

The WITNESS

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A COPY



OCTOBER 23, 1947

BISHOP AUSTIN PARDUE
GIVES A HELPING HAND TO
BISHOP WILLIAM SCARLETT

New Centers of Life

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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 9:55 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.

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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OCTOBER 23, 1947

Vol. XXX

No. 38

Clergy Notes

ALEXANDER, LLOYD M., formerly rector of St. Philip's, Washington, D. C. is now chaplain at St. Augustine's College, Raleigh, N. C.

BACHE, HAROLD F., formerly rector of St. Mark's, Cocoa, Fla., is now assistant at St. Peter's, St. Petersburg, Fla.

BRIDGERS, ARTHUR D., has resigned as vicar of St. John's, Hollywood, Fla.

CONNOR, JAMES W., of Shepherdstown, W. Va., has been appointed missionary at San Juan, Puerto Rico.

COOMS, R. R. P., assistant at St. Paul's, Burlingame, Calif., is to be the assistant rector at the Church of the Heavenly Rest, New York City.

GASKELL, ROY LEE, JR., Terrell, Texas, has been appointed a missionary to the Dominican Republic.

HALL, LeROY D., was ordained priest Oct. 3 at Holy Innocents, Leechburg, Pa., by Bishop Pardue. He is in charge at Leechburg and of St. Andrew's, New Kensington, Pa.

HASKINS, FREDERIC J., Evanston, Illinois, is to be the chaplain at St. Luke's Hospital, Ponce, Puerto Rico.

LAUBENBERG, A. BRUCE, formerly vicar of St. Edmund's, Arcadia, Fla., is now vicar of the Redeemer, Avon Park, Fla.

LEVY, FRANK L., rector of Grace Church, Lake Providence, La., becomes rector of St. Matthias, Summerton; Epiphany, Eutawville, and St. Mark's, Pinewood, S. C. Nov. 1st.

LEWIS, GERALD H., formerly rector of St. Andrew's, Kokomo, Ind., is now in charge of St. Paul's, Gas City, and St. Luke's, Hartford City, Ind.

PENDLETON, W. G., rector of South Farnham Parish, Tappahannock, Va., has accepted the rectorship of Bromfield Parish, Rappahannock and Madison Counties, Va., effective Nov. 1st.

RHEIN, FRANCIS B., rector of Cople Parish, Hague, Va., becomes rector of Emmanuel, Newport, R. I., Nov. 9th.

ROHN, MAX H., Baltimore, Md., has been appointed to take charge of St. Paul's, Frederickstad, Island of St. Croix.

RUTTER, GEORGE M., formerly rector of St. Luke's, Mount Joy, Pa., is now vicar of St. James, Ormond Beach, Fla.

THOMAS, HAROLD, formerly rector of St. Luke's, Charleston, S. C., is now rector of St. Mark's, Chaster and St. Peter's, Great Falls, S. C.

WEISER, GEORGE C., rector of St. Luke's, Fort Madison, Iowa, becomes minister in charge of St. Michael's, Arlington, Va., Nov. 1st.

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

Services

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

Week Days: Holy Communion Wednesday

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

Intercessions Thursday, Friday, 12:10;

Organ Recital Tuesday, 12:10.

The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH

Montecito and Bay Place

OAKLAND, CALIFORNIA

Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A.M., Holy Communion; 11

A.M., Church School; 11 A.M., Morn-

ing 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 Com-

munion, 10 A.M.

CHURCH OF ST. MICHAEL & ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. C. George Widdfield

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 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.

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.

Christian General of China Raps Chiang Kai-shek

*General Feng Tells New York Group Chiang
Is Personally Responsible for China Chaos*

New York:—Generalissimo Chiang Kai-shek was charged with being ninety per cent responsible personally for the present chaos in China by General Feng Yu-hsiang, speaking before a group here last week. The Generalissimo also was compared with Hitler by the speaker who is known as the "Christian General" in his own country. He urged the American people to raise their voices so that a loan will not be granted to the Chiang Kai-shek government. Although he said the Chinese would need American assistance, both to become a democracy and for reconstruction, he declared that "under the present Government there is no hope that a loan could be used for China's reconstruction."

Referring to official statements by members of the Chinese Government that China, unless she received a loan from the United States, will move closer to Russia, General Feng said:

"It is a shameless attitude. It is blackmail to say if we get no help from the United States we shall go over to the Russians."

The civil war in China, he said, can be stopped if the United States ceases furnishing China with munitions and sends "hundreds of reporters to the fronts to find whether United States ammunition is used."

The General reiterated many of his afternoon assertions in somewhat milder form last night at the "Double Ten" dinner commemorating the thirty-sixth anniversary of China's independence. The dinner was given in the Columbia Men's Faculty Club, by the Chinese Students' Christian Association in North America and was attended by 200 Chinese students and American friends. "Double Ten" signifies the tenth day of the tenth month, Oct.

10, 1910, when the revolution against the Manchu dynasty began.

General Feng, who was one of the military leaders in that revolt, said that a few autocrats in China have sacrificed the ideals for which the revolution was fought. He said America always has been China's best friend, and he felt an obligation to tell Americans the true state of affairs in his country.

Terming China's present situation "desperate," the General said the "reactionaries" in the Kuomintang, of which he is still a member, had sabotaged the plan for a coalition government drawn up with the aid of the then Gen. George C. Marshall when in China.

Nationalist troops, he said, will bomb a city three days, put artillery on it for three and finally send infantry in to capture it. When they arrive they may learn that the Communists had departed two weeks before. So, to explain the devastation they have caused, the Nationalists, he said, spread leaflets asserting that the United States Government has ordered the attack and cite the fact that they are armed with American weapons.

General Feng also stated that many people, in desperation because of the acts of Chiang Kai-shek's government, go over to the Communists although they are not themselves Communists. He stated also that the Chiang forces will never defeat the Communists through war.

CLID HEADQUARTERS MOVED TO DETROIT

New York:—In order to intensify its work away from the eastern seaboard and to be in the industrial center of the United States, the offices of the Church League for Industrial Democracy have been moved to Detroit, it was announced by the national committee of the organiza-

tion at its fall meeting on October 10th. At the same time, committee members, acting on the motion of the Rev. J. Brooke Mosley, voted that a referendum should be held on the question of changing the name of the organization to the Episcopal League for Social Action. Mr. Mosley said that for many years the work of the organization had not been exclusively in the field of industry and that, as a result, many persons were confused about the exact area of concern of the League. Likewise, he said, since all of the social action groups of the other denominations had the name of the Church in their title, it might prevent much confusion and unnecessary explanation to do the same with the League's title.

The committee, likewise, voted to have a new field of concentration each year so that a continuing and specific program could be developed although such a program was not to prevent the organization from speaking out and acting upon the great social problems and conflicts of our era. For the coming year the general field of racial relations was adopted as the area of concentration because, as the Rev. Wm. B. Spofford, Jr.,

SUBSCRIPTION FUND

***Letters are received frequently from subscribers informing THE WITNESS that lack of funds make it impossible for them to renew. Many of these are clergymen who have retired on a greatly reduced income; some are missionaries feeling the pinch of inflation. "When you reach 69 years, money gets scarcer. I want THE WITNESS but cannot afford it now," one writes. Another: "Owing to hard times, with a pension of only \$50 a month, I am forced to give up your fine paper. I regret this for I have always taken THE WITNESS and have admired its straight thinking and honesty." If there are those who care to contribute to a Subscription Fund to enable us to continue sending the paper to people such as these, we will be grateful. Gifts will be acknowledged at regular intervals with initials only:

G. B. S.\$5.00
D. L. Y. 2.00

Make checks to "THE WITNESS" and send to 135 Liberty Street, New York 6, N. Y.

executive secretary, explained, it is the area of greatest obvious guilt on our part. "Not only does the sin of segregation and discrimination smother our culture," he said, "but it likewise has eaten its way into the heart of the Church. As always, it is justified in the name of expediency and realism. The C.L.I.D. believes it's just plain, dishonest hypocrisy." Pointing out the fact that the colonial peoples of the world are universally rebelling against exploitation and discrimination, Mr. Spofford said that part of the League's job would be to acquaint Church people with the facts in this significant historical struggle.

The committee, also, voted to establish a publications committee to prepare and edit sound and vigorous material on the social message and responsibility of the Church. The Rev. Joseph F. Fletcher announced that, in his last trip to England, arrangements had been made with various British groups, such as the Industrial Christian Fellowship, to use their pamphlets and to re-write them for American consumption where necessary. Mr. Spofford announced that several pamphlets were now prepared for publication and expressed hope that another book, such as the recent C.L.I.D. work, *Christianity and Property*, could be prepared during the coming year.

It was voted that a pamphlet explaining the similarities and differences between social Christianity and social communism should be prepared. "Too many persons get their ideas of both Christianity and communism from the pages of the daily paper and Luce magazines," Mr. Spofford said, "and thus we find that people are becoming increasingly fearful and hysterical. As Prof. John MacMurray has pointed out, we too often compare Christianity in theory with communism in practice. The C.L.I.D. recognizes fundamental differences in the doctrines and dogma of Christianity and communism but the recognition of such differences does not mean that we become soul-mates with the members of the Thomas-Rankin committee."

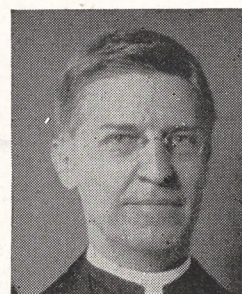
Mr. Spofford also stated that the League had not been interested enough in the Church's social message in the rural field and, thus, we find a reactionary Congress attacking cooperatives with impunity. It was suggested that the executive secretary explore this area and acquaint members with the work being done by the cooperative movement and such organizations as the

National Farmers' Union.

The new address of the League's national office is 412 West Grand Blvd., Detroit 16, Michigan.

SEPARATION OF CHURCH AND STATE

Washington:—An interdenominational organization to maintain the separation of Church and state in the United States was formally launched here last week. Those leading the movement see the encroachment of the Roman Church through efforts to have busses and text books paid for out of state funds. Leaders of the movement are Bishop Oxnam of the Methodist Church, the Rev. Louie Newton, head of the Southern Baptists and Bishop William Scarlett of Missouri (see candid camera picture with Bishop Pardue of Pittsburgh on our cover). A spokesman



CHURCHMEN IN THE NEWS: *Episcopalian Beverley M. Boyd was the fraternal delegate representing the Federal Council of Churches at the annual meeting of the Canadian Council of Churches; Bishop Theodore R. Ludlow of Newark asks questions of politicians; Bishop Clingman of Kentucky was a leader at the synod of the Province of Sewanee*

for the group also stated that the group would "demand immediate discontinuance of Myron Taylor as the President's personal representative to the Pope."

PACIFISTS URGE RATIONING

Springfield, Mass.:—The Episcopal Pacifist Fellowship meeting here October 12-13, supported the food conservation program of the government and urged its members to go even further by omitting at least one meal a week and to give the money saved to overseas relief. The annual convention also urged the return of food rationing.

Disturbed by the war talk, the organization decided to organize committees on international relations in parishes as a means of bringing the witness of the gospel to bear on the solution of world problems. The society will also continue to work for the granting of amnesty to conscientious objectors and against military training.

The acceptance of the position of general secretary by the Rev. Sydney Temple was announced. His office will be in Essex, Conn. Officers elected were the Rev. Lawson Willard of New Haven, President; Prof. Adelaide Case of Cambridge Seminary, and the Rev. Philip Steinmetz of Ashfield, Mass., vice-chairman; Winslow Ames, treasurer; Mrs. Henry Hill Pierce, secretary. Bishop W. Appleton Lawrence of Western Massachusetts continues as honorary chairman.

BISHOP LOUTTIT ELECTED FOR WESTERN NEW YORK

Buffalo:—Bishop Henry I. Louttit, suffragan of South Florida, was elected Bishop of Western New York on October 14th. He was elected on the second ballot after none of the three leading candidates on

the first ballot received a sufficient number of votes to elect. Bishop Louttit received 33 clergy votes, two more than needed, and 312/3 lay votes which was 5/6 of one vote more than required. This was the third convention to elect a successor to Bishop Cameron J. Davis, retired, the other two failing to give any candidate the required majority.

POPE WANTS FORCE AT TIMES

Rome:—Pope Pius told members of a Congressional committee, here investigating the armed services, that only force could bring to terms some enemies of justice. He compared the present world situation with that of the Crusade of 1571 when "powers representing Christian civilization united to defeat the colossal threat from the East."

The same day a writer in a Moscow paper accused the Pope of "entirely and openly calling for war against the Soviet Union."

A New Book About the Bible Highly Recommended

*Study of Postwar Czechoslovakia by Hindus
Has Information Rarely Found in Newspapers*

Reviews by W. B. Spofford Jr.

****Journey Through the Bible* by Walter D. Ferguson. Harper Bros. \$3.00.

A layman has written one of the most enjoyable and stimulating books about the Bible to appear in a long time. Livening up the standard commentary with good-humored spice, Mr. Ferguson, professor in the English department at Temple, shows that he knows the significance and power of the Bible and, at the same time, steers his readers through the traditional sloughs of dullness. For instance, his chapter titles run like this: *The Baker Takes a Wife* (Hosea); *A Skeleton at the Feast* (Amos); *The Little Farmer on Route One* (Micah) and *After Me, the Deluge* (Jeremiah). For layman or cleric, this is a good book for study, meditation and just downright enjoyment.

***The Bright Passage*. By Maurice Hindus. Doubleday and Co., \$3.00

A penetrating analysis of postwar Czechoslovakia showing how the leaders of that new country are seeking to fulfill that promise of democracy which was kindled by John Hus. Mr. Hindus shows a picture of a country which is definitely orientated towards socialism and the Soviet Union and yet which maintains its freedom. Most interested Church people will be intrigued with the interviews with Catholic and Protestant priests who, daily, work co-operatively with communists and socialists in order to build a richer life for the people. This is material which does not get into our regular information channels and therefore is all the more valuable.

***Christ In the Drama*. By Fred Eastman. Macmillan. \$2.50.

A stimulating book tracing the influence that Christianity has had on the dramatic art through the years, with particular reference to the writings of Shakespeare, Bernard Shaw, Eugene O'Neill, Thornton Wilder, Dorothy Sayers and Marc Connelly. Mr. Eastman, professor of drama at the Chicago Seminary, knows the field and presents interesting history combined with constructive dramatic criticism. The only fault with the

book is that it leaves so many "religious" plays untouched but the area covered is first-rate.

**Stop Looking and Listen*. By Chad Walsh. Harper Bros., \$1.50.

A light little book for laymen which is sub-titled, *An Invitation to the Christian Life*. Mr. Walsh, a professor at Beloit College, became a Churchman in recent years due to the influence of B. I. Bell, G. K. Chesterton and Reinhold Niebuhr,



Bishop Conrad Gesner of South Dakota tells Ohio vestrymen of work in the Northwest

plus a dash of the late William Temple. Everything that Mr. Walsh says here has been said more adequately in recent years by those same persons.

***No Peace for Asia* by Harold R. Isaacs. The Macmillan Co. \$3.50.

Hadji Salim, an ancient, learned Javanese, told the author: "The difference between you and me, my friend, is that you will die a hopeless man in a disintegrating world and I shall die a hopeful man in a disintegrating world." From the tone of this book, that was a correct characterization of the author who, through Asia's terrible thirties and fearful forties, was Newsweek's Far East correspondent. This book, which

does not carry through the events of the past year, sees human survival as almost hopeless unless both the United States and the Soviet Union make a 180 degree turn in their foreign policies and Mr. Isaacs doesn't express much faith in that possibility. He castigates what he calls the Scylla of American capitalism and the Charybdis of Soviet statism. The former he sees as anarchic and anachronistic while the latter, he maintains, has deserted Asia's people, such as the Annamites, the Indonesians and Chinese, too often in their struggles to eliminate western colonial rule for the purpose of strengthening the national power of Russia. Great Britain, France and the Dutch are written off as exploiters, pure and simple, who now depend on American power for any place in the sun. The book's great strength lies in its fine picture of the native groups in India, Viet Nam and Indonesia who are struggling against overwhelming odds to earn their freedom. But, because of its pessimism worthy of a modern Schopenhauer, I suggest that you read this book only on a sunny, cloudless day.

***Black Hamlet* by Wulf Sachs. Little, Brown & Co. \$3.00.

An extended psychological study of a South African witch doctor, John Chavafambira, victimized by a pestilential environment and Caucasian discrimination and segregation. Wulf Sachs, an accredited doctor, has delved deeply into the colonial mind. It is a mind that all of us should know since it has been our actions and policies that have led to its frustration, turmoil and, praise be to God, its inevitable revolt.

SURVEY SURPRISES CHURCHMEN

San Diego, Calif.:—Results of this city's city-wide fellowship evangelism program were so surprising that churchmen in charge decided to stop half way through the undertaking to make use of information already assembled. One objective of the program was to learn how many persons residing here belong to churches but do not attend religious services. Names of such persons were assembled in a "responsibility list," and this list was so great at the half-way point in the program that it seemed inadvisable to proceed until churches have had a chance to catch up with their responsibilities.

The program was directed by

Harry C. Munro of Chicago, representing the National Christian Teaching Mission, an organization jointly sponsored by the International Council of Religious Education and the Department of Evangelism, Federal Council of Churches. It entailed months of advance preparation by 79 churches representing 19 denominations, a one-day census of the city conducted by 3,500 volunteers, and the processing of cards which reflect the religious history of individuals in each home visited.

Although the census was taken by Protestant churches, it assembled information on the entire spiritual life of the city. Cards for non-Protestant church affiliates are being forwarded to their religious organizations.

"We found so many nonparticipating church members that we have had to recommend a church expansion program for many groups," Munro said. "In a few cases this may mean actual building of new plants or plant additions; in others it will mean better utilization of plants now in use. We are favoring this latter plan wherever possible, even though it may mean the holding of two identical preaching services each Sunday morning. It also may mean the holding of two Sunday school services."

As soon as information now available has been processed and made use of, the churches will complete the survey, Munro said. They have set Nov. 30 as the day for the remainder of the census.

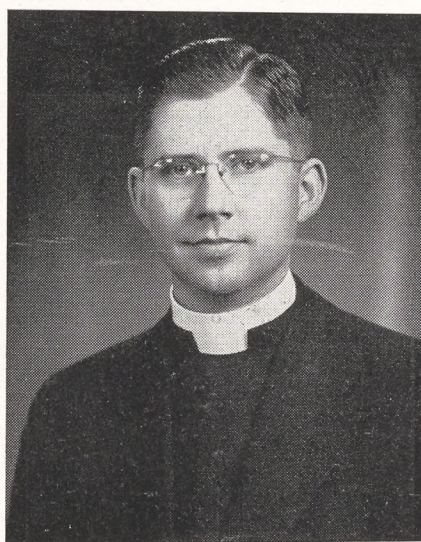
DIOCESAN SCHOOL IN BOSTON

Boston:—A diocesan school opened at the cathedral here on October 16 and will meet on Thursday evening through December 11, except on Thanksgiving. One of the features is a course based upon the book, *Christianity Takes A Stand*, upon which the WITNESS series for last Lent was based. Those to lecture in this course are Bishop Nash; the Rev. Robert G. Metters, rector of Emmanuel, Boston; Mr. Edwin H. B. Pratt, state chairman of the American Veterans' Committee; Mr. Raymond Dennett, director of World Peace Foundation; the Rev. Joseph F. Fletcher of the faculty of the Episcopal Theological School; the Rev. David R. Hunter, head of religious education in the diocese; the Rev. Thomas A. Bridges of Wollaston; Mr. Byron T. Atwood, manufacturer; the Rev. Kenneth deP. Hughes, rector of St. Bartholomew's, Cambridge; the Rev. Gardiner M.

Day, rector of Christ Church, Cambridge; Prof. Adelaide T. Case of the faculty of the Episcopal Theological School.

CHURCH PROFESSORS HAVE CONFERENCE

Oberlin, O.:—Episcopal laymen who are professors in colleges of the fifth province held a conference here under the leadership of the Rev. Bernard Iddings Bell. The meeting was arranged by the Rev. John Heuss of Evanston, Ill., who becomes head of the national department of religious education on November 1. Others to speak at the conference were Prof. Milton Percival of Ohio State; Prof. Chat Walsh of Beloit;



The Rev. J. Milton Richardson of St. Luke's, Atlanta, was the host to the synod of the Province of Seawanee

Prof. W. C. Martin of Ohio University; Dean Katz of the University of Chicago law school; the Rev. Wood B. Carper Jr., rector of the Holy Spirit, Lake Forest, Ill.; Prof. Marcus Goldman of the University of Illinois; Prof. Edwin W. Webster of Ripon. There were 23 professors from 12 institutions attending.

This experimental conference demonstrated the possibilities of such meetings as a means of making and maintaining contact between churchmen in the teaching profession, and it is hoped that similar conferences may be held in other parts of the country, either on a diocesan or provincial basis. The host of this meeting was the Rev. Robert F. McGregor, rector of Christ Church in Oberlin.

BISHOPS MEN MEET IN ROCHESTER

Rochester, N. Y.:—Bishop Sawyer of Erie was a headliner at the an-

nual Mass meeting of the Bishops Men of the diocese of Rochester, meeting here on October 5 with 800 present. He declared that "qualified, learned laymen can accomplish things no priest can as they are not handicapped by 'professional status'." He complimented Bishop Reinheimer and his men on the attendance and spirit of this meeting.

Emphasizing the value of lay participation in the life of the Church, Bishop Sawyer illustrated his point by referring to a vestry which, in the absence of a rector, recruited children and adults for baptism and confirmation, training the candidates themselves. When it was impossible to secure a priest the vestrymen conducted the services themselves.

Bishops Men's Keys were awarded to the following: Bishop Sawyer, Dexter Wilson of Syracuse, representing the Presiding Bishop's committee on laymen work; Lewellyn Marsden of St. Mark's and St. John's, Rochester, for bringing the largest delegation for the past two years; Dr. Clarence P. Thomas of Christ Church, Rochester, for wartime service; Prof. Frechette of Alfred University for his work as lay reader at the mission at Bolivar; and for their three years of work on the central committee of the organization: Richard Ryniker of Bath; William Manss of Geneva; William Corwin of Pittsford; James D. Jones of Corning.

ST. JAMES' CHURCH BURNS MORTGAGE

New York:—St. James' Church, 190th Street, held a service of thanksgiving on October 19th at which a mortgage of \$35,000 was burned. It was incurred when the parish built the St. James' apartment in 1923 in order to provide moderately priced homes for members of the church. Rector Arthur V. Litchfield provided the leadership which has resulted in the full payment of the mortgage through the sale of the apartment and the contributions of parishioners. Plans are now being made to extend the facilities of the parish for community service.

BISHOP WING RECEIVES A GIFT

Orlando:—Bishop John D. Wing of South Florida was presented \$3,500 by the laymen of his diocese on September 29th, the 22nd anniversary of his consecration. The gift was made to enable him and Mrs. Wing to attend the Lambeth Conference next summer in London.

Potential Saints

THIS year, with All Saints' Day falling on a Saturday, it is likely that it will be largely celebrated on the Sunday that follows—All Souls' Day. It is no accident that All Saints' and All Souls' Days have, generally, become merged in observance in the Church as we remember all the departed on the former day. For as we come to understand human motivation and behaviour better, we realize that the line between a saint and an ordinary soul is not as clear-cut as men were wont to think. Not only has there been many a saint who has not been officially canonized but also, without cynicism, we see that the motives of many a calendar saint were not as pure as their contemporaries imagined. Whoever selected the Gospel for All Saints' Day unconsciously acknowledged this, for the "blessed" designation is broad enough to encompass all human beings at some time or other in their lives.

This is very much to the good; it should help us to greater understanding of and sympathy for our fellows. We learn that all men have the same innate urges and desires which, through circumstance or environment, are forced into higher or lower paths. So there is the potential saint in every soul; nay, in every sinner. Jesus saw this more clearly than we and demonstrated it by spending a large part of his time with the sinner-saints.

When does a soul become saint; who would be so rash as to say? If we are healthy-minded Christians, however, we shall not look upon saints as sharply different from everyday mortals; mystical "sports," using the word in the biological sense. Rather, inspired by the best that is in them, we shall turn our attention to the nurturing ground where we "feebly struggle." Our present social environment needs drastic overhauling in order to offer greater opportunities than it does now for the development of sainthood in all men. Only thus, with the grace of God, shall we finally attain that "blessed communion, fellowship divine" on earth as it is in heaven.

Fat Like Jeshurun

WHEN we read what happened in a good many restaurants on a Thursday morning recently we remembered Jeshurun. He was the man, you recall, who waxed fat and kicked. What he kicked about we have no idea. But apparently it is what we can expect from well-fed, complacent people who take delight in their own fatness. In England people are limited to one egg a week and in Europe and Asia there are thousands who have no eggs at all. But in New York City Americans who can get eggs any time they want walked out of restaurants in a huff because eggs were off the menu on

Thursday at the President's request. Result of such public pressure: eggs were served. Congressmen come back from Europe and proclaim loudly that we have been taken in. We saw no signs of hunger, they say, let's keep our food for ourselves. A leading candidate for the presidency declares we must make an honest effort to feed the hungry of the world, but then for fear he may lose the votes of the Old Guard by such a radical pronouncement, cautions that we must not do so at the expense of the health of the American people. As though we would!

One meatless day a week, one day out of seven without eggs or fowl, a little less bread. You would think no one would kick at that. Partic-

ularly after all the talk against O.P.A. and government regulations and how we can trust the American people to do the right thing. We hope we can. But right now many of us having grown fat like Jeshurun are acting like him. And Jeshurun not only kicked; he lost his soul. "Then he forsook God which made him, and lightly regarded the Rock of his salvation." The people of the world need food and we can help supply it. If we fail to do so we shall not only increase human suffering, we shall do ourselves incalculable harm.

Joe Sent Me

IT IS seeping into the public consciousness that the Episcopal Church has a new marriage canon. The rumor is taking the form of such state-

"QUOTES"

WHO'S the engineer on the Freedom Train?

Can a coal black man drive the Freedom Train?

Or am I still a porter on the Freedom Train?

Is there ballot boxes on the Freedom Train?

When it stops in Mississippi will it be made plain

Everybody's got a right to board the Freedom Train?

If my children ask me, "Daddy, please explain

Why there's Jim Crow stations for the Freedom Train,"

What shall I tell my children? . . . you tell me . . .

'Cause freedom ain't freedom when a man ain't free.

—Langston Hughes

ments as "You can be married after divorce in the Episcopal Church—if you find a broadminded fellow who will do it." The clergy are meeting more and more affable strangers who claim to have been only very slightly married before; and whose divorces, consequently, were extremely minor operations.

The canon, however, not only requires that a year shall have elapsed since the little unpleasantness, but also that the parties be in good standing in the Church and therefore presumably members of a parish. Strangers are obviously apply-

ing to the wrong men. If they are long lapsed members, they should apply to a former rector. If, as they often baldly claim, they are members of some other parish where "the rector is too conservative to marry us" their application is most unflattering. Even the most liberal clergy are not running wedding parlors. When other parishes have certain disciplines or prejudices, they do not wish to circumvent them. If a person's own rector cannot recommend his application to the bishop, he should not be advised to try to establish a back-door connection with some other priest. He will usually meet with a second disappointment.

New Centers of Life

by Vida D. Scudder

Second of a Series on Social Rebirth

HALDANE must be quoted again: "Looking at the Jurassic and most of the Cretaceous mammals, one might be inclined to summarize the evolutionary story as 'Blessed are the meek, for they shall inherit the earth,' and perhaps to suggest that peoples such as the British in the nineteenth century and the American in the twentieth, who have been successful in war, are dead ends from the evolutionary point of view."



"Said the little Eohippus, 'I am going to be a horse'."

He succeeded. He was the only non-combatant of his species, and the only one that survived. . . . In human history, especially since the Christian epoch began, we can at least say that the meek have been persistent, even if they generally consider that you can only inherit the earth by renouncing it. But before glancing at history, let us concern ourselves with the present. Are there any signs in the industrial scene that human nature can be altered in the direction of meekness? And is any dynamic perceptible that could aid them in the adventure?

Yes, to both questions. Let us begin with the first. The Federal Council has issued a pamphlet to the point: "Non-Profit Incentives in our Economic Life." It is the story of sundry enterprises delightfully successful in discarding the old dynamic dominant on the natural level. The analysis is keen, suggestive. The profit-motive, it claims, "becomes more and more negligible as an

energizing force in industry." Two magnates say: "I know it is popular to smile at the notion that the ideal of service, of a job well done, is an adequate substitute for mere acquisitiveness, but it is becoming daily more evident that this is really so." The impulses recognized are not all lofty; desire for security, for prestige; impulse to self expression; above all pure pleasure in one's work. The enumeration is not in dream-land, nor are all these impulses meek. But they are all free from what we dare to call the irrelevant vulgarity of the mere desire for profit: a vulgarity latent whenever pure joy in work is interfered with by anxiety or greed. Vocations differ; but disinterested pleasure in achievement can suffice the business man, the technician, yes and the factory worker, just as surely as it can the artist, and the intrusion of the profit-motive is often sheer mortifying annoyance. I read an article lately by Charles Walker, "Do You Hate Your Job?", defiantly insisting that enforced emphasis on quest for profit is plain boredom for all normal people.

The Federal Council pamphlet gives plenty of examples of enterprises free from that vulgar taint. Boulder Dam and T.V.A.; such public services as those of General Goethals, builder of the Panama Canal; and of course, the surprising spread of consumers' cooperatives. Such examples release us from the opinion pressed by defenders of free enterprise that the only alternative to fear or to acquisitive lust would be a languid and stagnant world. "The basic idea beneath the *laissez faire* order for which some Americans still contend, the idea that an enlightened self-interest leads to increasing the general welfare, is no longer accepted by a majority of educated men." So writes Paul

Hutchinson, editor of *The Christian Century*. . . . The pamphlet agrees with him; but it is disconcerting as well as cheering, for it calls attention to the prevalence of those two ominous incentives, fear and acquisitive lust, inevitable under the present order, and it stresses at least by implication the consequent deadening quality of current civilization. But the conclusion strikes the note of hope:

"The remarkable thing under our present set-up is not that many people will work only for profit but that great numbers under a profit system are working with intelligence and imagination without hope of a profit reward. This situation . . . should stir us to a deeper study of the motives that lead to constructive activity . . . and exploration of the type of economic institution that will inspire men with motives that will lead wholly to the good life for all."

It has been suggested that the progressive Christian attitude toward poverty since the awakening of the Christian social conscience about a century and a half ago might be summed up under three heads: Charity, Reform, Revolution. Not all Church members will accept the last stage. But revolution is here whether we accept it or not. And it certainly needs to be Christianized.

SOcial thought is on the move. It is a far cry back from this pamphlet to the complacent stress on philanthropy current in the days of Hannah More, or to the allied ideal of "stewardship," . . . lately dubbed sub-Christian, so all-satisfying during capitalism's long hey-day. Evasions both; conscientiously scrupulous as to expenditure, cheerfully oblivious of predatory methods in acquisition. Diagnosis is in order; its scalpel cuts deep. "You can't alter human nature?" We are not quite so sure. And we quote with comfort the firm statement made by that great leader in advancing Christian social thought, the late archbishop of Canterbury:

"To many it appears evident that we have allowed the making of profits . . . to get into the first place which properly belongs to the supply of human needs, — the true end of industry. . . . We must find some way of recognizing that each individual citizen is no tool to be made use of for the attainment of some prosperity in which he will not share, still less mere cannon fodder, for he is a living personality, with mind and heart and will, who can only be himself so far as he freely thinks and feels and plans. The root of democracy is respect for individual personality. . . . The essence of slavery is this, that men are regarded as means of production and not as ends in themselves: that their economic value as productive agents is considered, and that their welfare as spiritual beings is not."

We in the Anglican Communion feel that William Temple, more than any other one man, has given us our marching orders, and there are tentative stirrings among us. Not of course among us only; they pervade the Christian world. Many uneasy men and women seek in private life to reject that natural law of self-concern. Some escape into the ivory tower of unrelieved other-worldliness; many sadly take refuge in platitudes, rendering verbal allegiance to ideals quite opposite to those sustaining their practical lives. Others, and may their tribe increase, seek satisfaction in promoting specific reforms. And how many small community adventures are defiantly exploring the undiscovered country where new motivation shall control corporate life! Sixty-four such are described in a recent report from England under my hand. The Federal Council, again, in an April '47 article entitled "Europe's New Centres of Life," describes "aggressive centres of an awakened Christian movement which dot the map of Europe like glowing beacons in the midst of gathering darkness." The Sigtuna Foundation in Sweden; Iona, where "ministers and artisans in equal numbers" give two hours a day to manual labor; an Institute at Driebergen in the Netherlands, with a sociological branch founded by a man who died at Buchenwald, which "sprang out of a sense of the awful peril in modern society." There is nothing new in such adventures. Looking back through history, to list groups and men deliberately inspired by effort to contradict every law discernible in the natural order would be to compile an encyclopedia of saints and their followers. As we face the challenge of communism just now, the most important of such groups, those probing deepest, may well seem to us those who resist the lure of private property. Notable among them are the followers of St. Francis: "He rendered to our epoch an inestimable service," said Paul Sabatier, "by showing the birth in strictly Christian soil of ideas which Christians of our day often won't recognize." Moving is the record of the stubborn struggle in his Order, ever defeated, ever renewed. Christian authorities, Popes and Councils, often honestly try to help the friars; now by endorsement, now by clever evasions; but, aided by the very structure of civilization, checkmate is called to the Order at every turn in the game. . . . All these rebel groups are defeated for that matter. In proportion to the depth of their probing is their failure. Relentless have been the imprisoning walls of the old self-seeking incentives; and as we have seen, ever since the mid-nineteenth century, the complacent attitude of unregenerate man has deemed itself to be powerfully reinforced by the insights and assumptions of evolutionary science.

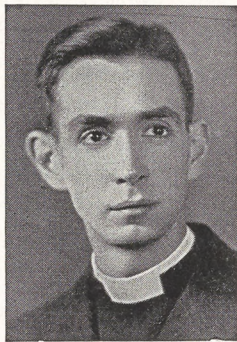
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

THE OFFERTORY

LAST time I promised to describe in some detail the mechanics of the Offertory procession. On second thought, it occurred to me that it would be useless to do this without saying something in general, even at the risk of repeating myself, about the meaning of the Offertory itself. There is absolutely no point, indeed there is real danger, in introducing ceremonies without a clear understanding of what these ceremonies are designed to express and to teach. I sincerely hope that no parson will attempt to stage an offertory procession, simply because it is novel and hence diverting, or because it would seem the thing to do because others are doing it, without a very careful preparation for it by every means of teaching at his command.



The Offertory is the first and necessary step in making the sacrifice of the Eucharist. It is, in essence, the preparation of the holy table at which the sacrifice of praise and of memorial is to be presented to God. It consists of two things: the bringing of the sacrificial gifts, and the statement of the intention of the offering, in commending them to God. The gifts are the alms and oblations of bread and wine; the statement of intention is the Prayer for the Whole (i.e., healthy) State of Christ's Church, that it 'may agree in the truth of thy holy Word, and live in unity and godly love.' This is certainly the intention of every bringing of the eucharistic gifts to God, however large or small the congregation of offerers, and whatever particular or special intentions may be associated with the offering. The Eucharist is always the peculiar and distinctive action of the Church as over against the world, and its peculiar and distinctive intent is that the Church may realize that which it is called and sanctified of God to be—the Body of Christ, 'the unleavened bread of sincerity and truth' set in the midst of the world's dirty 'leaven of malice and wickedness.'

Now the offering of the alms and oblations is the Church's act in bringing to God its own stewardship in the world's life of God's created gifts. We know perfectly well what the world has done with God's creation, given unto us for man's benefit and God's glory. Every hungry child, every ill-clothed and homeless person in both hemispheres of God's

globe is a living witness of the selfish greed and hate which nailed the Son of God to a cross. But the Church's offering of its use of God's gifts should be a living testimony to a life of love and reconciliation, of just and generous sharing, of sacrificial giving, of giving no offense. Unless the Church makes this kind of offering back to God of what is His own, that He may take it into the redemptive oblation of His only Son, it is enacting not merely a show of vain hypocrisy, but the utmost blasphemy. The Offertory lays us all under a terrible judgment. For we are asking God to take back and consecrate anew for us what is His very own, and that too, not simply in the form in which He has given His gifts to us, but in the forms into which we have manufactured them. Bread and wine, and money also, are what we make of God's bounty. They represent our work and labor, and all the political, social and economic organization of our lives.

What the Eucharist demands of us, therefore, is that we make a gift which is a sacrifice, a very real representation before God of a life of labor and a use of property which is devoted and costly according to His will. If the gifts offered are only a convenience, only a token easily spared, they will not be accepted for the high purpose of consecration. Without getting into theological niceties and arguments, I think it may be fair to say that too many of our Eucharists are invalid and ineffectual because no proper gifts and creatures of bread and wine are really offered. God is not mocked. When He looks at the way so many of us Episcopalians have so much of this world's goods, and see our brothers in need, and shut up the heart of our compassion from them, He will not be pleased 'to accept our oblations and to receive our prayers.' The Offertory is not an incidental, nor is it merely the necessary payment for the heat and lights and the choir. It is the Church bringing itself to God, penitently, devotedly, entirely for sacrifice. No ceremonial which can enhance the conscious response of all the worshippers in that act of self-giving is to be despised.

Yardsticks for the Canvass

By

GEORGE W. EDWARDS

Vicar, St. Andrew's Episcopal Church, Hartsdale, New York
and Professor of Economics at City College of New York

THIS fall, as the minister and his vestry or board prepare for their every member campaign, they are faced with serious problems of financial management. Since last year at this time the gen-

eral level of prices has soared to record levels, and with it church expenses have reached all time highs. At the same time income on investments—if a church is fortunate to have this source of income—has remained low. The average return on high-grade bonds is now about half what it was a decade ago. The church must therefore look for higher income from the contributions of its members. The every-member campaign this fall therefore takes on an added significance.

How much revenue should be expected from the average church member? What specific yardsticks can we suggest when asked how much shall a member pledge for the coming year? One yardstick is the average amount contributed by Episcopalian communicants over past years. For 1945—which is the last available report—the average contribution to the Episcopal Church was \$33.50 per communicant. This average varies according to each diocese and a church finance committee can compute the average for its own locality.

The average contribution for 1948 should be at least ten percent higher than that of last year. This added amount is justified by the rise in national income for the United States. For 1945 national income was \$182 billion, in 1946 it was \$178 billion and is now running at the rate of \$200 billion or about ten percent higher than in the two previous years. Based on an income of ten percent higher, the average contribution for this year should be about \$37 per communicant.

This increase in contributions is more than justified when the rise in church costs is considered. According to the statistics compiled by the United States department of labor, the level of wholesale commodity prices today is 15 percent higher than last year and almost 50 per cent above 1945. Fuel, maintenance, supplies and other expenses are much higher than last year and a sound management of church finances requires a revision of the budget so as to meet these additional costs with the anticipation of an increase from members' pledges.

Over the years the Episcopal Church has had better proportionate support in time of depression than in time of prosperity. In the depth of the last depression it received ten cents on every \$100 of the national income of the United States. After that year the proportion dropped almost continually. In the late nineteen thirties it fell to below four cents, and in the nineteen forties it has averaged below three cents. Let us hope that the Episcopal Church does not have to wait for the next depression to obtain a justifiable income from its communicants.

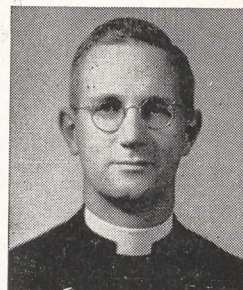
Strategy and Tactics

by

FRANCIS O. AYRES

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

THE task of the Church is to do a hundred and one things and to do them all well," is a favorite saying of a friend of mine. The point is well taken. The greater our sense of urgency the more we tend to ride our own particular hobby with such enthusiasm as to imply that it is the one sure way to end our troubles and to bring in the Kingdom. Neither preaching nor teaching, nor a daily Eucharist, nor a plan of evangelism, nor anything else can by itself reverse the present disintegration of parish life. Only a general revolution all along the line, and that, needless to say, empowered and guided by the Holy Spirit, can accomplish the task.



Although the point needs to be restated in times such as these, few will disagree with it as a matter of general strategy. It is in the tactics of the matter, in the carrying out of the strategy that we are hopelessly confused and, therefore, fail miserably. We are, in effect, trying to win a war by calling up only the chaplains' corps and ignoring all the other branches of service. We put a clergyman in a parish and demand that he do the hundred and one things and do them all well—an utterly impossible task. Again the point needs no belaboring. The wonderman who can do all the jobs an average parish demands of him has yet to be ordained. No man, for instance, can instruct parents of children to be baptized, couples to be married, confirmation candidates, classes in Lent, young people's classes, Sunday School classes, Sunday School teachers, parents classes and all the other individuals and groups to whom he is expected to give adequate instruction. I for one am quite willing to admit that I end by failing to give adequate instruction to any of them.

There are, however, in almost every parish laymen who are potentially better teachers than the clergyman. By mental capacity, by training, and by native teaching ability they are more qualified to instruct their fellow-Christians or prospective converts than the rector. Our Church makes absolutely no provision for the training of such laymen. There are, it is true, summer conferences, but for a number of reasons they are not meeting this need. As far as the average parish goes, the best that is

offered to laymen in the teaching line is a job in the Sunday School and a few teachers training courses geared to the High School or, often, to a lower level. In short, we fail to offer any real opportunity to or make any real demands on laymen in this area of parish life. As a result all except the few with the loyalty of Ruth and the patience of Job seek elsewhere for work that will satisfy them.

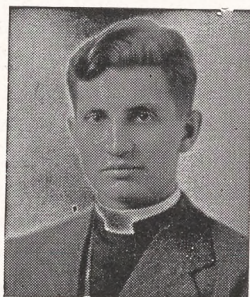
If you would realize the full importance of the matter, ask a clergyman what he would give for one or two laymen whom he could send, with confidence, to teach a prospective candidate for confirmation, to mention only one job, unless he has already sunk into the depths, he will clutch at the mere possibility as a drowning man grasps at a straw. What can be said for teaching can be said for all the one hundred and one other things of which the task of the Church consists—excepting only the specific duties for which ordination is required.

Dramatic Arts and Religion

By

REV. WILLIAM B. SPOFFORD JR.

FROM battle and murder, and from sudden death. . . . There is proof enough that American producers have the technical ability to make mature and artistic pictures. On rare occasions they do so, although 98 per cent of the time they operate on the theory that they are catering to adolescent mentalities nurtured on narcotic comic strips. The fact that over 60,000,000 United States citizens flock to local theaters to see their wares each week is certainly a powerful argument against any change in production criteria.



In the past few years the best technical skill has been used in making pictures of the "realistic blood-and-thunder" school. These are not the old style murder mysteries or westerns. Instead they feature cold-blooded sadism, perpetrated by grim, youthful monsters operating either inside the law (known as "private eyes," "dicks," "shamus" or, old-fashioned private investigator) or outside of it (known as "gunsels," "finger men," "torpedoes" or old-fashioned gangster). The stock in trade of these pictures is to have some helpless individual tortured coldly, brutally and scientifically by an

unemotional hired-hand who views this sort of thing as a part of his day's work. The movie-going public, from the income reports of the producing companies, have liked this fare.

Most of these pictures have been, from a technical point of view, of a superior caliber, receiving A-1 directing, acting and camera-work. A case in point is the recent *Kiss of Death*, filmed in New York, dealing with the hunting of an informer by a pathological youth who kills as easily as most men light their cigarettes. In this film, the killer, admirably played by Richard Widmark in his first screen role, delights in torturing his victims and throwing paralyzed old ladies in wheel chairs down tenement house steps. Technically, it is so well-done that there is a horrible fascination about it, sort of like watching a cobra weave before he strikes.

Another of the same school is Mark Hellinger's *Brute Force* dealing artificially with life in a prison and, as always, the subsequent break-attempt. In this one, everybody gets killed . . . period.

The same thing is to be noted on the radio where fictional characters such as Richard Rogue, John J. Malone, Ross Dolan and their cohorts torture, maim and kill with a quip on their lips. And any devotee of the pocket-book murders knows that Dorothy Sayers and her genteel Peter Wimsey have been replaced by the speedy styles of James Cain and Raymond Chandler.

Recently a study, entitled *From Caligari to Hitler*, sought to show that the film fare, as well as the radio programs, in Germany were symptomatic of the moral and political collapse which led to the Third Reich and the systematized slaughter of Dachau. The study made a strong case for that thesis.

The Churches should be deeply concerned over this popularization of sadistic brutality which is dinned into the senses of our people every day around the clock. Exactly what can be done about it is difficult to say. Violence on the screen or on the radio are exciting and, done with technical skill, attractive. A few realistic sermons on the subject, showing the relationship between our contemporary art and moral decadence, might do some good. Your continued strong letters to producers might have their effect. A real effort on the part of official bodies such as the Protestant Film Council might change the trend.

Recently, various Churches and Church organs became excited over the movie *Black Narcissus*, saying that it gave a false view of religious life. They might do better to get upset about the present popular trend. The battle, murder and sudden death contained therein are infinitely more dangerous to true religion and social life. ". . . Good Lord, deliver us."

Anglo-Catholics Hold Service At Washington Cathedral

*Bishop Sawyer Says Complete Catholicity
Is the Only Solution for World Problems*

Edited by Sara Dill

Washington (RNS): — More than 700 clerical and lay delegates from all parts of the United States and five foreign countries registered here for the Washington Catholic Congress of the American Church Union, which held business, theological and worship sessions at various churches. The Union represents the extreme Anglo-Catholic group in the Protestant Episcopal Church.

Most impressive of the formal worship sessions was the communion service, accompanied by elaborate ceremonies, held in Washington Cathedral. The rites were preceded by a procession of more than 350 persons and were witnessed by a congregation of 3,000, including many high in U.S. Government affairs and diplomatic representatives from other nations.

There were three significant absences—two prelates of the Russian Orthodox Church, whose contemplated presence at the service had been widely advertised, and the representative of the primate of the Polish National Church.

A telegram from Metropolitan Gregory of Leningrad and Novgorod, and Archbishop Adam, of the Patriarchal Russian Orthodox Church in America, explained they had been obliged to appear as witnesses in a New York Supreme Court case involving rival claims to ownership of St. Nicholas Russian Orthodox Cathedral in New York City. The metropolitan's message sent "brotherly felicitations and God's blessings for realization of Christian unity."

Archbishop John Jasinski, who was to represent the Polish National Church, also wired expressing his regrets at not being able to attend.

The colorful procession opening the worship service took more than 30 minutes to move from its starting point to the Cathedral entrance. Among those in the procession were Archimandrite Gearmanos Psallidakis, Athens, of the Greek Orthodox Church, and Bishop J. Wei, Shanghai, China, bishop of the Holy Catholic Church (Anglican).

Bishops of the Episcopal Church in the procession included Bishop

Angus Dun of Washington; Bishop Littell, retired Bishop of Honolulu; Bishop Jenkins, retired Bishop of Nevada, and Bishop Harold M. Sawyer of Erie.

Bishop Sawyer, the speaker, declared that only through the return to a complete Catholicity may the troubles of the world be solved.

The communion service here was one of six similar ones to be held this month in different parts of the country.

This was the American Church Union's first Catholic Congress since 1938, and the first solemn liturgy with Anglo-Catholic ceremonials ever held in the 40-year-old Washington Cathedral.

Sewanee Synod

Atlanta: — The synod of the province of Sewanee met here at St. Luke's, October 13-16, with an extended program covering all fields of Church activity. The Auxiliary and the Daughters of the King held meetings at the same time. A highlight was a banquet on the evening of the 13th which was attended by many churchmen and women in addition to the delegates to the synod. Bishop John Moore Walker of Atlanta was the honorary chairman of the committees arranging the synod and the Rev. J. Milton Richardson, rector of St. Luke's, was the host.

Church Censors Movies

Madrid (RNS): — All films shown in Spain, either privately or publicly, must be approved by a censorship board in which representatives of the Roman Catholic Church will have complete veto powers, according to a decree of the Franco government.

Questions Asked

Newark: — The New Jersey Council of Churches, of which Suffragan Bishop Theodore R. Ludlow is president, have embarked on a campaign to elect candidates to the 1948 legislature who will support a constitutional amendment prohibiting the use of public funds for parochial schools, "including the cost of transporting children to and from such schools." They also seek to elect candidates who pledge to back anti-

gambling legislation, including "gambling by bingo playing for the benefit of churches and charitable institutions, and pari-mutuel betting at horse races."

Questionnaires are being sent to all candidates and their replies will be tabulated and distributed to all Protestant ministers, who will also be offered enough copies to distribute to every voter in his church.

We Dare to Lead

Nashua, N. H.: — Episcopalians are increasing more rapidly than any other major Protestant Church in New Hampshire, with the Methodists second, according to a report presented by the Rev. R. W. Sanderson to the annual meeting of the state's Council of Churches. The figures were based on a survey re-



Altar and Reredos, Trinity Church, Paterson, N. J.
The Rev. Charles J. Child, Rector

A CHALLENGE TO Create

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cently made. He stated also that "in three decades New Hampshire population increased 14.1 per cent; in a generation the membership of seven leading Protestant bodies in the state increased nearly 30 per cent. Both in cities and rural towns, churches are growing twice as fast as the population is increasing. There are fewer churches but more members than a generation ago."

Boyd Visits Canada

Hamilton, Ont.:—The Rev. Beverley Boyd, director of the social service work of the Federal Council of Churches, is here as a fraternal delegate to the annual meeting of the Canadian Council of Churches.

Money in the Bank

New York:—National Council's Treasurer Lewis B. Franklin sent out a rejoicing letter on October 8 announcing that "as of October 1, 75 of the 98 dioceses and districts had paid the full amount due (on their expectations), with the gross payment 104.5% of the amount due at this time."

Canterbury Club

Boston:—Bishop Nash was the speaker at the opening meeting of the Canterbury Club at Trinity

Church on October 5. Every Sunday evening from October to June about 200 students attend the meetings of the club. Last year 700 students registered and were active, making it the largest in the country. The Rev. Norman Spicer is in charge of student activities at Trinity.

Now Archdeacon

Montgomery, Ala.:—The Rev. Vernon McMaster, formerly of the national department of religious education, is to be installed as archdeacon of Montgomery on October 26 at St. John's Church here.

Vestrymen Meet

Cleveland:—Vestrymen of parishes in the diocese of Ohio have been holding regional meetings at various points at which Bishop Conrad Gesner of South Dakota and the Rev. V. V. Deloria of Martin, South Dakota, have presented the program of the Church in preparation for the Every Member Canvass.

Cambridge Seminary

Cambridge:—Thirty-nine new students were matriculated at Episcopal Theological School by Dean Charles L. Taylor on October 6. The Rev. Morris Arnold of Medford, Mass., preached the sermon and Bishop

Nash and Prof. Raphael Demos of Harvard were the speakers at the dinner which followed the service. Earlier in the day the Rev. Frederick Dillistone, professor of theology recently arrived from England, conducted a quiet morning.

To Study Here

New York:—Two professors from St. John's University, Shanghai, and one from Hua Chung, Wuchang, both Episcopal Church colleges, have arrived here for graduate work on fellowships awarded by the united board for Christian colleges in China. They are T. H. Wu of Hua Chung and C. T. Huang and Y. C. Cheng of St. John's.

THE STORY OF DAVID

six sermons

by

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Trinity Church, Boston

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A Problem for the Seminaries

The Cost of Living helps bridge the gaps in conversation, but causes some chasms of its own.

The Seminarians have begun another year still holding the line (spelt b-a-g) because they cannot increase their charges to students who are preparing for the ministry. Their problem belongs to the whole Church and ought to be upon the conscience of every member.

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.

War Memorial

Washington:—Christ Church, Glendale, Ohio, is the first parish to register 100% enrollment of its servicemen and women in the national roll of honor at Washington Cathedral. The team work of Rector James E. Clarke and Miss Mary E. Johnston, honor roll chairman for the parish, was largely responsible for the parish winning first place.

Clergy Conference

Painsville, O.:—A conference of the clergy of Ohio was held recently at Lake Erie College. The Rev. B. B. Comer Lile, rector of Christ Church, Alexandria, Va.; the Rev. Clifford L. Stanley of the Virginia Seminary, and Robert D. Jordon, director of promotion of the National Council, were the leaders. Bishop Beverley Tucker was the chairman and presented the program of the Church within the diocese.

Hale Lectures

Evanston, Ill.:—The Rev. Alec R. Vidler, warden of St. Deinol's library, Chester, England, is giving the Hale Lectures this week at Seabury-Western Seminary. His subject is "The Victorian Doctrines of the Church" with special emphasis on the thought of Frederic Dennison Maurice. In addition to these lectures he will lecture and preach at other seminaries here and in Canada and will lead two conferences at the College of Preachers in Washington.

Millions Spent For C. O'S

Washington (RNS):—Nearly \$12,000,000 was paid by religious groups and the government to maintain 12,000 conscientious objectors from 1941 to March 31, 1947, according to the national service board for religious objectors here. The Brethren, Friends and Mennonites paid out a total of \$7,202,249 for the operation of Civilian Public Service during the six-year period, the board said. The government's contribution was \$4,731,558 for the cost of CPS camps and the camp operations division of selective service.

Of the 12,000 conscientious objectors, nearly 7,000 were from the Brethren, Friends and Mennonite Churches. In addition to maintaining their own men in CPS, these Churches, prior to 1944, shared equally the cost of assignees from other Churches and organizations and of those who were unaffiliated.

After Jan. 1, 1944, each operating agency maintained all the men in its own camps and units. A few

Churches have reimbursed the historic peace Churches in full, and others in part, for their own conscientious objectors in CPS. Cost of the program to agencies of the three churches was: Mennonites, \$3,188,578; Friends, \$2,332,176; and Brethren, \$1,681,495.

Church and Communism

Boston:—It is possible to belong to a Church and be a Communist,

but not a "Marxist," for Marxism denies all religion, according to Earl Browder, former chairman of the American Communist Party.

"The outstanding leaders of the world Communist movement have been Marxists; but the overwhelming majority of its adherents are not Marxists, and in some countries a majority are active Church communicants," Browder declared in an arti-

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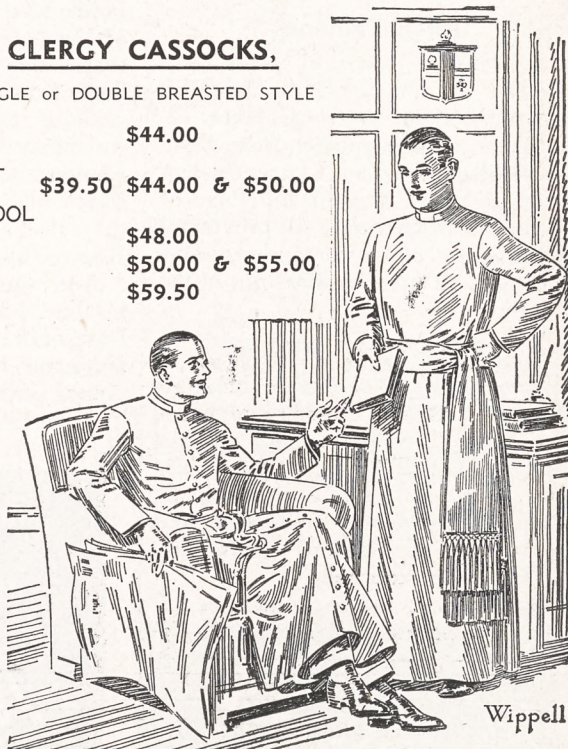
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cle in The Christian Register, Unitarian magazine.

He asserted that "the conflict between Marxism and religion exists entirely upon the plane of philosophy." Browder wrote that "there is no necessary conflict between the church organization and the Communist program" where the church "has fully renounced its ancient claims to secular authority."

"The Communist program," he continued, "touches upon religion only in its demand for unconditional separation of Church and State, and in its demand for religious freedom."

Quiet Day

Millbrook, N. Y.:—Bishop-Suffragan-elect Horace W. B. Donegan conducted the annual quiet day for the clergy of the convocation of Dutchess County, held at Grace Church here on October 7. He gave two meditations following the Holy Communion, which was celebrated by Rector H. Ross Greer, and a third meditation following luncheon.

Services for Peace

New York:—The social relations department of the National Council urges that October 26 be observed as world order Sunday. A similar plea has been sent out by the Federal Council of Churches.

Fifth Province

Milwaukee:—Rural work was stressed at the synod of the fifth province held here October 2. Speakers on the subject were Bishop Horstick of Eau Claire, Bishop Ivins of Milwaukee, Bishop Page of Northern Michigan. A provincial commission on town and country work was set up with \$500 put in the budget for its work.

Thirty-Three Millions

New York (RNS):—One hundred Protestant mission boards and agencies in the U. S. and Canada spent a total of \$32,829,804 on overseas mission work in 1946, according to Wynn C. Fairfield, general secretary of the Foreign Missions Conference of North America here.

In a report to the committee of reference and counsel, executive body

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of the Conference, Fairfield announced that \$19,754,976 was sent to foreign fields by mission boards representing seven denominations. These seven, he said, were:

General Conference of Seventh-day Adventists, \$4,570,096; Southern Baptist Convention, \$4,498,413; Methodist Church, \$3,858,553; Presbyterian Church in the U.S.A., \$3,334,934; Assemblies of God, \$1,351,318; Episcopal Church, \$1,204,144; and the Congregational Christian Churches, \$937,518.

Appeal for Seminaries

New York:—Theological Education Sunday for 1946 will be on January 25. The date is fixed by the Presiding Bishop with the approval of the joint commission on theological education.

Bishop Pardue Honored

Pittsburgh:—Bishop Bionisiji of the Serbian Eastern Orthodox Church has presented a diploma and a silver cross commemorating the 600th anniversary of the Serbian patriarchate to Bishop Pardue of Pittsburgh. The citation declares that the Serbian Church "has long considered you among its staunchest friends."

Behind the Plot

London:—According to the Czechoslovak embassy here the Czech police have the names of all or most of the members of the organizations that conspired to assassinate President Eduard Benes. They include students, teachers, priests and nuns. A clandestine radio transmitter was found in a convent. Many of the arrested men were former members of the Hlinka Guards, patterned after Hitler's Elite Guard.

An important confession is said to have been obtained from the Ukrainian Hruntovsky. Hruntovsky belonged to the German "S.S. Division Galicia" and fought with the

Germans in the bloody crushing of the 1944 Slovak uprising.

It appears that when the German Army withdrew in the spring of 1945 it left behind 42 agents who attended a school for sabotage in Sekule, near the Hungarian border. This group later began recruiting a larger organization.

The Czech police have found stores of weapons and illegal printing presses, as well as secret radio transmitters through which the plotters are stated to have kept in touch with Ferdinand Durcansky, ex-foreign minister of the pro-Nazi Slovak wartime government. Durcansky is believed to be in the U.S.A. and his office address is given as in Cleveland.

One of the conspirators, M. Skovarga, was caught while fleeing from Eger to the U.S. zone of Germany. He was carrying a letter of recommendation to a U.S. general whose name the Czech authorities have not yet divulged. The letter was written by his brother Jan Skovarga, secretary of the local branch of the Democratic Party in Namestova, who has been jailed.

Satisfactory Status

Berlin (RNS):—Relations between the Protestant Church in Russian-occupied Germany and occupation authorities are reported to be "satisfactory," in an article published by Neue Zeitung, a newspaper which operates under an American license.

The newspaper declared that Russian officials have not thus far deprived churches of property in the course of an agrarian reform movement. It said that the Russians have ordered that, in carrying out the reform, land is to be left to the churches and in cases where that is

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not possible they have promised to pay indemnities.

The Social-Communist Party was described by the publication as having respect for church leadership and that plans were being worked out for satisfactory collaboration with the churches.

In actual practice, the newspaper said, relationships between the church and occupation authorities hinge largely on local officials, pointing out that some branches of the Social-Communist Party put out strong propaganda against the Protestant Church.

New Chapel Started

Houghton Lake, Mich.:—In the heart of Michigan's vacation land, and close to the shores of one of its largest inland lakes, — Houghton Lake,—church services were held for the first time this summer. During July and August the community building in the lake shore town of Prudenville was the center of Church activities. Mr. Bruce Cooke, one of 25 seminarians working during the summer in the diocese of Michigan, was assigned to this pioneer area.

With a population in the county of 6,000 as recorded in 1940, there has been a steady growth until at the present time it is estimated at least 8,000 persons have made their permanent home in this popular resort area. The summer months see this figure at least doubled with tourists who vacation for a week to a month at one of the hundreds of cabins and cottages which dot the shores of the lake. In addition, hundreds of people motor from cities in the southern part of Michigan and enjoy a week-end of fishing, swimming and sunbathing. With such a concentration of people, it seemed obvious that the Church had a place in the community.

One of the first things to be done was the purchase of a suitable piece of land. Some excellent property with 100 foot frontage and depth of 193 feet was purchased from the largest resort in the Houghton Lake area. A corner lot, situated close to the resort, it occupies a most strategic place. A quarter of a mile away lies the Roman Catholic Church with its facilities taxed to the limit during the summer months. Half a mile in the other direction is the Lutheran Chapel with a considerable following in vacation time. When an attractive chapel is built on the new lot, it may become the mecca of many members of the Church who regularly resort in this area.

Situated 22 miles from the city of West Branch, the new mission is close enough so that regular Sunday services were conducted by the Rev. Eric J. Whiting, rector of Trinity Church in that city. It is hoped that such services may be maintained during the winter, and that by next summer there will be a strong nucleus to start the summer work.

A Woman's Guild has been formed, and already considerable work has been done. More than \$1,000 has been raised towards a building fund. At present a movement is under way to build a small Chapel which would cost approximately \$2,600. In future such a building could be used as a parish house.

Mountain Work

Richmond, Va.:—Bishop W. Roy Mason, suffragan of Virginia, who marked his 40th anniversary in the Archdeaconry of the Blue Ridge during the summer, recently immersed 32 adults and confirmed 39 persons. Thus was begun a brand new work on High Top Mountain in Greene County. Only one young girl of the community had been confirmed prior to this time.

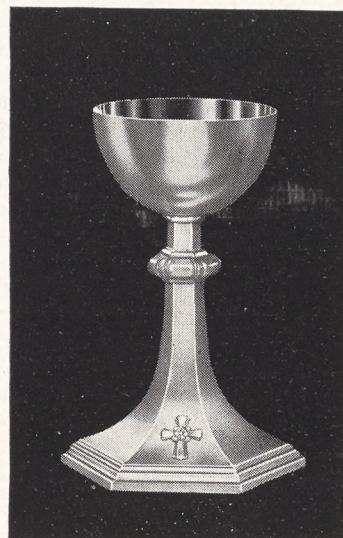
The work on High Top grew out of a similar venture—a revived work—at St. David's Chapel on Wyatt Mountain nearby. When the corner stone of the new building was laid recently at St. David's, and Bishop Mason confirmed a large class in a beautiful outdoor service there, some High Top people came over to see and hear. Not long afterward a delegation of a dozen men and women, young and middle-aged, visited the Bishop.

"We want you to come up to our mountain and start a mission," they said. "We have here a paper with the names of those who want you to come. Most everyone on the mountain is on this list. We want what they have on Wyatt's Mountain, and we stand ready to back you up and help all we can."

The result was the large class and the unusual immersing ceremony, purchase by the Archdeaconry of 45 acres of land for the erection of a chapel and a mission home, and a whole new work in a virgin field. The men will help construct the buildings without pay.

Bishop Mason had not baptized by immersion for about 20 years, but he did a lot of that in his early days in the mountains. Many of the mountain people believe this to be the only proper form.

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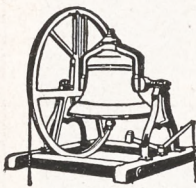
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The work on Wyatt and High Top reads like a page from old-time missionary annals. "Big Jim" Walton, staunch mountain Churchman, is the father of a whole family of girls who are giving their lives to teaching and religious work in their own Virginia hills. One of them, Nellie, married Joseph Ford and left her work and her people for a time. But she and her husband soon came back. She had been helped through school and Church training by the Woman's Auxiliary, and she obeyed the strong impulse to return.

Soon she had the old work on Wyatt Mountain revived, and this summer, Bishop Mason confirmed 12 persons at a temporary outdoor sanctuary. The wooden chapel is being replaced with one of cinder-block.

Purge Is Urged

Toyko (RNS):—A purge of Japanese leaders in the field of religion was urged here in an article released by the Jiji Press, Tokyo news service.

"From political, economic, government, educational and publicity circles most of the wartime leaders and pro-militarists have already been purged," the article stated. "But in religious circles no attempt has yet been made to purge undesirable persons who took every advantage under the militarist regime."

"Voices demanding a similar purge as that enforced in all important circles in this country among religious leaders have been raised among younger men and women in the religious circles themselves," the article added.

"It has been pointed out by these groups of younger men and women that with the completion of the purge movement in all other circles, it is high time that similar measures were enforced among religious leaders in this country."

Referring to the Religious Peace Conference held last May, when religious leaders published a "penitential confession," the Jiji article contended this does not "white wash these wartime religious leaders of their sins."

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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. BENJAMIN MINIFIE

Rector of Grace Church, Orange, N. J.

It seems to some of us that there has been all too much self-righteousness and judgment of fellow priests and bishops in connection with the two marriages in the Dioceses of Lexington and Michigan. The latest outburst is from twelve clergymen petitioning the House of Bishops for such an application of the new marriage canons as would forbid the marriage of a priest of the Church to a divorced person.

All of us are in agreement with their argument that the clergy should be examples to their flocks. If anybody is to uphold the Christian view of marriage, certainly it is the parish priest himself. But do these petitioners of the House of Bishops seriously doubt that this is not happening now? They seem to have little faith in their brethren and demand a law applicable solely to the clergy. Actually, our need is for more grace, rather than laws.

We would like to take issue with them on three counts at least. Firstly, why not give the Church a little more time to test the new canons before clamoring for revisions? They are not perfect laws—perfect laws will never be written, because the subject is above the legal level. But let us see how these work. There has been altogether too much ado about the two recent clerical marriages, and most of it, we daresay, without much knowledge of the facts or the persons.

Secondly, despite the arguments of the twelve petitioners, some of us will always insist on a single standard in the Church for laity and clergy alike. To have it otherwise is a Roman not a Christian position. We do not anticipate a series of marriages between priests and divorced persons: there is not the slightest danger of that. But we see all believers, whether in the sacred ministry or some other ministry, under the same law and grace.

Thirdly, we see this position of the twelve as a possible first step by those who would take us back to the almost absolute prohibition of the former canon. Not that all the signers are of that persuasion, but there is a minority group in the Church which is wholly out of sympathy with any and all attempts to vest discretion in the bishops or other clergy. To this group the door should be tight shut, whatever the injustice and cruelty it works on the individual. They would have it that a marriage ceremony once performed binds both parties forever, whatever the utter wrongness of it or the complete failure of one of them to conform to its demands. We hope and pray the Church will never go back to that. Some of us will oppose all such attempts, however they are phrased or on whatever grounds. If it is a Christian act to bless the marriage of a faithful person who has been the victim of a tragic mistake, and we believe it is, then it is a Christian act to bless such a marriage, whether or not a minister of this Church is also to receive it.

MRS. HOWARD MOORE

Secretary, Army and Navy Commission, Honolulu

Would you help me to remind the churches on the Mainland that the Army and Navy Commission is still alive in Hawaii? The Commission maintains a Service Center on the grounds of St. Andrew's Cathedral, in the heart of Honolulu.

Of the many service men who daily enjoy its hospitality, not one had ever heard of the Center before leaving his home.

Could the parish priests tell any of their men stationed near Honolulu—or passing through—that they will receive a hearty welcome here?

* * *

ARTHUR LICHTENBERGER

Dean of Trinity Cathedral, Newark

I enjoyed the piece by Bill Spofford in which he listed some of the weird requests received. But do not suppose THE WITNESS is the only one to get them. I just received the following requests from a young lady in Pittsburgh: "I would like to get acquainted with someone outside of Newark who lives on a chicken farm. I am 26 years old and would like a girl Pen Pal. I hope someday to own a chicken farm along the New Jersey coast."

Do you suppose THE WITNESS has an extra chicken farm or a female Pen Pal?

* * *

MR. P. L. PRICE

Layman of Philadelphia

I was delighted to read that fine article by Howard Fast in a Church paper. The actions of the so-called Un-American Committee is a disgrace to all liberty loving Americans and the time has come for all people, and particularly for Church people, to denounce it for the fascist agency that it is. Those who made a study of Hitler's methods are well aware that the same tricks are being tried now in the United States, and with equal success. It is nice to find at least one Church paper that has courage.

* * *

MR. EUGENE P. WHITTIER

Layman of Winthrop, Mass.

I want to congratulate THE WITNESS for the two contributions in the October 2 number. The article on weddings in Talking It Over was most amusing and constituted a deserving rebuke. The reply to Dr. Leiper on the subject of Martin Niemöller I think completely demolished the position he took. I support THE WITNESS for the sole reason that you stoutly uphold a consistently radical-liberal position, ably and sincerely.

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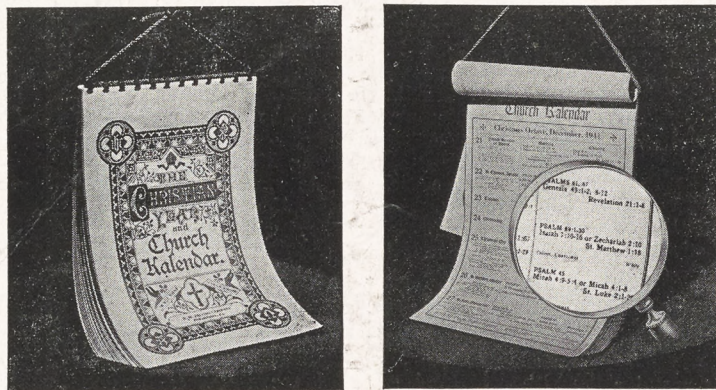
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