

The WITNESS

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SEPTEMBER 18, 1947



Photo taken at 1947 Wellesley Conference by Gretchen Kightlinger

PROF. VIDA D. SCUDDER
CONTRIBUTES A SERIES
ON SOCIAL REBIRTH
(See Editorial)

The Plan of Evangelization

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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. Roelif 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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SEPTEMBER 18, 1947

Vol. XXX

No. 33

Clergy Notes

BAILEY, LEWIS J., formerly rector of Christ Church, Seattle, Wash., is now in charge of St. John's, Kirkland, Wash.

BURKE, HARRY T., formerly vicar of St. Thomas', Long Beach, Cal., is now rector of All Saints', San Diego, Calif.

CAMPBELL, ROBERT B., formerly rector of the Incarnation, Cleveland, O. is now rector of the Ascension, Hickory, N. C.

CREECH, ROBERT J., formerly vicar of St. Andrew's, Harrington Park, N. J., is now vicar of St. Andrew's, Beacon, N. Y.

GRAY, JOHN A., formerly rector of St. John's, Glasgow, Va., becomes rector of Emmanuel, Richmond, Va., Sept. 30th.

KENNEDY, DOUGLAS W., formerly rector of St. Paul's, Brookfield, Conn., is now rector of St. James', W. Hartford, Conn.

LANG, FREDERICK, formerly curate of Grace Church, New Bedford, Mass., is now rector of Our Saviour, East Milton, Mass.

MCCARTY, C. H., formerly curate at Trinity, Morgantown, W. Va., is now curate at Grace, Amherst, Mass., and student chaplain.

MCGREGOR, DANIEL A., former head of the department of religious education of the National Council, is now professor of systematic divinity at the School of Theology, Sewanee, Tenn.

MONKS, G. GARDNER, formerly the headmaster of Lenox School, is now canon of Washington Cathedral.

PARKER, GILBERT, formerly rector of All Souls', Oklahoma City, is now rector of St. Paul's, Ventura, Calif.

STEVENSON, ROBERT L., Honolulu, has been restored to the priesthood by Bishop Kennedy and has been transferred to the diocese of Western Mich.

ZIADIE, WILLIAM L., formerly vicar of St. Titus, Philadelphia, is now rector of St. Mark's, Limon, Costa Rica.

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.

Study Reveals That Clergymen Receive Low Incomes

Church Pension Fund Supplies Vestrymen With Figures to Aid in Setting Salaries

New York:—The 5,000 active clergy had an average stipend of \$3,450 a year in 1946, according to a study just announced by the Church Pension Fund. The salary figure of \$3,450 a year included an amount as rectory allowance. The actual cash stipend averaged slightly over \$3,000. One-half of the clergy have stipends, including rectory allowances, of less than \$3,000 and about three-quarters of the clergy draw less than \$4,000.

The report states that one purpose of the study has been to call to the attention of wardens, vestrymen and other lay churchmen the fact that low salaries lead to inadequate pensions, whereas reasonable salaries result in reasonable pensions. "Clergy pensions are related to salary," states the report, "and the trustees of the Fund as they grant pensions from meeting to meeting are continually struck with the low level of so many clergy salaries. Since the Fund has the detailed record of salaries, it is felt that this analysis of them will supply a needed yardstick to vestries and others who have the responsibility of arranging for clergy compensation."

Most clergymen are under-compensated, according to the report, because the clergyman's concern is a spiritual one. His urge is to serve the Church, and to him the material return is secondary, even incidental.

Speaking comparatively of the earnings of other groups, the report states that railroad engine-drivers draw \$5,400 a year on the average, conductors \$4,900. New York City bus drivers get \$3,600 a year, police patrolmen \$3,900. Skilled factory workers are in a \$3,000-\$3,500 range. Good bookkeepers are paid \$2,600-\$3,100. In contrast to those who engage in these occupations, the report brings out, clergymen have invested a considerable sum in preparation of

their life work. They are college trained and they have had three years at theological seminary. They are expected to be leaders in their communities, and characteristically are such. And, far more important, they are the spearhead of true progress in civilization.

According to the data included, the average salary of the active clergy in 1919 was only \$1,900. Over the next dozen years it rose steadily to a figure of \$3,100 in 1930. During the depression of the '30's the figure dropped off to \$2,650. In recent years it has been rising to the present level of \$3,450 a year. Among the interesting points brought out is that married clergy average \$800 a year higher in stipend than unmarried.

Copies of the study, appearing in the bulletin of the Church Pension Fund, "Protection Points," which is mailed periodically to the active clergy and parish treasurers, are available upon request to the Fund, 20 Exchange Place, New York 5, N. Y.

MANY TRIBUTES TO RUSSELL

Wilkes-Barre, Pa.:—Rarely does an Episcopal rector receive the tributes that have been heaped upon the Rev. William K. Russell, since he announced his resignation as rector of St. Stephen's Church, to take up work with the Friends Service Committee. Two of the groups honoring Bill Russell are particularly noteworthy. One was a committee composed of Negroes and whites who sponsored a reception at which he was presented with a watch. The affair was held to express appreciation for what the retiring rector has done for minority groups, particularly in working for the elimination of segregation and discrimination.

Even more significant was a tes-

timonial dinner held September 3 which was staged jointly by CIO, A. F. of L. and Railroad Brotherhood unions. It was the first occasion since the Labor for Victory Committee days of the war that the various factions of organized labor have gotten together for a common project. The joint committee issued a statement that they had united in sponsoring the dinner "to pay homage to a man who, during his pastorate in our midst, worked zealously to bring better understanding among those in all walks of life. His liberal viewpoints were refreshing to the majority and the service he rendered to the labor movement in the war years was exceptional."

ANGLICAN YOUTH MEETS

Canterbury, England:—Youth representatives from the various Churches of the Anglican communion held a conference here following the Oslo youth conference. Princess Elizabeth, as president of the Church of England Youth Council, presiding at one of the sessions, said that "our common task is to be more fully the people God has meant us to be, to be in very truth the channels of God's love in a sad and sorrowing world, and the instruments of peace in a frightened and fearful world."

The Archbishop of Canterbury took an active part in the conference which was attended by delegates from England, the United States, West Indies, Australia, Canada, India, Burma, Ceylon, New Zealand, Scotland and Wales.

ANOTHER BUS CASE

Philadelphia (RNS):—It is now up to the United States Supreme Court to say whether a public school board is legally within its rights in refusing to carry students of a parochial school in public conveyances provided by taxpayers' funds.

Counsel for Paul Connell, living in nearby Kennett Township, has deposited with the nation's highest tribunal in Washington, D. C., an appeal from the Pennsylvania State

Supreme Court upholding lower court decisions barring his daughter, Catherine, 10, from riding a public school bus to her classes at St. Patrick's parochial school, Kennett Square.

Connell's appeal is expected to eliminate a question unanswered by the U. S. Supreme Court in its 5-4 decision on the New Jersey school bus law last February.

The Supreme Court at that time threw out a New Jersey taxpayer's objection to payments by Ewing Township for transporting children to parochial schools. Such payments were authorized by the 1941 Act of the New Jersey Legislature. The Supreme Court found the payments legal, but it was not asked to rule whether they would be mandatory outside New Jersey.

CHARGES CATHOLICS AS INTOLERANT

Birmingham, England (RNS):— Religious liberty prevails in Portugal and authorities place no hindrances to Protestantism, although "in some towns and villages meeting places are sometimes stoned and pastors maltreated," Dr. Leopold de Figureiredo, of the Portuguese Sunday School Committee, told the World Council of the World's Sunday School Association meeting here.

Dr. de Figureiredo asserted that one of the "many great difficulties" Protestantism has to face in Portugal is "the unfavorable attitude of the dominant Roman Catholic Church, which designates us as Communists in an effort to discredit us."

He charged the Roman Church with being "intolerant and absolutist" and complained that "it is dishonest in its activities against us."

Describing the social work of Protestant churches in Portugal, Dr. de Figureiredo said they have always been to the fore in the fight against illiteracy. He estimated there is still sixty per cent of illiteracy among the Portuguese population.

BAPTISTS HIT LETTERS

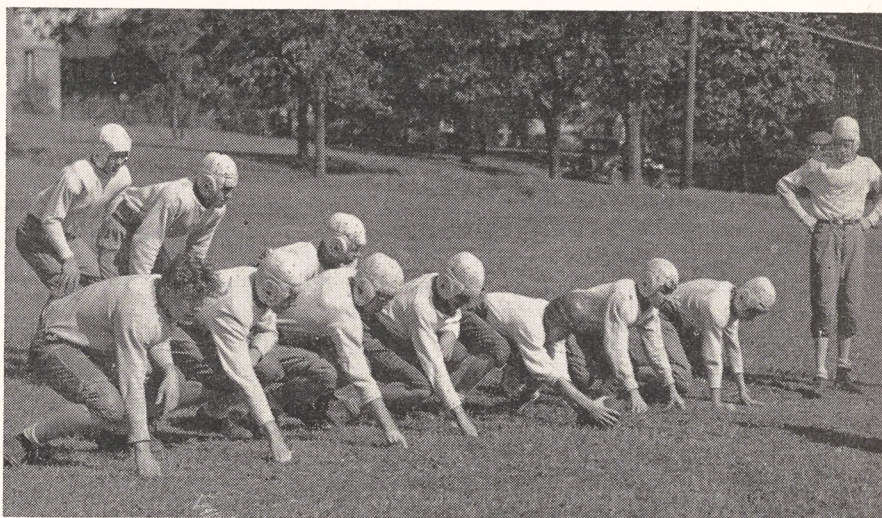
*Rome (RNS):—*Charges that the recent exchange of letters between President Truman and Pope Pius XII "violates our cherished American doctrine of separating Church and State" were made here by spokesmen for a group of American Baptists touring Europe.

A statement issued by Dr. Duke

McCall, executive secretary of the executive committee of the Southern Baptist Convention, and Dr. Frank K. Means, educational secretary of the Convention's foreign missions board, asserted that the exchange of letters implies that the United States government is "an ally of clerical totalitarianism."

Declaring that the group represents both the Northern and Southern Baptist Conventions, the spokesmen said, "we Baptists resent, and we believe the American people will resent, this implication."

"We believe," they added, "that it is a disservice to the world's hope for peace to identify American aims with those of Roman clericalism."



These lads of St. Andrew's School, West Barrington, Rhode Island, start early in order to have a winning football team this fall

We oppose totalitarianism in every form from everywhere in the world by which human rights and liberties are suppressed."

The Baptist leaders described as a "tragedy" the return of Myron C. Taylor as Presidential representative at the Vatican, asserting that "we believe this action is as closely connected with the Presidential elections next year as it is connected with events in Europe."

ANTI-RUSSIAN WRITERS DO PAMPHLETS

*New York:—*Eugene Lyons, Isaac Don Levine, William Chamberlin and Suzanne LaFollette are among the half dozen or so most bitter anti-Soviet propagandists in the United States. The Catholic Information Service has just announced publication of a series of pamphlets on the subject of Communism, with several of them by these writers. Three million copies, all with the imprimatur of Cardinal Spellman,

will be distributed through Roman Catholic churches, schools and colleges.

THE CONSECRATION IN SPRINGFIELD

Springfield, Ill.:— Bishop-elect Richard T. Loring is to be consecrated Bishop of Springfield on October 18th at St. Paul's Cathedral. The consecrator will be the Presiding Bishop with Bishop Conkling of Chicago and Bishop White, retired Bishop of Springfield, the co-consecrators. He will be presented by his brother, Bishop Loring of Maine and Bishop Spence Burton of Nassau. Bishop Noble Powell of Maryland will preach.

NEW CANADIAN PRIMATE

*Saskatoon, Canada (RNS):—*Bishop George F. Kingston of Nova Scotia has been elected Primate of the Church of England in Canada at the electoral college of the General Synod, meeting here. The college consists of the House of Bishops and members of the Executive Council. Bishop Kingston, fifty-eight, succeeds Archbishop Derwyn T. Owen of Toronto, who died last April after serving for twelve years as Primate.

KINSOLVING GOES TO ST. JAMES

*New York:—*The Rev. Arthur Lee Kinsolving, rector of Trinity Church, Princeton, N. J., has accepted the rectorship of St. James Church, New York where he will succeed the Rev. Horace W. B. Donegan, who is to be consecrated Suffragan Bishop of New York next month. The announcement was made in both churches on September 14th.

Synod of the Church in China Sets Up Central Office

The Ordination of Women to the Priesthood To Be Presented by the Chinese at Lambeth

New York:—From Bishop William Payne Roberts, who acted as American secretary, a report of the general synod meeting of the Chinese Church has reached National Council. Bishop Roberts reported sixty-four members of the House of Delegates present and twenty bishops, of whom one was retired and without vote. Bishop Mao arrived during synod sessions. Visitors included Canon Warren and Canon Wittenbach of the Church Missionary Society; Bishop Cranswick of Tasmania; and the Rev. John DeF. Pettus of Santa Barbara, Calif. All of the visitors addressed the synod.

Sessions lasted a week, and Bishop Roberts commented upon the weather as "very hot and we attended all services and sessions in our shirt sleeves and without neckties."

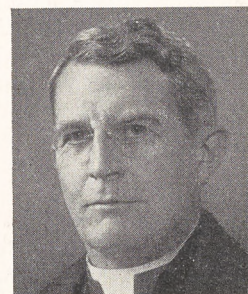
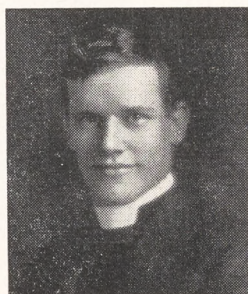
The Rt. Rev. P. Lindel T'sen of Honan was elected chairman of the House of Bishops, to succeed Bishop Scott of North China. The House of Delegates elected Dr. Francis Wei as chairman.

It was voted to have a central office for the whole Chung Hua Sheng Kung Hui at Nanking. This is to be an executive office for the standing committee and is not a legislative council. The secretary of the office will be appointed by the standing committee. The office will continue at Nanking and probably in the same buildings the provisional office used last year. It will have to be enlarged in size by the addition of one or two secretaries, as much general Church business has been entrusted to the office.

Synod had a long argument about the permanent site of the Central Theological School. No decision was reached. The matter now stands that Central Theological School should continue in affiliation with St. John's University temporarily and the directors should study the matter carefully and propose to the standing committee the permanent site of the institution.

The diocese of Hong Kong is abnormally large and synod approved the separation of its western area into two new divisions, one a missionary district, and one a diocese. The Yun-Kwei area, formerly a mis-

sionary district of the diocese of Hong Kong, was officially separated into a new diocese to be known as the Yun-Kwei diocese, and a district around Nanning was separated into the Nanning missionary district of the Chung Hua Sheng Kung Hui, the financial support of which will be borne by the Bible Churchmen's Missionary Society of the English Church. It is hoped, Bishop Roberts said, that support for the Yun-Kwei diocese will come from contributions from the English, Canadian and American Churches through the central office. An appeal to the National Council in America is to be made.



CHURCHMEN IN THE NEWS: Bishop Bennett of Rhode Island leads a lay conference in Connecticut; the Rev. G. Gardner Monks is now canon at Washington Cathedral; Bishop Powell of Maryland is to preach at consecration of the Rev. Richard T. Loring as Bishop of Springfield

Bishop Hall will remain Bishop of Hong Kong diocese, and it is believed that the synod of the new Yun-Kwei diocese will elect Bishop Quentin Huang to be its bishop. Bishop Hall will have oversight of the Nanning district for the present.

The House of Bishops appointed a new board of control for the Bawn Memorial Training School.

A new bishop for the Missionary District of Shensi was elected. The Rev. Newton Y. C. Liu, of the diocese of Hankow, now working in Changsha, was elected, but his acceptance had not been received up to the time Bishop Roberts wrote.

The Hong Kong diocese proposed a canon on the ordination of deaconesses to the priesthood. Synod voted to send this canon to Lambeth for advice of the Lambeth Conference.

It was voted to establish a pension fund for all clergy of all dioceses, and a committee is to inaugurate the

plan, which can hardly be in effect before the next Synod in 1950.

rate a forward movement among all the dioceses.

Ten of the Chinese bishops announced their intention to attend the Lambeth Conference next year. None of the American bishops in China expect to attend.

A letter was prepared to be sent to those provinces of the Anglican Communion which have aided the Chinese Church in the past. The letter is one of thanks and appreciation with a request for continued help, especially in the central work of the whole Chinese Church.

FAITH AND ORDER MOVEMENT

Geneva (RNS):—Plans for integrating the work of the Faith and Order Movement with the World Council of Churches were discussed at a meeting held here, attended by fifty Protestant leaders from ten countries. The meeting agreed that

the Council's general assembly, meeting next summer at Amsterdam, should create a department to continue the work of the movement which has two main tasks: to study and help overcome the obstacles to unity and to preach "the essential oneness of Christ and the Churches' obligations to manifest their unity."

A notable feature of the conference was the celebration of an open communion service by leaders of the Anglican Churches.

KIMBER DEN DECLINES

Shanghai:—At the recent synod of the Church in China the Rev. Kimber Den declined nomination to be Bishop of Sian, missionary district in northwest China. He gave as his reason that he could not leave the relief work that he is carrying on among orphans and other refugees. Incidentally, THE WITNESS for July 24, in a plea for help for this work, stated that a letter from Kimber Den carried \$1400 worth of Chinese stamps. An indication of the way inflation is spiralling in China is revealed by the fact that another letter, mailed less than a month later, carried \$2271 worth of Chinese stamps.

Any caring to aid Mr. Den in his work may send checks payable to "Treasurer, CLID" and mail to Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y.

MERCHANT AIDS CHURCHES

Henderson, N. C. (RNS):—As executor of the will of the late Sigmond F. Teiser, retired Jewish merchant of Henderson, the Citizens Bank and Trust Company has mailed \$100 to every church, white or Negro, regardless of denomination, in the county. One hundred twelve churches, of which 59 were white and 53 Negro, qualified for the bequests, one of them standing astride the North Carolina-Virginia line, with the pulpit in Virginia and the pews in North Carolina.

In making the bequests, Teiser stated in his will that the people of the county had helped him to accumulate his money and he wished to remember their interests, regardless of religious faith.

WOMEN WORKERS MEET

Washington:—Heads of various institutions which train women for the work of the Church met here at

the College of Preachers, September 8-10. The seminaries were represented as well as such special training centers as Windham House, St. Margaret's and St. Faith's. Leaders included Bishop Dun of Washington, Bishop Haines of Iowa, Bishop Bayne of Olympia, Helen Turnbull of Windham House, Dean Alden D. Kelley of Seabury-Western, Katherine Grammer of St. Margaret's House, Mrs. Arthur Sherman, head of the Auxiliary and Prof. Simpson of General Seminary.



Three bishops meet at a conference in Delaware: Bishop Robin Chen of Anking; Bishop Carruthers of South Carolina; Bishop McKinstry of Delaware

LUTHERANS REFUSE TO PRAY

Rib Lake, Wis.:—A group of 25 members of the American Legion here have announced their intention of resigning unless a prayer used to open the post's meetings is eliminated. The statement was made by the Rev. R. A. Gurgel, pastor of the Evangelical Lutheran Church, who stated that the practice conflicts "with the synod confessional principle of not joining in prayer with members of other faiths."

Jack Spore of Milwaukee, head of the Legion in Wisconsin, said the prayer was written by the combined efforts of leading clergymen of many faiths and had been used by the Legion for 25 years. "The prayer will stay, of course," he announced.

LEADERS CRITICIZE THE PRESIDENT

New York (RNS):—Official Protestant circles here expressed the view that the exchange of messages on world peace between President Truman and Pope Pius constitutes an

extension of the Myron Taylor mission to the Vatican. The exchange, during which Mr. Truman and the Pope pledged to work together for lasting peace, was effected through Mr. Taylor, the President's personal representative to the Vatican.

Protestant officials here recalled that Mr. Truman had promised to terminate the Taylor mission following the signing of the peace treaties. They commented that Taylor's role in the correspondence exchange indicates a strengthening rather than a weakening of the position of the presidential representative to the Holy See. Protestant leaders said they had no previous knowledge of the correspondence exchange and that the President had not taken any Protestant officials into his confidence. One leading Protestant executive expressed regret that Mr. Truman had ignored Protestants and Jews, addressing his appeal to the head of one faith only. This executive said the President gives the impression in his correspondence that he regards the Pope as the head of world Christianity.

OPPOSE BUS AID

Boston (RNS):—The American Federation of Teachers (A. F. of L.) voted at their convention here that federal appropriations to aid education should be limited to public schools. The Federation held that education was primarily a state responsibility and its operation and management must be explicitly reserved to the states. The action was condemned by the Rev. W. E. McManus, assistant director of the department of education of the National Catholic Welfare Conference, an observer at the convention, who declared that it was the work of a local in New York City. He stated that this local was apparently vitally interested in all minority groups except children who attend parochial schools. The president of the local, Mrs. Rebecca Simonson, replied that the clergyman's charge was unwarranted in the light of the fact that all members of the local, Catholics, Protestants and Jews, voted solidly for services except transportation.

VETERANS STUDY THEOLOGY

Washington:—About 9,000 veterans who have enrolled in educational institutions under the G. I. Bill of Rights are studying theology, according to an announcement by the Veterans Administration.

EDITORIALS

Social Rebirth

SHE will protest our use of the word, but it is nevertheless true that one of the Saints of our day is Beloved Vida Dutton Scudder, professor-emeritus of Wellesley College. For decades she has battled for social justice and for that peace which will come to our world only with its establishment. Her concern for justice springs, as it does with all too few, from profound religious insights and her deep devotion to Christ and His Church.

This summer one of our editors visited at her home in Wellesley and found her bubbling over with a plan for a series of articles. "Never did that stubborn old slogan 'You can't alter human nature' seem more justified than today. We watch our poor little planet, exhausted by war, torn by dissensions. The dark forces of fear and greed are currently invoked as offering the sole hope for international and industrial peace. Only power politics offer national security; only the profit motive ensures economic abundance. Must we accept that slogan, with its implied existential despair? History seems at first to say yes. No one can look at the contemporary scene without sadness and terror. Yet the further we penetrate below the surface of our disintegrating civilization, the more we note that refutes the old slogan. I shall write on *Social Rebirth*—about eight articles I think—with the central theme the relation of incentives under nature and under grace; about the conflicts and the harmonies; the functions of the Church, with lots of illustrations. Do you think WITNESS readers would be interested? If you think so I will block them out at once and write them this summer."

These articles—eight in all—are now in hand. We can assure you that they are penetrating and stimulating. It is our plan to start the series with the issue of October ninth. This will allow time for many individuals to subscribe to THE WITNESS for the limited period. It will also allow time for rectors and lay readers to place orders for

Bundles so that the series may be used with discussion groups.

There is an order blank on page thirteen which we hope you will use at once.

We would add this: invariably when we feature a series of articles we receive requests for months afterwards for back copies. There is not a day, for instance, that we do not receive requests for the series on *Christianity Takes a Stand* that we ran last Spring. However it is impossible for us to print a supply of extra copies. So please get your order for this series by Miss Scudder in to us at once. It is something that you will not want to miss.

"Quotes"

THERE is altogether too much talk of the Russians as enemies and of initiating plans against the Russians—too much talk of war. It is not the Russians that are the enemy. It is materialism and selfishness and greed. We must realize selfishly that a third world war would destroy everything we hold dear. I wouldn't ask for appeasement because appeasement leads to aggression. The world needs patience, understanding and great wisdom. It needs looking at our times from the point of view of eternity. I long for people to realize the supreme importance of the Churches—all Churches. Because with all their limitations they are the best expression of the spiritual life.

—Henry Knox Sherrill
Presiding Bishop

Let's Finish It

IT DOESN'T speak very well for the Episcopal Church to have the National Council announce that we are considerable short of the million dollars sought for the Presiding Bishop's Fund. This sum, authorized a year ago by General Convention, is actually a piddling sum with which to relieve the suffering of peoples throughout the world. But apparently most of our people do not propose to do without a single bite in order that others may not starve.

The National Council is to meet next week when the promotion department hopes to be able to announce that the entire million has been raised. A genuine effort on the part of the whole Church would undoubtedly bring in considerably more.

Certainly if the diocese of Pennsylvania can raise \$100,000, as it has done, there is no excuse for other dioceses falling far behind in raising the quotas assigned to them. Yet there are but twenty-three dioceses that have contributed 100% or more of their quotas.

We are challenged to share our abundance or resign ourselves to the role of thoughtless gluttons.

No Wedding Directors

WE GIVE Bishop Dagwell of Oregon a pat on the back for an editorial on church weddings that appeared in the last number of his diocesan

paper. It hit at the new fangled idea of hiring a wedding director to take charge of ceremonies. "We want no lock-step processions or operatic productions in the church," wrote the Bishop. "The note of simplicity and sincerity is desired. Suggestions from the bride or bridegroom or their families may be offered to the minister before they gather, but during the time of the ceremony (and it is called by the Prayer Book the Solemnization of Holy Matrimony) procedure is under the direction of the officiating clergyman." Referring to the "new profession" of wedding director, the editorial states that "this functionary apparently contracts to put on a wedding from costuming to reception. They operate either in their own parlors or will take over in a church or parish house. We have no desire to discourage this business but we do give notice officially that church weddings are religious ceremonies and not social functions."

We hope that Bishops throughout the Church will issue similar edicts.

Talking It Over

By

W. B. SPOFFORD

I HAVE been jotting down inquiries that have come to THE WITNESS which are passed on so that you may know that an editor's job, even on a comparatively small Church paper, is—what shall I say — diversified. Some of these questions we have been able to answer by using an encyclopaedia, last year's almanac, a copy of Who's Who and the telephone. But in most cases we had to write as politely as possible that since we have to edit a paper each week; solicit ads; get out renewal notices; try to persuade new people to subscribe; keep stencils and filing cards in reasonable order, etc. etc. that we must beg off.

"I am a junior at . . . College and am writing a thesis on the Church and Labor. I will appreciate it if you will tell me of positions the Episcopal Church has taken in recent years and also of action taken by various rectors. I am particularly anxious to get this latter information since I believe it will make my thesis more interesting.



I have been a little slow in getting to work on the thesis, what with the prom and everything, and since I have to turn it in next week I will be grateful if you will send me this information by return mail. I did ask my rector at home for this information but he wrote me that he didn't know but he said you would. Maybe you will also send me a copy of THE WITNESS. I've never heard of it before Father . . . mentioned it." (We receive about one a week like that.)

"Can you give me the name of the church John Jay attended in New York?" A phone call handled this: it was Trinity.

"When was Bravid Harris consecrated Bishop of Liberia and where?" That of course was easy: Church of Christ and St. Luke, Norfolk, Va., April 17, 1945.

"Please give me the names of the ten oldest parishes in the United States." Worked on this for awhile and quit.

"It is necessary for me to find a larger parish. My present salary is but \$2,500 and rectory and it is inadequate now that I have two children approaching college age. I will be glad to have you send me a list of vacant parishes and also the names of the wardens if possible. Of course I am interested only in parishes that would pay me more than I am now receiving. I take the *Living Church* so am not a subscriber to THE WITNESS but Fr. . . ., rector at . . ., said he thought you could help me."

"Since I have to address the women's guild on missions will you please send me a few missionary stories that you think might be of interest to them."

"It was stated at our clericus that the Rev. . . . is the oldest clergyman in point of service in the Church. Can you tell me whether or not this is correct?"

"My little boy is saving stamps. I am sure you must receive a good many from foreign countries. If you could send me a few, without removing the stamps from the envelopes, I am sure he would be very pleased." We were able to send a half dozen, including three air mail stamped envelopes received from Kimber Den in China.

"There is enclosed a copy of the sermon I preached several weeks ago which received very favorable comment. I will be glad to allow you to print it in THE WITNESS providing you then make a pamphlet of it and send me 250 copies to distribute to the people of my parish and a few friends. I am enclosing my picture in case you care to use that also."

Maybe that's enough to give the idea, though there is a lot more—including "poetry."

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

THREE FORWARD STEPS

THERE are three specific objectives we can all plan for the improvement of our parish Eucharist. They will go a long way towards re-establishing in the minds of the people the primary meaning of the Holy Communion as a service of corporate action in offering. None of these objectives requires us to wait until our Prayer Book rite is revised. We can apply them now under our present rubrics.

1. *The restoration of the liturgical altar.* One could write a very illuminating account of the history of Christian worship in all its varied forms and meanings from the vantage point of the altar, its size and shape, position and ornamentation. Again and again the Church has found it necessary to return to the original type—a simple *mensa* or table for the thank-offering and fellowship meal of God's family. Such a table should stand free on all four sides, in plain view of all the people, free of all superfluous ornaments. Nothing should be allowed to detract from its essential purpose, to bear the sacrament of our Lord's Body and Blood. It was a great misfortune when the romanticism of the nineteenth century revived among us the medieval style of altar, which transformed the holy table into a tomb, overlaid it with cumbrous superstructures and furnishings, and removed it out of sight and hearing of many of the worshippers. It has exaggerated the priesthood of the clergy at the expense of the priesthood of all believers. The medieval altar must go. Its departure will open the way to a more creative effort in the designing and planning of our churches, in which the altar will retain its focal position without losing its basic significance.

2. *The Gospel procession.* There are probably very few people in our Sunday congregations who know that the shift from epistle to gospel side in the reading of the lessons at Holy Communion is the vestigial relic of what was once an impressive procession of the bringing of God's Word into the midst of the people. Why should they know? For generations we have been perpetuating a meaningless piece of ceremoniousness from the medieval low mass, forgetful of the fact that the Ante-Communion is not an altar service at all and that there is no reason whatsoever for dividing the altar into an epistle side and a gospel side. The Ante-Communion is a liturgy of the Word. Its point of reference is not the holy table, but the lectern or pulpit where the Bible is read and proclaimed. Our rubrics, to be sure, require that the celebrant be-

gin the service 'standing reverently before the Holy Table,' but they do not say that he must remain there until the Offertory, which is the real beginning of the altar-service. One of the things which has puzzled me is the way our so-called Evangelical parishes have given in without a protest to the debased Romish ceremonial of Ante-Communion, and forgotten altogether the glorious symbolism of the Gospel procession.

3. *The Offertory procession.* Our 1928 Prayer Book revision restored to us all things needful for a true Offertory. After the alms have been received and humbly presented, 'the Priest shall then offer, and shall place upon the Holy Table, the Bread and the Wine.' Probably no rubric is so commonly ignored than this one about the oblations of bread and wine. Most people are utterly oblivious of their participation in the Offertory. Engrossed in singing a hymn or listening to an anthem they do not realize that the priest is offering for them a piece of bread and a drop of wine, representing themselves and all they have and are to be given to God for consecration as members incorporate in Christ's Body and Blood. This all important giving of themselves for sacrifice is obscured for lack of meaningful ceremonial. The revival of the Offertory procession is the best way to make this significant action real to the communicant. Next time we shall describe in detail how the Offertory procession can be performed.

New Books

***Excellent

**Good

*Fair

**They Saw the Lord.* By Bonnell Spencer, O.H.C. Morehouse-Gorham, \$3.00.

Simple, moving sermons for Easter and Eastertide, full of rich and earnest piety. With some of their emphases we must all agree heartily—at least all Anglicans: "The crucifix and 'the old rugged cross' are the commonest Christian symbols. Lent has replaced Eastertide as the major season of devotion. In short, salvation from sin instead of life in union with the Risen Christ is the goal toward which the average earnest Christian is striving. . . . The results of this shift of emphasis have been disastrous." In other passages we are somewhat repelled by the theological viewpoint and by the taste: God "wooed and won the heart of the Virgin Mary. He asked her to become the Spouse of the Holy Ghost and his Mother of God Incarnate. On behalf of the human race, she gave consent." That is just the sort of language that Anglicanism has been protesting against for four hundred years; and the type of piety it reflects is a far remove from that of the Book of Common Prayer.

—F. C. G.

The Plan of Evangelization

By Charles S. Martin

Rector of St. Paul's, Burlington, Vermont

ALTHOUGH as a contributing editor my name has graced the masthead of THE WITNESS for some years I have rarely attended a meeting of the editorial board. Not that I did not want to, but things worked out that way. Being in New York on a Monday, and that being the day of the board meeting, I made my way to it. For a while I was only an interested spectator but, after several invitations to comment, I laid aside the caution and taciturnity which comes naturally to one who lives in Vermont and allowed the normal instincts of a parson to come to the fore. I spoke, not once, but three times. The last occasion proved the wisdom of Vermont silence, for I was invited to do some work. Bill Spofford was reporting on a plan of evangelization that had engaged the National Council for a day and on which the Church, through its news-sheets, was invited to comment. My reaction to the plan I summed up as briefly as I could by saying that I felt much as the *Christian News-Letter* had toward the plan of the committee on evangelism of the Church of England "Towards the Conversion of England." Insidiously I was drawn out on both these documents and then, as a reward for my folly, I was asked to write a few notes developing the parallels between the English plan and the *News-Letter* reaction and our plan.

Being a dutiful soul, and also fully cognizant that parsons ought to do penance for the ease with which they open up and spill out, I went home, dug through the files, found *Christian News-Letter* No. 245 and reviewed it along with the plan to convert England. I commend them to you. The plan is very thorough and helpful but misses the bus. The *Letter* explains why. It also explains why we should look two or three times at any plan or scheme of evangelization of our own. Let me give you, not the gist of it, but its point of view applied to the proposal of the National Council.

First, however, I ought to air my prejudices. I am suspicious of all crusades, movements and win-the-world-for-Christ plans, inately so, congenitally so, experientially so. My life has not been too long, nor my priesthood too extended, yet have I numbered many efforts which are now but memories, laid to rest, and counted valuable as experiences that tend to prevent like errors in the future.

I am not alone in this. Parsons of varying churchmanship, experience, and standing react similarly. I remember walking into the parish house of Holy Trinity Church, Philadelphia, with a group of clergy to have *Forward in Service* presented for the first time. My immediate neighbor said: "Another promotional scheme." I echoed his sentiments. "Yes, just another!" And the word went down the line: "Yes, another!"; "Another," "Another," like a squad counting off. The Church is fed up on them. Yet I know it is true that we need some definite, simple plan to which we can give ourselves, that we do need a new baptism of the spirit, and that the Church must have some well-considered plan of strategy to meet the needs of the times. I know, too, that often it is the skepticism and the inertia of the clergy that are responsible for many a good plan being still-born. Perhaps it is for that reason that, after an initial hesitation, all the crusades of the past have found me marching. I felt the need, I had nothing better to offer, and I knew my obligation to play ball. I ought, also, to admit that often I found in the effort much that was beneficial. *Forward in Service* made, I believe, a real contribution to the life of the Church. Yet, even so, I look at the new proposals suspiciously if sometimes wistfully and hopefully.

That we need to evangelize goes without question. It is the fundamental duty of the Church. Mr. Jordan's analysis of the Church is all too true; we have not been going forward in any field; we have been failing in the work of evangelization. We can excuse it, or justify it, but it is true. The reasons are many and complex but, fundamentally, it must be that the life within us is weak. We used to talk of the missions field and mean the Far East, Africa, or some other foreign or perhaps a domestic field where the Church was not established. Now we speak of the whole of continental United States being our great mission field or else, the college field, the industrial opportunity, or the rural areas and—most significantly—of the Church itself. The Church, instead of being a power to evangelize, has become an area to be evangelized.

I think we would all agree that every possible method of reaching people should be used inside

and outside of the Church—the radio, motion pictures, national advertising, and the rest. Yet we must be careful and not equate advertising with evangelism or, I would say, lay too heavy an emphasis on national advertising. Full page colored ads in the Saturday Evening Post leaves me a bit cold; as a matter of fact, gives me a few shivers. An Episcopal Church Hour, carrying a program that our Church could produce at its best, would be a real blessing among the religious inanities that we broadcast today. Yet, even here, we must recognize that radio itself is a field for evangelization. We must convert the producers, alter the purposes of radio, change the context, and method before it can become a generally effective instrument of religious propaganda.

Worthwhile as radio and motion pictures might be, I should hope that they would not be the major emphasis in the plan. Business seems to have proved that if you advertise sufficiently you can expect a sympathetic response proportionate to the money expended. We can assume that with a given effort we shall have a given response in terms of interest in the Church. Let us not assume that we shall have a given number of converted people. Individuals grow in Christ as they live in the family of Christ. If the family life is weak and if, as Louis Franklin says, “the apples in the barrel are rotten,” then however many we interest we gain not much. Any plan of evangelization in these days depends fundamentally on first quickening the life of those presumably already evangelized, deepening the religious life of those of us who now make up the Church. That cannot be accomplished by any radio broadcasts, motion pictures, advertising plan, however good it might be.

BUT IT is easy enough to criticise, to caution, but—what on the constructive side? Before we can intelligently plan for evangelization, we must be sure of an understanding of the times in which we live. We must know that, in spite of the tremendous numbers who profess and call themselves Christians, Christ through his Church exercises relatively little influence on our nation and on our world. The world seems to have conquered the Church, and that, without the Church being aware of it. Business, education, politics, are conducted usually without benefit of the Church. Italy offers a good example at the moment. A nation, presumably committed to the Roman Church, finds itself in practice under the control of an avowedly anti-Christian group which is the major political party of the nation. Of course, we can say, that is the Church of Rome and its weaknesses, but let us not be deluded that our situation is potentially very different. There is a widespread disil-

lusionment with the idea of inevitable progress, with the power of man to correct man's own weakness but, at the moment, there is little to indicate that man is looking for solution in the Christian way; it is still in the faith called education or in a solution through economics or politics.

When we begin to see the nature of the times, however dimly, we begin to understand the complexity of the problem and to realize there is no easy solution. There is no simple effective plan of evangelization. That is the first insight the Church must gather.

We usually think of campaigns of evangelization in terms of preaching, teaching, or good works. Actually, I believe, people will be won as they see the operation of the Holy Spirit in a community. When they see a group, however small, living together in the spirit, showing forth a quality of justice, mercy, wisdom, that is not of the world, they are attracted. When Dr. MacLeod talks of his Iona Movement and the Holy Spirit evidenced in the community as being the prime missionary force, he is very right to me. So has it always been in history. It was St. Francis and his friars, living the life that reformed his age; it was John Wesley and his few, living the life methodically who invigorated the Church of the eighteenth century; it was the Tractarians who, through the Holy Spirit, brought new life to the Anglican Church.

I know that the spirit bloweth where it listeth, and we cannot see whence it cometh or whither it goeth, but that does not mean we cannot plan; we can so order our lives that the Holy Spirit may work through them. Our hopes for evangelization must lie in the individual and in small groups. They must live “prayerfully, expectantly, perseveringly, to discover how in their own locality or sphere of responsibility they can follow and obey the will of God.” As those groups reach out and make contacts with others, they may find themselves drawn into a wider movement, originated and inspired by the Holy Spirit, through which will come to the Church a new vision, and a power to fulfill it.

It is to our parishes that we must first look for those who are receptive to the working of the spirit. It is there that groups must be developed and our strategy for evangelization must take shape. The radio, the motion picture, will help, but teaching, preaching, prayer, sacraments, life must be the methods. I quote from memory, but I know that I am not far afield when I recall the words of Bishop Hobson at one of the very early meetings of the Forward Movement: “There is no great huzzah about this, no money to be raised, no preaching, but an attempt to go forward through prayer, through closer union with Jesus Christ Our Lord.”

The Forward Movement was and is the greatest evangelizatic effort in my time in our Church. A new plan can learn from it and build on it.

It also seems to me that in any strategy it is not well to look exclusively or even chiefly to the clergy. The laity are those who can be our greatest missionary force. The priests are, as the late Archbishop of Canterbury, William Temple, suggests, those who witness before the congregation of the faithful. It is the congregation who witness before the outside world. The non-professional speaks to the world with an authority that the professional never can have. The clergy may minister the power, they may bind up and heal the wounds, even at times direct the battle, but it is the laity who must fight on the lines.

I wish that I might whole-heartedly fall in line with such of the plan as has been offered, but I can not. Moreover, I am sure that its most enthusiastic proponents may welcome criticism from even a very humble source for, it has been repeatedly said, any plan must come from the grass-roots. In these grass-roots I see the need for work and prayer and thought, and no easy quick plan of spreading the Kingdom.

Dramatic Arts and Religion

By

REV. WILLIAM B. SPOFFORD JR.

IT IS perhaps silly to discuss plays or motion pictures that one hasn't seen but the action of our Roman Catholic compatriots this last week make it mandatory. During that time, a) Max Sorenson, commander of the Catholic War Veterans, demanded that the State Department refuse to let the play, *All My Sons*, be produced in Germany and Japan; b) Robinson Jeffers' drama, *Dear Judas*, was banned in Boston, following pressure from the Roman Catholic Church; and c) the English film, *Black Narcissus*, based on Miss Rumer Gooden's fine novel, was condemned by the Legion of Decency which announced a drive to eliminate it from American screens.

I have seen neither the plays or the movie but, considering what competent critics, such as Bosley



Crowther, Brooks Atkinson, James Agee and John McManus, have said, I believe that all three are worthy examples of art. *All My Sons*, dealing with the laudable theme of war-grafters, won the New York Critics' prize as the best play of the year; a prize which is even more coveted than the Pulitzer award among playwrights. Sorenson says it must be banned, however, because it is "communistic"—communism in this case being the thesis that persons who make faulty planes knowingly and deliberately are enemies of society.

Dear Judas, according to reports, shows Judas Iscariot in a somewhat favorable light as a confused and bewildered individual caught up in events much larger than himself. It was banned because, in the words of Francis W. Sullivan, Roman Catholic attorney who entered the protest, it is "offensive, dangerous and should not be performed as it would surely damage the faith of the people." The producer of the play, stating that Mr. Sullivan insisted that Judas be shown as a thief and a betraying informer, said "our approach to the subject matter is deeply religious and reverent, and we feel that the play will contribute greatly to a spiritual rebirth." There are many interpretations of Judas' character and role and the one chosen by Mr. Jeffers is certainly a valid one for presentation, whether one agrees with it or not.

Black Narcissus deals with a community of Anglican nuns in the Himalayas who strain at their religious vows due to the environment and the nature of the people they meet. From the book, which I have read, it presents a fine and honest picture of temptation. The Roman Catholics, however, are offended. First, they make the producer, J. Arthur Rank, introduce a prologue to the film stating that it deals with "Protestant nuns of the Anglican communion." Secondly, they condemn it because "it creates an impression that constitutes an affront to religion and religious life. It ignores the spiritual motivation which is the foundation and safe-guard of religious life and it offensively tends to characterize such life as an escape for the abnormal, the neurotic and the frustrated." And so they seek a ban.

This is larger than a religious issue. It is a medieval attack on real democracy. It is an attack on the civil rights of the theater exactly as the civil rights of individuals and groups are under attack in other areas of social life. The New Testament says "the truth will make you free." It is obvious that the Roman Catholic Church is intent on mocking that statement in the dramatic field, as elsewhere. This is one more area in which the Protestant churches must enter into opposition with the Roman Catholic dictatorial temperament.

Real Effort Made By Council To Complete Fund

Hope to Announce Million Dollar Relief Fund Completed When the Council Meets Next Week

Edited by Sara Dill

New York:—A special effort is being made by the promotion department of the National Council to have the million dollars sought for the Presiding Bishop's Fund for World Relief completely in hand when the Council meets next week. Considerably over \$100,000 will have to be paid in if this is to be done. It is believed that much of this is actually collected but has not yet been remitted by parishes and by dioceses. So letters have gone out from headquarters urging that every dollar received be forwarded immediately.

At the same time the department released figures showing that a large number of dioceses are far behind in raising their assigned quotas, including a number of large dioceses that so far have raised but a third or less of the amounts asked.

Union Objects

New Haven:—The building trades council of the A. F. of L. of this city has sent a protest to the Council of Churches against the awarding of painting contracts to open-shop firms by two Protestant churches. The churches are the Center Church and Trinity. The president of the labor council declared in the letter that "this has been done despite the fact that we have been led to believe that the Churches support organized labor."

Denounce Floggings

Birmingham, Ala.:—Recent floggings in Alabama prisons were vigorously denounced in a resolution passed unanimously here by the Birmingham Council of Church Women which is composed of 70 church groups representing all Protestant denominations. The reso-

lution pointed out that it had been admitted publicly that such punishments have taken place in all Alabama prisons, "even in Julia Tutwiler Prison for Women."

Wippell Agent

Paterson, N. J.:—The export of church furnishings from England has been resumed with the appointment of an American representative by J. Wippell & Company, Ltd., of Exeter, England. Wippell has been famous since the early eighteenth century for the creation of stained-glass windows, hand-embroidered vestments, carved woodwork, and silver, brass, and bronze ware. Possibly the largest manufacturer of such work in the world, Wippell numbers over seven hundred employees, and has branches in Manchester and London. It is interesting to know that the custom of the crafts being followed by father and son in England indicates a thorough zeal for the work, resulting in the very finest craftsmanship.

Mr. George L. Payne, of One Lee Place, Paterson, New Jersey, who is well known in the church furnishings field here, has been appointed as the American representative, and will handle all distribution in this country. The introduction of the entire Wippell line will augment the American production and make available to our churches furnishings of note.

Wippell's work is noted for the fact that it is done almost completely by hand, a situation which has become unusual in this country.

Missionaries Appointed

New York:—Charlotte H. Hutchinson of Columbia, S. C., has sailed for China where she will serve as medical technician at St. Luke's and St. Elizabeth's Hospital, Shanghai. Elsie Jacobs of Pittsburgh, Pa., is to go to the Philippines in October to be the secretary of Bishop Binsted.

Bill of Rights

New York:—An appeal to the United Nations, signed by 429 persons, urges that the proposed International Bill of Rights include an article recognizing the right of conscientious objection to military service. Among those to sign were Bishop Gilbert of New York, Bishop Lawrence of Western Massachusetts and Bishop Walter Mitchell, retired bishop of Arizona.

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"Many persons have the idea that Bishop Manning never preached on anything but Anglican Orders or the Apostolic Succession. This book will open their eyes."—*The Witness*.

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Contents: Introductory Notes; The Marriage Canons; Canon 17, with Commentary; Canon 18, with Commentary; Excerpts from Canon 16; Excerpt from Canon 45; Resolutions; Premarital Instructions; The Church and the Family.

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Just Received

The Claims of the Church of England

By Cyril Garbett, Archbishop of York

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Religious Films

Birmingham, England (RNS):—A motion picture studio, "as fine as any in the world," is being built in the London suburb of Elstree for the production of religious films, J. Arthur Rank, British film leader, announced here at the meeting of the World Council of the World's Sunday School Association.

Rank, who is chairman of the Association's Visual Aids Committee, said the studio "will belong to me, but it will be available for any religious body of any denomination to use for making films of their own choice." The films, he added, will be made on a non-profit basis, and most of them will be 16 mm., suitable for church showings.

A Third Party

Chautauqua, N. Y.:—The Rev. Mark Dawber, head of the Home Missions Council, called for a third political party in the U. S. in addressing a missions conference here. Saying that the existing parties "are both as dead as dodos," the missions leader declared that "most of those boys in Washington, Republicans and Democrats, are neither Christian nor statesmen." He listed nationalism, imperialism, competitive capitalism, racism and militarism as the five "isms" which the U. S. must defeat at home.

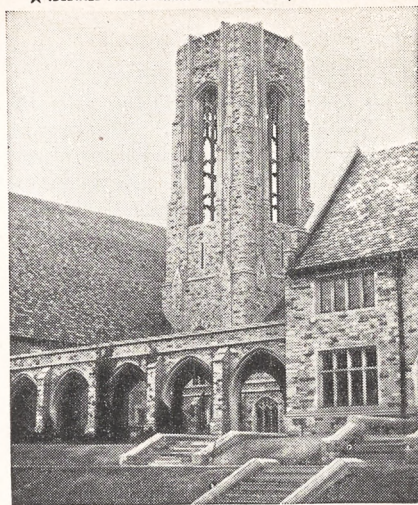
Parish Celebrates

Alameda, Cal.:—Christ Church is to celebrate its 75th anniversary with a series of services and social functions, September 25-29. The rector, the Rev. Henry M. Shires, states that among those expected to take part are Bishop Block of California; Bishop Sumner Walters of San Joaquin, a former rector, and Dean Henry H. Shires of the Church Divinity School of the Pacific, also a former rector and the father of the present rector.

Send Notice

Denver:—Any clergy in diocese adjacent to Colorado who plan to attend the consecration of the Rev. Harold L. Bowen on Sept. 29 are asked to write immediately to Dean Paul Roberts, 1313 Clarkson St., Denver 3. A card of admission will then be sent so far as admissions will be possible within the seating restrictions of the cathedral. Those planning to attend the luncheon following the service should notify the Rev. Frederick Avery, 600 Gilpin St., Denver.

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Forward Step

Pelotas, Brazil:—The recent granting of permanent government recognition marks a long-desired step in the progress of St. Margaret's School. Lack of recognition has hampered the school in several ways chiefly because diplomas from an unrecognized institution will not admit graduates to a university. All education is under a government ministry which sets standards and studies.

A few years ago recognition was withheld because the school's athletic field was not large enough for a sixty-meter track. Opportunity to buy adjoining property remedied this, and temporary recognition was granted. This year word went forth that the physical education department must have a skeleton for teaching purposes. An appropriation from the United Thank Offering provided this.

The school was opened in 1934 for 30 Brazilian girls whose parents wished to have them educated under the auspices of the Brazilian Episcopal Church. The building was a gift from the UTO of 1931, but otherwise St. Margaret's has been practically self-supporting from the start. Miss Candida Leao, one of the first

graduates and daughter of one of the early Brazilian clergy has been headmistress since 1940. There are more than 200 students.

Laymen Meet

Hartford, Conn.:—Bishop Bennett of Rhode Island was the leader at a conference for laymen of Connecticut, held here Sept. 6-7. Other speakers were Mr. Frank Gulden of Long Island and Mr. Douglas Turnbull Jr., vice-president of the Brotherhood of St. Andrew. About 125 men attended.


To Visit Australia

Albany:—Bishop Oldham is to attend the centenary congress of the Anglican communion in Australia,

by appointment of the Presiding Bishop. Bishop Stevens of Los Angeles, who died last month, was to have been the representative of the Episcopal Church.

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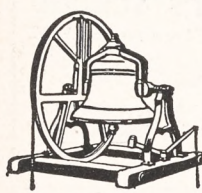
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Youth Conference

Geneva:—European Christian youth leaders are to hold a conference here next month under the auspices of the World Council of Churches. The initiative for the meeting came from 100 young people of 42 countries who met in Sweden following the world conference of youth at Oslo. Later a similar Christian conference for youth will be held in the Balkans.

Little has been said in official reports, but apparently leaders of the World Council were not entirely pleased with the results of the Oslo Conference. Young people representing the European and Asiatic Churches were critical of U. S. imperialism and about one third of them are reported to have declared at the end of this Christian youth conference that they were undecided whether they wanted to be "Christian youth or Communist youth."

Frances Young Resigns

New York:—Frances M. Young has resigned as a member of the staff of the national division of Christian education in order to take charge of the educational work at the Redeemer, Baltimore.

William Temple College

London:—William Temple College, a theological training center for women, will open next month at Hawarden, Chester, until buildings become available in a university town. Present accommodations provide for forty students who will take two or three year courses on "the Christian faith and its bearing upon the structure of society" in preparation for church work.

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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.

THE REV. CHARLES D. KEAN
Rector at Kirkwood, Missouri

The Protestant Episcopal Church is a constitutionally-governed Church. Its General Convention is the final authority on all questions of doctrine, discipline and worship. The laws laid down by General Convention govern the Church, whether or not everyone approves them, until they are amended.

The Protestant Episcopal Church also tries to be a Christian Church. Its underlying reason for existing at all is to help men and women find a Christian meaning for their lives in a world where tragedy and defeat are real factors to be faced.

Underlying all the storm and fury about the two recent marriages of clergymen to divorced women are these more important issues. Bishop Manning appears to have ignored both, while The Living Church tries in a smart-aleck way to commit this Protestant Episcopal Church to an obscurantist position which can neither be squared with its law nor conformed to its profession.

The facts underlying the decisions by the Bishops of Michigan and Lexington are not involved when the issues are considered on the most serious level. There is reason to believe that neither Bishop Manning nor The Living Church know those facts. But even more important than these questions, which are left by our Church law upon the consciences of the diocesan bishops concerned, are the understandings upon which judgment is based.

1. The Protestant Episcopal Church is constitutional. It is within the province of General Convention to revise the Church's law in any direction. We may not always agree. We may frequently feel that this body compromises where it should be forthright. Nevertheless as long as this Church remains a Protestant Episcopal Church, all bishops, presbyters and laymen are subject to its enactment.

The marriage canons, as they now exist, show that General Convention can revise the law, and also that it tends to compromise. Nevertheless the amended law plainly provides that diocesan bishops, within clearly stated limits, may authorize the remarriages of divorced persons. The chancellors of Michigan and Massachusetts have shown in their learned opinions that such decisions may be rendered on grounds which recognize the reality of the situations.

The present law is the will of the Church expressed in its duly constituted assembly, but it is a compromise as everybody knows. The desire of the majority of the clergy and laity were made known at Cleveland in 1943 where the Phister amendment failed of passage by General Convention only because of a parliamentary technicality, although it had an actual majority of votes. The bishops in an unofficial ballot likewise supported it. The 1946 compromise was possible only on the assurance to those desiring a more liberal and honest policy that such was provided for in the new law.

2. It is obviously the feeling of a majority of the members of the Protestant Episcopal Church that concern for the welfare of people is the basic consideration in its ministrations. We serve not abstract standards of ambiguous meaning but living souls. The only reason to consider a previous failure is to cast light upon the probabilities of a proposed new marriage. The Church desires to help all who in sincerity and faith are trying to live Christian lives and build Christian homes. Failure in marriage is not the one unforgivable sin.

The support marshaled for the Phister amendment shows that this issue is recognized by the Church at large. The fact that for 21 years commissions of General Convention tried to modify and improve the archaic and cruel marriage canons of the Church shows that the problem was on many consciences. General Convention did not act in 1946 in order to "whip us with scorpions," but in order that considerations of justice and charity might prevail in this Church which claims allegiance to Christ.

Neither Bishop Manning nor The Living Church take these primary issues into account. Instead the Bishops of Michigan and Lexington have been publicly and cruelly attacked on grounds which are only the private opinions of the attackers and which actually contradict both the constitutional authority of Convention and the nature of Christian concern. Persons who have laid their cases before their bishops and who have received favorable judgments have been subjected to a notoriety which is to say the least uncharitable and which rests upon no known investigation of the facts.

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