

# The WITNESS

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JANUARY 29, 1948



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## Episcopal League for Social 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.

ST. BARTHOLOMEW'S CHURCH  
NEW YORK  
Park Avenue and 51st Street  
Rev. Geo. Paull T. Sargent, D.D., Rector  
8:00 A. M. Holy Communion.  
11:00 A. M. Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday at 9:00 A. M.  
Thursdays and Saints' Days at 10:30 A. M.  
The Church is open daily for prayer.

ST. JAMES' CHURCH  
Madison Ave. at 71st St., New York  
The Rev. Arthur L. Kinsolving, 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.  
Thursdays: 12:05.

## THE WITNESS

### For Christ and His Church

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JANUARY 29, 1948  
Vol. XXX No. 51

## Clergy Notes

BROWN, RICHARD T., was ordained priest by Bishop Emrich of Michigan on Jan. 8th at St. Andrew's, Ann Arbor. He is in charge of St. Augustine's, Detroit.

DEAN, KEITH R., was ordained deacon by Bishop Emrich on Jan. 15 at Grace Church, Port Huron, Mich., where he is assistant.

DE CRISTOFARE, FRANCIS, is now on the staff of St. Mark's in the Bouwerie, New York City.

HILL, K. W., formerly rector of St. Paul's, Salinas, Cal., is now rector of St. Mary the Virgin, San Francisco, Cal.

MASSIE, J. E. M., formerly of the Church of England in Canada, is now in charge of St. Edmund's, Arcadia; St. Andrew's, Boca Grande, and the Good Shepherd, Punta Gorda, Fla.

MILLER, GEORGE A., a recent graduate of Berkeley Divinity School, was ordained deacon on Jan. 8th by Bishop Emrich of Michigan at St. Andrew's, Ann Arbor. He is in charge of St. John's, Plymouth, Mich.

ORVIS, ROBERT W., formerly rector of Trinity, Renovo, Pa., became rector of Trinity, Erie, Pa., on January 25th.

REAMSNYDER, RALPH W., formerly rector of St. Mark's, Cleveland, O., becomes rector of Trinity, Alliance, O., on Feb. 16th.

SMITH, ANDRUS B., formerly of Oakville, N. Y., is now in charge of River Terrace mission, diocese of Washington.

SMITH, GEORGE W., formerly curate of St. Luke's Chapel, New York City, is now rector of St. Luke's, St. Alban's, Vt.

STILWELL, JAMES L., formerly a student at Berkeley Divinity School, is now in charge of St. Mary's, Blair, Nebr.

THATCHER, ROBINS H., formerly of the diocese of Iowa, is now vicar of the chapel of the Incarnation, New York City.

### THE CHURCH OF THE ADVENT

Indianapolis  
Meridian St. at 33rd St.  
The Rev. Laman H. Bruner, B.D., Rector  
Sunday Services: 7:30 a.m. Holy Communion; 9:30 a.m. Church School; 11 a.m. Morning Prayer and Sermon.

## 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.; 3 p.m.  
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA  
Second Street above Market  
Cathedral of Democracy  
Founded 1695  
Rev. E. Felix Kroman, 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.



## Endorsement of Marshall Plan With Reservations

*Federal Council Committee Warns Motives  
Must Be Moral and Not on Political Level*

Atlanta, Ga. (RNS):—The Federal Council endorsed the Marshall Plan as "one of history's most momentous affirmations of faith" but warned that the motives and objectives behind the program "should be essentially moral and spiritual and above political partisanship." It said that the United States must not use the program to make over Europe in its political and economic image but that "it must be an expression of confidence in the peoples of Europe who have been making earnest efforts at self-help."

The statement was incorporated in a resolution passed by the Council's executive committee, meeting here at All Saints' Episcopal Church, and held in connection with the first southeastern Church convocation, attended by more than 400 Protestant leaders from eight denominations in twelve states.

The committee also reaffirmed confidence in the United Nations and stated that they "wholly disagree with those who spread disillusionment and defeatism."

Charles P. Taft, president of the Federal Council and a leading layman of the Episcopal Church, was authorized to present the views of the Council to the foreign affairs committee of the U. S. Senate.

"The European Recovery Program must be the means by which Europe and the world are released from fears that the United States will seek to fashion them politically and economically, and freed from the shackles they impose," the resolution stated.

The committee acknowledged, in passing the resolution, that the Marshall Plan involved risks. "Nevertheless," it added, "the risks of failure are much smaller and much less certain than the risks of inaction."

The program, according to the resolution, must be an investment in the world's moral and spiritual resources and . . . an expression of Christian convictions. An undertaking so conceived and directed, it was pointed out, merited material sacrifices by Americans because it was a cause which enlists Christian conscience and conforms to Christian commitments.

It was urged by the committee that consideration be given to nine principles: (1) that curative and creative possibilities of the European Recovery Program be kept in the foreground; (2) that American aid be an act of faith; (3) that persons carrying out the Marshall Plan "plan now and boldly a completely adequate initial program"; (4) that the United States be on guard against imposing conditions that seem to threaten political independence abroad; (5) that nations participating in the program carry out their expressed intention to maintain monetary stability, reduce trade barriers, and work cooperatively;

(6) that the United Nations machinery develop broader trade relations within Europe and fuller coordination of the economic relations among nations; (7) that the United States persuade and assist nations outside of Europe to provide goods for European recovery; (8) that the European Recovery Program be linked with long-range planning to increase American imports; (9) that Americans willingly accept limitations on their own economic desires, whether voluntary controls or government controls.

*Episcopalian Charles P. Taft is to present Federal Council's views on Marshall Plan to committee of the United States Senate*

"Such an effort is in keeping with the constructive peace strategy for which our churches stand," the resolution stated. "As Christians, we support the European Recovery Program in the conviction that it can be one of history's most momentous affirmations of faith in the curative power of freedom and in the creative capacity of free men."

The statement on "The Churches and the United Nations" said "the important and exciting fact is that the vast majority of nations are trying to solve these world problems, not by force of arms but by the power of reason and on the basis of justice."

Organs of the United Nations "are coming to grips with the root causes of international disorder," the statement pointed out. "If the United Nations is to succeed, Christian people everywhere, and particularly in the United States, must be willing to accept whatever sacrifices may be required to give adequate support to the accomplishment of its purposes."





## THE CIO ANALYSIS SENT MEMBERS

*Detroit:*—The Episcopal League for Social Action has made arrangements with the C.I.O.'s education and research bureau whereby all League members will receive *Economic Outlook*, the C.I.O.'s monthly analysis of economic affairs, the Rev. Wm. B. Spofford, Jr., executive secretary, has announced. "Each year, we are sending members a different periodical subscription," Mr. Spofford said, "so that our membership will become acquainted with good source materials on contemporary affairs." Likewise, the League is preparing to publish a pamphlet of the late Archbishop William Temple's famous speech on "Christianity and Finance" and has made arrangements with the National Religion and Labor Foundation for the distribution of *Where We Are*, a paper read by Prof. Liston Pope at the annual Religion and Labor conference in Pittsburgh which the League helped to sponsor.

## PROGRESSIVES HAVE CONFERENCE

*Pittsburgh:*—Repeal of the Taft-Hartley act and the reenactment of the Wagner Act was asked by 175 delegates to the annual convention of the Religion and Labor Fellowship held here, January 12-14. One of the sponsoring organizations of the convention, which was addressed by Berle Whitney, legal advisor of the Railway Brotherhoods; John Ramsay of the C.I.O.'s southern organizing drive; Jacob Potofsky, president of the Amalgamated Clothing Workers-C.I.O.; David McDonald, secretary-treasurer of the United Steel Workers-C.I.O. and Prof. Liston Pope of Yale Divinity School, was the Episcopal League for Social Action.

The convention expressed unanimous opposition to any form of universal military training, called for rationing of goods in short-supply, asked for support of the President's Committee on Civil Rights report, asked the abolishment of the Thomas House Un-American Activities Committee, and urged immediate reimposition of price control to prevent runaway inflation.

The convention, in making its final report, criticized the present so-called "free enterprise" system of the United States, using the arguments set forth by the late Arch-

bishop William Temple in his book *Christianity and the Social Order* and urged that America begin to plan for a socialist economy.

The executive secretary of the Episcopal League, the Rev. Wm. B. Spofford, Jr., acted as general secretary for the conference and other league members in attendance were the Rev. Robert Beggs of St. Paul's Church, Waterbury, Conn., and the Rev. Albert Dalton of St. Stephen's Church, Cincinnati, Ohio. Among the consultants for the conference were Kermit Eby of the C.I.O.'s education department; Prof. Colston Warne, professor at Amherst who resigned from the President's Committee of Economic Advisors after



*The alliance between the Roman Catholic hierarchy and the fascist state, represented by this picture from Franco's Spain, is vigorously opposed by the Episcopal League for Social Action*

refusing to sign the Truman loyalty order on principle; the Rev. John Darr, secretary of the United Christian Council for Democracy; the Rev. Charles Webber, president of the Virginia C.I.O. Council and the Rev. Jesse Cavileer, secretary of the Student League for Industrial Democracy.

The delegates represented 24 religious bodies, 20 different unions and 18 states, the District of Columbia and Canada.

## SCAIFE ELECTED AT BUFFALO

*Buffalo:*—The Rev. Lauriston L. Scaife, rector of Calvary, Pittsburgh, was elected bishop of Western New York at a special convention held here January 20th. It was the fourth such convention for the purpose to

elect a successor to Bishop Davis. Mr. Scaife was elected on the first ballot after the standing committee, headed by the Rev. Charles D. Broughton, urged the 60 clergy and 120 laymen to give their votes to him. He was the only man nominated and of course was elected unanimously.

## LARGE BEQUESTS TO CHURCHES

*Trenton, N. J.:*—Churches and Church institutions are to share in a large bequest by the will of Mrs. Hamilton F. Kean who died in 1943. Leaving an estate of \$9,341,763, she directed that one tenth of that sum be divided equally between St.

Mark's School; St. John's Church, Elizabeth, N. J.; the trustees of the Church property of the diocese of New Jersey; the episcopal fund of the diocese of New Jersey; the convention of the diocese of Washington; Grace Church, New York, and St. Luke's Hospital, New York.

## CONFERENCE ON MINISTRY

*Lincoln, Mass.:*—A conference on the ministry is being held here February 6-8 with the following leaders: Bishop Nash, Layman Byron Atwood, the Rev. Francis O. Ayres of Waterbury, Conn., the Rev. Rollia J. Fairbanks of Boston, the Rev. Elsom A. Eldridge of Nashua, N. H., Dean Charles L. Taylor of the Episcopal Theological School.



# Episcopal Church Has League For Social Action

*Many Distinguished Leaders of the Church Have Been Active Members from Beginning*

**Detroit:**—As an unofficial organization within the Episcopal Church, the Episcopal League for Social Action states in its program: "The League is concerned with the relation of men and nations in the processes of production in the light of Christian teaching. Production—the bringing forth of abundance from nature's resources—is here regarded as the area of man's relation to nature and his use of nature's resources for human life. The league's aim in this area is to promote in all industry the full expression of Christian concepts which constitute for us as Christians the sure source and guarantee of the essentials of true democracy. Democracy in industry and in all other phases of the social order as an aim for us is an obligation imposed by Christian teaching. The League considers that its social responsibility is to interpret to Church people for their information and action the important issues in the field of its concern."

Formed in 1919 under the name, The Church League for Industrial Democracy, by such individuals as Bishop Charles D. Williams of Michigan, Prof. Vida D. Scudder, Mr. William F. Cochran, Miss Mary van Kleeck, the Rev. Bernard I. Bell and Bishop Edward L. Parsons of California—to name but a few—the League sought to participate in the great struggle for the extension of democracy into the economic life of America. By aiding strikers, mediating in conflicts and carrying on educational activities within the

Church, such as teaching at conferences, publishing pamphlets, making surveys and holding forums at the General Conventions, the organization managed to make a decisive impression on the life of the Church. The members believed that the Christian gospel called for a deep transformation of the structure and spirit of modern, technological culture, and, often, expressed their beliefs that they were the "gadflies" of the Church. Under the leadership of the executive secretary, the Rev. W. B. Spofford, the organization went through vital experiences in strikes in Massachusetts mill cities; in the silk and woolen centers of New Jersey; in the coal fields of Kentucky and in aiding the agricultural share-croppers.

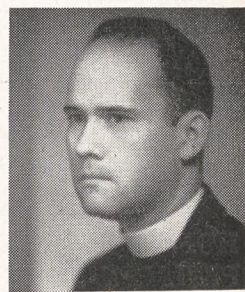
This past year, following a polling of the membership, the name of the organization was changed to the Episcopal League for Social Action. This action was taken because it was thought that the field of the League's concern was no longer localized to just 'industrial democracy.' As expressed by the present executive secretary, the Rev. Wm. B. Spofford, Jr., "Democracy is an indivisible term. You may be able to work for it in specific areas but you can't achieve or approximate it unless it is comprehensive and total. We are concerned with racial, political and social democracy, even while recognizing that, in our interdependent industrial society, many of these are dependent on an honest extension of democracy to the economic field."

Under the long-term president, Bishop Edward L. Parsons of California, the League, during the past year, has sent our regular information bulletins to members, issued statements opposing universal military training and the Truman Doctrine, informed members of vital issues before both federal and state legislative bodies, contributed lecturers to numbers of Church conferences and, either organizationally or through individual members, participated in sponsoring various meetings on contemporary problems.

The governing body of the Episcopal League is an elected national committee, made up of forty prominent Church men and women, who vote on the various official stands of the League. The sole statement of purpose of the League is "to bring together for study and action those who seek to apply the principles of Christ in industrial society" and, hence, there is a wide diversity of opinions within the organization on specific issues, although the general position is definitely orientated towards a progressive point-of-view.

During 1947, also, a book, *Christianity and Property*, was printed consisting of the papers delivered at a League summer school conference and royalties received from it are being ear-marked for a general publications fund. Likewise, the League is an associated member of such bodies as the Religion and Labor Foundation, the National Committee for Atomic Information, the National Institute of Social Relations and Social Legislation Information Service.

In past months, much of the League's educational program has been carried on for youth, with the executive secretary speaking before many college clubs, Church young people's groups and such secular or-



EPISCOPAL LEAGUE FOR SOCIAL ACTION has among its past and present active members Dean Paul Robert of Denver; Prof. Adelaide Case of the Episcopal Theological School; the late Stanley Matthews, layman of Cincinnati, who devoted the last years of his life to the League; Miss Mary Van Kleeck of New York; Prof. Robert Denton of the Berkeley Divinity School



ganizations as the National Youth Lobby and the National Assembly Against Military Training.

As its theme for 1948, the League has taken the over-all topic of racial relations on the theory that it is in this field where American culture is most obviously culpable in the eyes of the world. The members of the League believe that there is no longer any choice of a compromising position on this issue in the Church or in our over-all society. Believing that the report of the President's Committee on Civil Rights deals realistically with the interracial problem, the League sent copies of the report to all of its members and seeks to have them bend their efforts towards its implementation.

In 1941, under the direction of the late Archbishop William Temple, the famous Malvern Declaration was issued. The League, particularly through the efforts of the late Stanley Matthews, layman of Cincinnati, spread the message of Malvern throughout the Church in the United States. The League still believes in the principles and program laid down at Malvern. If adopted and applied, the League believes, the material base of life will be supplied and ordered for all men, and humanity could get on to the divine task of worshipping God in spirit and in truth.

## LOUIS C. MELCHER CONSECRATION

*Columbia, S. C.*—The Rev. Louis C. Melcher will be consecrated bishop coadjutor of Southern Brazil on February 5 at Trinity Church here where he has been rector since 1939. The Presiding Bishop will be the consecrator, assisted by Bishop Gravatt of Upper South Carolina and Bishop Dandridge of Tennessee. Bishop Jackson of Louisiana and Bishop Carruthers of South Carolina will present the bishop-elect; Bishop Keeler of Minnesota will read the litany and Bishop Barnwell of Georgia will preach. Attending presbyters are the Rev. W. S. Lea of Knoxville, Tenn., and the Rev. Charles M. Seymour of Aiken, S. C.

## HOPE FOR UNITY IN PHILIPPINES

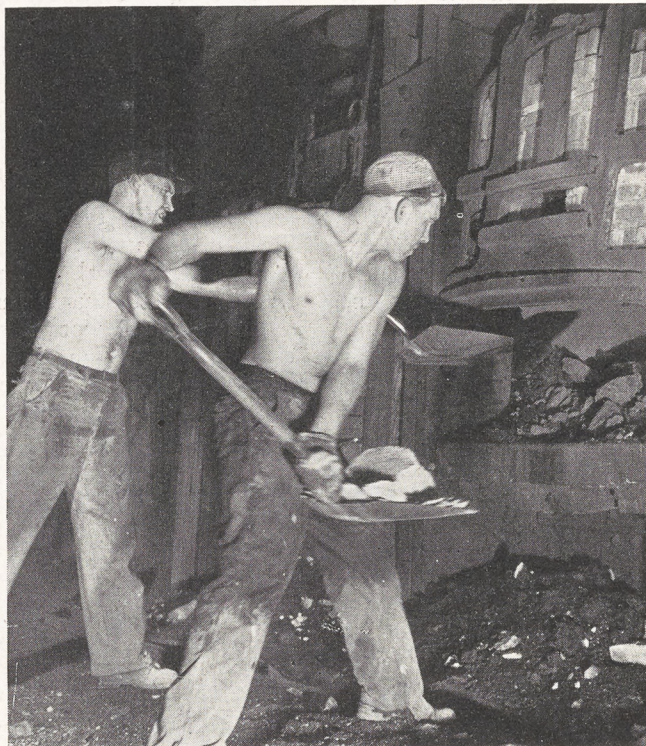
*Manila (RNS)*—There is a good deal of slugging back and forth between the two factions of the Philippine Independent Church (Aglipayan Church). The House of Bish-

ops of the Episcopal Church decided at its meeting last fall in Winston-Salem, N. C. to have inter-communion with the faction headed by Supreme Bishop Isabelo De Los Reyes Jr., who heads the majority group. However Monsignor Juan Jamais, who leads a minority, has been critical of the move, and words have been hurled about by both factions. Each of the two leaders has accused the other of heading a Church with "communist leanings"

munists. Neither are we Anglicans. We are Filipinos and nothing more than Filipinos. Our Filipinism is integral and complete, as was our founder's."

The majority faction claims the support of 19 bishops and 252 priests, while the minority group is said to be backed by 10 bishops and 46 priests.

Whether the two factions will ever get together is a question. The heads of the two groups met recently by



*The Episcopal League for Social Action is primarily concerned with the welfare of industrial workers*

and the leader of the minority group declares that the Los Reyes' group actually is Unitarian. To this Los Reyes declared: "It is true that Aglipay (former R. C. priest who founded the church 45 years ago) had Unitarian beliefs but because he was a true democrat and unwilling to force his opinion on others, he maintained Trinitarian practices and rites in the Church."

To the charge of "communism" both leaders have answers. Bishop De Los Reyes, the head of the faction with which the American Church is to have inter-communion, admits that his Church did urge "religious" communism, but that it is now about to launch a campaign against materialistic communism.

Msr. Jamais, when his faction was charged with being "communist" replied: "We are not Com-

munists. Neither are we Anglicans. We are Filipinos and nothing more than Filipinos. Our Filipinism is integral and complete, as was our founder's."

## PARISH STARTS MISSION

*Burlington, Vt.*—Fort Ethan Allen, former army post, now a housing project for veterans, has a new mission. Rector Charles Martin of St. Paul's saw an opportunity for missionary work, obtained permission from the war department to use the army chapel, so that now there is a congregation of about 60 each Sunday, with 30 in the church school. The Rev. Edward H. Williams, assistant at St. Paul's, usually takes services but if he is busy elsewhere, then laymen of the parish take the services.



## EDITORIALS

### *Private vs. Corporate Christians*

WE ARE beset on all sides by "private Christians" who want to be let alone so that they may enjoy their religion "in their own way." These persons readily participate in hundreds of national or world movements, community enterprises, and corporation activity as directors and stockholders. They unite with others against disease, crime waves, or anything they fear. They all became engaged at birth in countless corporate events and institutions of life, but behold, at mental and physical maturity religion comes out as a personal matter.

At times this personal religion is expanded at most to the "brotherhood," of a labor union, a lodge, or a business and professional club outside the Church, and a guild or men's club inside the Church. Men and women enjoy the fellowship of these pertinent or comfortable units more than the fellowship of the Church itself. This is good evidence that the "fellowship" of the Church is an abstract wishful thought, and for most churchgoers not even a pious hope. They will get together outside to keep down taxes, but they will not band together as one inside to share God's gifts with each other and make the sacrifice entailed in bringing to an impoverished society "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Religion (some dare call it Christianity) is a personal affair with them—"What I give is my business," they mutter, continuing the grumble with something about this being a democracy.

"We love the place, O God, wherein thine honor dwells," lilts the hymn, impressing all and sundry that God is in his "building," all's right with the world for it's in the hands of practical men. Because of this attitude most parishes are respectable adoration societies which honor God by singing praise after praise, i.e. if the choir is not too professional, or if the congregation can agree on the fifteen best known hymns in that "new hymnal which should have never been published." For all but a comparative minority this is the apex of "common" worship and "corporate" action as a Church. This even is frequently lost in that personal feeling of uplift or criticism which each one claims as his prerogative as he leaves the service to go his "own way."

Is this the Body of Christ which is to fight for God's Kingdom on earth? Is this the Church which is to evangelize its "lapsed" people — let

alone the world? On what front can any council of such "churches" unite to "preach good tidings to the poor."

Perhaps bringing the Kingdom nearer by humble corporate action in the name of *all* Christ stands for is too great a sacrifice of that personal religion based conveniently on *part* of that which he reveals. Yet we must declare the former Christian and the latter heresy. The saints and martyrs did not fight to "worship God in their own way"—they fought the forces of disorder and privilege simply by asserting their right and duty to come together to worship as members of Christ's body in the sacrament of Holy Communion.

This is the essence of the liturgy. The Lord's Supper is a eucharistic offering of the body, the Church, with the sacrifice of Christ's perfect oblation for all mankind's defiance of God's will. When we have a "corporate communion," it can only be an offering of the whole life of the visible and invisible congregation of the entire body of him who "proclaims the acceptable year of the Lord." The acceptable year of the Lord is eons from a Church body which practices the best "rugged individualism" of the year 1948, and which nods toward the fellowship of its members by wallowing in the "corporate feeling" of special group communions.

If a business or government corporation of many people united in one body can act legally with force as one natural "person" created by law, the Church must realize her true nature, given by Christ, as a single body for action in order to deal with such "persons" in a complex social order. There is only life and strength to a body. Each of its members or groups of members can be hurt in the struggle for the Kingdom, but the other members will share their God given properties, and the life of Jesus Christ in the body will heal and refresh them.

Much panacea talk about world problems ends with "Christ's way is the only way." But the fear that it will hurt our private brand of religion keeps it just in the realm of talk. No one person can presume to be "like Christ," and even a collective body of people working in his name is far from approximating him. Yet "private Christianity" can do nothing to save the world from the collective bigness of man's evil. The nature of our world demands the nearest man can come to the power of Christ's body, and that is corporate action of the sons of God in communion with him accord-



ing to the concrete pattern of strategy for the "least of these" our brethren found in that Holy Communion.

"Private Christians" in congregations have weaned the fellowship, power, and joy away from the Church till it is not recognizable as Christ's. Unless there is a new upsurge of its corporate nature at the parish level, where its heart beats in

the sacrament of the Incarnate Lord, and where its members can manifest the Incarnation in dealing with material affairs at first hand, it will wither before other corporate action which is either more comfortable for the "private Christian," or more pertinent for those who can envision elsewhere the sacramental manifestation of a practical Kingdom of God's love in Christ's name.

# Government by Affidavit

by Davis R. Hobbs

*Attorney of Tunkhannock, Pennsylvania*

A NEW weapon is being forged by the primitives now in possession of federal power to punish political heretics and discourage freedom of thought and inquiry. The subtlety of the new device is proof irrefutable that reactionaries can adjust themselves to changes in popular temper. Having reluctantly abandoned the rope and the fagot and later the ducking stool and the stocks as necessary instruments for maintaining the peoples' love and respect for God and King they have now forsworn the Palmer method of wholesale raids and mass arrests so popular after World War I.

In their stead, and ironically, they are now introducing a device originated to assist in ascertaining the truth with regard to matters under inquiry—that oath, both oral and written. The oath, which Webster defines as an appeal to God for the truth of what is affirmed.

The earliest application of this technique appeared in connection with passport or visa affidavits and expeditiously disposed of Messrs. Browder, Eisler, et. al. Its first mass application arises under the Taft-Hartley amendment to the Wagner act requiring all union offices to forswear the Cominform; and under the loyalty oath program requiring all federal employees to forswear everything, except wine and women. A preview of the future under both programs has been furnished by the haste with which the jury protected America against Carl Marzani late of the state department. The fourth vehicle for the new technique is the Unamerican Activities Committee which doesn't care how a witness answers so long as he answers. Thus what seemed at first a mere coincidence now looks to even an amateur trendspotter like the "wave of the future" in the anti-civil liberties campaign.

Wherever used, the technique is the same — to force the citizen under threat of prosecution for contempt or loss or refusal of employment or of

other privileges, such as entry and departure from the country, to declare under oath his opinions, friendships, associations, activities and other intimate details which the freeborn have always heretofore assumed were no proper concern of anyone here below. To be followed of course by prompt prosecution for perjury wherever the security of the republic, as determined by the mendacious, the ignorant and the self-interested, demand the immediate removal of the poor wretch from circulation. All accompanied of course by a constant whine about securing and extending liberty.

What is wrong with putting 'em on record? Ask the architects of this version of democracy. Yes, what is wrong with this echoes the political novitate? Oh nothing much. It only stultifies the inquisitor and his victim, making peers out of stool pigeons and informers and a mockery of the dignity of man, our most precious heritage from the Christian Revolution! It only intimidates the scholar and savant, effectively preventing us from realizing the full benefit from his services! It merely assassinates the character and drives out of gainful employment a few hundred of our best citizens wrongfully peppered by the blunderbuss in the hands of political idiots and knaves! In short it is wrong in principle to inquire into the political beliefs or affiliations of the individual unless such beliefs or affiliations are to be made a crime. But in practice it is worse.

IN PRACTICE, the unhappy affiant is called upon to aver largely not matters of fact but of opinion as to which no accepted definition exists. For example, "What is a Communist?" Lacking such definition it would seem to be impossible to accuse the affiant of having lied. Not so. We have in our system an oracle—the jury. There can be no issue which a jury is not permitted by main force to resolve even though no living person can know the correct answer. Who died first in a common



disaster the husband, son or wife? The jury can tell though two hundred doctors proclaim their ignorance of the answer. The jury knows the unknowable and unscrews the inscrutable. Thus the jury can tell whether or not the affiant lied when he said he was not a Communist, though no one including the jury and affiant, can tell what one is. Such being the case and lacking the restraint upon passion imposed by standards of logic, the trial can be nothing but a trial by prejudice with a perplexed judge permitting the most fantastic forays into the irrelevancies of the victim's life.

In practice, the accused are largely tried by District of Columbia juries already well-filtered and germ free and soon to be case-hardened as well.

In practice, the prosecution will not be conducted by earnest but puzzled young idealists but by shrewd hand operators eager to soil their hands with this kind of work for political preferment, or worse, fanatics of the lunatic fringe who gravitate to political police work. The country crawls with informers and stool pigeons eager to swear.

Thus if the hapless one is asked the sixty-four

dollar question, which is a pure question of fact, "are you a member of the Communist Party?" and answers truthfully that he is not, it is by no means certain that, if he has made himself objectionable to the authorities, he will not be indicted for perjury, tried before a hostile and prejudiced jury, and convicted on the testimony of police characters swearing falsely, or on flimsy circumstantial evidence of attendance at open meetings, membership in other organizations, subscription to suspect periodicals or association with proscribed individuals.

In short it's not only a disgusting but a dangerous business we're embarked upon of inquiring under oath into matters of individual conscience for the purpose of harrassing, silencing and intimidating political heretics. But then what can be expected in a fellowship that has fallen so low that every citizen, be he of high or low estate, feels called upon, in defense of his reputation and in order to be heard, to preface every discussion of every issue of our day with, "Of course I am not a Communist but . . ."

# The Negro and Social Action

by the Rev. John Burgess

Chaplain at Howard University

CHRISTIAN social action, so far as the Negro is concerned, involves the abolition of race discrimination and segregation and the recognition of his worth as an individual. This job falls primarily upon the white Christian, inasmuch as he professes a Gospel that transcends disparaging distinctions among men and assumes that "all are one in Christ Jesus." That the Churches have distorted and denied this teaching almost totally is too evident to dispute. It is also a fact that a growing number of Negroes are unwilling to accept an outcast position and are challenging the Churches either to alter their policies or count them out of the fellowship. In view of the rising tide of religious and secular movements that show by direct action and striking example their belief in the equality of all men, the Church is faced with the importance of the Negro's final decision in this matter.



entirely the responsibility for vigorous and sacrificial work in behalf of social justice by saying it is the white man's duty alone to achieve a change in the American scene. Some colored people have used too often the charge of prejudice and race hate as a crutch to excuse their own inactivity, cowardice and selfishness. In too many instances we have blamed white people for our own failure to advance, when courage, hard work and imagination on our part might have done much to correct a difficult situation. Exploitation of the weak and blindness to the needs of others are not vices peculiar to the majority race. In fact, they are particularly reprehensible when found among our own people, all of whom live so precariously in American society.

My concern is that so few Negro Churchmen are aware of their own responsibility as Christians to provide leadership for their own people in planning and executing social progress. If race leadership seems to be passing into the hands of men who are not particularly impressed with Christianity, we can share the blame. We have been proud that our congregations include the best people of our communities. It is by no means clear what we

Effective social action involves the Negro as well as the white Christian. He cannot avoid



mean by the "best people." All classifications that might be covered can be found in the larger denominations and in such numbers as to make our pitifully small communicant list almost laughable. However, there is a distinct feeling among us that the Episcopal Church includes a group of folk more socially acceptable, and this has met with the approval of Church leaders among clergy and laity alike. Much of this caste feeling can be traced to the defenses any middle class builds up when its permanence is not too sure, and among Negroes this condition is quite prevalent. It has proved to be a blight on the growth and effectiveness of our Church's work. This notion has isolated our congregations from the mass of colored people and developed within them the feeling of an exclusive club. (The club "dues" rarely cover the running expenses!) To say that this sort of class Church is an evil also found among white congregations is true, but beside the point. Negro work has been a special field of missionary activity. Yet today we find many missions of 25 to 100 communicants existing in Negro populations of 50,000 to 100,000 people. And many of these churches are from 25 to 60 years old. This stagnation is partly due to the prejudice and insincerity of white Church authorities. It is partly due to sporadic and ill-trained leadership. A good deal of it is also caused by the deadening influence of the snobbery and social blindness of the congregations themselves.

**SOME** are convinced that the formality of the Episcopal worship cannot appeal to the masses of colored people. They repeat with approval the witticism that Negroes are "by nature" Baptists or Methodists. Yet we are aware that in colonial America a large portion of slaves were instructed and baptized into the Christian religion by way of the Episcopal Church. Today, the rapid growth of several of our urban parishes, and the deeply entrenched work of the Anglican Church in Africa and the West Indies are sufficient evidence to belie any such superficial observations. The more formal worship of Roman Catholicism certainly cannot be overlooked as we note its rapid spread among us. The Church takes root and grows when trained men and sufficient resources are backed up by the will of our laity to make the parishes meet the needs of all the people around them.

Too few of our Negro Churchmen are deeply involved in the affairs of their communities. In emphasizing class distinctions, the Negro congregation has imagined that it, like its white counterpart, is set apart from the common affairs of men. It is felt by some that to discuss community problems, to rally the people against injustice and dis-

crimination, to collect special funds for legal battles over civil rights, disturbs the even tenor of our services. For the priest or layman to get involved in social issues, for him to encourage his people to break accepted patterns of segregation offends not only some white "friends" and supporters of his work, but often some members of the parish that benefit from injustice. We are proud of the stature of a few priests and laymen who are aware of the problems that beset their brothers and sisters and insist that the Episcopal Church take constructive steps to help in their solution. But our Church will play no significant part in the development of proper race relations until these few are multiplied many times.

As a college chaplain, I have seen more clearly the challenge that faces Negro Episcopalians in these matters. There are on the campus of Howard University hundreds of our young people representing the Church's work throughout America and in many foreign countries. A surprisingly large minority, represented chiefly by the Canterbury Club, is deeply interested in the sincerity of the Church today. These men and women are interested in the presence and extent of discrimination in Church institutions and in parish life. They are interested in their Church's identification of itself with the underprivileged and mistreated. They are interested in rival movements that with enthusiasm challenge the claim of Christianity to moral superiority and social righteousness. I take it that it is part of my job to encourage them in these interests. If we can feed back into our parishes young men and women trained for leadership by our great educational institutions, and fully aware of the job their Church must do to establish justice and brotherhood in the land, we will no longer be embarrassed by little blind-alley missions that serve no good purpose. And, if we can guide into our best seminaries young men who are on fire with the great opportunity that awaits a prophetic Church, we will no longer be hampered by a ministry lacking in many instances in aggressive leadership and vision.

It is becoming increasingly clear that the handling of the race problem is the acid test of the sincerity of our religious convictions. The feelings of economic and social insecurity, the lack of social and civic participation, the squelching of ambition and the desire to achieve—these are the frustrations that beset the Negro in American life and prevent his gaining full recognition as a man and a citizen. The Churchman, lay and clerical, along with the social worker and educator, must work to coordinate community efforts to break these obstacles down. It is a task that falls upon black and white members alike. The National



Council, in its Guiding Principles Designed to Govern the Church's Negro Work (adopted Feb. 9-11, 1943) has taken a constructive position in facing the issue. As the walls of segregation are broken down, our Negro Churchmen will assume a more normal place in the life of the Christian fellowship. Churches that cater to class prejudice and cultural advantages in order to maintain a semblance of status within an insecure society, will then be able to revise their outlook and acquire a saner conception of their task today.

## A Word With You

By

HUGH D. McCANDLESS

*Rector of the Epiphany, New York*

DISLOYAL!

THE faults of others which bother us most are very often our own besetting sins. For example: Mr. Thomas, New Jersey's gift to the thought-police idea. He thinks "un-Americanism" is disloyal. He has not defined "Americanism" itself, but I wish someone would investigate his loyalty to the American idea of free speech. (Or is it now un-American? After all, we must remember that many of the Founding Fathers were second-generation immigrants, like the Nisei, and should probably be regarded with suspicion.) His attitude seems strange for one named after an Irish Protestant patriot!



Item: the member of a parish who construes parish loyalty only in terms of attendance at whatever function he or she is running. The same state of mind is demonstrated sometimes by the families of clergymen, who assume that nothing ever happened in any parish Before Father Came, or After He Left.

Item: the Churchman who makes remarks of this sort: "That man, Sir, is flirting with the Papists (Presbyterians). He is disloyal, Sir, to the Church (Thirty-nine articles, Anglican Tradition, Catholic Practice, Spirit of the Prayer Book, Ordination Vows, etc.). I, Sir, am loyal, and thus cannot stand disloyalty."

I once was given the privilege of sitting in on a salesman's meeting. The speaker's theme was "Be loyal to whatever product you are selling."

which seemed to mean that one must never say a good word for a rival's merchandise. The auditors were drinking it in with relish. It seemed to me that they were confusing his idea of institutional loyalty with their own desire to be super-loyal to themselves.

Isaac Newton's greatest discovery was not the force of gravity, but a truth: Action and Reaction are Equal and Opposite. This axiom is valid not only in the case of material things, like billiard balls, but with personalities. Exaggerated dislike of disloyalty is often a way of hiding one's own self-centeredness,—a disguised form of real loyalty. When we are calling the signals, it's a team. When another is carrying the ball, it's a scramble; and there is no need for us to run humble interference. Cooperation means cooperation with us, not vice versa.

When we create God in our personal image; or identify an institution with our own glory or advancement, our antipathy to "disloyalty" is naturally the more personal—and strident.

## A Century of Mediocrity

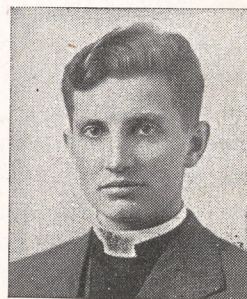
By

WILLIAM B. SPOFFORD, JR.

*Executive Secretary, Episcopal League for Social Action*

IN JULY, 1942, Raoul De Roussy De Sales wrote that America was suffering from the most deadly disease of the twentieth century — an illness which John Stuart Mill diagnosed as "collective

mediocrity." At that time the Panzer divisions were pushing the British towards the locks of the Suez; the defense of Sebastopol had collapsed following a gallant delaying action; the American state department was playing expedient politics with Vichy France. It was then that the tubercular journalist wrote in



his diary: "The world is mediocre, makes a mediocre war, for a mediocre future, with mediocre means. One must accept it."

De Sales, who was more than willing to admit it, was a constitutional pessimist. As things turned out, it was not a second-rate war and, in the light of total bombardment, high-lighted by the development of the atomic bomb, the means became the antithesis of mediocrity. But the observation of a creeping spiritual lethargy, which forced the



penning of the words, was valid—pessimism notwithstanding.

The fact of the illness was not new. Society's Cassandras, and thank God the Church had its share, were reading the signs of the times correctly. A world war, divided into two phases by an unprecedented boom and bust, was these prophets' justification. Their thesis was that, in spite of pious words to the contrary, men and cultures could not confuse means and ends and survive. China in '31, Ethiopia in '34, Spain, Austria, Albania, Czechoslovakia from '36 to '38, Poland in '39, France in '40, England and Russia in '41 and America thereafter were their talking points. Their arguments were economic ("men, not profits"), political ("one world minus 'country, right or wrong' psychosis"), social ("all men are brothers in fact as well as in pious theory") and, ultimately, theological ("what are God, man and nature and their relationships?").

The Cassandras weren't the exclusive possession of one group, one race, one nation or one school of thought. It was the feudal Haille Selassie who, with stupendous dignity, shamed the League of Nations; it was the representative of the socialist Soviet Union, Maxim Litvinoff, who correctly blasted England, the United States and the Vatican on Spain; it was an ex-president of Commonwealth and Southern, which dictated cultural standards in pre-T.V.A. Tennessee, who defined our One World in its most positive terms. But the world continued to be ill, not exactly enjoying it, but helplessly lethargic and anesthetized into a desire to die rather than to do any drastic operating.

What is past is sad history. De Sales' pessimistic words were valid for that time. The world was mediocre. The words still are valid. Up to the beginning of 1948, the world is mediocre and the future, if it does not become an atomic blank, promises more mediocrity. The same prejudices, hatreds and myths which nauseated the patient then are seriously recommended and administered as medicine now: nationalism, power blocs, foreign loans provided the recipients don't do anything to their economy which would enable them to repay and stabilize, "white men's burdens" (interpret: exploitable markets and communist containment), the absurdity of militarization plus tax reduction, attacks on wages and hours accompanied by pleas for labor to up production, all combined the infantile political games.

This, in 1948, is worthy of consideration. Henry Wallace, in declaring his "second party," said that the American people must have a live option in the coming election. In the December 13th issue of the *Nation*, Harold Laski writes:

It is perhaps an audacious thing to say, but I cannot avoid the suspicion that the present condition of American politics is above all a proof of the political immaturity of the American working class. I infer that not merely from the feebleness of the Socialist and Communist parties. I infer it even more from the fact that there is no effective intellectual differential between the two major political parties. Each of them is essentially a machine to capture power and, with power, jobs for its followers; and each offers to the electorate the candidates and the program which it thinks most likely to obtain this end. To a foreign observer, for example, it is fantastic to watch Governor Dewey, whose passion to be in the White House is universally known, not only refusing to admit that he is a candidate for the nomination at the same time that he labors with all his might to organize his pre-convention support, but taking the greatest care to prevent American people from knowing his views on any controversial subject lest this prejudice his chance of being chosen . . . I do not think it can seriously be argued that *omne ignotum pro mag-nifico* is a valid principle of political action.

The recent bean-bag tossing of investigations into grain speculation, what to do about our 59c dollar, demands for relaxation of anti-trust laws and tax relief for the greedy instead of the needy and serious doubts of subversion on the part of anybody to the left of Madam Frances Perkins would seem to bear out Mr. Laski's doubts of the healthiness of our democracy, both economic and political. All of these examples of infantilism are, of course, symptoms, not the illness itself.

ON TOP of this, every foreign observer visiting this country has commented, with fear, on the mass hysteria of our people, based on war psychosis. Their fear seems justified as we put inflationary billions into armaments, open air-bases in Africa and give aid to everyone except the Jewish community in Palestine, the Indonesian republic and the opponents of El Caudillo Franco. These observers say that this psychosis is built on a pyramid of misrepresented and undigested facts but, primarily, it is due to personal doubts concerning our healthiness and integrity. To escape from ourselves we are forced into that state which is brought on by what a friend calls "Luce thinking and Pius hopes." Today, with men who know their social history best, the prognosis is fascism umpty-ump to one. It is elementary psychology to state that, when the future is feared, one looks backward. In the midst of dynamic and revolutionary history, to look backward with nostalgic hopes and intentions, is to invite doom. To get back there in our power age means that the desires and hopes of the vast majority of the world's people must be frustrated through the rigid and exclusive control of that power by those who are looking backward. To throttle change in our day



means to institute fascism, just as it did in pre-1932 Germany and pre-1940 France. It is a sign of spiritual and intellectual mediocrity—dangerous, evil and powerful; a potentially fatal disease.

But what of Russia? these men will ask. Are we not faced with inevitable conflict for which the stage has already been set? Personally, I agree with the statement by Harold Laski in the *Nation* (Jan. 10, 1948):

The Soviet Union is a dictatorship. It is a hard regime. It has made vast mistakes and blunders that are difficult to distinguish from crime. But whatever the temporary deformation, its zeal for science, its enthusiasm for education, the great avenues of opportunity it has opened to its own people, the elevation of its subject nationalities, the new status it has given to women, the suppression of anti-Semitism, the absence of a color bar—all these seem to me proof that within the framework of the dictatorship there lies the purpose of building in Russia a democratic way of life. The stumbling-block is its leaders' sense of total insecurity on the international plane. If we could convince them of their right to faith in that security, I am confident that the dark clouds which at present obscure a common understanding would be dissipated. And the best way I know to convince the Russian leaders of their right to that faith is to invest in the future of Russia with the same determination that inspired President Truman's investment in the protection of Greece and Turkey. There, I believe, he has given the aid of the American government to the maintenance of a dying pattern of social organization. Investment in the future of Russia might ease the birth pangs of a new order which, when it begins to fulfill itself, has an immense contribution to make to our civilization.

The major problem confronting us, as American citizens, is what to do about our own neurotic personality. The able editor, Freda Kirchwey, analyzes shrewdly in her piece, "What Are We Afraid Of?" (*The Nation*; Dec. 20, 1947):

What was and is the psychosis that explains our behavior? Perhaps it is a sense, still unformulated and only half conscious, that our strength is less solid than it seems, that it is threatened, not by Russia or Communist drive, but by internal ailments that may be beyond cure—troubles related to gigantism and monopoly, to the steady weakening of really free enterprise, to the failure of capital to use its concentrated, almost unchecked power in ways that will preserve even itself, much less the economic stability of the nation or the world. People sense—dimly remembering the twenties—that our inflated prosperity is a symptom of disease, not a show of health. They know that private enterprise is, by its nature, the enemy of planning, except when it plans for its own larger return, but they suspect that only planning on a world scale can save the human race from catastrophe. If they listen to the primitive economics declaimed by most of the men who make our laws, they may outwardly applaud,

but inwardly they ask: "What's going to happen? Things don't feel steady."

She goes on to state: "Loyalty tests, red hunts, even liberal apologetics for moderate forms of repression—these are the compulsive, unreal answers our emotions provide to spare us the need of looking for the real ones."

By all the logic of history, politics, economics, morality and, I believe, Christianity, it would seem that this is still the Century of Common Man, even though the possessors of power are attempting to convert it into something else. On July 7, 1942, De Sales had this to say in his diary:

Deep down, I think that America is preparing a 'betrayal' much worse than the letting down of Europe in 1920. In 1920 she withdrew completely from Europe. This time it is possible that scruples of conscience will force the nation to assume responsibilities which she evaded twenty years ago. America will believe it her duty to concern herself with the rest of the world, but she will not do this without being paid for it. The payment that she will demand will not be material but moral. No country is more convinced than this one that she is right, or is more arrogant in her moral superiority. If she intervenes in the affairs of the world, it will be to impose her ideas, and she will consider intervention a blessing for lost and suffering humanity. The prospect is cheerless.

The only people who ever gave our Lord any real trouble were those convinced of their moral superiority and, as it has often been pointed out, they were the only ones that he could never help. They were both wrong and powerful, so they could lynch him. Today, the attitude means atomization. This appears to be the logical solution to this century of mediocrity. It certainly is not the best solution; nor is it the only solution. It just appears to be the only solution that the present leaders of humanity, hypnotized like the victims of a cobra, can still count on and, at the same time, avoid falling from a seat of privilege.

The other alternative is the way of drastic operating. Essentially it is the way of conversion—turning around and turning over; evolution and revolution . . . on every level of life, social and economic. It means the full life for every man—and yes, a bottle of milk for every Hottentot—or radio-active vapor for everyman. It has become that simple. The soldiers and servants of Christ can't sit this game out. The Church, as of today, seems to be receiving much of its theological directives from the gospel according to Henry Luce. This gospel does not complement Micah's preaching: "to do justly, and to love mercy, and to walk humbly with thy God." In a sick, starving and frightened world, confronting the paradox of scarcity in the midst of plenty, Micah's Gospel, if truly lived, would indeed be the Good News.



# Two-Way College Work Program At Poughkeepsie, N. Y.

*Barbara Arnold Directs the Work with Chief  
Stress Placed on Episcopalians at Vassar*

**Edited by Sara Dill**

*Poughkeepsie, N. Y.*—The college work program at Christ Church here gets them coming and going: there is both a program for the Episcopalians coming into the city to go to college and for the parish young people away at college. The work is directed by Barbara E. Arnold who took up the work in the parish last fall.

The work among Vassar College Episcopalians, numbering 500 from faculty and students, is new. In fact the Episcopal Church is the only Church which has a program for its students. Every Friday night there has been an informal supper at the rectory followed by a discussion led by the Rev. James A. Pike, the rector. The subjects covered have included: the existence of God; Christianity, humanism and materialism as rival world-views; does it matter whether Christ is divine?; Biblical myths; miracles and Biblical criticism; liturgy as related to psycho-therapy.

Transportation is furnished to the Sunday 9 o'clock Communion services and to the 10:45 service the first Sunday, when the Vassar Community Church has no service. Miss Arnold has a Sunday afternoon tea and open house for the women and has had various visiting clergy as guests to meet the students. Perhaps the most fruitful aspect of Miss Arnold's work has been the personal calls on the girls in the dormitories and conferences at her apartment near the campus.

One of the fruits of the work at Vassar is the fact that Miss Helen Chapin, '49, from New York City, represented our group and also the Vassar Community Church board at the North American quadrennial conference for Christian College students held recently at Lawrence, Kansas. This was made financially possible by the Woman's Auxiliary to the National Council. For the past two summers Miss Chapin represented the United States Girl Scouts at Geneva, Switzerland. Miss Arnold also attended the Lawrence conference, representing the Woman's Auxiliary to the National Council,

the Church Society for College Work, and the college program of Christ Church.

For the parish students away at colleges or schools there have been two gatherings: a party just before



*Barbara Arnold who is carrying on a two-way college program at Poughkeepsie, New York*

school began in the fall, and a supper at the rectory during Christmas holidays. At the latter 35 attended and a lengthy "bull-session" ensued on agnosticism and on Christianity as a world-view, particularly as contrasted with humanism. In addition Miss Arnold has been in correspondence with parish priests and college workers in the localities where these students are in school or college.

Miss Arnold also directs an active youth program at the Church. The larger portion of her salary is paid by the Woman's Auxiliary through the division of college work

of the National Council. Before coming to Christ Church Miss Arnold was provincial secretary for college work in the first province. After graduating from Vassar College, Miss Arnold took her master of arts degree in social work from the University of Denver. She was adviser to student religious activities there, and also at the University of Nebraska, before coming with the National Council's college work program. She has studied at the Union Theological Seminary and the Episcopal Theological School.

## Rationing Urged

*Newark, N. J.*—The New Jersey council of churches, through a resolution offered by Dean Arthur Lichtenberger, has urged Congress to reestablish price control and rationing. The council also called for reestablishment of controls on installment buying and revision of the tax structure to give relief to those in lower income brackets without "reducing the total national tax income."

The council also hit the banning of the weekly magazine *The Nation* from the high schools of Newark. This action was taken recently by the superintendent of public school, John S. Herron, because of articles

## The Way of Renewal

by

Arthur C. Lichtenberger

Dean of Trinity Cathedral, Newark

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in three numbers dealing with the Roman Catholic Church in the fields of medicine, sex and education. The resolution was introduced by Bishop Theodore Ludlow, president of the New Jersey Council and was passed unanimously.

### Utah Housewarming

**Salt Lake City:**—Bishop and Mrs. Stephen Clark of Utah gave an informal housewarming for the new bishop's house and district offices on January 25. A year ago arrangements were made to take over a brick house owned by the district, together with part of the property of the district's girls' school. The remodelled building has offices, a three room apartment of the bishop's secretary, a library, a five room apartment for the bishop and his family, an apartment for guests and also for the clergy of the district when they visit headquarters, which they are being urged to do several times each year by Bishop Clark.

### Poteat Answers

**Rochester, N. Y. (RNS):**—Charges of "bigotry" laid to Protestants and Other Americans United for the Separation of Church and State were answered here by Dean Edwin Mc-

Neill Poteat, president of the newly-formed organization. Following issuance of the group's "manifesto" in Washington, D. C., Poteat, president of the Colgate-Rochester Divinity School, came under fire of leaders of the Rochester Catholic Diocese.

Dean Poteat accused his attackers of "personal insinuations" in their onslaughts and labeled as "intemperate aspersions" remarks made in the Catholic Courier-Journal, weekly newspaper of the Rochester Diocese, by the Rt. Rev. Msgr. William M. Hart, editor-in-chief, and the Rev. Patrick J. Flynn, editor.

Msgr. Hart in an editorial called the new organization a "society of organized bigotry" and Father Flynn, in his column, "On Guard," declared: "The spirit of hooded bigotry lives again in the new organization."

By "personal insinuations," Poteat said he referred to the Courier-Journal's attempt to link him with a number of groups which the newspaper termed "Communist-front organizations."

"The manifesto was presented to the American people and must stand on its feet as a careful and objective

statement of an American problem," he declared.

He pointed out that the manifesto "explicitly states in its second paragraph that it 'does not concern itself with the religious teaching, the forms of worship or the ecclesiastical organization of the many churches in our country'."

### Two Points of View

**Denver:**—Methodist ministers here have unanimously adopted a resolution stating that the Methodist Federation for Social Action represents "the effort of honest men and women to find truly Christian solutions for the pressing problems of our times." The Federation, similar



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in purpose to the Episcopal League for Social Action (formerly the CLID), received widespread criticism recently as a result of its annual meeting held in Kansas City. The Denver ministers state that "social action belongs to the essence of Christianity; it is neither an 'extra' nor an appendix. Christianity is a religion with a distinctive character. Its exaltation of moral values and its profound concern for the welfare of persons distinguish it among the religions of mankind. God is viewed not as an aloof spectator but as a participant in history in the interest of a rightly ordered world, a kingdom of God."

But the Methodist ministers of Knoxville, Tenn., having a different opinion of the Federation, passed a resolution "strongly condemning any use of . . . the Methodist Church by any members . . . in furtherance of any scheme which advocates the forcible overthrow of Christian democracy in America or the establishment of an anti-Christian or atheistic philosophy." The resolution was offered by Pastor R. O. Eller of the Central Methodist Church who asked that it "be passed unanimously and without discussion as this is no

time to weaken our stand." However there was warm discussion but in the end but one dissenting vote, that of the Rev. J. Monroe Ball, pastor of the Virginia Avenue Methodist Church.

A resolution urging that no delegates be sent by Methodists to the meeting of the Federal Council of Churches "whose views on the above-stated subjects have been substantially questioned" was defeated.

### Christian Vocations

*San Antonio, Texas:*—A conference on Christian vocations was held by the diocese of West Texas recently, with 48 college students, all Episcopalians, present. Bishop Everett Jones was the leader, assisted by three seminarians, Gordon Charlton and Robert Magee of Virginia and Wilson Rowland of Philadelphia, and Mary L. Villaret, director of education in the diocese.

### Mortgage Lifted

*Minneapolis:*—Members of St. John's here decided to get rid of their mortgage of \$8,500 as a tribute to Rector E. Croft Gear whose 25th anniversary as rector will be noted in 1949. But by persistent work,

without personal solicitations, the sum was raised a year earlier. The event was celebrated at a parish dinner on January 12th. Plans are now under way to consecrate the church this spring.

### Oppose Discrimination

*Middlebury, Vt.:*—Alpha Sigma Psi at Middlebury College became a local fraternity last spring as a protection against the policy of racial discrimination of the national fraternity. Recently the only Negro student and the only Chinese student at the college were invited to become members.

### Hay Allowance

*Salt Lake City:*—The Rev. Joseph B. Hogben is a missionary to the Indians in Utah and he used a horse for pastoral calls. When Bishop Stephen Clark visited him recently, finding out how much work was being done in that way, he gave the missionary a regular monthly allowance for "hay for his horse." So far as is known it is the first time such an allowance has been made for this sort of travel. Mr. Hogden presented eighty Indians for confirmation last month—a record for the

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district. And on Christmas 250 came to the church for service at this mission which was closed a year ago.

### Laymen Conferences

**Philadelphia:**—Bishop Hart and Bishop Remington are conducting a series of six conferences for laymen as a part of the program of evangelism.

### Rural Life

**Burlington, Vt.:**—A rural life conference for Vermont ministers is being held at the University of Vermont here for four days this week, sponsored by the state's council of churches. Professors of the agricultural school are lecturing on economics, sociology, crops animals, and adult education.

### Women on Vestries

**Burlington, Vt.:**—When parish meetings are held this year in Vermont women will be eligible for vestries for the first time. Those attending the 1947 diocesan convention voted to strike the word "male" from the canon governing parish elections.

### Discuss Vocations

**New York:**—An inter-diocesan conference for college students on vocations is to be held at Windham House March 6-7. Speakers will include the Presiding Bishop, the Rev. John Heuss of the national department of education, Ellen Gammack of the national Auxiliary, Barbara Arnold of Poughkeepsie, Helen Turnbull, director of Windham House, Katharine Duffield, secretary of college work for the second province.

### To Discuss Youth

**New York:**—Bishop Gilbert of New York is to be the speaker at the annual meeting of the Youth Consultation Service of the diocese, to be held at St. Bartholomew's, February 5th.

### Dean Installed

**New Haven:**—Percy L. Urban is being installed as the dean of the Berkeley Divinity School today, January 29th. Addresses by the Presiding Bishop, Dean Rose of General, Dean Weigle of Yale Divinity School and, of course, Dean Urban.

### Services in Lent

**Houston, Texas:**—The Episcopal laymen's association of this city, an inter-parish group, are again sponsoring noonday services at downtown Christ Church. With the exception of

the second week, when the Rev. John F. Butler Jr., of Providence is the preacher, all the speakers are bishops: Bishop Hines of Texas; Bishop Gray of Connecticut; Bishop Block of California; Bishop Brinker of Nebraska; Bishop Kinsolving of Arizona; Bishop Quin of Texas.

### Youth May Boycott

**Springfield, Mass. (RNS):**—Clergymen here have threatened to request their young people to boycott a forthcoming Christian youth rally unless one of their number is given an opportunity to refute the Rev. Daniel A. Poling should he speak in favor of universal military training. Poling, a member of President Truman's commission favoring military training, has been doing a lot of speaking in recent months favoring the proposal, which is disapproved by most of the local clergy.

### Religious Garb

**Fargo, N. D. (RNS):**—Initiation of a referendum measure "prohibiting teachers in public schools from wearing any garb denoting religious order or denomination" was determined upon at a meeting here of the state's committee on separation of Church and state. The meeting was attended by 27 persons, mostly clergy. A speaker declared that in the school year ending last July there were 74 nuns of the Roman Church teaching in North Dakota public schools.

### Inter-Communion

**London (RNS):**—Delegates of the Free Church Federal Council met here with a committee appointed by the Archbishop of Canterbury to discuss proposals for full communion between the Church of England and non-Anglican Churches. It was an off-the-record affair but it is understood that they discussed doctrinal standards and ways in which they interpret the nature and function of the ministry. The Rev. Nathaniel Micklem, chairman of the Free Church delegation, and Bishop Raw-

linson of Derby presided alternatively. Another meeting is to be held later in the year.

### Noted Preachers

**Columbus, O.:**—Ministers of other denominations have the headlines for the noonday services this Lent at Trinity Church here. Among the well-known preachers are F. Gerard Ensley, Methodist of this city; Harold Metzner, Methodist of Providence; Ralph W. Sockman, Methodist of New York; Boynton Merrill, Congregationalist of this city; John Rhind, Presbyterian of Columbus. Episcopalians on the program are Rector Robert Fay, Assistant Gordon S. Price, Rector Robert L. Bull Jr. of St. Paul's, Bishop Hobson of Southern Ohio and Bishop Kirchhoffer of Indianapolis.

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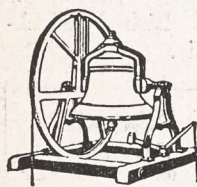


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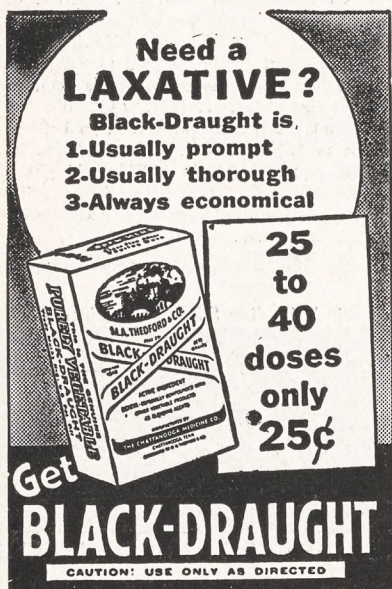


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who talked civilized sense in his *Making of Tomorrow*, could watch history unfold with a real interpretive ability. Although a member of the DeGaulist movement here, he says he doesn't like it because it holds the seeds of fascism; he states that America is preparing a worse betrayal in Europe than it did in 1920 since it will intervene and demand moral repayment. This reviewer read the book on New Year's Eve and can see no reason for saying that DeSales was a blind guide. The history of these particular years, especially when it discusses men like Hoover, Vandenberg and French collaborators, should be read and thoroughly understood. Politics, whether national or international, is a complex game and, unfortunately, Americans too often treat it as some type of kindergarten ring-around-the-rosie.

—W. B. S. Jr.

\*\*\**The Revolt of Asia* by Robert Payne.  
 The John Day Co. \$2.50.

This is another excellent addition to the growing library on Asia which indicates that American foreign policy in the East is based on the premises of 1900-1910. The author, who knows Nehru and Jinnah, Shiarir and van Mook, Chiang Kai Shek and Mao Tse-tung, calls the revolt of Asia the biggest single fact of our time since, for the first time, over half the world's people have some new vision of liberty which, borrowing its spirit from American colonists, French and Russian revolutionists and the New Deal philosophy, is adopting the motto: "Freedom or destruction." Mr. Payne maintains, as others have before him, that this do-or-die philosophy is not borrowed from the Soviet Union but that it is definitely opposed to American finance imperialism or the reconstitution of English, Dutch or French domination. Since the fate of the world will more likely be decided by the course of events in China, India and Indonesia than by strikes in France or parleys over Germany, it is incumbent upon any person truly seeking to know his period of history to consider this book.

—W. B. S. Jr.

\*\**The Coming Crisis* by Fritz Sternberg.  
 John Day Co. \$3.00.

Piling economic fact on economic fact, Mr. Sternberg shows why the capitalist world is heading for a continuation of the 1929 plunge and, logically enough, why this will lead to American fascism of a smooth, creamy but absolutely poisonous type. When Mr. Sternberg wrote his chapters on imperialism, we weren't yet supporting Tsaldaris, Chiang, De Gaulle, et al, to the hilt but he says that we would. When he wrote his chapter on armaments, we were just demobilizing but he warned that the military, historically rightest, and the financiers would demand a "get ready" program, complete with stockpiling and conscription. It is only thus, he says, that they continue to have assured markets *plus* profits . . . plus full-employment. The pattern of those particular plus signs equals fascism. Read against today's front pages, Mr. Sternberg's thesis makes frighteningly good sense.

—W. B. S., Jr.

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# BACKFIRE

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

Mr. M. SCHIESINGER  
Layman of Jamaica, N. Y.

I am sure that the writers (Nov. 6, Dec. 11) who objected to Bishop Gilbert's concern for the vast numbers of people who find themselves priced out of life's bare necessities found illuminating answers in your columns. But what a staggering cost to the nation that people cannot perceive behind the clamour against the "police state" a pattern of social thinking expressed in Queen Marie Antoinette's "If they have no bread let them eat cake."

Are they satisfied to leave the solution of such vital questions as labor relations, unemployment, military training, housing to a complacency that advises the victims of spiralling prices to eat less? Frankly I believe many will not like this criticism. But in all fairness, may not the un-Christian thinking on public affairs be justly laid at the door of that element of the press that devotes itself so wholly to red-mongering? What can be more subversive of American ideals that the bedevilment of a man's mind to the point that he can no longer distinguish between an outcry against injustice and disloyalty?

We see this rather neatly in the writer who would oppose Chinese Communism, not with Christianity, but with capitalism.

I am reminded in all this of a man influential in his neighborhood—a political leader and past commander of a post of the Catholic War Veterans. In a discussion with him I made the point that Jacques Maritain, considered the greatest living Catholic philosopher, though he was opposed to Communism, was by no means of the same mind as the American press that is so self-righteous on the subject. My friend's reply was that he had no use for any foreign philosophers—this despite the fact that Maritain's Catholicism must be beyond reproach since he is acceptable to the Vatican as French ambassador. This I think is an example of how the press has befuddled people in their thinking. My Catholic friend might just as well have said that he could not follow the Pope because he was a foreigner, though perhaps he thinks the Pope is a New Yorker.

In any case it is a joy to some of us to find a bishop like the Bishop of New York, who, when others fail, does not look aside from his sacred duty to his flock.

\* \* \*

VIDA D. SCUDDER  
Author of the series *Social Rebirth*

Mr. Richard Evans (*Backfire*, Jan. 8) accuses my series on Social Rebirth of inconsistency. But he misses my central point. I find the Christian Church throughout its history the supreme example of the dialectic paradox on which Marxists dwell. Forever, as in our Lord's day, it seeks to obey the laws of the natural order. Forever it crucifies him; and forever he redeems and recreates it, infusing within it the Holy Spirit of the higher law. In this spectacle, I long found a sharp challenge to my Christian faith. But I like to recall I was my first spiritual director, Bishop

A.C.A. Hall of Vermont, corrected me when I applied to the First Person of the Blessed Trinity the ancient liturgical phrase, "Father of the Future Age." That phrase, he told me, was addressed to our Lord Christ's continuous patient summons of his Church at once to continuity and to progress sometimes involving revolution, which finds now and then awesome focus in some historic crisis like the present. Or will she heed the call?

Let us pray for light. The grace of God is within her.

\* \* \*

REV. F. S. EASTMAN  
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MRS. L. G. POPE  
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## THE REAL PRESENCE OF GOD

In his sincere and thoughtful book, *Christian Behaviour*, C. S. Lewis comes very close to stating the layman's experience with Christianity. But he makes one statement which leads me to believe that his experience has been sadly incomplete. He says, "The real test of being in the presence of God is that you either forget about yourself altogether or see yourself as a small, dirty object."

I question this. Rather, by way of analogy, I should say that the presence of God is, though in greater measure, very like a reunion with a dear friend. When one has grieved a friend so that a deep coldness has set in between us, one may perhaps feel very self-sufficient and belligerently proud for a time. This sage of our relationship is somewhat like the joylessness of enmity with God. Sooner or later, however, one yearns for the companionship and understanding of our friend. A dozen times a day one longs to rush to him with a thought or a generous deed. Pride holds us back. "Let him seek us," we think. ("The minister has not ever called on us," we say when the friend is God.) We sulk and nurse our loneliness.

Then we remember with what love and kindness our friend used to cherish us. Always ready with an encouraging word, he made our burdens nothing. Gloom was dispersed by the very knowledge of his nearness. We throw aside our pride. We rush to apologize for our meanness. Our friend is surprised. He has been near us all the time, ready to forgive us, ready to love us, unworthy though we are. He has never turned against us at all, even when we repudiated his love. The joy which floods us at that realization is but a fraction of that supreme joy which floods the Christian as he approaches the communion table of our Lord, certain that in reunion with him, all one's sins have actually rolled away.

"Small dirty object"? Indeed not! Christ died for the very reason that we should not be small, but large with the infinite source of power which he bestows freely on his own. Dirty? Not when his blood has been shed expressly to cleanse us from sin!

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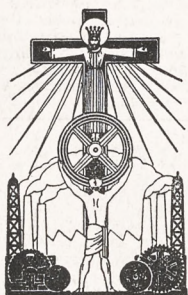
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