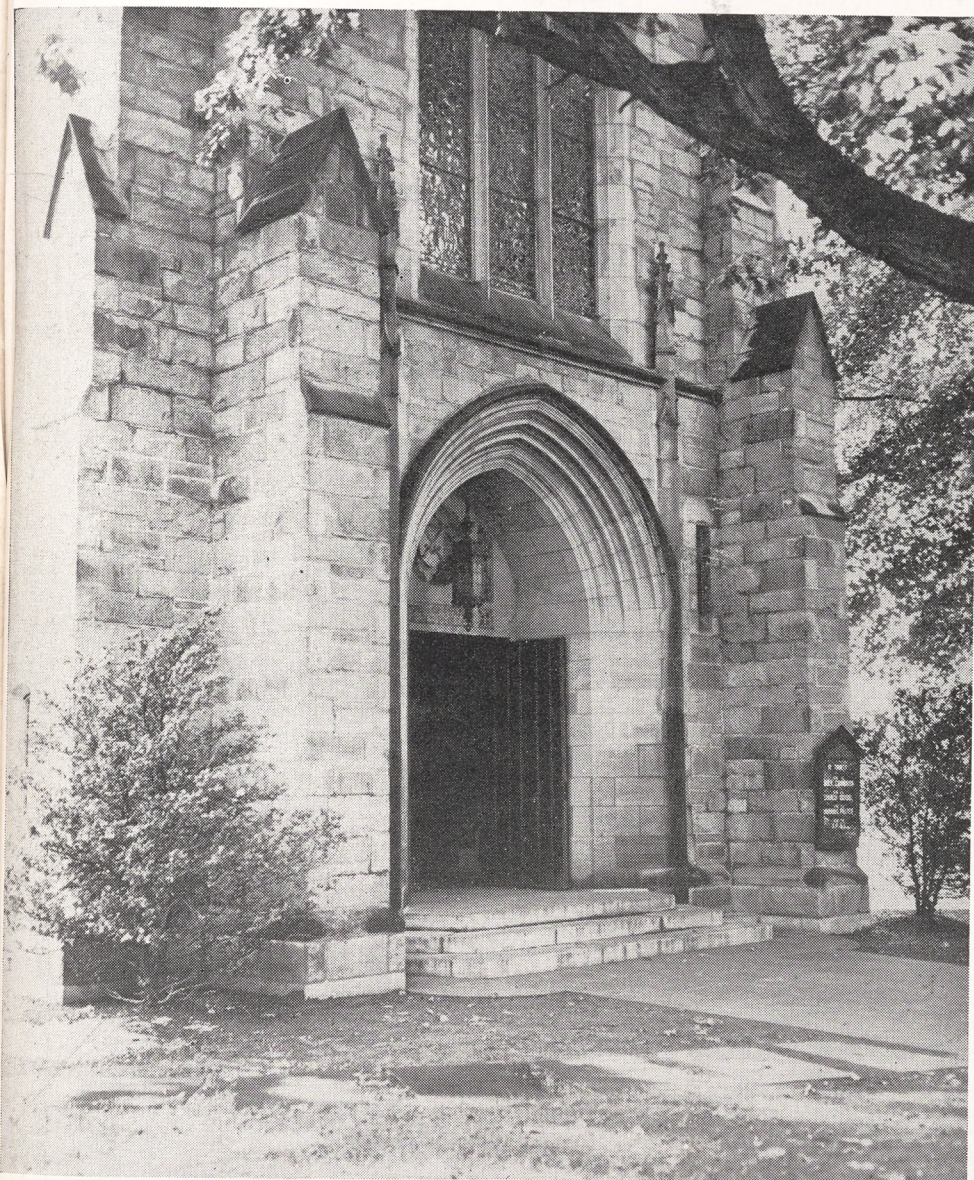


The WITNESS

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NOVEMBER 13, 1947

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THE BISHOPS GATHER
AT ST. PAUL'S CHURCH,
WINSTON - SALEM, N.C.

Corporate Life and Action

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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, 10 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.

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Rev. Geo. Paul T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 2:55 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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NOVEMBER 13, 1947

Vol. XXX

No. 41

Clergy Notes

BONACKER, RALPH D., formerly chaplain of a church hospital in Louisville, Ky., is now a chaplain for New York City Mission Society.

BRUNER, L. H., formerly assistant at St. Bartholomew's, New York, is now rector of St. Michael's, Geneseo, N.Y.

CROSS, WILLIAM, is to have charge of St. John's, Dickinson, N. C., effective December 15.

GRANT, SYDNEY E., formerly rector of the Ascension, Bloomfield, N. J., is now rector of Calvary, Bayonne, N. J.

GREER, H. ROSS, rector of Grace Church, Millbrook, N. Y., has accepted the rectorship of St. Andrew's, South Orange, effective July 1, 1948.

HANCKEL, WILLIAM, formerly rector of St. Thomas, Newark, Del., is now assistant at St. James the Less, Scarsdale, N. Y.

JOHNSON, ELMER E., formerly rector of Trinity, Litchfield, Minn., is now rector of St. Luke's, Des Moines, Iowa.

MEISEL, F. H., is now assistant at the Ascension, New York.

NORDMEIER, MARVIN A., is now assistant at the Cathedral of Our Merciful Saviour, Faribault, Minn., and in charge of Grace Church, Pine Island, Minn.

ROBINSON, DONALD B., formerly rector of the Advent, Lakewood, O., is now rector of Holy Apostles, Ellsworth, Kansas.

TRUSSELL, F. C., formerly in charge of St. John's, Sandusky, Mich., is now rector of St. Stephen's, East Haddam, Conn.

WALNE, VICTOR M., was deposed on Oct. 8th by Bishop Ingle of Colo., for causes not affecting his moral character.

WHITE, HUGH C., JR., was ordained priest on Oct. 26 by Bishop Emrich at St. Luke's, Ypsilanti, Mich., where he is assistant.

WHITNEY, JAY H., was ordained deacon by Bishop Wing on October 26, at All Saints', Lakeland, Fla., where he is assistant.

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., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH Corner Church and Davis Streets ELMIRA, N. Y.

Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M. Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH

Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE St. Louis, Missouri

The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix 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.

Marriage Canons Cause Debate In House of Bishops

*Former Secretary of State Byrnes Addresses
The Bishops on American Foreign Politics*

By W. B. Spofford

Winston-Salem: — Interpretation of the marriage canons, as was expected, caused a flurry of excitement when the House of Bishops met here, November 4-7, at St. Paul's Church. Bishops are required, by the canons adopted at the last General Convention, to determine, with or without a council of advisors, whether or not a divorced churchman is to be remarried by a minister of the Church. The House of Bishops of course cannot change the laws of the Church; only General Convention can do that. However they can issue an "interpretation" for the benefit of their own members, and there were those clamoring for a more strict interpretation at this time.

The subject was brought before the Bishops when Bishop Cameron Davis of Western New York reported for the special committee set up by the 1946 General Convention, charged with the responsibility of studying the judgments of the bishops and reporting to the House annually, with any advice the committee felt called upon to give. He stated that 54 bishops had replied to a questionnaire, and that all but three declared that the present canons are workable and an improvement on the old canons. He also stated that the committee has received 75 reports of judgments from 16 dioceses.

Following this report about a dozen bishops spoke, some defending the new canons, others asking for a more conservative interpretation of them. Finally Bishop Conkling of Chicago, who is a leader of those who favor a strict interpretation, brought applause by saying that the new canons should be given a chance.

"Here in this House we represent two shades of opinion," Bishop Conkling declared. "We should represent the Church as it is. We put this law on our books with a good deal of una-

nimity, after many years of working on it. We have washed our dirty linen in public over the interpretation of this canon. I believe we should leave it as it is and work it out on a pastoral basis. I'd like to see us go and make a further test of these canons and make our judgments on the cases as they are brought before us in accordance with our conscience, and resolve not to go to the public press with our stories."

A resolution was then passed merely reaffirming what the canons require: that each bishop, within his own jurisdiction, decides on the basis of the canons, whether or not a divorced churchman should be remarried by the Church. The matter will, of course, come before the 1949 General Convention when the committee headed by Bishop Davis is required to report and may recommend amendments to the present canons based upon their three years' study of judgments.

James F. Byrnes, former secretary of state, addressed the bishops on November 5, appealing for tolerance toward Russia and expressing his concern for the state of near-hysteria which ascribes all of the world's ills to "our former ally." He said that aid to Europe, China and Korea is essential in order to assure "the survival of our way of life in the world." But he added that if a choice has to be made "between providing long-term economic aid to Europe and providing funds for the national defense, there must be no question that our first duty is to provide for our armed forces."

He also declared that "we cannot agree to jointly participate with the Soviets in the management of the Ruhr industries. There are many reasons but it is enough to say we have been unable to administer jointly with them any project in Germany,

Austria, the Balkans or Korea. Certainly we could not successfully administer German industries when such administration would demand daily decisions as to the allocation of products of such industries and relations with employees. There would be constant disagreement and constant irritation that would endanger the peace."

It is well to remember that Mr. Byrnes spoke as an individual and was not on the agenda of the meeting of the House of Bishops. An inquiry by THE WITNESS to the Presiding Bishop brought the reply that Mr. Byrnes "was asked to speak as representing the south in a welcome to the House of Bishops. It is a hospitality feature rather than on the agenda of the House of Bishops."

The Rev. Samuel M. Cavert, general secretary of the Federal Council of Churches, addressed the House on the first day, stressing the need for a greater Christian unity. He said that the World Council "gets its significance from being the best even though a partial expression of the unity that is possible now." He declared that the World Council "is not so much an attempt to create unity as to practice such unity as we already have," and he expressed gratification at the marked progress of the movement toward cooperation among the Churches, both nationally through the Federal Council, and internationally through the World Council.

SUBSCRIPTION FUND

***"After many years of reading THE WITNESS I have to ask you to stop the paper. I live on a civil service pension which was fixed in 1920 as covering bare subsistence. I cannot stretch it to cover present prices. I regret to cancel since no one else here in our little mission takes a Church paper, so without the gleanings from my WITNESS we shall know nothing of the progress of the Church. However I realize your increased costs of production so like a disciplined soldier I must bow and say of the denial 'It is the luck of war'."

It is to take care of subscriptions such as these that the Subscription Fund exists. Any who care to contribute to it should send donations to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

Presiding Bishop Sherrill presented the plan for evangelism, saying that "we must make a move to reach the great mass of people." He proposed that in Advent clergy conferences be held to consider the proposals; that in Epiphany each rector train lay people of his parish to make calls in the community; that in these visits people be urged to attend a communion service the first Sunday in Lent. He stated that the program is to be flexible, adaptable to local circumstances and needs, but expressed the opinion that the simplicity of the plan will produce results that will be invaluable in developing further plans for future programs.

As one bishop after another pledged cooperation, the House rose and joined in singing: "Praise God from whom all blessings flow."

A committee headed by Bishop Ivins of Milwaukee, after study of documents submitted by Bishop Bin-stead of the Philippines relative to the Filipino Independent Church, unanimously recommended that the Presiding Bishop should proceed to work out details for the conveying of valid orders to that Church, and the House so voted.

Missionary bishops were elected at an executive session held the morning of Nov. 7. The Rev. William J. Gordon Jr., of Point Hope, Alaska, was elected to succeed Bishop Bentley as Bishop of Alaska. The latter becomes vice-president of the National Council on January 1st. The Rev. James W. Hunter, rector of St. Mark's, San Antonio, Texas, was elected coadjutor of Wyoming, and the Rev. Louis C. Melcher, rector of Trinity, Columbia, S. C., was chosen to be coadjutor of Southern Brazil.

Resolutions condemning the Congressional committee on Un-American Activities, and urging "generous and adventurous leadership in helping to create a better world for all people" were unanimously passed and will be reported in detail in our November 20th number.

SYNOD MEETS IN VERMONT

Burlington, Vt.:—The synod of the first province met here at St. Paul's, October 30-31. A committee was appointed to study the needs in the rural fields of the province of New England with the possibility of appointing a full time secretary. There was also an increased appropriation for college work and also for Lenox School. Bishop Budlong of Connecticut was elected president.

ARCHBISHOP VISITS YUGOSLAVIA

Belgrade:—The Archbishop of York spent four days last week in Yugoslavia for a visit with his personal friend, British Ambassador Charles B. Peake. While it was stated to be a "purely personal and non-official" visit, Archbishop Garrett did nevertheless have a long conference with Patriarch Gavrilo, head of the Serbian Orthodox Church. Also the day of his departure by plane for England he conferred with Marshal Tito and General Vladimir Velebit, acting Yugoslav



Bishop Penick was the host of the House of Bishops which met last week at St. Paul's, Winston-Salem.

foreign minister. Neither British nor Yugoslav sources would reveal the nature of their conversations.

Newspapers here, commenting on the visit, recalled his official visit to Moscow in 1944 and cited British press reports which quoted the Archbishop as having recently declared that Christianity is not incompatible with communism.

RUSSIAN RECONCILIATION IS FAILURE

New York (RNS): — Influences "antagonistic to the Soviet Union" have caused a stalemate in negotiations for reconciliation between the Russian Orthodox Church in America and the Moscow Patriarchate, Metropolitan Gregory of Leningrad and Novgorod stated here. He left by boat last week after more than three months here as the personal envoy of Patriarch Alexei.

"The Patriarch is willing to grant the American Church autonomy," Metropolitan Gregory declared, "but the American bishops have laid down terms that would, in practice, sever connections with the Church in Russia, and make the American group a totally independent unit in the family of Orthodox Churches."

Metropolitan Gregory said he had submitted to Metropolitan Theophilus of San Francisco, head of the American Church, proposals which would recognize a decree of autonomy permitting the Church to appoint a ruling bishop, provided Patriarch Alexei's right to approve all Episcopal nominations was recognized and the Patriarch was accepted as the final authority in all matters of dispute.

"However," he said, "the American bishops want complete freedom in the matter of appointing bishops and also demand that their Council of Bishops should constitute a supreme tribunal. This is clearly contrary to Orthodox canons, and cannot be approved by Patriarch Alexei."

Metropolitan Gregory added, however, that he had been "courteously received" not only by Russian bishops but also by American Protestant leaders with whom he had discussed problems of church union. He said he had repeatedly sought to emphasize that the Russian Church is "absolutely free, insofar as it does not interfere in political matters."

"It has grieved me," he said, "to find some bishops in the American Russian Orthodox Church who are evidently under the influence of forces strongly antagonistic to the Soviet Union. We can only hope that false impressions regarding the liberty of the Church in Russia will in time disappear and that the Russian Church here will once more be linked in submission and loyalty to the Moscow jurisdiction."

EPISCOPAL MEN HAVE MEETING

Des Moines, Ia.:—President Clark Kuebler of Ripon College was the principal speaker at the annual meeting of the Episcopal Men of Iowa, held here October 25-26. Mr. Earl Seeger of Oskaloosa was elected president. Objectives adopted were: each layman to bring to confirmation one other man during the year; provision of 20 scholarships for mission churches to the conferences at Bishop Morrison Lodge, the diocesan conference center; support of the diocesan advancement program.

Major Powers All Lack Policy Promoting One World

James P. Warburg Writes an Important Book About Germany and the Post-War Situation

Reviews by W. B. Spofford Jr.

Detroit:—The new book by James P. Warburg is a rational, informative and thoroughly documented book on the primary and most symbolic international problem in our contemporary world (**Germany: Bridge or Battleground by James P. Warburg. Harcourt, Brace & Co. \$3.50). The author claims that all of the major powers have been guilty of loose-thinking and lack of clear policy with a One World base. "Russia by thinking almost solely of extracting reparations, France by an almost exclusive emphasis on permanent partition, Britain by preoccupation with restoring the prewar map of the world, and the United States by concern over preserving the world's prewar economic order." Mr. Warburg has a thorough understanding of the conflict of our time which, necessarily, means a full amount of solid thinking. He says: "The world in which we live is torn by two conflicting forces: the revolt of the underprivileged masses of humanity against injustice and exploitation; and the determination of the privileged few to maintain their positions of advantage. The trend towards various forms and degrees of socialism is the product of mass insecurity, mass unhappiness and mass determination to seek a better world. The counter-trend towards various forms and degrees of authoritarianism (fascism) is the product of the fear of the privileged few. If Marx had never been born, and if there were no Soviet Union, the trend toward socialism would exist just the same. And if neither Hitler nor Mussolini had ever existed—if there were no Franco and no Peron in the world today—the trend toward fascism would exist." It is well for Americans—and especially Christians—to understand which of these two conflicting forces we are backing. Mr. Warburg, in a 100 page appendix, gives a valuable summary of all the important documents and statements made about Germany since the signing of the Atlantic Charter. This should be a must book for anyone who is serious about preventing World War III.

****Missouri Compromise* by Tris Coffin. Little, Brown & Co. \$3.50.

This is a book which should be read with care by all persons concerned with the fate of the world. Mr. Coffin is the head of C.B.S.'s Washington bureau and, from his intimate acquaintance with the national powers-that-be, he has a fountain of resources with which to analyze con-

astating a compliment as one can pay to the chief executive, and his sundry appointees appear to have been chosen on the strength of their commitment to the old idea that history is static. The book is both frank and depressing and, after reading it, you will probably come to my conclusion: if there is no third party in '48, it would be better to have a true conservative like Taft than a dishonest attempt at liberalism. Which, as you can see, is a very sorry state of affairs, indeed.

***All the King's Men* by Robert Penn Warren. Harcourt, Brace & Co. \$3.50.

This novel, which won this year's Pulitzer Prize, deals with the court intrigue surrounding a southern



A service for unions was held recently at St. Paul's Cathedral, Detroit. Taking part, l. to r. standing: Prof. Joseph G. Moore of Seabury-Western, who preached; Malcolm G. Dade; Robert D. Bohaker; W. B. Spofford Jr.; W. B. Sperry. Seated: Hoy Traylor of the AFL; G. Paul Musselman; William H. Oliver of the CIO

temporary Washington and the actors on the stage. It is not a pretty drama since it portrays a frightened and morally bankrupt leadership dominated by bankers, interested only in the status quo ante, and the military, interested only in "The Enemy." Under the Truman regime, Mr. Coffin shows, these two interests are perfectly complementary. The men that come out with dignity and some kind of moral stature are, primarily, Henry Wallace, Harold Ickes, Chester Bowles and assorted atomic scientists. Mr. Truman is shown to be as great a president as Warren G. Harding; which is as dev-

demagogue who, using patronage and brutality as a twin hammer, controls the destiny of his state. The author successfully delineates the characters who, satellite fashion, revolve around the state capital but fails to adequately explain the motivating dynamics for the boss, Willie Stark. The plot of the book, which is based on the career and death of Huey Long, is certainly a theme for our day. Mr. Warren's style seems to be a strange mixture of James Cain and Thomas Wolfe and is not hard to take. This is a good novel but, if I had been voting, I would rather have given the Pulitzer Prize to something

like *The Folded Leaf* or *The Left Hand Is The Dreamer*.

****Kaputt** by Curzio Malaparte. E.P. Dutton & Co. \$3.50.

In the moral sense this work of an Italian journalist who found it expedient to work with Fascism wherever he found it is the most obscene piece of writing to come along in a good while. The author says that Kaputt, which means "broken, gone to pieces," is a horribly gay and gruesome book. It's gruesome all right, but it would appear gay only to those who have decided to share completely and willingly in the sickness of our culture. Written in a florid, saccharine style, the book should have some value as a portrait of a collaborator who, despising (he says) the horrors of Fascism, nevertheless eats roast venison at the table of Hans Frank and jokes with Himmler's Gestapo and discusses theology with Max Schmeling. "O God, how long shall the adversary do this dishonour? Shall the enemy blaspheme thy name for ever?"

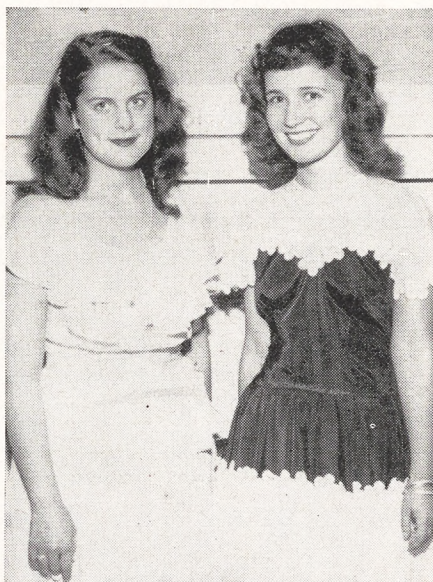
****The Harder They Fall** by Budd Schulberg. Random House. \$3.00.

In 1941, Budd Schulberg wrote a novel of Hollywood decadence and the social pathology that is our race problem called *What Makes Sammy Run?* This new book, written in the same tough and immoral style, deals with the decadence of America's professional sport, boxing in particular, and the multitudinous pathalogues who make and break the champions. The central plot is a little disguised analysis of the rise and fall of that fictitious champion, Primo Carnera, although here he is called El Toro Molina. It is an interesting study of one phase of contemporary American culture.

CONFERENCES ON EVANGELISM

San Francisco, Cal.:—Encouraged by a successful, well-prepared provincial conference on evangelism, active committees in most of the twelve dioceses and missionary districts in the eighth province are carrying out a series of significant experiments. Parish conferences on Christian faith, life and work at Portland, Oregon (Nov. 2-7), Boise, Idaho (Oct. 19-24), and Salt Lake City (Oct. 12-16), followed a two-day conference at San Francisco earlier in October, when thirteen priests and a visiting bishop met at the School of the Prophets, here. The Rev. Clarence H. Parlour, Glen-

dale, Cal., is chairman, and the Rev. George Foster Pratt, Stockton, Cal., secretary of the provincial committee on evangelism, under whose auspices the conference was held. The program was arranged by the Rev. R. Ronald Merrix, National Council field officer, with the aid of two faculty members of the Church Divinity School of the Pacific, Prof. Pierson Parker and Prof. Charles F. Whiston, who gave addresses, Dr. Parker speaking on the Gospel and its demands and Pro. Whiston on our response. The Rev. Peter Boes spoke



These attractive young ladies are the daughters of Bishop and Mrs. Walters of San Joaquin — Meredith and Mary Ann

on conditions in Europe and described the Oslo and Canterbury conferences for youth and their leaders. Conferences on Christian faith, life and work at Portland, Boise, and Salt Lake City, were intended to prepare for a parish program in evangelism, while at the same time training laymen, women and young people to participate in a thorough every member canvass following this year's emphases and literature of the National Council.

REFORMATION SERVICE AT CATHEDRAL

New York:—A Reformation Day service was held November 2nd at the Cathedral of St. John the Divine, at the invitation of Bishop Gilbert and under the auspices of the Protestant Council. The address was by Governor Luther W. Youngdahl of Minnesota who, before his election was a justice of the Minnesota supreme court. The Rev. John S. Bonnell, Presbyterian, gave the invocation; John Wood, a student delegate to the youth conference held this

summer at Oslo, read the lesson; the Rev. Russell F. Auman, Lutheran, read the prayers and Bishop Gilbert pronounced the blessing.

Governor Youngdahl declared that "fellowship is central in the teaching of the gospel" and "the weaknesses of division do not allow for the perfect attainment of fellowship." He said that young men and women had learned to worship together in the war and that "in this profound experience the truth was brought home to them that denominational differences are not as important as the fact that all have the Christian faith and the teachings of Jesus as the center. They saw that there are more things upon which the Protestant Churches agree than upon which they disagree. They have returned to civilian life with the firm conviction that the Church can succeed only if it continues to carry out this spirit of cooperation in all activities."

CANTERBURY DEAN IS ILL

London:—It was announced here just twenty-four hours before he was to take a plane for a lecture tour in the United States that the Dean of Canterbury was compelled, because of illness, to cancel the trip. He is suffering from a severe attack of sciatica. The National Council for American-Soviet Friendship, the sponsors of the meetings for the Dean, are going ahead with plans for all meetings, with substitute speakers.

CLID NOW HAS NEW NAME

Detroit:—The Church League for Industrial Democracy is now the Episcopal League for Social Action, it was announced here by the secretary, the Rev. William B. Spofford Jr. Declaring that the new name more adequately characterized the nature and function of this unofficial Church organization, he said that a referendum on the proposed changes showed 656 favoring such a move, with but 84 opposed, within a week after the ballots had been sent out.

He also announced that a new publications committee has been set up, consisting of Dean Alden D. Kelley of Seabury-Western; Prof. Robert Dentan of Berkeley; Prof. Adelaide Case of Cambridge Seminary; Canon Richard Lief of Los Angeles and the Rev. Arthur C. Moore of New York.

EDITORIALS

Loyal Freedom

A RECENT scientific survey of the editors of this magazine revealed the fact that none of them knew the tune of the "Internationale." One claimed he did, but he is very tone deaf, and after considerable effort the investigators concluded that what he really had in mind was The Horst Wessel song, or possibly *Lilli Marlene*. This may relieve some of the worried friends of the editors. They may not believe it, however, as this is one of the few publications in the country that has not yet declared war on Russia.

This lack of belligerency is a most suspicious sign. Take the papers that have already declared war, for example. They are dependable. Their editors know their own minds. In one, every woman who makes page three is invariably of a beauty that drives men mad. That's dependability for you. And what does she throw on when the jewel-thief, the peeper, the policeman, or her husband's attorney arrives? A black filmy thing, always. Life is shown in all its crystalline simplicity to the readers, and they see things clearly.

Another paper knows Who Is To Blame For Everything (That man who used to be in the White House). There is no confusion, no wavering, in its columns.

But THE WITNESS believes in freedom of speech. Its editors are unaware that that means something different now. It now means: Don't say anything un-American. Since that last word is hard to define, it will soon mean: Keep your mouth shut. And we will then be just like the Russia we fear so: a police state, with "thought-control." And the more we become like her, the more we will hate her; like two girls arriving at the same dance in exactly similar dresses.

It really isn't very funny. If you think so, you should read a reprint of "Who Is Loyal to America?" by Professor Commager of Columbia. Harper's Magazine will send it to you for fifteen cents. You should read it anyway. Perhaps then

you can forgive the editors of THE WITNESS for allowing each other full freedom of expression, and for the occasional discord which results.

Close or Merge Them

THERE is probably not a diocese in the entire Church that does not have missions and parishes that exist only with diocesan aid. In one town we know there is a church for every hundred people in the community. The claimed membership of the Episcopal Church is sixty. It would be closed tomorrow if the diocese stopped paying the minister's salary. In another eastern diocese

there are Episcopal Churches, all aided by the diocesan treasury, in six communities that are within fifteen to twenty minutes of each other by car. These six communities are also within a few minutes' drive from self-supporting parishes. It is safe to say that except for Easter and Christmas none of these churches, whether parishes or missions, have crowded congregations. Why are they not combined, with a capable clergyman on a decent salary placed in charge?

Generally it is sentimental attachment on the part of a tiny handful; "mother worshipped here"; "dad is buried in the Church yard." So they expect the diocese to chip in, supplementing what they are able to raise for self-preservation, with nothing of course going to missions since their own existence comes first. They not

only do not observe the command, "Go ye," but they take funds which were actually given by others for that purpose.

Every aided parish and mission ought to face this squarely. They need to ask themselves if they are guilty of the misappropriation of missionary funds. It is impossible for the bishop to solve the problem alone. He may be well aware of the facts. But this missionary board, as likely as not, has persons on it from parasitic congregations who oppose any lopping off for fear it will be their turn next. It should be a matter of conscience for the people in those churches that receive diocesan aid.

"QUOTES"

A SUCCESSFUL parish Church does not depend upon extraordinary talents on the part of people or clergy; it depends upon the utter devotion of the talents we have to the service of God.

The service of God means all the service we render shot through with consciousness of relationship and obligation to God. Church work includes not merely the jobs we do in connection with Church worship and parish activities, but all the work that a person does for himself, his family, his community and the world, under the compulsion of doing it for glory of God rather than for his own glory or the glory of any sectarian interest.

As a man grows in a true consciousness of relationship to God he is progressively freed from sentimentalism (self-glory) and sectarianism.

—Henry Clark Smith
Rector of All Saints,
Riverside, California

There is another strategy peculiarly Episcopalian. A few of our people move into a community where there is no Episcopal Church within walking distance. So they petition the bishop for a mission. There are usually enough churches in the community; or if they must have an Episcopal Church there doubtless is one within a few miles—certainly in our more populated dioceses. But the record looks better if the bishop can report new work started in new areas. So another tiny, sub-

sidized mission gets underway and more often than not will be a liability for years.

In many dioceses, particularly in the east, the standard for judging the Church's work could well be reversed and a year counted successful when a number of churches were merged or closed, and none opened. It approaches a scandal the way in most dioceses money is thrown away, particularly in these days when it is so badly needed for work in vast unchurched parts of the world and for the relief of starving millions.

Corporate Life and Action

by Vida D. Scudder

THE FIFTH ARTICLE OF SERIES ON SOCIAL REBIRTH

FROM now on we shall be concerned only with Christians, and their social responsibilities; that is, with corporate life and action in that kingdom of grace where men may enjoy the "glorious freedom" of God's sons. Jesus, when He said, "Ye must be born again," spoke to an individual. Such was his custom. His teaching, dealing profoundly with eternal principles, sharply summoned every single man to be reborn, and,—probably to the regret of Judas,—he talked little about local or temporary applications to contemporary life. He was no Zealot. Citizens of the kingdom of God are separate persons. And that kingdom is not of this world, so he assumed that they would not fight for it. The early Church, as presented in the New Testament, was so obsessed by expectation of his swift return in judgment that they naturally accepted the Roman Empire much as they found it. True, the Pauline Epistles are delightfully busy expounding the standards for individuals in their corporate life, with relentless clarity in both rebuke and praise. But St. Paul was a strong conservative, very loyal to the empire; and it is also true that the Christians of the New Testament are not occupied with the effort to discover the shape or structure, political or economic, of the kingdom of God on earth.



But let us never forget that patient evolution, speeded up now and then by swift transitions, and revolutionary crises, to which we constantly recur. It obtains just as much in the higher altitudes where

grace abounds as on the level of nature. And we receive with grateful reverence the wonderful promise that the Holy Spirit shall lead us into all truth. Does not that promise sum up succinctly the real life of the Church Catholic? So the history of Christendom suggests. Today, the application of the Christian faith to secular corporate life forces itself into the foreground of all religious thinking. It has distinct primacy and importance. This may well mark one of those moments of great transition, for since the Reformation, Protestantism has largely ignored the matter, being obsessed by an individualism consonant with what was happening in the secular world; while the Roman Catholic Church, as we may say gently with all courtesy, has yielded to the temptation of confusing means and ends. Now, as democracy matures, the imperious summons to thought and action on this matter vibrates as never before through the whole Christian body: how could our holy faith control our secular and corporate behaviour? Whither will our effort to follow that summons lead us Christians? We do not know; perhaps to Calvary. But one thing we do know. As we survey the tragic spectacle presented today by Europe and Asia, and watch with quivering sympathy the futile efforts of our statesmen to bring harmony to the world, we are much in the same situation as St. Paul. Nothing can be more pertinent to our efforts for international peace in the world today than his lament.

So let us turn to noting the possible stages in a Christianized world, in a world where grace abounds. For as we have said and must never forget, gradual advance is quite as marked in that world as on the levels controlled exclusively by natural law. Evolution does not stop when man

has made the great transition. Progress, involving ever new conflicts, ever new rewards, is inherent in the plan of God. So we must not be impatient. Let us respect his commands on whatever level they find us.

I had an interesting discussion awhile ago. I was in a cynical mood. I said I was glad the second commandment given by Jesus to the rich young man merely told me to love my neighbor as myself, not to love him any better. But I was reminded that the young man went away sorrowful; and that the summary of the law and the prophets did not exhaust Jesus' injunctions. For there was a remark at the last supper: "A new commandment, I give unto you, that ye love one another even as I have loved you." And, "Greater love hath no man than this, that a man lay down his life for his friends." . . . I have since understood that an attempt has been made in our liturgical commission to add the new commandment to the summary of the law and the prophets in our Communion Service, as an appropriate prelude to the Eucharist. But the attempt came to nothing.

David Lubin, precursor of international plans from the League of Nations on, through his Agricultural Institute, was certainly of the prophetic lineage. He liked to say that the Christian function was to achieve individual holiness, but the establishment of social righteousness was the special vocation of the Hebrew people, dispersed among the nations in order that they might serve this end. Are the amazing corporate achievements of the Jews in Palestine today perhaps to the point? Past Jewish statesmanship in sundry countries, moreover, is not to be despised. We Christians feel pretty grim when we think of our treatment of the Jews; far are we from obedience to that second commandment, to that law of equality which is the law of justice. . . . Perhaps only Christians can be expected to follow the long path leading to a certain hill, which is the way of the greater love. But how often, in our corporate behaviour, we fail to obey even the law and the prophets!

LET us consider our problem of corporate action in the light of these two codes: justice, equality; and the law of the greater love. Both codes depend on love, for that matter, since we Christians must never forget that either can prevail only through obedience to the first commandment, to love the Lord our God. Even the equality demanded by the law and the prophets results not from balancing but from loving. Now certainly the desire is astir among us as never before to shape behaviour in accord with that idea. And, at least in the political field on which our eyes are fixed, the nations mean to try. They give the principle lip-

homage, more perhaps than was done even in the Roman Empire, which never invoked love as its basis. And as that principle is distinctly paradoxical, from the point of view of natural impulse, perhaps we should not be surprised at inconsistencies; at the collapse of the League of Nations and the staggering difficulties encountered by the UN. Adepts in what we may call social psychology are both fascinated and depressed, watching the precarious situation of the sundry bodies organized under that title. But what can we expect? Life always grows more difficult as it advances,—to use the old formula,—from homogeneous to heterogeneous, from simple to complex. The law and the prophets! They echo the voice of God rather than the most illumined insights of the natural man. Meanwhile, fiercely and irresistibly, forces of mingled terror and greed surge in our national consciousness like a rising tide.

So much for our efforts to attain the first level in corporate life reborn. We are cast down but not destroyed; for the stubborn will to achieve justice is reinforced even among statesmen by the imaginative sympathy which is another name for love; and the unsolved dilemma of responsibility has comforting, if disconcerting, factors in it. What shall we say now if we look at collective behaviour, other than political, from the height of the new commandment? Again, silence befits us. We retreat for comfort to the attested reality that the grace of God can transform individuals; and we point not only to saints but to the countless lives of humble folk illumined and guided more than cynicism likes to admit by selfless love. But again we recall that groups have generally been defeated in one way or another; hardening into conformity or evaporating in heresy. And what is true of adventurers in the religious field is equally true of all social adventurers, unless like More's Utopians they dwell in fantasy, justifying the title of their country, the Land of Nowhere. More, though he died a Catholic martyr, did not invoke Christianity. That the practical demand for social transformation on a scale never before contemplated should have arisen in recent times beyond the confines of the Church and in conscious opposition to her, is our disgrace and disaster; and we see with sadness but without surprise that the means employed for establishing a new social order and the corporate life of those committed to that end are far from being twice-born. For one thing we know: if corporate activity on scale large or small, in Russia or in America, is to be imbued with grace, the individuals involved must receive the message offered to Nicodemus. Never must we forget that personal transformation is the necessary root of all enduring social change and that no system imposed

on the unconverted can endure. No! "From within, proceeds a nation's health." Even Confucius knew that. "From the emperor down to the common man," said he, "all must regard the personal life as the root or foundation. There is never an orderly shoot or superstructure when the root or foundation is disorderly."

As for the behaviour of nations, perhaps we should not expect them to aim higher than the law and the prophets. Let us quote from a beautiful article in *THE WITNESS* of June 26, 1947, by Shelton Hale Bishop. He takes us back to the attitude of Lubin:

"One recognizes that it is one thing for an individual to practice in a way called extreme, the fullest measure of redemptive love, and quite another thing for a nation. But that, it seems to me, has never been an issue in Christian history. In the Hebrew tradition, it was. . . . It is a question whether the genius of a nation can be conceived of as any higher agent of God than the arbiter of justice."

But let us pursue our inquiry. Suppose enough "reborn" people in a community, or a nation, were to control corporate policy and behaviour; what, oh what, would happen then? Before we dare to say we must probe deeper into study of the dialectical opposition between the law of nature and the law of grace.

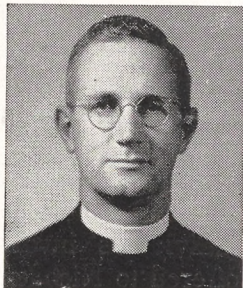
Strategy and Tactics

by

FRANCIS O. AYRES

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

ONE of the great insights of William Temple was that the crisis of our time is a cultural crisis. In a supplement to the *Christian News-Letter* (No. 198, December 29, 1943) he has this to say: "There are two major points at which failure to recognize that man's life is rooted in nature and natural associations leads to mistaken and vain attempts to solve the problem of society. The first grave error characteristic of our time is a too exclusive occupation with politics to the neglect of other equally important spheres of human life and activity. It is



assumed that the ills from which society is suffering can be cured, if only we have the will and the right aims. It is forgotten that man is not a being ruled wholly by his reason and conscious aims. His life is inextricably intertwined with nature and with the natural associations of family and livelihood, tradition and culture. When the connection with these sources from which the individual life derives nourishment and strength is broken, the whole life of society becomes enfeebled.

"Recognition of the vital importance of centres of human life and activity that underlie and precede the sphere of politics must not be made an excuse for evading the political decisions which have to be made in the near future. It is not a way of escape from political responsibility. Far-reaching decisions in the political sphere may be the only means of creating the conditions in which the non-political spheres can regain vitality and health; but the recovery of health in those spheres is in its turn an indispensable preliminary to political sanity and vigour.

"The present plight of our society arises in large part from the break-down of these natural forms of association and of a cultural pattern formed to a great extent under Christian influences. New dogmas and assumptions about the nature of reality have taken the place of the old. New rituals of various kinds are giving shape to men's emotional life. The consequence is that while their aims still remain to a large extent Christian, their souls are moulded by alien influences. The real crisis of our time is thus not primarily a moral, but a cultural crisis. In so far as this is true, the remedy is not to be found in what the Church is at present principally doing—insisting on ideals—or in efforts to intensify the will to pursue them. The cure has to be sought in the quite different direction of seeking to re-establish a unity between men's ultimate beliefs and habits and their conscious aims.

"Christians must free their minds from illusions and become aware of the impotence of moral advice and instruction when it is divorced from the social structures which by their perpetual suggestion form the soul. It must be remembered that when exhortation and suggestion are at variance, suggestion always wins. Christians must take their part in recreating a sound social and cultural life and thereby healing the modern divided consciousness, in which head and heart have become divorced and men's conscious purposes are no longer in harmony with the forces which give direction and tone to their emotional life.

"But, secondly, if Christians are to have a substantial influence on the temporal order, it is not

only necessary that they should have a clearer and deeper understanding of the positive, character-forming function of the non-political forms of human association, but their whole approach to social and political questions needs to be much more realistic that it has commonly been in the past. The Christian social witness must be radically disassociated from the idealism which assumes men to be so free spiritually that aims alone are decisive. There is need of a much clearer recognition of the part played in human behaviour by sub-conscious egoisms, interests, deceptions and determinisms imposed by man's place in nature and history, by his cultural patterns and by his sinfulness."

By now, Temple's analysis has been widely accepted as a profound truth. Although he was following the lead given by Reinhold Niebuhr, his development of the theme gave the whole approach great impetus and in the last few years others have carried it still further. As far as I know, however, no one has done much work on discovering ways in which a parish may throw its weight on the right side.

Some parishes, of course, give no indication of being aware that any crisis exists let alone a cultural one. Still others (fortunately, their numbers are rapidly dwindling) pursue the old "culture vulture"—book reviews, travelogues, "understanding our fair city"—method of approach, which is far worse than nothing at all. The great majority of parishes, however, see the situation to some degree of clarity but do not know what to do or how to do it. As a result, non-Christians can only arrive at the conclusion that the Church has neither any light to throw on nor any weight to throw into the conflict.

I would appreciate word as to what a parish can do from anyone who has experimented along these lines, whether the experiment has been successful or not. I have heard of two projects which seem to me to hold promise. One is the formation of a film club (in collaboration with the film library of the Museum of Modern Art) to study the history and development of the movies and then to proceed to a study and analysis of modern films. The other project is the formation of a radio club. In this case transcriptions are made of popular radio programs and the group meets to discuss the ideas, assumptions, ends and means implicit as well as explicit in the program.

It seems to me that both of these projects approach the whole problem in a way which can be shared by any parishioner. Nevertheless, at best, they are just a beginning. Moreover, there must be

other and better ways to get at those for whom lectures (when a competent lecturer is available) are too difficult. I would appreciate hearing any comments or suggestions you might have to make on this whole problem.

Let's Be Accurate

By

KATHARINE C. PIERCE

A "CONSPIRACY to defraud" is a very serious charge to bring against any person or group and one that should never be made unless one is sure of the facts. The article by Rev. Charles Higgins (Oct. 16) is carefully written and avoids making the direct charge though it is implied.

He tells of the woman who had been told (by whom?) that all of her Church School Lenten Offering would go to the Philippines. Every diocesan treasurer was sent a copy of a statement about the 1947 Offering, which I quote:

"The Church School Lenten Offering is one of the greatest missionary offerings in the Church. The yearly total is now about \$475,000, and has gone as high as \$550,000. For many years the fund was a 'special,' that is, it was not a part of the quota or expectation but was given over and above the expectation. Some dioceses still follow this practice. The entire offering is designated for the missionary work of the Church in all parts of the world and should be sent to the national treasurer—Lewis B. Franklin—as received by the diocesan treasurers. When quota credit is taken the division of funds can be adjusted in later payments. The Church School Lenten Offering helps maintain the general Church budget. Specific items in the budget will be assigned as educational projects upon request. Boxes, envelopes and literature are sent to each parish and mission."

The Lent 1947 number of *Forth* contains an article entitled

"Go Forth Christian Soldier
A message for boys and girls of
the church school on the day the
offering boxes are distributed."

the relevant paragraph of which says

"What does this money do? It carries help to people all over the world who need it. It sends missionaries with the gospel of Christ to China where millions of Chinese have never heard the good news of God's love and who live in fear all their lives. It sends messengers of Christ to the

Indians and Eskimos of snowy Alaska and to the peoples of tropical Liberia. It makes possible the work of the Church in Latin America and in the Islands of the Pacific and the Atlantic." This message was also distributed to the parishes as a poster.

It is true that the special subject for study last Lent was the Philippines and in the study books there "was a list of objects for which the offering may be used in the missionary district of the Philippines": followed by the statement: "Before making public announcement of a selection from these items, be sure to obtain the approval of the National Council's finance department, 281 Fourth Avenue, New York 10, New York."

Mr. Higgins tells of another woman without giving her name who "may not write for other publications without submitting her articles to 281 for censorship." 281 far from censoring articles sent them for transmission to other publications does not even read them in order that there may be no suspicion of censorship on their part. They do from time to time rewrite articles sent them for *Forth* in the interest of readability. If anyone is interested enough in the subject the department of promotion will show them the original articles in the files and the rewritten articles. Some of the missionary bishops insist on seeing articles written by missionaries in their districts before they are submitted to anyone for publication but that is quite a different thing from censorship at 281.

Mr. Higgins also says that "the budget is so cleverly arranged that certain expenditures appear to be less than is the case"—particularly administrative expense. During my last term on the National Council, from 1940 to 1943, I served in the department of finance and am therefore familiar with the way the budget is made up. But in case my memory was faulty I went to the department and looked over the budgets of the missionary districts as anyone can do who wishes to see them. They are prepared in great detail and there are no items hidden or otherwise for administration at 281.

Mr. Higgins was mistaken in his article "Swivel Chair Dictator" about the action taken in regard to the cemetery property. The Rev. A. E. Swift of the overseas department presented the matter to the National Council saying in effect: The Church of the Good Shephard, San Jose, Costa Rica, is an independent congregation, served by an Episcopal priest at the invitation of Bishop Gooden, of Panama. He wants it to become a part of his jurisdiction.

It was then referred to the finance department as all matters must be that involve appropriations. The department recommended the endowment to

the National Council which approved the recommendation with the following action taken April 25, 1947:

"Resolved that the sum of \$5,000 be appropriated to buy the properties, with the understanding that the sum will be used to set up a trust fund for the perpetual endowment of the two cemeteries now owned by the congregation, and with the understanding that this appropriation will release the National Council from any further responsibility for the cemeteries."

281 has become a name which means the Presiding Bishop, the members of the National Council and the entire staff at Church Missions House, none of whom are either knaves or fools and all of whom are high minded men and women who are serving the Church with ability and devotion.

A Word With You

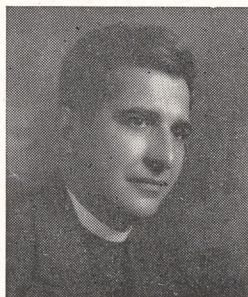
"FADDA" VERSUS "REVENER"

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

IT HAS been brought to my attention by a correspondent that an appeal to the history of titles for the clergy does not give due weight to the situation as it applies in the various parts of the country. Many clergy in the East are conditioned against the use of the word Father, because it is so often applied to them by people who take them for Roman Catholics. On the other hand, west of the Appalachians there are many people who insist on calling the clergy Reverend "out of respect" and cannot bring



themselves to call a clergyman Mister. In some places these people feel that the Episcopal Church is just the same as the Roman Catholic Church (by which they mean just as awful), and it is as easy to teach them to say Father as it is to say Mister.

My correspondent suggests the word "Pastor" which we have left to the Lutherans. Well, historically they are entitled to it, and while it is a wonderful word, I think it would be very difficult to put across to our people. Please address all correspondence concerning this column to the writer at The Church of the Epiphany, York Avenue and 74th Street, New York 21.

Charges Misuse of Religion In Anti-Soviet Drive

*Church Council Condemns Undemocratic Acts
Whether in United States or Soviet Union*

Edited by Sara Dill

Westfield, Mass. (RNS): — The Council of Churches here adopted a statement calling for "Christian action to remove the things that are wrong" in American policy towards Russia, and to foster better understanding between the two nations on the basis of Christian objectives. Condemning "all non-Christian and undemocratic acts and attitudes of Russia and of the United States," the statement asserted it sought "to present a constructive approach to the entire situation, particularly as regards American policy toward the Soviet Union."

It said the first step "should be to examine American policy in the light of Christian insight. This must be our first step because we are America, and Christian insight seems to us to reveal our current policy towards Russia at fault on these three scores: (1) it is self-righteous; (2) it misuses religion; (3) it violates Christian liberty." The statement declared the inevitable end of American policy would "lead us forward on the road to war."

In place of the present policy, the Church council offered the following suggestions: (1) American relief abroad should be "for all who are in need. Let us feed the hungry and clothe the naked without regard for their political opinions." (2) American policy at home and abroad should "uphold the Bill of Rights and the civil liberties guaranteed in the Bill of Rights." (3) The American government should take positive action now to solve the problems "that are really a threat to the democratic way of life." Among these problems, it said, were: the housing shortage, race tensions, disabilities suffered by some minority groups, bad labor conditions among such groups as migrant workers, and the high cost of living. (4) Americans should "loyally support and strengthen the United Nations."

Asserting that anti-Soviet propaganda often charges that Russia is godless and atheistic, the Council declared such an accusation "is a misuse of religion."

"We are not impressed," it con-

tinued, "by the godliness or religion of many who make this charge. On the contrary, often they are people who both in their personal lives and in their occupations ignore God, religion and the moral law. When they complain of Communist atheism, the pot is calling the kettle black; we feel that they are not genuinely concerned about the religious values at stake; they are using religion for their own purposes, and that is a misuse. It is a prostitution of Christianity and we protest against it. Against the misuse of our religion we call all Christians to be on guard. We must not be taken in by those who would use religion for their own purposes. Admittedly, Marxist atheism is a cause of concern to Christians. But the Christian way of dealing with this is the way of love which seeks to convert the Communist, not the way of hate which simply denounces him. Christians have no ground religiously to fear Communism, for the Church is not a human institution dependent upon the favor of men but a divine organism instituted by God and secure in his protection."

The statement declared that Christians who fear Communist atheism "are failing to put their trust in God . . . and when Christians are without confidence in God, they approach in themselves the very atheism which they profess to fear."

The Council stated that American-Soviet relations "need the steadying, calming influence of Christian understanding, not the tension-raising, war-breeding stimulus of religious prejudice. We therefore call upon all Christians," the statement said, "to repudiate the approach of hate and fear and to accept the way of confidence and trust in God."

Hudson to Lecture

Philadelphia: — Canon Cyril E. Hudson of St. Alban's, England, is to give a series of lectures on the Christian doctrine of man between January 20 and April 12 at the Philadelphia Divinity School. He is also to give lectures at Berkeley; Trinity Church, New York; General; Cambridge Seminary and the College of

Preachers, Washington. His preaching engagements include Holy Trinity, Philadelphia; Cathedral of St. John the Divine, New York; Trinity, New York; St. John's, Norristown, Pa., and Washington Cathedral.

Children's Offering

Savannah, Ga.: — The children's Advent offering for the diocese of Georgia is to go toward the building fund of St. Matthew's Church, Negro parish of this city. The executive council of the diocese also voted that if there should be an increase in the pledges made in the every member canvass that the total increase should go for this purpose. St. Matthew's is planning to build a new church and has priority over all other diocesan projects.

Summer School

Sewanee, Tenn.: — The summer graduate school of theology will continue next year, according to an announcement made by Dean Gibson of the Sewanee Seminary. Prof. Boyer Stewart of General Seminary will be the director.

The present enrollment at the seminary is 45 students, and it is expected to reach 60 in another year. Additions to the faculty, besides the new dean, are the Rev. D. A. McGregor and the Rev. E. H. Merriman. It was also announced that a new professorship is to be established with Dean Gibson now looking for the best possible man for the position.

Large Enrollment

Philadelphia: — There are 55 students this year at the Philadelphia Divinity School. Also two full time members have been added to the faculty: the Rev. Nelson W. Rightmyer in history and liturgics and Maude Cutler in religious education. St. Mary's House has been opened for the department of women, with Miss Cutler as director, and the degree of master of religious education will be given to college graduates who complete a two year course at the divinity school and the University of Pennsylvania.

Parish Clinic

Owensboro, Ky.: — A parish clinic was held here at Trinity on October 20th, conducted by Dean Norville Wicker, Rev. Thomas Rodda, Rev. Thomas Hastings and Mr. Jack Rogers, all of Louisville. Following supper they split into four groups and held two hour conferences on men's work, the choir, the Sunday school and youth work, each led by one of the above who are specialists in these

fields. Those attending told Rector Ben W. Tinsley following the sessions that the clinic had been not only instructive but constructive in that branch of church work in which they were particularly interested.

New Diocesan Office

Des Moines, Ia.:—The diocese of Iowa has moved its offices from Davenport to 208 Flynn Building in this city. A residence for the bishop has been leased for one year at 545 39th Street. What disposition will be made of the bishop's house and the diocesan house in Davenport has not yet been determined. The last convention ruled that they could be leased by the trustees but not sold at this time. The cathedral remains in Davenport.

General Matriculation

New York:—Bishop Stephen Clark of Utah preached at the matriculation service held at General Seminary on October 31st. Forty-one new students signed the matriculation book, promising loyal adherence to the rules governing the life and work of the seminary and pledging themselves to strive for the attainment of dedicated lives.

Visits Honolulu

Honolulu:—Bishop and Mrs. G. Ashton Oldham had a three day visit here on their way to Australia where he is representing the Episcopal Church at the centennial celebration of the Anglican Church. The time of his visit here coincided with the 25th anniversary of his consecration so that he and Mrs. Oldham were the guests at breakfast of the Rev. and Mrs. E. Tanner Brown. Also present were Dr. and Mrs. Wasdell (of *The Story of Dr. Wasdell* movie fame) who were on their way to the Orient where they are to serve as missionaries. All of the clergy of the city and their wives were present.

Urge Cooperation

Swampscott, Mass.:—A conference on the church and economic life, convened by the Massachusetts Council of Churches, declared that the sphere of economic democracy and general social justice provides an excellent opportunity for joint action by all religions. Attention was called to several instances of interfaith co-

operation in labor-management relations in Massachusetts as illustrative of further possible united religious efforts.

It was pointed out that since workers in New England industries are drawn from many religious backgrounds it is necessary that both labor-management groups and religious institutions adopt programs with a broad interfaith approach.

The conference expressed its concern over the need to accelerate improvement of the economic relations of all social groups. While it was stressed that much has been accomplished recently in overcoming discrimination and segregation, it was held imperative that the Church make a better demonstration in its own life and practices on the issue.

In the field of economic power, the conference reviewed with alarm the growth of great concentrations of power both on the part of labor and management. It called for church support of the need to examine diffusion of economic power together with greater participation of the people in industrial decisions involving the public welfare.

Local groups of businessmen, workers and clergy were urged to carry on a continuing series of conferences to the end that mutual faith and good will "will be encouraged in these days of mounting tension and

misunderstanding."

The conference went on record favoring extension of social security benefits to all lay workers in religious, charitable, and other philanthropic organizations.

Opposition was expressed to the provision requiring officers of unions to declare they are not Communists. "We believe it unwise and undemocratic to try to suppress minority groups instead of meeting them in open discussion and settling issues by majority vote," the group declared.

Bishop Honored

Charlotte, N. C.:—Bishop and Mrs. Edwin A. Penick were honored at a reception held here at St. Peter's on October 24, marking the 25th anniversary of his consecration. Laymen of the diocese presented them with a silver service and tray and a check for the Bishop's discretionary fund.

Monkey Stories

Budapest:—In a speech before the Hungarian parliament Margit Schlachtas, Roman Catholic deputy from the Democratic People's Party, criticized the teaching of Marxist ideology in Hungary's state schools. Miss Schlachtas, head of a Catholic

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social service organization in Budapest, demanded that the government order removal from the schools of a textbook on Darwinism, which, she said, "imbues juvenile minds with monkey stories."

Nationalism Develops

Sydney (RNS):—A four-year plan for expansion of Anglican missionary work among Australian aborigines and in new territories of the Southern Pacific was outlined here by Bishop G. H. Cranswick at a meeting of the Australian board of missions. The board is the authorized missionary organization of the Church of England in Australia. Projects call for the establishment of community centers, technical educational courses, and religious facilities, Bishop Cranswick, who is chairman of the board, disclosed.

"The aborigines," he said, "must be prevented from becoming parasites and must be encouraged to work for wages. Missionaries, on the other hand, should adopt practical methods designed to better the natives' health, economic welfare, education and faith."

The bishop chided the board for not having attained the standards of other denominations in the majority of their mission stations and said "we must abandon a number of these stations if we don't improve the situation by providing staffs and suitable and adequate services."

Discussing problems in the South West Pacific, Bishop Cranswick warned that the challenge of national consciousness among the colored races calls for a readjustment of "our whole interracial outlook, otherwise our apparent unwillingness to re-interpret the White Australia policy will be regarded by these people with suspicion."

He also urged "there is no time to lose if we are going to answer the tremendous challenge of the literacy movement in the East."

Hit Warmongering

Washington (RNS):—"Public utterances in any nation which give the people a sense of insecurity and which even suggest war" were deplored in a statement issued here by 12 Protestant Church leaders.

They called upon church people in this country "to maintain a calm faith, and to refuse to be disturbed by statements tending to foment hatred and to create an atmosphere of militarism."

The 12 leaders, representing different denominations, urged support of the United Nations. Postwar tensions and misunderstandings, they added, are to be expected, but they can be relieved "as Christian insights are brought to bear upon the problems confronting the nations."

"This can be done with patience and forbearance," the statement said, "without surrendering any of the principles vital to a Christian democracy."

Declaring that the world needs "food, healing and faith," the group declared it was necessary "to be rea-

sonably prepared against possible emergencies in a chaotic world, but it is quite another thing to incite fear and hatred."

They said utterances in any nation which tend to foster militarism "should be discouraged."

Presiding Bishop Henry K. Sherrill was one of those to sign the statement, which was released here by Wilbur La Roe, Jr., moderator of the Presbyterian Church.

Rector Is Honored

Flushing, N. Y.:—The Rev. Douglas L. MacLean, rector of St. George's here, was honored last Sun-

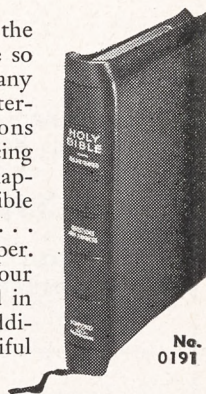
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day on the 5th anniversary of his ordination as priest. He was given a purse of \$1,000 and the first volume of The Church Fathers, a new publication. There are to be 72 volumes in the set and he is to be given each one as they are published—enough reading for quite a spell.

Church Acts

Hamilton, Ont.:—An attitude of "don't ask the government, let's do it ourselves," prevailed here when the Canadian Council of Churches rejected a recommendation urging the Federal government to arrange a national clothing drive for needy war-sufferers in Europe.

The Council decided to launch a church-sponsored campaign after Dean G. H. Luxon, Anglican, of London, Ontario, asked: "Why should we call on the government to do this? Why not have the churches themselves do it?"

"This is not the way they did it in the time of the early Church," Dean Luxton chided. "We don't read about the Apostles putting it up to the government. Let us go out into the highways and the byways and gather the clothing—from the people who don't come to church as well as those who do."

The Council announced it will also appeal to the people of Canada to save goods so that more material can be sent overseas. Donations of money for food to Britain, it was stated, will be accepted by churches throughout the country.

It was agreed to call on the government for a generous immigration policy in regard to European refugees and displaced persons, "not so much on economic and industrial grounds as for moral and humanitarian reasons." In addition, the Council urged that the government adopt measures to meet the social, educational, and other needs of refugees when they arrive in Canada.

Marriage Clinics

Durban (RNS):—A proposal that the Anglican Church cooperate with the Free Churches in conducting marriage guidance clinics was made by Bishop A. H. Howe Browne, in his address to the Anglican synod in Bloemfontein. He said that clinics are now being established in various South African cities and "have great possibilities."

"The question is bound to arise," Bishop Browne declared, "whether we of the Church, and, especially its ordained ministers, are doing all we

can to try to prevent young people entering marriage with distorted and inadequate ideas about the sacredness of the marriage bond."

Asserting that "all too many people today marry with one eye on the marriage officer and one on the divorce court judge," the bishop asserted that "to start life with such a pronounced squint is not likely to bring out the best in either party. It is, in fact, a trial trip, which can be abandoned at any time, even by mutual agreement."

Segregation Charged

Washington:—Bishop W. J. Walls, of the African Methodist Episcopal Zion Church, declared in a report to secretary of the army Kenneth Royall, released here, that there is



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increasing segregation of white and colored troops in Germany.

Bishop Walls toured Europe under war department auspices last summer as a member of a commission of fourteen clergymen.

His report generally praised top army personnel overseas and their handling of morale and racial problems, but criticized several instances of "discrimination" against Negro troops:

1. White and Negro troops must use the swimming pool at Andrew Barracks in Berlin on separate days. The pool is drained after being used by the colored troops before the white soldiers will swim.

2. An enlisted man's club in front of American headquarters is "Jim-Crowed by permitting all enlisted men except Negroes." This is a departure, the Bishop said, from wartime days and during the first year of peace, when the clubs were interracial.

3. Negro units have been concentrated in separate billets in Berlin, Frankfurt, Giesen, Grafenwehr and Mannheim, by moving most of the colored units to different stations. This has meant setting up separate recreation facilities.

4. There are no Negroes in the constabulary, and most of the 8,000 colored soldiers in Germany, Austria and Italy are engaged in driving and maintaining trucks and in "other menial work."

Racket Letters

New York (RNS):—Church World Service announced here that it is warning Protestant leaders in this country against heeding "begging" letters sent to Americans by writers in war-stricken European areas.

Such letters, the relief agency said, are a "racket" to get food and clothing parcels from generous individuals in the U.S.

"Unless the recipient of the letter knows the writer," Church World Service cautioned, "the appeal should be turned over to one of the regular relief agencies for investigation."

The agency said it had referred to it "many identical letters, 13 in one instance from the same writer. Obviously, if even a fraction of the letters bring returns, the writer will be disproportionately helped, or perhaps even set up with a stock of goods for black market operations."

Protestant leaders were informed that church relief distributions in every country "are on the basis of need in the light of careful observation on the spot, and if the writers are found to be worthy and not other-

wise supplied, they will be cared for to the extent of available allocations."

Rationing Urged

Elmira, N. Y. (RNS):—The synod of New York, Presbyterian Church in the U.S.A., at its annual meeting here called upon Congress to resist private pressure groups and to reinstate rationing. The synod also reaffirmed its opposition to compulsory military training, urged more serious action on the housing shortage.

In asking for the return of rationing the Synod urged Congress "to present more courageous resistance to private pressure groups and to give serious consideration to the reinstatement of domestic controls designed to keep down the cost of living; to raise the level of production and to increase the quantities of food and other materials for overseas relief."

The synod expressed its opposition to peacetime military training because "the greatness and safety of the nation lies not in its industrial and military power, but in its readiness to 'do justly, love kindness, and walk humbly with God'."

Another resolution asserted that "one of the serious dangers that threatens Christian home life is the shortage of suitable houses. Overcrowding robs of privacy, delays marriages, imposes unwholesome birth controls, stimulates illicit intimacies and fosters illegitimacy."

Theatre Group Formed

New York (RNS):—Formation of the Protestant Actors Theatre, to bring more professional dramatics to churches, has been announced here by a group of church members. The organization will also contact actors with a view to interesting them in church activities. Operating on a non-profit basis, P.A.T. (as it will be called) will present plays to raise funds for charitable organizations. Besides acting in churches, the group will perform in hospitals. Free dra-



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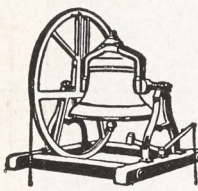
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matic classes will be instituted for clergymen "who desire more personal self-expression," and an audition service will be inaugurated for those seeking advice on their dramatic abilities. P.A.T. will also operate a registry-clearing house to place young actors and dramatic students, coming to New York, in Protestant homes.

Director of the theatre is Harrison Lewis, veteran New York actor. Mr. Lewis is a Quaker, educated at the Quaker academy affiliated with William Penn College, at Oklaloosa, Iowa. His parents, before settling in the Middle West, were members of the Society of Friends in England.

"In a great city like New York, the center of theatrical activities," Mr. Lewis said, "fine work can be accomplished for the church and people of the entertainment world by bringing the two together for their mutual benefit."

During his acting career of 25 years, says Mr. Lewis, he has never relinquished his interest in religion. Among the plays in which he has appeared are Three's a Family, Women Go On Forever, The Front Page, All God's Chillun Got Wings, and Old Fashioned Girl.

For the last 15 years he has conducted an acting school in this city. Recently a youth group at Marble Collegiate church here invited Mr. Lewis' students to put on a series of plays motivated for young people. So enthusiastically were the plays received by church people that Mr. Lewis saw his chance for realizing a repertory theatre.

"After the theatre has actually produced some plays," he said, "we will seek specific church sponsorship. We hope to make P.A.T. the Protestant counterpart of the Catholic Actors' Guild, although persons of all faiths may participate in its activities," he added. "Too many groups in this country are using the drama to spread undemocratic and anti-religious ideologies. The Protestant Actors' Theatre will make an entertaining, wholesome appeal to youth. We hope to make it a significant force in attracting young people to the church."

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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. H. M. RICHARDSON
Rector of Epiphany, Baltimore

Obviously Spofford Jr. is the fair haired boy of the social action section of our Church. Obviously too he is well educated and can sling a mean pen when he is so inclined. But why in the name of all that he is seeking to accomplish does he lambaste one of the few books of our present day which makes understandable why it is impossible for a Christian to stand still in our culture?

Certainly Chad Walsh's *Stop Looking and Listen* is no thick theological tome but it says it is a book for laymen, and it is supremely so. If the reviewer thinks that most congregations can read, mark, learn and inwardly digest Temple, Bell, Niebuhr and Chesterton, he had better begin doing his parish calling in that new church of his.

* * *

THE REV. MASSEY H. SHEPHERD JR.
Prof. at Episcopal Theological Seminary

Benjamin Minifie's letter to Backfire (WITNESS, October 23rd), expresses so simply and charitably what I have felt needed to be said about the unhappy controversy raging over our administration of the new Marriage Canon—not yet given even a full year's trial so that its imperfections might be reviewed candidly and soberly in the light of what must be a most difficult and heart-breaking problem for our bishops.

Despite my high regard for the opinion of the twelve priests petitioning the House of Bishops, I cannot but view their principle of a double standard of morality for clergy and laity as contrary to the teaching of Scripture and the doctrine of the Church as our Church has received it. What is wrong for a layman is wrong for a clergyman, and *vice versa*. On this principle Anglicanism has stood consistently against both Romanism and Protestantism in its teaching and practice.

* * *

THE REV. JOHN H. OWENS
of the United Israel Fellowship

I am a lay member of the Episcopal Church, and a regular reader of THE WITNESS. First permit me to sincerely commend you for the quality of the material appearing in the paper. Much of it is liberal; all of the material is quite scholarly and informative without obscurantism.

The article which I consider particularly outstanding in the issue for Oct. 9th, is reported by writer W. B. Spofford concerning Bishop G. Bromley Oxnam's speech on our attitude toward the Soviet Union. As the good Bishop points out perhaps a more thorough and honest attempt to solve our own pressing domestic problems might be a more profitable substitute for drumming up a holy crusade against Russia and might prove less costly and painful in the long run and more beneficial to American citizenry.

Perhaps by inculcating increased faith in the ability of the United Nations to prevent aggressive war and to commit no official act which would smack of either bypassing the U.N. or lacking faith in our

ability to "get what we want through this organization," the United States would need less war hysteria anyway. If the average American citizen feels that he has the best system of equity and justice and national morality under our present form of government, this is our most potent weapon against the encroachments of communism or any other foreign ism.

* * *

THE REV. JOHN S. HIGGINS
Rector of Gethsemane, Minneapolis

In Bishop Barton's letter in Backfire (Oct. 30) there is no identification of the particular Higgins who criticized the National Council. It might incorrectly be assumed that I am the author of the articles, and as a member of the National Council I regret the fact that Bishop Barton's letter contains no specific identification of the author and no explanatory footnote by the editor. Does THE WITNESS ever "back-track" as well as "backfire"?

ANSWER: Author was the Rev. Charles A. Higgins of Waco, Texas.

* * *

MISS L. R. FLEMING
Churchwoman of Boston

THE WITNESS is to be congratulated for running the articles by Miss Scudder. Everything she writes of course is fine but these on Social Rebirth are particularly stimulating and scholarly. I hope that they are being widely used in discussion groups.

* * *

THE REV. V. L. LIVINGSTON
Rector at Toledo and Newport, Ore.

Your editorial that "UN Must Not Fail" (WITNESS, Oct. 16) was read with interest. Our church in Newport is sponsoring a "Friends of United Nations" organization which meets in the city hall. We have found that a good many people are interested in promoting world government. Anyone interested in a similar organization can write me.

* * *

THE REV. WARWICK AIKEN
Rector of Christ Church, Vicksburg, Miss.

Talking It Over for September 18 was a delight. The "thesis," the "salary" and the "sermon" are jewels. Save things like these and share them later with us.

* * *

THE REV. GEORG ALMO
Columbus, Ohio

I wish to commend you for the fine articles in THE WITNESS. This is a magazine which we clergy and lay-people cannot be without. There is meat in your editorials. More power to you.

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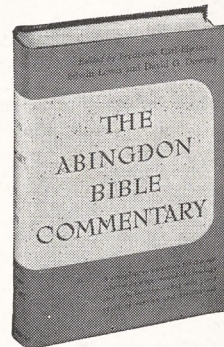
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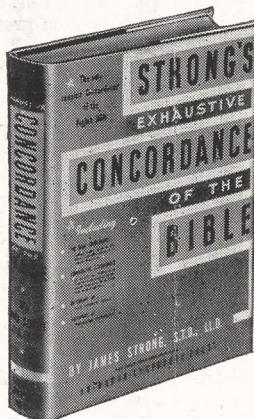
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