

# The WITNESS

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AUGUST 7, 1947



LOUIS GUERINEAU MYERS  
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## The New Marriage Canons

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## 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, (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.  
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.

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 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 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.

## The WITNESS

### For Christ and His Church

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## Clergy Notes

BENSON, RICHARD E., formerly rector of Trinity, St. Louis, is to do graduate study in psychiatric social work at the Menninger Clinic, Topeka, Kansas, on Sept. 1.  
HEAD, ALBERT H., formerly rector of St. Paul's, Wellsboro, Pa., is now vicar of Trinity, Jersey Shore, Pa.  
KENNEDY, DOUGLAS W., formerly rector of St. Paul's, Brookfield, Conn., becomes rector of St. James's, West Hartford, Conn., Sept. 1.  
McCRACKEN, W. C., deacon, is now assistant at Emmanuel, Webster Groves, Mo.  
MILLER, ROBERT L., recently ordained deacon, is now assistant at Grace Church, Kirkwood, Mo.  
OLIVER, PAUL S., formerly rector of Zion Church, Rome, N. Y., became chaplain to Episcopal students at Cornell on July 20.  
SCHUTZE, WILBUR R., locum tenens of Christ Church, Stevensville, Md., becomes rector of St. Paul's, Palmyra, Mo., Sept. 1.  
SHERMAN, H. ROGER JR., rector of St. John's, Negaunee, Mich., becomes rector of St. Paul's, Franklin, Tenn., October 1.  
SHUTE, HENRY C., was ordained deacon on July 10 by Bishop Stoney at St. Michael's, Tucumcari, N. M., where he is part time assistant.  
SWAIM, CLAUDE C., rector at Cismont, Va., becomes assistant at St. Mark's, Richmond, Va., on Sept. 1.  
THOMPSON, HUGH L. S., was ordained deacon on June 30 at St. Andrew's Cathedral, Honolulu, by Bishop Kennedy. He is in charge of St. John's, Eleele, Kauai.  
THORNTON, L. F., vicar at Valley Park, Mo., becomes secretary of the student YMCA at the University of Missouri, Columbia, Sept. 1.  
VLAMYNCK, CYRIL I., formerly vicar of St. Cyprian's, Chicago, is now vicar of St. Mary's, Dade City, Fla.  
WALKE, STEPHEN C., rector of the Good Shepherd, Lookout Mountain, Tenn., becomes rector of St. John's, Portsmouth, Va., September 1.  
WILLIAMS, JAMES L. B., was ordained deacon on June 26 at St. Mary's, Colonial Beach, Va., by Bishop Mason. He is assistant at Emmanuel, Alexandria, Va.  
WOODWARD, ARTHUR E., rector of St. Paul's, Palmyra, Mo., is to retire from the active ministry on Sept. 1.  
WRIGHT, DAVID C. JR., rector of Emmanuel, Athens, Ga., has accepted the rectorship of R. E. Lee Memorial Church, Lexington, Va.,

## 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.

CHURCH OF ST. MICHAEL & ST. GEORGE  
St. Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield  
Minister of Education  
Sunday: 8, 9:30, 11 a.m.; 8 p.m.  
Canterbury Club, 5:30 twice monthly.

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 at 8 a.m.  
Fridays at 7:30 a.m.  
Holy Days and Fridays 10:30 a.m.



## Bishop Moody Replies Sharply To Bishop Manning

*He Declares That Decision Was Made After A Thorough Investigation into the Facts*

By W. B. Spofford

**New York:**—The controversy over the marriage canons which was started when a letter written by the retired Bishop of New York, William T. Manning, appeared in the secular press on July 25 continues with all sorts of people having a hand in it. We will limit ourselves in this story to those directly involved, with our editorial comments found on page seven. Bishop Manning's letter which precipitated the controversy was as follows:

"I am now a retired bishop and have no jurisdiction, but, as one who holds the office of a bishop in the Church of God, I feel bound to express publicly my feeling of shame and sorrow at the almost incredible action against the sanctity of marriage taken in the diocese of Lexington and also in the diocese of Michigan.

"In both cases the Bishop gave his consent; in each case a priest of this Church is married to a divorced woman; and in one of the cases the woman has been twice divorced and so has three living husbands.

"The action in these two dioceses is a dishonor to the Episcopal Church, and it arouses grave fears as to the effects of our recently adopted canon on marriage. Does this mean that through the wrong interpretation of the canon by some diocesan chancellors, and the weakness of some bishops, we are now to have a number of ecclesiastical and moral Renos, and the consequent abolition of any Christian standard of marriage, in the Church?

"The action in these two dioceses shows complete disregard for the Christian teaching as to marriage and for the plain teaching of our Prayer Book. Is this what the new canon is to give us?

"If, as a Church, we are to

acquiesce in such action as this—which God forbid!—it will be complete and ghastly mockery for our priests to stand before the altar and say the words of the marriage service: 'so long as ye both shall live,' 'till death us do part,' and 'Those whom God hath joined together let no man put asunder.'"

The criticism of Bishop Moody of Lexington was over his having sanctioned the marriage of the Rev. Benedict H. Hanson to Mrs. Elizabeth Donner Winson, twice divorced. The fact that her first husband was Elliott Roosevelt of course gave the story added value from a news angle. The criticism of Bishop Creighton was because he approved the marriage of Dean Kirk B. O'Ferrall, a widower, to Mrs. Isabelle W. Morrill, who was divorced from her first husband.

Both Bishop Creighton and Bishop Moody declared, following Bishop Manning's criticism, that they acted in strict conformity to the marriage canons that were approved at the last General Convention, unanimously by the House of Bishops and nearly unanimously by the House of Deputies. They stated further that their judgments in the cases were based upon information that of necessity was confidential and that Bishop Manning was totally unfamiliar with the reasons for permitting the marriages.

Bishop Moody was particularly severe with Bishop Manning for interfering in a matter which "is in my diocese and nobody else's business." He went on to describe the retired Bishop of New York as "an old gentleman who is no doubt sincere" but declared that "he is way off base" and then inferred that Bishop Manning was a headline seeker by declaring "but far be it from me to rob the old man of his last headlines."

He declared further that Bishop Manning was guilty of personal prejudice and was speaking "without adequate knowledge of the facts and without any effort to get them. This marriage was carried out in the strictest and most meticulous observance of the marriage laws of the Episcopal Church. It was right in law and in conscience. It is immoral for any judge for reasons of personal prejudice to take away from any person a right which has been granted to that person under the law. The marriage was carried out only after the strictest personal investigation. It was a decision which affects my diocese only and I am going to stick by it."

## CELEBRATES 337th BIRTHDAY

**Hampton, Va.:**—In the ancient house of worship known as St. John's Church, itself 219 years old, there was celebrated here on July 20th the 337th anniversary of the founding of Elizabeth City parish, now the oldest Protestant parish in continuous existence in America. The present rector of the parish is the Rev. Carter H. Harrison.

Mr. George C. Mason, historian of the diocese of Southern Virginia, states that "although no religious ceremony accompanied this founding, it is correctly regarded as having taken place July 19, 1610, when the English, under Governor Sir Thomas Gates, drove out the Kecoughtan Indians and established the settlement of Kecoughtan. This is true because every early plantation in Virginia constituted a parish in itself, for which the securing of a minister and the erection of a church were immediate objectives.

"It is appropriate that Elizabeth City parish should have the distinction of being the oldest Protestant parish in America because the first landing of the Jamestown colonists on American soil, April 26, 1607, took place at Cape Henry, within the original bounds of Elizabeth City County, and the cross there set up symbolized the planting of the English Church in this country.

The historian goes on to say how-



ever that "the events which led up to the expulsion of the Kecoughtan Indians by the English in 1610 follow too closely the familiar modern pattern of a minor 'incident' magnified into the provocation for a major military aggression to afford much cause for pride to the student of our early history. It is evident that the friendly, hospitable Kecoughtan Indians suffered unjustly for a crime committed by hostile savages of the Nansemond tribe, who had murdered an English colonist, Humphrey Blunt, at the James River point still called by his name. It has long been known that the English only used revenge as a pretext and that the real objective of their aggression was the poor Indians' rich cornfields and abundant supply of seafood."

## CHURCH AND LABOR RELATIONS

*Madison, Wis. (RNS):*—Clergymen and labor leaders met here for an institute on relationships between church and labor, sponsored by the University of Wisconsin.

On the question "at what point can the Church and labor get together," the Rev. Jack Telfer, of the Ottumwa, Iowa, Congregational church, offered an example: "In our town a milk strike recently tied up deliveries for five days. Feeling was high. Then organized labor invited the farmers and the distributors, with myself as moderator, to a meeting. The farmers and the distributors haggled and quarreled and got out of their systems all the things they had been wanting to tell each other. Finally, they agreed on a settlement."

An AFL man from Duluth, Minn., told the Institute: "One thing bothers me. In our town when the ministers get too active, there's a pressure campaign put on by the Chamber of Commerce, and the first thing you know the minister is out. Take a situation we had in Duluth just recently. Mass meetings of 9,000 to 10,000 people were held in the armory, and we tried for two weeks to get a clergyman to come to the platform and speak to the people. No minister in Duluth dared. Finally, we had to go to a little town nearby and get a minister who had been pressured out of a Duluth church for his labor activities."

Alex Lundstrom, of Madison, a member of the American Union of Telephone Workers, told of a month-long telephone strike in Madison. "During the strike," he said, "the

ministers came to us. The social action committee of the Madison Ministerial Association made an investigation of the strike issues. The report was published and was extremely helpful in swinging public opinion to the workers. Many of the local ministers addressed the strikers, and several of them incorporated a discussion of the issues in their sermon. This is an example of what can be done by fearless churchmen united in a cause."

Mary Ann, a Negro girl from Chicago, took the floor. "For three years," she said, "I have been trying to get a young people's move-



*Layman T. W. Holson has greatly stimulated laymen's work as chairman of the committee in the District of San Joaquin*

ment started in my church. My grandfather is the minister, but that doesn't help. All I got was a pat on the head and the advice that I should leave church activities to those who know how to run them. Finally, by going from door to door, I got together about 50 young people, and we formed a Youth Progressive League. The church wouldn't even give us a place to meet, the elders said we were too noisy. Finally my union helped us to get a place. Who can blame youth for leaving the Church?"

In a summation of the Institute sessions, Mr. French offered the following point:

"If ministers will continue to stand by their convictions and support the progressive movement in labor, it must be the duty of labor to do everything in its power to work to remove the pressures working against cooperating ministers."

## BRADFORD YOUNG GOES TO ENGLAND

*Manchester, N. H.:*—The Rev. Bradford Young, rector of Grace Church here, sailed with his wife and children on August 1 for England. He is exchanging parishes for a year with the Rev. George H. Handisyde, rector of St. Peter's, Selsey, the mother parish of Sussex and one of the oldest parishes in England. The parish was founded in 681 by St. Wilfrid and includes among its treasures a 7th century Saxon cross and an 11th century Norman font. The present church, though not on its original site, was built in the 12th century.

The purpose of the exchange is to refresh and enrich the experience of both rectors and both parishes, to emphasize the universality of the Church, and to increase goodwill between the two countries. There will be no extra expense for either congregation, each rector will receive the other's salary while he performs his duties. Similar to the familiar sabbatical exchange between universities, it is believed that this is the first application of the principle to church life in a way to enable ministers of two different countries to work through the whole church year in each other's parishes.

## AUSTRALIAN ANGLICANS MARK CENTENARY

*Sydney (RNS):*—Hundreds of thousands of Anglicans participated in commemorative services marking the centenary of the diocese of Newcastle, Melbourne, and Adelaide. The Anglicans paid homage to Bishops Perry, Short, and Tyrell, who came from England in 1847 to build their pioneer parishes in the Australian wilds.

Bishop Augustus Short was faced by perhaps the hardest task confronting the trio of prelates. He was called on to minister to the needs of all the inhabitants of South and Western Australia—almost half the Commonwealth. He arrived in churchless Adelaide with five clergymen. His vigor and earnestness established a precedent which bequeaths on Adelaide the title of "City of Churches."

In South Australia, the centenary celebrations launched a ten-year drive for \$100,000 which will be used to expand Church work and mission activities, and build colleges and halls.



# Christian Youth Conference Is Well Attended

*Leaders From Many Countries Give Addresses  
In the Opening Days of the World Conference*

**By Sydney C. Lucker**

Religious News Service Correspondent

**Oslo, Norway:**—The World Conference of Christian Youth opened here with more than 1,000 young people and adult Church leaders present at the first plenary session. Bishop Eivind Berggrav, Primate of the Norwegian State Lutheran Church, conducted the opening service in Our Savior's Cathedral here.

The conference, beyond doubt the most representative ever held in Norway, included delegates from the old-established churches of Europe as well as the "younger churches" of Africa, India, China, Burma, Malaya, Madagascar, the Middle East and South America. In addition there was a large delegation from North America.

A delegation from Japan has not yet arrived and it is considered unlikely that they will since they have not received from the government the required exit permits. Sixteen German delegates are present. There are no Russian delegates, which was explained by a message from the Moscow patriarchate stating that the Russian Church is holding a conference this fall to discuss relations with other Churches and that it was considered inadvisable at this juncture to send a youth delegation to Oslo.

A number of delegates and leaders gave informal reports on the status of Christianity in various parts of the world.

Russell L. Durgin, American YMCA executive, who recently served on Gen. MacArthur's staff, declared that "the door in Japan is wide open" and the Church has unprecedented opportunities there. He said attendance at religious services in that country has increased three or four times despite the destruction of 500 churches and the privations suffered by both the people and clergymen.

John W. Sadio, of Nagpur, India, spoke of Christian youth's concern over a proposed Indian law which would allow freedom to propagate religion but which would limit conversions to Christianity to those over 18 years of age.

Annie Baeta, of Africa's Gold Coast, expressed fear that the state there would assume control of all

schools. She said 80 per cent of the schools are currently run by mission groups.

Ernesto Cibilx, of Uruguay, reported that Protestants are making progress in South America, including Argentina, where the Catholic Church has retained "supremacy and power."

Dr. Tracy Strong, general secretary of the YMCA, said the outstanding impression he had received dur-



*Mrs. Bennie Beauregard was formerly Miss Beryl May Anning of Sydney, Australia, until she met a G.I. She was recently confirmed at Pointe Coupee Parish, Louisiana*

ing visits to Asia and Africa was "the spirit of hopefulness" evinced by the people there which was "distinctive in these days of despair and tragedy."

Whan Shin Lee, of Korea, declared that Christian leaders in his country are hampered by the lack of communication between the American and Russian zones of occupation.

Spontaneous meetings held by the German delegation with the Dutch, French and other groups whose nations were under Nazi occupation is an interesting side-light.

Mannfred Mueller, leader of the German group, said the Dutch representatives had told him that as a result of their experiences during the occupation they found it difficult to trust Germans any more.

Mueller quoted the Dutch youth as saying, "How do we know that you won't do the same thing again?"

The German leader said the Nazi era showed that man can perform all manner of evils as the result of fear or the lure of obtaining an advantage.

"The Germans have seen what is in man and therefore we do not fully understand ourselves," he said. "Everything in Germany has broken down, especially the belief in man and his righteousness. We therefore don't dare to give any promises though we will try our best to start anew."

When the German delegates reported that an abyss of nihilism now threatens Germany, the Dutch representatives expressed fear that all Europe might be drawn into that abyss.

The Dutch and Indonesian delegations also are conferring and have already issued a joint statement expressing the desire of both groups "to meet each other as brothers in Jesus Christ in order to help clear the road toward cooperation between our two peoples on the basis of liberty and equal right." The Dutch group said the Indonesian people have a right to liberty and independence and added that every opportunity for halting the use of arms must be seized.

Warning that for the first time in history man possesses in the atom bomb power to commit collective suicide, Dr. Kirtley F. Mather, Harvard University professor and churchman, told the World Conference of Christian Youth here that Christians must work for the perfection of a society that provides "the utmost opportunity for the invigoration of the human spirit and the growth of the soul."

He said scientists are becoming increasingly certain that the fate of mankind depends more on the decisions made in the fields of morality and ethics than in physics and chemistry.

If the souls of men are to grow, Dr. Mather said, good will must be added to intelligence.

After the opening sessions, 33 discussion groups were organized, each composed of 30 or more young people. They immediately settled down to a study of the nine main issues before the conference: (1) freedom and order; (2) the Christian and his secular environment; (3) world order; (4) man and his inventions; (5) the Christian family; (6) how to make the local parish ecumenical;



(7) the Christian faces the situation of the Jew; (8) the Church faces the world; and (9) education in the modern world.

Each group was carefully made up of delegates representing various racial, nationality, geographical, ecclesiastical or denominational affiliations. As many as 26 different nations were represented in a single group.

## CHARGE DEMOCRACY IS DENIED

*Washington (RNS):*—Representatives of Church, educational, and farm groups who have been denied a chance to testify on the question of universal military training before the House armed services committee declared here that such action "disregards the principles of democracy upon which our government is founded."

"There is no military emergency confronting this country that could possibly justify such an ill-considered action on the part of the house committee," they said.

The group charged that eight prominent religious bodies, including The Methodist Church, Presbyterian Church in the U.S.A., and the United Council of Church Women have been refused a hearing. Also denied a chance to testify, it was claimed, were the National Education Association, American Association of University Professors, Commission on Christian Higher Education, The National Farmers Union, National Grange, Brotherhood of Railroad Trainmen, International Association of Machinists, and the National Association for Advancement of Colored People.

"It will be tragic indeed if we approach our vital peacetime problems with the impetuosity of a wartime psychology," the group declared. "The House Committee has set an example that bodes ill for the future of our democracy in a world where totalitarian forces are eager to discredit our traditions of formulating national policy on the basis of the fully expressed will of the people."

Among those signing the statement were Mrs. Lillian Watford, legislative representative of the United Council of Church Women; the Rev. Carl Soule, representing the Methodist peace commission; Mrs. Paul Gebhard, representing the division of social education and action of the Presbyterian Church; James A. Crain of the department of social

welfare of the Disciples; E. Raymond Wilson of the Friends committee on national legislation.

## LITTLE RESPONSE TO CHURCH

*Roanoke, Va. (RNS):*—The religious plight of England "is so dead-ly and the interest in religion so apathetic" that many English clergymen consider the outlook "hopeless," according to the Rev. Carl J. Sanders, pastor of South Roanoke Methodist church, here.

Mr. Sanders, who is serving in London as an exchange pastor for several weeks, reports in the Vir-

visitor that less than 10 per cent of the people of England give any response at all to the church.

Mr. Sanders quoted the president of the organization, a Baptist, as saying that the people of England are "caught in the hopelessness of materialism, socialism, and Communism" and that the church is trying to engineer a revival before the people are ready for it. The president added that the hope of England "is going to come from outside the church, rather than from inside."

"One gets the feeling here that the church, Free and Anglican, is no longer a national institution of cardinal importance," Mr. Sanders de-



Outstanding Bishops are Bishop Quin of Texas; Bishop Stevens of Los Angeles and Bishop Gooden of Los Angeles. The Rev. Perry Austin of Long Beach, California, carries the crosier

ginia Methodist Advocate that he attended a ministers' conference in Hammersmith, a London borough, and that "I have never met a group of ministers anywhere who were so utterly pessimistic in their outlook, hopeless in their faith and defeated in their work."

As to the much-publicized Greater London Christian Commando Campaign, Mr. Sanders found that the ministers, with only one exception, considered the campaign a complete failure, with 90 per cent of the decisions made coming from people already connected with the church but who had become lax in their interest.

The meeting Mr. Sanders attended was of the Hammersmith Ministerial Fraternal, whose members represent the Baptist, Presbyterian, Disciples, Congregational, and Methodist Churches. The clergymen told the

clared. "It is rather a social institution that still lingers in a swiftly changing scene."

## PRESBYTERIANS HIT CONSCRIPTION

*Philadelphia (RNS):* — Universal military training was scored by the Presbyterian board of Christian education here as "repugnant to free men and dangerous to free institutions." In an appeal to clergymen and Church members to defeat peacetime conscription, the board declared that "American militarism must be stopped before it leads us and our civilization into the destruction of atomic war." The board warned that adoption of military training means following the lead of European countries which are now "a shambles with neither peace nor security" as a result of 150 years of adherence to the conscription system.



## EDITORIALS

### *The Marriage Canons*

**F**OLLOWING the last General Convention we published an interpretation of the new Marriage Canons (WITNESS, October 10, 1946). It was written by Bishop Davis of Western New York who served as chairman of the commission for many years. Most people will agree that no greater authority could be found in the Church.

Because of the recent attack upon Bishop Creighton of Michigan and Bishop Moody of Lexington by the retired Bishop of New York, we are reprinting this article. It is, we think, an effective answer to Bishop Manning. Bishop Creighton and Bishop Moody are men of judgment. They of course carefully reviewed all the facts in the cases under discussion and rendered their judgments after "taking into consideration the godly discipline both of justice and mercy," as required by the canons.

Bishop Manning, without any jurisdiction whatever and with no knowledge of the facts in the cases he criticized, rendered his unsolicited judgment, without much regard for either justice or mercy, in the pages of the secular press.

The Bishops of our Church are quite capable of exercising the discretion given them in administering the marriage canons without the advice of either the retired Bishop of New York or the editors of the Church press.

### *Making the Headlines*

**C**ONFLICT, money and sex, or a combination of any of these, is news according to the standards of most American newspapers. Bishop Manning has often acted upon the knowledge that the way to make the front page is to attack someone. His frequent practice has been to attack fellow churchmen by writing a letter to the Church papers. Then, once assured that one or more of these journals are to print his communication, he immediately sends copies to the newspapers with a statement that his letter will appear in the next issue of whatever Church papers he persuaded to play his game. The result is the airing in the secular press of what the public interprets to be a bitter controversy in the Episcopal Church. Days later along come the Church papers when the whole affair

is as cold as a pitcher's smile when an opponent blasts one of his best offerings out of the park.

There have been occasions when THE WITNESS has refused to play this game. Letters have been written for our columns by Bishop Manning which we refused to print unless he gave them release dates: that is, agreement on his part that they would not appear in other papers, secular or religious, before they appeared in THE WITNESS where we might deal with them editorially if we so desired. Our insistence upon following this established practice hasn't pleased the retired Bishop of New York. So on this divorce matter he bypassed us, telling the reporters that the only journals of the Episcopal Church that amount to anything are the two that cooperated with him in getting his latest attack on two fellow Bishops on the front page of newspapers throughout the country.

We have no objection to controversy over the marriage canons or anything else. But we do think that a matter that chiefly concerns members of our Church would be debated with more reason and less heat if kept within the household. About all that has been accomplished by this renewed passion of Bishop Manning for the headlines is to give the general public the impression that a serious division exists in the Episcopal Church. This is contrary to the facts.

### "QUOTES"

**I**F WE are wise we are neither easy-going optimists nor yet discouraged cynics, but realists, knowing that we are up against the most complicated and difficult problem mankind ever faced, trusting no panaceas, expecting no easy outcomes, but no defeatists either about democracy or Christianity or ultimate world organization and peace. There is hope in that soberer attitude.

—Harry Emerson Fosdick

### *Christian Marriage*

**F**OR eighteen years the General Convention has struggled with the problem of strengthening and safeguarding Christian marriage. The problem is to give pastoral care to people and not simply provide some way of punishing them if they go wrong. The real effort of the Church must be centered upon discharging its responsibilities for maintaining Christian marriage and not upon passing rules which will allow this or that person to marry. The real attack upon the problem must be launched in the parish and not at the top ecclesiastical level. Three or four years of energetic and persistent teaching and scrupulous application of Christian teaching on the parish level would do more to solve this problem than many General Conventions. Over and over again we must instruct our people as to what the Church means by the solemnization of matrimony. That is the duty of



every parish priest. Our task is to prevent the problem rather than to solve it. A thorough job of prevention will do much to solve it.

As an aid in the accomplishment of this task we believe it would be timely to have a committee, appointed perhaps by the Presiding Bishop, prepare a manual, briefly setting forth the teachings of the Church on this subject, and the canonical provisions pertaining thereto, as well as furnishing suitable forms to be filled out by applicants for the solemnization of matrimony, and a suitable declaration of intention to be signed by the appli-

cants.

Meanwhile an interpretation of Christian marriage which represents the consensus of WITNESS editors appeared in our number of November 7, 1946. It was written by the Rev. Hugh McCandless of our board and, at many requests, was made into a leaflet. *The Marriage Service* is available at \$4 for 100 copies, or 10c for single copies, from THE WITNESS, 135 Liberty Street, New York 6, N. Y. We believe rectors would do well to have a supply on hand for those making inquiries and to give couples about to marry.

# The New Marriage Canons

by **Cameron J. Davis**

*Bishop of Western New York and  
Chairman of the Commission*

**A**FTER twenty-one years of study the Church has at last adopted canons on holy matrimony which unlike the present canons reflect the doctrine of marriage that is expressed in the Prayer Book form of solemnization. This doctrine is, in brief, that Christian marriage is more than a civil contract; it is a physical, spiritual and mystical union of two persons, like "the mystical union that is betwixt Christ and his Church"; that if such a union is once formed it is life-long and cannot be dissolved by divorce. It is formed by the will of God when two free and competent persons give their mutual consent of heart, mind and will to it; but if that consent is not complete by reason of lack of freedom or competence to give it, the marital bond in the eyes of the Church does not exist; if the consent was complete, given by two free and competent persons, it does exist even though the civil court has annulled the marriage or divorced the parties. It is the responsibility of the bishop to discover whether the bond exists.

The canons were adopted unanimously by the House of Bishops and almost unanimously by the House of Deputies. They differ from the canons proposed by the joint commission in that they make a diocesan court or council of advisors permissive rather than compulsory. Secondly, they do away with the permanent commission and substitute for it by resolution a special committee of the House of Bishops to which is given the same duties as were given the permanent commission, that is, the duties of collecting judgments, publishing findings therefrom to the House of Bishops, and giving advice, in order that a code of precedents may gradual-

ly be formed. Thirdly, they restore the "impediments" listed in the present canon with the addition of two more, namely "concurrent contract inconsistent with the contract constituting canonical marriage" which requires right intention, and "defects of personality" which of course derives from the Church's doctrine of marriage as a spiritual union to which consent of heart, mind and will must be given by persons free and competent to give it. Fourthly, they restore by resolution the two subsections (a) and (b) of section 3 in canon 15 with the omission of the clause which authorizes a minister under certain conditions to bless the parties to a marriage contracted otherwise than as the Church allows, though the amended canon does not forbid him to do so.

Thus the canons adopted retain the principle on which the joint commission's proposals rest and all of the essential procedure though somewhat simplified. Practically they open a way through which the Church can treat each case of marital failure on its individual merits, and as a problem of character rather than wholly by legal and objective tests. Objective tests may be available in a case, but an analysis of personality traits is the essential in any case to the formation of a judgment. A civil divorce or annulment creates a presumption that defects of personality or some other impediment existed in the first place, but the presumption is not always correct. For example many divorced people find after their divorce that they are still spiritually bound to each other and are therefore married again to each other. The attendant conditions of the marriage, the history of the marriage, and the character and life of the



applicant all must have a bearing in determining whether the marital bond exists. Wide discretion is given the Bishops in administering the canons. This is as it should be. It is a pastoral rather than a legal problem. And in dealing with a personal-ity problem legalistic tests cannot be specified.

ON THE other hand, the Church's doctrine is clearly stated, and the bishops are bound by their vows to conform to and to guard it, as they are to any other doctrine of the Church. We believe Jesus' teaching to be that a God-made marriage is indissoluble, no matter what the civil courts do, but we believe, too, that all marriages are not necessarily God-made marriages, and in such cases the Church may give permission to remarry. Thus the duty of the Church to build united homes is made possible of fulfilment in many cases where formerly she could do nothing; the Church in many cases can now make contact when a new home is contemplated after a previous failure.

It was undoubtedly the consciousness of this all-important duty along with the feeling that our present canon has put up bars to such contact and has also been ineffective in stemming the tide of divorce amongst our people that brought forth unanimous approval of the new canons.

The resolutions adopted with the canons are also important. The most important of all is the following: Resolved, that this Convention shall, and it does hereby, direct that the National Council, through its divisions of Christian education and Christian social relations, in co-operation with such other agencies as may be involved, and in consultation with the commission on holy matrimony, to prepare suitable guides for the preparation of persons for holy matrimony, offices of instruction on the nature of Christian marriage, the responsibilities and duties of family membership, and the doctrine and discipline of this Church in regard to holy matrimony, and to use every effort to obtain the use of such material in the parishes and missions of this Church.

For no canons will work unless the people are instructed; and no canons will maintain the Christian doctrine of marriage unless children and adults alike are taught the blessings and the responsibilities of a united family life.

The canons differ from the present canons in omitting the "exception clause." This is partly because it is of doubtful scriptural authenticity and also because a physical act of infidelity in itself ought not to be taken as determining evidence of the nonexistence of a spiritual union.

In conclusion it should be noted that by inference no minister is permitted to marry a person

previously married during the lifetime of the former spouse, unless the applicant is an active member of this Church in good standing who has obtained permission from the bishop of his or her domicile to be so married. This provision will also guard the bishop from a multiplicity of cases.

## The Salaries of Clergy

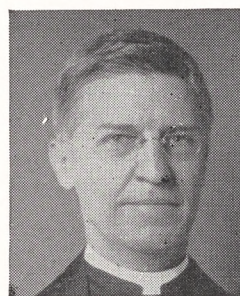
By

THEODORE R. LUDLOW

*Suffragan Bishop of Newark*

THE time has come when we should go beyond a minimum salary and consider a basic salary for all clergy. The voice of the Church will be heard with much more authority if its own affairs

are conducted upon a more equitable basis. At the present time, clerical salaries are on a competitive basis rather than on the Christian basis of providing each worker with what is necessary for reasonable living. This competitive basis drains financially weaker parishes and fields that are, nevertheless, real opportuni-



ties for service and may offer even more strategic opportunities for leadership than the financially competent parish has to offer. So-called strong parishes, because of their financial condition, command what services they wish and pay what salaries they desire to secure what they wish. They do not always take into consideration their responsibility toward the weaker parishes or the effect of their own policy upon the leadership of the whole Church. Much needed missionary work is afflicted with a psychological discount because it does not show up well on this competitive basis.

Why should two clergymen in approximately the same area draw different salaries? Is it because of larger numerical responsibility? If so, the solution of that problem is to provide more clergymen so as to take care of the larger number, rather than a bigger salary for the man who theoretically covers a larger number. There is a physical limit to the capacity of the individual priest, even if sometimes there may not seem to be a limit to his financial receptivity. We are not in the ministry for the money that we get out of it. It was because the husbandman in the parable of our Lord recognized the necessity of a living wage for all workers, irrespective of the number of hours of work that they had done, that he paid the same wage to all of his workers. I believe that there should be



a basic salary for all men in a given area to be augmented on the basis of the number of years of service given, plus his financial responsibility for dependents. This is the basis on which all of our missionary work is done.

Our present competitive system creates inequities during the active ministry of a man, and continues them after retirement. The man who gets a good salary during his active ministry is able to retire with a larger pension than the man who has received a smaller salary, and yet the latter may have given every bit as much service in just as strategic a field as the former. The man who conscientiously sticks to a poorly-paid job gets a poor pension in return. This has come very close home to me personally this year in the retirement of my brother-in-law. We were classmates in the seminary; we went to the foreign mission field together. By his own choice, he spent most of his life in the foreign mission field, while I, through no choice of my own, was only able to spend five years of my ministry in the foreign field. This February, he and my sister were retired on the munificent pension of \$845 per year after 35 years of faithful service in the mission field.

**S**UCH a method may be actuarially sound, but it is not Christian. I have been told that the Pension Fund cannot do anything about it because it started the Pension Fund on the pledge of an actuarial system and with the understanding that, if the original sum was subscribed, it would not appeal for any more money. If this alleged promise exists, I do not believe that it would or should stand in the way of the Church adding to the Pension Fund whatever might be necessary to see that each man retired with a reasonable living competence if the proper request was made. The Church must share the blame, because it is content to go along with this competitive system. It is bad for the Church because it compels men to keep on working after the time when their physical and mental powers have ceased to be at their best. It is bad for the Church because it prevents the younger men from growing up into responsibilities which should be theirs, but which are held on to by men who are obliged to do so in order to meet the expense of living.

I believe that we should adopt for the whole Church the method of salary payment which now prevails in the mission field, whereby all men start at a basic salary which is augmented by the number of years of service and the number of dependents. On some such basis, a man is not continually looking for something better, because he knows that he is in the same situation as every other fellow worker and that he and his loved-ones

will be taken care of properly after his years of active service are over. It will prevent that spiritual death which too frequently overtakes a young man who enters the ministry with unselfish ideals, but finds that he must compete if his family is to live.

A scheme of basic salaries would do away with the ability of some vestries to get the man they want by paying a high price for him, even if they did so at the cost of contributing less to the missionary work of the Church. I do not mean to imply that they would deliberately do this, but such an arrangement does inevitably cut into the giving capacity of the congregation. But supremely, it would demonstrate to the world that we believe what we say when we speak of sharing. One cannot imagine that either St. Paul or St. Peter received more financial return than the other apostles. Their strength was gladly given to a common enterprise commonly shared in.

## *The Living Liturgy*

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### THE ABLUTIONS

**T**HE subject is not one of tremendous importance, certainly not in times like these, but it agitates some of the devout laity, it provokes many clergy to heated controversy, and it has been known to



arouse a few bishops almost to the verge of pronouncing an anathema. The cause of all this is the innocent little rubric near the bottom of page 84 in the Prayer Book, which directs that "if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same." This rubric came into the Prayer Book in the 1662 revision, and its purpose certainly was to prevent the irreverent uses of the consecrated elements in which some of the Puritans had indulged. It has also been stoutly maintained that another purpose of the rubric was to prevent any reservation of the sacrament for any reason whatsoever.

This last point, however, has been hotly con-



tested. If I may venture my own humble opinion on this matter, I should say that a strictly legal interpretation of Prayer Book rubrics would go against the reservationists. At the same time I would maintain that reservation of the sacrament for the specific purpose of communicating sick and invalid persons is absolutely justifiable on doctrinal grounds. It is one of the most primitive practices of the Church. Moreover it is practical; indeed it is almost a necessity, particularly in a large cure of souls. My own experience has led me to believe that most shut-ins prefer the reserved sacrament to a celebration in their sick-room, because it gives them a more helpful sense of inclusion in the corporate offering of their Church.

But to return to the subject of ablutions—the cleansing of the vessels after the Communion. Three questions about them arise: When should they be made? How should they be made? Where should they be made? The rubric under consideration does not give a clear answer to all these questions—hence the divergence of opinion. I do not expect my own answers to win universal assent, and I offer them only because so many friends ask me about them.

As to When?—the rubric seems to me perfectly clear about this—they should come after the Blessing. There is no profound theological reason for this, however. Many of my clerical friends believe that it is impractical at this place, as it prolongs an already lengthy service, and that it is anti-climactic. They prefer to follow the more ancient custom, preserved in the Roman rite, and commonly called ‘tarping,’ of making the ablutions immediately after the people have received and before the final prayer of thanksgiving. They say that a practical advantage of this custom is that it affords time for the last group of communicants to return to their seats and make their post-communion devotions before the service is resumed. But then there is not any reason why the celebrant cannot wait a few minutes for these worshippers. Just because one is not doing anything at the moment, one does not have to be saying something!

As to How?—the Prayer Book rubrics, unlike the Roman *Missal* rubrics, do not give any directions. In this matter I am a convinced disciple of Dean Ladd (*Prayer Book Interleaves*, p. 68). Only pure water is sufficient for the purpose.

As to Where?—here I would suggest an innovation! Why not dispense with making the ablutions at the altar, and do it in the sacristy? If I may say so, the sacristy is the sacred kitchen of the holy banquet table. The preparations for the feast are made there. Why not also the necessary duties of cleansing after the feast is over? To many

people the actions of the priest in making ablutions are not edifying, and they are indeed anti-climactic. They would really prefer to ‘depart with the Blessing,’ knowing that the priest and his helpers (the altar guild), if need be, will reverently dispose of the consecrated elements that remain according to the Church’s custom and law.

## New Skills For Old Tasks

By

REUEL L. HOWE

*Of the Virginia Seminary Faculty*

THE work of the pastoral ministry remains the same as it was proclaimed by Jesus, when, reading from the book of Isaiah, He declared that his purpose was “to preach good news to the poor, to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, and to proclaim the acceptable year of the Lord.”

The methods for the performance of these tasks, however, and the skills needed for their employment, change with the changing nature of each age and the peculiar nature of its problems. In our time many people no longer live on the basis of belief in God and his relationship to them. Our faith, limited to belief in man and his technical and educational resources, has produced moral, political, economic and social confusion. Our family life is deteriorating alarmingly; delinquency is on the increase; mental illness has more than swamped existing resources for its care; scientific and industrial productivity have equipped us with powers we don’t know how to use, sometimes, are afraid to use.

Special and local interests, uncontrolled by concern for the welfare of the whole country and the principles of equity and justice, have robbed us of political integrity and made a parody of representative government; internationally we desperately need and want peace but lack the spiritual power to rise above national self-interest. Finally, psychology and medicine have given us profound insights into the nature and functioning of ourselves which is dangerous knowledge in so far as we are without a sense of our purpose and destiny.

Into this kind of world the young minister goes to teach, preach, and minister. He needs training that will give him a secure hold on the Christian faith and also will equip him with understandings and skills relevant to the special prob-



lems of his age. This is the purpose of theological training at the Virginia Seminary. There are two related parts to this training: (1) that which takes place at the Seminary and consists of thorough grounding in the content of our Christian faith, history, and practice; and (2) that which takes place during the summer terms of clinical pastoral training and consists of supervised work with people in carefully selected training centers. The summer training provides a practical pastoral orientation to the biblical, theological, and historical content received at the Seminary.

Clinical pastoral training means training in pastoral work at the "bed-side" where persons in difficulty may be observed and studied directly. Until recent years training in pastoral work was given in a classroom without first hand access to human beings and problems, and was as inadequate in preparing men for pastoral work as would be the same method in the training of men for medical practice. The Seminary's principle of procedure is that its students must be trained through and by contact with people if they are to minister to them adequately. The students receive this training in general and mental hospitals and correctional institutions under the supervision of full-time resident chaplains trained for the purpose.

These institutions are used because the patients and inmates of them are available for concentrated visiting and study on the part of the students. Furthermore, the students are thus put in a situation where they may live in face-to-face relationships with people who are passing through the acute phases of personal crises of one kind or another. They talk with these people daily, and the patients tell them about their lives—their ways of living, feelings, attitudes, beliefs, family relationships, their loves and hates, their hopes and fears. With the help of the chaplain and other members of the institutions' staffs the students come to understand the causes of human trouble and suffering, the remote as well as the immediate signs of sickness and distress, the good and ill effects of family and other cultural influences, the wholesome and unwholesome use of religious resources, and how Christian faith and practice, when skillfully and relevantly fostered by understanding clergy, may both prevent and cure much human confusion, distress, sickness, and sin.

**W**HEN the students return to the Seminary after each period of such training, they bring to their study of Bible, Church history, theology, and pastoral theology an introductory grasp of the manifold problems that will confront them in their

later pastoral ministry. Curricular subject-matter is for them no longer an end in itself. They now recognize it as containing the provision God has made for the welfare and salvation of his people which, as it is expressed through their pastoral ministry, has power to save and to heal.

The correlation of insights gained in pastoral training and theological truth is one of the great purposes of the Seminary's curriculum. Through the centuries God has dealt with persons through persons, and, finally, through the person of Jesus, the Christ. The students thus learn to regard interpersonal relationships which constitute so much of their ministry as being not only the human way of working with people but as being also God's means of salvation.

The aim of the Seminary is to give the students a comprehensive and integrated conception of their pastoral function. The knowledge of the needs of people gained from their clinical experience together with their knowledge of God's abundant provision for the needs of men makes the students aware of the importance, for instance, of preparing the parents and god-parents of children for baptism, the importance of this in relation to Christian nurture in the home, and for later religious instruction in Sunday school. Then there is the relation of all this for the remote and immediate preparation for confirmation in the Christian way of life. The students are trained also to prepare people understandingly for Christian marriage and parenthood; to counsel them in their difficulties; to minister to them in their illnesses; and to comfort them in their bereavements. In all of this the students are informed not only by ancient truth but by modern insight and understanding of contemporary problems.

Their training in teaching and preaching is aided by being directed at specific life-situations and by receiving practice in bringing to bear upon common human problems the light of divine truth.

The Seminary thus has one curriculum with two parts in which each feeds and illumines the other. Theological education as described ceases to be only an intellectual process by which departmentalized sacred knowledge is transmitted from one mind to another and becomes more and more a living process by which the students grow in wisdom, in stature of Christian personality, and in relationship with God and man. The emphasis of the curriculum is on (1) Biblical and theological truth, and (2) the understanding of and ministry to contemporary life and its problems in the light of Christian revelation.



# Church Groups Urged To Push Marriage Training

*An Authority on Youth and Family Problems Urges More Vigorous Leadership in Parishes*

Edited by Sara Dill

*Des Moines, Iowa (RNS):*—Church groups must take a more vigorous lead in promoting training in marriage and family life, Mrs. Grace Sloan Overton, authority on youth and family problems said here. Addressing a forum at the International Sunday School convention, Mrs. Overton declared that "the underwriting of marriage and family life is an immediate necessity."

"Our national frame of mind as far as marriage and the family life is concerned is more narrow in its practice than is our political and economic life today," she said. "It is impossible for Sunday schools to steer a little path unrelated to the social culture in which our young people live. We have tried to do that and it has failed . . . Protestants need to write a Bill of Rights for family life. Our American pattern of marriage cannot much longer survive the splintering ding-dong of the brazen defiance of all that has gone into making the American home a stable institution. If we want to keep our American home, presided over by one man and one woman, mutually responsible for caring for their children, then education must train, economics underwrite, communities support and religion train and inspire."

Criticizing Protestants for their "psychosis of sexsitivity," Mrs. Overton advocated church support of premarital training in high schools. "There is a lack of reality on the part of Christian people, and their prissiness of attitude toward marriage and family life are more to blame for the moral confusion of today than the movies and radio," she declared. We as Christians need to train our children concerning the sanctity of the body . . . there has been too much talk either of a poetic nature, or of a purely scientific nature. What is needed is a modified presentation of both. The case of chastity needs to be restated. There is still need for it; but old reasons alone are not adequate for today. Girls need to be quite frankly taught what they have at stake. They are potential wives and mothers. There needs to be a new definition of what

is expected of the American boy and girl in their relationship with each other."

Calling the American marriage situation a "national hypocrisy," Mrs. Overton said: "Our laws and religions are those of a chaste, modest and monegamous society; our amusements and much of our romantic literature are those of a gay amoral culture. And our sex habits have become something of a world-wide scandal."

## Fritchman Is Backed

*New York (RNS):*—The firing of the Rev. Stephen H. Fritchman as editor of the Christian Register, Unitarian monthly, is protested on a 21-page "letter to Unitarians" and signed by 32 laymen and ministers of that Church. It calls for an independent Unitarian magazine, an uncensored editor and new leadership on the nominating committee of the Unitarian Association which will hold its biennial conference in October.

## Tillich to Lecture

*Gambier, O.:*—Prof. Paul Tillich of Union Seminary is to give the Easter lectures at Bexley Hall in 1948, his theme being "Kerygnatic and Apologetic Theology." Prof. Massey Shepherd of Episcopal Theological School and WITNESS columnist, is also to give lectures at Bexley in 1949 as part of the seminary's observance of the 400th anniversary of the first English Prayer Book, that of 1549.

## Intercommunion

*Albany, N. Y.:*—A joint meeting of committees of the Polish National Catholic Church and the Episcopal Church was held here on June 27 where important steps were taken to strengthen the relationship between the two Churches. It was agreed that the relationship should be one of intercommunion: that is, sacramental communion between two autonomous Churches, each respecting the independence and jurisdiction of the other, and avoiding any actions that would tend to weaken the faith and loyalty of those in its sister

Church, while seeking to cultivate all suitable means for increasing mutual acquaintance and fellowship. The committee of the Episcopal Church is Bishop Oldham, Bishop Ivins, Bishop Pardue, the Rev. Theodore Andrews, the Rev. William H. Dunphy and Dean Howard S. Kennedy.

## Education Director

*Walla Walla, Wash.:*—Marjorie B. Gammon, formerly director of education at Holy Trinity, Philadelphia, is now director at St. Paul's here. The Rev. William A. Gilbert is rector of the parish.

## Small Legacy Received

*Newark, N. J.:*—The Guild of St. Barnabas for Nurses will receive a legacy left by Miss Grace Forman of Dutchess County, New York, in the amount of \$139. "The amount intended by Miss Forman," according to the Rev. John G. Martin, chaplain-general of the Guild, "was \$500 but this was not available from the administration of the estate."

## To Teach in China

*New York:*—Edward R. Van Sant, an employee of the state department who has had wide experience in both India and China, has been appointed to the missionary district of Hankow where he will teach at Huachung University at Wuchang. He is to leave for China this month, accompanied by Mrs. Van Sant and their daughter.

## Reunion Is Backed

*London (RNS):*—By an overwhelming majority the annual conference of the Methodist Church voted in favor of sending a cordial reply to the Archbishop of Canterbury's invitation to pursue the ideal of Church reunion. Conference delegates shouted down the protests of a minister

## 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.



who said Methodists were dissatisfied with the "patronizing attitude" of the Anglican clergy, and with the way they are selected and trained.

### South India Church

*London (RNS):*—The Anglican Episcopacy of England and Wales, in a resolution unanimously approved, gave its blessing to the newly-formed Church of South India. The resolution stated: "We wish to assure the bishops and ordained and lay members of our communion who in September will be going forth to form with others the South India Church, of our prayers and continued fellowship in Christ. It is our most earnest hope that God will use them and their fellow members in the South India Church to set forward the gospel with prayer and to help the people of India to grow in unity; and that he will guide their venture of faith to the day when there will be full communion between the South India Church and ourselves."

### Favors Bus Funds

*New York:*—The Rev. Reinhold Niebuhr, professor at Union Seminary, has endorsed the use of public school buses for the transportation of children to Roman Catholic parochial schools. In a syndicated column released by Religious News Service, he declared that the American principle of complete separation of Church and state has resulted in the "official secularization of our culture."

### Condemn Race Hate

*Lake Junaluska, N. C. (RNS):*—A group of 300 Methodist women, meeting here at a school of missions, issued the following statement on the subject of race and Fascist organizations:

"We deplore the rise of mob violence. We bow our heads in shame at the failure of the courts at Greenville, South Carolina, to mete out justice to those who took the law into their own hands and we feel the court has been a party to destruction of law and order in our land.

"We urge and will continue to expect full justice to be given in all courts to all citizens, and we lift our voices in support of good government and law enforcement. We therefore commend Governor J. Strom Thurmond of South Carolina for his prompt action that made possible the apprehension of the 33 men, members of a mob who took a prisoner from Pickens County jail. We commend the governor of North Carolina for his wise statements and action against mob rule; we commend the officers of Carroll County, Georgia, who bravely withstood a mob and protected their prisoner, and all other officers who live up to the line of duty.

"We deplore the activities of fascist organizations in our South and the circulation of 'hate sheets' that tend to divide our people. We commend the state of Georgia for revoking the charter of the Ku Klux Klan and the prosecution of the Columbians; Knoxville, Tenn., for its action against cross burning; the federal courts for beginning action against J. B. Stoney, of Chattanooga, Tenn.,

for circulation of vicious propaganda against the Jews.

"We object vehemently to race being an issue in political campaigns. Such appeals disturb our peace and unity, give rise to racial tensions, put fear into the hearts of inarticulate people, give rise to mob violence. We recognize such tactics as a direct violation of the letter and spirit of our Constitution and Bill of Rights and the principles and teachings of Jesus Christ.

"We recognize also that such appeals are but cloaks to hide motives and issues that would be put over on us. We pledge ourselves to vote for no candidate who makes the question of race an issue in his campaign.

"We rejoice in a decision of the courts of South Carolina against the 'white supremacy' and we thank U. S. District Judge J. Waites Waring for his wise and just decision."

### Birth Control Clinics

*Minneapolis (RNS):*—Majority opinion in Minnesota favors the establishment of government birth control clinics to give information to

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Protestant and Jewish people interviewed expressed strong approval. Among Catholics questioned, 56 per cent disapproved, compared with 35 per cent who said they approved. The rest were undecided.

### Government Employees

**New York:**—The Protestant Council has asked President Truman to protect the civil rights and liberties of government employees undergoing loyalty investigations. It requested seven specific guarantees and urged that organizations "blacklisted" by Attorney General Tom Clark as "subversive" or "Communist" be allowed to defend themselves and be judged by a panel of responsible citizens outside government service.

The Council said each suspect employee is entitled to the following rights: "(1) to be given a specific statement of charges and sufficient time to prepare his defense; (2) to be confronted with his accusers; (3) to be confronted with all evidence alleged against him with opportunity for rebuttal; (4) to be represented by counsel; (5) to subpoena witnesses and examine documents; (6) to be maintained on the payroll until the conclusion of the trial; and (7) to have the costs defrayed by the government if adjudged innocent."

### Franco Awards Cardinal

**Madrid (wireless to RNS):**—Diego Cardinal Copello, Archbishop of Buenos Aires, Argentina, has been awarded the Grand Cross of Isabella the Catholic by Generalissimo Franco, it was announced here by Foreign Minister Alberto Martin Artajo.

### Methodists Urge Peace

**Butte, Mont.:**—War between the Soviet Union and the United States is not inevitable, and "we should persistently seek to remove fear, suspicion, and distrust through mutual understanding and good will." The Montana Methodist conference issued this appeal in a resolution adopted at its annual sessions here.

"By practicing the principle of tolerance," the conference declared, "nations whose interest at times are in conflict and whose ideologies may differ, may nevertheless work toward common objectives for the good of mankind through peaceful means in meeting the world's needs."

"There are real differences in ideologies; there are real conflicts in policies. Without glossing over these the Christian Church must continue to seek a basis of reconcili-

ation. The nations which held together in the achievement of military victory must now hold together to fulfill their sacred promises that they would unite to win the peace."

The conference called upon the Church to support the leaders of the United Nations, "recognizing that the United Nations is evolutionary and functional in character and must be improved step by step until the world will be united under workable international law."

"Our colonial forefathers took eight years in drafting the constitution of the United States," the Conference stated. "Their descendants

should not destroy the progress of the United Nations through impatient expectations that our aim may be achieved in an unreasonably short space of time."

The conference urged the U. S. government to press for the adoption of universal abolition by all nations of compulsory military training, in accordance with United Nations control of armaments.

### Queen Reads Bible

**London (wireless to RNS):**—Queen Elizabeth reads the Bible every day and "knows from experience" how helpful this custom can be. The queen herself made this revelation

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when she addressed a crowded meeting at Central Hall, Westminster, commemorating the silver jubilee of the Bible Reading Fellowship.

In her speech, the queen, who has been a member of the Bible Fellowship for many years, said: "These are challenging days in the history of the world. A new era is struggling to be born. Our nation and empire is called to give moral leadership to the world, and can only do this if it is true to its Christian tradition."

The meeting was presided over by the Archbishop of Canterbury.

### Clinical Course

**Boston:**—The Rev. Rollin J. Fairbanks, chaplain at the Massachusetts General Hospital, is in charge of 25 theological students representing seven denominations who are taking a six weeks' course which will include psychosomatic medicine, psychiatry, clinical psychology and other branches of healing.

### Hits Communism

**Scarsdale, N. Y.:**—The Rev. Charles H. Cadigan, chairman of the board of the Church Society for College Work, who is touring the colleges for the society, and raising funds, said that "many students have been disillusioned by the teachings they have been offered to sustain their intellectual and spiritual life, and more especially by those teachings which seek to win their allegiance to a way of life which in all too many cases is devoid of principles." He hit particularly at communism in the sermon which was preached at the Church of St. James the Less here.

"Communist propaganda," he said, "has long since left the soap box and now wears the academic gown. They have explored the teachings of these 'isms' in their daily lives only to discover that they had nothing to sustain them in a time of crisis and that even for ordinary times, they had been given nothing to fill the need for a sense of achievement which has always been identified with youth."

"The founders of the Church Society for College Work were aware of these conditions. They knew the

need and they knew the answer lay in following the principles for life which were given by Him who came upon this earth two thousand years ago.

"To meet the problem, the society realized that clergymen qualified for this particular type of ministry should be placed in churches in college communities. Also, wherever possible, clergymen should be accredited as chaplain to the student bodies themselves, especially in the case of the larger universities. They also realized that both fields could best be served by those whose life and interest are dedicated to the problems of youth.

"While the Society is an officially designated cooperating agency of the Protestant Episcopal Church, its workers on the campus meet spiritual needs wherever they find them. They provide friendship for the fearful and a mature guiding hand for the confused.

"It is significant that those clergymen already assigned to posts, report an enormously awakened appreciation of the spiritual implications of our times both among the students and members of the faculties.

"Students are searching for something to which they can pin their faith. They are finding the answer in the teachings of the Christian Gospel. They are finding in that Gospel that which is definite and uplifting—confirmed by the daily lives of strong Christian witnesses."

### Praise for Franco

**Madrid (wireless to RNS):**—High church dignitaries greeted Generalissimo Franco on a pilgrimage to the cave near Manresa, in the diocese of Vich, where St. Ignatius Loyola, founder of the Jesuit Order, wrote his "Spiritual Exercises." On hand to welcome General Franco, who was accompanied by a retinue of civic and military leaders, were the Most Rev. Juan Perello y Pou, Bishop of Vich, the Rev. Antonio Abad, S.J.,

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The reception to General Franco took place in the cathedral at Vich, where the Spanish leader was presented with a gold insignia commemorating his visit. The cathedral choir meanwhile intoned the Christus Vincit ("Christ Conquers").

General Franco subsequently visited Monserrat, famous Catalan mountain shrine, where the ancient image of Our Lady of Montserrat was recently transferred to a new gold and silver throne. He prayed before the statue and was blessed with a relic of the true cross by Father Escarre, abbot of Montserrat monastery.

Replying to an address of welcome by Father Escarre, Franco deplored the growth of Communism in Europe, which, he said, "is a direct consequence of the lack of Christian fraternity in society."

## Population Changes

**Berlin** (wireless to RNS):—Influx of displaced persons into the American occupation zone of Germany has greatly changed the proportion of Protestants and Roman Catholics in the population, according to a survey made public here. Traditional Catholic areas now have larger groups of Protestants than previously, while predominantly Protestant regions have more Catholics.

Bavaria, Germany's chief Catholic stronghold, now has a population which is 26 per cent Protestant. In Greater Hesse, historically a leading Protestant center, Catholics at present comprise 33 per cent of the population. Wurttemberg shows: Protestants, 58 per cent; Catholics 38 per cent; other faiths 4 per cent.

"In most instances," the survey declared, "adjustments are being made without friction between the two major faith groups."

## World Council

**Geneva** (RNS):—No word has been received from the Russian Orthodox Church regarding its participation in the first general assembly of the World Council of Churches at Amsterdam next year, Henry P. Van Dusen, of New York, chairman of the Council's study department, de-

clared at a press conference here. Van Dusen announced, however, that a number of Greek Orthodox Churches have agreed to send delegates. "The assembly," he said, "will thus not be merely a Protestant gathering, but one in which Protestant and Eastern Orthodox Christians will be represented."

## Crozier-less Diocese

**Belfast** (RNS):—Members of the Church of Ireland here are angry with Hugh Dalton, the British Chancellor of the Exchequer, because of his attitude in regard to the Crozier of the Bishop of Down and Dromore, the Rt. Rev. W. S. Kerr.

When the big diocese of Down and Connor and Dromore was divided in 1945, and Dr. Kerr, then Dean of Belfast, was appointed to the new Bishopric of Down and Dromore a crozier of unique design was ordered for him from a well-known firm in England.

The crozier was to cost about \$400, but at the last moment the Chancellor stepped in and clamped on a purchase tax of 100 per cent, rendering delivery out of the question, according to the bishop. Since then the crozier has been stored in England in the hope that sooner or later the Chancellor would relent.

He declines, however, to do so notwithstanding the latest outcry from

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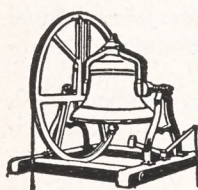


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the crozier-less diocese — a petition from the clergy "respectfully asking that the Pastoral Staff of Down Diocese be exempted from purchase tax, as the diocese is deprived of its due equipment so long as this tax is imposed."

"The crozier should be admitted free of tax in the same way as other works of art such as pictures," Bishop Kerr said here. "Its unique design, representing St. Patrick and St. Columba, with the arms of the two Dioceses, makes it the only one of its kind in existence and an exceedingly interesting work of art apart altogether from its ecclesiastical and historical significance. I don't see why purchase tax should be paid as it is not personal property but a diocesan heirloom."

Meanwhile, the bishop has to carry out his pastoral duties either without a crozier or by borrowing that of his near neighbor, the Bishop of Connor. If the latter should happen to be using the crozier, it means that Dr. Kerr must do without one. This, he says, is an intolerable state of affairs.

### Interracial Camp

*New London, N. H. (RNS):*—An experiment in developing world brotherhood has become a definite program here at Colbytown Camp where again this summer an interracial, interfaith group of children is sharing experiences. Started during the war to introduce emigre youngsters to American life, the camp has become a summer meeting place for Jew and Negro, German and Yankee, French and Norwegian. While other summer projects have mixed attendance, the sponsors of Colbytown deliberately seek children with various national and religious backgrounds.

The camp is financed by the students and faculty of Colby Junior College with the interracial-interfaith fellowship commission of the YWCA assuming direct responsibility. When they arrive, many of the children are frightened as was one little girl from abroad who thought all camps were surrounded by barbed wire and patrolled by stern guards. Another emigre was delighted by American desserts, particularly the colorful gelatine which she calls "nervous pudding."

This is the seventh season for the camp on Little Lake Sunapee, and once again the foreign-born and the natives are learning that they are not so different after all and that what differences do exist make each other just so much more interesting.

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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. PAGE TREDWAY, JR.

Organist at St. Agnes', Little Falls, N. J.

At this late date, may I take issue with Prof. Shepherd about St. Vogue's (issue of April 3). I was brought up a Congregationalist and worked at it with some enthusiasm. Also, in my youth, I learned to play the organ slightly. A few years ago, I became the organist of our local Episcopal Church, having been inside an Episcopal Church probably twice up to then. I was captivated by the service, with all its imperfections, and acquired the habit of attending services in larger Episcopal churches, including St. Vogue's, principally for the music. I deny the implication that it is preferable to have second rate music in church; that so-called professional church musicians somehow are not as close to God as those who sing in Christ Church or St. Also Ran's on the other side of town. One of the most spiritually minded people I know is a devoted member of St. Vogue's choir. In my own case, I feel that the music there has been the greatest single religious influence on my life. I was confirmed two years ago, while in the army, and my interest in the Church is by no means limited to the music. I subscribe to both The Living Church and THE WITNESS (the first copy of which was picked up in another church, also famous for its music, where I study organ); I read *Christianity Takes a Stand*, and profited therefrom; I have obtained, thru the Church, a consciousness of the social gospel which I didn't have before; I am a not infrequent attendant at our early service of Holy Communion, where my presence at the organ is not required. Yet, rightly or wrongly, all of this would be less meaningful to me if it were not for the music at St. Vogue's. I might add that the choir in our little church, partly as a result of my interest in St. Vogue's, does not resemble as closely as it once did that poor choir at Podunk Crossing (Prof. Shepherd, July 10) with its murdering of the canticles and its "cheap, vapid Victorian anthems." One more thing—when I go to St. Vogue's I don't sing, I want to listen, but I don't listen in the same way I do at the opera.

In closing, I wish to emphasize that I find THE WITNESS valuable and stimulating, including Prof. Shepherd's column.

\* \* \*

MR. FRED D. HART

Layman of New York City

THE WITNESS is doing a great service in calling our attention to the various agencies of the Church by means of special numbers. These so far published, devoted to the Episcopal Evangelical Fellowship, the Episcopal Pacifist Fellowship, the Church Army, and the numbers that appeared previously, have been exceedingly well done and have given laymen like myself, not too well informed, a clear picture of their work. Thank you for the able editing of a great little paper.

\* \* \*

MISS C. C. OLIVER

Churchwoman of Philadelphia

I was glad to have THE WITNESS (July 10) call attention to the danger of admit-

ting to this country the displaced persons of Europe. It is true, of course, that our great and rich country should welcome all in need. But it is equally true that these persons should be carefully screened so as not to admit our former enemies and those who aided them during the war. With the wave of reaction which now seems to be sweeping our country this might very easily happen unless we are on our guard. I might add that THE WITNESS, alone of the many papers and magazines I read, pointed out this danger. I constantly rejoice in the progressive stand you take on vital issues.

\* \* \*

MR. C. A. LOSADE

Churchman of New York City

You stated May 8th issue that the Suffragan Bishop of Jamaica is the first West Indian to be elected to the Episcopate. I am sure you will be glad to know that Bishop Branch, now long dead, Bishop of the Leeward Islands, was a Barbadian. A member of a brilliant family he was West Indian born and educated. Bishop Hudson, more lately Bishop of the Leeward Islands, was also a West Indian and proud of it. He was a graduate of Codrington College, Barbados.



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