

The WITNESS

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FEBRUARY 20, 1947



BISHOP NORMAN NASH
AND MEMBERS OF HIS
IMMEDIATE FAMILY . . .
(story on page five)

Article by Bishop R. S. M. Emrich

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.
Open daily 7 A.M. to 6 P.M.

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: 11:00 and 12:05.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
5 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all 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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FEBRUARY 20, 1947

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No. 10

Clergy Notes

FENWICK, LAWRENCE M., rector of Christ Church, St. Simon's Island, Ga., has resigned to re-enter the army as a chaplain.

FREEMAN, ARTHUR C., was ordained priest by Bishop Gray of Mississippi on February 4. He is assistant at St. Andrew's, Jackson, Miss.

JONES, PERCY D., formerly in charge of St. Michael's, Lincoln Park, Mich., is now assistant at St. John's, Detroit.

MORRIS, LEON E., rector of St. Paul's, Fort Morgan, Colo., died suddenly of a heart attack on February 1.

READ, FRANCIS, formerly vicar of Grace, Colton, Calif., is now rector of St. Stephen's, San Luis Obispo, Calif.

SAUNDERS, WILLIAM A., formerly assistant at St. Paul's, Detroit, is now in charge of St. Michael's, Lincoln Park, Michigan.

SPURRIER, WILLIAM A., 3rd, was ordained priest on February 2nd by Bishop Lawrence at Grace Church, Amherst, Mass. He is on the faculty of Wesleyan University, Middletown, Conn.

STOY, ADOLPH A., was ordained deacon by Bishop Stoney of New Mexico and Southwest Texas on Feb. 2 at St. Alban's, Texas, where he is assistant.

WICKHAM, F. MARSHALL, formerly associate rector of St. Francis' Church, San Francisco, Calif., is now vicar of St. Michael's, Concord, Calif.

ZEISLER, RICHARD S., has resigned as canon of the cathedral, Paris, France, and is now residing at Lord Jeffery Inn, Amherst, Mass.

Who will pray for the repose of your soul?

THE GUILD OF ALL SOULS

is composed of communicants of the Anglican Church pledged to pray for the repose of the souls of departed members and for all the Faithful Departed and to promote the celebration of Requiem Masses with proper ceremonial and vestments.
For further information, address the Superior General

THE REV. FRANKLIN JOINER, D.D.
2013 Apple Tree St. Philadelphia 3, Pa.

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 and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 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 Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH

Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, 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

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.

CHRIST CHURCH, BALTIMORE

St. Paul and Chase Streets
Rev. H. Fairfield Butt, III, Rector
8:00 A.M. Holy Communion
9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH

Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion: Daily 8:00 A.M. Fridays 7:30 and 10:30 A.M. Saints Days 10:30 A.M.
Holy Days and Fridays 10:00 A.M.

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The National Council Approves Budget for This Year

An Executive Committee Appointed to Make Decisions in Interim of Council Meetings

By W. B. Spofford

New York:—The story of the meeting of the National Council for February is always budget, and so it was for the meeting held here February 11-13. General Convention adopted a budget for 1947 which called for \$3,386,887. After various adjustments such as "cost of living" bonuses to missionaries; new appointments and deducting estimated lapsed balances, etc., the amount needed to finance the budget was \$3,321,918. Estimated income from all sources: payments from dioceses, income from investment, United Thank Offering, came to \$3,167,307. Therefore \$154,611 had to be cut—a remarkably small sum when compared with other years.

It is to be kept in mind, when considering the matter, that the 1937 budget was far in excess of the 1946 budget in most items. Rural work for example in the division of domestic missions, had \$12,250 last year, and was down for \$77,150 in this year's budget. This latter sum was cut \$16,500. Negro work of the same division was \$31,919 in 1946 and \$36,490 this year. It was cut \$5,000 so that actually it will operate on practically the same basis as before. The division of promotion operated on a budget of \$150,240 last year. The 1947 budget called for \$211,108 and was cut \$25,000 so that actually there is an increase in the expenditures of the division over last year of \$35,868. Administrative expense in 1946 was \$67,501. This year's budget called for \$90,357 and was cut \$4,457.

Well, these illustrations will give you the idea. It can be summed up by saying that cuts were made of a cross-the-board character, including the foreign field, the domestic field, departments, and administration, but with everyone having more money appropriated for 1947 than they had

last year.

There was drama in the closing hours of the Council meeting. A cable was received from Bishop Gilman of China saying that conditions there are so chaotic at the moment that no more missionaries should be sent until affairs are more settled. A long distance phone call was therefore immediately put through to San Francisco and three missionaries, who were to sail the very next day with their families, were told not to leave. They were the Rev. Gilbert Baker, Dr. Logan Roots, and the Rev. Alfred Starratt. It was pointed out that the China situation could very easily throw the whole budget out of balance unless the situation is watched carefully, since inflation is so wild now that large extra sums have to be sent to keep missionaries now there functioning.

Confidence was expressed that the million dollars being sought for World Relief would be raised. Another financial note was that the book value of trust funds increased \$456,043 in 1946, now total \$14,157,892, and yielded 3.69% in 1946 against 3.39% in 1945.

Treasurer Louis J. Hunter of the American Church Institute for Negroes presented to the Council a program for building and other needs of the various institutions it directs. Close to \$400,000 was voted from the Reconstruction and Advance Fund toward this program. However, the Bishop Payne Divinity School was temporarily excluded until the trustees of the school decide whether it is to continue at Petersburg, or move to Raleigh, as some are advocating. The discussion, held in executive session, we learned, brought forth some lively remarks on the subject of segregation, with Mrs. Harper Sibley of Rochester, N. Y., contending that there should

be no seminary for Negroes but that candidates for the ministry should be admitted to all seminaries, regardless of race. Nevertheless the sum of \$192,000 was set aside from the R. and A. Fund for the Seminary for Negroes which apparently will be turned over to the trustees of the institution as soon as it is decided where the school is to be. Incidentally, there was a delegation of southern bishops present to urge that these large appropriations be made: Bishops Brown of Southern Virginia; Barnwell of Georgia; Gravatt of Upper South Carolina; Penick of North Carolina; Dandridge of Tennessee; Jackson of Louisiana, and Gray of Mississippi. They all pleaded particularly for the Bishop Payne Divinity School, emphasizing the need of the seminary if work among Negroes of the South is to grow.

A new department of Christian education was organized, with the following divisions: children, youth, adult. Bishop Angus Dun is chairman of the department, and heads the adult division with Bishop Haines of Idaho heading the children's division and Bishop Carpenter of Alabama the youth.

No nominations were made for the important posts of director of the overseas division or religious education, Bishop Sherrill stating that time was needed to find the right men.

The new Presiding Bishop also asked, at the opening session, for an executive committee. He declared that the officers at 281, generally referred to as the Cabinet (heads of divisions), should not be called upon

STUDY GROUPS

***Several hundred study groups have been organized in parishes throughout the country, using the WITNESS articles that start this week. An article will appear each week for ten weeks, each based upon a chapter in the book, *Christianity Takes a Stand* which may be secured from THE WITNESS for 30c by sending your order to 135 Liberty Street, New York 6, N. Y. Also if there are those who still wish to have a bundle for the nine remaining numbers featuring these articles, please indicate the number desired at once. We will bill Easter week at 7c a copy.

to make decisions which were really the responsibility of the National Council. He therefore proposed, and got, an executive committee which will meet from time to time between the sessions of the whole Council, which meets but three times a year, with a particularly long gap from April to October. Appointed as this committee were the Presiding Bishop, Treasurer L. B. Franklin, Mrs. John E. Hill of Philadelphia, the Rev. Horace W. B. Donegan of New York, E. T. Look of Brookside, N. J., Bishop McKinstry of Delaware and J. A. Dykman of Brooklyn.

The executive board of the Auxiliary which met February 7-10, came out strongly in support of the United Nations as the best hope for peace and urged its 105 diocesan branches to take similar action and to forward their resolutions to President Truman, the Secretary of State, and the U. S. representatives on the security council and general assembly. The extension of reciprocal trade agreements was also urged; likewise the admission of greater numbers of displaced or stateless persons than is provided by the present quota. All of which again demonstrates that the women of the Church are ahead of the men when it comes to dealing with vital issues.

BISHOP SCARLETT ON NEW CANON

St. Louis:—The new marriage canon permits the bishop of a diocese to authorize the second marriages of divorced persons with "the freedom of a Christian man's conscience," Bishop Scarlett of Missouri told the diocesan convention at Christ Church Cathedral, February 4. The Bishop said that the canon, which he described as a compromise between those who favored a liberal view and those who believed only in second marriages after annulment, permitted second marriages where the first marriage has broken down because of defects of personality arising after as well as before the marriage, "which make competent and continuing consent to a Christian marriage impossible."

"It is my conviction," he said, "that if the bishops of the Church interpret this canon conservatively we shall gradually build up a body of precedents on which permission to remarry may be granted. A questionnaire is now being prepared in this diocese which will be printed and given to the clergy to be filled

out by the applicant for permission to marry. I hope that the clergy will carefully sift these cases so that none will be presented to the ecclesiastical authority for judgment unless the clergyman himself is fully convinced that a case comes within a conservative interpretation of the canon."

Bishop Scarlett announced that a panel of laymen and laywomen would be set up, including lawyers, two of whom together with the minister of the applicant would make a committee of three to recommend action to the bishop, who after con-

course on the problems of unity for diocesan-wide use. "In the meantime we would ask our Presbyterian brethren to be patient with us, to recognize the disunity within the Episcopal Church itself which must in some measure at least be bridged before we are fit to ask others to unite with us."

The Rev. George A. Wieland, director of the home department of the National Council warned the convention that "America today is a Christian nation in name only. It is only a question of time before illiteracy will be banished from the



Seated in the center is Bishop Emrich whose article is featured this week. The occasion is a recent conference on the Church and Labor. At the left of the Bishop is James Wishart, a leader of the CIO and at his right, Anthony Tashnick of the A. F. of L. Standing, left to right: the Rev. William B. Sperry, Dean Kirk B. O'Ferrall, the Rev. G. Paul Musselman, the Rev. Malcolm Dade and the Rev. James G. Widdifield, all of the Detroit area of the diocese of Michigan

sultation with the chancellor of the diocese would make the final decision.

Referring to the question of Church unity, Bishop Scarlett said, "Many of us were profoundly disappointed that the proposals looking toward ultimate organic union with the Presbyterian Church met with a set-back at the last General Convention. We need to remember that we have lost a battle but not the war. The movement toward Christian unity is in full swing. I believe it is as inevitable as the tide. I do not believe this movement can be stopped, not even by the Protestant Episcopal Church."

He announced that he would recommend the appointment of a diocesan committee to prepare a study

American scene. But spiritual illiteracy and spiritual blindness are on the increase among us. Men and women of mature age and with excellent mental equipment are still in the kindergarten of religious culture. We are in danger of becoming a nation of physical and mental giants with the spiritual growth of a four-year old child."

Wieland pointed to the clergy shortage in the Church declaring, "The shortage of ordained men hits hardest where the need is greatest—in the smaller and weaker parishes and dioceses. Filling a vacancy here simply means creating a vacancy there. Fortunately our seminaries have more men studying for Holy Orders than ever before in our history."

Norman B. Nash Is Consecrated To Lead Massachusetts

Coadjutor Bishop Will Become the Leader Of the Big Diocese on the First of June

By W. B. Spofford

Boston:—Norman Burdett Nash, rector of St. Paul's School, was consecrated Bishop Coadjutor of Massachusetts at Trinity Church here on February 14. The church, one of the largest in the country, was jammed with people who witnessed an impressive and dignified service, with a minimum of pomp and frills in line with the best traditions of the diocese.

Bishop Nash was consecrated by Presiding Bishop Henry K. Sherrill whom he will succeed as Bishop of Massachusetts on June first. The co-consecrators were Bishop John T. Dallas of New Hampshire and Bishop W. Appleton Lawrence of Western Massachusetts, whose father, Bishop William Lawrence, was a distinguished Bishop of the Diocese. The presenting bishops were Bishop Raymond Heron, suffragan bishop of the diocese, and Bishop Malcolm E. Peabody of Central New York, nurtured in the diocese of Massachusetts where his famous father, the Rev. Endicott Peabody, was the headmaster of Groton.

The attending presbyters were Dean Charles L. Taylor of the Episcopal Theological School, where Bishop Nash taught before going to St. Paul's School, and the Rev. Whitney Hale, rector of the Advent,—a nice gesture since the Advent is definitely an Anglo-Catholic parish in a diocese that has few of them.

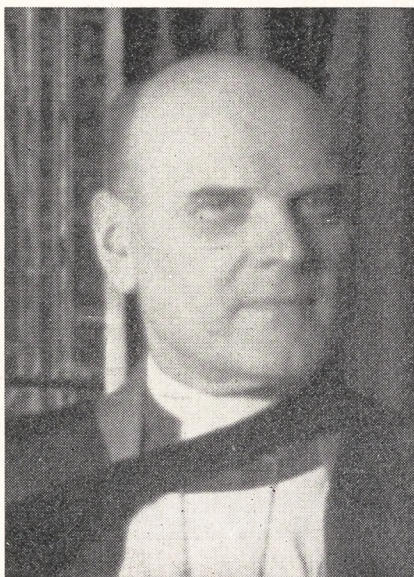
The litany was led by Bishop Lewis B. Whittemore of Western Michigan. The epistle was read by Bishop Herman R. Page of Northern Michigan, associated with Bishop Nash at the Cambridge Seminary, and the gospel was read by Bishop Oliver J. Hart of Pennsylvania, who was the rector of Trinity, Boston, before his consecration.

Another bishop taking part in the service was Bishop Henry W. Hobson of Southern Ohio, likewise closely identified with the traditions of Massachusetts, and an intimate friend of both Bishop Sherrill and Bishop Nash.

The evidences of election, signed by the president and secretary of the standing committee of the diocese, and the canonical testimonial, signed

by members of the convention that elected Bishop Nash, were presented by Mr. F. Winchester Denio. The evidences of ordination were presented by the Rev. Edgar W. Anderson, rector of the Good Shepherd, Watertown, and the consent of standing committees were presented by the Rev. Charles C. Wilson, rector of St. Stephen's, Cohasset.

The master of ceremonies, who did a most effective job, was the Rev.



Bishop John Dallas of New Hampshire was a co-consecrator of Bishop Nash and was one of the speakers at the luncheon that followed the service

Henry McF. Ogilby, the rector of the Church of Our Saviour, Brookline.

The sermon, preached by Bishop Angus Dun of Washington, long associated with Bishop Nash on the faculty of the Episcopal Theological School, is printed in full in this number.

The large and attractive family that is added to the diocese of Massachusetts as a result of the consecration is pictured on the cover. The back row, left to right: Marianne Nash, who is a senior at Madeira School, Greenway, Va.; Cynthia Nash, who has recently returned from Germany where she served with UNRRA for a year and a half; Bessie Fair, a graduate student at Boston University; Mrs. and

Dr. Henry H. Nash, the latter an interne in a Boston hospital. Seated are the newly consecrated Bishop Coadjutor and Mrs. Nash, the latter holding Norman Hughes Nash, son of Dr. and Mrs. H. H. Nash. In the front row are Mrs. Mary Fair Gosnell, a physiotherapist in Oklahoma City, and Isabel Fair, recently released from the WAC. The three Fair girls are the daughters of the late Rev. Harold I. Fair and Mrs. Fair, who was the sister of Bishop Nash. Both Mr. and Mrs. Fair died in the early twenties and their three daughters, then babies, became members of the Nash household.

The dog (he is there if you look closely) belongs to the bishop's wife. His name is Thor and when he gets ready for bed he goes out the front door, runs around to the back door, barks for a biscuit which he gets, then curls up for a night of sleep. Discipline and training is a Nash characteristic.

A large delegation from New Hampshire attended the service, including a delegation of masters, trustees and boys of St. Paul's School. Besides the ten bishops taking part in the service, eleven other bishops attended and were in the procession, with several hundred priests.

The service was followed by a luncheon at a hotel near Trinity Church, with addresses by Bishop Dallas, Suffragan Bishop Heron and Bishop Nash.

TO SEEK FACTS ON USSR

New York:—Bishop Charles K. Gilbert of New York is a member of an interfaith committee for fact finding on the Soviet Union. An adjunct of the American Russian Institute, the committee is headed by the Rev. Ralph W. Sockman, Methodist minister, who visited Russia last summer. The aim of the committee is to bring about better understanding between the two countries. Also on the committee is John R. Mott, winner of the 1946 Nobel Peace Award.

CHARGES ANSWERED BY BOYD

Birmingham, Ala.:—The Rev. Beverley Boyd, WITNESS editor and head of the department of social relations of the Federal Council of Churches, addressed congregations of several churches here last week to answer charges that the Council is "communistic." He said that interest in industry was nothing new to the

Council. "The Church's primary concern is its people," he declared. "There are Christian laymen in unions and as industrial leaders. Therefore it should be possible, without taking sides, to bring about better relations through Christian principles."

The diocese of Alabama, at its diocesan convention this year, attacked the Council through resolutions and appointed a committee to study its position on social and economic questions.

CHURCH WOMEN MAKE PROTEST

Indianapolis, Ind. (RNS):—Refusal of hotels here to house Ne-

parochial schools were adopted unanimously at the annual meeting of the Virginia Council of Churches, meeting here. The resolution on Russia urged church people to become fully informed about that country; to guard carefully against promoting war by loose talk and to demonstrate by positive practice of Christian principles and extension of democratic freedoms the superiority of the American form of government.

The Council asked the Un-American Activities Committee of Congress to be as assiduous in its investigation of the Ku Klux Klan and the Columbians as it has been in pursuing alleged communists. Both

that way make it impossible for another diocese to take away your bishop."

Bishop Kempthorne, coming from Polynesia, which is under the jurisdiction of the Anglican Church in New Zealand, gave an insight into the missionary problems of that scattered diocese. If such names as Tahiti, Tonga, Suva, Fiji, are mystifying to us who have constant contact with travellers from that region, what must they be to mainland churchmen? It requires an absence of six weeks when members of his staff attend convocations; hence such meetings are held only once in three years. The missionary challenge is complicated by the presence



Historic Trinity Church, Boston, where Norman Burdett Nash was consecrated Bishop Coadjutor of Massachusetts on February 14. He will become Diocesan Bishop on June 1, succeeding Bishop Henry Knox Sherrill, the Presiding Bishop

groes may cause the national board of the United Council of Church Women to go elsewhere for their national convention. Mrs. James H. Smiley, local president, said the organization is "embarrassed and humiliated." She made various protests but stated that "in spite of the fact that the United Council represents Christian Protestant women of the United States from east to west and from north to south, not one hotel in Indianapolis, as far as we could discover, would receive our guests for the reason that some of them do not have white skins."

OPPOSE A WAR WITH USSR

Lynchburg, Va.:—Resolutions asking "spiritual rearmament" against war with the Soviet Union and opposing federal appropriations for

the Klan and the Columbians were attacked as being fascist. Other resolutions announced opposition to any organization persecuting any minority group in the country.

BISHOP KEELER VISITS HONOLULU

Honolulu:—Bishop Stephen Keeler of Minnesota was a guest at the convention of the district meeting here February 4th. He also represented the Presiding Bishop at a conference of Pacific Bishops, that included Bishop Kennedy; Bishop Leonard S. Kempthorne of Polynesia and Bishop Philip N. W. Strong of New Guinea.

Bishop Keeler, in several addresses, praised the work being done in the district under the leadership of Bishop Kennedy, and urged the district to become a diocese "and in

of native Indians, brought there as laborers, and full of inherited Hindu and Mohammedan thought and practices.

GEORGIA REPORTS PROGRESS

Savannah, Ga.:—A budget of \$41,000 for this year was approved at a meeting of the executive committee of the diocese, meeting here January 29th. There were encouraging reports from missions, with several of them discontinuing or reducing their grants from the diocese. Thus the Rev. Archer Torrey, rector of St. Andrew's, Darien, stated that the parish was now able to pay its own way and requested that the \$600 from the diocese be discontinued. The Rev. Irwin Hulbert Jr., in charge of St. Paul's, Jesup, also asked that \$400 less be sent by the diocese to the support of the work.

EDITORIALS

Bishop of Massachusetts

THE charge delivered by one of our Contributing Editors, Bishop Angus Dun, at the consecration of his friend and ours, Norman B. Nash, we proudly make our own:

My Brother: This is for many of us a rarely happy day. I can speak personally, for we are among friends, and you and I are old friends and fellow laborers under the yoke which Christ has laid upon us. We rejoice that you bring so many gifts to this new service: your knowledge of that gospel under which the Church forever stands; your courageous and informed concern for greater justice in our economic and political life; your skill as a teacher; your experience in striving to recover for the Church its part in the education of the younger sons of God.

In the years that you and I worked side by side in that greatly loved Seminary in Cambridge, I came to know your father. I never knew him in the flesh, but I came to know him in the spirit. I looked often on his homely, lovely face in that portrait on the refectory wall. His prayers came to be my prayers. So for you, Norman, son of Henry, a man in whom is the spirit, my prayers today are his prayers:

That you may be blessed with the vision of God's being and beauty, and in the strength of it may work without haste and without rest.

That you may be ill-content with any peace save that of our Saviour who won his peace after he had made the world's ills his own.

That you may keep yourself close to the lives of the great body of men, and pass through things common into the things eternal.

That you may be set free from vanity and from all pride of office, and from all self-guarding fears, to the end that God's everlasting gospel may through you reach the world without hurt or hindrance.

That day by day you may be led deeper into the mystery of life and be made an interpreter of life to your fellows.

And that at the heart of all the troubles or sorrows which may come to you, unconquerable gladness may dwell. Amen.

The Training Season

ST. PAUL said that we wrestle not against flesh and blood but against spiritual and mental forces which make us act as we do. He said also that there must be a strict training schedule for the match. Lent is our opportunity for beginning or expanding training.

There is an illness which psychiatrists call paranoia. One so afflicted has delusions of grandeur, accompanied by a persecution complex. Hitler's Germany was an example of it in a nation. It had a grandiose world mission, one Reich. It thought of itself as being constantly persecuted by either Jewish plutocracy, or communism, or both.

National paranoia did not perish with the fall of the Nazis. We can see it in many nations, not least of all in our own. Many seek to spread the so-called "American way" over the earth, and so sure are these people that it is the only proper way for people to live, that they denounce, even to the point of persecution, any who question it.

Our Church too, along with most others, often betrays this hidden illness. We call ourselves the "bridge" Church, by which we mean that we have the truth. A good deal of action at General Convention was paranoiac as we looked around for insidious forces that were attempting to ruin either our historic catholicity or our historic protestantism.

In the political scene we find officials who treat any criticism of their policies as coming from those who can not possibly understand such things. Sometimes they go so far as to say that their critics are out to overthrow the government.

Our social and economic order manifests the disease also. White supremacy and the efforts to uphold it spring from paranoia. Economic plutocracy, endeavors to thwart industrial democracy, result from the same disease.

Individuals are infected, and also families where we see a father or mother taking a position of absolute authority, blaming all failures on others. When thoughts and actions come which are not in harmony with those of any individual or group, they are likely to be rejected and

"QUOTES"

LENT is a season in which we are to break up the hard soil by penitence and so let the word of God be sown in our hearts that our lives may be fruitful. And the fruits of the spirit are love, joy and peace. Just now the world is reaping its harvest of selfishness, hate and recklessness and if experience is worth anything men should have learned that we cannot have love, joy and peace unless we are willing to undergo the discipline of the Christian life.

—Bishop Irving P. Johnson

suspicion cast upon the motives of those who think or act differently.

Paranoia is only another phrase for pride. A delusion of grandeur, a conviction that self or some opinion is absolutely right, will always seek to protect itself by looking for reasons for any attack upon it, not within itself, but on the outside. We are told that paranoia is a most dangerous disease, for in its heightened phases it leads inevitably to destruction. Violence is visited either upon the paranoiac himself or upon others. Our society shows widespread symptoms of paranoia, and to heal the ills, we must go to the seat of the trouble. The fight must take place in the realm of the mind and spirit of man. Pride is the worst form of idolatry. It is an easy thing to acquire. We enthrone our own will, build a fortress about it which never allows any contrary influence in.

Difficult to obtain is humility. The humble man realizes that God must be enthroned in the center of life. Pride speaks at the dinner table when the parent says that his own labor has produced this meal, and so he should be appreciated. Humility on the other hand acknowledges the king of the universe "who alone bringest forth bread from the earth." The proud Church says that it holds the true faith. Humility dictates that God has

chosen people for his work, but when they reject his mission, he establishes a new people. National and economic pride points to itself and says here is the one way to organize life. Humility questions whether brotherhood and justice are well served by any order and so sets about to improve it.

Wrestling against pride and seeking to achieve humility is spiritual warfare. Training must be rigorous. The athlete cannot condition his body one day, stop for six, and expect to be ready for the contest.

If we see symptoms of paranoia in ourselves, and in our world, then we need strength to combat it.

The exercises and practices are well known: daily prayer and meditation; gathering with others in worship; being regularly fed with divine power through holy communion. It means that we will give more of ourselves for the way of God in this world.

Lent is time to examine our conditioning program; to see what needs to be added or discarded to make us more effective in the battle. It is an opportunity to draw up a schedule that will train one to wrestle. Pride threatens our own lives and the life of the world. We must fight it mightily with the weapons God gives for the strife.

Back To Main Street

by Richard S. Emrich

The Suffragan Bishop of Michigan

AT THE Episcopal Theological School Bishop Dun was my teacher and dean. That means that I have learned from him, and have under him drunk, though less deeply, from the same sources. I say this, because I want to make clear at the beginning that there is little that I would add to what he has said in the opening and foundation article on the *Social Responsibility of the Christian and the Church*, and nothing with which I disagree. Let us confine this review to pointing out for the purpose of discussion four great marks of his chapter and of the traditional Christian position which it so ably presents.

Its Simplicity. Many people conceive of the



This is the first of a series of ten articles based upon the chapters in the book, *Christianity Takes a Stand*. The book may be secured for 30c from THE WITNESS, 135 Liberty Street, New York 6, N. Y. THE WITNESS in bundles of ten or more may be secured at 7c a copy, payable Easter week.

Christian ethic as a series of disconnected commandments and obligations which resemble a row of trees or a picket fence. For this reason their faith lacks that unity and simplicity which is so evident in the opening pages of Bishop Dun's article. He holds before us the One Thing that means a thousand things, the flaming sun that has a thousand rays, the one hub that holds the many spokes. One thing and one thing only is asked of us in the Christian faith—that we love God because he first loved us. But that one thing means a thousand things, for if we love God, we will love what he loves and seek his will for it. So, to love God means to love our fellowmen with all that that means, and to have a concern for the world for which God has a purpose. Having turned our faces toward God in worship, we discover that God is "faced" toward the world which he has made and loves, and which he sent his son to redeem. We seek to understand God's will for our neighbor and for ourselves, and that means, says

Bishop Dun, a recognition that men need not only economic necessities, but "truth, education, companionship, play, joy, beauty, order, freedom, the opportunity for meaningful work, protection from the aggressive egotism of fellowmen, just laws, hospitals, good government, and so forth." The love of God means, then, a concern for all of these things. Our lives are lighted by a central sun which gives unity and simplicity to our lives, and lights our concern for all that has been created.

Its Realism. The realism of Bishop Dun's chapter springs from his Christian faith, and it makes his writing both conservative and revolutionary. His conservatism springs from the fact that this is God's world, created by him. It has already been formed by another, and his laws govern it. The primary task of the Christian is, therefore, to respect the creator's hand by reverence for what he has made. To many people Christianity in the writings of Bishop Dun will appear hopelessly conservative. "He instituted marriage as an honorable estate; he saw men's needs of law and government and raised up rulers and judges. These are not things to be regretted and escaped; they are part of God's will for us." It is just this reverence for the handiwork of God which is so lacking in the modern world, and to many irreverent innovators Christianity must say, "no," because of its worship of the creator.

But Bishop Dun not only affirms the creator's hand, and is, therefore, conservative: he likewise knows with the Christian faith that this world has been corrupted by the sin of man and has need of a redeemer. There is to be no contentment with the world as it is, for there is no one of the divine orders which has not been twisted and blackened by the sin of man. This world is a vineyard in rebellion, and our Lord came to it, not primarily to comfort it, but to return it to its proper allegiance. No Biblical Christianity can ever, therefore, say a simple "yes" to any existing political or economic system. If it did, the salt would lose its savour. But Bishop Dun knows well that only he is the true reformer who first with reverence considers the creator's will. It is not a simple position to one outside the Christian faith, but it is the full truth to one who knows that Jesus Christ is both the creator and the redeemer of the world. A Biblical Christianity must always be both conservative and revolutionary.

THE relative autonomy of the sciences. In speaking of the difficulty for the leaders of the Church in making pronouncements on present problems Bishop Dun brings out a truth which both William Temple and Baron von Hügel held to be very precious. Let us call that truth the "rela-

tive autonomy of the sciences." By it we mean that it is always the duty of the Church to point out the ends for which scientific knowledge and technology exist; but it is certainly not the sphere of Church leaders to interfere without technical training in those spheres of knowledge which have their own training and disciplines. No sphere of knowledge is completely autonomous, for they all stand under the moral law; but they are relatively autonomous and free in the sense that they require special training and skills and have definite rights of their own. So Bishop Dun finds no technical knowledge in the Scriptures which will enable us to make nice decisions in economic problems, but he does see that it is the duty of the Church to judge the purpose of an economic system and the influence it exerts in the formation of character. "The Church," says he, "must respect the specialities"; but this means that there is a truly desperate need for Christian men who will train themselves as specialists and arm themselves with the best technical knowledge. Without them there is an alarming gap between general principles, on the one hand, and their concrete application on the other. Technical knowledge alone gives us the "uneducated expert" of whom America should be afraid; but principles without technical knowledge can be so vague that they have little influence on the contemporary scene. There is a real need in our day for an increase in specialized ministries. "Our problem," says Bishop Dun, "in the political and economic realms is to produce the best results we can out of the motives to which we can actually appeal." What are those motives and what the peculiar circumstances? It is here that the "relative autonomy" and rights of political and economic knowledge must be respected. The prohibitionists meant well.

Penitent participation. Finally, and of the greatest importance for all the readers of this book, Bishop Dun asks us for "penitent participation" in the affairs of our day. The Church, to be sure, is "called out" of the world, and it must break with many of the standards which govern our thought. It must turn its face toward God. If it is not "called out" it has no different point of view than any other group, and the salt has again lost its savour. But the Church is "called out" of the world in order to serve the world which God loves. It must do this penitently, for there is not one of us who is not involved in the evils of our present economic and political systems. As I see it the primary tragedy of the Church's life and of the world is that the Church, for the most part, now exists far removed from the chief struggles of our day. It lives and thinks on a side street in the suburbs while the great life of the world moves

down the large main street some distance away. This is what lies behind the remark of some that "little that is important takes place in many churches." They cannot somehow become excited over the battle between high and low churchmen, for in the white light of the atomic bomb and the gray light of the hunger in Europe and Asia, it resembles the ridiculous warfare between Tweedle Dum and Tweedle Dee and the sinful placing of the traditions of men before the obvious will of God. Bishop Dun asks the people of the Church

to turn from the side street and in "penitent participation" to bring the Church back onto the main street. There are many encouraging signs that this is happening. Among them is the presence of this little book which will be read by tens of thousands, and the presence of Bishop Dun himself in our National Cathedral in Washington. Like him we are not meant to alternate between the sacristy and the altar, but to live our life between the world and the altar. Until we do that our sincerity as Christians can be doubted.

Sermon at the Consecration of Norman B. Nash

by Angus Dun

The Bishop of Washington

THE words of the text* are those of a devout writer reaching back in his imagination to describe what he believed must have been in the old, old days of God's people, when one who had led them for many years came to the end of his time of service among them, and another was called to take his place. These are words of the imagination, written long ago of times long before; yet how well they fit this occasion today! They fit, because they come out of the depths of the ongoing life of God's people, and whatever comes thence speaks to the life of God's people in all times.

God's people in every time, and every congregation of God's people, needs a leader; one who can bind them together and hold them together in their own shared purposes by holding them together in his own heart and mind. They need someone to stand before them for what they are and for what they are called to be. They need someone to go out before them and to go in before them, to lead them out and to bring them in. Which I may interpret after a somewhat free and spiritual manner to mean that they need one who will again and again call them home; home to the faith which is at the heart of their shared life,

home to the places and the times of prayer, home to the word in which their life is rooted, home to the altar where their spirits are fed and their lives re-dedicated. They need someone to come in before them and to bring them in. And they need someone to go out before them and to lead them out; out into the world where men toil and hunger, play and grasp and fear and fight; to show justice and mercy out there, and to be out there a light and a haven.

Every least congregation of God's people needs such a one, lest they be as sheep which have no shepherd. And the wider congregations of God's people need such a one if they are to be held strongly by personal bonds within one fold and to know the ties that bind them to those who have gone before and to those who come after. Leaving aside all special claims, this is what we believe bishops are for, to be strong and faithful shepherds of the larger congregations of God's people.

When in the providence of God the people of God have lost a leader by death or by his calling to a still wider service, they seek another to follow him. Then, if they seek well, they ask for a man in whom is the spirit; in whom the very spirit constitutive of their special common life is present; a man in whom are manifest the hidden energies that bring forth faith and new hope for man, and clean, courageous, self-giving holy love. Having found such a one, they call the congregation of God's people together and set this man in their midst. They set him before those who represent the sanctities of their common life.

*"And Moses spake unto the Lord, saying, 'Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.' And the Lord said unto Moses, 'Take thee Joshua the son of Nun, in whom is the spirit, and lay thine hand upon him; and set him before Eleazer the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient.'"—Numbers 27:15-20.

Hands are laid upon him, with all the human naturalness with which a father lays his hand upon his son when this son goes to a great new task or enlistment. Hands are laid upon him with prayer, in blessing and consecration and authorization. A charge is given him. A high task is laid upon him. And some, in truth *much* of the honor of those who have served in this place of leadership before is put upon him. He enters into a heritage of honor beyond all his own achieving.

How special and high that honor is, here in this city of Boston and this diocese of Massachusetts! This chosen man enters into the honor that Henry Sherrill has brought to this office, the honor that William Lawrence brought to it through his wise, far-reaching ministry. He enters into the honor of that figure of heroic mold, Phillips Brooks, who in this very place poured out his telling witness to Christ and awakened faith and new hope for their humanity in so many. Time would fail us to tell of all the faithful servants of God throughout the generations into whose honor this man enters today.

All this is done, not to give this man honor, but for the sake of God's people, that all the congregation of the children of God committed to him may be obedient. A man is in the center of this great act of prayer and praise, but the man and his office and his calling all take their meaning from the shared life of God's people. The heart of what you ask of him is asked of all of you. It is a covenant betwixt you, and all you represent, and him.

You ask that he shall faithfully deliver among you the everlasting gospel in order that you may be made more answerable to that gospel.

You ask that he shall guard among you the great sacraments of the gospel: the sacrament of baptism, in which God in Christ reaches out to receive into the cleansing adoption of sons those committed to him in faith, and admits them into the nurturing fellowship of the household of faith; and the sacrament of the Lord's supper, in which there is celebrated before the eternal Father with praise and thankfulness the self-giving of Christ for and to us, and we are bidden to receive him and to be taken up by him in his service. You ask this man to guard these, in order that you and your children may enter more faithfully into these offered means of human cleansing and unselfing and strengthening.

You ask him to go about in all your churches to lay hands in blessing on those who stand before God and men to renew for themselves their pledges of allegiance. This you do in order that *you* may be confirmed in the spirit of steady year-by-year faithfulness to that life of faith and common

prayer and moral obedience which is the Church's calling.

YOU ask this man to pledge himself to exercise a patient and wise discipline in accordance with the manifest standards and traditions of this branch of Christ's Holy Catholic Church. This you do in order that this Church may maintain its integrity and its own unity. We do not seek a rigid, legalistic stiffness, that allows of no growth, of no recovering of lost or slighted values, of no fresh movement of the ever-creative spirit. But we do rightly seek to maintain a common mind and a common loyalty overreaching our inevitable partialities and differences. You cannot ask this man to exercise a godly discipline unless you are



Bishop Angus Dun preached the sermon at the Consecration of his friend, Norman Burdett Nash, at Trinity Church, Boston, February 14th

ready to accept a self-discipline of irresponsible individualism and of divisive, sectarian partisanship.

You ask this man to go out into this whole community in the spirit of true servanthood. That you do because you know that every member of the body of Christ in his vocation is called to servanthood.

To think of this man's task is inevitably to think of the Church's task. For his task is none other than the Church's task. Thinking of this man's task and of the Church's task, this sermon and this whole service could readily take on a som-

ber and disheartening note. It would be easy to lay upon this man and upon us all a burden of obligation grievous to be borne and beyond his and all of our powers of fulfillment.

Our human world is a very tragic world. There is hunger and homelessness and despair in it beyond all our power of imagining. There is moral confusion. Rival faiths, political and religious, struggle for mastery. The terrible forces brought under dominion by man's technical cleverness far outrun our human moral stature and threaten everything in this world which we hold dear for ourselves and for our children. In our economic order, powerful interests jockey for advantage, often wilfully and with no sober sense of public responsibility. Minority races among us suffer grievous indignities and deprivations and injustices, and resentment smoulders among them. We grope confusedly for a middle way between an unChristian individualism which fails to recognize our deep human interdependence, and an oppressive collectivism which would take from men the personal and responsible freedom in which alone they can achieve their true dignity. A substantial proportion of the membership of all our churches is informed by no deep and illuminating faith, is without any stable habits of life-changing worship, any radical moral commitment. Many a congregation lacks the vitality to nurture profoundly a young life admitted into its fellowship. The whole body of God's people is broken and fragmentized. Parts are too often competitive and too often stand apart from one another in a proud assurance of superiority.

All this we can say, and more. And then we could say to this man, and to you who are to be in a special way his people, "Now we lay upon you all this burden. It is your responsibility to change all this. Woe to you if you do not change it!" That would not be good news for him or for you. It would be bad news. This would then be no happy occasion.

But the gospel is good news. This man is not called to be the world's saviour. The Church is not called to be in itself the world's saviour. This man is called to point men and to lead men to God and to his Christ, who is the world's saviour.

The Church is the company of those who have recognized in Christ by faith the world's saviour, who have opened themselves by faith to his saving work, and have begun to manifest in their shared life the fruits of his redemption. In the midst of the darkness of our world and of our own failures and insufficiency, we can rejoice because we believe that out of the mystery of God himself there came down into our humanity the very image and bearer of his saving love for men. He

has awakened in us the good beginnings of an answering love for him. In him whose life was broken in this world, and no success as the world counts success, we know that they are blessed—very happy—who with him hunger and thirst after righteousness, who in his purity of heart have come to see God, who with him are makers of peace in the midst of man's strife. "At the heart of all our trouble and sorrow, unconquerable gladness dwells," because we are persuaded "that neither life nor death, nor angels, nor principalities, nor things present, nor things to come, nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." That is not to turn our backs on the world's ills or the world's sins. It is to turn our trust to the only center from which healing and redemption can come to our world. The Church can play its humble part in the world's redemption only when the people of God have recovered that conquering joy which alone can draw men to the source of that joy.

(The charge is published as an editorial on page seven.)

New Books

***Excellent

**Good

*Fair

****The Church and Christian Education** by Paul H. Vieth. The Bethany Press. \$2.50.

Christian education is a very live subject these days and nowhere more than in the Episcopal Church. This book by a member of the faculty of the Yale Divinity School is based upon the work of a committee of fifty-nine top educators and churchmen.

****The God We Worship** by Roger Hazelton. The Macmillan Co. \$2.00.

A most suggestive and helpful book by a professor at Andover-Newton School. When a Congregationalist takes a rather high church position on the subject of sacramentalism you have one of the signs of the times in the field of religion.

****Small Communities in Action** by Jean and Jess Ogden. Harpers. \$3.00.

The book tells interestingly of accomplishments in small communities in marketing, cooperative production and distribution, public health and other civic activities, carried on under the direction of the extension division of the University of Virginia and other social agencies in the south. A stimulating book.

Europe Greatly Fears America Fletcher Tells CLID

*The Annual Meeting Calls for Resignation
Of Dulles and Condemns Congress Committee*

Edited by Sara Dill

New York:—The Rev. Joseph F. Fletcher, professor at Episcopal Theological School, just returned from three months in England, France and Germany, told the 150 people attending the annual meeting of the CLID, which met here on Lincoln's Birthday, that the great fear of Europeans is of America. They believe, he said, that a major economic crisis in the United States is inevitable since this country demonstrated in the twenties that "it is impossible today to export unemployment; that is, the surplus of our great industrial potential can no longer be exported. An economic collapse, with tremendous unemployment, is therefore inevitable, and it is the fear of Europeans that we will drag the rest of the world down with us."

"Internationally, they see three possibilities; first is peace between the U.S.A. and the U.S.S.R. Second, war now between these two powers which means that western Europe will be the battleground. Three, war later—in five or ten years—which they are convinced means world annihilation. They are not optimistic about realizing the first, with reaction in the driver's seat in America, but they pray and work for it since either of the other alternatives will probably mean the end of the world."

He described a Europe of destitution and despair, with the only effective leadership coming from the communists. People therefore are turning to the left rapidly, not in most instances because they accept communism but because there is nothing else to turn to.

Also stressing the meeting, held at St. George's Church, was Dr. Frank Kingdon, co-chairman of Progressive Citizens of America, who described a colossal machine, with wheels within wheels, that is threatening to run man instead of being run for man. "Unless we see the face of a man in the wheels our world is lost." He, too, stressed the fact that peace between Russia and the United States must be maintained, "otherwise our world is like-

ly to be completely destroyed within fifteen years."

The meeting, attended by Church League members from Boston, Washington, Detroit, Philadelphia, Buffalo, in addition to the metropolitan area of New York, also passed, unanimously, a number of resolutions. One called upon the Federal Council of Churches and the National Council of the Episcopal Church, to ask for the resignation of John Foster Dulles as chairman of the Federal Council's commission of a just and durable peace. The resolution stated that Mr. Dulles, in his recent pronouncements, had repudiated the Delaware Message of his own commission; resolutions which were later confirmed at the Cleveland Conference of the Churches.

Another resolution affirmed that the threat to democracy today "comes from such fascist organizations as the Ku Klux Klan, the Columbians, Spiritual Mobilization, Youth for Christ, and similar organizations," and called upon the Un-American Committee of Congress "to devote itself to exposing such groups rather than to the investigation and often persecution of anti-fascist organization which now seems to be the sole function of the committee." This resolution, and another urging the confirmation of David E. Lilienthal as chairman of the Atomic Energy Commission, were ordered sent to President Truman and to various committees of Congress.

Commendation of Bishop Walker of Atlanta and Bishop Barnwell of Georgia, and the clergy of both dioceses, was contained in a resolution which pointed out the fine stands they have taken against the "white primary" bill and the forces in the state led by Herman Talmadge.

A large part of the business session, chaired by Dean Arthur Lichtenberger of Newark, was devoted to a consideration of a revised statement of purpose. Action was not completed and was referred to the newly elected executive committee for further consideration. The Rev. W. B. Spofford Jr. made his first report as executive secretary, which in-

dedicated a healthy and vigorous organization, with tremendous tasks ahead both in the domestic and international fields.

Mr. Spencer Miller Jr., state highway commissioner of New Jersey, who was chairman of the luncheon meeting, opened by reading a letter from the president of the League, Bishop Parsons of California, in which he said: "We of the CLID have a job cut out for us. We have to make as clear as we can to Church people the meaning of their faith in relation to national and international problems. We have to lead the van in bringing the Church's influence to bear for Christian solutions. We have to develop more and more fully the capacity to cooperate with other Christians and with those beyond the Christian frontiers who cherish the same kind of ideals even



"The Nativity", one of three interesting and beautiful grisaille windows recently designed, executed and installed by RAMBUSCH in a small Brooklyn Chapel

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if they have not the same faith. It is a heavy responsibility that rests upon us."

Corporate Communion

Chicago:—It is expected that 500 men and boys will participate in the corporate communion on Washington's Birthday, held at St. James' Church. The celebrant will be Bishop Randall, assisted by Bishop Conkling, the Rev. Duncan Browne and Canon David E. Gibson. A fellowship breakfast will follow the service when the speaker will be the Rev. Irwin St. John Tucker.

Lippman to Speak

Washington: — Walter Lippman, columnist and author, is to be the speaker at Washington Cathedral Sunday afternoon, February 23, when a marble statue of George Washington is to be unveiled. The figure is seven feet, six inches tall, and is presented by the supreme council of Thirty-Third Degree Masons, and is the work of Lee Lawrie, sculptor.

Salary Increases

Tacoma, Wash.:—The convention of the diocese of Olympia, meeting here, voted to increase the salary of the bishop from \$6,000 to \$8,000.

The Rev. Stephen F. Bayne Jr. is the bishop-elect. The salaries of missionary clergy in the diocese were increased to a minimum of \$2,400 and a house. Bishop Hines, coadjutor of Texas, guest speaker, declared that the Church should lead in social and political as well as spiritual life.

Lenten Program

Newport News, Va.: — A notable list of preachers are holding forth this Lent at St. Paul's here where the Rev. Theodore V. Morrison is rector. Following an organ meditation by Ralph Russell, organist, there is a brief service and then addresses on the general subject "Faith" by visiting clergymen. The services are held daily from 12:35 to 12:55. The preachers are Bishop Ludlow of Newark; Bishop Walker of Atlanta; the Rev. James W. Kennedy of Lexington, Ky.; the Rev. Churchill J. Gibson of Richmond, Va.; Dean Wicker of Louisville. Before and after the service coffee and doughnuts are served by the members of the Auxiliary for the benefit of the workers in the shipyard nearby.

Educators Meet

New Orleans:—Fourteen dioceses of the south were represented at a

conference on religious education held here. Bishop Gravatt of Upper South Carolina said that he believed "a large number of veterans found God during the war and are now tending toward religion. But a lot of young people are just drifting and the Church must reach them. They must be taught how to meet the problems of the day."

Others to speak were Bishop Clingman of Kentucky; the Rev. Leo M. Pippy, director of education of the Methodist Church, and the Rev. Curtis Junker, director of education for the diocese of Dallas, who told of his survey of the Christian youth movement in England, France, Germany and Switzerland where he recently visited.

Conference Center

New York:—The Rev. Horace W. B. Donegan, rector of St. James' and chairman of the committee on promotion of the proposed residence for the Presiding Bishop and conference center, has released a statement about the project, which we reported last week. He lays stress on the fact that it is to be a conference center, and that the larger of the two houses on the 99 acre property will be used for that purpose, with the Presiding Bishop living in the small-

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er house. "The acquisition of the property would fill a long-existing need for a site to which ecclesiastical bodies, labor, capitalist, educational and political leaders might come to confer with the heads of the Church. Visiting Church dignitaries from other countries could also be entertained there."

He states that while the Church has an option on the property, the purchase will be possible only if there are gifts from interested individuals, both for the purchase and for maintenance.

Eddy the Speaker

Washington, D. C.:—Col. William A. Eddy, former president of Hobart College and now with the state department, will be the speaker at the annual corporate communion and breakfast here on Washington's Birthday. He was formerly American minister to Saudi-Arabia and attended the Yalta conference with the late President Roosevelt.

Oppose New Law

Waycross, Ga.:—At the semi-annual meeting of the clergy of the diocese of Georgia, meeting here February 2-5, a resolution was passed against the "white primary" law which is being sponsored by the Talmadge forces of the state. The resolution states that: "The Bishop and clergy in charge of the congregations throughout the diocese of Georgia unanimously request all members of the legislature to enact those laws and directions which will give to every citizen, whether white or black, the right to vote ac-

corded him by the Lord of Life and the Constitution of the United States of America."

All Bishops

Birmingham, Ala.:—The noonday Lenten speakers at the Advent here are all bishops: Bishop Carpenter of Alabama, Bishop Clingman of Kentucky, Bishop Powell of Maryland, Bishop Jones of West Texas, Bishop Goodwin of Virginia, Bishop Sterrett of Bethlehem, Bishop Walker of Atlanta. They are also to be the speakers at the services on Tuesday evening when all the Episcopal churches in the city have united services.

Oppose Discrimination

Denver, Colo.:—The ministers alliance of this city came out for the passage of the fair employment practices bill, now before the legislature.

Drive for Relief

New York:—A parish drive for overseas relief, to continue through Lent, will be launched with a special service on February 23 at St. George's here. Members of the parish and their friends are asked to pledge both financial aid and material contributions for a six weeks' period, culminating at Easter. The materials aids project is planned under the chairmanship of Mrs. Henry Hill Pierce, while the financial project is directed by Mr. Swasey Crocker. A workroom in the parish house to receive the materials is to be opened each Tuesday during Lent until ten in the evening.

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Timely Questions Asked

Brooklyn, N. Y.:—The department of Christian relations of the diocese of Long Island sent a letter to all of the clergy, relative to race relations Sunday and Brotherhood Week. The clergy were urged to ask themselves these questions and to use the answers as a basis for a permanent program for parish life:

"Is anyone of any racial or national group welcome in your parish activities, including your Church school?"

"Does your Lenten program include study of Christian principles of brotherhood and their local application?"

"Does your Church school give to each child a knowledge and understanding of other racial groups?"

"Does your local library contain good books on race relations?"

"Are there recreational, educational, and leisure-time activities for all groups in your community?"

"In the board membership of your community service agencies, such as schools, hospitals and welfare associations, are you careful to have representatives of all groups in your area?"

Important Decree

Port au Prince, Haiti:—A decree has been promulgated by the President of Haiti, the Hon. Dumarsais Estime, under the Law of July 8, 1921, concerning the public welfare.

"In view of the request of the Episcopal Church of Haiti, represented by C. Alfred Voegeli, Bishop of said Church:

"Considering that the educational and uplifting work of this institution was founded in 1861 for the promotion of the common welfare, and that it responds to the conditions required by law.

"On the report of the Secretary of State for Religion and on the advice of the Council of the Secretaries of State, '1. The Episcopal Church of Haiti is declared essential to the public welfare (d'utilite publique).'

"2. The present decree will be published and executed by the Secretary of State for Religion and the Secretary of State for the Interior, each in those points in which the Secretariat is concerned.

"Given at the National Palace, Port au Prince, January 16, 1947, in the 144th year of the Independence.

Dumarsais Estime"

The Roman Catholic Church has been the state religion of Haiti since

the foundation of the Republic under Toussaint L'Ouverture and other Churches have merely been tolerated. Official education was entirely in the hands of the Roman Church, which meant that missionary schools were handicapped in the matter of the validity of their diplomas. This decree changes this situation considerably.

Worship Conference

Lincoln, Mass.:—A conference on worship, sponsored by the Student Christian Movement, was held here

Lenten Services

Omaha, Nebraska

ALL SAINTS' CHURCH

The Rev. Fred W. Clayton, Rector

Sunday: 8 and 11 a.m. H. C. first Sunday at 11. Weekday, H. C. and Intercessions Wednesday at 10 a.m.

Ann Arbor, Michigan

ST. ANDREW'S CHURCH

University of Michigan

The Rev. Henry Lewis, Rector

The Rev. John H. Burt, Student Chaplain

Sunday: 8 a.m. H. C.; 11 a.m. Morning Prayer. 6 p.m. Canterbury Club (students). 8 p.m. Choral Evening Prayer.

Wed and Saints' Days: 7:15 a.m. H. C.

Providence, Rhode Island

GRACE CHURCH

Mathewson and Westminister Sts.

The Rev. Clarence H. Horner, D.D., Rector

Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday) 11 a.m.;

Y. P. F. 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m.

Lenten noonday services, Monday thru Friday 12:10 p.m.

University of Illinois

Champaign, Ill.

CHAPEL OF ST. JOHN THE DIVINE

The Rev. William Ward, S.T.M., Chaplain

Sunday: 9 and 11 H. C. Canterbury Club, 6 p.m.

Wednesday and Friday: H. C. 7:15 a.m.

Millbrook, New York

GRACE CHURCH

The Rev. H. Ross Greer, Rector

Sunday: H. C. 8:30 and Service at 11 a.m.

Lent: Tuesdays at 8 p.m.

Columbia University

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Sunday: H. C. 9 and 12:30. Morning Prayer and Sermon, 11.

Tuesday and Friday: H. C. 8:20 a.m.

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CHURCH OF THE REDEEMER

The Rev. Hugh S. Clark, Rector

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Washington, D. C.

ST. AGNES' CHURCH

46 Que St., N. W.

The Rev. A. J. Dubois, S.T.B., Rector

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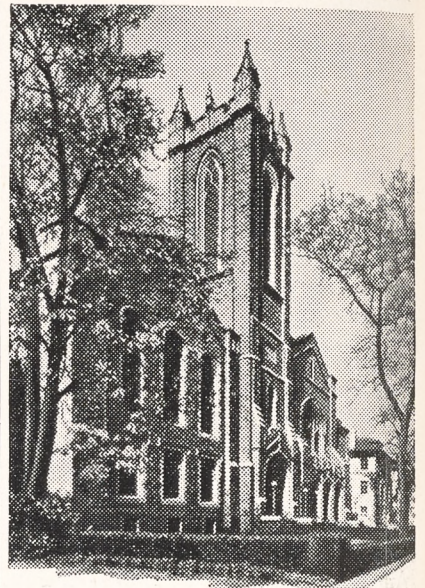
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SELLERSVILLE, PA.

February 14-16, with Barbara Hunt of Mt. Holyoke College the chairman. "Why is the Christian world interested in worship?" was the subject of a panel that opened the meeting, with Prof. Adelaide Case of the Episcopal Theological School, Barbara Hunt, Ivan Nickerson of Wesleyan University, the Rev. Samuel Shoemaker of Calvary Church, New York, and the Rev. W. B. Spofford Jr., secretary of the CLID, taking part. Addresses were given by these leaders at other sessions on such subjects as "Devotional use of the Bible"; "Worship and Social Action"; "Corporate Worship"; "Cell Groups." There was also an address by Prof. Roger Hazelton of Andover Newton Seminary on "Planning Services of Worship."

Dr. Mildred Staley

Honolulu:—The last surviving daughter of the first Anglican Bishop of Honolulu, Dr. Mildred E. Staley, died here on February 4 at the age of 82. She was born here three years after the arrival from England of her father, Bishop Thomas N. Staley, his wife and seven children. Her godmother was Queen Emma, wife of King Kamehameha IV, at whose request the Church was sent to the Islands.

She received medical degrees in Dublin and London Universities, after which she spent 20 years at hospitals in Delhi and Punjab, India. Her medical career took her to Singapore, Egypt, Palestine, Syria, New Zealand, Australia and the Fiji Islands. She was a psychiatrist of note; an expert in child welfare and prison reform. Returning to Honolulu in 1928 Dr. Staley helped establish the one mission hospital in the Islands and also aided in building two missions, one for native Hawaiians and the other the only Korean mission in the American Church.

Next Convention

San Francisco:—The Rev. John C. Leffler, rector of St. Luke's, here, is the chairman of the preliminary committee on planning the General Convention of 1949. The diocesan convention, meeting at Grace Cathedral, February 4 and 5, also approved the proposal of Bishop Block to raise \$200,000 between now and the General Convention as a commemoration of the centennial of the founding of the Episcopal Church in the state. Guests of the convention were Bishop Barton of Eastern Oregon and Bishop Nicholai of Zicha.

A high point in the convention was the welcome home of the Rev. Joseph K. Tsukamoto and the announcement of the reopening of work for Japanese Americans at Christ Mission here.

The Church Club

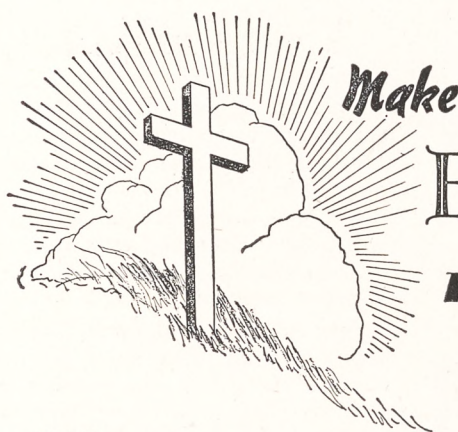
New York:—The Hon. Robert McC. Marsh, president of the Church Club of New York, has announced that its annual dinner will be held at the Waldorf-Astoria Hotel on April 10th. Bishop Gilbert will be one of the speakers, with other speakers announced at a later date.

To Run Hospital

New York:—Donald W. Fulp of Sapulpa, Okla., at present employed by an industrial firm, is to go to the Philippines as administrator of St. Luke's Hospital, Manila.

Acting Dean

Sewanee, Tenn.:—The Rev. Robert M. Grant, associate professor of New Testament at the theological school here, has been appointed acting dean of the institution. He is the son of the Rev. Frederick C. Grant, professor at Union Seminary and editor of THE WITNESS. A book



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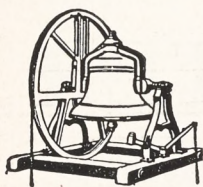
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by the younger Grant, *Second Century. Christianity*, was recently published in London by the Society for the Promotion of Christian knowledge.

Youth Neglected

Philadelphia (RNS):—Woe ful neglect of youth by churches was charged here at a conference of chaplains and civilian clergy sponsored by the general commission on army and navy chaplains. Commander C. W. Nelson, senior chaplain at the U.S. naval air station, Lakehurst, N. J., estimated that "barely more than 15 per cent of the Protestant personnel there, or in any place I have been stationed, are at all regular in their worship."

Advocating establishment of community or denominational weekday church school courses, Major M. H. Imrie, of the army chief of chaplain's office, Washington, D. C., said: "We are receiving so many unchurched youth that it is apparent the churches are not giving them Christian training."

Rear Admiral William N. Thomas, navy chief of chaplains, declared churches will have to reach more than the hundreds they now are reaching. "Protestant churches need a unity of purpose and a unity of action, in the face of the keen and clever competition of the more worldly aspects of life," he added.

Two other chaplains reported "a fairly general condition of religious illiteracy" among the many teen-age Army and Navy personnel they had encountered. General consensus among conference participants was that churches need to promote more Christian education among their youth.

Minimum Salaries

Cleveland, Ohio (RNS):—Minimum salaries for pastors of Congregational Christian Churches have been set at \$2,400 for rural clergymen and \$2,400 plus a house for urban pastors. Official telephone and pension dues are also added to the pay of city ministers. The action marks a "sharp life of pastoral remuneration" according to officials. Of a total of 3,640 men, 488 previously received \$1,000; 555 from \$1,000 to \$1,500; 820 from \$1,500 to \$2,000; 798 from \$2,000 to \$2,500; 987, \$2,500 or more. Food is the biggest item in a pastor's budget, with car maintenance for pastor work second. Most spent 20% of their salaries to keep their cars running. The third largest expenditure was heat.

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THE WITNESS

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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.

Mr. E. T. LAWRENCE
Layman of Tacoma, Washington

You carried (WITNESS, Jan. 9th) a lengthy letter from the Bishop of Albany bemoaning the fact that our Church makes no progress. I was in sympathy with him the whole way until I came to his concluding paragraph where he says: "what steps are to be taken I do not know. I am not advocating a campaign or a crusade."

Why not? Backbone is infinitely more rugged than wishbone. If we discover a dangerous grass fire near our home we don't stand by and watch. We fight it. If, then, a house is worth fighting for are not the souls of men? I agree with Bishop Oldham that "over half our population are thoroughly pagan and a greater proportion only nominal Christians." It seems to me, however, that if we Episcopalians wish to survive as a Christian body we must drop our superior aloofness and smug complacency and behave like work bees instead of drones.

However, before any change for the better can take place there will have to be radical changes in our governing body, and this in turn means that the rank and file of Church membership must wake up and send delegates to Convention who will demand that a progressive policy be adopted and that lackadaisical methods, pseudo-Romanists and all other forms of impedimenta be exorcised. Then, and then only, may we hope to have a truly live Protestant Church pulling its own weight in the stream of life instead of drifting as at present.

I have been an Episcopalian for seventy years and have seen it sink to its present level. However, I still think that if properly organized our Church could attract and hold untold numbers of people who now pass us by.

May I say also that THE WITNESS for Jan. 9 and 16 are full of profitable reading matter, special mention being made of "Presbyterian Church Merger"; "Women's Work in the Church"; "Class Distinctions Must Go"; "The Presiding Bishop's Address."

* * *

REV. BENJAMIN MINIFIE
Rector of the Good Shepherd,
Corpus Christi, Texas

I wish you'd inquire about this in your column someday. We have had a succession of English war brides come here since the end of the war, the majority of them belonging to the Church of England. I have called on them one by one, enjoyed their delightful way of speaking, had long and pleasant visits, and welcomed them to the local Episcopal Church. In every instance, they have been very friendly and pleased that I had come, and already aware that the Episcopal Church was the same as the mother Church. But with one exception they have never yet put in an appearance! And this in a church-going part of the world where people really turn out Sunday mornings. One of them explained to her neighbor, a communicant here who was also working on her, "You Americans take the

Church much more seriously than we do. You go to Church much more often."

I know it's misleading to generalize about these things. After all we, too, have plenty of indifferent people, and maybe I've hit a bad crop. But when upwards of a dozen young women belonging to the Anglican Church arrive in a community, and all but one of them seemingly have no interest in the work and worship of the local parish you begin to wonder about the vitality of the mother Church. How well is she holding her people? I had expected a special response from these young women because the Episcopal Church was one of the few definite links with their former homes way down here in south Texas. But I have to report that they are well behind our own people in that good Christian duty of worshipping God every Sunday in his Church. The fact that their husbands are not Episcopalians is hardly the excuse; in several instances I found that the husbands were not going anywhere in particular themselves.

I pass this on with some curiosity wondering if others have had a similar experience, and wondering why the English Church is not holding its people any better if these young women are typical.

* * *

REV. SAMUEL J. MARTIN
Rector of St. Edmund's, Chicago

The recent debate in the National Council involving Doctor Bentley has caused considerable unrest and resentment among both Colored and white churchmen. How can we convince a secular and pagan society when our top leaders publicly express themselves not being in accord with Christian principles? For a priest, to say nothing of a director, of a large department as the American Church Institute for Negroes, to declare himself in sympathy with a system which has as its purpose to enslave, insult, humiliate and segregate Negroes, proves his inefficiency and unworthiness for the office of the sacred priesthood. Doctor Bentley has openly insulted the colored citizens of this country and owes them an apology. The National Council should not harbor one with such convictions any more than Congress should harbor Bilbo.

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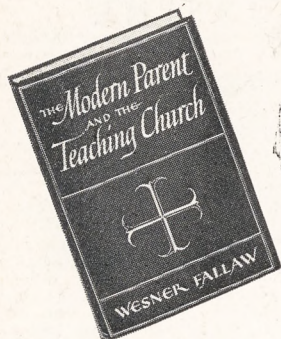
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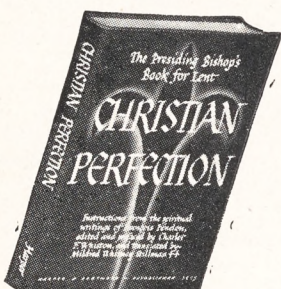
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