackout:

*"Let there be light," God said,  
And it was good.  
A savage groping through the wood  
Fell prostrate on the ground in dread.*

Others warmed their caves, cooked food, hung lamps outside their doors to help travelers. Galaxies of light followed until overhead came enemies "on wings of fury and of hate," and

*Man groped, seeking a cave within the city—  
What folly, and what pity!  
"Let it be dark," he said.*

Dr. Poteat projects himself mentally into the family life of the Child Jesus and finds amusing similarities between all parents in Mary Pondered All These Things:

*Mothers still, it seems,  
Keep their hearts like Mary—  
.....  
Men like Joseph yet  
Easily forget.*

And in Names he conjectures that Jesus spoke to his sisters with familiar playfulness and called his brothers

*... Jude, and Joe and Jim,  
Simeon no doubt was Sim.*

He wonders, as they did their carpentry together

*How the younger brothers spoke  
To the Elder we call God.*

A keen love of beauty runs through all these verses. Thus in the opening poem on Creation, more important than the first appearance of living creatures in the ocean was that out of their effort,

*rhythmic, undulate . . .  
Grace was born of motion.*

With plant life

*... in the primal hour  
Color was born of flower.*

In the same way, "Music was born of bird;" language was born with primal man when "Woman," he cried. . . . "Lover," she sighed."

But Dr. Poteat gives signs of inquietude more than once that the artistic side of life is of such importance to him—what he calls "Earth's adroit, ingratiating prod." In Ivory Tower

*I'll ask a saint who knows the mind of God  
Why beauty should contrive to dull the wit. . .*

he cries. Even the sea calls to him, the sea he knows so little. He asks in Nostalgia:

*Is it the soul's caprice, an errant notion,  
Or some unlearned, untaught fidelity? . . .*

THE WITNESS — May 9, 1946

*Why should its waters, resting league on league  
Down cool and emerald distances, intrigue  
A spirit, fevered by an inner fire  
That finds no fuel underneath a spire . . . ?  
Is it to souls ill-nurtured by the sod  
The sea would teach the mystery of God?  
I have not known its rapture, but in me  
There stirs a strange nostalgia for the sea.*

This disquiet appears most clearly in I Who Love Beauty, where the poet complains that, loving beauty in open valleys, sunsets, swallow's flight, he

*Must breathe the air of squalid city alleys. . .  
Sharing with sordid souls a city's blight. . .  
He too loved beauty, but a city drew Him.  
Flowers he found in little children's eyes;  
Something of grace in lepers stumbling to Him.  
Courage in service, hope in sacrifice.*

Dr. Poteat's poetry can rise to great and impersonal heights, as in the hymn for the ecumenical movement, Eternal God Whose Searching Eye Doth Scan, but, to one reader's mind, as a profession of pure faith nothing can touch the beauty of God's Arms. This poem brings together the infinite in space and our immediate surroundings, length of universal time and the actual moment, the magnitude of God's love and its personal tenderness—in such a manner that one feels exalted and at the same time tranquilized.

—ELIZABETH VOSSALL CALVET.

## Strategy and Tactics For the Parish

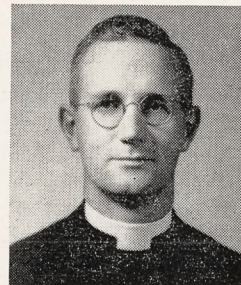
By

FRANCIS O. AYERS, JR.

Rector of St. John's, Waterbury, Connecticut

AT THE end of his address at the Malvern Conference, Mr. J. Middleton Murry said, "So I will put my criticism provocatively in these words. The Church fails in leadership, because it shows no sign of having known despair; no evidence of having been terrified by its own impotence." Because I believe this to be profoundly true, because I believe that the impotence of the Church is nowhere greater than in the parish, and because, at the same time, I believe that a parish can be "a demonstration of the Holy Spirit and of power," I have volunteered to conduct this column.

I am sure that there are many people, laymen as well as clergymen, who have faced facts about the present state of parish life, who have experi-



page eleven



enced despair and even terror, and who have done some good hard thinking in addition to some good hard work in an attempt to remedy the situation. The trouble is that there has been no place, other than occasional meetings and conferences, where ideas, knowledge, and experience might be shared. The purpose of *Strategy and Tactics* will be to meet, in some small way, this need.

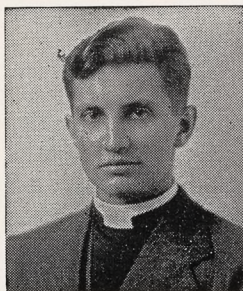
I would like to conduct the column as an open forum on the strategical and tactical aspects of parish work. "Strategy" says George MacLeod, "is the preparing of the battle in the large—how to win the modern world for Christ: tactics is the execution of that battle in the field—what it begins to mean for the local congregation." I ask, therefore, for your help. What are the questions or problems which you think important or which you find particularly difficult? What are the suggestions, comments or criticisms which you have to make about parish work as it is now conducted or as someone says it ought to be conducted? What have you found effective? Don't be over-modest. Needless to say, I am not, or I wouldn't be writing such a column. Don't be timid. Your name will not be used whenever you request it to be withheld. And please, laymen and laywomen; don't make the fatal (for the Church) mistake of thinking that only the clergy have anything to say on this subject.

## Dramatic Arts and Religion

By  
WILLIAM B. SPOFFORD, JR.

**D**URING the war the American entertainment industry promised that it would no longer produce pictures, plays or radio programs that showed any minority in unfavorable, ridiculous and unrealistic stereotypes. The legitimate stage has come through in fine style; the radio could be called fifty percent successful and the movies, by and large, seem to be still playing in Hitler's backyard.

Since the pledge was taken, we have had many plays that have attempted to deal honestly with the racial conflicts in this coun-



try and to show the members of the minority as human beings—good, evil and indifferent. True, none of the plays could be called eternal drama. And yet they have been honest attempts with a real understanding of what democracy and Christianity mean. Within the past year, we have had three such plays dealing with the question of relations between black and white skinned humans. *Deep Are The Roots*, *Jeb* and *Strange Fruit* tackled the problem and, though they didn't give us the solution, they did present the situation with clarity and insight.

The young, liberal radio authors have also been doing a first-rate job on the racial front. Powerful plays like *Washington, D. C.* and *Act of Faith*, adapted from Irwin Shaw's great *New Yorker* story, are testimony enough to their work. Likewise members of minority groups are being used on major programs, not as symbols of a group in society, but as first class actors and artists. Danny Kaye's chief assistant is the Negro, Butterfly McQueen, and Kaye has yet to call attention to her race. Miss McQueen, by the way, once walked out on a Jack Benny show because she protested over a maid part that she was expected to play and, likewise, in protest over the stereotyped role that Rochester generally plays on that program. Eddie Cantor's vocalist is young Thelma Carpenter, a Negro discovery and Eddie Green plays the only intelligent person in *Duffy's Tavern*. The worst radio show in its malicious maligning of minorities is *The Great Gildersleeve* which oozes condescension towards the Negro people.

As for the motion pictures—well, they seem scared to death to live up to their pledge. They still insist upon bringing out all-Negro pictures, like *Stormy Weather*, or else they always show the Negro people in inferior, menial characterizations. Even a good film like *The Southerner* lost some of its punch when it tried to be honest about the South without showing a single Negro in the film. Generally Hollywood puts out something like *The Bride Wore Boots* which in its attitude towards race is a picture that should call forth the righteous anger of all democrats. On general principles I am against the activities of the censoring board of the Hays-Johnson office but when it lets a film like this last to pass on to the theaters of the country one wonders what principles of censorship that board employs. The movie industry is obviously led by "blind guides, which strain at a gnat, and swallow a camel."



# Wellesley Conference Resumes After the War Years

*The Christian Answer to the Modern World  
Is the Theme of the Conference Next Month*

**Edited by Sara Dill**

**Boston:**—The Conference for Church Work to be held at Wellesley College, June 24th to July 3rd, has been streamlined to the thought that is preeminent in the minds of multitudes groping for a pathway of peace and security, "The Christian Answer to the Modern World." Wellesley College offers an ideal home for men and women and youth of college age to re-think the Christian imperative in the light of power politics aggressiveness, and to be inspired by leaders of Christian thought. Wellesley is a recreative experience. Here the conviction is deepened, new means of activity presented, new friendships made.

The conference will have a central theme but the program will be of unusual appeal to those with specialized interests. The school of church music, men's work, women's work, Christian education, youth problems and refresher courses for the clergy will be adequately presented at Wellesley.

The conference has been most fortunate in securing Dr. Richard Niebuhr of Yale University School of Theology to lecture the first period of each day to the entire conference on "The Christian Answer." Dr. Niebuhr is one of the outstanding thinkers and teachers of our day; his lectures will inspire one for years to come.

It is fundamental that all should know the Christian answer, but the next problem of the modern is, "How can I live it?" "How can I apply it?" "How can I teach it?" The Courses which follow Dr. Niebuhr's lectures are arranged to answer this problem with practical means and methods.

The Rev. Thomas H. Chappell of Dedham, "The Answer as revealed in Church History"; and the Rev. Charles W. F. Smith of Wellesley, "The Answer as found in the Parables of Jesus."

A course which every layman of the Church will want to attend is "Organizing the average church to make possible the Christian answer." It is to be given by the Rt.

Rev. Stephen E. Keeler of Minnesota, the director of the conference. Many will remember Bishop Keeler's inspiring presentation at the laymen's conference held at St. Mark's School.

"Women's work and the Christian answer" will be presented by Mrs. John E. Hill of Philadelphia. Mrs. Hill is the president of the Woman's Auxiliary for the third province. "How to present the Christian answer to youth," "Adolescent problems" and "Methods in teachings" will be given by specialists in the field of Christian education. Instructors will be announced in the near future.

The chaplain of the conference will be the Rev. Theodore P. Ferris, rector of Trinity Church in Boston. Dr. Ferris will also offer a course in "Preaching the Christian answer to the modern world." The Rev. William Spofford, editor of *THE WITNESS*, and a straight from the shoulder speaker on social ills of the present, will be the instructor in the course on "Social problems and the Christian answer" with a number of lectures in this course given by Professor Vida D. Scudder of Wellesley College. We need especially after a war experience to review our thinking on "Personal moral problems." The Rev. Robert W. Woodroffe, rector of Grace Church in Newton and a chaplain with the armed forces in World War II has been invited to lead this course. There will be ample opportunity for personal conferences and acquaintanceship with all the leaders of the conference.

The school of Church music will be under the direction of Mr. William Strickland, who rose to nation-wide prominence as the director of the orchestra of the army school of music in Washington, D. C. Mr. Strickland was master of music in St. George's School, Newport, R. I., and assistant organist and choirmaster at St. Bartholomew's and Grace Churches in New York. He has recently edited a series of "Modern American organ music." Mr. Strickland plans to in-

vite leaders in the field of Church music as special lecturers and recitalists. Mr. Strickland will conduct the famous Wellesley conference choir, membership in which is open to all the members of the conference.

The evening forums will present the pressing problem of "The World challenge to Christian unity." We are hoping that the Rt. Rev. Henry Knox Sherrill, of Boston will be the speaker on the opening forum of the Conference and relate his firsthand knowledge of Europe as an ambassador of the Federal Council of Churches. Other outstanding speakers for the evening forums will be announced in the conference program.

## On Human Rights

**Los Angeles:**—The Rev. H. Randolph Moore, rector of St. Philip the Evangelist here, has announced a conference on "The Church as champion of essential human rights," which will be held in Philadelphia, September 4-6. It will be under the auspices of the Conference of Church Workers Among Colored People of which Mr. Moore is vice-president and chairman of the program committee. Speakers will include Bishop Harris of Liberia, Judge Hubert T. Delany of New York, the Rev. T. L. Caution, director of Negro work of the National Council. It is announced also that Helen Gahagan Douglas, member of Congress, has been invited to speak and that Miss Marian Anderson had been asked to sing. Others to take part in the program will be Bishop Stevens of Los Angeles, the Rev. Almon R. Pepper of the National Council staff; Prof. F. B. Washington of Atlanta University; Bishop Avery Mason, coadjutor of Dallas; the Rev. William B. Spofford of *THE WITNESS*, the Rev. Harry E. Rahming of Denver and Bishop Voegeli of Haiti.

## Aiding Neighbor

**North Plainfield, N. J.:**—St. Peter's Evangelical Lutheran Church, a block from the Holy Cross, had a fire early in Lent which made their church unuseable. The Rev. Robert B. Gribbon, rector of Holy Cross, with his senior warden, immediately offered the use of the plant to the Lutheran congregation, which was accepted with appreciation. The result of the cooperation has been most happy, and in Holy Week, the Good Friday services were shared by the two pastors and congregations. On Palm Sunday and



Easter Day, St. Peter's congregation requested the use of the church instead of parish house and held their services at 2 p.m. Each Sunday morning, a nursery school for children of churchgoers is run jointly during the time for mid-morning service.

### Choir Festival

*Boston:*—The four-choir festival sponsored by the diocesan commission on Church music and held in All Saints' Church, Brookline, on the evening of April 28 is expected to usher in a decided effort toward better music in public worship through the formation of a permanent diocesan organization of choirs, their organists and directors, and clergy toward that end. The Sunday evening program presented an example of what may be done with varying forms of church music and was planned by the Rev. Cuthbert Fowler, chairman, of St. Andrew's Church, Belmont; the Rev. Theodore P. Ferris of Trinity Church; and the Rev. Massey H. Shepherd, Jr., of the Episcopal Theological School faculty. Choirs and their organists and directors presenting this program which attracted wide and favorable comment were: All Saints', Roland Halfpenny; the Church of Our Saviour, Gardner Evans; St. Paul's Church, William B. Burbank, all of Brookline; and Church of the Redeemer, Miss Ruth Abbott, of Chestnut Hill.

### Clarence H. Poor

*Cambridge:*—Clarence H. Poor, a leading layman of the diocese of Massachusetts died on April 26th. He had served in many capacities in the diocese and was long a member of Christ Church here where he served as a vestryman and junior warden.

### Youth Conference

*Concord, N. H.:*—The youth conference of the province of New England will be held at St. Paul's School, June 18-27. Concord has a habit of retaining members of the faculty year after year. New members this year are the Rev. Frederick M. Morris, rector of Trinity Church, Newton Center; the Rev. Leverett Davis, rector of Christ Church, Exeter, N. H.; the Rev. John H. Evans, rector of the Church of the Good Shepherd, Fitchburg, and Mrs. Frederick C. Lawrence of St. Paul's, Brookline. Bishop-Elect Richard Emrich continues his long service as chaplain and the Rev. William Brewster will be the con-

ference director. Mr. T. James Hallam, of St. Dunstan's Choir School, Providence, will have charge of the music. The Rev. Malcolm Taylor will be the conference chairman and Mrs. Edgar W. Anderson will supervise the group leaders. Former faculty members returning are Dean Hatch, Rev. Charles H. Hall, Rev. Francis O. Ayers, Jr., Rev. Frederick H. Arterton, Rev. David W. Norton, Jr., Rev. Shunji F. Nishi, Miss Lillian M. Boyd, Miss Mary C. Buchan and Miss Helen Turnbull.

### Passover

*Boston:*—Rabbi Norman M. Goldberg of Temple Israel, Brockton, preached a Passover time sermon in the Cathedral Church of St. Paul on Sunday evening, April 28, and—at the dean's request, one such as he might have preached to his own congregation. This was in sequence to Dean Edwin J. van Etten's own sermon in the morning, "Crossing the Red Sea," and dealing with the ancient Jewish Passover to which many references are made in the preface, canticle, psalms and canticle for Easter, in our Church.

### Youth Conference

*Cincinnati, O.:*—The dioceses of Ohio are to hold a conference for youth at Denison College, Granville, June 17-22. The dean is the Rev. Harris J. Mowry Jr. of Springfield, Ohio, and on the faculty are the Rev. John J. Weaver of Troy, O., Mr. George V. Hood of Middletown, O.; the Rev. S. Hughes Garvin, also of Middletown; the Rev. Raymond K. Riebs of Dayton; the Rev. David R. Thornberry of Cincinnati; the Rev. Charles E. Fish of Xenia, and Miss Betty Smith of Miami University. A headliner will be Dr. T. Z. Koo of China who will deliver several lectures.

### Consider Ministry

*Cambridge, Mass.:*—Forty Harvard students met with Chaplain Frederic B. Kellogg on April 29 to consider the ministry as their life work. He presented three leaders:

the Rev. Luther Tucker of the Yale Christian Association; the Rev. Gardiner M. Day, rector of Christ Church; Dean Charles L. Taylor of the Episcopal Theological School. The many questions following the addresses indicated a lively interest in the subject.

### Finger Lakes

*Syracuse, N. Y.:*—The Finger Lakes conference, sponsored by the four upstate dioceses of New York, will open at Hobart College on June 25 and run to Friday, July 5. The over-all conference theme is "How to know and use your Bible," and heading up the faculty as chief lecturer is Professor Charles Field-

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Full description of the program will be supplied by writing to Captain Allan E. Shubert, USNR., Ocean City Academy, 1403 Bankers Securities Building, Phila. 7, Pa.

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ing, professor of social ethics, Toronto University. Other members of the faculty are: The Rev. Massey H. Shepherd, Episcopal Theological School; the Rev. John Heuss, Jr., St. Matthew's Church, Evanston, Ill.; the Rev. John Frank, rector of the Holy Trinity, Toronto; the Rev. Raymond Cunningham, Trinity Church, Hartford, Conn. The president of the board of governors is the Rev. W. Thomas Heath, rector of Trinity Church, Buffalo.

### Toward Unity

*St. Joseph, Mo.*:—A new approach to Protestant unity was tried out in this city and the results were highly successful. Christ Church invited the congregations of three other downtown churches, in turn, as guests, on successive Sunday evenings. The pastor of each was invited to preach. The host and guest idea was emphasized at an elaborate buffet supper in the undercroft preceding each service, when the members of the vestry were hosts to the governing officials of the visiting church and wives. The rector, the Rev. James S. Allen, read evening prayer at each service.

Though the congregations of most of the churches involved ordinarily are allergic to Sunday night serv-

ices, they turned out en masse in witness to the ecumenical movement. Christ Church was packed for each occasion and a gratifying atmosphere of cordiality and fellowship was in evidence. The offerings, amounting to over \$300 went to the Federal Council of Churches.

The Rev. E. B. Whitcomb, pastor of the Westminster Presbyterian Church, said that only Church government, not diverging faiths, parted Episcopalians and Presbyterians. The Rev. Adiel J. Moncrief, pastor of the First Baptist Church, urged that each denomination cherish its own heritage while stressing the fundamental Protestant unity. The Rev. Reno R. Frobenius, pastor of the First English Lutheran Church, urged a unified, aggressive program in both home and foreign missions. The Rev. Robert Bentley, pastor of the First Congregational Church, advocated global strategy for Christians in today's world.

### Ban Pastoral

*Paris* (wireless to RNS):—French authorities in Germany have forbidden Roman Catholic churches to read a joint pastoral letter by seven German bishops protesting against policies of the four occupying powers, it was revealed here. Rea-

son for the ban, it was stated, was the "aggressive tone" in which the pastoral was written. Signers of the letter were the Archbishop of Cologne, and the bishops of Aachen, Munster, Osnabruck, Trier, Fulda, and Hildersheim. It was intended to be read in all churches of the French and British zones.

British authorities are reported to have made no attempt to interfere with the reading of the pastoral letter. Spokesmen were quoted as saying they could not interfere with the freedom of the church, and that even if reading of the letter were prohibited "it would be circulated secretly."

The pastoral took particular exception to agrarian reforms carried out in the Russian occupation zone.

### Pope to Speak

*Rome* (wireless to RNS):—Pope Pius XII is expected to deliver an important address shortly on the European political situation, according to informed Vatican sources. His speech will probably stress occupation problems in Germany and may be timed for his name day, June 2. Vatican authorities have thus far refused to comment on protests by Roman bishops in western Germany against "harsh" occupation

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laws, but admit that the situation in Germany was repeatedly discussed by Pope Pius in audiences with the German cardinals during the consistory last February. During his stay in Rome, the late August Cardinal Count von Galen, Bishop of Munster, informed the pontiff that Germans are disturbed by cases of sudden arrests "without explanation" and by injustices resulting from indiscriminate de-Nazification measures. Conrad Cardinal von Preysing, Bishop of Berlin, stressed the danger arising from the "starvation and misery" of millions of displaced persons in Germany.

### Constitution Opposed

*Paris* (wireless to RNS):—Roman Catholic Bishop Louis Rastouil of Limoges has issued a pastoral letter urging parishioners to vote against the new French constitution in the forthcoming referendum. Read in all churches under the bishop's jurisdiction, the letter opposed the constitution "because the declaration of rights does not guarantee the essential principles of Catholic doctrine in regard to the human person, the family, and society." A similar protest was made previously by Bishop Jean Jacques Weber of Strasbourg.

### Praise the Church

*Washington* (RNS):—Chief of Staff Dwight D. Eisenhower warned members of the general commission on army and navy chaplains and a large number of religious notables that "unless there is a moral regeneration throughout the world, there's no hope for mankind—and we'll all disappear in the dust of an atomic explosion."

In a brief, hard-hitting speech favoring Church action in peace to build a strong international organization and tolerance and goodwill throughout the world, the chief of staff asserted that the work of chaplains is even more important in peace than in war.

"I believe in organization as much as in moral regeneration," Eisenhower told several hundred churchmen at a luncheon. "Through the Church, the forces of tolerance, goodwill, and sympathy may be used to save the world. We must show the world what can be accomplished

by tolerance, love, and appreciation of the hopes and fears of other peoples. You men who represent the general commission on army and navy chaplains have done and are doing a good job. Keep it up."

Admiral of the Fleet Chester W. Nimitz, told the same audience that "no corps had a higher percentage of casualties during the early phases of the late war in the Pacific than the chaplains corps" and that naval chaplains had made for themselves an undying "record of valour." Pointing out that in September 1939, when the navy first started its re-enlistment preparedness program, there were only 91 naval chaplains on active duty and 63 in reserve, Admiral Nimitz praised the commission for having raised the corps to its greatest strength in history—2,811 men on August 1, 1945, or one chaplain for every 1,250 men in the navy.

Bishop Sherrill of Massachusetts, chairman of the commission, presided at the luncheon meeting.

### Football Pools

*London* (wireless to RNS):—Gambling on football pools in Britain may be expected to soar to prewar levels of fifty million pounds (\$200,000,000) annually if paper restrictions are removed and postal facilities restored, the committee of gambling of the British Council of Churches warned here in its annual report.

### Russian Church

*Geneva* (wireless to RNS):—W. A. Visser 't Hooft, general secretary of the World Council of Churches, has left for Paris to confer with Russian Orthodox Church leaders on relations between Eastern Orthodox Churches and the international Church body. He will also meet with Marc Boegner, chairman of the World Council's administrative committee. Following his Paris visit, Visser 't Hooft will go to London

for a meeting of the British Council of Churches at which he will stress the importance of promoting interest in world church co-operation efforts. In addition, he attended the international meeting of representatives of Bible societies May 6-9 at which plans were considered for an international council of Bible societies.

### Professor Resigns

*Hartford, Conn.*:—Prof. Odell Shepard of Trinity College, Pulitzer prize winner, has resigned after serving the college for nearly thirty years. In a statement to the press he declared that he has been refused a leave of absence, without pay, for reasons of health by the new president, G. Keith Funston. Sixty-one years of age, Prof. Shepard would have been eligible for retirement on a pension in four years. College officials would make no comment on the resignation.

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# New Methods in Biblical Interpretation Imperatively Needed

**Legend identified the lost tribes of Israel with Jacob's beloved wife, Rachel. But on the other hand, the patriarch's unloved wife, Leah, was the legendary ancestress of post-exilic Jewish writers through whom the Bible has come to us. These writers' treatment of the "Tabernacle in the Wilderness" is most remarkable and arresting:**

**The chief architect** is a descendant of Leah. The leading donors of equipment are descended from Leah. The Tabernacle is entirely surrounded by descendants of Leah, preventing approach by Ephraimites, the sons of Rachel. Sacrifice on behalf of Israel may be offered only by priests descended from Leah. The position of honor, facing the sunrise, is held by the Leah-tribe of Judah with other Leah-tribes. But the Rachel-descended Ephraimites are ignominiously stationed on the west, or back, side of the camp. The march through the desert is headed by Judah and other Leah-tribes, to which are attributed the greatest military power; while the Ephraimites, to whom is attributed far less fighting strength, march in the rear.

**On the other hand**, in actual, objective history before the Exile, the Ephraimites (descended from Rachel through Joseph) are protected by Judah from the deadly enemy Edom. The tribe of Judah is wedged in between Ephraim on the north, and Edom on the south. And this pattern of authentic history is followed by legend: "Jacob sent messengers . . . unto the land of Edom; and the messengers returned saying, Esau cometh with four hundred men. . . . Then Jacob divided the people into two bands. . . . And he put Rachel and Joseph hindermost", — in the safest position, farthest from the approaching Edomites.

(An interesting Sunday afternoon can be spent in tracing out the maternal origin and history of the tribal ancestors in Genesis, chapters twenty-nine, thirty, thirty-two, thirty-three, thirty-five, verse sixteen foll.; and then comparing with tribal dispositions in the book of Numbers, chapters one, two, three, four, seven. (See Exodus, chapter thirty-one).)

**The meticulous arrangement** of the Tabernacle as a Leah-monopoly is the response of the Jewish, priestly school to the reverse disposal of the Hebrew nation in pre-exilic history and legend. As thus depicted, the Sanctuary stands at the brilliant focus of Priestly, or ecclesiastical, narratives which, in practice, have had three effects, as follows:—to put ritual error on a plane with moral delinquency; to dim out the great Hebrew prophets behind the imposing facade of Priesthood; and to obscure Jehovah, the champion of social and economic justice, behind the outlines of a conventional Deity who is preoccupied with individual "sin".

**Evolution toward One God** began prior to the Babylonian Exile, under the economic pressure of social problems. But as already pointed out, the growth of monotheism in Judah after the Exile, and in the ancient and medieval Church, could not carry the weight of economic reform. This difficult paradox, however, has been in course of gradual resolution since the close of the Middle Ages; and it is rapidly approaching a climax on the international stage. A bright light is thrown on the general subject by the recently issued **Cambridge Economic History** (Cambridge University Press). Note the treatment of St. Chrysostom, the last of the ancient Church Fathers who dared raise the economic problem, and who knew far more about the Bible than did those who accomplished his downfall.

—Louis Wallis.

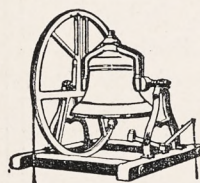
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## Loose Morals

*Sydney, Australia* (wireless to RNS):—Establishment of a school of moral research in all Australian universities to "cope with lacks in ethics, religion, and citizenship" has been recommended by Canon W. J. Edwards, headmaster of Canberra Boys' Grammar School. The Anglican churchman's proposal highlighted current discussion among educators concerned over the attitude of Sydney University students who recently protested against suggested amendments to the obscene and indecent publications act. One amendment prohibits newspapers from printing "indecent medical, surgical, and physiological details" in divorce court cases.

Opposing this amendment, John Anderson, professor of philosophy in Sydney University, claimed "there is no evidence of any depravity" in the publication of so-called salacious details in newspaper reports.

John V. Duhig, professor of pathology in Queensland University, deplored "over-zealous Puritans appointing themselves public disciplinarians and banning certain literature." He denounced the ban on certain "objectionable" overseas novels by the Australian customs as "undemocratic and indefensible."

## Liaison Agent

*Washington:*—John G. Ramsay, whose articles have appeared in THE WITNESS, has been appointed the liaison agent for religious groups in the coming drive of the CIO to organize industry in the South. Mr. Ramsay, a former steel worker, was prominent in a parish of the Presbyterian Church in Bethlehem, Pa., before taking up his present work. He is still active as a churchman and serves, among other things, as vice-chairman of the industrial division of the Federal Council of Churches.

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# BACKFIRE

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

MRS. T. W. WHITE  
Churchwoman of Philadelphia

I am grateful to you for calling attention to the excellent pamphlet *If I Marry a Roman Catholic* issued by the Federal Council of Churches. It does seem to me desirable to point out constantly that a person marrying a Roman Catholic may have his or her convictions respected by a Roman priest if he insists. A young girl in my family, married to a devoted Catholic, made it perfectly clear that she would make no promises in regard to the religious up-bringing of any children they might have. The priest first insisted that the marriage ceremony would have to be a civil ceremony. But upon the insistence of the young couple there was a church wedding. The young couple now attend their respective churches regularly and show mutual respect for each other's convictions.

On the other hand a neighbor, recently out of the service, a Roman Catholic, fell in love with a girl who is an Episcopalian. He and his family did their best to persuade her to join the Roman Church. She refused with the breaking of their engagement resulting. It has had tragic results for the young man who is fast developing into an alcoholic. He and his family stubbornly refused to make any concessions whatever to the girl and yet now abuse her to her friends, insisting that she is "a religious bigot", "narrow-minded", etc. The whole situation could have been simply solved if they had been married by a Roman priest, which the girl was willing to be, after which they could have lived their own religious lives.

\* \* \*

MR. J. D. RICHARDSON  
Layman of Kansas City, Mo.

I noted with interest that you "Mistreated" a bunch of Negro bootleggers and cut-throats in Columbia, Tennessee. Do you not also highly favor inter-marriage between white people and Negroes?

\* \* \*

FRANCIS P. FOOTE  
Rector at Burlingame, Calif.

Thank God for Canon Wedel! His article in THE WITNESS of April 4 made me want to throw my hat in the air, and shout, "This is it; let's go!" Surely the only possible place where the Anglican Church can serve the whole of Christendom is on the side of the Reformed Churches. Our big job is to be the "center of unity" of the non-Roman churches. For one thing, Rome respects only strength, not weakness, and as long as we live on the Bridge instead of making up our minds where we belong, we will be of no great value to either shore.

\* \* \*

MARY H. THOMPSON  
Churchwoman of Tucson, Arizona

Prof. Shephard in his article on Church unity (WITNESS Mar. 28) refers to the vision of my father, Dr. Huntington, in drafting the quadrilateral which the Anglican communion has adopted as its platform for unity. It is thirty-seven years

since my father's death and there cannot now be many people who talked with him about the quadrilateral, but I am one of those who did. I have always remembered his description of the fourth part of it, the historic episcopate. He meant it definitely to exclude any necessary allegiance of the Episcopal Church to the apostolic succession, the historic episcopate being a fact which all can acknowledge.

I am recalling this only because one of your correspondents some time ago in his insistence on our being "the Catholic Church" included the apostolic succession among the well established beliefs of the Episcopal Church.

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