

The WITNESS

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OCTOBER 9, 1947

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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, 8 (also 9:15 Holy Days and 10, Wednesdays). Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.

Thursdays and Holy Days: Holy Communion, 11 A. M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK

Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.

11:00 A. M. Morning Service and Sermon.

Weekdays: Holy Communion Wednesday at 9:50 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

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

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.

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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Vol. XXX No. 36

Clergy Notes

AGNEW, DAVID S., resigned as rector of Calvary, Saginaw, Mich., Sept. 1.

BALCOM, JOHN, formerly of Alaska, is now in charge of St. John's, Holbrook, Mass.

BENNETT, GORDON D., was ordained deacon on Sept. 23 by Bishop Carruthers at St. Philip's, Charleston, S. C. He is to have charge of the Holy Communion, Allendale, S. C.

BRAITHWAITE, W. A., formerly rector of Trinity, Camden, N. Y., is now rector of Calvary, Homer, N. Y.

COOK, EDWARD H., former army chaplain, is now on the staff of Grace Church, New Bedford, Mass.

ECKER, AUSTIN J. T., formerly rector of Trinity, Washington, Pa., is now a member of the city mission, Detroit.

FRENCH, JOHN, formerly of St. John's, Tillsonburg, Canada, is now in charge of St. Paul's, Bad Axe, Mich.

HOLMES, REXFORD C. S., formerly assistant at St. Matthias, Detroit, is now rector of St. John's, Saginaw, Mich.

KEIRSTEAD, GEORGE, formerly rector of Trinity, Bridgewater, Mass., is now rector of St. Mark's, North Easton, Mass.

KILBOURN, ROBERT C., rector of Trinity, Granville N. Y., becomes rector of St. Andrew's, Algonac, Mich., October 15.

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

LEECH, F. W., rector of St. Peter's, Akron, O., becomes rector of St. Paul's, Marion, O., Oct. 15.

MENAIR, ROBT. M., formerly rector of Calvary, Tarboro, N. C., is now in charge of Christ Church Medway, Mass.

MONTANUS, EMIL, rector of St. John's, Saginaw, Mich., retired from the active ministry on October 1.

MOORE, GEORGE W., is now in charge of St. Paul's, Corunn, and St. John's, Chesaning, Mich.

NOSTRAND, rector of St. Philip's, Cleveland, O., has been appointed chaplain of Western Reserve University with rank of assistant professor.

PERRY, WILLIAM E., of Milverton, Canada, is now rector of Emmanuel, Detroit.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.

Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge

Rev. GARDINER M. DAY, Rector

Rev. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services: 8:00, 9:00, 10:00 and 11:15 A. M.

Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami

Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.

Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m.

Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.

The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place

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

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

Rev. E. Felix Klonan, S.T.D., 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.

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.

(Continued on page 18)

The Church of South India Formally Inaugurated

*Impressive Service Is Held at St. George's
Cathedral When New Bishops are Consecrated*

By Religious News Service

Madras:—A new experiment in Church unity began here with the formal inauguration of the Church of South India, which embraces all Protestant denominations in the area. The rites took place in St. George's Anglican Cathedral and were presided over by the Rt. Rev. Chirakartu Korula Jacob, Bishop of Central Travancore.

The new Church, which will comprise a Christian community of about 1,200,000, unites the four Anglican dioceses of Madras, Travancore, Tinnevely and Dornakal, the South India provincial synod of the Methodist Church, and the South India United Church. The latter body was itself a union of Presbyterian and Congregational Churches.

A packed congregation in the 130-year-old Madras cathedral, including 600 representatives of churches, missionary societies and Christian associations from all parts of the world, witnessed the solemn consecration of nine prelates who were named for episcopal sees in the United Church by a joint committee of Anglican, Presbyterian, Congregationalist, and Methodist churchmen.

Wearing white rockets with saffron robes, the bishops were led in procession before Bishop Jacob and two co-consecrators. Solemnly laying hands upon the kneeling bishops, the consecrators repeated over them the formula, "Receive the Holy Spirit for the office and work of bishop in the Church of God now committed unto thee by the imposition of our hands." Each of the new bishops was then presented with a copy of the Bible and a pastoral staff.

The consecrated bishops and their dioceses were: Arnold Henry Legg, South Travancore; T. G. Stuart-

Smith, Tinnevely; James Edward Lesley Newbegin, Madura and Tramanad; Sabapathi Kulandran, Jaffna; Edgar Bentley Thorp, Trichinopoly and Tanjore; Premaka Gurusanta, Mysore; Frank Whitaker, Medak and Hyderabad; Bunyan Joseph, Anantapur and Kurnool; and Hospet Sumitra, Cuddapah.

Five bishops, in addition to Bishop Jacob, have already been consecrated to form the new bench of 14 bishops of the United Church. Their names and the dioceses to which they were appointed are: Anthony Blacker Elliott, Dornakal; Arthur Michael Hollis, Madras; George Theodore Selwyn, Tinnevely; and Yeddu Muthyalu, Kistna and Godavari.

Of the 14 bishops, who include five native Indians, seven were formerly of the Anglican Church, three were Congregationalists, two Presbyterians and two Methodists. One of the outstanding Indian prelates is Bishop Joseph, who belongs to a well-known family of Telegu Christians, and has written several devotional books and a number of Telegu hymns.

In a special sermon preached at the inaugural rites, the Rev. J. S. M. Hooper declared that "it is not a mere coincidence that the South India United Church, free from all outside control, should take shape at a moment when India is entering the path of independent life, but instead is surely one of those workings of divine providence."

Asserting that in the past, the internal history of Christendom has been "marked by intolerance, mutual contempt, dislike and persecution," Mr. Hooper declared that "we who are here today wish to proclaim the reconciling grace of God to all men unable to agree among themselves."

DECLARES CHURCH FACES CRISIS

Fargo, N. D.:—Bishop Scarlett of Missouri told the convocation of the district of North Dakota, meeting here at the cathedral, September 22-23, that "the decline and fall of the Roman Empire pales in comparison with the great crisis the Christian Church is going through today."

"In the midst of all the conflicts of life today—social, racial and nationalistic—stands the Christian Church upholding the tradition of man's dignity, accountability, freedom, unity and brotherhood," the bishop declared. "The Church must take one more step for this is a time when generalities are of no value. The Church must be more specific about issues, national and international, than ever before. It is a moment of destiny when Christians must decide whether they are for Christ or against him, and must face fearlessly the prejudices and intolerance which govern society's thinking on racial, social and economic problems."

He stated that the typical, successful man was smug and complacent, with no vital religious experience; that failure three decades ago to control economic cycles and unemployment had caused world war two and that the depression in this country "gave Hitler and Mussolini their chances." He indicated that such a thing was again possible. "We are one world in all ways but the spirit. Christianity is the one compelling force that will permit us to have one world in spirit. We need a greater consciousness of the brotherhood of man."

Bishop Atwill in his address ex-

SOCIAL REBIRTH

***The series by Vida Scudder under the above title has been delayed one week to enable us to cut stencils for the many new subscribers. The series will start therefore in the issue of October 16th and will run for eight consecutive weeks. If the order form found on page 13 this week is mailed at once it will reach us in time to send the number containing the first of the articles.

pressed the opinion that the General Convention did not intend to alter the position that marriage is a life-long union when it adopted the new canons. "There are cases however in which circumstances and conditions have made impossible the fulfillment of the vows. I believe that the intention of the canon is that in such cases the bishop is to be guided not by a set legalistic provision but by spiritual discernment and that he may in such cases give his permission for the marriage of the applicant by a minister of this Church."

He stated that further action will doubtless be taken to clarify the meaning of some of the terms of the canon.

WILLIAM GRIME THE SPEAKER

Philadelphia:—The Rev. William Grime, rector of St. Paul's, Great Neck, N. Y., was the speaker at the supper meeting of the Church School Institute, held here October 6. He spoke of the place of the Bible in Church School programs. Mrs. Franklin Scheeder was the speaker at the evening meeting on visual aids as teaching tools.

PENNSYLVANIA SCHOOL

Philadelphia:—The diocese of Pennsylvania is having a school of Christian education on six successive Tuesday evenings, starting October 14. Class leaders are the Rev. John K. Shryock; the Rev. Frederic R. Murray, Miss Jane M. Welte, Mrs. Sumner H. Cross. Lecturer at the assembly period is the Rev. Stanley Brown-Seaman of Virginia Seminary who is to give a series on Worship. Teaching in the final period are Prof. Powel M. Dawley of General; Bishop Hart, the Rev. William H. Dunphy, the Rev. J. Wesley Twelves, Miss Ruth C. Kitchen, Miss Cornelia Van B. Harris and Mrs. J. Mack Nevergole.

DEAN CHARLES DEEMS RESIGNS

Minneapolis:—Charles Price Deems has resigned as dean of the Cathedral Church of St. Mark, effective July 31, 1948. He stated that "for some time I have been increasingly convinced of the advisability of my stepping aside in favor of a younger man." Bishop Keeler issued a statement paying tribute to the Dean, referring particularly to "a ministry of devoted pastoral significance" and of developing the ca-

thedral program "to serve the entire diocese and to touch many phases of community life as evidenced by the large number of community, interdenominational and inter-racial services held there each year."

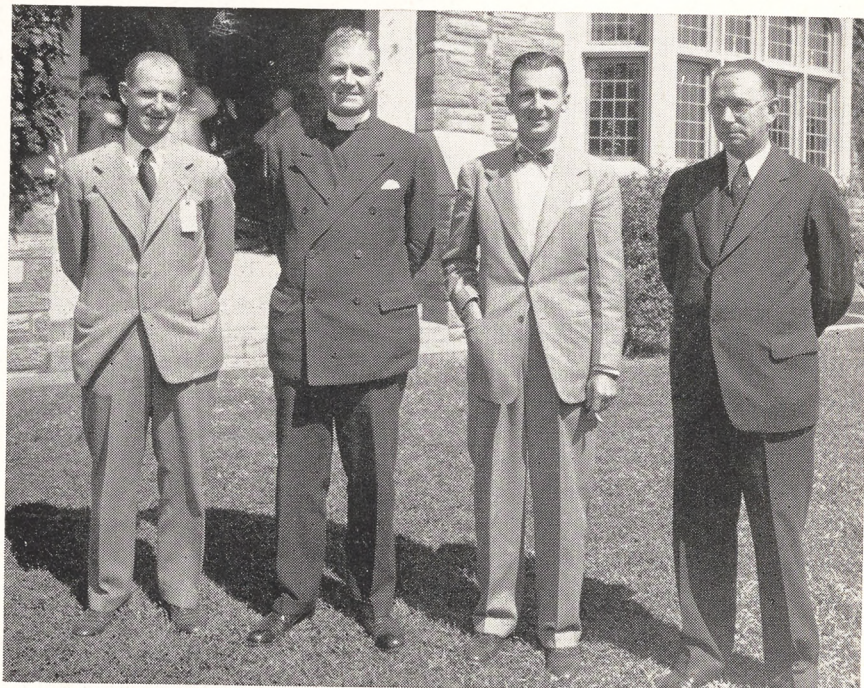
WANT DEPARTMENT OF PEACE

Topeka, Kan.:—Establishment of a new department of peace was urged here by the Kansas conference of the Methodist Church. They ask for a secretary with full cabinet standing. The conference also went

of the Council during the year. The centers included nine mental hospitals, four general hospitals and four correctional institutions.

DORCHESTER PARISH CELEBRATES

Boston, Mass.:—The Rev. George Lyman Paine, rector of the parish from 1902 to 1911, was the preacher at the centennial celebration of St. Mary's, Dorchester, which began on September 28th. The parish has a proud history: Phillips Brooks was confirmed there; the present church,



Leaders in the diocese of Delaware posed for this picture at a recent conference: Charles W. Wendt; the Rev. Walden Pell 2nd; W. Albert Haddock; John M. Stewart

on record against peacetime conscription. "We see a swing away from adherence to the United Nations in this proposal," the resolution stated, "since the charter proposes an international police force which would make a national military force unnecessary."

Methodists of West Virginia likewise, by an overwhelming majority, voiced their opposition to military training.

CLINICAL TRAINING

New York:—The Rev. Otis R. Rice, Episcopalian of New York, reported at the meeting of the Council for Clinical Training meeting here, that there were 116 theological students and clergymen in training for minimum periods of one quarter each in the 17 active training centers

built in 1888, was designed by Henry Vaughan, noted architect. A series of minor observances will be held through this month, ending with a banquet at a hotel here at which Bishop Norman Nash will be the speaker. An honored guest of the opening service was the Rev. Henry E. Edenberg, rector for 27 years until his resignation a year ago. The present rector is the Rev. Frank E. Greene, Jr.

SPECIAL SERVICE AT UNION

New York:—A special service marking the inauguration of the new United Church of South India, which was consummated September 27, was held September 28 at Union Seminary. The speakers included a number of religious leaders of India as well as an India delegate to the United Nations, Sir Maharaj Singh.

Attitude Toward Soviet Union Hysterical Says Bishop

*Says That Christianity Must Grapple With
Contemporary Injustice or Church Will Die*

By W. B. Spofford

Springfield, Mass.: — The United States is facing the Russian question "hysterically" and if we continue to do so the inevitable end will be war. This was the opinion expressed by Methodist Bishop G. Bromley Oxnam at the nine-day ecumenical conference held here and attended by delegates from all over the world.

"It is easier," he stated, "to summon us to a holy war against Russia than to solve the problems involved in establishing economic justice and world order. If we were able to defeat Russia in a war, we would not by that fact eradicate a philosophy of materialism, solve economic problems or end atheism.

Bishop Oxnam made it clear that he is not pro-Communist, pro-Russia or pro any other totalitarian nation. He said: "We are opposed to the police state, whether left or right, and will not rest until all men are free, not only to vote but to enjoy the abundant life. Our policies must be positive. A negative defense may hold off an evil day, but it is only a positive attack upon economic injustice that will insure the tomorrow."

At another point he said:

"Communism can be defeated by a superior world view, a dynamic faith that freedom brings justice to men and brotherhood to society. I believe that dynamic faith is Christianity, but that it must be a Christianity prepared to grapple with contemporary injustice and to die, if need be, that Christ may live.

"Our present Russian policy is but blocking Russian imperialism by force. Such policy in the past has meant war. We are in danger of losing the good-will of the people of Europe by our failure to make it clear that it is the free state we stand for as against the police state.

"We have nearly convinced them that our bread is not for the starving but for the hungry who will accept our economic way of life."

Most men would refuse to bargain their freedom for a mess of pottage if convinced they could be

free and secure, Bishop Oxnam continued.

"It is the very failure to solve the problems essential to full productivity and the security born of it that gives the Communist the chance to enlist the exploited."

Asserting that whether we will or no, a new order approaches in society, the Bishop continued:

"In the society that is passing, the driving force has been pursuit



Bishop G. Bromley Oxnam condemns the attitude of the United States toward the Soviet Union

of self-interest. The chief rewards have gone to the owners of the means of production. The possessors of property looked upon the state as a tool to be used by them and for them, and the underlying philosophy was materialistic.

"In the society that is coming, the common good will be supreme. Reward will be based upon service to the group and greatness thus rests upon service. The necessities will be provided socially, and all socially controllable inequalities will be removed. Intelligent planning and freedom will strive for security. Rights will be balanced by duties, among them the universal obligation to work.

"Underlying all will be the concept that personality is of infinite worth. Fundamental to the good society is the fact of freedom. Liber-

ty must be preserved, but it must be used to establish equality, and thereby open the way to fraternity."

FOREIGN POLICY ASSAILED

Springfield, Mass. (RNS): — American foreign policy and our attitude toward displaced persons were assailed by the Rev. Paul Hutchinson of Chicago in an address before the Ecumenical Methodist Conference held here. He characterized the present period as one of "great spiritual tragedy" and stated that our governmental attitudes "cause whole peoples to lose hope." He recently returned from a 10 month trip around the world to survey conditions.

"In a day," he said, "in which the airplane has made surface navies obsolescent, if not obsolete, and atomic-mechanized warfare has made mass infantry armies as useless as the Macedonian phalanx, American foreign policy comes perilously close to being not much more than maintaining the largest navy the world ever saw, establishing a peacetime conscript army, hoping that the Russians are too battered to do more than talk truculently."

Stressing the physical destruction left by the war, Hutchinson criticized "the refusal of the United States, at a period of peak employment, to open its doors even to the 400,000 carefully screened refugees for whom the Stratton bill would provide." He also censured "our callous refusal to do more for the harried Jews than to tell the Arabs and the British that they should immediately make room for them in little Palestine."

"Who can read," he asked, "the reports of the terms in which organizations like the American Legion and the Veterans of Foreign Wars discussed and then turned thumbs down on the Stratton bill without perceiving that something morally precious has gone out of American life—something the ancients called magnanimity of soul?"

For the past fifty years, Dr. Hutchinson declared, men, as individuals, have not known for what they were dying. Today, he asserted, "they do not know for what they are living."

However, he added, all the factors in contemporary life are not destructive. There is "a re-awakening spiritual hunger among all kinds and conditions of men," and even the growth of Communism is a sign of man's eternal need for religion,

since Communism itself is a secular religion, "the great modern rival of Christianity."

BISHOP PAGE LEADS CONFERENCE

Fortune Lake, Mich.:—Bishop Herman Page presided and led the discussions at a layman's conference held here. Layman S. A. Cushman of Chicago gave an address on the Every Member Canvass, and Prof. John Coe of North Central China College related experiences during the 24 years he was in the China missionary field. Preliminary steps were taken toward forming a laymen's diocesan organization to be known as "Bishop's Men."

CANON PRICHARD MEMORIAL

Mt. Kisco, N. Y.:—A memorial stone to former rector Canon Harold Adye Prichard was unveiled at a service held September 21 at St. Mark's here. The stone is laid in front of the altar and was given by the parish. The Rev. W. Colin Lee, present rector, conducted the service and the sermon was preached by the Rev. Horace W. B. Donegan who is to be consecrated suffragan bishop of New York on October 28th. A highlight of the service was an anthem written for the occasion by Lindley H. Varnéy who was organist at St. Mark's for all but a few months of the thirty years that Canon Prichard was rector.

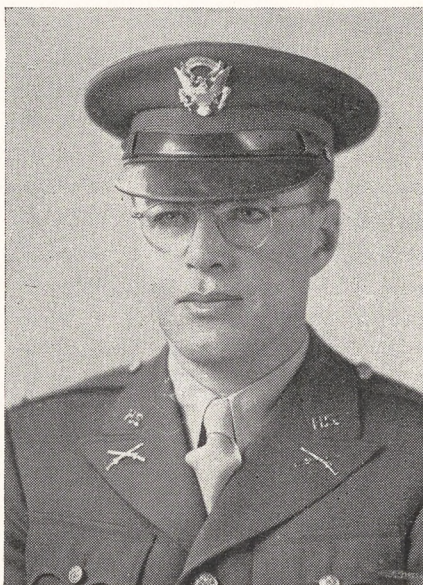
NEW MISSION IN DETROIT

Grosse Pointe, Mich.:—Following the tradition of old Christ Church Parish, Detroit, which in past years was responsible for the establishment of several missions that have now become strong parishes, the newest mission of the mother parish has now launched a mission of its own. This "newest mission" is the strong and well established parish of Christ Church, here, which became a parish at the diocesan convention this year, after 20 years' existence as a parochial mission of old Christ Church. Its new mission is being established in Grosse Pointe Woods in a building which was formerly a golf club. Its interior has been converted into a main auditorium, small office, choir room. Many gifts of furnishings have been made—altar, cross, lights. The Rev. Edgar H. Yeoman, curate of Christ Church, is in charge of the new work under the direction of Rector Francis B. Creamer.

UNION PLAN COMPLETED IN CEYLON

Colombo, Ceylon (RNS):—A basis of union for non-Roman Churches in Ceylon has been completed here by a negotiating committee consisting of Anglicans, Methodists, Presbyterians, Baptists and members of the South India United Church. Drawn up in the form of agreed resolutions, the report will now be considered by the various Churches involved in the union plan.

According to proposals in the report, elected bishops of the United Church, who have not already been



Col. B. B. Bouton, head of Howe School, Howe, Indiana, has announced that beautiful colored slides, fifty-five in all, entitled "Around the clock at Howe summer camp," will be sent to parishes and institutions on a loan basis

consecrated, will be consecrated, by three bishops from outside Ceylon, "from differing Church traditions and acceptable to all the uniting Churches." Immediately afterwards, they will receive, by prayer and laying-on of hands by ministers of all the uniting Churches, "A wider commission to exercise their ministry in the United Church."

The union scheme provides that presbyters of the united Church will receive from the newly-consecrated and commissioned episcopate a form of "extended ordination." It sets forth a form of service for the "unification of ministries," the purpose of which is "to give to the ministers of each tradition such character, grace, gifts and authority as they may need."

Accepting baptism and holy com-

munion as "ordained by Christ as a means of grace by which we are united to God and through which God works in us," the report stipulates that only those who have received baptism in the name of the Trinity may be members of the United Church.

It approves the Old and New Testaments as the standard of faith, and declares that former confessions of faith of the uniting bodies may be used where they do not conflict with the doctrinal standards of the United Church.

FREE ENTERPRISE CONDEMNED

Toronto (RNS):—Free enterprise was described as un-Christian in a statement issued by the National Council of the Canadian Student Christian Movement, meeting at Lake Couchiching, Ont.

The statement, adopted by 40 representatives at the meeting, declared: "Because we believe the land and means of production are ultimately God-given and men should hold this property in stewardship for God, we feel that free enterprise, with its emphasis on the complete right of the individual to do what he will with his property, is basically anti-Christian. We feel this system has depersonalized men by its emphasis on technology and production above the essential Christian regard for the worth of the individual. Therefore, we suggest a system of economic democracy in which the land and means of production are operated by the elected representatives of the people to meet the needs of all is potentially more Christian than the present one, and is therefore a goal toward which Christians ought to work. We nevertheless affirm no political blueprint is completely Christian, and Christians must stand within but above any given system."

CELEBRATIONS IN PARISHES

Syracuse, N. Y.:—The Good Shepherd, Onondaga Indian Reservation, celebrated the 80th anniversary of its founding on September 28th. St. Philip's, here, which is the only Negro parish in the diocese, is celebrating its 50th anniversary, October 8-12. One of the highlights is an address by Bishop Demby, retired Negro bishop. Christ Church, Oswego, is also to celebrate its 125th anniversary later in the month.

EDITORIALS

African Taft-Hartley

THERE HAS been developing unity of white and non-white workers in South Africa. So in order to prevent this the government, headed by General Smuts, has drafted the Conciliation (Natives) Bill which it is about to make law. Here are some of the things that will happen:

It will be a crime for African workers to go on strike. Any who do so may be fined 500 pounds (\$2,000) and, in addition, be sent to jail for three years.

Anyone organizing or belonging to a trade union which includes both Africans and non-Africans may be punished by a maximum fine of 100 pounds plus one year's imprisonment.

Any African already belonging to a non-segregated trade union having collective bargaining rights would be compelled to cease membership, and within 30 days the secretary of any such union would have to delete the names of African members from the register or be found guilty of an offense.

A registrar representing the government would have authority to intervene in the affairs of any trade union regardless of the union's executive or its constitution, and could be empowered by the Minister of Labor to cancel the registration of any union regarded as "not in the public interest."

Workers in the mines, on the farms, and in government employment (these categories cover the vast majority of employed Africans) would be barred from trade union organization, and it would be a criminal offense for these workers to organize or for anyone to assist them to organize.

All disputes would be settled by compulsory arbitration, this authority being vested in a central mediation board of five members, none of them African and all government-appointed.

The labor minister could make any agreement binding on non-African workers if the mediation board so recommended. Thus the mediation board could fix wages and other conditions for European, Indian and other workers, as well as for Africans.

The bill thus menaces every South African worker. As one white labor leader described it, "The bill should be an exhibit in a museum, along with Hitler's Labor Front Law and Mussolini's Labor Corporation Laws to show the close relation among the three."

An all-out fight against the bill has been declared by all sections of African labor and many white trade unions in South Africa, and it has been brought to the notice of the World Federation of Trade Unions.

A good way, we think, for Church people to show their interest in missions is to join in the fight against the bill. It can be done by making your views known to H. T. Andrews, South African Minister to the United States, Washington, D. C.

Archbishop Takes a Stand

IT WAS rather startling, healthily so, to read in the newspapers recently that the Roman Catholic Archbishop of St. Louis had warned the members of his diocese that they would be subject to "automatic ex-communication" if they persisted in plans to bar Negroes from Catholic schools by civil action. We are not sure that this is the way to go about it—it smacks too much of fascistic methods—but we quote with approval Archbishop Ritter's pronouncement. "The policy of admitting Negro children to Catholic schools with white pupils is one which we consider our right and duty as chief pastor of this diocese, regardless of race or nationality." We say bravo! for such a forthright and Christian utterance even if it was based upon "the crime of trying to impede the authority of the Bishop in matters of faith and morals."

If professed Christians had really sensitive consciences they would feel themselves automatically excluded from the Lord's table when their souls were filled with racial bigotry unless, of course, they came as penitents.

Perhaps the point is that we are far too lenient in allowing anyone who presents a fairly respectable exterior to become a member of a Church—and call himself a Christian. Possibly we should apply the same rigorous tests for Church membership, based on faith and morals, that the early Christian did. Who should be the judge in this is another, and obviously an intricate, problem. But even if it meant the partial emptying of our churches and the retention of only a faithful minority the total result might be the strengthening of Christianity. At least the world would be in no doubt as to what it meant to be a Christian.

Hardly a Factor

JOHN GUNTHER in his book *Inside U.S.A.* speaks to the Episcopal Church by silence. The book is of great length. The theme which ties together many incidents and descriptions of the people and the countryside is that of "Who or what runs the community or state?" The powers in our country are many and varied. Gunther often speaks of the pressure exerted by many religious groups, such as Roman Catholics, Baptists, Methodists, Mormons. But not once is the

Episcopal Church mentioned as a factor in the social scene. The Presbyterians rate several comments, but not our Church. The only reference to any of our clergy is rather an offhand remark about Bishop Manning, and that on practically the last page. Charles Taft comes in for a brief note

as a Christian layman, not for what he does in the Episcopal Church, but for his leadership in the Federal Council. We just pass this bit of miscellaneous information along to any that feel that the Episcopal Church is alive to the issues of our day and doing something vital about them.

Seminaries and Segregation

by Othello D. Stanley

*Former Member of the Executive Council
of the Diocese of North Carolina*

THINGS have come to a critical state indeed in our Church when one realizes that there are only about 160 Negro clergymen in the whole Church, and there is an immediate need for forty or more men to fill vacant churches. Within the next few years deaths and retirements will make the condition all the more alarming. Yet the Church does not seem to be seriously concerned.

The picture seems more gloomy when one considers that there are only eighteen Negroes enrolled in four of the seven seminaries contacted, and of these, three are from dioceses outside continental U. S. and presumably are to return to their own dioceses after graduation. The Church Divinity School of the Pacific was not contacted, nor were Sewanee and Virginia, the latter two for obvious reasons. There were only five Negro graduates in June; three from the Bishop Payne Divinity School and one each from General and Philadelphia. The prospects for 1948 do not seem any too bright either, with a maximum of seven Negro students in all our seminaries.

The Church is ably supporting missionary work abroad with all the resources at its command, but Negro work in many localities is languishing because of the lack of Negro leadership. The denominational Churches are wielding a great influence and are growing but many of our churches are leaderless. It is true that in many respects their educational requirements are not as exacting as ours, but that alone does not explain the matter.

A questionnaire was recently submitted to some students in two North Carolina Colleges, one of them being our own St. Augustine's. Among the questions was this: "Why is it that many young men avoid the ministry as a vocation?" Three replies stood out: (1) Inadequate salary; (2) Inadequate plants; (3) Segregation (at conventions and meetings).

These are reasons given by some who are out of college and are also my own. While some progress is being made in these categories and

practically all of the dioceses have ceased having separate convocations for Negroes, yet there is still plenty of segregation remaining; at meals at conventions; at some diocesan conventions; at worship services. Most of our young men want to work, after graduation from seminary, where there is an adequate plant, since in many communities there are no social or recreational facilities for our people who are barred from places where white people go.

In the same questionnaire it was asked: "Are you interested in the ministry?" and "if interested would you prefer a segregated or non-segregated seminary?" and "if so, why?" Not one indicated his preference for a segregated seminary. One replied: "I do not believe I could very well manifest my desire to serve God under the auspices of a segregated system of learning. God does not intend this system to exist." Another gave a very pointed reply: "If clergymen of both races are expected to work together and understand each other they should be trained together for only by association may we understand each other."

One of the students informed me that his bishop (a mid-western diocese east of the Mississippi) had made it plain where he wanted him to go for seminary training and had offered him special inducements. But it was our segregated seminary and the student's choice is otherwise. This student would be sent to the segregated school while other candidates from this diocese would be sent to Alexandria, the bishop's school.

I had some correspondence with a former Presiding Bishop in which he stated that candidates have a tendency to work in the area where they are trained, in defending his position for a segregated school. This is not substantiated by the number of men from the Bishop Payne Divinity School working in the north and the west; as fast as vacancies occur in the north, and they are not filled with men trained there, they are filled by men from the south. Practically all of our vacancies, as a

matter of fact, are in the south. The fact is that our Negro clergymen, as others, usually go where there are more advantages, and for the most part they think these advantages are in the north.

Candidates for the ministry should be allowed to go where they please. They go to the college of their choice. But if they are in the south and contemplate going into the ministry they are, as a rule, persuaded to go to the segregated seminary. They may accept the bishop's choice, but after working for him for a year or so, they invariably leave for a better position in the north if there is an opportunity. The dike is thus made secure in one place only to spring a leak elsewhere.

THE recent decision of the National Council to bow to the wishes and sentiments of the trustees of the Bishop Payne Divinity School, and the wishes of its faculty and alumni, in allowing the school to remain where it is was the easiest way out. The trustees won't send their sons or candidates (whites) there. The alumni would still be alumni wherever the school was located. The faculty could move with the school. Moving it in close proximity to St. Augustine's College would make the existence of the segregated seminary more plausible, if there has to be a segregated seminary. At least students could complete their college and seminary training in six years and there would be mutual benefits for both schools. The students of the college would be a proving ground and there might be a little more growth. It is a fact that being trained in the south does not give any guarantee that seminary graduates will remain there, especially if they are Negroes. It is also a fact that it costs about \$2,000 or more annually to train a student in the segregated school and but \$1,000 to do so in the other seminaries. It takes just as many instructors to train fifteen students in a segregated school as it does to train forty-five or more men in the other seminaries.

Let's put our Christianity first and place our prejudices, sectionalisms and antagonisms behind us. If we strive to do better perhaps within our lifetime we shall have not only students of the Negro race at Sewanee and Alexandria but also qualified Negroes on their faculties. Most of those who would be assets to the ministry could go to any seminary now and measure up to the standards. To say that Sewanee and Alexandria or any other seminary will never admit Negroes; to cry "human nature being what it is," or hiding behind some other screen, is to acknowledge defeat and manifest a lack of faith. "With God all things are possible" to those who believe and we can bring to pass the things we earnestly strive for by initiation, persistence, prayer and the practicing of the teachings of Jesus.

The North Carolina college students conference, composed of delegates from white and Negro colleges, earlier this year went on record for the abolition of our segregated seminary. A copy of their resolution was sent to every bishop of the Church and to many prominent clergymen. Some bishops viewed with alarm the challenging motion of this group, but many were for it. The time will come when Christians will be appreciated not because of the color of their faces but because they have souls, for we must realize that there can be no fatherhood of God without the corollary of the brotherhood of man.

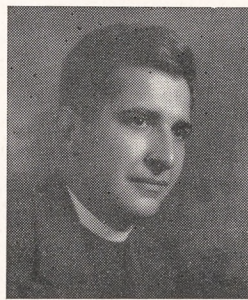
When the Rev. John H. Johnson, rector of St. Martin's, New York, took Bishop Barnwell of Georgia to task several months ago he was branded as a northerner meddling in the affairs of the south. In the secular press northerners who attack southern customs are called "damyankees meddling in the traditions of the south." For the information of those who may think I am a northerner and a meddler, I would say that I have lived in the south all my life, with the exception of my last two years in college in Pennsylvania and three years at the Philadelphia Divinity School. Shortly after my graduation I was transferred from my original diocese to North Carolina where I have been for fourteen years. I am therefore a true son of the south and am speaking for many more of its Christian sons, both white and Negro.

A Word With You

By
HUGH D. McCANDLESS

BUT MY CLERGYMAN IS MY FRIEND!

THE problem of how to address a clergyman when you have begun to be pretty friendly with him is a difficult one. In this country last names are no longer used between equals; if you call a man "Smith" it sounds a big abrupt and overbearing. This is unfortunate and is not the case in England, nor was it in this country a generation ago. We have followed too much the advices and desires of Dale Carnegie and nowadays many people call each other by their first names because



they have never even heard the other fellow's last name.

Pastor has a Lutheran tinge, *Dominie* has a Dutch Reformed flavor, and *Padre* does not seem

to be used very much except by gilt-edged pan-handlers who want to show you how well bred they are. Both Dominie and Padre are liable to be construed as having a facetious, almost over-familiar undertone. *Brother* always smacks of a too much protested piety.

One word which can be applied to most of the clergy in this country is Rector: it is intimate without being chummy. While we all know that Rector (ruler) is not nearly as noble a word as Minister (servant), nevertheless semantically it is fine, even if one can object to it on the basis of its etymology.

Please address all correspondence concerning this column to the writer at The Church of the Epiphany, York Avenue and 74th Street, New York 21.

Strategy and Tactics

by

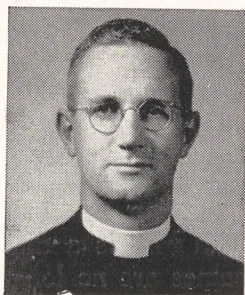
FRANCIS O. AYRES

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

IN A PREVIOUS column, I spoke of and quoted from a report written by W. A. Visser 't Hooft and entitled *The Nature and Scope of the Reconstruction Task*. The proposal with which Visser 't Hooft concludes is as interesting as the analysis which precedes it is shrewd.

He says:

"The analysis of the present situation, of the needs and opportunities of the Continental Churches leads to two conclusions: First, that the Church should establish pioneering centres where the content and strategy of the witness to the modern world is worked out; and secondly, that the Churches should create adequate organs for the preparation of new types of ministries.



"With regard to the first, the different tasks described above necessitate the creation of a common headquarters for the planning of the mobilization of the Church and of the Christian attack on the world. Unless these various efforts are focussed, gathered up, and localized, they will come to nothing. To leave these immense tasks to overworked pastors as a spare-time occupation means to take neither the pastoral duties nor the new opportunities seriously. But if a group of

men give full time to the new tasks, and if this group becomes a true community and an energizing centre for a large group of workers, we may hope that something will be changed in the life of the Church and that a concerted attack on the world becomes possible.

"And as to the preparation for new types of ministry, it is quite clear that the mobilizing of the parishes, the evangelizing of the dechristianized masses, the Christian occupation of the field of thought, the awakening of an ecumenical consciousness, are hopeless undertakings if the Christian ministry remains—as it has become in so many churches—an exclusive privilege and duty of the ordained pastors and if these pastors continue to be 'men of all work.' The churches will have to rediscover the full meaning of the diversity of gifts and the diversity of ministrations which St. Paul considers characteristic of the Christian community.

"We come then to the following proposal. It should be the policy of the ecumenical reconstruction work to help each Church or group of Churches to create an institute the general aim of which is to help the Churches in performing the new tasks which the Lord of the Church gives them to do in the new situation. The four specific aims of those institutes would be:

"a. To act as headquarters where the evangelistic work of the church is planned and coordinated.

"b. To serve as a study centre where in conference and study courses theologians and specialists elaborate together the Christian message concerning the various realms of life and where the results of this study work are passed on to the younger generation.

"c. To train such full-time workers for the Church as require a practical rather than an academic training (women workers, social workers, youth secretaries, evangelists) and to train (in short courses) the non-professional church workers (leaders for the parish activities, Sunday School teachers, etc.).

"d. To be the centre of ecumenical contact which passes on from the ecumenical movement to the Churches and vice versa what they have to give to each other."

This proposal is not the creation of Mr. Visser 't Hooft's imagination. As some of you will know, there are already in Europe seven centres which perform one or more of the functions listed above. Unfortunately, with the possible exception of the Iona Community in Scotland, none of them are well known in the United States. Those who are interested may learn about the centres through a report written by Walter M. Horton, entitled *Centres*

of *New Life in European Christendom*, published by the World Council of Churches (American Committee) and obtainable from 297 Fourth Avenue, New York City, at fifteen cents a copy.

That the centres are well worth investigating is the opinion of other men who like Dr. Horton had the opportunity to visit one or more of them. Through conferences, various theological groups, and such institutions as Windham House we are in this country already realizing some of the possibilities inherent in the centres. It seems to me, however, that the establishment of centres similar to some of the European ones would be of great value in meeting three desperate needs of the Church.

1. Provide a place where men might experience and, at the same time, witness to true Christian fellowship and community. Under present circumstances, this goal is all but impossible to accomplish in parish life except on an extremely partial basis.

2. Provide a place where interested men and women could meet as part of an ongoing community life to work on the content and strategy of the Christian witness to the modern world.

3. Provide a place where laymen may come for training for specific ministries such as evangelists, teachers, and Christian witnesses and prophets within their own vocation. A good many of the courses should be geared to the vacation period of two weeks, and provision should be made for whole families to take part in the program.

Swivel Chair Dictator

By

CHARLES A. HIGGINS

Rector of St. Alban's, Waco, Texas

LESS THAN a decade ago seminary students at the Church's most "missionary minded" school were taught that missionary bishops are "little czars" who have almost absolute authority in their districts. Actually the professor knew better but he didn't see the use of cluttering up his lectures with asides on the missionary dictatorship at "281."

On paper the missionary bishop may be a little czar. Actually he is the most hamstrung administrator in the Church. His decisions are dictated by a man in New York who knows little or nothing about conditions in the bishop's district. This man is vice-president of the National Council. He is supposed to be guided by the Council but actually members of the Council, in their ignorance, rubber-stamp the vice-president's proposals.

This situation has been the subject of numerous protests. Bishop Brent wrote a memorial on the

subject and presented it to General Convention. Bishop Roots constantly spoke and wrote against the practice. Now that a bishop, who has experienced the situation as an underdog, is coming to sit in the chair of the dictator there is some hope for reform.

The unwisdom of making a New York bureaucrat absolute ruler of our overseas missionary enterprise has been especially apparent since the end of hostilities. There is the matter of monetary inflation in China, for example. A missionary in the interior of China makes a contract for the reconstruction of a school building. The project has already been authorized by the National Council but the details must now have the official OK of the dictator. Before his approval can be received the bottom falls out of Chinese currency and the missionary must start again from the beginning.

The fact that judgments at "281" about conditions abroad are stupid and wrong is illustrated by a recent tilt one of our talented missionary bishops had with the secretary who has been running our department of missions. The bishop recommended acquisition of church property valued at \$50,000 for the price of a five thousand dollar endowment to a cemetery adjoining the property. It was a perfectly legitimate and moral transaction but the man in the swivel chair, who knew nothing about the country under the bishop's jurisdiction, thought he detected some sort of fraud. He vetoed the bishop's proposal.

Contrast this with a system used by another Church with extensive work in China. This Church operated a school with one of the finest campuses in prewar China. The school property was damaged extensively during the war and finally occupied by Japanese troops. The first missionary sent back to this city after the Japanese surrender was authorized to spend U.S. \$50,000 in repairing the school buildings. He was, therefore, able to let the first postwar contracts in that city before other building skyrocketed prices. The Church involved saved thousands of dollars because it entrusted authority to a man in the field.

The Episcopal Church should be proud of the leaders she has sent to missionary fields abroad. In their adopted countries they have been respected by the highest officials in government and business. In united endeavours of missionary groups our workers have been placed in positions of leadership. Seminaries report that their most talented graduates often volunteer for overseas service. The man in the New York office may admit all this is theory but his practice shows what he really believes. So far as he is concerned, missionaries are irresponsible children who need to be watched.

Religion and Health

Edited by HAL M. WELLS

Chaplain at Philadelphia State Hospital

PSYCHOLOGICAL WORK

By DR. WILLIAM ECCKER

Chief Psychologist at Philadelphia State Hospital

THERE is widespread ignorance about the services rendered by psychologists and the function of psychological tests. In addition there are all the misconceptions that grow up around poorly understood material. Herewith is an attempt to clear up some of the mystery with the hope that it may be of some assistance to the clergy and other professional Church workers who are turning in increasing numbers to psychologists to aid them in pastoral work. It will be appreciated, I am sure, that I am describing this field in a space that is far too limited.

The "I.Q." is the best known part of a psychologist's work. The publicity that followed the extensive intelligence testing during World War I made everybody I.Q. conscious (I.Q. means the ratio of one's intelligence to that of the average person). Later psychologists became identified with I.Q.'s so much that people, including even physicians, thought all psychological testing as being made up exclusively of I.Q.'s. Intelligence testing does still encompass a large portion of the work done by a psychologist. These tests are very numerous, falling into two types. Group tests or self-administering, and individual tests or the kind that require a well-trained psychologist to administer. The best examples of individual tests are the Terman-Merrill revision of the Stanford Binet, best used with children; and the Wechsler-Bellevue for use with adults. Intelligence testing needs no further elaboration since it is so well known.

Another function of the psychologist is the analysis of tests for diagnosis; that is, the search for relative differences in specific abilities which are characteristic of certain types of emotional disturbance, or organic defect. The presence of certain peculiarities in these test patterns aids the psychologist in determining what kind of psychosis or psychoneurosis is present. These patterns also aid in predicting what the outcome of the disturbance will be. Differences in relative ability in specific skills is also useful in vocational guidance work.

In vocational guidance the best work consists of personal interviews with counseling thruout the whole series of sessions. But the tests are essential aids. First of all intelligence measures de-

termine what "class" of occupations the patient can best aspire to, so that a very bright individual will not end up in a job that is too simple and monotonous and non-satisfying for him. On the other hand, a child of average intelligence will not be doomed to failure because he hitched his wagon to a star as a result of lack of proper guidance, and later flunks out of medical school with all the resulting disillusionment, not to mention the waste in money and time.

In addition to the intelligence tests, vocational guidance requires vocational interest inventories to screen out some work fields and narrow down the choice of vocation to a few major groups of occupations. Later come aptitude tests to determine what specific innate (or acquired) talents and skills are present to fit the client for a particular life work. An additional aid to the counseling procedure is the personality test which reveals the individual's temperament and disposition so that one may more intelligently guide him into the environment which best fits him.

Personality tests, in addition to use in vocational guidance are aids to psychotherapy in psychiatric work. These techniques are great time savers. Often in one session they can reveal more about the personality than can many months of treatment by a competent psychiatrist. For this procedure the personality inventory (for example the Benreuter) has been very popular, but it is now being replaced by projective techniques like the Rorschach ("ink blot test"), which measures personality structure, and the Thematic Apperception Test, by means of which conscious and unconscious thought content is obtained. Armed with the results of these tests the psychotherapist is better able to chart a course of treatment in a short time by which to rehabilitate the person whose emotional troubles have made him a helpless and expensive ward of the State.

A further service performed by a well-trained psychologist is psychotherapy, though at present this work is considered by many psychiatrists to be their own special field. Competence in this work is of course logically determined not so much by what titles one has, as by what special training and experience one has and what temperament one is born with. Recently more and more psychologists have been entering the field of psychotherapy, especially in guidance clinics and hospitals.

Not all psychologists render all the above services, but most of them specialize in certain fields. Many limit their work to college teaching, industrial psychologists tend to their own field, some do nothing but psychotherapy, while others are limited to ramifications of the above fields which we have not here described because of lack of space.

Bishop Creighton Has Resigned As Bishop of Michigan

*The Election of Successor Will Take Place
At the Convention of Diocese in January*

Edited by Sara Dill

Detroit, Mich.:—The intention of Bishop Frank W. Creighton to resign as Bishop of Michigan was announced at a meeting of the standing committee on September 23rd. He stated in his letter that a series of heart attacks made it necessary and said that he would present his resignation to the House of Bishops meeting next month at Winston-Salem. He asks that the resignation become effective March 31, 1948. Bishop Creighton indicated that he will give consent to the diocesan convention meeting January 28 to elect a Bishop Coadjutor, who would of course automatically become the diocesan on March 31.

Bishop Creighton, who is 67, was a business man for 14 years before he decided to study for the ministry. Following his ordination in 1915 he served parishes in Albany and Brooklyn, N. Y.

He was consecrated as missionary bishop of Mexico on January 12, 1926, and during the next eight years won wide praise for the diplomacy and efficiency of his administration in the face of stringent laws regarding religion. Although there is a provision in the constitution of Mexico requiring clergymen to be natives by birth, Bishop Creighton has a letter from President Calles, in which he gives consent to the Bishop's coming, and welcomes him. When Bishop Creighton returned from the Lambeth Conference in 1930, and reached New York, he was called into the Presiding Bishop's office and requested to come to this country to organize a department of domestic missions, which had previously been in the department of missions and church extension. This gave him charge of all the Indian work, Negro work, work in the southern mountains, work among the foreign born, and the rural work in all the missionary districts in the United States. When he returned to Mexico and told cabinet officers and Mexican officials what the Presiding Bishop had asked him to do, they begged the Bishop not to resign, but to continue as Bishop of Mexico. However, Bishop Creighton did ac-

cept the Presiding Bishop's request, and upon his leaving Mexico he was succeeded by his Suffragan Bishop, the Rt. Rev. Efrain Salinas y Velasco.

Bishop Creighton was elected as Suffragan Bishop of Long Island in 1933. In 1937 he was elected as Coadjutor to the late Bishop Herman Page of Michigan, whom he succeeded on January 1, 1940, upon Bishop Page's retirement.

No Watering Down

London: — The Archbishop of York, last week warned the Church against watering down its message to meet the temper of the day.

"The more such concessions are made," he said, "the greater will be the departure of the Church from historic Christianity. It will have been false to its creed. A reduced Christianity watered down in the hope that it may be more congenial to the spirit of the time will have no influence and will give no help.

"An age of crisis needs the help of the Word of God. Man knows he cannot save himself. Pious exhortations and moral precepts addressed to men in a world which is crashing round them are as useless as rose water sprinkled on a house on fire."

The Archbishop stressed, however, that uncompromising adherence to the Gospel must not prevent the Church from stating its faith in intelligible terms and adapting its organization to modern conditions. He said the Church's theological vocabulary is an unknown language to the man in the street, and that if its teaching is to be understood the Church must translate its technical vocabulary into popular language.

The Archbishop also sounded a warning against attracting people to church services with "stunts," sentimental solos by infant prodigies, blatant advertisements, and sensational sermons on the sins of the day.

On the other hand, Archbishop Garbett reprimanded "zealous church members who, finding the world disregarding their warnings and going on its way to destruction, withdraw to spiritual catacombs."

New Missionaries

New York:—The Rev. Milton A. Cookson, former chaplain who is now rector of River Terrace Church, Washington, D. C., has been appoint-

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ed missionary to Panama Canal Zone where he will be in charge of St. Andrew's, Cocoli.

The Rev. Richard S. Corry, assistant at the Good Shepherd, Jacksonville, Fla., is to sail early in 1948 for Hankow, China. With him will be Mrs. Corry who is now resident physician in a hospital here and who will combine her work with that of her husband in the China field.

Leads Conferences

Detroit, Mich.:—Bishop Emrich, suffragan of Michigan, has been the leader at a number of conferences in the diocese this fall, preparatory to the Every Member Canvass. There were 80 clergymen at a conference held at Pontiac where the Rev. G. Paul Musselman, chairman of the department of promotion, and the Rev. Gordon Matthews, executive secretary, aided the Bishop. This was followed by a laymen's conference held at Lansing where the leaders were Bishop Emrich, Mr. Musselman, Mr. Robert J. Hutton of Detroit, Mr. W. Ross Baley, diocesan director of youth, and Mrs. Charles R. Dengler of St. Paul's, Jackson.

Divorce Issue

London (RNS):—By the narrow margin of one vote, 500 Anglican clergymen attending the Chelmsford Diocesan Synod went on record against permitting innocent parties in divorces granted on the ground

of adultery from being remarried in the Church of England, even after a period of two years. The vote was 188 in favor and 189 against.

The voting took place in a secret ballot after a four-hour discussion of five questions related to divorce and remarriage. In each case, a number of clergymen refrained from expressing their views.

The other four questions, and the ballot results, were:

1. Should civil marriage in a registry office be, in every case, obligatory? Yes, 61; No, 407.

2. Should a tribunal, consisting of a bishop and assessors, be set up to consider applications for a (church) decree of nullity after divorce? Yes, 331; No, 121.

3. Is it desirable, in the meanwhile, that a parish priest should remarry one, who, in his judgment, is the innocent party? Yes, 81; No, 357.

4. Should the Church be more explicit as to the admittance to Holy Communion of persons divorced? Yes, 336; No, 96.

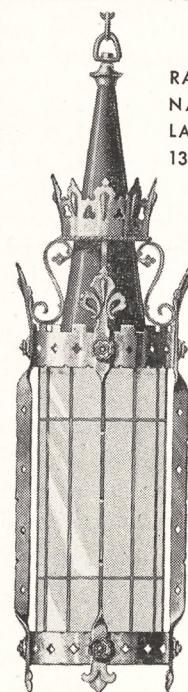
Primate on Unity

Toronto:—The newly installed Primate of the Church of England in Canada, Archbishop George F. Kingston of Halifax, declared in an interview last week that the Church in Canada will not enter into union with any other Church unless the Church of England does also.

"We are willing and anxious to continue conversations with other faiths toward the eventual goal of reunion," the Archbishop stated, "but I am opposed to any short-circuiting of it which might set back seriously the whole movement for reunion of world Christendom.

"We are perfectly willing to cooperate, as we have, in the Canadian Council of Churches, and, we hope, in the World Council of Churches."

Archbishop Kingston said the key problem of church reunion and the one most difficult to solve is the



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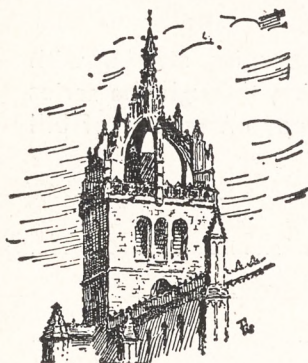


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nature and theory of the various ministries.

"The whole process of reunion," he warned, "must not be precipitate. We must go slowly, and I feel it will be years before a world union will be possible."

Laymen Meet

Manlius, N. Y.:—Laymen of the diocese of Central New York met in conference here, September 13-14, and heard Bishop Peabody outline specific places where laymen's work is needed in the diocese. He stressed particularly lay-reading, part-time assistance to the clergy, support of missions.

Renounces White Race

Madison, Wis. (RNS):—The Rev. Kenneth L. Patton, youthful Unitarian minister who renounced his membership in the white race, explained here that his action was taken because of his "irritation and disgust" over discrimination against Madison Negroes who sought to buy or rent homes here. His action, he added, was something he expected any person of "religious and moral sensibilities" to understand.

Patton said he made his decision to identify himself hereafter as "a man of color" after reading *Kingsblood Royal*, a novel by Sinclair Lewis. The novel tells the story of a young banker who discovered he was part Negro and made the fact public.

The Madison minister said he believes he is part Indian, though he has not traced his family tree sufficiently to make it certain.

In a sermon announcing his intention to renounce the white race, Patton declared: "I have some Indian blood in me, and according to common prejudice, that makes me all Indian. So I think I will declare in favor of what color I have and join the Colored people. I'm going to do everything in my power to jam up machinery whereby this silly and vicious discrimination against the Colored people is allowed to continue."

Unique Church

Orleans, Mass. (RNS):—The Episcopal Church of the Holy Spirit here, unlike other churches, began with a congregation which erected the house of worship and then produced its own minister. Familiarly known as "The Church of the Open Door," it was built 12 years ago. Among the small band of laymen who started the church was the first

minister. The worshipers couldn't afford to hire a clergyman, so the future minister went to the bishop to see if something couldn't be done. He came back a licensed lay reader, with permission to study for the ministry at home, reporting from time to time to the dean of the Episcopal Theological School. Four years later, at the age of 64, he took his canonical examinations and was or-

dained to the diaconate. Two years later, in his own little church, he was advanced to the priesthood.

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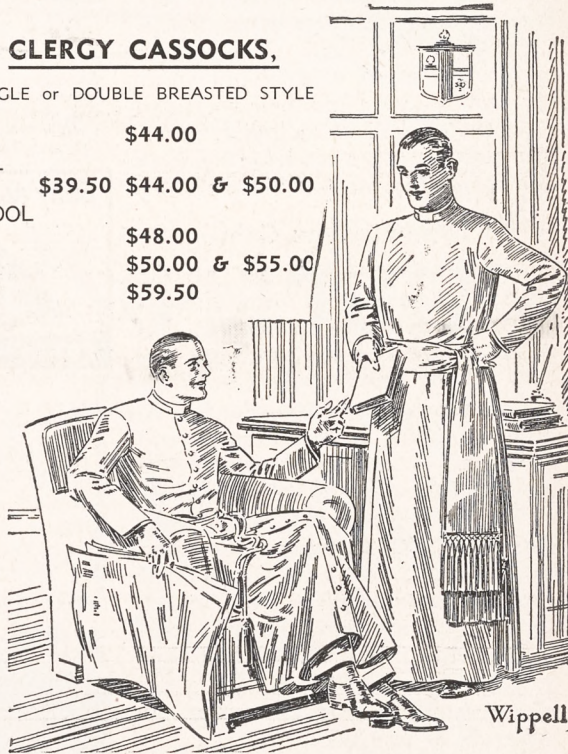
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from driftwood and the timbers of an old, storm-wrecked inn. The church boasts many treasures contributed by friends and parishioners. There's a beautiful chalice made by Russian peasants long ago, a ciborium from Spain, a Della Robbia plaque, and in its altar, wood from St. Peter's Church in the Forest of Arden, dating back to 1662.

Residents of Orleans once dubbed the edifice "The Church of the Holy Ginger Jar." The name grew out of the custom of setting up a ginger jar into which parishioners might drop money for special uses. The Rev. Richard D. Kimball, rector, has never once asked a parishioner for money. The little band of 35 persons who originally built the church passed a unanimous motion that no one would ever be approached for money gifts. Out of the "Holy Ginger Jars" has come a revolving fund from which parishioners in need borrow money to tide them over a personal financial crisis. No loan has ever gone unpaid.

"The Church of the Open Door" remains in good condition. If a parishioner chances to notice a loose shutter or a shingle that needs fixing, he attends to the repair job himself.

Doctors Meet

Geneva: — Thirty-five delegates from ten European countries met here under the auspices of the World Council of Churches. The conference was one of a series in which lay groups considered their vocations from the Christian standpoint. Previous meetings were held for teachers and for politicians.

Presbyterians Gain

Philadelphia: — Officials of the general assembly of the Presbyterian Church in the U.S.A. announced here that the past year was "one of the best" in the history of the denomination from the standpoint of gains in membership and finances. A statistical survey released by the office of the general assembly reported a net membership gain of 60,268, an increase exceeded only in 1929. Last year 111,952 new communicant members were added, setting "an all-time record." Total membership in the Church has risen to 2,234,798, largest in the 241 years of organized Presbyterianism in America, it was said.

Finances increased by \$11,287,892 during the past year. Total contributions amounted to \$78,567,368, exceeding those of the preceding year by \$18,884,987 and break-

ing all records. Per capita giving, statistics showed, rose to \$36.15, a gain over the previous year's \$31.76. For benevolences alone, per capita giving went from \$5.65 to \$8.73 this past year.

Sunday school enrollment of the Church was reported at 1,312,034. This figure was said to be 50,000 greater than that of last year. In addition, there were 67,623 infant baptisms, representing an increase of more than 20,000.

Evangelism in England

London (RNS):—Plans for a nationwide "Lambeth Campaign" of evangelism and missionary education have been approved here by the missionary council of the Church of England assembly. The campaign, which will extend to Anglican parishes throughout England, Ire-

land and Wales, will begin on December 2. Climax of the campaign will come next year when bishops from Anglican communities throughout the world will make a tour of all the British dioceses. The bishops are coming here for the 1948 Lambeth Conference, first meeting of the Anglican consultative body to be held since 1930.

Conference Given Up

New York (RNS):—Hope that the Federal Council of Churches might sponsor an interdenominational conference to consider the possibility of closer unity among Protestant Churches faded here when reports from its constituent bodies were read before the Council's executive committee.

(Federal Council officials were



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authorized by the agency's biennial meeting in Seattle last December to call such a conference if a sufficient number of denominations favored the proposal.)

Of the 25 denominations affiliated with the Council only six indicated approval of the plan, eleven failed to reply, three flatly declined to participate, two agreed to appoint observers, and three postponed action.

Affirmative replies were received from the Presbyterian Church in the U.S.A.; the Evangelical and Reformed Church; the Moravian Church; the Congregational Christian Churches; the Disciples of Christ; and the United Presbyterian Church.

The United Lutheran Church, the Church of the Brethren, and the Presbyterian Church in the U. S. (Southern) declined to participate.

Action was postponed by the Methodist, Reformed, and Northern Baptist bodies.

The two Churches agreeing to appoint observers were the Protestant Episcopal and the United Church of Canada.

In the light of the replies the executive committee voted that "since it appears that less than half of the Churches associated with the Council desire to participate, the proposed

conference should be a project of the interested Churches rather than of the Federal Council."

Wheat for Europe

Oklahoma City:—Wheat is now being accumulated for Oklahoma City's ninth and tenth carloads of relief shipments to Europe, the Rev. Arnold Lambert, regional Church World Service executive secretary, announced here. The drive will be climaxed when church leaders from all over the state meet here.

A 2,000-bushel carload is now being gathered in Enid, while in the Oklahoma panhandle, the Brethren are assembling their 1,200-bushel

Negroes Invited

Annapolis, Md. (RNS):—Negro pastors have been invited to join the local ministerial association which is working toward the goal of becoming an inter-faith group. Five Negro ministers have indicated that they will join and a Jewish rabbi is already a member.

The Vatican Pleased

Rome (RNS):—A series of attractive booklets containing the recent messages on world peace exchanged between Pope Pius XII and President Truman has been printed by the Vatican for distribution among dip-

lomatic representatives to the Holy See, it was announced here. The booklets are in English, Italian, French, German, Spanish and Portuguese.

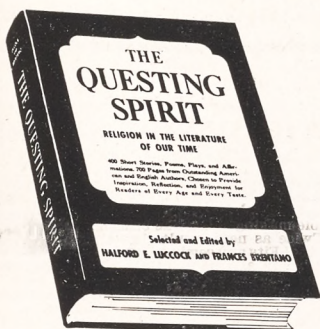
Meanwhile, in a lengthy comment on the Pope's message, an anti-Communist Rome newspaper declared that the Pontiff "supported certain American initiatives on condition that they remain strictly within diplomatic spheres and receive the support of England and France."

Declaring that U. S.-Vatican relations are "daily becoming closer," the newspaper said this rapprochement "would undoubtedly have an effect on the general direction of Vatican policies, with American churchmen acquiring new and important positions in the government of the Catholic Church."

The newspaper added that in his message to President Truman, the Pope also stressed the importance of the campaign by Argentina and other Latin-American countries for revision of the Italian peace treaty. It said Latin-America is "the best guarantee for the future peace of the world."

Nishi Named Chaplain

New York:—The Rev. Shunji F. Nishi, for the past year assistant to



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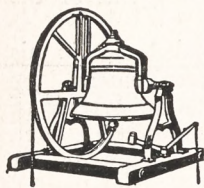
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the chaplain at Columbia University, has been appointed acting chaplain. He succeeds Stephen F. Bayne Jr., now the Bishop of Olympia. Mr. Nishi is also a fellow and tutor at General Seminary.

Women Ordained

Montreal:—The United Church of Canada, after a two hour debate, approved the ordination of married women at its annual conference.

Warns of Aid

New York (RNS):—Using American aid to Europe "as a club to beat Communism" will destroy the "whole moral basis of the Marshall approach," Henry Smith Leiper, associate general secretary of the World Council of Churches, warned in a statement issued here.

"Consideration of aid to Europe along the lines of the report of the Paris Conference on the Marshall Plan must be guided by the needs of Europeans as human beings and not as pawns in the present 'cold war' between the U. S. and the U.S.S.R.," Leiper said.

He scored the suggestion that aid be predicated on the restoration of private enterprise in Europe, declaring that "such qualifications, reasonable as they appear to us, will be considered by Europeans as a repugnant attempt at political domination, a type of domination which is now being tried by the U.S.S.R. in eastern Europe."

Leiper hailed evidences of European self-help as contained in the report of the Paris Conference. He said it had been the experience of World Council headquarters in Geneva that European nations "are notably willing to help each other out of their own meager supplies."

Clergy Notes

(Continued from page 2)

ROWELL, RUDOLPH, formerly of New York, is now rector of St. Paul's, Dedham, Mass.
TRELEAVEN, JOHN W., recently ordained deacon, is now assistant at St. Paul's Memorial Church, Detroit.
WEAVER, JOHN, formerly rector of Trinity, Troy, O., becomes Dean of St. Paul's Cathedral, Detroit, on October 12.
WEST, WILLIAM L. H., formerly of British Columbia, is now in charge of the Good Shepherd, Fairhaven, Mass.
WHITE HUGH C., is now assistant at St. Luke's, Ypsilanti, Mich.

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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. B. A. SIDNEY
Layman of New York City

I have been surprised and not a little disappointed that THE WITNESS failed to comment on the exchange of letters between Mr. Truman and the Pope. Your position on the Truman Doctrine has been sound in my judgment. It is a very oily business with the US bolstering up a reactionary regime against, not Russian communists, but the people of Greece who fought on our side in the war. For the strongest Church in the world, numerically, to now be brought into the picture to give the whole messy policy religious sanction should call forth a vigorous protest from all right-thinking Christian people.

It means not only that we are backing a reactionary regime in Greece, but it also means that we are supporting a reactionary Church. This was made abundantly clear by the news story on page six of THE WITNESS for Sept. 25, reporting that the Vatican was so pleased with the exchange of letters that they have printed them in booklets in six different languages for distribution. This surely calls for editorial comment in THE WITNESS. I have come to expect straight thinking on social and international issues in THE WITNESS, something that is entirely rare in religious journals. Here is hoping that you will not disappoint your readers by failing to deal with this highly important matter.

* * *

Mrs. J. B. BURNS
Churchwoman of Philadelphia

Thanks to THE WITNESS editors for giving us the fine number devoted to the Girls' Friendly Society. The articles in it gave us a clear picture of the work being done by this important society for young girls. The organization has a program which I am sure would be of the greatest help to all parishes, particularly in these days when we are reading so much in the papers about delinquency. I would add that I have enjoyed the other numbers of THE WITNESS that have been devoted to special agencies of the Church, but being the mother of two young daughters I was of course especially interested in this September 25th number.

* * *

Miss BETTY JONES
Laywoman of New York

I have wondered what the letters RNS mean at the beginning of some news items in THE WITNESS. I thought I might get the explanation in the masthead on page two but I find nothing there.

ANSWER: The letters stand for Religious News Service. This is an agency for the gathering of religious news throughout the world to which THE WITNESS, along with many religious journals, subscribes. THE WITNESS also has correspondents in all the dioceses of the Church

so that we have, we believe, a complete news coverage. But it is our policy to present only news that in our judgment is of general interest, and to present all the facts briefly. We check our news pages constantly with those of other Church papers so that we are sure that our news coverage is not surpassed by any paper of the Church, regardless of subscription price.

* * *

Mr. H. W. WEBB
Roman Catholic Layman of New York

I am fully aware that the so-called Vatican line is reactionary and against the cherished hopes of the ordinary people of this world. But I do think that THE WITNESS is frequently too severe with the Roman Catholic Church. It has to be remembered that there are many devout, practicing Catholics, who are as much opposed to reaction, from whatever source, as you are, and we are not disposed to allow our spiritual leaders to direct our political thinking.

This is illustrated, I think, by a case which is now receiving wide attention in this city. Mr. John Santo, a leader of the Transport Workers Union, is in trouble with the authorities, charged with being an alien communist—this in spite of the fact that he served for over three years in the U. S. army from which he was discharged honorably, and during which time he sought to become an American citizen, with the naive notion that a soldier was entitled to citizenship. The Catholic Church certainly is opposed to communists. Yet the Transport Workers Union, which I am told is predominantly Roman Catholic, not only is refusing to run out on Mr. Santo but is right now, under the leadership of Mr. Mike Quill, likewise Catholic, raising a fund of \$100,000 to defend him.

You will find, I believe, many instances where Catholics take action like that; standing for justice and progress whatever may be the attitude of their spiritual leaders. It has to be remembered that Catholics are also, in large measure, working people and we have come through experience to know who are our friends and who are our enemies.

I might add that this is not criticism of THE WITNESS. I am not a regular subscriber but I do step into an Episcopal Church on Madison Avenue nearly every week and buy one of the copies for sale there.

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