

The WITNESS

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JUNE 5, 1947



STEPHEN F. BAYNE JR.
TO BE CONSECRATED
BISHOP OF OLYMPIA

(story on page three)

Notes on a Visit to France

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.
7 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 11 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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Vol. XXX

No. 25

Clergy Notes

FERRELL, H. ALBION, was ordained deacon on May 31 by Bishop Gardner at St. Augustine's, Atlantic City, N. J.
FREEMAN, ARTHUR C., formerly assistant at St. Andrew's, Jackson, Miss., is now vicar of St. James', Centerville, Calif.
GLOVER, HERBERT J., has resigned as vicar of the Heavenly Rest, New York City, effective October 1, when he will retire.
GOOD, MILTON W., formerly of Pittsburg, Kansas, is now a member of the staff at the cathedral, Garden City, Long Island.
JOHNSON, PERCY C., rector of Trinity, Tilton, N. H., becomes rector of St. John's, Saugus, Mass., June 15th.
PLUMB, JOHN F., secretary of the convention of Connecticut for 35 years, and assistant for 11 years prior to that, declined nomination for re-election and was elected secretary emeritus.
PULLEY, F. E., rector of the Holy Comforter, Richmond, Va., has been appointed chaplain of the U. S. Military Academy, West Point, N. Y.
READ, RALPH D., was elected secretary of the convention of Connecticut.
REID, DAVID J., in charge of St. Francis', Chicago, is to be chaplain and director of St. Alban's House, Sycamore, Ill., and chaplain at Northern Illinois Teachers College, De Kalb, Ill.
RIGHTMYER, N. W., has resigned as rector of St. Peter's, Lewes, Delaware, effective October 1, to devote himself entirely to his work as chairman of the graduate department and assistant professor of Church history at the Philadelphia Divinity School.
TWITCHELL, NORRIS, curate at Grace Church, Colorado Springs, becomes priest in charge of Emanuel, Mercer Island, Wash., on June 15th.
WASHINGTON, J. M., formerly rector of Grace Church, Goochland, Va., is now rector of St. Paul's, Kilgore, Texas.
WEBSTER, KIRBY, former army chaplain, is now rector of St. John's, Mankato, Minn.

Praying For the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

The Guild of All Souls
The Rev. Franklin Joiner, D.D.
Superior

2013 Apple Tree Street, 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
Summer Services
Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 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 Kroman, 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 at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

Stephen Bayne Goes to Seattle To Be Consecrated

An Exciting Trip by Air and Motor Is Now Under Way With His Father and Three Sons

By W. B. Spofford

New York:—The Rev. Stephen F. Bayne, Jr., whose cover picture was taken in his chaplain's office at Columbia University, left here on June 3 following commencement. He is now on the way to Seattle where he will be consecrated Bishop of Olympia on June 11th by Presiding Bishop Sherrill, with sixteen other bishops joining in the laying on of hands. He is making an exciting event of his journey: rushing from the Columbia commencement to LaGuardia Field to fly to Des Moines. There he was met by his father, a vestryman of Trinity Church, New York, who had previously motored to the midwestern city with the three sons of the bishop-elect. From there they are now driving to Seattle while other members of the family go on various trains at different times. They are all to meet in Seattle on the 10th.

The service on the 11th is to be at the cathedral at 10:30, with a luncheon following, and a reception at the art museum at 3:30. That evening there is to be a mass meeting, held in the First Presbyterian Church, with addresses by Bishop Sherrill, the newly consecrated bishop and one or two laymen of the diocese. The day will open with a corporate communion at the cathedral, which will be attended by all of the clergy and others, the celebration being taken by the retiring bishop, Bishop Huston.

The cathedral will seat but 1,500 so that the public reception has been arranged to enable others to meet their new bishop. It is expected that a capacity crowd of 2,200 will attend the mass meeting in the evening.

I asked the bishop-elect just before he left New York what it felt like to be taking charge of a diocese. "Everyone here of course has been

terribly nice," he said, and there have been innumerable farewell parties. And of course I hate to leave my work as chaplain at Columbia. I guess there really isn't much to say. I wish I felt more confidence in myself as a bishop. At this point my heart is in my boots, which I suppose is standard practice for all bishops-elect. People make so much of the externals of the job, and think of it as a great and highly decorative honor. I think it is an honor, but I also know that to give leadership to the Church in this generation is an unbelievably dangerous and critical enterprise, and I just hope someday I can measure up to it, even a little."

Something of what the bishop-elect had on his mind is indicated in a letter which he sent to all of the clergy of the diocese some days ago. First off, he asked that the clergy and people remember him in their prayers; and he urged as many as possible to attend the corporate communion on the 11th. "Will you ask each family in your care," he wrote, "if they will, at breakfast on the 11th, say aloud and together, a prayer for us all, and for me. I would suggest the prayer on page 547, or the parallel one on page 544—but perhaps there is another which seems to you better. Or you might care to adapt one."

He then went on to tell them that he was counting on Bishop Sherrill to make an important address at the mass meeting. "For my part I think what I will say will perforce have to be somewhat general in character—I am currently thinking of speaking about the vocation of our Church, our duties, our place, our contribution to society and to united Christendom, etc. I hope, incidentally, that we won't have a lot of read-

ing-between-the-lines of what few speeches I make in the early days; when you know me better you will know that I am about as subtle and devious as a fire-truck; I have been a little troubled by an assumption (not from Olympia) that of course I will start in with a clear program and plans which I will 'feed to the diocese as fast as they can take it,' as one letter phrased it. I'm afraid that is decidedly not the case. When the time comes, I will say quite clearly what I think. At this point I have only the most general senses and feelings; and I am content to have it that way until I know what problems we face and where we are. Then I can tell where I want to go. So don't look for hidden things; they won't be there; but only the most genuine, even painful, humility and eagerness to learn.

"That applies especially to the conferences at Annie Wright, when I want quite clearly to be on the receiving end, and indeed to the whole summer. I expect to have no engagements of any kind outside the diocese until September. I want to spend the whole summer (except for moving into the house) driving around, meeting people and getting the 'feel' of the diocese. I expect to be away from mid-October to mid-November, at the House of Bishops, and two or three other meetings, and taking a week or so off. But until that time I will be in school in the

E. O. W.

THE WITNESS appears every other week during the summer, from June 15th to September 15th. In common with all publications we have a difficult time with summer address changes since it takes fully two weeks to make them. Often this means that a subscriber no sooner has the address changed than we are notified to change it back to his permanent address. We suggest therefore that unless the change is to be permanent, or for a fairly extended period, that you arrange with a friend to forward your copies while on vacation. We will of course gladly make changes when requested to do so. In making the request please give both the old and new address and allow at least two weeks for the change. Notices should be sent to the editorial office at 135 Liberty Street, New York 6, N. Y.

most real sense.

"Well, that is enough for one letter, I guess. Surplice, red stole, and hood, please, for the consecration. I hope it will be a simple, deep, true service; you will understand how strange I feel, I know, and that it is, in nearly every sense, the beginning of a tremendously adventurous new life for me and mine. I'm sure I need not ask you to make allowances for what I do not know and can not do. But let us begin this fantastically important and critical ministry of ours together, on our knees, and with affectionate remembrance one of another."

CLID CHAPTERS ORGANIZED

New York:—The Rev. William B. Spofford, Jr., executive secretary of the Church League for Industrial Democracy, met with members and interested persons in Chicago, Detroit, Gambier and Cincinnati in what was called an "exploratory trip" through the mid-west last week. The purpose of the trip, Mr. Spofford said, was to find out what Church people thought of the C.L.I.D.'s program and activity and to get suggestions on how the organization could exercise a more dynamic Christian social witness in our day. As a result of the informal meetings, it was voted that the Chicago and Detroit chapters of the Church League should re-organize.

DOWNTOWN CHURCH HAS BIG JOB

Washington: — "The downtown Church has a new ministry but a more important ministry than ever before," the Rev. Charles W. Sheerin, rector of the Church of the Epiphany, declared at the parish's annual dinner on May 20. "In these transitory times," he continued, "the stranger must find a place of refuge, and a Church equipped to meet the emotional problems of a neurotic world should be in the center of every city. The financial problem can be solved by the gratitude of the hundreds of people who find religion worthwhile, and their many small gifts make up for the loss of the wealthy who have moved either to the country or to far out suburban areas."

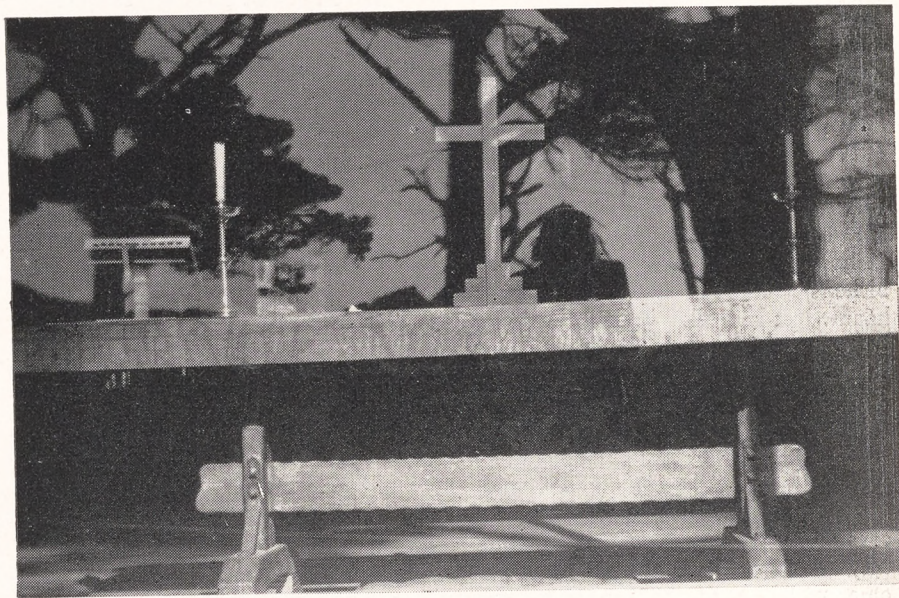
Reports were submitted showing that over 1200 meetings of a church and community character had been

held in the parish house and that services of public worship were held 859 times. The parishioners and strangers in the congregation had contributed \$136,000 for the expenditures of the parish church and its various activities.

Dr. Leonard M. Elstad, President of Gallaudet College and a vestryman, was the principal speaker with the topic "The parish belongs to the parishioners," and he pointed out that when the democratic process is applied to a parish church, as it has been at Epiphany, the program and work of the church receive generous support.

clarification and restatement. On finances it was announced that \$22,746,717 had been subscribed to the \$27,000,000 fund to restore Presbyterian work in war areas, and an annual budget greatly in excess of previous years was adopted.

One of the highlights of the meeting took place on May 25 when 51 delegates preached in churches in this city and surrounding area. The Rev. Frederick W. Evans, former moderator, was the preacher at St. Mark's Cathedral and the Rev. Henry Sloane Coffin, also a former moderator, preached at Grace Church.



One of the most beautiful conference chapels is the one at Asilomar, California where the altar is before a plate glass window through which one sees the grounds and the Pacific beyond

PRESBYTERIAN ASSEMBLY

Grand Rapids, Mich.:—A plan of evangelism with the objectives of a million new members by 1950; 300 new churches and the enlistment of 100,000 lay workers, was planned at the General Assembly of the Presbyterian Church in the USA, meeting here. They also voted to keep the door open for possible unity with the Episcopal Church, and hopes that the few remaining differences between the northern and southern branches may be reconciled during the coming year was expressed by the Rev. William B. Pugh, secretary of the department on union. Negro members of the assembly raised the issue of racial segregation which they declared are a barrier to union.

A committee was appointed to study the Church's marriage and divorce laws with a view to their

The proposal to allow women to be ordained was lost by the presbyteries voting 100 affirmative; 128 negative and 8 recommending no action.

BIBLE TRANSLATION IS APPROVED

London (wireless to RNS):—Plans for a new modern translation of the Bible were approved in a resolution adopted here by the upper house of the convocation of Canterbury. The resolution called upon the Archbishop of Canterbury to appoint representatives to an interdenominational editorial committee which will work with the Oxford and Cambridge University press on the translation. No indication was given as to when work on the translation will begin. The Rt. Rev. Kenneth E. Kirk, Bishop of Oxford, stressed that the proposal "is in a very preliminary and fluid state."

Bishop M. S. Barnwell Deplores Current Witch Hunt

Tells the Convention of Diocese of Georgia That He Grows Weary With the Name Calling

By Julia St. Clair Moore

Augusta, Ga.:—Bishop Barnwell of Georgia in his address to the diocesan convention hit out strongly at the critics of the Federal Council of Churches and at all who are indulging in name-calling. He also strongly urged that full representation in the convention should be provided for Negro Churches; urged support for world relief; asked for contributions from parishes for the Presiding Bishop's center in Connecticut and asked for aid for other financial campaigns now under way in the Church.

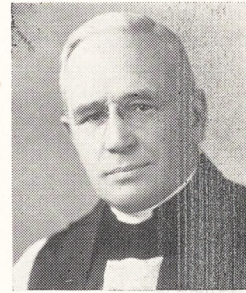
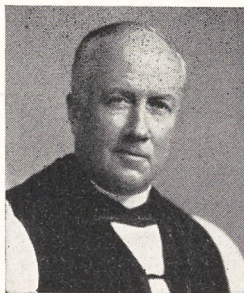
However it was his comments on Communism that stirred the most interest.

"In this country," he said, "it seems as if we were getting ready to engage in witch-hunting—looking for Communists. I go to the dictionary to see what Communist means and I find that it is a 'scheme for equalizing the social conditions of life; specially a scheme which contemplates the abolition of inequalities in the possession of property, as by distributing all wealth equally, or by holding all wealth in common for the equal use and advantage of all.' You will remember that the early Christians tried this and it did not work very well because in the Christian community there were some cheats and liars—Ananias and Sapphira. It was abolished not because it was not good for the people, but because the people were not good enough for it. The only Communists I know of in the world today are in certain small religious orders of monks and nuns who seek to have all things in common, and even there human nature is at work, and while all are equal, some are more equal than others.

"In the light of the above definition, which comes from Webster's Revised Unabridged Dictionary, I am not a Communist. It is a beautiful vision but unworkable in this imperfect world. But I have a right to be a Communist if I want to be one, just as much as I have a right to be a Democrat or a Republican or a member of the United States Chamber of Commerce or a labor union. Every poor man who seeks an ad-

vance in wages or tries to make a little more money for himself is seeking the abolition of inequalities in the possession of property. To this extent he is a Communist and in all probability a loyal citizen of the United States of America.

"If you hate Russians, say so. I hate totalitarianism and secret police and thought-control and political purges and the exploitation of the peasant class and the ruthless dealing with conquered and dependent countries. Of all these things Russia has been guilty. But these things are not Communism. They are Power Politics, stark and un-



CHURCHMEN IN THE NEWS: Bishop Keeler of Minnesota who is again the director of the Wellesley Conference which opens June 23; the Rev. Gordon C. Graham, the new executive secretary of the social service department of Long Island; Bishop Budlong of Connecticut who is to lead a diocesan campaign of evangelism in the fall

ashamed. The present Power Politician is as far from being a Communist as Joe Stalin is from the twelve Apostles. So do not hate people because they are accused of being, or admit being, Communists. They may be Russian or even American villains of the deepest dye, or they may be simple-minded Christian perfectionists, seeking the Kingdom of God in an imperfect world."

Applying his remarks specifically to the recent criticisms of the Federal Council of Churches, Bishop Barnwell stated that "if the Council is communistic, it is so in this latter sense. I might even join you in criticizing it for being impractical and for advocating the principles of a stage of life to which we have not come. Jesus was not practical either. He said, 'if you have two coats, give your brother one.'"

He explained to the convention the

set-up of the Federal Council; told the delegates that "for a long time we stayed on the side-line, but that we entered into full membership seven years ago and already have furnished it with two presidents, our former Presiding Bishop, Bishop Henry St. George Tucker, and now Mr. Charles Taft.

"In recent months there has been some criticism of the Council because of some pronouncements of one of its many committees; the one dealing with industry. This one committee, after a meeting in Pittsburgh, reported that in its opinion the Christian industrialists' motive should be one of service primarily, rather than profit, and that free enterprise should be regulated for the common good, and this is held to be a trend toward Communism on the part of the Federal Council. Well, I would not call the Rotary Club communistic, and in all their literature and slogans they very definitely put service ahead of profits.

Nor would I call the Elder Roosevelt, Theodore, a Communist, and no man ever bore down on big business more than he. In those days it was not called the New Deal, but the Square Deal, and the present anti-trust laws of the nation were considered quite communistic by the old guard of the Republican party. Most of you are too young to remember those days. I remember when the interstate commerce commission was considered a dangerous interference with private free enterprise; when the federal reserve was considered dangerous banking practice. In Acts the Athenians were condemned for spending their time in hearing and telling of some new thing. It has always been so, and probably always will, for life moves on.

"I am not speaking to defend the Federal Council in these matters. I

know very little about so-called non-profit motives, for we get our profit out of life in so many different ways. All the Church secretaries I know of who denounce the profit-motive work for wages and all the industrialists I know of are trying to serve the community. It's a great pity to see right-thinking people quarrel over words and definitions, or even methods, for we are all brethren if our common pursuit is for the good of mankind, and I think that is the goal of nearly all of us.

"There are some tremendous values in the Federal Council of Churches and it becomes increasingly necessary in this country and in the world for the Protestant or non-Roman world to speak with a united voice, and to act in concert if it is to combat effectively the world-wide political pressures which spread from the Vatican. This latter I consider to be the greatest single threat to world peace and is responsible for much of the hatred of Russia which is growing in this country among people who know nothing whatever about the subject. The Church of Rome loves totalitarian states and is the staunch backer of Franco in Spain and of various anti-democratic movements in Latin America. These statements can be documented but I have not time to do it now nor perhaps is this the place. I only mean to say now that the Federal Council of Churches deserves in my judgment the loyal support of free Christian people."

OPPOSE PROPOSED LEGISLATION

Gambier, O.:—The faculties of Kenyon College and Bexley Hall sent a protest last week to the senators and representatives in Ohio against the proposed bill which would set up a commission to investigate "un-American activities" in all schools, universities and colleges in the state. "In principle the proposed law goes on the totalitarian assumption that a small group of men may, by their own interpretations, dictate the political, economic, social and religious teachings of the educational institutions," the statement declared.

PLANNED PARENTHOOD SUPPORTED

Springfield, Mass.:—Planned parenthood was endorsed in a resolution adopted by the convention of

the diocese of Western Massachusetts, meeting at the cathedral here May 20-21. The convention also condemned lotteries and also the use of public funds for non-public schools. A resolution favoring the admission of displaced persons from abroad was also passed. The convention urged Congress to distribute the booklet *Fascism in Action* as well as the one now being distributed dealing with Communism.

A highlight of the meeting was an



Professor Wilber G. Katz of the law school of the University of Chicago is to give the commencement address at Seabury-Western Seminary

address by Bishop Keh-Tsung Mao of Shanghai, who mentioned that there was not a single movie projector in his whole diocese. So the hat was passed at luncheon and he was handed \$170 with which to buy one.

DISCRIMINATION CONDEMNED

Petersburg, Va.:—The alumni association of the Bishop Payne Divinity School went on record last week against segregation and racial discrimination, and urged the trustees to see that references to racial designation be deleted from the school's charter. The resolution also declared that "If rehabilitation of the school property is to be done, money having been set aside for the same, the alumni association urges the most immediate action in bringing about this much needed building program." However the resolution also stated that "Integration

with any other institution of the Church, if such is proposed, should be completely Christian in all of its ramifications."

The point of this latter statement is that there are many in the Church who are of the opinion that the Bishop Payne Divinity School, which has always been exclusively for Negroes, should not exist but that all seminaries should do away with racial qualifications for students, and faculty.

HEADQUARTERS PLANNED

Lynchburg, Va.:—Bishop Phillips announced to the convention of the diocese of Southwestern Virginia, meeting here May 20-21, that he has received a gift of \$30,000 for the building of new diocesan headquarters. The convention voted to add \$10,000 to provide the \$40,000 necessary to construct and furnish such a building. At present headquarters are in the parish house of St. John's, Roanoke, which is expanding and needs the space.

The convention also adopted a budget for a missionary program calling for \$75,000 for 1948 compared with the current budget of \$40,000.

SOCIAL SERVICE SECRETARY

Brooklyn, N. Y.:—The Rev. Gordon C. Graham, rector of St. Simon's, has been elected executive secretary of the social service department of the diocese of Long Island, effective September 1. He succeeds Mrs. Muriel Webb who, after ten years of effective work, has resigned because of family responsibilities. Graham has been a member of the editorial board of THE WITNESS and is at present a contributing editor. He is also the editor of *Tidings*, the official organ of the diocese of Long Island.

BISHOP BOYNTON ENTHRONEMENT

San Juan, Puerto Rico:—Bishop Charles F. Boynton will be enthroned as bishop of Puerto Rico and the Virgin Islands on June 24th at the cathedral here. The National Council is to be represented by the Rev. Ervine Swift and the American bishops in the area will be represented by Bishop Voegeli of Haiti and the British province of the West Indies will be represented by Bishop Nathaniel W. N. Davis of Antigua.

EDITORIALS

Completeness and Unity

TRINITY Season is for the average churchman principally notable as the longest season of the Church year, comprising approximately twenty-five Sundays and a siege of green in the liturgical color scheme. The more educated churchman may take a dim view of such an appraisal and no doubt rightly, for the doctrine of the Trinity is basic in the theology and tradition of the Church. But to view with alarm does not improve the situation.

Perhaps Trinity Sunday should come at a more advantageous time of the year. In late May or early June, week-ends have begun to take toll of the congregation and it is difficult to teach those who are not there. Many clergy avoid involvement with the doctrine of the Trinity by allowing their assistants to preach or by giving over the sermon to a worthy appeal by a visiting dignitary. The layman who comes up against the doctrine of the Trinity in the collect for the day or in the proper preface is more than likely to be somewhat bewildered because the phrase "by the confession of a truth faith, to acknowledge the glory of the eternal Trinity and in the power of the Divine Majesty to worship the Unity" is not exactly A.B.C. theology; and in the proper preface, "For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality" is not a statement of the one syllable variety. "Without any difference of inequality" is a strange and haunting phrase.

We do not, however, need to become metaphysicians in order to have some understanding of the Trinity. We are already Trinitarians in innumerable ways and are not bothered too much by it. Three Persons in one God is not a mystery nor an insurmountable dilemma. Because God is Father, Son and Holy Spirit does not make him a problem or divide him. Because he is all three, yet one, we can understand the more adequately his revelation of his purpose for us. If God were

only Father the message of the Incarnation would be lost. If God were only Father and Son, we would be like the disciples before Pentecost—having seen, but not having understood. God needed to reveal himself through the power of the Holy Spirit, the Spirit of Truth, before the disciples were able to comprehend the full meaning of the Gospel.

There is more than one area in our own lives where we could profitably apply trinitarian principles. Democracy to be complete and fully effective must be applied in three phases. Political democracy we are becoming more familiar with, but democracy is incomplete and cannot live unless it is applied also in the economic and social spheres. Only when we so learn to apply it will its advantages be evident to the rest of the world. Political democracy and economic tyranny will never achieve prosperity for any nation of men.

There is no need for churchmen to consider the doctrine of the Trinity too difficult for comprehension. It is the liveliest doctrine in the faith once delivered. It already undergirds more of our life than we are apt to think. It is the doctrine of completeness and unity. A more intelligent effort on the part of clergy and laity alike to understand and use the doctrine of the Trinity would result in a greater completeness and

unity in the effectual impact of revealed Christianity in a far from integrated world.

A Blasphemous Act

THE dumping of thousands of tons of potatoes in Foley, Alabama, when both allied and enemy countries seem to be losing in the race against starvation, is obviously the wrong thing to do and the governmental excuse that it was to keep potato prices from going down adds insult to injury.

It is possible that the government agency in question might give the following answers to any objections to this practice:

One; nature is prodigal to a very wasteful ex-

"QUOTES"

LET ME NOT forget the tumbled cities, lying on their creators. Let me not forget the churches, hospitals, markets, homes and hopes that have gone down in dust and going, smashed my brothers and sisters of all ages and races and creeds. Let me not forget the dispossessed, who live now in tunnels and caves and fields and woods and fear, nor why they came to that. Let me remember my debt to the gallant young in the sky and to the gallant old on the ground, with the bombs about them. Let me remember my high calling as a man more dedicated to justice and peace than to living. The torch is in my hands, be mine to hold it high and light the way to truth and right for all time.

—DOUGLAS CRAWFORD CORMACK.

tent. Everyone has had the experience of growing more tomatoes or catching more fish than one can give away, and this crop of potatoes may be just a freak of nature.

Two; bumper crops are always a tragedy for farmers; sometimes almost as bad as no crops at all. When the farmers raise slightly more produce than people are prepared to use the price of such produce often goes down to a point where it is barely worth harvesting. The government is endeavoring to take the gambling out of farming in order that agriculture may not die out. It is dirty and difficult work and people prefer any other kind.

Three; it may be that the place where these potatoes were harvested is too far from the mills where the potatoes could have been processed into potato flour or industrial alcohol. It also may be that the potatoes themselves could not have been shipped to Europe.

Four; when a nation is attempting to regulate agricultural prices and to ship food on a vast scale, it is obvious that mistakes and wastage will also occur on a vast scale.

If any of these reasons are the cause of this shameful waste, why doesn't the government tell us? It owes such information to its citizens.

Even if there is a reason for this action it is up to all Christians to protest in principle, especially as we learn that the same thing may occur if there is too great a harvest of wool this year. We learn in the creed that God the Father is the creator of heaven and earth, that the worlds were made by God the Son, and that God the Holy Ghost is the Lord of Life. While to anyone this unexplained wastage is a criminal thing in these days, to us it must take on the odor of blasphemy and in the absence of any explanation or excuse it seems the plain duty of every Christian to protest to his representatives.

Notes on a Visit to France

by Joseph F. Fletcher

Professor at Episcopal Theological School

I CAME out of Germany at Strasbourg, went to Paris. I had seen the shambles of the Pas de Calais as I came over from the Channel. The Vosges and Lorraine and Bas-Rhin were the same. Paris is almost another world, not having been war damaged. And that *esprit* is still there, after betrayal and occupation. London in comparison is dour, dirty, down-in-the-mouth.



All Europe is going to the left in its social policy but in some ways France and French conversation makes it more evident than elsewhere. Every election gains votes for the Communists from the rightist bloc, MRP, and from the Socialists. I had dinner one night with a friend in the working-class faubourg Vaugirard and he told me that 18,000 votes were cast there (four arrondissements), of which only seven were not for the communists. His was one of the seven, incidentally.

What did I do in Paris? I visited the emigre Russian seminary in the Rue de Crimée, where I talked at length and coffee'd with Zenkowski,

Cassian, Kartashoff, Kovalevsky and the Archimandrite Cyprian, formerly of Serbia. Florovsky was in Geneva; Fedetoff, of course, in America. We mourned Bulgakoff's passing. Ran around some with Donald Lowrie but missed Paul Anderson who left town the day I arrived. Spoke with him on the phone—sounded well. Captain Theodore Pianoff of Action Sociale Orthodoxe was enormously and endlessly helpful, especially in my effort to meet with Russian churchmen and get the revised picture of their situation. I mean to write it all up elsewhere, and to get out some stories about the martyrdom of Mother Maria of Action Sociale in Ravensbruck's furnace, and how Pianoff worked until they took him off to Dachau. I met leaders of both the groups, the Moscow submission and those who have refused to follow Eulogius, remaining under the ecumenical patriarch in Istanbul. Saw nothing of the Kavlovski Synod, but they are of no consequence in Western Europe. Visited L'Eglise de Trois Saints, and talked with Father Stephen who has succeeded Benjamin (now Moscow exarch in America). Also met his assistant, Father Seraphim, who is the Moscow patriarch's "specialist" in ecumenical affairs. Brought back to the States

some letters and greetings for Benjamin and others, including Jerome Davis with whom Pianoff worked for the YMCA under the Tzarist regime.

I visited the YMCA (SCM) offices in the Rue Didier. Went out to the Universite with Lowrie. Attended a special meeting of the decanal council of the Moscow Church in the Priory of St. Denis, Rue D'Alleray, and met Poltoratsky, Pere Alexis (the only one I know who could hold his own with Gregory Dix), Father Arseniev, Professor Lossky of the Sorbonne, Dean Imofeef, and others. Visited *their* seminary in the Blvd. Blanqui. There are two now, the old St. Sergius and the new St. Denis. The latter is interesting for its effort to hold on to young emigré Orthodox who are secularizing so fast, by using the Divine Liturgy in the vernacular French—permitted by a patriarchal ukase. I was fascinated by Dom Chambault, a Benedictine prior who became Orthodox in communion with Moscow. He's another story. Sergienko, Poltoratsky, Father Seraphim and the Metropolitan Seraphim were flying to Moscow at the week's end (through the "Iron Curtain").

Details on this side of my Paris experience must wait for writing up a little later. It all, incidentally, ties in with Europe's complex situation.

One night I spoke to a group (mostly Americans) of business men at the American Union Church in the Quai D'Orsai, where my old friend Clayton Williams is pastor. It was good to see him and his family again; they are comfortable and sensitive to the things around them. I took a celebration once at the American Church and had meals a couple of times with Dean Beekman in the Avenue George V. Sorry I missed my former student Dick Zeisler, who just two weeks earlier gave up his canonry at the Cathedral.

ONE afternoon and evening I spent with Nicholas Berdiaeff out in his little Clamarte home. Lots was said, of course. But the main thing is this message from him: There is real danger that the churches, and the World Council of Churches, are too identified with the old and dying culture based on middle-class values; that slogans about "the struggle against secularism" may really mask a struggle against change and against socialism; that if so, the Churches are doomed. He feels there is a world of symbolism in the fact that the new ecumenical institute is built with Rockefeller money (a million), not by the Europeans themselves, and he says this though he had just taught a session there and hopes it will work out well. As for his loyalty to the Church in Russia, rather than to the schismatics, he says we can

call Bolshevism anti-Christ and spit at it and the Russian people under it, or we can regard it as the greatest redemptive challenge and stay within "conversion distance" of it. He chooses the latter course.

Another afternoon I spent interviewing technical students who stay at the Union Chrétien in the Rue de Trevisé, as a sampling of youth opinion. They were completely cynical about all social purposes and parties, want only to "get along" somehow as individuals, believe in nothing. A tragic experience, truly, of the *maladie spirituel* in Europe, of the spiritual vacuum. Several of the "conservatives" (MRP), about a third of the group, said (believe it or not) that life was better under the Occupation! This compared with the young workers (none "conservative") in the Rue Lecourbe whom I talked with in a bistro one night. They were confident of the future (*pace* atom bombs and Uncle Sam), and concerned at the moment to strengthen the backbone of Blum's interim government. They were talking about the hope they saw in the union's having seized eggs held back in a warehouse, to sell them outright at official prices, and about new squatters' movements springing up again in empty chateaus, villas, Catholic schools, etc.

This is quite enough. There are other things: experiences with the black market, odd things in restaurants and hotels, the *cold cold* rooms everywhere, the contrast between black market life and the existence of the masses, hearing furcoated people in trains arguing *for* the communists—the whole amazing complex of a whole social order and continent in revolution and breakdown and painful change. It's grim—and very little ideological with the majority of people. Some of us have talked for years about its logical development and its inevitability—but we never conceived it in terms sufficiently drastic and tragic.

Europe is impoverished by the war. Her forces are re-grouping, her class issues sharpening, and the weight is going left. For most of the people, who have no doctrinaire views of the left or right varieties, it is just a matter of their being pushed around by forces they don't understand, and trying desperately to figure out what it's all about. Never has there been so much cultural self-examination in western civilization. Many of them can't find any reason in it all, it appears just tragedy and senseless, and they rationalize their despair in various ways.

It doesn't make it any less pathetic to recall, as Toynbee puts it, that when a social order disintegrates many of the people "formed" in the old order suffer a "schism of the soul" as a result.

This is inescapable, of course, but nonetheless pitiable. Let me make a confession: I have much more compassion for the educated bourgeoisie, religious and secular, than I used to have. After all, they have worked and struggled by their values in their world, and now that it comes tumbling down, it's pure abstraction to shrug their tragedy as something "of history" and that's all. The greatest pity in some cases is that they *can't* go along with history. The greatest danger is that some of them, in their social and moral torture, may become pretty vicious when they feel increasingly cornered and frustrated.

But I mustn't analyse here. I sometimes can't sleep well at night, and almost wished I had stayed at home—here in this other world of America. Remember that we in America are both lucky and powerful, but we won't stay lucky if we don't use our power properly.

One more thing. When I meet friends they ask, "Did you have a nice trip?" That's a very pre-war question. Put it to me some other way.

Editor's Note: This article, the last of three, came to us as a memorandum written in terse, almost shorthand style. With the author's permission it has been summarized even more.

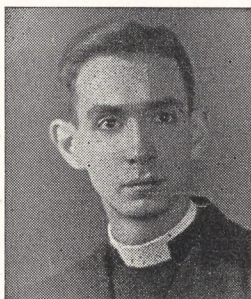
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

THE LAYMAN'S PART

OUR Church is not priest-ridden. The founding Fathers, who drew up our Church's Constitution, saw to it that the laity share a large part of the government of the Church, whether it be in General Convention, or in diocesan and parochial councils. This is as it should be. The clergy have no grace of omniscience or infallibility in things temporal any more than in things spiritual. There are 'diversities of gifts' and 'differences of administration' among the many members of the One Body.



This principle should apply to the Church's worship no less than to its government. The Prayer Book is the layman's guarantee of protection from

all forms of priest-monopoly in his common prayer. Not only is it the layman's 'bounden duty and service,' it is also his privilege and hereditary right to take an active part in the *performance* of the liturgy with the officiating clergy. There is no excuse for anyone feeling 'shut out' from participation in the Church's prayers. Divine worship is the responsibility of each and every one of us. Wherever congregations allow the clergy alone or the clergy and choir to take over the whole service, there truly 'we have left undone those things which we ought to have done. . . . And there is no health in us.'

There is no more depressing experience than to lead in worship a congregation of passive, listless sitters. At times one senses that they even cease to be an audience; their thoughts are far away. In some of our parishes' services one would get the impression that the only responsibility of the laity is to pay the bill. I have never been one to disparage what is often irreverently called the 'procession and elevation of the cash.' Whenever the offering represents and includes real sacrificial giving, though it be but one widow's mite, I am certain that such an oblation is more pleasing to God than all the 'thrice-holys' and 'glorias' which we chant before His presence. Only let each one of us examine our consciences before we cheerily sing: 'All things come of thee, O Lord, and of *thine own* have we given thee.'

There are other tests of our active participation. To mention only one, how do we recite together the Creed and the Lord's Prayer? Do we mumble unintelligibly the confession of our faith which we made at our baptism and re-affirmed at our confirmation? Or do we make the rafters ring with it? Are we *bold to say* the prayer our Savior taught us? Are we really in earnest about 'Thy kingdom come'? There are countless thousands of starving, homeless people today who are pleading, 'Give us this day our daily bread.' What does this petition mean to us, with our profits and plenty, with our anticipation of a good, hearty meal when the last Amen is sung? Let us remember that our worship can never be more true and real than is our concern. He prays best who cares most.

The lack of hearty congregational singing in the Episcopal Church is notorious, and the reasons and suggestions given for its cause and cure are many. Mr. Robert Bridges had the ingenious notion that it is due to our musical sophistication. He wrote some years ago: "It seems perhaps a pity that nature should have arranged that where the people are musical . . . they would rather listen, and where they are unmusical they would all rather

sing." There is some truth in this, but it is not the whole story. Again, I think, it is basically a matter of our interest and our concern. It is often observed that many people who can learn the latest song hit after one or two hearings—and some of them have rather complicated rhythms—find the simplest new hymn-tune beyond them. In the history of the Church it has been the periods of religious revival which have produced enthusiastic singing of new 'psalms and hymns and spiritual songs.' It is the dead Church which can muster courage to sing only the hymns that grandmother knew, and to sing these but feebly.

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

"DOCTOR"

MOST clergy squirm when they are called anything but "Mister" or "Father"; but having learned this, you are now no better off than you were before, because the "Mister" kind usually squirms if you call him "Father," and vice versa. A squirmy lot.

They have some reason to squirm when called "Doctor," however. Most Episcopal clergymen do not have doctors' degrees, and they wriggle out of modesty, if not frustration. Besides, they are usually called "Doctor"

by undertakers, aldermen, and people who address all policemen as "Lieutenant," all railway porters as "Chief." A squirm is one way to suppress a shudder.

Some have had the experience of having elderly and absent-minded lady parishioners embark on tales of woe, mostly internal. If they allow these to call them "Doctor" they may find themselves learning all about the ladies' most clinical symptoms. Besides, the respect we all have for the medical man, makes us not want to usurp his title without benefit of a real degree.

Perhaps we should worry less. In France, a physician is just a licentiate in medicine unless he has written a doctor's thesis. And it would be regrettable if we spurned the title so much (either out of modesty or out of regret that we hadn't

gone to Podunk College where they give them out more freely) that people began to suspect that there was something wrong in deserving the appellation. Our civilization would be retarded centuries if it were not for its graduate schools.

(Correspondence regarding this column should be sent to the writer at The Church of the Epiphany, 1393 York Avenue, New York 21.)

Religion and Health

By

HAL M. WELLS

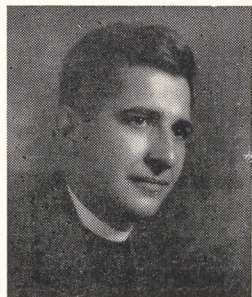
Chaplain at Philadelphia State Hospital

THE Church is gradually awakening to its pastoral responsibility as the problems of present day living press in on it from every side. People are turning in ever increasing numbers to the Church for guidance when their lives become fraught with difficulties and anxieties. It has been very gratifying to both laity and clergy to see the Church meet its task energetically and with courage.

In recent years psychiatrists have been looking at the illness in man not as an isolated thing but as a symptom of general personality disturbance. They have been considering man as a unity, as a combination in one person of both material and spiritual entities. This has led to an ever increasing cooperation between medicine and religion to the end of physical and mental health.

It has been found by many clergy in dealing with upset parishioners that good advice from trained people in the field of psychology and psychiatry has helped a great deal. They have been able to take the teaching of modern psychiatry and sharpen their tool of understanding and spiritual insight.

This combination of technical skills and the general sympathetic understanding of the clergy is comparatively easy for the rector of the large city parish to obtain. He is located where large psychiatric clinics are and where he can pick up a phone and receive considerate attention to his questions. This is not true for the majority of clergy working in the Church. It has long been a problem for the clergy living in localities without adequate medical facilities to obtain this needed help. In order to sharpen his tools the cleric has attempted many things. Some have been able to take graduate work or to attend special classes where he can learn to understand people more thoroughly. Still others have been able to take three months or more from their parish duties and take an intensive course in human problems under



the Council for Clinical Training where they have the opportunity of studying directly under a clergyman and staff psychiatrists.

It is in an attempt to be of some little help to clergy who do not have sufficient opportunity for psychiatric consultation that we are beginning this new column. This will be a column where anyone can send questions he would like to have answered by competent psychiatrists. These will be answered by physicians who have specialized in various branches of psychiatry. The length of time this column will run will depend upon the need expressed by our readers.

All questions should be mailed to Chaplain Hal M. Wells, Philadelphia State Hospital, Philadelphia 14, Pennsylvania.

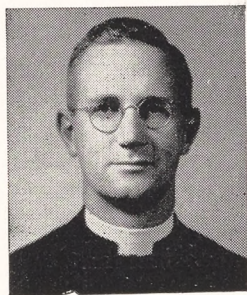
Strategy and Tactics

by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Conn.

THE new plan of the National Council to spend \$1,200,000 annually on a campaign of evangelism through radio, movies, and advertising has received wide publicity. Personally, I think the plan is, in general, a good one. Certainly the Church should try to utilize these new mediums in preaching the Gospel. Although the method of raising the funds will not be as effective or as painless as the plan seems to indicate, most parishes will, I hope, do their best to raise their share.



There is, however, at least one great fallacy in the plan. It assumes that when the funds have been provided it will be easy to produce good religious movies, radio programs, and advertising copy. Mr. Jordan ought to know better. He went to Europe in order to produce a film for use in connection with the Presiding Bishop's Fund for World Relief. The result, "Not By Bread Alone," was as ineffective a bit of movie-making as I have seen in a long time. Indeed, the same thing can be said for all the movies produced by or for the National Council. "We Too Receive" (the one about the aviator rescued by a Christian native) might be cited in refutation of this opinion but I think it serves to clinch the argument. The les-

sons to be gained from that movie, in the order of the force with which they were made, were: 1) it is exciting to be an aviator; 2) Christians help each other and 3) missionary support can be justified by the profit motive. If the third was the lesson intended, the theology involved is, to say the least, open to question. The fact of the matter is that there are men with technical skill, men with good theology, and men with imagination, but there are not, as yet, any with the combination of the three qualities necessary to produce good religious movies. Unless they are hiding, they must be developed.

The same point is more or less true about radio programs. In the discussion of the plan, Bishop Dun pointed out the fact that the proposed radio program would bring us in competition with other programs. Well with what program or programs do we intend to compete—the Catholic Hour, the Lutheran Hour, the Old Fashioned Revival Hour, or the type of soap opera which uses Biblical names and purports to be a presentation of Biblical stories? If we are going to avoid direct competition, we will have to develop something new, which might not be a bad thing for radio as well as for the Church. Again the men to do the job must be trained, for if they exist they have been hiding their light under a bushel.

The part of the plan which calls for "Color ads in mass circulation magazines and farm papers" sounds the easiest and will be, I should think, the most difficult. At least we are in this field further from anything really effective than in the others. The Church cannot invent and slap around such words as "creamy goodness," "double-whipped" or "triple-rich" unless it wants to aid in the final death-blow to all meaning in words. What the Church must learn is to present the most profound truths known to man in concise, dignified yet forceful language. Color, when available (not in Farm Journals), will not help much. What is needed are men trained in both copy-writing and theology. It will take time to produce such men.

It is good to see our Church ready to enter new fields with adequate funds. We desperately need such leadership. But let's put the plan on a sound basis. We will need three years to develop the skills necessary to produce good religious movies, radio programs and advertising. What we need the \$1,200,000 for now is for experimentation along these lines. I believe that if we present the plan as one of developing methods of evangelism which hardly exist today, we will not only avoid the disappointment and resentment which will come from viewing what we can produce now but we will, I believe, find more support from the members of the Church for the whole program.

Baptists Ask for Cooperation With UN and Russia

The Convention Deals With Various Social And International Problems in Resolutions

Edited by Sara Dill

Atlantic City, N. J. (RNS): — A resolution censuring the state department for "military plans and programs of an imperialistic nature evolved for protecting private foreign investments" was defeated at the closing session of the Northern Baptist convention here. The 4,000 delegates approved a substitute resolution supporting the United Nations. The original resolution, submitted by the resolutions committee, stated military alliances of nations have failed in the past and suspicion and ill will are aroused by military missions, financial or otherwise.

Declaring that international relations, particularly with Russia, cannot be improved in "an atmosphere of hate, fear and suspicion," the convention, in another resolution, asked that friendly cooperation with Russia be obtained by "interpreting all international negotiations upon a Christian basis of brotherhood." Churches were urged to make special efforts to create a better understanding of Russia through correspondence, lectures and study courses and by cooperating with the inter-church committee of the American Russian Institute. An attempt was made to strike from the resolution any reference to the institute on the grounds that its personnel and ideals were not known to the convention. However, the resolutions committee named outstanding religious leaders as members of the inter-church group and the resolution was carried as submitted.

In other resolutions the convention acted as follows: Opposed universal compulsory military training and called for discontinuing such training in the public schools. Asked the enactment by Congress and state legislatures of laws prohibiting discrimination in employment because of race, color, or origin. Pledged support of legislation to make available unused immigration quotas for displaced persons. Expressed concern over the growing loss of civil liberties, especially the decision of the Supreme Court permitting search of a home without a warrant. Urged

the President to declare a general amnesty for all conscientious objectors, restoring them to full civil rights.

Worship Service

London (wireless to RNS): — The Archbishop of Canterbury conducted a service which opened the conference of the British Labor Party, meeting last week at Margate. Among those attending were Prime Minister Clement R. Attlee and other cabinet members. Philip Noel-Baker, secretary of state for air, read the lesson.

Dean Katz to Speak

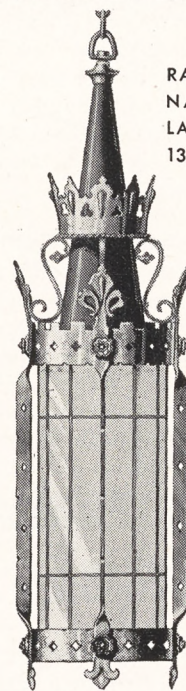
Evanston, Ill.: — Dean Wilbur J. Katz of the University of Chicago law school is to be the speaker at the Seabury-Western commencement on June 12. The alumni are to meet the day before when there will be an address by Dom Gregory Dix of England. That afternoon a stained glass window, dedicated to Bishop Frank E. McElwain, is to be unveiled. The speakers at the supper meeting are to be Bishop Emrich of Michigan and Prof. Arthur H. Forster of the Seabury-Western faculty. Major alterations are being made in the Bishop Anderson chapel of the seminary in time for commencement.

Monks in Politics

Athens (wireless to RNS): — Aghion Oros, an independent state in Eastern Macedonia inhabited entirely by Eastern Orthodox monks, is reported to have become an area of sharp tension between a group which wants to preserve the community's

exclusively Greek character and another which is seeking to bring it under pan-Slav influences. Although the religious state of Aghion Oros is located within Greek territory, it contains monasteries belonging to the Bulgarian, Russian, Serbian and Romanian Orthodox Churches. The monks of these Churches, according to Greek Orthodox officials here, are taking advantage of current political complications in Greece to stir up dissension, their ultimate object being to make Aghion Oros a pan-Slav stronghold.

Open conflict is said to be develop-



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43rd Season

Season opens June 29 and closes August 23, and is made up of four two-week periods. Cost per period \$36.00; Season, \$140.00.

ing between the Slav and Greek monasteries. Greek Orthodox sources here said the Slav monks, acting on instructions from the governments of Yugoslavia and Bulgaria, have organized a "Religious Pan-Slav Society," aimed at changing the status of Aghion Oros and alienating it from the Greek state. This Society is reported to have the support of the Russian government.

Union Directors

New York:—Benjamin Strong, president of a large New York bank, was elected president of the board of directors of the Union Seminary on May 20th. He has formerly served as treasurer and Mr. Frank P. Shepherd, also a New York banker, was elected to this post. Mr. Strong succeeds Thatcher M. Brown, president since 1936, who is the senior partner of a large banking firm.

Goes to Virginia

Cleveland:—The Rev. Theodore H. Evans, rector of St. Paul's, Cleveland Heights, has accepted the rectorship of St. Paul's, Charlottesville, Virginia, effective September 1. This parish ministers to the University of Virginia where 1,100 of the 4,500 students state a preference for the Episcopal Church.

No C. O. Amnesty

Alexandria, Va.:—If the diocese of Virginia has its way there will be no amnesty for conscientious objectors. The 1946 convention passed a resolution urging full amnesty for them, whether in prison or serving in camps. But this year a special committee headed by Judge John Paul recommended that the resolution be not reaffirmed. The convention also turned down a recommendation to permit local churches to decide whether or not they wanted women on vestries.

Rector Retires

Titusville, Pa.:—The Rev. Albert Broadhurst has formally terminated his rectorship of St. James' Memorial Church here, after service for 35 years. He is retiring from the active ministry and is now living at Townville, Pa. Mr. Broadhurst is secretary of the diocese of Erie, a member of the standing committee and of the executive council.

Delaware Convention

Christiana Hundred, Del.:—A report by a committee on Negro work, calling for new missions and agitation for improved health facilities, was unanimously backed at the convention of Delaware, meeting here at Christ Church. Bishop McKinstry

St. James Lessons

I The Lord Jesus and Children

II Jesus, Lord of Heaven and Earth

III Friends of The Lord Jesus

IV The House of The Lord Jesus

V Christian Virtues

VI The Lord and His Servant

VII The Lord and His Church

VIII The Lord Jesus Reveals God

IX How God Prepared for the coming of Jesus



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in his address stressed the need for increased attention to youth, and a committee was appointed to promote work among Episcopal students at the University of Delaware.

Speakers at the convention were the Rev. Charles Cadigan who urged support for the Church Society for College Work and Mr. Robert D. Jordan who explained the proposed radio-movie-ad campaign of evangelism. The speaker at the convention dinner was Bishop Angus Dun of Washington.

Got a Cassock?

New York:—Thousands of pastors in Europe have lost their robes and cassocks as a result of the war. There is no chance today to get black cloth—or any other kind for that matter—to make new ones. Church World Service is hoping to find 10,000 second hand robes and cassocks in the United States. If you have, one send it to C.W.S. at 37 East 36th St., New York 16.

Bishop Consecrated

London, England:—William M. Selwyn, archdeacon of Bath and prebendary in Wells Cathedral, was consecrated suffragan bishop of Fulham and bishop-in-charge of the Anglican Churches in Europe at St. Paul's Cathedral here. Bishop Blair Larned, in charge of our churches in Europe, flew from Geneva to attend the service at the invitation of the Bishop of London.

Bishop Larned arrived in New York last week to report to the Presiding Bishop on the situation in Europe and to fill a number of speaking engagements.

Bishop Gesner Speaks

Boston:—Bishop Conrad Gesner, coadjutor of South Dakota, was the headliner at the meeting of the Auxiliary of Massachusetts, held in connection with the presentation of the United Thank Offering which was \$14,475.

Diocese To Elect

Decatur, Ill.:—The diocese of Springfield (Illinois) is to hold a special convention on June 9 to elect a successor to Bishop John Chanler White who retired at the close of the convention held here on May 21. A committee reported favorably on seven men out of the 26 names placed before them: the Rev. John Higgins of Minneapolis; the Rev. Richard Loring of Baltimore; the Rev. Herbert L. Miller of Champaign, Ill.; Dean Claude W. Sprouse of Kansas City; the Rev. Walter H.

Stowe of New Brunswick, N. J.; the Rev. Jeremiah Wallace of Tucson, Arizona; Dean Edward Welles of Buffalo, N. Y.

The convention paid tribute to Bishop White, who was eighty the day of convention, with a dinner attended by about 500 persons at which Bishop Ivins of Milwaukee was the chief speaker. The convention also voted Bishop White a retiring present of \$2,000.

Hit Segregation

Boston:—The convention of Massachusetts passed a resolution calling for "the elimination of discrimination and racial segregation in seminaries accredited by the Church" and called for an investigation of the situation.

Harold Bowen Elected

Denver:—The Rev. Harold Bowen, rector of St. Mark's, Evanston, Illinois, was elected bishop coadjutor of Colorado at the recent diocesan convention. Nineteen men were nominated but six of the diocesan clergy withdrew their names. The first ballot cut the number to six, with Mr. Bowen receiving the largest number from both the clergy and the laity. He received the necessary two-thirds vote on the clergy second ballot and on the lay delegate fourth ballot.

The convention and the Auxiliary, meeting concurrently, attended a memorial service for the late Bishop Johnson, for many years editor of THE WITNESS, and Bishop Ingley paid a tribute to him in his convention address.

The Rev. Thomas V. Barrett, head of the division of college work of the National Council, was the speaker at the convention dinner.

Evangelism Is Urged

Hartford, Conn.:—Bishop Budlong in his address to the convention of Connecticut called upon churchmen to join in a diocesan program of evangelism next fall, aimed at revitalizing the present membership and bringing in new members. He asked for groups in each parish that would study the faith and practice of the Church. He supported the National Council's radio-movie-ad plan but stated that such a publicity campaign "will be of small avail unless at the same time we of the Church more earnestly and effectively live and practice what we profess to believe." The convention unanimously endorsed the proposal of Bishop Budlong and instructed

him to appoint committees to further it.

Bishop Walter Gray, coadjutor, in his address stressed the need for new missions in many parts of the state to meet the needs of a growing population; called for better religious training for both children and adults; cited an urgent need for well qualified men for the ministry.

Justice Owen J. Roberts, president of the House of Deputies, was the speaker at the convention dinner, sponsored by the Church Club, and called upon the United States to take the lead in promoting the federation of "like-minded" democratic nations.

Minnesota Convention

Minneapolis:—There were four bishops at the convention of Minnesota which met at St. Mark's Cathedral here, May 20-21: Bishop Keeler, Bishop Kemerer, suffragan of the diocese, Bishop McElwain, the retired bishop of the diocese, and Bishop Lane W. Barton, the bishop of Eastern Oregon who was the speaker at the convention dinner.

Bishop Keeler, in his address, said that in his opinion "the question of clergy supply is the most serious one confronting the Church today. The whole question of clergy salaries

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came into the picture. I cannot escape the conviction that the vestries and people in our smaller places must rouse themselves to a realization that salaries are too low to keep promising men at work."

He also announced that Bishop Kemerer, having reached the age of retirement, would submit his resignation to the House of Bishops in November, but that he would not ask for episcopal assistance at this time but instead would use the money to employ a director of religious education.

The convention adopted a budget of \$124,610.

Evangelism Needed

Albuquerque, N. M.:—Bishop Stoney called for increased emphasis on personal evangelism and increased confirmations at the convocation of the district of New Mexico and Southwest Texas meeting in Gallup, N. M. The convocation passed a resolution calling upon General Convention to provide a more equitable basis for clergy pensions and to equalize the method of calculating pensions for bishops and other clergy.

Wants a Suffragan

Syracuse, N. Y.:—Bishop Malcolm Peabody urged the election of a suffragan bishop at the convention of Central New York, held here May 13-14. He declared that the duties of Archdeacon Higley, who is both diocesan secretary and archdeacon, were so heavy that missionary work was being neglected. He declared that reorganization was called for and suggested either a secretary and an archdeacon or a secretary and a suffragan bishop. He himself prefers the latter since a bishop would make it possible for all visitations and confirmations to be taken by bishops of the diocese without calling in outside aid. A committee of ten clergy and ten laymen was appointed to investigate the changes proposed and to report as soon as possible.

A resolution, presented by the Rev. Burke Rivers who is chairman of the social service department of the diocese, was passed condemning the use of federal funds for parochial or sectarian schools. A budget was passed which will require an increase of \$18,000 over present giving in order to meet a budget of \$137,136.

A notable address was delivered by Prof. William Dennis of Pennsylvania State College who emphasized that we are a "dying Church" unless

we concern ourselves with a greater evangelistic effort and a deeper concern for the missionary opportunities in the diocese, especially in rural areas.

To Enter Union

New York:—Two sons of Presiding Bishop Sherrill, Henry and Edmund, are to graduate from Yale this month and then plan to study for the ministry at Union Seminary here.

Welles Withdraws

Buffalo:—Dean Edward Welles of St. Paul's Cathedral here, who missed being elected Bishop coadjutor of Western New York by but a few votes at the recent convention, announced on May 28th that he "and the clergy who supported his candidacy have agreed to withdraw his name from any further consideration." A special convention for the election is to be held here June 10. In the last election, when the convention failed to elect after five ballots, the Rev. Louis W. Pitt, rector of Grace Church, New York, was short just one clergy ballot of election. The story is current that two clergy votes, intended for him, were not properly marked and therefore were not counted.

Northern Michigan

Iron Mt., Mich.:—Bishop Page in addressing the convention of Northern Michigan, held here May 21, commended the people of the diocese for the progress made in the past five years, and called upon them to work in the three years ahead toward the goal of making the diocese completely self-supporting. He also expressed concern over the status of religious education and urged that outstanding laymen be used as teachers. Robert Jordan, director of promotion of the National Council, spoke on world relief and also outlined the proposed radio-movie-ad plan of evangelism. Bishop Emrich of Michigan was the preacher at the convention service.

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Rural Workers

Lebanon, Mo.:—Bishop Haines of Iowa led the quiet day at the meeting of the Rural Workers Fellowship of the diocese of West Missouri, meeting here May 20-22. At the business session there was discussion of minimum salaries, upkeep of mission properties, use of laymen in missions.

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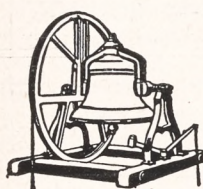
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Kemper Hall

Kenosha, Wis.: — Commencement festivities at Kemper Hall here got under way on May 24, founders day, with the traditional lantern ceremony when the new girls were admitted into the ranks of the old girls. Grace Lawrence of South Haven, Michigan, was chosen by students and faculty to be the queen on this occasion. The graduation at the school in on June 10 when Bishop Ivins of Milwaukee will award diplomas and the Rev. Carroll E. Simcox of the University of Wisconsin will preach.

Iowa Convention

Des Moines, Iowa: — The convention of Iowa was held here May 13-14, with Bishop Haines stressing the need for advancing work in the diocese. Most of his recommendations were adopted: the acceptance of the mathematical quota for missions; a program for proportionate giving to be promoted by the departments of promotion and education; approval of the National Council's radio-movie-ad program of evangelism; approval of the proposed move of the bishop to this city from Davenport; instruction for lay readers; authorization for the diocese to join the state inter-church council; the appointment of a council of advice to the bishop in marital matters.

Bishop Quin of Texas was the speaker at the convention dinner and said that he hopes to confirm President Truman. "I'm out to get that boy," he said, "and I'll stay on his neck and not let go."

Meeting concurrently was the Auxiliary with Mrs. Quin the headliner.

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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.

MISS A. J. HART
Churchwoman of New York

THE WITNESS did a great service to the Church some years ago by pointing out in a number of articles and editorials that elections of bishops should be orderly, with an impartial committee to receive nominations and report to the convention. This was done I believe in Pennsylvania, Washington, Western Massachusetts and other dioceses, and these were all praised by your paper for this. However when it came to the election last week in New York this largest diocese in the Church reverted to the caucus method. Is THE WITNESS to let this pass?

* * *

FREDERICK M. ELIOT
President of the Unitarian Association

I greatly appreciate your courtesy in sending me a copy of THE WITNESS of May 22 containing your article concerning Stephen Fritchman and the recent crisis in the affairs of THE CHRISTIAN REGISTER.

Without expecting you to agree with me, I simply want to go on record as saying that the action taken by our board of directors which was ratified by the action of our annual meeting last Thursday was not due to any basic change of policy or attitude and most certainly does not represent a surrender to the spirit of a "witch hunt" or a "red hunt."

In a release issued to the press following the annual meeting, the officers of the association stated that they interpreted the action taken as a mandate to follow the straight road of true liberalism without yielding to pressure from either the extreme right or the extreme left.

* * *

MISS RUTH HUNTER
Churchwoman of New York

The issue of May 29th has just arrived and I hasten to thank you for it. There has been a good deal of discussion as to whether or not the Federal Council of Churches is "leftist" and this number is an effective answer to the charge. I hope that the number may reach those laymen of Alabama and elsewhere who seem so filled with fear of honest discussion of vital matters.

* * *

A FORMER CHAPLAIN
Residing in the Southwest

I am much interested in the ex-chaplain's potent comments, quoted by you, and in your issue of the 8th and also in your comments about alleged clergy shortages on the 15th. The two things relate, naturally, to each other.

As an ex-chaplain, I endorse all your chaplain said. The chaplains did get a raw deal. A friend suggested to me that bishops expected to fill all the impossible, vacant missionary posts with returned chaplains who were out of jobs and had to take whatever was offered. I just returned from conducting a mission for a friend in a district 1500 miles from here. He is an ex-navy chaplain with a wife and two children. The place he has is impossible, but my hat is off to him for the guts and the faith he displays, and his determination to carry on with his vocation to the priesthood, wherever it places him.

I have been out of the army nearly fifteen months and am still without work. I may be an unemployable screw-ball, but the fact remains that this is my first unemployment in more than twenty years as a pegasus minister. Before four and a half years in the army, I had one parish for one year, another for four years and a third for ten years, in that order.

I don't mind for myself, but my wife has now become the breadwinner for the family, and my two children of high school age probably think of their old man as a loafer.

May I add my voice to those who ask, "If there's a clergy shortage what about many of us now unemployed?" Like your chaplain friend, I suspect there are many of us without work.

So far as basic stipends are concerned, why not a clerical union with striking powers, until a living wage is provided?

Please do not use my name, it may embarrass my bishop and others.

* * *

MISS RUTH HAEFNER
Churchwoman of Portland, Ore.

The May 22 WITNESS is filled from cover to cover with pertinent items. You certainly are right on the case of Mr. Fritchman and the Unitarians. The board of the Unitarian Church here voted 10 to 3 that their pastor should not introduce Henry Wallace at a meeting here.



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