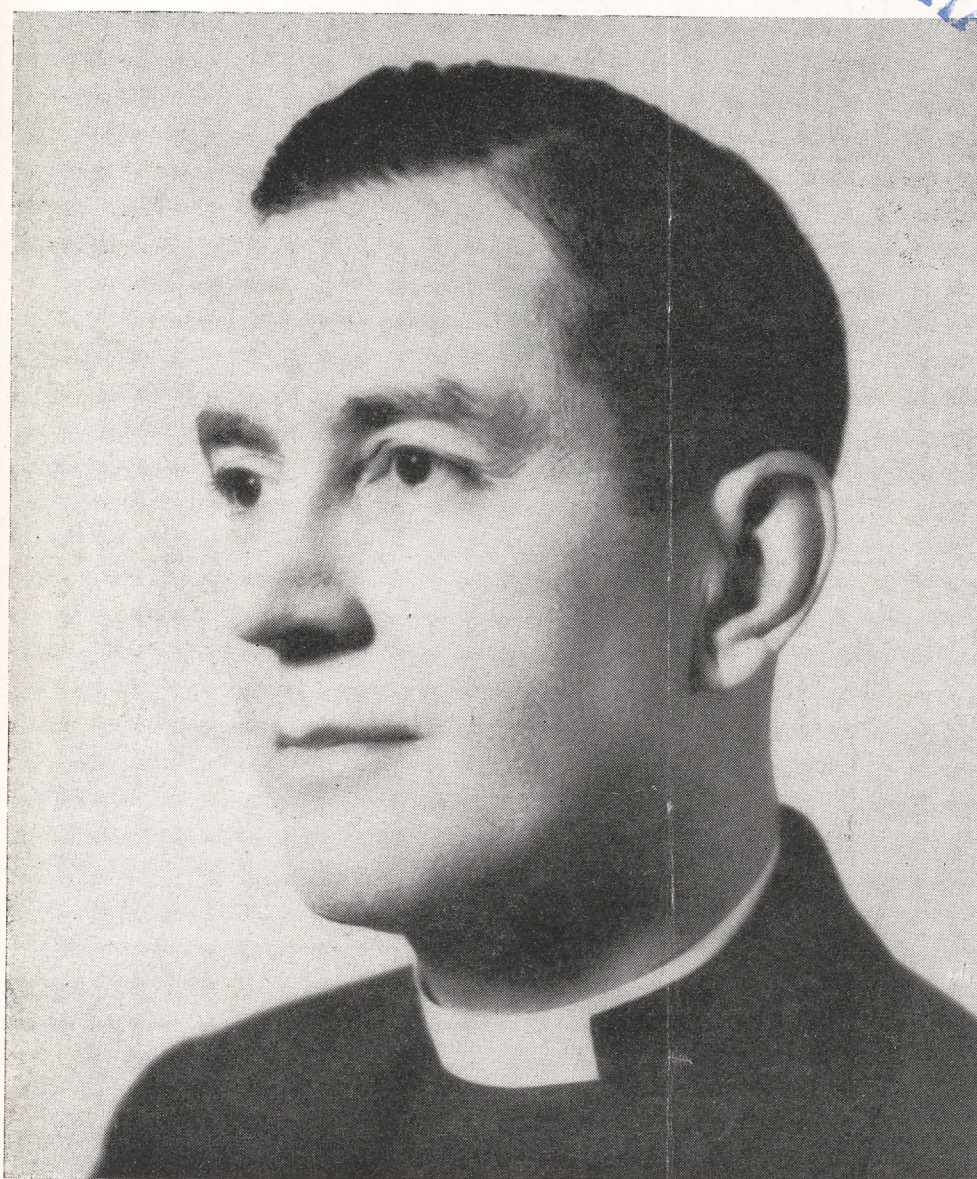


# *The* WITNESS

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DECEMBER 4, 1947

BISHOP JOHN B.  
BENTLEY BECOMES  
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## The Church and Social Rebirth

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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.

**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 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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## Clergy Notes

ADAMS, ALGER, formerly of the diocese of Long Island, is now in charge of St. Augustine's, Yonkers, and St. Francis, Elmsford, N. Y.

ALLEN, J. ETHAN, formerly rector of the Good Shepherd, Allegan, Mich., is now rector of Grace Church, Rice Lake; St. Stephen's, Shell Lake, and All Soul's, Cumberland, Wis.

BEEKMAN, GERARDUS, former army chaplain, is now in charge of St. Augustine's, Croton, N. Y.

CRAWFORD, R. D., formerly rector of St. Barnabas, Omaha, Neb., is now dean of St. Paul's Cathedral, Fond du Lac, Wis.

EWAN, HENRY L., formerly rector of St. Luke's, Billings, Mont., is now rector of St. Barnabas, Omaha, Neb.

HARRIS, EDWARD B., formerly rector of Grace Church, Willoughby, O., is now rector of Nelson Parish, which includes churches at Arrington, Massies Mill, Norwood, Schuyler, Va.

HEYES, ARTHUR R. P., formerly rector of Grace Church, Rice Lake, Wis., is now in charge of St. John's, Mauston, and St. Mary's, Tomah, Wis.

KENNEDY, DANA F., curate at St. Stephen's, Lynn, Mass., has accepted the rectorship of St. Barnabas, Springfield, Mass., effective December 14.

MARCOUX, HARVEY L., was ordained priest by Bishop Jackson on November 11 at the cathedral, New Orleans, La. He is locum tenens of the Holy Comforter, New Orleans.

MARTIN, RICHARD S., formerly in charge of the Good Shepherd, Austin, Texas, is now rector of St. Paul's, Brookfield Center, Conn.

TUCKER, RALPH L., of Cambridge, Mass., has been appointed a missionary to China.

## 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 Barkov, 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 Klamon, 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.



## Young Adults List Questions For Discussion Groups

*A Great Variety of Problems Are Presented  
In Frank Appraisal of Their Various Needs*

Portland, Ore.: — Young adults have two organizations of their own in St. Stephen's Cathedral. One for young unmarried persons is called the Seabury Society; the other consisting of husbands and wives is the Church Service League. When ten members of the Seabury Society met recently with the Dean and Mrs. Guilbert to discuss a program based on their own concerns or problems, they mentioned the following: cultivating friendly relations with minority groups; security in life, including readjustment after wartime conditions; family relationships; mature unmarried persons living with parents, preparing for marriage, problems arising after marriage, religion in the family, a family relationship with the Church, mixed marriages; personal relations: getting along with others in daily life and work, "being on the square with your fellow-man"; Church unity: understanding Christians of other bodies, promoting unity within the Church, studying the movement toward Christian unity, including the World Council of Churches; the world mission of Christianity, particularly as concerns introducing Christian religion into primitive cultures where existing practices involve cruelty and exploitation (young veterans with war experience raised these questions); the wisest, most Christian attitude to Russia and the Russians; develop Christian vocations in the work of the world and within the Church; personal evangelism: witnessing to Christ before one's fellows; skepticism and disillusionment among returned veterans and others; the menace of materialism and secularism; developing an effective program of Christian education for parents, children, youth and adults.

The next evening, twenty members of The Church Service League met in the deanery to consider a program

for their group. They offered these suggestions: To find out how we can bring Christianity into our own life and home and government (local, county, state and national); How can we overcome intolerance?; "My greatest need," said one of the men, "is to learn enough about Christ and the Christian religion so that I feel I have it within me. I must have it myself before I can give it to others. How can I know that I have Christ within me?"

Another said: "I would like to have courses on the Bible"; "Could reviews of religious books be brought to our attention? Could we form a book club of those interested, with a fee of 'one book', either the donor or someone else agreeing to give a review to the group, the book then to be available to others as desired?"

Still another said: "I would like to see a great emphasis on plain, wholesome recreation, good entertainment for entertainment's sake, without having to go to the devil to get it!"; "Should we make the church our home away from home?"; "How can we have family worship?"; "Could we have speakers on civic problems—such as juvenile delinquency, and find out the answers to them?" Each question started a lively discussion.

When the proposals of both these groups are reviewed, a need for more attention to a continuing religious education for, and by, adults in every parish is apparent. It is noteworthy that each group met in the home of their rector. A modern writer with experience of this type of work has said: "Christianity began in houses and went to Church; it has to be rediscovered in houses before it can go to church again."

### CORNERSTONE IS LAID

Albany, Cal.: —An unusual feature of the laying of the corner-

stone of the parish house at St. Alban's here was that Walter Kees, first treasurer of the mission, tapped the cornerstone with the traditional trowel and repeated the words of dedication usually said by the bishop. There were a number of other lay people taking part in the service: Warden William Reasoner read the lesson; Ruth Miller, representing the young people, led in the creed and prayers; Treasurer Walter Gilchrist read the responses; Auxiliary President Mrs. Frank Sibilia recited the list of articles deposited in the stone. Vicar Randolph Crump Miller told of the founding of the mission in 1935, with services held for ten years in a store. At present there are 160 communicants; 90 in the church school; a budget for 1948 of \$8,000; a new parish house which is expected to be occupied by Christmas.

### KENTUCKY CHILDREN SEND GIFTS

Louisville, Ky.: —Over 1,000 toys and 3,500 garments left here last month for the 1,000 children of St. Benedict's, Bessao, Philippines, where the Rev. Leopold Damrosch is in charge. They are the gifts of the children of the Sunday schools of the diocese of Kentucky, one of

### FOR CHRISTMAS

\*\*\*Space limitations prevent us from repeating the announcement that appeared on page 20 of our November 27th number. May we ask therefore that you turn to that if you have not already acted upon the suggestion. Or if the November 27th issue is no longer on hand, send us a list of those to whom you would like to have THE WITNESS sent for a year as a Christmas gift, and mail it, with \$4 for each one, to THE WITNESS, 135 Liberty Street, New York 6, N. Y. We will then enter the orders so that your friends will receive our Christmas number, and we will send a Christmas Card announcing the gift as from you.

We want also to urge the clergy, even this early, to plan to use THE WITNESS this coming Lent in study groups. The series of articles being planned we are sure will enlist their enthusiasm. Announcement will be made in plenty of time—this is merely to suggest that you make no other plans until you see what THE WITNESS has to offer.



the largest missionary projects ever undertaken by the children of the diocese. Mr. Damrosch wrote in the summer that there were 1,000 children at the mission "but if Kentucky will take care of 400 of them we will manage." But the Kentucky committee, headed by G. Edgar Straeffer, accepted the challenge. A "bring a garment Sunday" was named with the goal of 1,000 cotton garments and sweaters far exceeded. Then the Advent offering is to be used for shipping expenses and for the purchase of 1,000 toys. The shipment will arrive on December 10 and Bishop Binsted's committee will get the shipment to the Mountain Province by Christmas Eve.

One of the interesting side lights on this project is that the children of Kentucky are taking an unusual interest in studying all about the Philippines and the work of the Church there.

### CHURCH COMPLACENT SAYS BISHOP

*Boston:*—Presiding Bishop Henry K. Sherrill told those attending the annual dinner of Trinity Church, where he was formerly rector, that the Episcopal Church is "too much an urban Church, too little a rural Church and ought to be stirred out of its complacency."

"We comfort ourselves with the fact that we are influential, yet more than one-half the people in this country are not connected with any Church at all," Bishop Sherrill declared. "We have been playing with our opportunities and our responsibilities." He urged that families and homes be "so Christian" that "hundreds and thousands of young men will go into the service of the Church as clergy and Christian workers."

### A NOTABLE CANVASS

*Boise, Idaho:*—Incomplete returns of the every member canvass at St. Michael's Cathedral show the following results: 110 new prospective members of Parish Organizations; 205 confirmation prospects—90 of whom are adults (this in spite of the fact that last year the parish had 108 confirmed, 85 of whom were adults, and this year during the first ten months there were 89 confirmations, 80 of whom were adults); 115 baptismal prospects (in spite of the fact that in the first ten months of this year there have been 144 baptisms); 82 new pledges; 85 increases

of old pledges (total amount of new pledges and increases, \$5,600).

On a budget asking of \$36,500 there is now in sight approximately \$40,000 with 108 non-pledgers still to be heard from, many of whom have promised pledges.

Dean Herald G. Gardner, comments: "We had 100 canvassers, and they showed much greater willingness and better preparation than ever before."

### LOS ANGELES ELECTS ROBERT MAGILL

*Los Angeles:*—The Rev. Robert A. Magill, rector of St. John's, Lynchburg, Va., was elected Bishop of Los Angeles at a special diocesan convention held at St. Paul's Cathedral on November 19. The runner-up was the Rev. John Higgins, rector of Gethsemane, Minneapolis.

A unique feature of the meeting was that the first ballot was considered a nominating ballot, regardless



*The Rev. Robert A. Magill of Lynchburg, Va. elected Bishop of Los Angeles*

of the number of votes received by any one man. Following this ballot, while the vote was being counted, a memorial plaque was dedicated to the memory of the late Bishop W. Bertrand Stevens.

Mr. Magill is a member of the National Council and was one of the group to visit the Orient about a year ago to appraise the needs of the Church in the eastern missionary fields.

### NEW MISSIONARIES APPOINTED

*New York:*—Mr. H. Neville Colt-

hurst sails this month for China to assist Charles P. Gibson, treasurer of the China mission. He has had wide experience as an accountant, both here and in England.

Mrs. H. N. Newbert of Belfast, Me., is to go to Alaska to fill the long-vacant position as cook at the Hudson Stuck Memorial Hospital.

### DIOCESAN PROGRAM FOR EEF

*Albany:*—The Episcopal Evangelical Fellowship of the diocese of Albany has announced four meetings "for increasing our knowledge of the Christian faith and for making our membership in the Church more effective." The first was held on November 24 at St. John's, Troy, when the guest speaker was the Rev. Harold B. Sedwick of Brookline, Mass. Following his address there were four discussions groups, led by the Rev. R. Lloyd Hackwell of Albany; the Rev. John Gass of Troy; the Rev. Bradford H. Burnham of Troy and the Rev. Erville B. Maynard of Albany.

Other meetings are to be held at St. Peter's, Albany on January 26th; at St. Andrew's, Albany, on February 23rd; at St. Paul's, Troy, on April 26th.

### NEW HEADQUARTERS FOR DIOCESE

*Roanoke, Va.:*—A brick building is to be erected here for a new diocesan headquarters. The building, with adequate offices and meeting places, is the donation of Mrs. Arthur K. Evans of Hot Springs, and is to be erected on a lot given by her two sisters, Mrs. George S. Shackelford Jr. and Mrs. Louis F. Fowlkes.

### HOUSE COMMITTEE CONDEMNED

*New York:*—Condemnation of "the present investigations and continued existence" of the Congressional Committee on Un-American Activities was voiced in a statement released November 24 and signed by 20 local clergymen. They declared that the committee is "not an instrument to protect and advance American democracy but is itself a threat to those institutions and principles of freedom which are essential for the building of a free society."

Episcopalians to sign the declaration were Bishop S. H. Littell, retired bishop of Honolulu; the Rev. John L. Zacker of Brooklyn; the Rev. W. Russell Bowie, professor at the Union Seminary.



# Bishop Payne Divinity School Blasted By Newspaper

*Influential Weekly Declares That the Policy  
Of Our Church in Education Is Reactionary*

Norfolk, Va.:—One of the most influential and widely circulated newspapers for Negroes in the United States, *Journal and Guide*, published here but distributed nationally, devoted its leading editorial November 22 to a blast at the Episcopal Church for allowing segregation in theological education.

The editorial was headed *High Cost of Segregation* and states that "The Protestant Episcopal Church furnishes one of the most conspicuous examples of the high cost of racial segregation in the field of higher education. The Church supports a divinity school at Petersburg, Virginia, which is attended by young men in training for the ministry. As most of these students require financial aid, they naturally take advantage of this Church-supported divinity school where a considerable amount of their training expenses is paid.

"If a young man who wishes to enter the ministry cannot take care of his own expenses or procure financial aid elsewhere he must go to Bishop Payne Divinity School because he is not admitted to any of the other divinity schools of the Protestant Episcopal Church in the South, nor will the southern bishops as a rule find a scholarship for him in one of the accredited schools for religious education in the North.

"There is a scarcity of trained men in the ministry for all denominations, and the Protestant Episcopal Church, particularly, suffers a scarcity in this field—especially for colored congregations. But the Protestant Episcopal Church in the South finds itself in a rather awkward position in not having a first-year class at its divinity school in Petersburg. We do not know whether there is a drying up of interest or of aspiration or inspiration on the part of men who are inclined to enter the ministry in the P. E. Church, but we believe that the situation in which the Episcopal Church's divinity school for colored students finds itself at the present time is unique.

"The Protestant Episcopal Church has made plans to spend \$192,000 for the erection of a new building or buildings to expand such plant as

it has for its divinity school at Petersburg. The total enrollment now consists of eight students, all above the first-year level. There are five full-time instructors, all of whom enjoy the professorial rank and the lowest paid of whom receives a salary of \$4,500, plus living accommodations. There is, therefore, almost one professor to each student enrolled.

"This makes the cost of educating a clergyman for the Protestant Episcopal Church in its colored or segregated churches extraordinarily high. We cannot imagine any such costs being related to the education of any



*The Rev. John Gass, rector of St. Paul's, Troy, was a leader at the conference last week of the Episcopal Evangelical Fellowship of the diocese of Albany*

other students anywhere in the United States. But this is, no doubt, the price which the Protestant Episcopal Church is willing to pay to maintain racial segregation. We submit that it is a staggering price and that it does not do credit to the religion which members of this Church profess to practice.

"The Church might much better accomplish its aims for the training of competent clergymen by spending the money—or a portion of what is now spent in maintaining the school at Petersburg—in giving scholar-

ships to the young candidates for the ministry in accredited Episcopal divinity schools in Philadelphia and New York.

"The old notion expressed in the past by some of the southern bishops and laymen that it would be undesirable to give these men training in religious education in northern seminaries is outmoded. It simply is absurd. Unfortunately the American Church Institute, which has a good deal to say about Negro education under the auspices of the Protestant Episcopal Church, takes the most reactionary southern viewpoint. One of its current spokesmen said not so long ago that the aim of the American Church Institute is to keep Negroes *Negroes*. That is an amazing position for a Church of Christ's followers. Recent developments indicate that the pews are getting ahead of the bishops, clergy and bureau heads of the Church on the question of race relations.

"From the no-first-year students situation at Bishop Payne Divinity School it appears that the ministerial aspirants have decided for themselves the question how, where and whether they shall prepare to preach the gospel."

## BISHOP MANNING HONORED

New York:—The statue of St. John the Divine, erected outside the main entrance of the Cathedral here, was unveiled on Thanksgiving Day. It is a token of appreciation of the 25 years during which Bishop Manning was diocesan. Bishop Gilbert dedicated the statue in the presence of his predecessor.

## MRS. HARPER SIBLEY GIVES REPORT

Boston:—Mrs. Harper Sibley of Rochester, N. Y. was the speaker at the meeting of the Auxiliary, held here Nov. 19th to mark the 70th anniversary of the founding of the diocesan branch. She called for full time volunteer workers in Church and relief work, saying that "our young people were expendable during the war, now we must spend ourselves, and particularly we women who are free to do so."

She described conditions in England and in Europe where she recently visited and called upon the women of the Church to be "an island of self-discipline"; to war upon self-indulgence in the face of the tremendous need abroad; to



realize that the issues facing us today are moral rather than economic. She urged support of UN and of the Stratton bill for the admittance to the U. S. of displaced persons.

## CONFERENCES BRING CONFIRMATIONS

*Portland, Ore.:*—Prospective candidates for confirmation totalling 166 were reported on parish information cards in the first few days of the Every Member Canvass at St. Michael's Cathedral, Boise. Of 100 canvassers, many had received the intensive training provided by a five-day conference on Christian faith, life and work, conducted by the Rev. A. Ronald Merrix, National Council field officer. Similar conferences were held in St. Stephen's Cathedral, Portland, and St. Paul's parish, Salt Lake City. The general plan was for an opening sermon on Sunday on "Evangelism: The Church's message, mission and opportunity." Evening topics, given in the parish hall to facilitate Bible study and discussion, were "What is the Gospel?", "Enjoying the Christian life," "What is the Church doing for the world?", "Fellowship and team-work for a new humanity."

Daily morning services were held with intercessions and a meditation on "The Lord's Prayer in the life of the world today." Other meetings were planned for groups of young adults. Attendance increased during the week. As one result, the every member canvass in each parish was undertaken with fresh confidence and assurance. Details of the conference program were worked out in cooperation with the Very Rev. Charles M. Guilbert, Portland, the Very Rev. Herald G. Gardner, Boise, and the Rev. Mortimer Chester, Salt Lake City.

## CHURCH-STATE GROUP MEETS

*Chicago (RNS):*—More than forty national religious, fraternal, educational and civic leaders, all of them Protestant, met here and elected Methodist Bishop G. Bromley Oxnam of New York City, president of state. John A. Mackay of Princeton Theological Seminary was elected an interim committee on Church and vice president and J. M. Dawson, director of the Baptist joint conference committee on public relations, Washington, D. C., was named recording secretary. The group also approved the preparation of a manifesto on separation of Church and

State to be released at a meeting in Washington, D. C., January 12.

Dawson, on behalf of the meeting, announced that the organization was formed with the express purpose of "maintaining the American principle of separation of Church and state upon which the federal constitution guarantees religious liberty to all the people of this republic."

"The organization was called into existence," he said, "because the principle has been and is being violated, and is threatened with further violation in certain areas and by certain acts of both government and Church."

Although members of the group privately said they were primarily concerned over what they term inroads of the Roman Catholic hierarchy into political activity, no reference to the hierarchy was contained in the formal statement.

## VESTMENTS PUT ON DISPLAY

*Seattle, Wash.:*—Vestments and hangings made by talented needle-

workers in the altar guild of the diocese of Olympia, are considered such works of religious art that they will be on display at the Seattle Art Museum during the pre-holiday season. The treasures were brought in from the surrounding parishes in Kent, Kirkland, Tacoma, Aberdeen and Olympia and first placed on display in the parish hall of the Church of the Epiphany.

Originally the altar guild women were delegated to do only the mending of the diocese's vestments and hangings. The rich vestments all came from England. But in 1934, Mrs. Josiah Collins of Seattle made a trip to England and became so interested in the work that she studied there and then went to Philadelphia for further study, before bringing her idea back to Seattle.



*The Christina Community Center at Old Swedes Church, Wilmington, is a recreation project which last year served 680 boys and girls. Now a non-denominational institution, its purpose is to educate youth on the requirements of good citizenship. Charles I. Davis, Jr., known as "G.I.," is the full-time director. He is shown below planning the next meeting with a group of boys, while the other picture shows a lad having fun in the workshop*





## EDITORIALS

### *Advent and Evangelism*

WHAT are the most important emphases for priests and laymen to bear in mind in our current use of the word "evangelism"? We should pray daily for our own complete conversion to God and his Christ, and for growth in "newness of life" in Christ, praying with the boldness of faith and decisiveness inspired by that tremendous saying attributed to Jesus in St. Mark 11:24.

We should studiously re-read the New Testament to understand anew, more fully and more vividly, the content of "the gospel" as "the power of God for salvation to every one who has faith." We could then expose ourselves afresh to its converting power. St. Mark's gospel can be read aloud in an hour and a half, and to oneself in half that time. We might read the twenty-seven writings of the New Testament in the order in which scholars believe they were composed. Then, as Dr. Goodspeed suggests, "their great ideas and their religious discoveries emerge before the reader in the order in which they first burst upon mankind."

We should, as frequently as possible, add to the number of our personal experiences in leading others to Christ, and to the point of decision for him. How else can we carry out the acknowledged aim of evangelism, as being to present "the good news of God in Jesus Christ so that men are brought, through the power of the Holy Spirit, to put their trust in God; to accept Jesus Christ as their Saviour from the guilt and power of sin; and to follow and serve him as the Lord of the world, within the fellowship of the Church, in the vocations of the common life?"

We should encourage the formation of small groups (Christian cells, some call them) of clergy, as well as of laymen, women and young people, who are willing to be trained as evangelists. These could begin to seek winning some among the large number of lapsed communicants and unchurched persons in the local community. The Church in the first century had its apostles, prophets, evan-

gelists, pastors and teachers, besides administrators, healers and helpers. At a time when it has been estimated that there are 26,000,000 more unchurched persons than there were forty years ago, we cannot do without evangelists to supplement the ministry of pastors and teachers. The method of training used by Jesus appears to be that of the small group.

We ought also to keep vividly before ourselves, and others, appeals which have come recently from every mission area, reiterating the observation that "the immediate future offers unparalleled opportunities for the expansion of the Church's work." Bishop Bravid Harris spoke for other territories besides Liberia when he said that "the opportunities are unlimited, and the people most responsive, but we shall not be able to take full advantage of these opportunities until we have leadership properly trained to assume and carry out the responsibilities involved." Such pleas call for more of the spirit of the compassionate Christ who urged his followers to pray the Lord of the harvest to send out laborers into his harvest. They call also for more knowledge on the part of Church people of actual conditions and needs in other lands. Plans designed to provide this knowledge, and an adequate response, have a definite place in every parish

program of evangelism. Using modern means of transportation and communication, it is possible in this generation to reach the world's total population with the message of the Gospel.

Dr. Willis Lamott reminds us in this year's study-text, *Committed Unto Us*, that because of the phenomenal number of births in the war years, our Sunday schools should soon be crowded as seldom before. "Unless Christ can be brought to the new families of North America," he pleads, "millions of children will be deprived of the ministry of this foremost agency of evangelization." Concentrated and consecrated pastoral attention to families, to religion in the family and the family's relationship with the Church, as well

### "QUOTES"

THERE are men among us who would defend democracy by infringing its liberties. There are some who think that the democratic faith depends for defense upon military force rather than the steady fulfilment of its promise for plenty and freedom together and everywhere.

We need not be the captives of our fears.

Only the already lost can think of our future as besieged.

We have more to give than to guard.

Our powers are not weapons but tools with which to build the promise of democracy into the purposes of mankind.

Sometimes that faith is hard to hold. Even to one who has seen many years, these times seem dark. But this place is lit with courage. Indeed, it is illumined with faith.

—The Hon. Josephus Daniels



as to a more careful selection and thorough preparation of prospective Church school teachers, should also be among the essentials in parish programs of evangelism.

At last summer's conference of the International Missionary Council at Whitby, Ontario, Dr. John Baillie gave his own rendering of the familiar Advent sentence (Mark 1:14, 15). "After John was arrested, Jesus came into Galilee, proclaiming the glad tidings of God, and saying, 'The decisive hour has come, and the reign of God is at hand. Change your hearts and trust the glad tidings'." It is trite to say that present events and the world situation mark a decisive hour in history. Human need everywhere and the Gospel's demands alike call for the most drastic and radical decisions of repentance, trust and action on the part of all sincere Christians.

"Now it is high time to awake out of sleep." Much of our Church work lies still in the ruts of pre-war inadequacy and ineffectiveness. Life today requires a greatly enlarged conception of Church work, new ministries and new methods. How can we stir ourselves, and be stirred, except as we are willing to repent, show our repentance by accepting "the good news," and "practice the presence of God in his gracious gift of Christ and in the fellowship of his Spirit," through a wholehearted response to God's call in the events and needs of this very hour?

In a letter to a friend, Canon Max Warren included this pointed observation among his impressions of the Whitby Conference: "The gospel has a profound social significance. The Church is part of her own gospel. Yet the acceptance of the Gospel, identification with the Church, remains an inescapable individual decision and action. It cannot be done by proxy. At some point in the life of the individual God visits that individual. The demand there made and the nature of the response, however gradual the process of recognition, is determinative for that individual. We are living in a day when it is reasonable to expect that the normal method of conversion will again come to be, what it still is in most so-called mission lands, and was in the first two or three centuries, in the ninth and in the sixteenth,—crisis conversion. Crisis conversion does not imply a highly emotional experience, indeed that is the exception not the rule. Crisis conversion means that the individual at a decisive moment knows that he has to face a judgment—to identify himself with one of two courses of action which are diametrically opposed. That decision if for the right is what we mean by a crisis conversion."

On every count, our prayers and studies, our

services and sermons, our repeated acts of self-giving, in Advent, 1947—and after—can become startlingly real and decisive. They will determine the effectiveness of our personal contribution to the Church's program in evangelism. "Repent, and believe in the gospel."

## The Living Liturgy

By MASSEY H. SHEPHERD, JR.  
Professor at Episcopal Theological School

### THE OFFERTORY PROCESSION II

THE following suggestions may be considered, if you like, as a sort of *Directorium caeremoniale* for an Offertory Procession. If you think that I am being overly punctilious, I ask you to consider the fact that whatever is done in worship must be done one way or another, and that what we all strive for in ceremonial is to do things in such a way that God is glorified and man is edified. Criticisms of these suggestions will be most welcome. Obviously we must experiment for a while before a commonly accepted usage of the clearest meaning can be effected. Also parishes differ a great deal not only in their tastes, but in their resources for elaborations of ceremonial. Putting too many people to work in a narrow, cramped sanctuary is neither efficient nor dignified. Processions need to be scaled to the space available for their effective operation.

1) Near the entrance where the people come into the church should be placed a credence table. On it are placed a box with the breads and the cruets of wine and water, and also, if it seems desirable, the plates for collecting the alms. A parishioner presides over this table, to take note of those who come in and receive from each one an indication of their purpose to 'make an oblation.' In some places the people may not wish to be counted, so to speak, in which case the person presiding over the table will have to estimate to the best of his or her ability how much bread will need to be offered. But ideally considered, each one who comes to the Eucharist with the intention of offering an oblation for consecration and communion should be prepared to give due notice, so that the requisite number of oblations, neither more nor less, can be offered at the altar.

2) At the beginning of the Offertory, the celebrant will read one or more of the Offertory sentences, after which those appointed to receive the alms will begin to collect them, unless the people have preferred to deposit their alms in the plates when they come in. During the collection



of the alms an anthem or hymn may be sung. The celebrant (or deacon, if there is one) spreads the corporal or linen cloth on the Holy Table, and, if he so desires, washes his hands. But the *lavabo* may be taken after the gifts are received. The custom of the *lavabo* is ancient and full of symbolism; but it is not necessary nor is it required by our rubrics.

3) When the collection of the alms is almost finished, a group of servers form a procession at the altar steps to go to the rear of the church to escort the laymen who are to bring up the gifts. This is, of course, not absolutely necessary, but it seems like the courteous thing to do, and it suggests the participation of both those in the nave and those in the sanctuary in a common offering. The group will include the crucifer, taperers (if desired), and a server or subdeacon. When hymn or anthem is over, or nearly so, the procession moves down the broad aisle of the church towards the altar rail or sanctuary entrance. Behind the crucifer and servers come those bearing the alms, and behind them those bringing the bread-box and cruets. Since it is not practicable to revert to ancient custom and have each individual communicant bring up his own gift, it is best to view these laymen as representatives of the whole con-

gregation. They do not have to be wardens and vestrymen, or for that matter men only. Let each one in the parish who has been confirmed, man and woman, adult and young person, have a turn at representing his parish in its solemn offering to God.

4) The celebrant and his assistant, whether deacon or server, will meet the procession at the altar rail—the assistant carrying the paten and chalice, preferably from the credence, since there is no reason for the vessels being placed on the altar before the Offertory. First, the alms are received and presented at the altar. Then the celebrant prepares the paten and chalice from the offered gifts before all the people, standing silent and attentive. He then takes up the oblations to the altar and proceeds with the service. If he wishes to do so, he may say as he offers the gifts the sentence: “Thine, O Lord, is the greatness, etc.” It might also be fitting and expedient for the deacon to receive and prepare the gifts and bring them to the celebrant, who stands throughout at the altar. This will depend on local circumstance.

One more point—where space permits, do not be afraid to have as many people as possible taking part in the ceremony. The more the merrier.

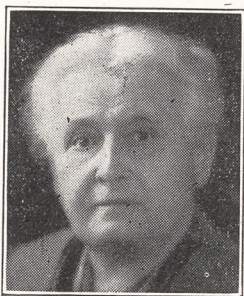
# The Church and Social Rebirth

by *Vida D. Scudder*

THE FINAL ARTICLE OF A SERIES

A HUNDRED years ago Thomas Carlyle wrote: “The world asks of its Church in these times more passionately than of any other institution, Canst thou teach us or not?”, and the question echoes down the decades. Those seeking personal guidance at her altars are rarely disappointed, nor are we as we look away from ourselves, at her glorious missions, at her many activities charged with sacrificial devotion. From within the Church as from no other source comes “a deep-seated dynamic normalizing tendency working through the course of history itself” (Cassery, Christendom, March, '47). Well may we rejoice in her, conscious with awe of the grace of God supernaturally working within and through her.

Yet activities are one thing, politics another.



In corporate as in personal life, means as well as ends must be reborn. As we watch ecclesiastical policies, we realize that one corporate body behaves much like another. An English archbishop protests against nationalizing railroads on the ground that Church revenues will suffer. Needless to recall the steady pressure, often subterranean, for status and power, on the part of a larger communion, more powerful than the Anglican. Devastating as serene is the analysis, in Toynbee's History, of the process by which from the time of Gregory VII on, “the mediaeval Church became the slave of its own tools and allowed itself to be betrayed, by its use of material means, into being diverted from the spiritual ends to which those means had been intended to minister.” (p. 355.) Effective is the quotation he gives from Bridges' “Testament of Beauty”:

“Nay even the Church, with hierarchy in conclave compassing to install St. Peter in Caesar's chair, and thereby win for men the



promises for which they had loved and worshipped Christ relax'd his heavenly code to stretch her temporal rule."

Toynbee ends his scathing chapter with an appeal to the "unique institution": "At this hour of decision at which we now live it is meet and right that all men and women in the Western world who 'have been baptized into Christ' . . . should call upon the Vicar of Christ to vindicate his tremendous title."

Is the present Vicar perhaps responding to this appeal? A report comes from the Vatican City to the New York Times: "The Pope has issued an encyclical letter . . . 'Fulgens Radiatur,' in which he urges the peoples of the Christian world to pattern their life after the principles of their religion, without which, he said, human society collapses." The encyclical is on the fourteenth centenary of the life and work of St. Benedict; nowhere is historic perspective so clear, so awesomely suggestive, as in the Catholic Church. And the inference is drawn:

"All earthly institutions begun and built solely on human wisdom and human power in the course of time succeed one another, flourish and then naturally fail, weaken and crumble away . . . while the Church comes out victorious through the hostile fortunes of time and circumstance. Amid their ruins and failures it is capable of moulding a new and happier age and with Christian doctrine and spirit it can build and erect a new society of citizens, peoples and nations."

Surely every Christian Church should hear, and give a similar challenge. But alas! Here is the old confusion, the old dilemma, dating from long before Gregory VII, dating if you will from Constantine: "Ahi, Constantine!" sighs Dante. As a monopoly seeks to protect its stockholders by increasing its resources, or a nation its own citizens by making them competent to kill, so a Church considers the stipends of its clergy and jealously tries from the best of motives to ensure through material means its status in the community. Responsibility as we have seen incites any collective life to self-protection; and the Churches have learned no more than any other corporate body how to follow the way that leads to Calvary. Their ultimate ends are righteous; their official methods are unregenerate still.

No wonder that from England, France, Germany, Italy, sad reports reach us of disillusion and discouragement on the part of outstanding religious leaders. Nor can we be surprised as we note with shame and sorrow the defiant atheism and the suspicious scorn of the Church which marks the rise of that Communist movement,

which, say what you will, dramatize, as no other movement has done, demand for release of the social order from private motivation. Toynbee is not alone in pointing out with acute and informed analysis how deep are the Christian roots of Communism, and how strong the affiliations. But conservative forces in the Church have down the centuries dominated her official conduct and precluded any sympathy with revolution. Her reasons for support of the *status quo* have often been chivalric and even sacrificial, her sympathy with established régimes has sometimes sprung from profound and patient wisdom. Yet has not the result been rather pathetic to contemplate? Loyalty to her has sometimes involved sharp discipline for pure and ardent souls like St. Catherine of Siena. Do we not look back with sardonic wistfulness to the impassioned ardor of those first disciples accused with some justice of turning the world upside down? No one present at an ordinary parish meeting would be tempted to say "These men are filled with new wine." The Church, the Mystical Body of Christ, does not in her collective behaviour, as related to her status in the secular world, manifest that transformation silently and gloriously potent through the power of grace in private lives. She does not follow that way of life which passes through defeat and death. Perhaps as a corporate body she can hardly claim to be reborn.

**WE** LONG to see her cast down yet not destroyed, regaining in her collective life as in the lives of all her children the awed excitement of her earliest years. Nor are we wholly disappointed. Every communion is divided against itself, radicals and conservatives equally confident that they are not disobedient to the heavenly vision. Echoes come from every European country of groups within her sensitive to the call to aid in social rebirth, and, as we have said, perhaps this horizontal cleavage is more significant than any vertical divisions. And we repeat that never was the challenge to all us Christians so urgent to serve the Lord our God with all our mind. If thought lures us into exploring revolutionary vistas, as it well may, let us recall the solemn warning of our Leader. Official religion may disavow us. Nay, whosoever killeth us may feel that he doeth God service. How diverse as always are the attitudes encouraged by Christ's words, how rich their implications! This warning holds consolation as well as dread; for does it not greatly facilitate the difficult task of tolerating our enemy because we love him? Christian radicals today do not pay as much attention as they might to those words of both warning and comfort.

But of all forces at play in this supreme moment



of history, the Church is our best hope. She at least suggests, to her every member signed at baptism with the sign of the cross, the acid test to apply to human conduct whether personal or corporate. If we are often dissatisfied with her behaviour as she meets the baffling problems of corporate life, we know that the power of grace is within her as nowhere else and that its collective application will be more and more clearly revealed to her if she listens. No humanist approach can ever achieve the social transformation we desire; this hard lesson, taught by all history, is pressed on us today as we realize that only within the sphere of grace can true freedom be found. Laws chosen from within not imposed from without must control our nascent social system if we are not to be betrayed into new bondage. Chaos; or slavery; these are the only alternatives to freedom signed with the holy sign. The Church is responsible as no other body for bearing this witness, and she does not wholly fail albeit her witness still disappoints us. Perhaps we may be allowed to remember, looking back to that natural order which we are called to transcend, that the process of issuing new life into the world becomes more and more painful as evolution goes on.

When shall we Christians recover the transforming sacrificial ardor of the early Church? Only when we awaken to the power within us to achieve a social as well as a personal rebirth. Is there life within the embryo of the new social order? Or will that embryo be still-born? It may well be that decision rests with us. If a higher motivation cannot control social as well as personal life, civilization is doomed. Militarism will overcome us; and the atom bomb is waiting.

Not that the Christian will turn pessimist on that account. He has always been inwardly sure, just as science is now informing him, that a day of judgment may be the end of mortal life on this planet, but that would not necessarily imply the end of the human story. Yet he does love this old earth, and he sees more and more clearly that the human race, made in the image of God, can triumph gloriously though never completely, in further and further phases of development. "Here we have no continuing city; but we seek one to come." Or, according to Monsignor Knox's translation: "We have an everlasting city, but not here; our goal is the city that is one day to be." *Hebrews: 13-14*. So he will dedicate mind, heart and conscience as never before to his stupendous task: to stop the discord between means and ends; to release activity from exclusive control by lower incentives becoming more and more irrelevant; to place all his powers at the service of the new instruments which under his eyes are seeking to create international harmony; and to realize in

corporate activity of every type, political and economic, that our race through the grace of God has experienced redemption.

Social Rebirth need not be still-born. *O Crux Ave, Spes Unica!*

## Christianity and Property

Reviewed by  
W. M. WEBER

FOR every Churchman who has true concern for the world's course, this book is necessary reading. Against all distaste for adding to the pile of ephemeral "must books," this must be said; no superlative is too great to say it. *Christianity and Property* goes to the core of the world's trouble, with Christian tools.

Its plan is avowedly a historical, developmental account of Christian thought on property. The work of eight persons has been remarkably well unified by its editor, and yet preserves the freshness of diverse approach. There is not one dud among its chapters.

The style and approach are sober. In true Anglican fashion, it follows the tradition of austere scholarship (though not the exhaustiveness) of books like N. P. Williams' on *Original Sin*. The writers tell at length what Christians have thought about property. They also tell something of how Christians have handled property.

Their fundamental intention is to strengthen an attitude towards contemporary problems which is far too much neglected. Prof. Fletcher states the obvious in his preface: "this is an era of social disintegration and change." Thereby we are thrown into seemingly interminable discussion of social matters. Questions about property always turn up; among realistic people they take the center of the stage. Much of the futility in our arguing springs from an ignoring both of principles and the source of principles unconsciously used.

The purpose of this book is to furnish churchmen with their own Christian principles. "It is necessary for Christians to have a fairly coherent grasp of their own peculiar vantage-point in the debate. This is not a day for 'spectator theology'!" The faithful should be able to talk and contend about property primarily as Christians.

In purpose *Christianity and Property* follows the path laid down by the late Archbishop Temple, especially in his little book, *Christianity and Social Order*. It dissolves the mists of temper and prejudice, so that the solid ground of Christian teaching might be reached. It is neither a panorama of discouraging problems nor a manual of easy an-



swers. Although implications for the present are drawn, the emphasis is on the thinking of Christians up to the time of the Reformation, and how thinking on property flows naturally and necessarily from essential Christianity and theology. Almost every page brings this reaction from the reader: "If I am to be a Christian, I must think this way about property." If Churchmen are to keep their sanity in the welter of contemporary economic and political problems, they must school themselves in this attitude. They must approach all problems from the Christian vantage-point.

At least three characteristics of Christian teaching on property emerge from a reading of the book. First, it appears that the Fathers and the theologians did their thinking on the subject when they were dealing with immediate practical affairs. We find their teaching in letters and tracts which are directional or controversial, in sermons, and later, in manuals which tell how to deal with sins. No one, in those less systematic centuries, sat down to write a treatise on property. Least of all did our Lord deal directly with the matter; Bishop Emerich makes this very clear. Sometimes there is an overemphasis on this derivative character in some of the chapters. The word "derivative" is unfortunate. "Sacramental" is better; the Incarnation drove men to relate property *sacramentally* to God. Until three hundred years ago, a tremendous amount of practical activity went into attempts to Christianize property, which left little time for writing.

Secondly, the teaching all through the centuries is based on the doctrine of creation found first of all in the Old Testament. Dean Taylor expounds five Old Testament principles which could well be used to classify almost all the doctrines described in the other chapters. God the Creator—which means he is both author and sustainer—is the true owner of all his gifts. Among his gifts are property values. The true end or purpose of property is man's use or enjoyment. Man is the steward of property—not just individual men, but mankind, the community. Very seldom does a Christian regard property as a natural right, under natural law. The great consensus of opinion is that specific property rights are purely of positive law, to be modified as the community sees fit. All these ideas spring straight from the Old Testament emphasis on the order of creation.

**T**HE third characteristic of this teaching concerns the principle of universal human equities. No Christian writer ever denied that all men have an inalienable share in the Father's gifts, since God is the father of all men. The application of this principle was formulated in times when consumers' goods and land were the important forms of prop-

erty. In our day, when producers' goods or capital are the crucial property forms, it seems inevitable that the principle of social equity be extended to capital. The doctrine of creation covers not only "the earth" but also "the fulness thereof." Certainly our technological inheritance is a part of that fulness.

The contradictions between this teaching and much of present-day economic teaching can be left to the reader. Mr. Kean's essay on capitalism makes the contrast very clear. The importance of the book lies in the coherent grasp it gives of Christian tradition. Besides that, there is a wealth of directions in which the book leads the future development of thought. Dr. Lehmann's idea that the attack on the misuse of property should spring from the Kingship of Christ rather than from the doctrine of creation deserves more than the page he was able to devote to it.

Although it reads easily, Prof. Fletcher's theological illumination of a sociological definition of property is a seed-bed of ideas which deserves continued study. For instance, it contains a concise statement of Personalism, a philosophy which is appearing in many communions, and which is the true rationalization of the Christian approach to economics and politics. Prof. Hardy suggests that the monasteries deserve study as successful experiments in collective ownership. Fr. Smyth's derivation of medieval doctrines from the concrete property relationships is a model for future Christian writing, which must make past history effective in the contemporary situation.

The most haunting of these stimuli to future thought are found throughout Miss Scudder's chapter. In one place she speaks of "the never-ceasing unrest in the attitude toward private ownership in Christian history ever since the early days of the Church in Jerusalem." If "that social compunction," which she calls "the most Christian dynamic in social change," is truly astir within the Church today, *Christianity and Property* may become what it deserves to be.

Each chapter was read first as a paper at the second annual conference on Christian social teaching, held in 1945 at the Episcopal Theological School, sponsored by the Church League for Industrial Democracy (now the Episcopal League for Social Action).

The book merits historical significance—a deep social response from readers whom it will help make socially informed, sane and courageous.

\*\*\**Christianity and Property* edited by Joseph F. Fletcher. The Westminster Press, \$2.50.

Old Testament Foundations, Dean C. L. Taylor of E.T.S.; New Testament Teaching, R. S. M. Emrich, bishop suffragan of Michigan; The Way of the Early Church, E. R. Hardy, professor at Berkeley; The Middle Ages, F. H. Smyth, superior, S.C.C.; The Standpoint of the Reformation, P. H. Lehmann, associate editor, Westminster Press; Anglican Thought on Property, V. D. Scudder, emeritus professor, Wellesley; The Significance of Capitalism, C. D. Kean, rector, Kirkwood, Mo.; A Theological Perspective, J. F. Fletcher, professor, E.T.S.



# Civil Rights Report Praised By Federal Council

*Says the United States Has to Demonstrate  
Its Belief in Civil Liberties and Freedom*

Edited by Sara Dill

*New York:*—The recent report of the President's committee on Civil Rights is "a notable contribution to our progress toward a working democracy," the executive committee of the Federal Council of Churches declared here in commending the statement to all Church people as "a document worthy of study." Noting that "the Christian concern of the Churches for every individual in society is central in the committee's report," the interdenominational agency voiced its approval that the President's committee "was sensitive not only to the rights of our largest minority group, the Negro, but also to other racial and religious minority groups within our society."

"It is now the especial responsibility and opportunity of the Churches," the Federal Council committee stressed, "to promote discussion of the committee's report within the framework of the Christian understanding of our faith in God as revealed through Jesus Christ, as it is related to our social living."

Four objectives contained in the report were singled out as meriting special attention "in view of the Christian principles involved." These objectives, it said, are the protection of human life against mob violence; equal opportunity for employment, regardless of race, religion or national origin; elimination of segregation in all of its aspects, including the outlawing of restrictive covenants in real estate contracts; and the right of every adult citizen to vote.

"The concern for civil rights in our own country is particularly important from the standpoint of our leadership in the world," the executive committee stated. "Our national struggle toward true democracy cannot be isolated from the world scene. We cannot hope to influence other peoples to accept the Christian way of life, or other nations to accept the democratic principles we proclaim unless we can demonstrate in our own community living that we take them seriously and are striving to

translate them into effective practice."

## Crack at Parsons

*Boston (RNS):*—Concrete suggestions for improving the influence of the Episcopal Church, including the "weeding out of unfit ministers" and greater participation of women members in official affairs, were made by Gov. Ernest W. Gibson of Vermont at a special meeting of the Episcopalian Club. Gov. Gibson said "too many ministers in the Episcopal Church lack the qualities of leadership required in these critical times." The Church has been "too lax," he contended, in not forcing these ministers to retire. "We are too prone to keep ministers, once we get them, until they retire," he charged.

The governor said some clergymen preach sermons "pulled out of the barrel and written 20 to 30 years ago," and "they are not able to drive home the real lessons of the day. Too many of our churchmen frown on movies, dancing and other forms of recreation, now recognized as important to community life in America."

As for the Church's women members "they sometimes appear to be just the dishwashers of the Church," he said.

Governor Gibson said it is the "no. 1 business for Americans to go to church," and that their "no. 1 club" should be a church instead of a fraternal organization.

## Doing Poor Job

*Pittsburgh, Pa. (RNS):*—The influence of American Churches is bound to decline in coming decades because of their failure to revamp traditional programs to meet today's urgent needs, according to a poll of college students here. Sponsored by the Jefferson Club, a student group at the First Unitarian Church, the poll was conducted among 500 students attending the University of Pittsburgh, Carnegie Tech, and Pennsylvania College for Women. Eighty-one per cent of the students agreed that the Churches should depart from traditional programs to meet indi-

vidual and social problems more effectively, but 91 per cent said they did not think the Church would make any important modifications in the near future.

For this reason, the great majority of the students—84 per cent—predicted that the Churches would decline in influence during the next ten or twenty years. Asked how they rated the importance of the Churches in determining the day-to-day moral conduct of the people in general, and of business and government, 26.6 per cent replied "insignificant," 69.1 per cent, "significant, but less so than such secular agencies as the press,



CALVARY CHURCH, Wilmington, Delaware  
Reverend Henry N. Herndon, Rector

The problem of designing a suitable Reredos for the existing white marble Altar was complicated by the limited available space behind the Altar. Hence, a mosaic panel set in a white marble frame was decided upon. In keeping with the best traditions of mosaic art, the Calvary Group is rendered in a somewhat archaic manner, yet each figure and each detail clearly expresses its significant part in the great drama. In the Sanctuary window on the left is represented the Nativity and on the right, the Resurrection. For correct interior renovation, write

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radio and movies," and 4.3 per cent "most significant."

To questions as to what issues should be given more attention by the Churches the replies were: problems of the individual, on the thesis that social reform can come only from individual reform (35.9 per cent); problems of society as a whole, by exerting influence on the government, the press, etc. (17.9 per cent); and integration of the individual with society (46.2 per cent).

### Sex Education

**Sydney (RNS):**—An experiment in sex education was launched here by the Christian Social Order Movement, a Protestant group, when 300 young men and women attended a lecture held under its auspices. The lecture was the first of a series to be given to mixed classes by experienced local authorities. In a recent poll conducted by the movement among Australian youth between 17 and 28, it was disclosed that 33 per cent of the men and 11 per cent of the women had received no sex instruction from their parents. A large number admitted their knowledge had been inadequate prior to marriage. The poll also revealed that pre-marriage instruction "barely exists" among Australian churches.

### Unique Church

**Melbourne (RNS):**—A unique Australian Anglican church is St. John's here, which is run by a committee of six men and women, all under 30. They conduct their own services, including two each year by women members. The church was founded in 1936 by J. R. Darling, a school principal, to provide a "follow-up" religious interest to young men leaving public school for jobs in the city. Within a year the fellowship had grown to 200. Worshipers at St. John's include ministers, a Rhodes scholar, and professional men who like to run their own church and to have a hand in community service.

### Missionary Honored

**Wusih, China:**—To date, only three Americans in China have been made honorary citizens of that country. One is General Marshall, and one is Ambassador Leighton Stuart. The third is Dr. Claude M. Lee, now retiring after more than forty years in China, as founder and director of St. Andrew's Hospital, Wusih.

Bestowing the citizenship of the city and county upon him, before a gathering of notables of every kind, Mayor Chien of Wusih said, in part: "Today the whole city of Wusih is

saying farewell . . . Since Dr. Lee arrived in our country he has spent all his energy in helping the sick and suffering among our people. As we look at his white hairs, which are many, now appearing on his head, we realize that each white hair is symbolic of one life saved.

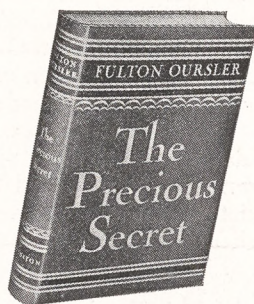
"We welcomed him from thousands of miles away, and now we no longer recognize him as a foreigner but from our inmost hearts we feel

that he is a Chinese citizen. As the representative of 1,200,000 people of Wusih and the county, who now wish to express their deep affection, I hand him a certificate that he is an honorary citizen of Wusih."

Friends of Dr. and Mrs. Lee, the North China Daily News reports, have demonstrated their good will to the hospital by presenting a new residence, containing a library, dining room, dormitory and baths. The

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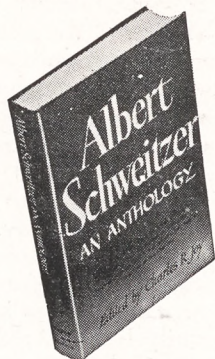
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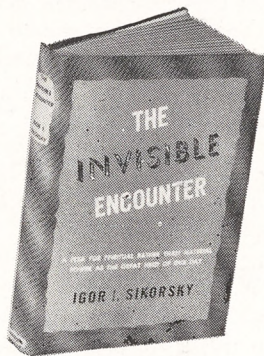
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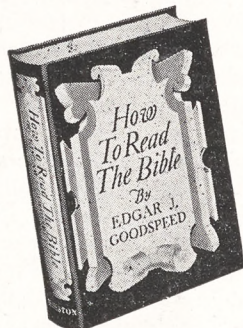
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building is for the use of the hospital staff, and is dedicated to Dr. Lee.

### Make No Claims

*New York:*—Protestant foreign mission boards with work in the Philippines were urged to file no claims for indemnification for war-time property losses to be paid out of confiscated assets of Japanese firms and individuals, nor the supplementary appropriation of \$400,000,000 U. S. funds appropriated by Congress, in an action passed unanimously by the Philippine committee of the Foreign Missions Conference.

The committee also recommended that individual missionaries who suffered property losses be advised by their boards to forego the filing of claims under the Philippine rehabilitation act of 1946, and that boards undertake to recompense individual missionaries insofar as their available funds will allow.

The action was announced by the committee chairman, Elmer A. Fridell, of New York, far eastern secretary of the Baptist foreign mission society, who, explaining the conviction behind this self-denying action, stated that the membership of the committee was united in feeling that Christian agencies which are deeply concerned for the economic as well as the spiritual rehabilitation of Japan should not benefit by depriving of their assets individual Japanese who had no part in deciding national policy.

The overseas division of the Episcopal Church was among the boards to approve this action.

### Church Row

*Belgrade (RNS):*—Demand for "immediate removal" of the Rt. Rev. Bishop Dionisije, of New York, head of the Serbian Orthodox Church in the United States and Canada, has been made in a letter received by Patriarch Gavril, supreme leader of the Church, from the American Serb Congress, a recently-formed group with headquarters in Pittsburgh. The letter was widely publicized in the Yugoslav press.

The organization's demand was based on charges that Bishop Dionisije had "obstructed" a campaign to aid Serbian war orphans and "publicly attacked" American Serbs engaged in relief efforts for Yugoslavia.

The group also charged that Bishop Dionisije had used "threats" to dissuade priests and laymen in his diocese from attending the recent convention of the Congress in Pittsburgh.

THE WITNESS — December 4, 1947

An official of the Serbian Orthodox Church here was quoted as stating that "it is most probable that action of some sort will be taken against Bishop Dionisije, because I believe Patriarch Cavril already has several times brought such matters to the attention of the bishop."

At Libertyville, Illinois, Bishop Dionisiji told a reporter for Religious News Service that the demand for his removal by the American Serb Congress was inspired by Communist opponents "who are constantly attacking me."

He said the Congress was a minor-

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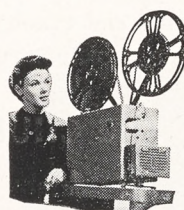
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ity group opposed to "the true American Serbian Congress of which I am honorary president, and which met in Chicago last June, passing resolutions condemning the American Serb Congress and supporting the national policy of our President and Congress."

"On November 2," Bishop Dionisiye declared, "a meeting was held in Pittsburgh by order of Tito's Embassy in Washington, D. C. This meeting, which proclaimed itself as an American Serb Congress, was held with the support of the Communist newspaper, Free Expression, published in Pittsburgh, and of the dissident Serbian Orthodox Church of St. George (Pittsburgh), and its deposed priest, the Rev. Vojislav Gachinovich."

"Summoned without proper authority, this communistic meeting was attended by less than five per cent of American Serbs, all those attending being followers of the Communist ideology and supporters of Tito's regime in Yugoslavia."

"Because I am a supporter of the American Constitution, Christian ideals and real democracy, Communists are constantly attacking me and placing false accusations against me before the Serbian Patriarch and

the Tito government in Belgrade.

"Furthermore, Father Gachinovich, who was deprived of his priestly privileges because of his communistic activities, has sent many telegrams denouncing me, and recently requested Patriarch Alexei of the Russian Orthodox Church to receive him under his jurisdiction."

### Missionaries in Japan

*Tokyo*:—There are 1,340 Protestant and Catholic missionaries in Japan as of October 30, with 1,120 of them Roman Catholics.

### Anti-Church Conflicts

*Paris (RNS)*:—Nationalization of mines and mining properties in this country has led to widespread conflict between Roman Catholics and anti-clerical municipal authorities. Throughout the mining areas attempts are being made by Communist mayors to evict church schools from mine premises. The Communists base their action on the ground that nationalization made the mines the property of the state and non-state schools cannot legally operate on government property. The agitation is so widespread and acts of violence have so multiplied that the Govern-

ment has decided to state the legal position of Church schools in the next few weeks.

Meanwhile, in many sections of the nation, parents of Catholic school children form a continuous guard outside the schools to prevent them being taken over by municipal officials. In some cases, it was reported, local authorities forced entry into the school buildings, replaced the locks and took away the keys.

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# Spearhead of Evangelism

by the Rev. GILBERT P. SYMONS

OUR Presiding Bishop is calling the whole Church to a nation-wide program of Evangelism. One of the means he wants to use is the radio. He proposes a weekly radio program, The Episcopal Hour, to go over a nation-wide network reaching into every part of the land. The Episcopal Hour will begin in 1948 just as soon as the cost is underwritten by the whole Church.

No sooner had some good people heard of this than they sounded off with a very catchy but ill-considered epigram: "It will take more than the radio to save the world. What we need is a spiritual revival."

Of course we need a spiritual revival. That is the very end the Church is driving at in her program of Evangelism. And what do these epigram makers think we are going to do it with? With our aroused and reconsecrated spirits, of course. But as soon as a Christian's spirit is aroused to work for God, he seizes upon any good tool near at hand to work with. That is exactly the sacramental principle which is the historic Church's well-proved method.

Did you ever puzzle over that strange thing our Lord said to His disciples? *Truly, truly, I say to you, he who believes in me will do the works that I do; and greater works will he do.* What did Jesus mean? Didn't He mean, for one thing, that when the Apostles obeyed Him and went out on their mission they would win thousands to His one? They broadcast the Gospel to the known world. Where He says, *The Gospel must be published to all nations*, He was not thinking of a piece of printed paper or even a sermon in a quiet church, but of a herald with his attention-getting trumpet. By the radio, God has trumpets in twenty million American homes and the Church proposes to preach the Gospel through them.

Our Lord said another startling thing. We seem to forget how original and startling He was. He said, *You shall catch men.*

Catch men, and women and children! There is a lot to do after they are caught, but first we've got to catch them. Sunday afternoon in the living room and the children all over the floor with the funnies. Father in slacks and slippers twirls the radio knob and says, "Hullo! Listen! Here's a fine choir singing." A man in a hospital recovering from a critical operation and living on borrowed time tunes in his bedside set. The shut-ins. The people who live fifty miles from nowhere. The wife in the kitchen. The salesman on a train or in his car. We're going to use their trumpets!

We're not going to leave this miracle of the radio all to soap operas. What would we say when the Lord asks us how we've used our talents? It won't be enough to have put up "You are welcome" on the church door. Our Lord will say, "You could have bought radio time."

So it costs something. There is a simple plan recommended by the Presiding Bishop: Each Church add three per cent of the combined parish and Church's Program goals, as set up in the 1948 budgets, to the parish budget for next year for the Evangelism program. Explain to Church members the reasons for increase and enlist their help through larger pledges to the parish budget.

Give the Church a chance to speak through the trumpets!

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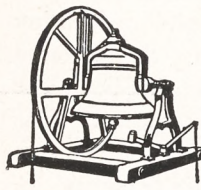


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## St. Bede Lectures

*New York:*—The St. Bede Lectures will be given in January and February in the guild hall of St. Thomas Church. The Rev. Shirley C. Hughson of the Order of Holy Cross will give three on the religious life; Mrs. Frances Perkins will give three dealing with social questions; the Rev. P. M. Dawley of the General Seminary will give three on Church unity.

## Church Doing Well

*London (RNS):*—More than 71% of the people in the British Isles believe the churches are doing their job "well" or "fairly well," according to a survey conducted by the News Review National Poll. The survey showed that 26.7 per cent consider the churches are carrying out their task badly. Only two per cent expressed no opinion.

Twenty-one per cent of those interviewed said they are less interested in religion at present than formerly. Over 13 per cent declared they now have a greater interest, while 65.8 per cent reported they are unchanged.

Men are more critical of the churches than women. The middle age groups of both sexes (those between 25 and 54) are most convinced that the churches are performing their tasks poorly. Young people and old people (those between 18 and 24 and those over 54), on the other hand, hold the view that the churches are doing well.

People in the upper and middle classes are more critical than the working classes, the survey indicated. Housewives take a more favorable outlook on the work of the churches than any other class of women.

Asked what should be the principal activity of the Church, 15.7 per cent replied "looking after young people," 12.9 per cent said, "teaching Christianity." Ten and one-half per cent felt the answer should be "social welfare work." Young people were found to be at least definite about the function of the churches.

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# BACKFIRE

*Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.*

THE REV. CHARLES A. HIGGINS,  
St. Alban's, Waco, Texas

Mrs. Henry Hill Pierce in her article (Nov. 13) shows a gratifying ability to recognize illustrations that I tried to clothe with anonymity. For the information of readers may I say that the woman who thought the Church School Lenten Offering for 1947 would be used entirely in the Philippines had been so informed by her rector (a member of the National Council) and by a prominent poster proclaiming "Your Offering Goes to the Philippines."

Mrs. Pierce admits that articles written by missionaries for *FORTH* are "from time to time" rewritten in the interest of readability. Personally, I find such articles more readable before the editing and my criticism of this policy stands. I stand corrected in the matter of articles submitted for publication in other than "281" publications. The rules in this regard were changed in 1942—a step in the right direction. However, missionaries must still "refrain from criticism either of the people of the country or of the work of the mission." (RULES, April 1942, p. 19.) One wonders why so few articles written by overseas missionaries are seen in the Church press.

It may seem presumptuous for me to give anyone so well informed as Mrs. Pierce the facts about the budgets. However, here are the facts: The 1946 Budget shows administrative expense of \$346,621. This is but a fraction of the total cost of administering our National Church program. The rest of the amounts spent for administration are, as I wrote, "neatly hidden in the budget(s) of the district(s), which is not published."

If Mrs. Pierce can tell her version of the Costa Rica cemetery appropriation with a clear conscience I can only add my thanks to her for setting the record straight. Actually, she takes up the story where I left off and my version should be used as a preface. But I would remind readers of *THE WITNESS* that I used the story as an illustration of how decisions are made by the bureaucrat. Does not Mrs. Pierce concede my point when she admits that all matters involving appropriations must be referred to the finance department? Most matters of importance involve appropriations. This makes the "yea" or "nay" of an officer in this department the vital factor in most decisions concerning overseas work.

Finally, may I say that I have a high regard for the personal integrity and devotion of church officials at "281" and that I have every confidence in the new administrator of our overseas work. However, I am convinced that our missionary work will be put forward if certain policies inherited from past administrations are reconsidered in the light of present conditions.

\* \* \*

THE REV. CHARLES E. CRAIK JR.  
Rector of Emmanuel, Louisville, Ky.

Old Dr. Shipman of Christ Church, Lexington, Ky. (father of the late Bishop Shipman of New York) and my grandfather, Dr. James Craik of Christ Church,

Louisville, waded right into politics during the Civil War period. Working jointly to keep Kentucky in the Union, they frequently addressed sessions of the Kentucky State Legislature, arguing their cause and debating the issue.

In later years the late Justice Harlan of the United States Supreme Court met my father on a golf course somewhere and recognized him as the Dean of Christ Church Cathedral, successor to his own father in that venerable parish. "My boy," he said to my dad, "your country owes a great debt to your father. He kept Kentucky in the Union."

So here were two parsons who did not hesitate to get into the thick of politics in a critical period. Judging from the results of their efforts, they neither made themselves childish and silly nor brought ridicule on their dear Church, as the layman from Philadelphia claims the clergy always do when they leave "their chosen field" to try to apply Christianity to life.

Many who claim to "think out the problems that confront our country," and other problems that concern human welfare, seem to do their thinking entirely on the basis of their one-sided point of view and their crystalized prejudices. Bishop Gilbert must be absolved from the charge inferred in the editorial "Do We Dare to Lead." But in taking a stand contrary to the interests of reaction, he has brought on his head the self-righteous indignation of a voice plainly representing reaction and "Big Business."

\* \* \*

THE REV. J. FRED HAMBLIN  
Rector of St. John's, Newark, N. J.

The language of the editorial *Close or Merge Them* (*WITNESS*, Nov. 13) has a familiar ring. The advice I would venture to offer to the writer and others who think along the same lines is 'get busy.' Many, perhaps including the writer of the editorial are members of a Diocesan Mission Board charged with the duty to evangelize the communities of the Diocese with vigor and wisdom. Where the conditions prevail which the writer complains about let's put action behind words, and do something about it.

\* \* \*

THE REV. HENRY H. WIESBAUER,  
Director, Pastoral Counseling Center, Boston

Allow me to express my appreciation for the two splendid editorials in your issue of November 20. The one concerning John Gilbert Winant is, in my opinion, one of the finest examples of Christian interpretation I have ever read anywhere. It reminds me of the full title of our weekly—*THE WITNESS for Christ and His Church.*

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13 oz. tin STRAWBERRY JAM  
7 1/2 oz. Smyrna FIGS

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