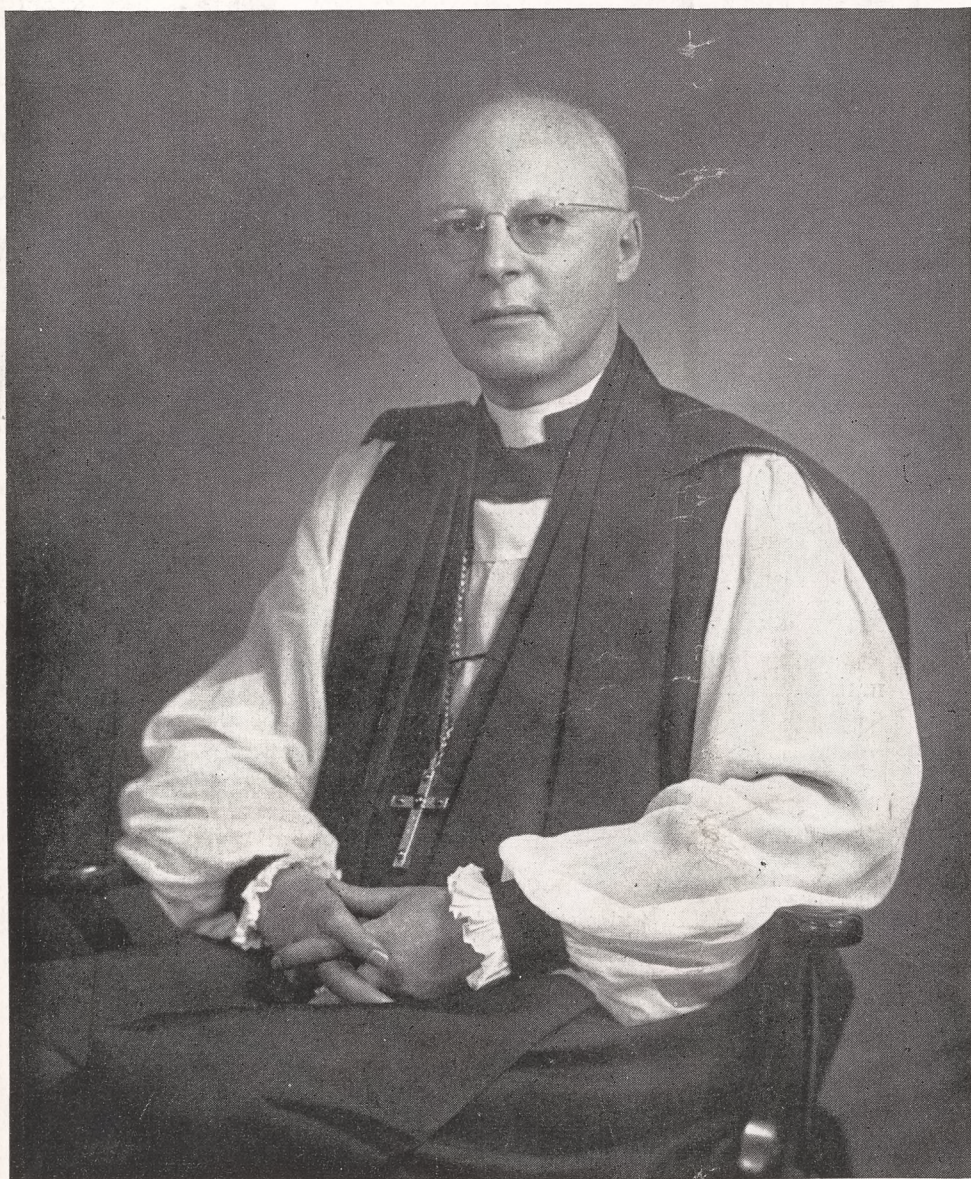


# *The* WITNESS

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FEBRUARY 12, 1948

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BISHOP JOHN M. WALKER  
WRITES OF THE SOCIAL  
TASK OF THE CHURCH

## Article by Bishop Walter H. Gray

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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. Paul T. Sargent, D.D., Rector*  
8:00 A. M. Holy Communion.  
11:00 A. M. Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday at 8:30 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.  
Daily: 12:05.  
Thursdays: 11:00 and 12:05.

## The WITNESS

### For Christ and His Church

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FEBRUARY 12, 1948

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No. 1

## Clergy Notes

BOWYER, EDWIN C., formerly of the Canadian Church, is now vicar of St. James', Independence, and St. Mary's, Oelwein, Iowa.  
ECKEL, FREDERICK L., Jr., formerly rector of St. Paul's, Owego, N. Y., is now associate rector of Christ Church, Greenville, N. C.  
EDWARDS, GEORGE W., has resigned as vicar of St. Andrew's, Hartsdale, N. Y.  
FERGUSON, EDWIN P., was ordained priest on January 24 at the Church House, Philadelphia, by Bishop Hart. He is to work in Oklahoma.  
FRYE, JOHN M., was ordained priest on January 24 at the Church House, Philadelphia, by Bishop Hart. He is vicar of St. John's, Concord, Pa.  
HANSEN, K. W., formerly rector of St. James', Marshall, Minn., was married Feb. 2 to Miss Elizabeth Anderson. He becomes rector of Grace Church, New Lenox, Ill., March 1.  
JONES, DAVID, formerly rector of St. Mark's, Clark's Mills, N. Y., is now rector of the Church of the Evangelists, Oswego, N. Y. and in charge of St. Luke's, Minetto, N. Y.  
McCANDLESS, THOMAS, is to retire on June 30 as rector of St. Michael's, New York City.  
McGEE, HAROLD F., formerly of Hanover, Va., became rector of Trinity, Iowa City, on February 10th.  
SOULE, WILLIAM E., teacher at Fairfield, Conn., is now on the staff of St. John's, Bridgeport, Conn.  
TORREY, ROBERT J., formerly in charge of Christ Church, Brentwood, Long Island, is now rector of St. Peter's, Rosedale, L. I.  
WALWORTH, GRAHAM H., deacon, is now in charge of Christ Church, Brentwood, Long Island.  
WECKWERTH, EDWARD J., missionary of Arizona, was killed January 25 in an automobile accident. He was ordained deacon in 1943 and priest in 1945.  
WILSON, LESLIE A., formerly a missionary in Tennessee, is now in charge of St. Andrew's Chariton and St. John's, Garden Grove, Iowa.

### 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.; 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 Kloman, 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.



# Freedom of Worship and Belief Found in Yugoslavia

*Secretary of the World Council So Reports  
Following an Extended Tour of the Country*

**Geneva (RNS):**—The Rev. Robert Tobias, American staff member of the reconstruction department of the World Council of Churches, who recently completed a tour of Yugoslavia, declared here that "every evidence" pointed to the fact that Yugoslav churches and people "enjoy freedom of worship and belief."

Declaring that Yugoslav churches "are full and the people indicate a great interest in religious affairs," Mr. Tobias said the government's attitude toward Church life, as expressed by Gen. Ljubodrag Djuric, first secretary to Marshal Tito and head of the newly-formed commission on religious affairs, "is one of interested concern."

"Not only does the government welcome outside aid through the World Council of Churches as an expression of the good will and fellowship of Christians in other lands," Mr. Tobias said, "but also offered to provide facilities through their commission on religious affairs to insure the safe arrival of goods at their destination."

Mr. Tobias said the greatest needs of Yugoslav Churches were food, clothing and books, rehabilitation of priests and aid to Orthodox and Protestant theological seminaries and students. "One can well understand the difficulty of supplying Churches with adequate leadership," he declared. "Five hundred and eighty priests were killed during the war. No students were trained for the priesthood during the five years of fighting, and there exists now only one pre-seminary training school for Church leaders."

Despite the difficulties which the Churches face, which stem from severe war losses and the discontinuance of financial support following the separation of Church and state in

Yugoslavia, Mr. Tobias said "there is evidence of new life coming from the roots up." To illustrate this, he said that a group of village priests, who lived in destroyed areas and who were engaged in rebuilding the total community, recently contacted priests in other villages. As a result, a conference of 300 priests gathered in Belgrade. The conference discussed what work priests should perform and what their responsibility would be in the life of their communities. Subsequently, Mr. Tobias continued, the Holy Synod issued a pastoral letter calling on priests to cooperate fully with the people in the program for creation of a new Yugoslavia, beginning in their own villages.

Referring to his meeting with Gen. Djuric of the commission on religious affairs, Mr. Tobias said the General emphasized that the first responsibility of priests was in the realm of spiritual affairs. However, the Yugoslav official said the government hoped that Church leaders would play an increasingly prominent role in the education of illiterates, in cultural activities, in organizing co-operatives, and in humanitarian works. Mr. Tobias quoted Gen. Djuric as saying that "the Churches have a very significant role and ought to perform it side by side with the government. Both the people and the government are concerned that Churches shall continue to exist and properly perform their responsibilities."

Mr. Tobias declared that the efforts of the Yugoslav people to rebuild their nation were "remarkable." "Even the small villages are almost completely restored," he said. "The people are working with a noble determination, a new sense of confidence, vision, and purpose which is most admirable."

## DEAN BLOY ELECTED IN LOS ANGELES

**Los Angeles:**—Dean F. Eric Bloy of St. Paul's Cathedral here was elected Bishop of the diocese of Los Angeles last week at a special convention. He has been the dean since 1937, coming to this city from La Jolla where he was rector of St. James. Previous to that he was the rector of All Saints, Reisterstown, Maryland. He has been prominent in the affairs of the diocese, serving as president of the standing committee, a member of the executive committee of the province of the Pacific and a deputy to the 1943 and 1946 General Conventions. He also is a member of the board of directors of the local Federation of Churches and served as its president in 1946.



## PLEA FOR EVANGELISM BY BISHOP EMRICH

**New York:**—"Observers of our Church life have not generally seen our inner life boiling over into good works and missionary zeal," Bishop Emrich of Michigan told the members of the Church club of New York at the annual dinner on February 2nd. "We are marked by an aristocratic reserve, a 'good taste' which prevents us from doing many of the things which we should do as Christians."

He declared that the Church is "inevitably missionary" and that the Presiding Bishop's call "to aggressive action is merely calling us to an understanding of the Church, its divine function, and asking us to be true stones in the building which our Lord founded. He who does not understand this does not understand the Church and the true concept of the Church carrying on the divine plan." He expressed the opinion that "this sad, decaying world is going to be revived by a revived Church or not at all." He said that the "brilliance



around us is accompanied by a deep inner sickness, and the brilliance is like the glory of the autumn woods, so close to death because the inner life is failing. We wait for the depression we do not have the vitality to avoid, and the war we do not have the wisdom to avert."

Bishop Emrich said that the Church must include all, and strongly condemned a "rich church," a "white church" and a "social church." But he said there is a spirit striving in the Church, expressing itself "in a desire for new adventure; a new missionary zeal; an ardor which desires to put a new soul into this sick culture" and he ended with a plea for "aggressive action, with no more 'aristocratic reserve' but a fire and a passion that is needed in our day."

## BISHOP LANE BARTON HITS UMT

*Klamath Falls, Ore.:* — Bishop Lane Barton at the convocation of the district of Eastern Oregon, meeting here February 3rd, spoke vigorously against universal military training. He spoke of "the moral breakdown, the sexual immorality and the frightening incidence of venereal disease" which he said is so characteristic of military life and declared that "our young men should not be exposed to it."

Bishop Barton also pledged the co-operation of the district in the campaign of evangelism and outlined the procedure for the district.

## MAKING NEW WORLD OUR TASK

*Columbia, S. C.:* — Bishop Middleton Barnwell of Georgia, preaching at the consecration of the Rev. Louis C. Melcher to be the bishop coadjutor of Southern Brazil, said that it is the task of Christians "to make the world over into God's kingdom on earth." The service was held at Trinity Church here on February 5th.

"When we raise our voice against any movement in this changing scene which threatens the peace of the status quo in which we have high place and from which we profit, loud will be the cries of acclaim from those who profit most by things as they are," said Bishop Barnwell. "When we find the world loving us then we are in danger, for it is human and natural to love the easiest way, which leads at last to the thirty pieces of silver and the potter's field.

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Perhaps we will not go this far. We will not conform to the world for we see that it is evil. But we will not oppose it for it is too strong for us. The third alternative is to remain in the world, with its ever-present and entrenched evils, and try to make the world over into God's kingdom on earth."

## CONVOCATION OF SAN JOAQUIN

*Stockton, Cal.:* — Bishop Lane W. Barton of Eastern Oregon and the Very Rev. J. M. Malloch were the speakers at a mass meeting which opened the convocation of the district of San Joaquin, meeting here. Bishop Walters in his address stated that "all Protestants, Catholics, Jews and other religious groups added together

Emrich as coadjutor, the convention acted favorably on a request from Bishop Creighton for the election of a suffragan bishop. A special convention will be held for this purpose.

A resolution stating that "all participation in war as it is now developed, even for a good cause, is contrary to God's will" was defeated. A resolution supporting the Stratton bill which would authorize the admission to the U. S. of 100,000 displaced persons each year for four years was adopted unanimously.

## CONVENTION OF WEST TEXAS

*Harlingen, Texas:* — Bishop Everett Jones reported to the council of the diocese of West Texas, meeting here, that confirmations in 1947



*We like to run summer pictures at this time of the year to help cheer things a bit; this is Layman George L. Ballachey and the Rev. Frank Blackwelder both of Buffalo, and the Rev. Matthew M. Warren of Atlanta talking things over at the Finger Lakes Conference in New York State last summer.*

constitute only 28% of the population of California. 72% have no known connection with any church whatever, in contrast with the national average of 50%. To all intents and purposes these multitudes must be discovered, invited, enlisted, even re-converted to the Church of Jesus Christ."

## WOMEN ON VESTRIES DEFEATED

*Detroit:* — A proposal from the convention of women of the diocese of Michigan to permit not more than two women at a time to serve on vestries, received more than a majority of votes of the diocesan convention. However, it failed to carry by the two-thirds necessary to change the canon.

Following the election of Bishop

reached 766 thus bringing the diocese into third place in the nation in rate of growth. A mission for Latin Americans has been established in San Antonio, and ground has been broken for a new church for Negroes in the diocese.

## INDUSTRIAL CHAPLAIN APPOINTED

*Darien, Ga.:* — The Rev. Archer Torrey, vicar of St. Andrew's here, has been granted a year's leave from the church to do rural and industrial chaplaincy work in the diocese of Georgia. He is to conduct missions and study classes among workers, receiving part of his support from the People's Institute of Applied Religion which is directed by the Rev. Claude Williams of Birmingham, Ala.

THE WITNESS — February 12, 1948



# Texas Votes the Continuation Of Racial Segregation

*Efforts Made to Amend Report of Commission on Race Relations Are Defeated by Council*

Austin, Texas:—The council of the diocese of Texas adopted a report of a bi-racial commission which was authorized a year ago to make recommendations on race relations. In effect the delegates voted to continue non-segregation for business and worship purposes and segregation for social functions. At diocesan conventions, however, the policy of segregation at social functions will be determined by the host parish after consultation with the bishops and the committee on arrangements for the convention.

The adopted report declares that "the council desires to affirm its loyalty to the Christian Ideal, as recorded in Holy Scripture and the Book of Common Prayer, and it is the earnest prayer of the council that this Ideal may be completely realized and established." However, those responsible for the report recognize "certain present limitations preventing an immediate consummation of the Christian Ideal in bi-racial matters; that the Church of God, as the Body of Christ, is the vehicle through which the Holy Spirit works with human beings, and that there are among our people, both Negro and White, beliefs, prejudices, and inequalities which, in determining a plan by which both races may work effectively within the Church, must be given consideration if any such plan shall be of benefit to both races. The council also recognizes that enduring progress can be made only when the minds and hearts of people, through spiritual education and growth, welcome such advances."

With this for the "whereas" the convention went on to vote the "therefore be it resolved," whereby segregation at diocesan social functions is continued.

The report also had strong things to say about "youth being the life and strength of our future Church" and strongly recommended "that every department and agency of the diocese expend the utmost energy in giving all youth, regardless of race, the very best encouragement, advice, direction and help possible. We deplore advantages given to any group,

section, class or division of our diocesan youth if denied any other." The committee then went on to recommend "for the best interest of our diocesan life, until the council may deem otherwise, that camping and any other youth activities, except strictly business or worship sessions, be conducted separately by races."

Mr. Charles A. Snow, a Negro delegate from Houston, offered a substitute motion which asked that Negroes and Whites participate equally in all diocesan functions. It was defeated.

The Rev. Arthur S. Knapp, rector



*Bishop Hines, coadjutor of Texas, is praised for his work on behalf of Church schools*

of Trinity, Houston, then offered an amendment declaring that the council does not in any sense "equate the commission's report with the will of God and further laments as a Christian body its stand on the matter." This also was defeated.

Pro and con arguments, expressing various points of view, came to an end within half an hour when Malcolm McCorquodale of Houston urged an immediate vote, declaring that no amount of talk would change a vote and "the more talk the more hard feelings."

A constitutional amendment which has been under study for a year,

permitting women to serve as delegates to the Council in limited numbers, was lost when the clergy voted 30 to 22 for it, thus short of the necessary two-thirds vote. A ballot of lay delegates was not taken since concurrence of both houses was needed. A later attempt to reconsider the vote was lost. The Council approved by a vote of 77 to 71, but later defeated by a margin of four votes, after reconsideration had been ordered, an amendment to the canons which would permit women to serve in limited numbers on vestries.

Presiding Bishop Henry K. Sherrill, attending the council, stirred an audience of 1,500 persons with a challenge for realistic Christianity. Reminding that a patronizing Christianity can never come to grips with the problems of the pagan world, he questioned whether we are willing "to live sacrificially, courageously and with great, heroic determination."

Also addressing joint sessions of the council and the house of church women were Bishop Everett Jones of West Texas and the Rev. John DeF. Pettus of Santa Barbara, Cal., both of whom stressed the great opportunities which await the Church in world responsibility. "We American Christians," Mr. Pettus declared, "have the resources to make a mark on the world for hundreds of years."

Budgets were adopted which were nearly twice those of two years ago. Bishop Quin also reported that \$910,000 of the second million necessary for the construction of the Church hospital in Houston had been raised and that construction will begin shortly. The council also authorized Bishop Quin to name Christ Church, Houston, as the cathedral of the diocese, and commended Bishop Hines, coadjutor, for his efforts to establish diocesan schools, with negotiations toward this end now being carried on with the War Assets Administration.

## NIEMOELLER BLASTS OUR PROGRAM

Frankfurt, Germany: — Pastor Martin Niemoeller issued a 700 word pastoral letter blasting at the American policy in Germany, which was read in all the Lutheran Churches affiliated with the Hessen-Nassau synod which he heads. He said that the American de-nazification program was "sowing new seeds of hatred" and he ordered all Lutheran ministers not to participate in it and told all mem-



bers not to serve as witnesses. He declared that the American law in Germany had become an instrument of revenge and that the attempt to purge the country of the Nazis had collapsed.

Last winter the Rev. Diedrich Meyer-Kluegel, German pastor who at that time was lecturing to German prisoners of war in England under the auspices of the Control Office, charged that Niemoeller had for a number of years been a Nazi himself. This charge was later substantiated by the *Aufbau*, German language paper of New York, through the publication of evidence presented at one of the Nurenberg trials.

### FIND CHURCHES INDIFFERENT

*Cambridge, Mass. (RNS):*—Cambridge churches, ethnic groups, veterans and other organizations are not much interested in improving racial relations, according to a report of the Cambridge civic unity committee. The committee was appointed by City Manager John B. Atkinson and is composed of 52 members. The report stated that of 36 churches asked if they were interested in a program to improve racial relations only seven sent in replies.

"One of the seven expressed a complete lack of interest in the subject," the committee reported. Of all the veterans' organizations polled only the American Veterans' Committee replied, Manager Atkinson's group said. The report pointed out that all the other veterans' organizations maintain segregated chapters or exclude Negroes entirely.

"Student and youth organizations have taken the most active part in initiating programs to diminish prejudices through the promotion of fellowship," the committee reported.

### CONVENTION OF FLORIDA

*Jacksonville, Fla.:*—Dean Robert Gibson of the seminary of the University of the South was a headliner at the convention of the diocese of Florida meeting here, and told a large dinner meeting that Church colleges and schools are making a "last ditch stand against the disease of secularism."

Dean Gibson deplored as "strange and frightening" the fact that although we have in America the finest educational advantages to be found anywhere, "we are less stable and more confused than any other people

in the world." Our education lacks a purpose and is breaking down and crumbling at the roots for lack of money and personnel, he said.

"People are hungry for religion, and unless we return to the roots of our civilization we will wither and die," he concluded.

### DELAWARE HAS A SCHOOL

*Wilmington:*—The department of Christian education of Delaware sponsored a school which met Tuesday evenings in January at the cathedral here, with 230 registered. Giving courses were Dean Robert Hatch, the Rev. John E. Large, Auxiliary President Mrs. W. H. Hannah, Mrs. George Trowbridge of Philadelphia, Miss Avis Harvey of the national



*The diocese of Michigan recently purchased a new conference and retreat center located near Brighton, adjacent to a 5000 acre state forest reserve. There is a small lake on the property as well as the main house, pictured here, and a number of farm buildings*

Auxiliary, and Mrs. Alfred M. Chapman, also of the diocesan Auxiliary. Leading discussions on laymen's work were Lt. Gov. E. N. Carvel, Dean J. Fenton Daugherty of the University of Delaware, and Mr. Manfred Keller and Mr. Raymond P. Generaux, local businessmen. The Rev. Paul A. Kellogg of Dover gave a course on youth work and Mrs. Leonora R. Harris, Miss Ruth Gill and Miss Florence Miller taught the courses on Church school methods.

### CHURCH HOME HAS ANNIVERSARY

*Baltimore:*—The Church Home and Hospital concluded the celebration of its 90th anniversary on February 9 when 38 student nurses were

graduated. The address was by the Rev. Philip J. Jensen, president of the board of trustees. The Church Home and Hospital is unique in that it combines a home for aged women with the facilities of a hospital.

### VATICAN WEALTH REVEALED

*Rome (RNS):*—*Repubblica*, a small daily newspaper of this city, has charged that a portion of the Vatican's income is derived from gambling houses in Monte Carlo, Italy and Argentina; mines in Bolivia; petroleum trusts in the U. S.; electrical industries in Canada, Argentina and Switzerland and the cotton industry of Brazil. It adds that revenues are also received from "politically influential" banks in the U. S.,

Peru, Chile, Ecuador, Argentina and Spain.

"If Pope Pius continues his anti-Communist crusade," the paper states, "he can always count on the riches of the capitalistic world bourgeoisie to further his aims."

*Osservatore Romano*, Vatican paper, describes the *Repubblica* as a paper with "communistic tendencies" and says the story is based upon "unfounded contortions of the truth."

### OVERPAYMENTS ARE MADE

*New York:*—Treasurer Lewis B. Franklin of the National Council reported on January 27th that every diocese paid at least 100% of its expectation in 1947, and that overpayments totalled \$36,157.



## EDITORIALS

### Collective Abstinence

IN THE collect for the first Sunday in Lent we pray that we may "use such abstinence, that, our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness." Historically, this prayer grew out of the time of Henry VIII, but it is suited to these days in America. There are great numbers of the world's people that are forced to abstinence, but it is not an abstinence that leads to spirituality. There are parents abstaining from drinking milk so that their children may have it. Such abstinence is not the spirit subduing the flesh. It is the flesh warring against the flesh, and evokes only bitterness and despair. In days of exorbitant prices, most persons are using much of their time trying to figure out how income is going to meet expenses. In a complex economic structure like ours, it is not possible to prescribe simply that if men would just "seek the Kingdom of God and his righteousness, all these things would be added" to them. But, in a profound sense, this is the only prescription that can be written. A more equitable distribution of goods necessary for the physical life of man would permit man to devote more of himself to the distinctly spiritual. The Kingdom of God and his righteousness is when all men "hunger no more." On even a national scale this should be our ideal. To bring about the condition where fleshly needs are met, our nation can pray, and try to live more nearly as we pray, for an abstinence that will subdue the pre-eminence of the flesh. The revival of rationing and price control is a part of this. There might be some "unrighteous" black markets, but a large percentage of the population would benefit, as before, from a more equal distribution of necessities. High prices might also be started on a downward trend with the reinstitution of an excess profits tax. This collect is a petition for collective abstinence from selfish materialism, profit-taking, so that collectively we may turn ourselves to building the righteous and holy society.

### Attack on World Peace

THE EXECUTION of the decision of the United Nations concerning the Jewish state in Palestine is now facing the gravest danger. After a two thousand year dream the urgent and tragic problem of Jewish homelessness finally received a solution of international agreement when the UN voted for the partition of Palestine into Jewish and Arab states. During the lengthy deliberations at Lake Success and since, insidious propaganda has been peddled around by all sorts of agents, Arab, British, American. It is being done adroitly in order to thrust Palestine back into the dangerous arena of power politics and oil diplomacy.

The Arab League was quick to grasp this cue from London and Washington and has already launched violent attacks upon the Jewish population. In all the Arab states there is public arming and recruiting of volunteers for the battle of Palestine. The Arab League has embarked upon a campaign of assassination, arson and looting to destroy the very nucleus of the Jewish state.

The obscurity and negativism of the British attitude is giving the Arabs a serious chance of accomplishing their nefarious design in Palestine. There is no doubt any more that the British intent is to weaken the Haganah by disarming them and jailing many of their members at a time

when they are desperately needed and by reducing Jewish authority generally to the point where Arab forces can sweep Jews out of the field in short order and thus confront the UN with a *fait accompli*.

It seems preposterous that a British army of some 80,000 men cannot keep law and order and that amidst extensive British military might 1,500 Jews are held as hostages in the old city of Jerusalem. The truth is that the armed Arabs are swarming in from across the borders unmolested by British authorities while the Jewish defense forces are being disarmed. Whereas vast supplies of war material is supplied to the Arab states by Britain, our government has put an embargo

#### "QUOTES"

IN A southern city there was a busy president of a railroad. Each week he wrote to six of his friends and associates and invited them to attend church and sit in his pew with him on the following Sunday. More than this, he went around and picked them up in his car. His pew was filled with men every Sunday and what is more, that parish was conspicuous for the preponderant number of men active in the church. That is evangelism.

—Bishop Lane W. Barton  
Address to the convocation  
of Eastern Oregon, 1948



on munitions for Palestine. This unfair deal has rendered the position of the Jews truly desperate. Reports reaching this country from Palestine indicate that arms snatched away from Haganah members are later turning up in Arab hands. An even more ghastly picture is that of the Jews in neighboring Arab countries being held as hostages where they are subjected to a new fury of Hitlerian anti-Semitism. The pious resolutions recently passed at Lake Success condemning and outlawing Genocide obviously did not apply to the Jews. Symptomatic of this situation of double standards of morality is the refusal of our state department to publish the documents which confirm the Nazi role of the Mufti and those who are carrying out his plans. Why is the state department protecting this evil man? In Palestine proper, despite the internal terror exercised by the Nazi Mufti and his adherents, there are responsible Arabs who dare advocate a peaceful *modus vivendi* with the Jews on the basis of partition. On the day following the UN decision Arab notables of neighboring villages called to congratulate Mayor Oved Ben Ami of Natanyah on the prospect of a Jewish state. Arab members of a League to Combat Anti-Semitism warned Arabs not to be misled by provocateurs. Many other examples of good will could be cited.

When the crucial hour of decision regarding partition arrived, our government rose to the challenge and supported it. We now stand committed to its implementation. The Arab states, members of the UN who themselves are bound by the general obligation on all UN members to settle international disputes by peaceful means and to refrain from the use of force, are now bent on thwarting by violence the UN decision. Will our government accede to such a situation? Is not our decision to back partition an integral part of our foreign policy? If it is, it should be advanced aggressively, not only for our own prestige but for the very survival of the UN. If the Arabs can by the sword alter the settlement which the UN decreed by agreement, the future of the UN is indeed being disastrously undermined. The Arabs by their violence, the British by their acquiescence, our state department by its inaction, are in effect attacking the only hope that exists for world peace.

Surely the United States which voted to create a Jewish state must feel honor bound to see that the citizens of that state-in-the-making, are properly protected against the assaults of those who are defying the will of the majority of the UN assembly. Is there any human justification in de-

livering the Jews of the Near East to a new era of torture and torment? Will the terrible swarms of persecutions that have hung over the Jews since the early days of Christianity ever cease? Will the world ever permit the Jews to settle down to a peaceful and creative existence?

The answer to these questions lies in the extent to which Christian society in its relations with the Jews is capable of being guided through deeds by the lofty Christian principles which it professes in words. In these days of great world anxiety we do well to recall that the prophets and Christ and his apostles were Jews and that the cornerstone of the universal Church was taken from the house of Israel.

## A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

### WHAT IS MARRIAGE?

ROMAN canon law defines marriage in this way: "The primary purpose of marriage is the procreation and education of children; the secondary end, mutual support and the relief of concupiscence."



To my mind, this is a calumny.

For a young man to propose marriage to a young woman on the basis of having children would be most unnatural. The relationship is first between man and woman, and this relationship is always the most important. It

is true that deliberately childless marriages are much more apt to be unhappy than those where children are hoped for; but the bland definition of the canon would seem to place on a lower level those unions where children were wanted but not given. This assumption is just not so.

The "secondary purpose" has one fine phrase, — "mutual support" — which is full of noble meaning. But the other words are proof of a rather low view both of people and of marriage.

Institutions like free love and organized vice exist for the relief of concupiscence. Marriage exists for its sublimation into something much greater, something spiritual.

To say that marriage exists for the orderly satis-



faction of a lower urge is like saying that men and women are so beastly most of them had better get married. The idea seems to be to make the best of a bad situation, not to get the most out of a good one. It is the same thing as saying that the orange pit is more important than the orange or the orange blossom. By making marriage a low thing in its essence, it denies to the celibate the right to say that he has given up a good thing for something which, for him, is better. It thus lowers the ideal view both of celibacy and of wedlock. It implies that the sacrament of marriage is first of all merely a license for the creation of something physical, and it equates the creation of a spiritual relationship ("mutual support") with the avoidance of vice.

It sounds more like the reasoning of grumpy bachelors than that of consecrated celibates.

How much better is the definition of the purpose of marriage implied in the blessing at the end of the Prayer Book rite: that people may so live together in this life, that in the world to come they may have life everlasting.

## Social Responsibility Of the Church

By  
JOHN MOORE WALKER  
*The Bishop of Atlanta*

WE MUST get our people to do some systematic thinking on the question of the Church's social responsibility. Either it has; or it has not. Significant consequences to Christian teaching and practice follow upon which of the two positions is held. Hence the importance of a process of sound thinking. There is ground for suspicion, however, that numbers of us are not in the habit of disciplined thinking on the elements of our religion in general and on the social implications of the Gospel in particular. For example, what bearing has the doctrine of the Incarnation upon social concepts? Again, wherein has the giving of a cup of cold water in Christ's name an eternal value? Also, what connection is there between the ethical ideals of the Kingdom of God on earth and the article in the Creed "He descended into hell"?

Queries such as these should stimulate a program of real thinking on the part of the honest Christian because not only of the answers to the

questions themselves but also of the fresh approach to familiar notions which these answers suggest. One such familiar notion is evangelism. Not so long ago during a conference on the subject, it was brought out that methods towards evangelism which had met with a degree of success in the past no longer are effective among the unchurched. The usual vocabulary, even the usual concepts, have lost point and appeal. A new common denominator between the preacher and the hearer is required. The social connotation of the Christian creed would go far towards meeting this need.

Another familiar notion is personal religion. Though spiritual longing is a part of our very nature and St. Augustine's well known statement is everlastingly valid ("Thou hast made us for thyself, O God, and our souls are restless till they find their rest in thee"), yet personal religion is not infrequently misconceived. From time to time we are dismayed at the spectacle of a devout and loyal churchman who is impervious to influences which would better the industrial or political order, who with dullness of perception argues that "The Church should confine itself to preaching the Gospel." Good folks these often are, according to their lights, and are worthy of something better than condescension from the more enlightened. The task before us is to win their allegiance to the Church's social responsibility as an integral part of the process of a soul's salvation.

A third familiar notion is the conscience. For a surprising number of people the conscience is restricted in scope to the prescriptions of a class code. "I have always contended," said Newman, "that obedience even to an erring conscience was the way to gain light." And so it is: a man must make good use of the conscience that is his at any given stage of his development. It is none the less true that conscience stands in need of education. Adam Smith spoke of conscience as the judgment which we pronounce on our own conduct by putting ourselves in the place of a by-stander. But had we not better inquire who and of what character is that "by-stander"? Yes, by all means; and let him be nobler than I, let him be a prophet or seer (one of those moral pioneers not too mindful of prudential considerations and with perhaps "a touch of recklessness") then my moral insight will become deeper; my sense of righteousness will expand to include greater areas of living; my conscience, in a word, will grow.

Thus the Church to be alive to its social responsibility must be a thinking Church in that (to paraphrase language of Thomas Carlyle) a thinking Church is the greatest enemy of the prince of darkness.



# Central Staff College and Pan-Anglican Congress

by Walter H. Gray

*The Bishop Coadjutor of Connecticut*

ONE OF the important subjects on the published agenda of the Lambeth Conference is "Anglican Churches: Questions of Organization." While there has been no topics announced for consideration under this heading, there are two which have been frequently discussed here and abroad: 1. The formation of a Central College for post-ordination study. 2. The holding of another Pan-Anglican Congress.

Interest in both of these matters stems out of the need which is widely recognized, for greater unity of interest and action between the several branches of the Anglican Communion. The Lambeth Conference itself is an expression of the recognition of this need. The Conference was called originally to bring the bishops of the various national Churches into closer fellowship and to provide an opportunity for the discussion of mutual problems. However, from the very beginning, there has been wide difference of opinion regarding the proper extent of joint action, and few things have been done together. As a result, the ties between the various national churches of the Anglican Communion have been tenuous, and there has been insufficient interest in our common heritage.

In his report in 1944 to the meeting of the advisory council on ecclesiastical relations, our late Presiding Bishop, the Rt. Rev. James deWolfe Perry, said:

"An overwhelming majority of professed Episcopalians in the United States are left in ignorance of ecclesiastical relation to the Church beyond their borders, and in an attitude of avowed indifference . . . More serious than the provincial attitude of mind shown by branches of our communion is the disregard of spiritual ties and mutual obligations which should bind them. Such apathy has broken down under the stress of war and the conscious need of each for the other's assistance. Recent visits of English ecclesiastics have done much to overcome persist-



ent isolationism. Such guests from abroad, however, have been regarded by most Americans only as delightful ambassadors of good will. More than impulsive acts of generosity and official visits will be needed to bring about a real sense of spiritual unity."

It is necessary only to ask the average Episcopalian, "What is the Anglican Communion?", to learn the accuracy of Bishop Perry's statement. Even many of our clergy, apparently, do not understand the exact nature of our relationship with our sister Churches.

Not long ago a professor of Philosophy, who is also a devoted Churchman, wrote, "Our communion is suffering from its disconnectedness. Our regionalism has been a marvelous heritage, it is true. Without it, I doubt if the Anglican Communion would have survived the American Revolution in this country. It made possible the normal growth of the Scottish Episcopal Church in the past century and has had advantages in the mission field; but we do need a supplement to it. Every branch of the Anglican Communion needs every other branch in this day. In the past mutual aid was furnished; but it was not organized. Now it needs organization. This is an imperative necessity. I think that such a supplementation is entirely in the spirit of our history, for it is a phase of the growth of our communion from a national to an international Church. I believe it corresponds to Hooker's concept of catholicity."

One of the means which would decrease disconnectedness within the Anglican Communion is a "central staff college." This is the designation (derived from military usage) frequently suggested for a college of post-graduate study, with the student body selected from ordained clergymen of all the various national Churches of the Anglican Communion. Such a college normally would have a relatively small group in attendance;



but they would be drawn from the ablest and most promising among the men of the Church. They would come for, say, one year of guided study under the leadership of outstanding scholars picked likewise from the entire Anglican Communion. They would concern themselves with any topic connected with the life and work of the Church. The college would be a place for research into the history of the past and informed opinion regarding the problems of the day, to which leaders of the church might turn for counsel.

Certainly the college would provide an opportunity for clergymen from all parts of the world to become better acquainted with each other and with the problems and opportunities of the various sections of our communion.

The cost of such a college, divided among the various national Churches, would be a minor factor. Certain funds are already available which could under specified conditions provide a considerable part of the expense of maintenance, and the facilities of certain existing educational institutions may be offered to such a college if it is authorized.

The need for a college of this sort has been frequently expressed. Over ten years ago a strong plea for one was made by the Rev. Canon W. F. France, formerly overseas secretary of the Society for the Propagation of the Gospel, and now connected with St. Augustine's College, Canterbury, England.

In 1941 at Seabury-Western Theological Seminary, Bishop Ronald Owen Hall of Hong Kong, said:

"The proposal for a central staff college for the Episcopal Church throughout the world is, I believe, of first-class importance for the future of our international Church order. To gather together from every corner of the world, for the study of the Church in its relation to Faith and Order, and to Life and Work, every year or every two years, from fifty to a hundred mature priests of the Church . . . would begin to build in the world-wide Episcopal Church a real co-operation in thought and study, in knowledge and in friendship, among those who are to share responsibility for its leadership in the future. . . . This surely would be a matrix from which a new Church order would grow. This would mean a sharpening of the great sword we have inherited and a training of the hand to use it faithfully as a living sword of the Spirit of God."

At the 1946 General Convention the House of Bishops expressed its interest in the idea of a central college of post-ordination study for the Anglican Communion. A committee of that House was appointed to enter into consultation with the Archbishop of Canterbury in advance of the next meeting of the Lambeth Conference regarding ways and means of forming such a college.

A SECOND joint activity which has been proposed, is the continuance of meetings of the Pan-Anglican Congress. The first Congress met in England in 1908. To it came clerical and lay delegates from every diocese of the Anglican Communion, as well as bishops, to discuss their common interests and problems. The delegates were so impressed with the value of the gathering that it was planned to hold a second Congress in 1918; but World War I prevented this, and in the years immediately thereafter interest in this general field was centered in the *Faith and Order* and *Life and Work* movements, culminating in the formation of the provisional committee for the World Council of Churches.

However, it is increasingly being recognized that the World Council will not be able to provide solutions for many of the problems within the Anglican Communion, and a suggestion for the revival of the Pan-Anglican Congress was made by the writer in *THE WITNESS* of April 20, 1944. The general idea was endorsed by the 1945 meeting of the House of Bishops, which, further, authorized the appointment of a committee with power to extend through the Presiding Bishop an invitation to the Archbishop of Canterbury to invite such a Congress to meet in this country. The committee was appointed; but final action must, of course, await consideration of the whole subject by the Lambeth Conference.

The Pan-Anglican Congress could extend participation in joint leadership of and planning for the life and work of the world-wide Episcopal Church to authorized clergy and lay delegates, rather than to have such responsibility dependent solely upon the bishops meeting in the Lambeth Conference. The Congress, however, would not seek to replace, but rather to supplement the Lambeth Conference, and might meet midway between the decennial gatherings of the bishops.

Since there are approximately 325 dioceses of the Anglican Communion, having one clerical and one lay representative from each diocese would only make a body comparable in size to the House of Clerical and Lay Deputies of our General Convention, while the House of Bishops of the Congress would, of course, simply be similar in size to the Lambeth Conference.

Initially, at least, the Congress would probably attempt to enact no legislation for the Anglican Communion; but certainly it could serve the following purposes:

1. Provide an opportunity for the discussion of problems common within all the member churches.
2. Make plans for missionary strategy and activity on the world scene.



3. Provide for the maintenance of such joint educational activities as the Central College for post-ordination study.

3. Strengthen the world-wide Episcopal Church by supplying a better "common front" with which to face hostile forces.

5. Provide an opportunity to strengthen the spirit of fellowship within our communion, seeking to rediscover in its completeness the genius of our common heritage.

## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### NOCUOUS INNOCENCE

THIS YEAR Holy Innocents Day came on Sunday, so that many more worshippers were exposed to the propers of this feast (or is it a fast?) than is usually the case. I wonder how many of them shared with me a strong distaste for some of the phrases read in these propers. My misgivings are not due to a strong suspicion of the historicity of the gospel narrative. Whether the murder of the little innocents actually happened or not, the story is symbolic of what happens all too often in our tragic world. We need to be reminded of the awful sin of worldly politics preventing as it does the spread of God's peace and goodwill to men. The world of power politics in which we live now in the year of grace 1948 is a heart-breaking exhibition of the Gospel for Holy Innocents.



Neither am I concerned with the technical nicety of whether the Holy Innocents can be strictly taken as Christian martyrs, and therefore deserving of a place in a Christian Calendar of remembrance. What bothers me particularly is the terrible doctrine expressed in the Collect—setting a pall upon the entire service—that God is glorified in the horrible death of innocent infants. The gospel story gives no warrant for any such theological deduction. The phrase: 'to glorify thee by their deaths' is probably lifted from John 21:19; but in that passage our Lord refers to the conscious, deliberate acceptance of martyrdom by St. Peter in witness to his faith in Him. There can be no

justification for transferring this theme of glorification of God to the devilish murder by an unscrupulous prince of hundreds of unsuspecting babes.

Moreover the Epistle for Holy Innocents is utterly irrelevant and absurd. The 144,000 'redeemed from the earth' can by no stretch of the imagination be identified with the Holy Innocents. And the further note that this multitude are 'they which were not defiled with women; for they are virgins,' is certainly tasteless in this connection, and suggests a point of view which probably not even a monk would defend.

Other anomalies occur in the Christmas cycle of feasts. There is scant reason for a festival of the Circumcision of our Lord. Our 1928 revisers attempted to soften the overmuch emphasis on circumcision by substituting the present epistle for the older lection from Rom. 4:8 ff. But they only introduced further complication. Doubtless their idea was to shift the focus of attention from the Circumcision to the Name of Jesus. But the present epistle is concerned not with the wondrous Name of Jesus, but with the confession of Jesus as *Lord* in His glorious, exalted state after the Ascension. There would be real gain in changing the title of this feast to The Holy Name of Jesus. In doing so we would need a new collect and epistle. On the other hand, if we care to make the Prayer Book relevant to the need of modern man, it might be more to the point to select an entirely new set of propers definitely related to New Year's themes.

Lastly, the elimination from the Feast of the Presentation of all associations with Blessed Mary's 'purification' would be a great improvement. This could be done easily by dropping the 'commonly called' subtitle of the feast and the first three verses of the Gospel. Primitive, ritual taboos connected with childbirth have no place in Christian worship. It is silly, and in some ways dangerous, to expect people to read in to the propers all sorts of fanciful typology and allegory. It is this antiquated notion of purification which has done more than anything else, I dare say, to kill the Prayer Book Office of Churching of Women. We ought to revamp that Office so as to make it a Thanksgiving for the *Child*, rather than for deliverance from childbirth, and bring both parents, and not just the mother, into participation in it. Then we could relate it thematically to the Presentation of our Lord as a Child in the Temple of His Father. Possibly this might help in strengthening the Christian family in a time when it is being beset by powerful foes within our culture and society.



# The Churches in Mexico Plan A Federal Council

*Convention of the Episcopal Church Pledges To Cooperate with Other Protestant Groups*

**Edited by Sara Dill**

**Mexico City:**—The convention of the missionary district of Mexico, meeting at San Pedro Martir near here, pledged co-operation with other Protestant Churches in forming a Federal Council of Churches in this country. The Episcopal Church here has close to 4,000 baptized members and approximately 2,200 communicants. They are serviced by 22 clergy.

Reports were made on major educational institutions conducted by the Church in Mexico, including Casa Hooker, girls' school in Mexico City; the Commercial Academy at Teloloapan, state of Guerrero; and the St. Andrew Agricultural School near Guadalajara, Jalisco, which includes a theological training center. A report was also presented on the new church of San Miguel being built at Cuernavaca, Morelos.

A special medal and testimonial were presented to Srta. Quinard de Salinas, who has worked as a medical missionary in the town of Nopala, Hidalgo, for 20 years without any outside financial assistance. Last year, despite failing health, Srta. de Salinas treated 1,285 patients.

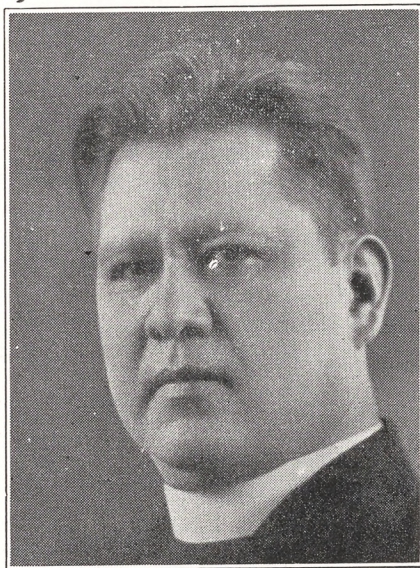
Site of the convention was the picturesque mountainside village in the shadow of the two famous snow-capped volcanoes overlooking the valley of Mexico. The village itself is predominantly Episcopalian and is noted for the roses it grows for markets in Mexico City, 23 miles away. An Episcopal parish has existed in San Pedro Martir, a purely Aztec community, for more than fifty years.

Bishop Efrain Salinas y Velasco, in charge of the district since 1934, presided at all sessions.

## Rome Criticized

**Columbus (RNS):**—Charging that the Roman Catholic Church in this country seeks "a privileged position in the body politic," the annual Ohio Pastors' convention called on legislators and congressmen "to oppose all attempts to secure special privileges by any religious body for the support or subsidy of church schools."

The convention upheld the principle of Church-state separation and urged President Truman to recall his



*Bishop Salinas y Velasco presides at convention of the district of Mexico that votes to join a Federal Council of Churches in that country*

personal representative at the Vatican. The resolution, adopted unanimously, added that the "Roman Catholic Church maintains a theory of relation of Church and state which is incompatible" with the first amendment. It also asserted that the Catholic Church "has sought financial support for its extensive system of parochial schools from public treasuries. Because we are opposed to religious intolerance and fanaticism, and are irrevocably committed to the American principles of religious freedom," the resolution continued, "we express our good will to all religious bodies. We wish them well in their attempts to teach and practice their spiritual convictions."

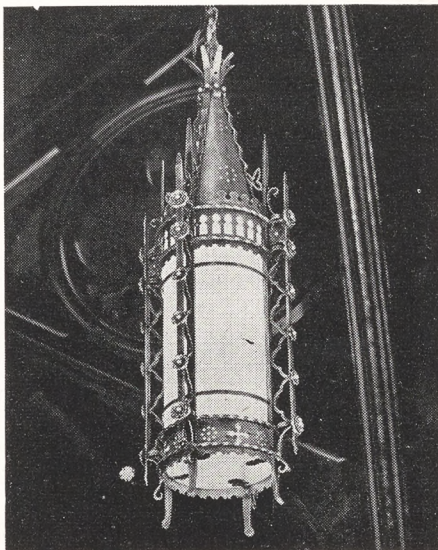
At the same time, the convention urged the observance of Reformation Day "to aid in this movement to preserve American religious freedom."

## End Segregation

**New York (RNS):**—Elimination of segregation in Church-operated institutions, especially hospitals and

schools, was recommended in a report submitted to the annual meeting of the Federal Council of Churches' department of race relations here. The report proposed that the department continue its co-operation with religious, civic and national agencies in seeking "fair governmental legislation, administration and equitable civil rights for all." It also asked the further development of clinics on the Church and race, and closer co-ordination of interdenominational and denominational programs for race relations.

Another recommendation was that regional committees be appointed to



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handle problems concerning minorities in a specific area. In this connection, the report suggested a committee of churchmen for the southeast be named.

Reports from 11 denominations presented to the meeting indicated Churches and Church organizations are generally becoming more interracial, but that progress is slow. It was announced that Interracial Clinics have been held in 24 cities and that in some communities they have helped resolve racial tensions.

### Oppose UMT

**Columbus:**—Universal military training was opposed by the hundreds of pastors meeting here for the annual Ohio Pastors' Convention. The Rev. George Lackland, local pastor, in presenting the resolution, charged that more money was being spent illegally by the army for propaganda purposes on military training than ever before.

### Chaplains Needed

**New York:**—The U. S. army is looking for 400 additional chaplains. The navy is said to have similar needs. If interested write the army and navy division of the National Council.

### School for Laymen

**Washington:**—Members of various parishes here have organized a series of formal courses in theology for laymen, as a means of partially offsetting the lack of such courses in schools and colleges. The lectures are in the library of the College of Preachers with the Rev. Albert T. Mollegen and the Rev. Clifford Stanley of the Virginia Seminary as lecturers.

### Civil Rights Fight

**Newark, N. J. (RNS):**—While declining to take an official stand on what it termed "a local matter," the Essex County Council of Churches at its annual meeting here approved the actions of two of its members in opposing the ban of *The Nation* from Newark high schools. Dr. John S. Herron, superintendent of public schools in this city, recently ordered copies of *The Nation* off the high school shelves and banned all further issues of the magazine because of three articles by Paul Blanshard which Herron termed "virulently anti-Catholic." The ban was subsequently upheld by the board of education.

Members of the council who opposed the ban were Harold A. Crane, general secretary, and the Rev. Ches-

ter E. Hodgson, pastor of Centenary Methodist church and a member of the Newark ministerial association. Both attended the board of education meeting January 27 at which Herron's action received official support.

"We have no quarrel with anybody's religious beliefs," said Crane. "We are not anti-Catholic. But if the Catholic Church is not satisfied with our American democratic way, and wants to dictate what we can do in our public schools as well as in their parochial schools, they are dead wrong. This is not in any sense a religious battle, but an attempt to maintain democratic civil rights for all."

### Laymen Organize

**Savannah, Ga.:**—Headed by William J. Robertson, layman of Christ Church here and the editor of a local newspaper, a concerted effort is being made to unite all the laymen in the diocese of Georgia. The first meeting

of the groups so far organized will be held here March 21.

### Church Lines Up

**Moscow (RNS):**—The Russian Orthodox Church is on the side of Eastern countries, led by the Soviet Union, "in the fight against the capitalist states," according to an article in the current issue of the Journal of the Moscow Patriarchate. The article asserted that the international situation reveals two clearly defined camps—capital and labor—and said



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the Russian Church supports the Soviet policy outlined by Foreign Minister Molotov in his speech on the 30th anniversary of the Bolshevik revolution.

"Our Church," the article declared, "sees a special providence of God in the fact that the Soviet Union now stands on guard for peace throughout the whole world."

### James Hogan Dies

London:—James H. Hogan, art director of James Powell & Sons (Whitefriars), died here last month. He was a fellow of the Royal Society of Arts and holder of its silver medal; a member of the Art Workers' Guild and the Arts and Crafts Exhibition Society. He was also master of the faculty of Royal Designers in Industry and fellow of the Society of Master Glass-Painters. In addition to many windows in England, Australia and New Zealand, Mr. Hogan designed many windows for American Churches, including St. Thomas and the Heavenly Rest, New York, and St. Alban's, Washington.

### Negro Elected

Natchez, Miss.:—The convention of the diocese of Mississippi, meeting at this aristocratic resort, distinguished itself by electing Milan Davis, president of Okolona College, a delegate to the provincial synod. It also elected Hodding Carter, a well-known liberal journalist, to the executive committee of the diocese. One of the highlights of the meeting was the presentation of the work of St. Mark's Clinic, Jackson, where the Rev. A. B. Keeling is performing an unduplicated service for the underprivileged of the Negro race.

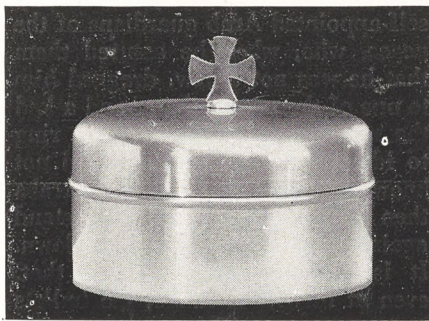
### Governor to Speak

Brooklyn:—Governor E. F. Gibson of Vermont and the Presiding Bishop are to be the speakers at the breakfast following the annual corporate communion of the Brotherhood of St. Andrew of the diocese of Long Island. The services will be held at both Holy Trinity and St. Ann's on February 23 when Washington's birthday will be observed this year.

### Visits Indians

Bluff, Utah:—Spending a night in a Navajo hogan and sharing their sparse food with his hosts was the recent experience of Bishop Clark when he visited St. Christopher's mission here. The Utah Navajo mission embraces 1,800 square miles and the Rev. Harold B. Liebler, in charge, covers it in a jeep since there

are no roads and few trails. Bishop Clark was making a series of trips over the outlying country, when the jeep sank in the quicksand, and nothing could move it. Since that country is desert with no population except a few Navajo hogans, the Bishop and Liebler decided to leave the jeep with Brother Juniper who was in the party and walk for help. The walk extended ten miles over desert and mountain, with sand storm, and rain. Arriving at the hogan of Wanda Whitehorse at 8 p.m. they asked for hospitality for the night, which was gladly given. The Whitehorses are members of the mission and more well to do than most Navajoes. Both supper and breakfast consisted of watermelon, ears of corn, and coffee. That apparently is the diet of the Navajoes. The next morning borrowing a couple of Indian ponies, the Bishop and Liebler rode twenty miles back to the mission, again over mountains, ledges, precipices, and sage brush. They arrived safely, and the jeep was eventually pulled out. This is only a routine incident in the life of a missionary bishop, but since the Navajoes are in the headlines these



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days it is interesting to know that the Church is following along with them.

### Assails Comic Book

**Chicago (RNS):**—Work, a monthly newspaper published here by the Catholic Labor Alliance, assailed in its January issue the anti-Communist comic-type book published recently by a Catholic organization in St. Paul, Minn., under the title "Is This Tomorrow?" In a review of the book, which purports to show what would happen to this country, its labor unions, churches and schools if Communism took over, Work declared the comic gave "the impression of hysteria, accompanied by goose pimples and shaking knees."

The Catholic labor paper criticized the comic, put out by a publishing house for Catholic teaching aids, as an "over-simplification."

"It does violence to the truth," the review said. "For this reason it is a terrible way to form a Christian mind."

Asserting that the comic was "a fantasy," the Work review added: "It would nauseate the ordinary worker. Catholic teaching would impress him as kindergarten stuff or the frantic fears of a bewildered old woman. The Communists tried to keep this publication from the mails, but were unsuccessful. We would be poorly advised to regard this failure as our victory. Actually, they would have been doing Catholics in the U. S. a favor. To pick out Communists in the flesh is surely not as easy or as safe as drawing pictures of them in a comic book," the review continued. "Certainly, the man who fights racial segregation is not by that fact a Communist; nor is the man who exploits racial tension. Nor is the man who goes out on strike. Nor is the man who raises a loud cry against repeated injustice and refuses to be quiet."

"While it is true that not all Com-

munist are party members out of devotion to social justice, it is foolish to pretend that many of the causes adopted by Communists are not just causes, and causes where we can little afford not to raise our voices too."

### Arabs Spread Violence

**Jerusalem:**—The tension now prevailing in Palestine has imposed no hardship on the Jerusalem and the East Mission, notwithstanding the hazards to which many of its institutions are exposed. After a negligible disruption of routine during the Arab strike, the schools settled down once more to their daily programme, and at the close of the term the usual parties were held. Mr. Sutton, the American principal of the Bishop's School in Amman, was permitted to hold classes even during the three-day period of passive protest. When feeling was at its greatest height a number of school children demonstrated in front of the Church Missionary Society Girls' School in Amman and broke eight windows.

In Jerusalem about the middle of December (names and exact dates are withheld for obvious reasons) a Jewish Christian was questioned by self-appointed Arab guardians of the peace, who, when he assured them that he was not a Jew, dragged him to one of the patriarchates and asked the priest who answered their ring to identify him. The priest did not know him, and said so. The Arabs then compelled the man to stand against a wall and shot him down. It is perhaps not surprising that, even at this short range, the bullets

reached no vital spot. The wounded man regained consciousness after a few minutes and dashed down the lane in the direction of an Anglican church, where he took sanctuary, with an Arab mob hotly pursuing him. The vicar courageously talked the Arabs into departing without violence, and the man is now convalescing.

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A short time after the first massacre at the Damascus Gate, the Arabs in the quarter in which the Cathedral is situated erected road barriers with a view to controlling the traffic in the quarter. One barrier was set up east of the Cathedral. Of late the street has been completely obstructed at night. The police cleared the road on Christmas Eve. Riflemen in the vicinity opened fire, and the police replied, but, so far as is known, inflicted no casualties. A bullet passed through a stained glass window in the Cathedral.

On the night of January 1 an explosion occurred in the vicinity of the Cathedral. About three hundred windows were shattered in the various buildings of the Cathedral Close and St. George's School.

### Businessmen Meet

**Houston, Texas:**—Men engaged in the petroleum and chemical industries held a conference here, sponsored by the department of education of the diocese, of which the Rev. Gray M. Blandy is chairman. The leaders was Prof. Richard Niebuhr of Yale Divinity School who discussed the crises of our day; ethics and economic technique; politics. The seventy attending, averaging under 35 years of age, pitched in at the discussion time following each lecture with such gusto that it was hard for the chairman to shut them off after an hour of debate. There were clergy present but by request they were enjoined to silence as mere spectators.

It is planned to follow up this affair with discussion groups in parishes where the application of Christian principles to economic and political life can be thoroughly discussed.

### Shock Is Cured

**Albany, N. Y.:**—Singing in the choir of St. Thomas' Church, New York, has done things for 11-year-old Richard F. Van Wely of this city.

His mother describes it as a form of treatment for an emotional shock suffered by her son back in November, 1944. That was when Mrs. Van Wely was notified by the war department that her husband, Pfc. Richard C. Van Wely, 33, was missing in action in Germany. The family held the usual high hopes until seven months later when official confirmation of his death was received by telegram.

During the long, tense period of waiting, Mrs. Van Wely noticed that Richard was deeply affected by the

thought that he might never see his father again. After he had gone to bed at night she often found him sitting in his room holding his father's picture and crying. The youngster's spirits sunk deeper when the notice of his father's death was received. The family physician was called but his efforts to rouse Richard from his doleful lethargy were plainly ineffectual.

Mrs. Van Wely waited nearly a year to see if Richard would emerge from his emotional crisis. Then she decided he needed a chance to mingle more with other boys his age and develop new interests to take his mind away from the father's death.

Her chance came when Dr. T. Frederick Candlyn, organist and choirmaster of St. Thomas', selected Richard for entrance to the school. In the fall of 1946, he packed up and started off to New York. At first he was lonesome. The 40-odd boys in the choir school were strange to him, and the two hours of voice training each day were arduous. But Richard was eager to adjust to his new surroundings, and once he became interested in the school's athletic and scholastic program, his transition was complete.

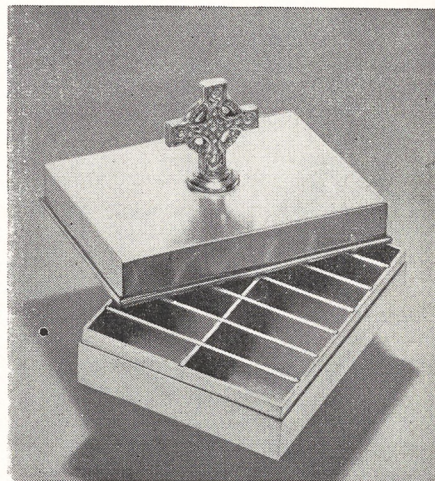
Today, Richard is reluctant to discuss his ideas about the future, but he has some very definite theories on what he wants. "I want to stay at school two more years," he says, "and then if my voice shows promise I will enter a music school for older boys. Perhaps by that time I'll know what I want to be."

### World Day of Prayer

**New York:**—The 55 Protestant Churches of lower Manhattan will hold their annual World Day of Prayer services on February 13th, in the morning at St. George's and

in the evening at the First Presbyterian Church. This annual observance is now held in about 15,000 American communities and in more than 50 countries. The first prayers each year are said in the Fiji Islands at the edge of the international date line and extend through the 24-hour period until the final prayers are said on the St. Lawrence Island in the Arctic and in the Tonga Islands.

The speaker at St. George's will be Mrs. Charles P. Taft of Cincinnati and Mateo Occena of the Philippines the speaker at the evening service.



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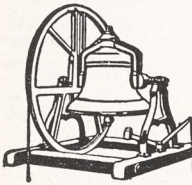


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**Oppose Military Training**  
*Albany:*—The Council of Churches of New York state has reiterated its opposition to universal military training. The Council, in what it termed "support of the United Nations and condemnation of militarism," listed the following eight objections to UMT: (1) It was hastily introduced and rushed through committee without adequate hearing. (2) It does not indicate any overall military policy in keeping with modern scientific strategy. (3) It provides no exemption for divinity students and no appropriate alternative training for conscientious objectors. (4) It permits segregation, and does not prohibit discrimination on account of race or national origin.

Also (5), there is no satisfactory provision for the termination of conscripted service. (6) There are no limitations of the power of the military in dealing with non-conforming and independent trainees. (7) It has extraordinary powers over the independence of civilians who may unintentionally become involved in connection with recalcitrant trainees. (8) It provides the President of the United States a basis for the assumption of dictatorial powers without an existing state of war with a foreign power.

The resolution further charges that the use of large standing armies is now obsolete "in prospect of atomic warfare," and the practice of universal conscription by many European countries has not prevented war, and has often encouraged a resort to war.

Conscription was also condemned by a vote of 35 to 2 by the ministers of Buffalo, N. Y., who termed it a "betrayal of our historic democratic tradition" and "a possible step toward bureaucratic fascism." The resolution declared that the proposed act is "a vicious bill and indicative of the type of fascism toward which militarism is moving in the U. S."

#### Bishop to Preach

*Wilmington, N. C.:*—Bishop Wright of East Carolina, in connection with the meeting of the Lambeth Conference, is to speak at Cambridge University on American universities and colleges.

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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.

REV. OSCAR J. F. SEITZ  
Professor at Bexley Hall

You can hardly imagine what a shock it was to find my name on the WITNESS Honor Roll for 1947. While I cannot imagine who is responsible for the generous words about my work here at Bexley, I hope you may be able to convey to the proper persons my humble gratitude. Conscious as I am of the inadequacy of that work, I can only accept this undeserved recognition as a spur to worthier efforts in the fields mentioned in THE WITNESS. Whatever I may have done in this respect, I have found the paper a constant source of stimulation and help. Thus any honor really reflects back upon the editors of THE WITNESS for the contributions it has long made to the common cause. The two notable series of articles on social issues which have been the bases for some very profitable study and discussions among the students at the seminary make us look forward to the beginning of another series. The response of the men has been out of all proportion to my small efforts.

\* \* \*

REV. EDWIN T. LEWIS  
Rector Emeritus at Whittier, Cal.

Thank you for the two excellent editions featuring our theological schools. I found that your articles not only interested the laity in general but also a possible candidate or two for the schools themselves.

\* \* \*

MR. ALLEN B. MCGOWAN  
Treasurer, Diocese of New Jersey

THE WITNESS for January 29 reports under the title "Large Bequest to Churches" a legacy having been left by the late Mrs. Hamilton Fish Kean to the trustees of Church Property of the Diocese of New Jersey, and also indicate in the same report that a similar bequest was made to the Episcopal Fund of the diocese.

It is true that the trustees of Church Property of our diocese did receive a substantial bequest under this will. However, the Episcopal Fund of the diocese of New Jersey received nothing, but the Episcopal fund of the Diocese of Newark did benefit under this same will.

Upon reading your news item it would be inferred that two funds of the diocese of New Jersey benefited, whereas the actual facts are that one fund in the diocese of New Jersey and one fund in the diocese of Newark were beneficiaries.

This report has already caused some embarrassment, and I hope that you will make correction in an early future edition.

\* \* \*

MISS RUTH HAEFNER  
Churchwoman of Portland, Oregon

The Episcopal League for Social Action number (Jan. 29) is excellent. I wish especially to commend Rev. John Burgess for his article on the Negro. I long have looked for such an article. We who have labored in inter-racial groups have often been puzzled by the apparent indifference of Negroes. Some of the most sincere and capable people participate in such events but once because they see futility and can-

not understand why they were given the run around by the so-called Negro leaders.

Mr. Burgess gives insight into this situation and presents the issues in such a Christian spirit that neither group can take offense and I hope many of us can go on amicably from here. However, I will say that in times of crisis in this community because of the forthright stand of a few Negro ministers, the laymen of the other churches practically forced the hand of the others who heretofore had remained aloof. A few forthright souls in any group gives courage to all. This analysis by Mr. Burgess is an answer to many queries and I hope for its wide distribution.

\* \* \*

MRS. HERBERT A. BUSSE  
Churchwoman of Lewiston, Maine

I was considerably interested in the article by the Rev. Richard R. Beasley (WITNESS, Jan. 22). I wonder if the orator-audience relation isn't rather different from that of preacher and congregation. The orator has an ever changing audience and one that he is trying to work into a lather for his own immediate purposes. The preacher on the other hand faced with the same people Sunday after Sunday is trying to instill our deepest and best truths. And, with the exception of those who attend church for the purpose of having their emotions played on, a congregation when it has heard a man often enough is apt to be more interested in the message than the effect.

And is it our aim to pack them in? I would like to quote from a letter I received some years ago, while away from home, from a clergyman of our Church: "I don't honestly think it makes very much difference if the local rector is dull. This American entertainment complex is depressing. There's a subconscious hankering for a good show to be put on even when, theoretically, we go to praise the Lord; to let go of ourselves into his hands and to be renewed with a fresh slant and a fresh approach to God's world and to his children who (most of them very dull) inhabit it. Without any bitterness implied it seems to me highly probable that there are a host of infinitely more interesting people in R - - - who are worth infinitely less than the dull parson and the church which he serves, and which no dullness of his can impair."

Should not quality be our first objective? Certainly our Lord did more with twelve men than the whole Christian communion is doing despite its numbers.

\* \* \*

MR. JOHN G. MOORE  
Layman of Chicago

Social justice, international brotherhood and better race relations are certainly the concern of the Church. But there must be other reasons for placing names on an honor roll. As far as I know all those listed in the WITNESS of January 22 deserve the honor, but it would help I think to have a few selected for merely doing the sometimes thankless job of helping to maintain a struggling parish.

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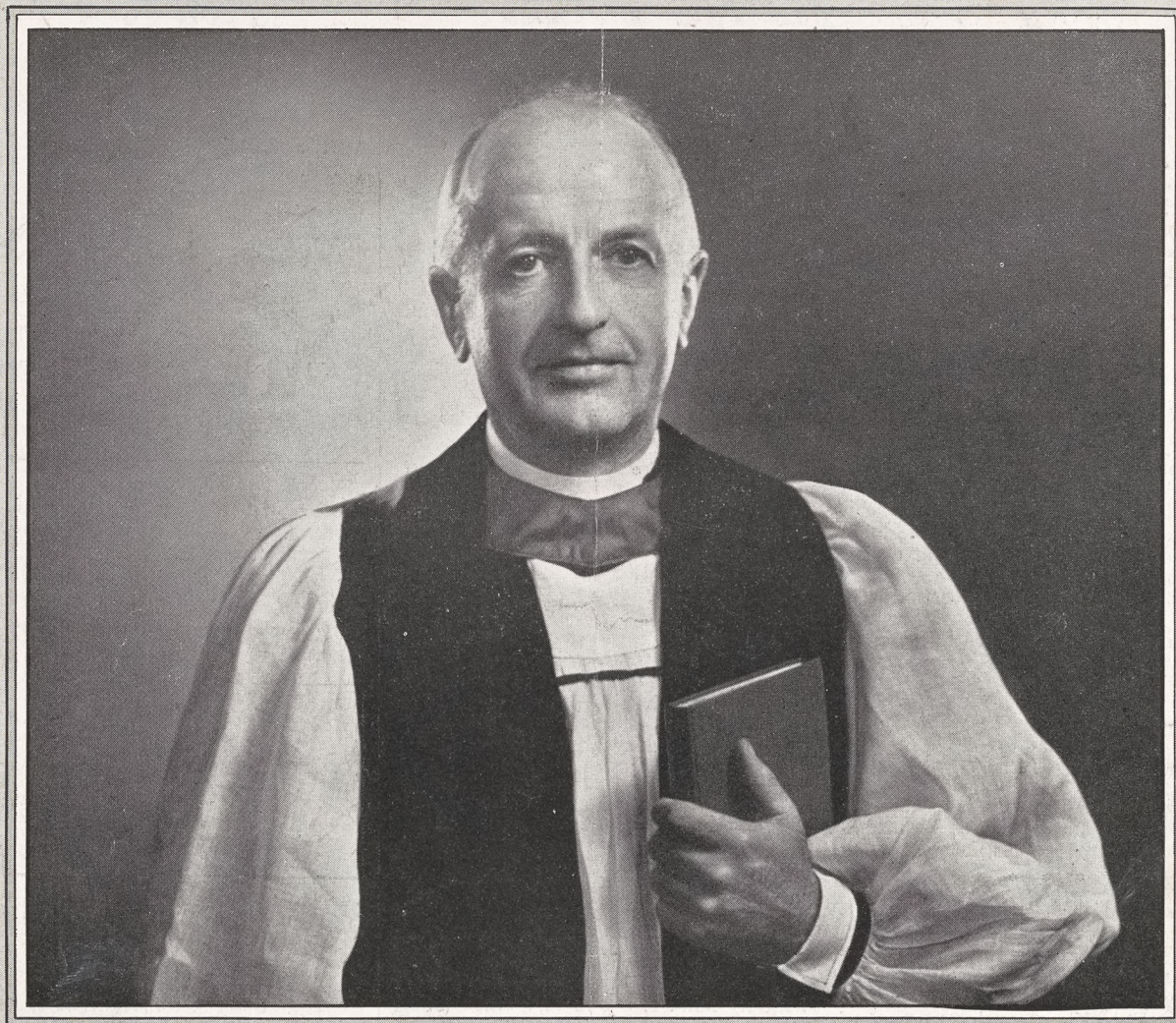
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