

The WITNESS

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FEBRUARY 19, 1948



BISHOP SUMNER WALTERS
WRITES ON RELATIONS
WITH OTHER CHURCHES

More Travels of a Gargoyle

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 9:55 A. M.

Thursdays and Saints' Days at 10:30 A. M.

The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York

The Rev. 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 19, 1948

Vol. XXXI

No. 2

Clergy Notes

ASHTON, STANLEY E., formerly rector of St. Andrew's, Richmond, Va., is now superintendent of the Virginia diocesan center, "Roslyn" and rector of St. Mary's, Richmond.

BOGGIS, JOHN CARL, formerly assistant at St. Mark's, Milwaukee, Wis., is now assistant at Trinity, Tulsa, Okla.

GOODWIN, DANIEL L., retired rector of St. Peter's, Lakewood, Ohio, died at his home in Gary, Indiana, on February 3.

HALLAM, EUGENE S., formerly rector of Grace Church, Darlington, Md., is now rector of St. Philip's, Laurel, Del.

KEIRSTEAD, GEORGE, formerly rector of Trinity, Bridgewater, Mass., is now in charge of St. Mark's, North Easton, Mass.

MASUDA, GEORGE, formerly of the Whitefish field in Montana, became rector of St. Luke's, Billings, Mont., on February 14.

MILLER, A. CURTIS, formerly rector of St. Mark's, Detroit, is now the rector of St. Christopher's, Detroit.

NEWLIN, EDGAR C., was ordained priest on Feb. 8 by Bishop Moody at St. Philip's, Harrodsburg, Ky., where he is in charge.

ROBERTS, H. RUSSELL, formerly of Sioux Falls, S. D., is now vicar of St. Timothy's, Compton, Cal.

RUNKLE, JOHN C., formerly rector of the Holy Communion, Washington, D. C., is now rector of Grace Church, Wilmington, Del.

SMITH, RICHARD U., director of education in the diocese of Michigan, has accepted the rectorship of the Saviour, Hanford, Cal., March 1.

WILSON, FRANK R., former navy chaplain, is now a field secretary of the American Bible Society.

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 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.

Roman Priests Launch Attack On Bishop G. B. Oxnam

*Brand Him as Communist and List Leadership
Of Council and Planned Parenthood as Proof*

By W. B. Spofford

Morristown, N. J.—Bitter opposition has developed here against the scheduled appearance of Methodist Bishop G. Bromley Oxnam as the speaker at a Washington's Birthday dinner. The attacks were instigated by pastors of Roman Catholic churches who denounced Bishop Oxnam from their pulpits at services on February 1.

Monsignor John J. Sheerin, pastor of St. Margaret's, declared that Bishop Oxnam could not be termed a "patriot" and said that he was a member of a number of "questionable organizations," which the pastor characterized as "communist." He appealed to veteran organizations to do something about preventing Bishop Oxnam from appearing.

At the Assumption, the Rev. Edward J. Barrett called the Methodist leader a "wolf in sheep's clothing," and listed a number of organizations to which he said the Bishop belonged, all of which the pastor branded as "subversive." They included the Fellowship of Reconciliation, the National Council of American-Soviet Friendship, the Friends of Democracy, the Committee on Militarism in Education, the People's Educational League.

The organizations have been listed at various times by the House Committee on Un-American Activities as "communist" and "subversive." None of them are remotely "communist" and a number of them, notably the Fellowship of Reconciliation and the Friends of Democracy, are vigorously anti-communist. The People's Educational League, which has not existed for years, made small loans to workers who desired to take courses in colleges. The Committee on Militarism in Education, which ceased to exist about ten years ago, was headed by the Rev.

Nevin Sayre and the Rev. A. J. Muste, and its purpose was to oppose military training in colleges. The Council of American-Soviet Friendship has for its purpose what its name implies. Its president is the Rev. William H. Melish, associate rector of Holy Trinity, Brooklyn, and the director is the Rev. Richard Morford, Presbyterian. All desiring to work for friendship between the two countries are welcome to membership, irrespective of political belief or affiliation. Members of the Communist Party are therefore admitted along with anyone else, but officers insist that it is not a so-called front-organization.

Also, quite apart from what the organizations may or may not stand for, Bishop Oxnam is not a member of any of them. This information was given us by his private secretary and was confirmed by each of the organizations listed.

However the blasts by the pastors were effective as far as stirring up this community went. Commander Ralph D'Olivo Jr. of the local Legion post issued a statement the following day expressing "real apprehension so long as groups are able to secure speakers to promote their evil work and espouse a cause that is alien to the religion of Christ and Judaism. We do fear so long as groups tolerate conditions whereby such speakers under the guise of academic freedom can teach our youth a way of life that eventually will destroy the sanctity of the home, that undermines faith in God, that causes them to scorn respect for constituted authority and sabotage our revered constitution."

Commander D'Olivo, a Roman Catholic, did admit that the constitution provides for free speech and that since the constitution "has

not been changed, altered or amended in any way" it would be impossible for his organization "to stop any individual from speaking anywhere even though we do not agree with what he is speaking about." However he proposed that this difficulty with the constitution (which apparently he does not revere as much as he professes since he suggests that it be "changed, altered or amended") can be met by having the Legion "present a very capable and able speaker to present The American Side of the picture. We do stand for 100% Americanism and if need be will fight to protect that right again as we did before."

Daniel A. Marinaro, officer of the local post of the Veterans of Foreign Wars, likewise a Roman Catholic, also broke into print with a large paid advertisement, in which he called Bishop Oxnam a "diabolical force," part of his "proof" being that the Bishop served a term as the president of the Federal Council of Churches "and went immediately from that position to the presidency of the Planned Parenthood Association on which Communist leaders over here look with much favor." He ended his tirade with the usual "therefore it behooves every loyal American etc. etc. etc."

Meanwhile the Protestant ministers of this city, including the Rev. Cornelius Trowbridge, rector of St. Peter's, and also the chairman of the board of the national Parenthood Federation, have urged the Washington Association, under whose auspices Bishop Oxnam is to speak, to stick by their guns. But apparently such support was hardly necessary since Mr. W. Lloyd Smith, president of the association, immediately met the attack by the Roman priests and the leaders of the veterans head-on. He stated that Bishop Oxnam would speak; that he is a man of high calibre and integrity, well qualified to speak to the association and that he would welcome the Bishop as guest of the organization.

A check with Bishop Oxnam's office brings the information that his address for the Morristown meeting

was prepared before this controversy broke and that it is based upon the Second Inaugural Address of George Washington.

Incidentally, by way of a plug for *THE WITNESS*, an article by Bishop Oxnam on the "Relation of the State to Education" will be featured in one of our issues in Lent as a part of the series on topics to come before the Lambeth Conference.

DELIVERED BY HELICOPTER

Tucson, Ariz.:—Bishop Kinsolving told the convocation of Arizona, meeting here Feb. 5, that a Quonset hut, given for use as a chapel on an Indian reservation at the Grand Canyon, would be delivered by a helicopter. The Rev. Leon N. Laylor, chaplain of the student center at Arizona University, also announced that barracks had been given for use on the campus, and that the chapel would be a memorial to Bishop Kinsolving's son whose death from an accident was announced in a recent number of *THE WITNESS*.

Reports of expanding work throughout the district were made.

DEAN AVERILL DIES

Phoenix, Ariz.:—The Rev. Edward W. Averill, former dean of the cathedral at Fond du Lac, Wis., died here on February 2 following an emergency appendectomy.

BAPTISTS GIVE US A CHURCH

Marshfield, Mass.:—The Baptists of this town have turned over one of their church buildings to the diocese of Massachusetts, asking only that a minister be appointed who will assist the clergy of other churches in religious work. The last Episcopal Church, before revolutionary times, was located on a distant hill and members thought it should be nearer home. Farmers got tired of the dispute so one night hitched oxen to the building and moved it nearer. Today this building is part of the Grand Army hall. A mission was established here in 1916 and services have since been held in a schoolhouse.

CONSECRATION DATE IN WYOMING

Laramie, Wyo.:—The Rev. James W. Hunter, rector of St. Mark's, San

Antonio, will be consecrated bishop coadjutor of Wyoming at St. Matthew's Cathedral here on April 7. The Presiding Bishop will be the consecrator with Bishop Zeigler of Wyoming and Bishop Jones of West Texas the co-consecrators. Presentors will be Bishop Clingman of Kentucky and Bishop Zeigler of Minnesota. Bishop Brinker of Nebraska will be the litanist and Bishop Haines of Iowa the preacher. Attending presbyters will be the Rev. W. B. Myll, assistant at St. Mark's and the Rev. M. B. Hitchcock of Casper, Wyoming.



Corporate communions of the men and boys of the Church will be held in parishes throughout the country on Washington's Birthday, sponsored by the Brotherhood of St. Andrew

ARCHBISHOP ISSUES A DISSENT

London (RNS):—The Archbishop of Canterbury sharply dissented here from a recent ruling by the House of Lords that the procreation of children is not the principal end of marriage. He was referring to the case of "Baxter v. Baxter" in which the husband asked for a nullification of his marriage on the ground of non-consummation, charging that his wife had refused intercourse except with the use of contraceptives. The House refused the decree, holding that the marriage had been consummated despite the use of contraceptives.

"The doctrine of the Church is, and remains," the Archbishop declared, "that the procreation of children is one of the principal ends, if not the principal end, of mar-

riage. It is a Christian duty of a man and wife, unless prevented by physical causes, to have children, and either partner, by seeking to prevent this against the will of the other is guilty of grave sin in defrauding the other and disregarding mutual marital obligations."

He further challenged the House of Lords' ruling by asserting that "consummation, which means completion, has not been reached, if, by the use of artificial means, procreation has been wilfully and deliberately prevented."

On the other hand, he said the

House of Lords' ruling may have a beneficial effect in preventing trial marriages which could be voided by collusion of both parties.

"Had its decision been otherwise," he said, "the range of cases that could claim nullity decrees for willful refusal to consummate might have been seriously enlarged. A door would have been opened in the case of every childless marriage to collusive applications for nullity, and thus to trial marriages, with nullity as a way of ending them. The Church is, therefore, relieved by this judgment, in that it limits the range of willful refusal and of nullity decrees on that ground to cases in which marital intercourse is altogether refused. But the insistence of the Church upon the obligation of parenthood as the chief end of matrimony remains untouched."

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Bishop Scarlett Urges Planned And Controlled Economy

He Also Cautions Against a Hate Campaign As a Part of European Recovery Program

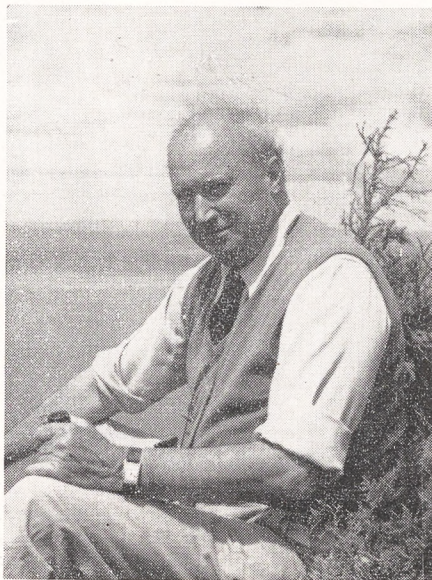
St. Louis:—Bishop William Scarlett pleaded for a “planned and controlled economy” in his address to the convention of the diocese of Missouri, meeting at Christ Church Cathedral here February 2-3. He spoke of the rising prices in the country and said that he often wonders “what became of the confident predictions of many of our friends to the effect that if price controls were lifted, prices would quickly readjust themselves and reach a lower level. Instead of this the spiral continues to wind its way upward. And every new loop in the spiral makes clearer to us the need of a more carefully planned and controlled economy. There is a lot of sheer greed in this inflationary movement and it is the essence of democratic futility not to control this menace in the interest of the general welfare. Those who have something to sell, or those who have powerful unions to fight the battle for them, can ride the elevator of inflation. But the man or woman with a fixed income or a fixed salary sees the income or salary diminish in purchasing power day by day, and the savings, built up over a lifetime of economy to provide for his old age, melting away. It is a shortsighted policy indeed on the part of the leaders of our country. Economic laws are not ‘acts of God,’ into which category, wickedly named, all problems are tossed about which nothing can be done. They are not beyond human control. They are subject to human intelligence. And, as the history of every country that has experienced severe inflation indicates, it is a fatal policy which allows inflation little by little to undermine a country’s middle class which is the bulwark of its stability.”

His remarks on the subject took a decidedly practical turn for the lay delegates when he said that he has written to every vestry asking that the salary of their minister be reviewed in the light of rising prices.

Bishop Scarlett made a strong plea for full and adequate support of the European Recovery Program but added that if to get it through Congress “it is necessary to whip

up a kind of war hysteria and stir up hatred of another country, then the evils would be greater than the good which would come out of it.”

The Bishop also told the convention about the negotiations between the St. Luke’s Hospital board of directors and the synods of the Presbyterian Church serving the eastern Missouri area to expand the hospi-



Bishop Scarlett of Missouri relaxes while on a summer vacation in Canada. He deals strongly with domestic and international problems in his convention address

tal’s facilities and to operate it under joint sponsorship. Bishop Scarlett stated that the movement was a step toward unity—“The Presbyterian Church and the Episcopal Church have made many advances toward organic union on the national level. Since it has faltered somewhat on that level, let us further it on the local level.” He stated that new articles of association had already been drawn up, subject to ratification by the hospital association and approval by the synod of the Presbyterian Church.

He informed the convention of the part played by the diocese in the Delmo Homes project in southeast Missouri, where facilities were provided by which evicted sharecroppers, both white and colored, could own their own homes. A large num-

ber of families have purchased their homes since the project was saved for them by preventing it from falling into the hands of private real estate agencies.

LAYMEN SPONSOR SERVICES

Charleston, S. C.:—Laymen of the various parishes in this city are sponsoring noonday services held at St. Michael’s in Lent. The preachers are Bishop Carruthers, Bishop Everett Jones, the Rev. Moultrie Guerry of Norfolk, Va., Bishop Louttit of South Florida; the Rev. Louis W. Pitt of New York; Bishop Pardue and Bishop Phillips.

PROTESTANTS DENOUNCED

Madrid (RNS):—An article by Bishop Zacarias Vizcarra, spiritual director of Spanish Catholic Action, denouncing “propaganda against the Catholic religion” by Protestant sects in Spain appeared here in Ecclesia, official Catholic Action publication.

“Spain has not had the misfortune of changing its religion,” Bishop Vizcarra wrote, “and does not wish that other people, less fortunate in this respect, should come here to offer her participation in their misfortune.”

Asserting that only one in every 4,000 Spaniards is a “dissident” the bishop declared that “Catholic nations, which preserved the spiritual integrity which all Christian nations possessed before the division of Christianity, have a right to impede heretical contagion by prohibiting its propaganda.”

YOUTH MEETS IN SOUTH

Monteagle, Tenn.:—The youth commission of the Church met here at DuBose Conference Center from January 29 through February 4, to plan a program for another year and to evaluate past work. There were 42 delegates present, representing the eight provinces and 26 states. Dan Plunket of College Park, Ga., 20-year old chairman of the commission, declared that “Church youth must lead in showing Christ to a world that needs him. Quibbling and babbling over non-essentials is the devil’s work. Our chief task as Christians is to present a common front to convert the world.” He made this declaration following the unani-

mous endorsement by the meeting of the Presiding Bishop's call to evangelism.

The conference was supervised by the Rev. William Crittenden, the Rev. Charles E. Fish and Miss Mary M. Brace, national executives of the division of youth of the National Council.

GUEST PREACHERS IN LENT

Philadelphia:—Noonday preachers in Lent at Christ Church here are the Rev. Thomas Heath of Buffalo; the Rev. Clemens Kolb of the University; the Rev. W. K. Russell of the Friends Service Committee; the Rev. P. F. Sturgis of Philadelphia; the Rev. R. C. Batchelder of Lancaster, Pa.; the Rev. W. C. Munds of Christiana Hundred, Del.; Methodist P. W. Hoon of Germantown; the Rev. P. M. Sturtevant of Haddon Heights, N. J.; the Rev. W. H. Aulenbach of Germantown and Rector Felix Klotman.

RELIGIOUS LEADERS OPPOSE UMT

Syracuse, N. Y. (RNS):—Bishop Malcolm Peabody of Central New York was among the six religious leaders of this city to issue a public pronouncement opposing compulsory military training. They state that such a program is "undesirable" for the following reasons: it would be an admission that the UN cannot produce a peaceful world; would excite an armament race; create a false sense of security; divert public funds to defense preparations; interrupt education of youth; have a negative moral influence on youth.

BISHOP CARRUTHERS HAS MISSION

Cheraw, S. C.:—Bishop Carruthers of South Carolina conducted a preaching mission at St. David's here from February 1 through 5.

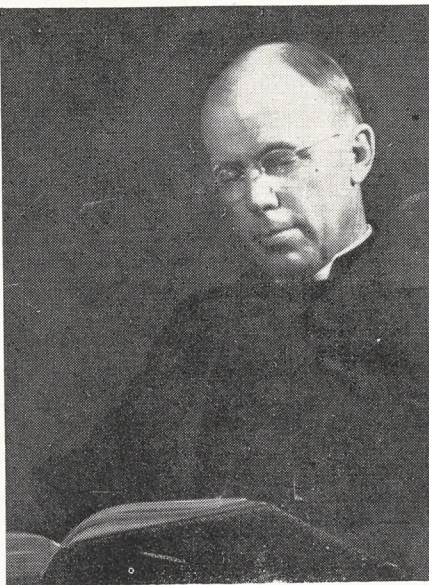
BISHOP IS NOW ACTING DEAN

Minneapolis:—Bishop Benjamin T. Kemerer retired as suffragan bishop of Minnesota on February 1 and the same day became acting dean of St. Mark's Cathedral until a new dean is elected. He was also guest at a banquet on the 2nd, presided over by Bishop Keeler and attended by clergy, lay officials of the diocese and their wives. He was presented with a purse.

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MOTION PICTURE CONDEMNED

New York:—A 20th-Century Fox film, "The Iron Curtain" is condemned as "war propaganda" by a number of religious leaders who demand that "the release of this film be stopped as a violation of the U.N. declaration against war propaganda and as a grave threat to our security through this incitement to war." The statement was sent to Spyros Skouras, president of the company, with the declaration that just



The Rev. William C. Munds, rector of Christ Church, Christiana Hundred, Delaware, is one of the preachers this Lent at Christ Church, Philadelphia

as "fear, suspicion and hatred were the tools with which Hitler and Goebbels fanned the flames of world war two" so this film "can only increase the atmosphere of hysteria leading us down the road to war."

Episcopalians to sign the statement were Bishop John Moore Walter of Atlanta; Bishop Edward L. Parsons, retired bishop of California; Bishop Arthur W. Moulton, retired bishop of Utah; the Rev. Charles B. Ackley of New York; Dean John W. Day of Topeka, Kansas; Mrs. Virginia F. Durr of Alexandria, Va.; Prof. Joseph F. Fletcher of the Cambridge Seminary; Prof. Vida D. Scudder of Wellesley and Miss Mary van Kleeck of New York.

GOODWILL SERVICE IN PANAMA

Colon, Panama:—A service dedicated to the cause of goodwill among men of all nations and races was held here at Christ Church. The service was entirely in Spanish, the first

time such a service has been held in the history of the Church in this district. Robert G. Bailey, American consul and Gov. Alexis Vila Lindo read the lessons, the service being read by Rector John R. Chisholm and Archdeacon Jack Townsend. Other clergy taking part were Dean R. B. Ferris and the Rev. Lemuel B. Shirley of Rio Abajo who attended the preacher, Bishop R. H. Gooden.

BISHOP BAYNE ON RADIO

Seattle, Wash.:—Bishop Stephen F. Bayne Jr. is now doing a broadcast each Sunday from 3 to 3:30, Pacific time, over KJR. The music is by Organist Eugene Nye and members of the choir of Trinity Church.

ERIE LAYMEN ORGANIZE

Erie, Pa.:—Bishop Sawyer is organizing the laymen of the diocese of Erie into "Bishop's Men" following five conferences held last fall in the five districts of the diocese. A conference was held over the weekend of February 1 when there was discussion of evangelism, missions, youth, the spiritual life, church attendance, social action, unity. Those present, called key men, returned to their parishes to carry on similar discussions there.

Each man in the organization is provided with a "bishop's bank" into which he will drop a coin each day for advanced missionary projects.

PLAN CENTERS FOR STUDENTS

Birmingham, Ala.:—The convention of Alabama called upon the people of the diocese for \$260,000 for the building of adequate student centers at the universities and colleges in the state. The campaign will be conducted by laymen who insisted at the meeting that this sum be sought rather than the \$150,000 proposed by Bishop Carpenter.

The Rev. John Heuss, National Council's head of education, was the dinner speaker, stressing the strengthening of education in both church and home.

BISHOP LARNED ON VISITS

Geneva:—Bishop J. I. Blair Larned, in charge of American Churches in Europe left here on February 12 to visit churches in Florence and Rome. He plans to return here by March 2.

THE WITNESS — February 19, 1948

EDITORIALS

A Leap Year Must

IT WAS the astronomers of Julius Caesar who finally fixed the calendar and added a day each fourth year to even things up. No one knows what wag, what Sadie Hawkins started the odd custom of encouraging maidens to pursue and woo the elusive male come leap-year. The thirteenth century knew of it, but how effective it has been who would dare admit? At any rate this year we have an extra day presented to us to use as we will.

It can hardly be assumed that these things were in the mind of the august National Council when February twenty-ninth, infrequently but happily a Sunday this year, was set aside to raise a million dollars on that single day for the Presiding Bishop's fund for world relief.

Compared with what other Churches are doing, this is a modest sum. Since it is generally accepted that most of the members of the Protestant Episcopal Church are salaried people and therefore not likely to receive another day's pay, this extra twenty-four hours will hardly swell their income. But this thereby offers us an additional opportunity to indulge (that is the word) in some really sacrificial giving. Why not take one three hundred and sixty-sixth part of 1948's net personal receipts and devote it to the overwhelming need the fund is called upon to meet? The appalling need that we, in rich America, can alleviate to some small degree hardly needs to be again called to our attention. Food and clothing, orphanage and hospitals, churches and the support of those who administer these must be provided. Yes, it is a *must*.

The great danger to our souls is that, through constant exposure to these basic and desperate requirements, we become case-hardened. We need a dramatic reminder; such has been offered to us. It is said that the American people are usually either in a state of apathy or hysteria. Let it be closer to the latter when February twenty-ninth rolls around and the Presiding Bishop calls upon us to give—to really give. We who do not know in our personal experience what hunger and cold and hopelessness mean—let us give. Not of our own, for what we possess is not really ours, but as generous and conscientious trustees of the

abundance which we have received from God's hands.

Bodies As Well As Souls

WE PRAY that God may “keep us both outwardly in our bodies and inwardly in our souls” in the collect for the second Sunday in Lent. Christianity revealed that God was concerned with the whole of man. God became incarnate, the word was made flesh. Much of religion outside of historic Christianity is “spiritual” religion, in which the physical and material side are thought of only as evil. In the gospels we are constantly impressed with Christ's concern for both the spiritual and physical well-being of humanity. He heals sick minds and bodies. He feeds the hungry with the

bread of life, and the loaves and fishes. In the final judgment, those who receive his blessing are those who have shown friendship and sympathy towards the stranger, the prisoner and the sick; as well as those who have met the needs of the hungry, thirsty and naked. True Christianity could never console the starving with a promise of “pie in the sky, bye and bye.” It has always ministered to spiritual and physical hungers here and now. This prayer has to do with such matters as housing, health insurance, world relief. God loves bodies and souls. If we would do “all such good works” as he has prepared for us, then we too, as Christians, make these problems

a field of endeavor. Wretched shacks and tenements cause untold damage to bodies and souls, and if real estate interests are disturbed because we call for radical improvements, we do not falter, because we are working together with God. If we insist that everyone must have opportunity for medical care, even though it means a complete change in present practices, and we have the wrath of many descend upon us, we do not cease, for God wills healthy bodies, and souls. We cannot escape our responsibility to make sure that all men in every country have enough of the necessities for physical life, and that such distribution at the same time allows them to maintain freedom and independence of soul. This petition throws us into the whole realm of social relationships where men's bodies and souls are affected.

“QUOTES”

OBVIOUSLY every one of us has a human will, and very human reactions, to life and its circumstances. Most frequently these responses are at variance with the Divine will. It is only through real effort, discipline, and a surrender of ourselves to God that these rebellious and selfish wills of ours can be transformed. It is only reasonable that we should make such special efforts during Lent, that period of the Church year when we commemorate our Lord's time of fasting and prayer. If He needed it, how much more do we?

—Peyton R. Williams
Rector of Christ Church,
Nashville

Relations with Other Episcopal Churches

by Sumner Walters

The Bishop of San Joaquin

THIS short article is mainly to bring us up to date regarding relationships since the Lambeth Conference of 1930, in the light of what that Conference and previous ones advocated. Our full title, "Relations between the Anglican Communion and other Episcopal Churches," has reference to those Churches whose ministry includes the order of bishop, transmitted by consecration or ordination, in unbroken succession from the first century.

The largest ecclesiastical body having episcopal orders is the Roman. Many of her members are of liberal tendencies, but the Church's official position continues to be entirely opposed to the recognition of the validity of Anglican orders or ministry. Cardinal Mercier was the last Roman Catholic leader to carry on "conversations" with those of the Church of England, with Rome's approval. Since 1928 Roman Catholics have been prohibited from engaging in conferences on Reunion.

The Lambeth Conferences of both 1920 and 1930 stated "that there can be no fulfilment of the Divine purpose in any scheme of reunion which does not include the great Latin Church of the West, with which our history has been so closely associated in the past, and to which we are still bound by many ties of common faith and tradition."

The Conference of 1930, however, re-asserted the Anglican rejection of the Vatican decrees of 1870 concerning the infallibility and universal Episcopate of the Bishop of Rome. At the same time the Conference acknowledged Rome's historic primacy, as was admitted by the early Fathers and by several Ecumenical Councils, *Primus inter pares*, "First among equals."

As we watch the methods of the Roman Church in this country there is little to encourage our Anglican dream of being the bridge Church between Rome and Protestantism. It is a pity to isolate ourselves and to withhold from cordial cooperation with the Protestant Churches lest Rome will look upon us with even greater disfavor. If one end of our bridge is pretty securely connected

with Protestantism, the other sticks out like the arm of a cantilever which is never joined and completed by one from the other side. According to Rome our orders are invalid, our priests are no priests, our bishops are no bishops, and that's that.

There are nineteen Eastern Orthodox Churches, —Russian, Greek, Ukrainian, Romanian, etc., recognizing the ecumenical patriarch of Istanbul as their senior in dignity, but "first among equals." Each of the nineteen is autonomous, with its own patriarch or metropolitan. The seven ecumenical councils of the early Church are the basis of their faith.

The Lambeth Conference of 1920 stated clearly, for the information of the Orthodox bodies, that we regard ordination as conferring grace, not merely a setting apart to an ecclesiastical office.

Of very great importance was the Declaration of July, 1922, by the Patriarch and Holy Synod of Constantinople, accepting the validity of Anglican ordination, as containing all essentials necessary from the Orthodox point of view. In 1936 the Romanian Orthodox Church pronounced favorably concerning Anglican orders.

The most important of the Eastern Churches are the Armenian, the Jacobite, the Coptic, and the Assyrian (ancient Nestorian.) The Lambeth Conference of 1930 observed that in many cases a study of the present teaching of the Eastern Churches reveals that a certain heresy about the person of Christ associated with the Church in the early days of Christianity has long since passed away.

Mar Shimun, Patriarch of the Church of the East and of the Assyrians, came to America to live in 1937. With this Church and with the others named the Anglican Churches have cordial relations. However, there has not been a specific effort made to establish inter-communion or to seek mutual recognition of orders.

THE Old Catholics center in the See of Utrecht, Holland, which became independent of Rome as early as 1724. Their numbers were strength-

ened by many who refused to accept the doctrine of Papal Infallibility in 1870. There are three bishops in Holland, three in Germany, one in Switzerland, six in the Polish National Catholic Church in America.

In 1874 our House of Bishops appointed a committee to maintain friendly relations with the Old Catholics. In 1931 the Bonn Agreement recognized full inter-communion between them and the Anglican Church. In 1934 General Convention officially approved this agreement and provided for receiving into communion with the Protestant Episcopal Church individual congregations professing the Catholic Creed but not using our forms of worship.

The Philippine Independent Church separated from the Roman Catholic Church in 1902. In 1947 our House of Bishops granted their request for episcopal consecration of the bishops of the Independent Church by those of the Protestant Episcopal Church. After careful, preliminary consideration this may be regarded as an important step toward increasingly closer relations between the two Churches.

In 1946 Bishop Tucker communicated to the House of Bishops the terms of the Bonn Agreement, bearing upon the plan of intercommunion between the Protestant Episcopal Church and the Polish National Catholic Church. These three main points are

1. Each communion recognizes the Catholicity and independence of the other, and maintains its own.
2. Each communion agrees to admit members of the other communion to participate in the sacraments.
3. Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith.

In June, 1947 at Albany the above agreement was further affirmed and amplified.

The Lambeth Conference of 1920 quoted the Archbishop's Commission of 1911 regarding the Church of Sweden: its succession of bishops has been maintained unbroken, and it has a true conception of the episcopal office; the office of priest is also rightly conceived as a divinely instituted instrument for the ministry of Word and Sacraments, and it has been in intention handed on throughout the whole history of the Church of Sweden. The main differences from Anglican practice are in the

place of the Diaconate and in the administration of Confirmation.

At the same 1920 Conference were recorded these excellent words: It is clear that when the day comes for definite proposals of formal inter-communion to be made, they will have to be based on a large-hearted tolerance on both sides, and a readiness on the part of each Church to be content with holding its own uses and practices without attempting to ask for conformity to them on the part of the other.

Let us conclude this review with words worth pondering and I trust, increasingly accepting:

Ubi Christus, ibi Ecclesia

"Where Christ is, there is the Church."

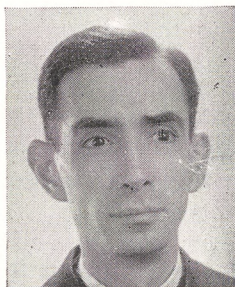
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

BAPTIZING PAGANS

A RECENT pupil of mine has written me that if he remembers rightly his study with me of early Church History, the ancient Christians regarded every convert from paganism as a potential liability. Hence they exercised all conceivable care and caution before admitting anyone to the full privileges of Church membership. He went on to remark, in applying this lesson to our modern scene, particularly our current interest in the Episcopal Church in evangelism, that he saw no great advantage in a Church of two million pagans becoming a Church of three million pagans!



Certainly any program of evangelism must take into account the kind of preparation made for Christian initiation, and the safeguards provided for the due execution of promises made at Baptism and Confirmation. It is high time we Episcopalians did some serious re-thinking of many practices connected with Christian initiation which we have taken for granted. What I want to present here are certain questions which I think we should be thinking about, questions which arise out of the directions of our Prayer Book rubrics. I do not claim to have the answers. But I do believe that unless we find a commonly accepted solution of them, we are in real danger of trying to make a

Church of two million pagans into a Church of three million pagans.

Immediately there comes to mind the problem of Sponsors at Baptism. In the ancient Church Sponsors were guarantors that the person initiated into the Church was not a police spy. But with the nominal Christianization of medieval, Western society, and the development of infant baptism as the normative practice, the institution of Sponsorship became transformed—quite naturally and properly—as a guarantee of loving concern and care for the religious nurture of the baptized. This medieval ideal has survived in the intentions of our Prayer Book rubrics and promises at Holy Baptism.

There is nothing wrong with the ideal. But in actual fact we know that conditions of modern society make it impossible for many sponsors to fulfill their obligations, even though they have a most sincere desire to do so. Population is so much more mobile today than it was in the Middle Ages. All too many sponsors find themselves soon removed and distant from any personal oversight of their charges, despite the rapidity and ease of modern communications. One cannot give proper religious nurture to a child by mail or long-distance telephone. Often we parish clergy find ourselves confronted at the very time of administering Baptism itself with sponsors 'by proxy.' Then again many sponsors are persons of advanced age, grandmothers and great aunts, who do not live to see their Christian wards brought to the bishop for Confirmation.

Our American Prayer Book was cognizant of this situation at the time of its very first formulation, since it admitted—what the English Book has never allowed—parents to serve as Sponsors. This was realistic. Even so, we have never made specific in rubric or canon what traditional rubrics assumed; namely, that Sponsors ought to be not only baptized persons, but active communicants of the Church. Possibly we ought to abandon the whole system of Sponsorship, or at least make it exceptional rather than normative. In its place we should insist that all baptisms be public, in the presence of the congregation, and make the parish community as a whole responsible for the religious nurture of children.

As a matter of fact this responsibility of the entire parish has generally been assumed to be taken care of by our Church Schools. How few parishes, however, can boast of the effectiveness of this particular institution! Curriculum, physical equipment, trained teaching staff, parochial interest—these are all woefully inadequate in most parishes. Is it really fair to ask sponsors to promise

that they will take heed that the child will learn all the things "which a Christian ought to know and believe to his soul's health," when we do not provide them with the means of doing so? A parish which is not concerned with developing the very best program of Christian Education has no excuse for criticizing sincere, but handicapped sponsors. Nor should it be surprised that so many of its baptized members remain unconverted pagans.

Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

A DECADE ago, Graham Greene, one of the best of our contemporary mystery writers, shifted his field briefly and penned *The Labyrinthine Ways* (printed in this country with the title *The Power and the Glory*).



Stylistically, it was a superior novel dealing with an evil and adulterous priest caught up in the whirling events of the Mexican revolution. Hounded by the pricks of his conscience for his personal excesses and hunted by the forces of the new regime because of the criminal excesses of the institution that he represented, the man stumbled through the matted and be-flowered jungle seeking redemption. I thought that it was a fine novel of both religious and revolutionary fanaticism devoid of humility, justice and charity.

Now, John Ford, Hollywood's best director, has brought the book to the screen. Filmed in Mexico with a superb cast made up of Henry Fonda, Ward Bond, Leo Carillo, Pedro Armendariz and Dolores Del Rio, *The Fugitive* is a technical jewel. Photography and action are truly blended. Unfortunately, the incidental music, performed for the most part by disembodied voices, frequently destroys the artistic unity and disrupts the continuity. But, from an exclusively technical point-of-view, this film is a masterful production.

Anyone who reads books and goes to the movies, however, knows that Hollywood has no great

scruples about transmitting the written word honestly. *The Fugitive* is a prime example of this lack of integrity. No longer is the priest an evil man—he is the embodiment of all the virtues. All of the people love him and protect him from the ruthless and atheistic forces of the revolution, who delight in shooting men and whipping women. The picture ends with the fugitive priest shot even as a man knocks on the door of a ruined chapel and announces: “I am the new priest.” Thus, we get a morality play which has direct bearing on the state of today’s world. As one of the persons who worked on the film in Mexico said: “I wouldn’t say that it is a fascist picture—I would simply say that Franco would love to distribute it.”

In making the picture, the producers have deliberately ignored Mexican history. The state of the Roman Catholic Church in that country, as in many places elsewhere, can’t be interpreted

without bringing in the criteria of total history. To be in Mexico and to see more churches in a village that there are adobe shacks for the villagers; to see peons share-cropping ecclesiastical lands; to see golden altars confronting diseased and swollen-bellied Indian children is to make one praise God for the fact that his purpose is worked out in mysterious ways. Because the producers have ignored these historic realities, I believe that they have given us a perverted and dishonest picture. The fact that when I saw it approximately one-third of the audience was made up of Roman Catholic priests would seem to indicate that it is wonderful propaganda for that communion. As a Christian priest, I hate to see religion defended by this kind of chicanery which will automatically outrage any person of good-will who has ever read a history of Mexico, Spain, Portugal and other Latin countries.

Travels of a Gargoyle

by *Thomas V. Barrett*

*Secretary of Student Work of the
National Council*

AFTER leaving St. Ursula’s in the Bushes, I wandered around the countryside on a bus, drinking plenty of fresh air. Then I took a train to Boledo, arriving on Sunday morning at the Church of the Holy Advertisement. The Rev. J. Huckster van Shister met me at the station.

He was a smallish man with patent leather hair—he looked as if he had an aspirin tablet hidden away among his teeth somewhere. We climbed into a brand new Pontiac.

“How did you get a new car?” I asked. “Did you have to wait two years?”

“Only a week,” said van Shister, winking wisely. “It’s who you know these days. I have a friend in the car business. I gave him a character witness in a law suit once—he kinda felt obligated.”

We started off briskly and van Shister pulled a gaudy church bulletin out of his coat pocket. The name of the Church stood at the top over a poor photograph of what appeared to be the junior choir. Under that in cold Caslon were the prophetic words, “The Family Church That Is Moving Forward.” Below that were the names of seventeen

vestrymen, the staff and the man who took out the ashes.

“It takes publicity to put the church over these days,” said van Shister. “We’ve got to sell the church to the public. Make them church conscious—that’s my job.”

“By the way,” he continued, after a brief meditation on salesmanship, “what are you preaching about this morning?”

Not being a person who revels in giving homiletical previews, I announced with a dignified taciturnity, “About God, I guess.”

“Fine,” burred van Shister, giving the steering wheel a pat. “Fine. I’d rather you didn’t say anything about money. Some of my people don’t like it. And nothing controversial, you understand. I don’t like to hear the clergy criticize the Church, or anything like that—not that *you* would do it. I think we ought to be hopeful in these days—after all, they look to the Church for comfort and hope.”

I opened the bulletin again and was startled to see my face glaring back at me. Under the photograph were the words, “Come hear this prophetic

voice." Feeling like Frank Sinatra at a Finishing School commencement, I said timidly — "The prophets used to be critical at times, as I remember." Van Shister waved the point to one side.

"Got to keep the people happy these days. My people don't come out unless they get something encouraging." He continued immediately, "What was your sermon text last Sunday, by the way?"

"Feed my sheep."

"Very good — how did you develop it?"

Now that is one kind of instruction I do not ordinarily enjoy, but after all I had come to observe how things are done on the local level, not to be perverse and objectionable. I gave the Rev. van Shister my three precious points, but that did not seem to satiate his desire. "What illustration did you use on that second point?" he urged, glancing at his watch.

I told him a story that popped into my mind, deciding to leave it up to him to make it relevant. Van Shister stopped the car and took out a notebook. "That's excellent — excellent!" he beamed, "I must write it down. What other illustrations did you use?"

I gave van Shister all there was to give of my humble homily, down to the last question mark, meditating the whole on the "Rape of Lucrece." Van Shister would have been a star as a dentist. Before we started on our way again he had probed every cavity of my poor mind. It didn't seem quite cricket. I had been going along with a comfortable little crop of sermons tucked away,— poor things but mine own. By the time we got to the church I had lost them all. A feeling of desolation swept over me. Yet, it was followed by a wave of hope, as van Shister gave me his sermon replete with gestures. However, desolation settled down again as he informed me that he heard it from Bishop Stuffington, who got it from Deacon Katz. The original message it seemed, came from Henry Slane Hosdick over a national hook-up.

Van Shister delivered one of my sermons during the announcement period while he promoted the activities for the week, and sold the congregation a pancake supper, a new electric range for the rectory, and the visiting voice of prophecy, wisdom, and frontier Christianity. I discovered it was I to whom he referred in the last briefing.

After the service he was highly elated, and after filing his notes on my sermon, made out the service book, noting that 405 souls had attended service. As a bureaucrat who deals with facts and figures this interested me since during the announcement period I had counted only 212 including a small promoted creature in the front pew who was eating peanuts. However, I never prided myself on

being a mathematician and no doubt my count was grievously underestimated.

WE BATTLED during lunch about the need for better posters, an over-all parish program, which I gathered was intended to remove all piety from the people and replace that antique virtue with "up-and-comingness." Van Shister was a self termed "live-wire" in the midst of so many live-wire vestryment, and up-and-coming children. I wondered how they all escaped a short, but vital, circuit.

He had some lovely posters and charts, and told me how to get money from people without really divulging the purposes. By a process of semantic hyperbole, and giving everybody something to do to make him feel important, throwing a slogan barrage all over the place, and waking up the children of the parish at dawn so you can get them to canvass their little colleagues before breakfast, an amazing sum of money can be raised at any time. Van Shister had some dandy slogans, like "Join the Church — the joint of the World," and "Christianity has the Answer — Who's got a Question?" and "Faith for money — the Christian Stock Exchange."

On the way to the station I asked him what the answer really was, but that didn't seem to interest him; and when I asked how one could help a doubter to find faith in God, it seemed to unnerve him completely so that he ran the car up over the curb, grazed a telephone pole, and gave me quite a scare. So, I kept quiet. Evidently on the local level it isn't wise to go behind the slogan.

I asked him about the race problem, which was one of my stock questions, but he said the Negroes wouldn't get anywhere until more of them got to be live-wires and really publicized their needs.

When I got on the train I was a little confused about the whole business, and felt empty as a drum, save for an inner conviction that I was filled with a new kind of prophecy — and save for a sign which Van Shister pinned to my coat, which read, "Church of the Holy Nomad — Enter, Rest and Pray." I was embarrassed and really did not feel up to the part I was supposed to play. I tore most of the thing off, leaving just one word to advertise myself — "nomad." It seemed a bit more honest.

I sat down and meditated in slogans and then opened my Bible seeking solace. Again I came on a perfectly irrelevant passage — "In returning and rest ye shall be saved — in quietness and confidence shall be your strength." Poor old Isaiah! What a promoter! That kind of publicity would never do on the local level today.

(The third of a series of four articles)

Town and Country Conference In Fifth Province

*Effort Made to Establish Basic Philosophy
To Underlie All Rural Work of the Church*

Edited by Sara Dill

London, Ohio:—Urging that the Church do a better job of training rural ministers, Bishop Herman Page of Northern Michigan, told the first annual town and country conference of the fifth province that something must be done to get more men into this particular phase of the ministry; to break down their feeling of isolation and inferiority as compared with the so-called "urban ministry" and to give them a much greater measure of economic security. The conference, which was attended by representatives of all thirteen dioceses in the province, was held from February 3rd to 6th at Orleton Farms, here.

Taking as their theme, *What Is The Rural Ministry*, the delegates heard presentations from the Rev. Clifford Samuelson of the department of domestic missions; the Rev. James Plankey, Church of the Advent, Chicago; Prof. Wm. V. Dennis of Pennsylvania State College; the Rev. E. Dargan Butt of Seabury-Western Seminary and Mr. Alex Short, chief of the Ohio wildlife conservation extension service.

Prof. Dennis' report showed that, while the population of the province was 66 per cent urban, the communicant strength of the Episcopal Church in that area was 95 per cent urban. Claiming that the rural ministry was the most important missionary field today and characterizing it as the "feeder-belt" for the

urban church, Prof. Dennis stated the primary job was to awaken the total Church to the job that it has to do.

In dealing specifically with the rural situation, Prof. Butt said that there are three basic aims in the establishment of town and country church work: to give the rural people a sense of self-respect; to allow them to use self-government in the establishment and administration of their parishes and to work for complete self-support. From the very nature of our Church, which is so predominately urban, the rural population, at present too often have a feeling of being considered second-best.

Mr. Plankey, stating that the face-to-face community relationships of town and country life made the use of laymen in church work most practical and necessary, discussed ways and means for achieving comprehensive lay leadership in such parishes.

The Rev. Samuel Keys of Waynesville, Ohio, who was general chairman of the conference and president of the town and country department of the province, set the tone of the conference by stating that its purpose was not so much to develop successful techniques but rather to establish a basic philosophy which should underlie all of the Church's rural work.

The conference went on record as giving vigorous support to the pres-

ent program of the Church's national rural work, under the direction of Mr. Samuelson, and urged that more pamphlets, papers and tracts dealing with this phase of the Church's life be published and distributed.

Different Lent

Aberdeen, Miss.: — Something unique in the way of sermons for Lent are being delivered on Sundays in Lent over a radio station here by the Rev. Charles G. Hamilton. His subjects are on the profit motive; free enterprise, the caste system, the press, the American myth and American religion.

Bishop-Elect Honored

Pittsburgh:—Rector Lauriston L. Scaife of Calvary Church here, bishop-elect of Western New York, was honored at a special service on February 8, held at Calvary by the Russian Orthodox Church. The bishops of that Church bestowed the Sobor cross on Mr. Scaife which was



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presented at this service. It was conducted by Bishop Dionysius of this city, with the choirs of St. Michael's Cathedral, St. Gregory's, Homestead and St. Mary's, Carnegie, taking part. The presentation was made by Archbishop Leonty of Chicago and Bishop Nikon of Philadelphia also took part.

Bishops for Preachers

Birmingham:—Bishops are the preachers this Lent at noonday services at the Advent here. Bishop Clingman of Kentucky preached last week; Bishop Hines is preaching this week. Others to follow are Bishop Penick of North Carolina; Bishop Keeler of Minnesota; Canon Michael Coleman of Canada; Bishop Oldham of Albany; Bishop Carpenter of Alabama.

Round Table Meetings

Detroit:—The Round Table Fellowship, a Lenten program for adults of the diocese of Michigan, got under way February 16 at St. Joseph's and will continue for five consecutive evenings. Leaders are the Rev. F. E. Reinartz, Lutheran of New York; the Rev. W. H. Aulendbach of Philadelphia; the Rev. Almon R. Pepper of the National Council; President Gordon K. Chalmers of Kenyon; Bishop Emrich.

Women Nominated

Seattle, Wash.:—A woman got at least as far as to be elected an alternate delegate to the synod of the Pacific when the diocese of Olympia met here in special convention on February 1. Two women were nominated but when the question was raised as to whether or not

the synod would seat a woman, the husband of one of them was substituted for her. Bishop Bayne then ruled that since the last General Convention had seated a woman deputy that the name of Mrs. Adam Catteral should remain on the ballot. She was made an alternate.

When the regular convention meets in May steps will be taken to amend

the constitution and canons of the diocese.

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The Rev. John H. Burt, Student Chaplain

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THE WITNESS — February 19, 1948

page fifteen

Parish Celebrates

Philadelphia: — Bishop Oliver Hart is to open a week of celebration on February 29th at St. Stephen's, marking the 125th anniversary of the parish. Others to take part in special services during the week are the Rev. Leicester C. Lewis of New York; the Rev. Robert O. Kevin of the Virginia Seminary; Dean Charles Taylor of the Episcopal Theological School. The speakers at the dinner on March 3 will be Gouverneur P. Hance, founder of St. Barnabas Brotherhood, and I. Smith Rospin, warden of St. Stephen's. There will be a musical service the evening of March 7, closing the celebration, with Edward E. Allen of Boston and H. B. Rumrill of Berwyn, Pa., as speakers.

The Rev. Alfred W. Price is the present rector of the parish.

Services in Lent

New York:—The noonday Lenten preachers at St. James' Church here are the Rev. James Paul, vicar of Holy Trinity; Bishop Oldham of Albany; the Rev. Harold H. Donegan of Hartford; Bishop Ludlow of Newark; the Rev. Cornelius Trowbridge of Morristown, N. J.; the Rev. V. B. Stanley Jr. of Princeton, N. J.; Dean Robert Hatch of Wilmington; Archbishop Carrington of Quebec; Suffragan Bishop H. W. B. Donegan of New York. Preacher at the morning service on Ash Wednesday was Rector Arthur B. Kinsolving and in the afternoon, Bishop Gilbert of New York.

Niemoeller Rebuked

Stuttgart, Germany (RNS):—Pastor Martin Niemoeller was rebuked here by General Lucius D. Clay for urging Germans to refuse to participate in the de-nazification program.

"It is distressing to me," General Clay said, "that a minister of a religious faith advocates disrespect and violence to a law. Every citizen has the right to criticize and urge that a law be changed. It is not good citizenship to tell people to disobey the law."

While the general said no action against the pastor was contemplated, he did not rule out action depending

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on the effects of the clergyman's stand.

Church Threatened

Detroit:—The future of Detroit's oldest Protestant church building is a subject of increasing discussion in civic circles these days. For Mariners' Church, which will celebrate the centenary of its building in 1948, is precisely on the site of a new 80-million dollar civic center development. The plans do not include the preservation of the historic edifice. What to do?

Excavations for the first unit of the planned civic center development, a veterans' building, have already been completed on a site immediately west of Mariners' Inn, which is adjacent to the church building. During the excavating, the remains of a wharf said to be built immediately after Detroit's founding in 1701 were uncovered, as were also portions of a fort erected during the period of the War of 1812. Mariners' Church itself stands next to the site of a tavern which was the first seat of Michigan's government.

Built, as its name indicates, to minister particularly to the maritime population of Detroit's waterfront, Mariners' soon became a parish church. Noon-day Lenten services, the first in the United States, it is believed, were begun in 1877. Whether any other church had noon-day

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Some pastors have set up committees that are calling on every family in the parish. Some have tables in their vestibule each Sunday morning with Registrars present.

A pastor in Illinois, commenting on this new Campaign said, "If Spiritual Mobilization accomplishes this goal it will have justified its 13 years existence — apart from other good it has done."

If you want helpful tracks, write our office in Los Angeles. If your Ministerial Association would welcome a presentation of this Campaign by one of our Area Representatives, notify us.

If YOU are not already part of our Crusade, if you have not signed the simple Representative's covenant, do so now. Tear off the blank below and mail today. We need and will welcome your cooperation.

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THE WITNESS — February 19, 1948

Lenten services before that date would be of intense interest to Mr. George W. Stark, Detroit columnist, who is organizing a citizens' committee for the preservation of Mariners' Church. Mr. Stark is also a member of the board of trustees of the old parish.

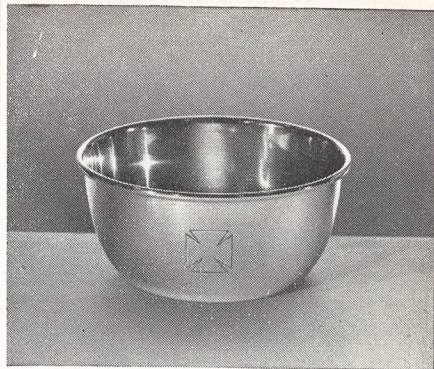
An interesting architectural feature in Mariners' Church lies in the fact that, due to shortage of funds with which to build the proper kind of structure, the first floor was designed for commercial establishments. Here, in 1849, the Detroit Bank began its career as one of Michigan's largest banking institutions, with offices on the first floor of the church. At the same time, Detroit's post office was for eleven years a tenant.

Among other unusual features are pews of hand-carved Michigan walnut, with one-piece plank backs. The altar is also hand-carved walnut. An organ, installed shortly after the building of the church, is still in playable condition.

Special services are held from time to time at Mariners'. On Good Friday, throngs of people attend services, coming mostly from six large office buildings which are within easy distance of the church.

The Rev. G. Paul Musselman, rector of Mariners', and his assistant, the Rev. Austin J. T. Ecker, also head the work of the Detroit Episcopal city mission society, with a staff of 20 clergy, social and institutional workers. Mariners' Inn, housing 140 men, which is adjacent to the church, will be torn down with the blessing of the board of trustees, and tentative plans are under way to erect a larger institution elsewhere in the city.

Meanwhile the controversy rages as to the future of the Mariners' Church building. The city planning commission, charged with the civic center development of Detroit's long waterfront, states that possibly the city will move this historic old stone church to a point along the river, but not on the civic center, and there



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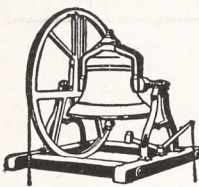
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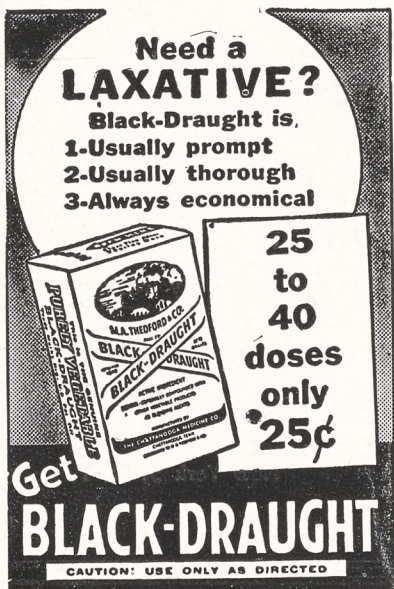


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it could become the nucleus of a maritime historical museum.

At present, three marine organizations use the buildings of Mariners' as a meeting place, and hold special services there. The administrations to non-Roman Catholic children in Detroit's juvenile court is carried on by two clergymen and two lay people working out of Mariners' Church.

As it would seem that there is every reason to preserve the tradition and also the fabric of the old church, the people of the diocese of Michigan are watching the developments with interest, and many of them are taking an active part in a campaign to that end.

THE NEW BOOKS
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****What is a Man**, by Robert Russell Wicks, Scribners. \$2.75.

The subtitle of this pleasant little book by the former dean of the Princeton Chapel is "A design for living that makes sense." The Lord's Prayer, regarded as a "universal formula for understanding human nature," furnishes a framework within which are asked 131 questions (in italics at the head of each section), some real, more of the "leading" type, bearing upon the Christian interpretation of life. Answers, mostly rather tangential than direct, are given with an abundance of anecdote and apt quotation.

Dean Wicks writes, "Vagueness is of the very essence of this [Biblical] faith" (p. 72); and while a theologian can recognize in his book the main outlines of the Christian view, with some perspectives beautifully etched, there seems to be undue hesitation to deal definitely and precisely with some of the real questions raised.

—LAWRENCE ROSE

****The Goodly Fellowship of the Prophets** by John Paterson, Scribners, \$3.00.

One who is looking for a good book on the prophets, or a suggestive presentation for help in preaching in adult classes, Dr. Paterson's work is to be highly recommended. Because the book is built upon lectures used with theological student, ministerial conference and adult education groups, rather than a research work, it is readable and easy flowing with many pertinent illustrations and comparisons between the prophets and other parts of the Old and New Testament writings.

Scholarship may sometimes be allowed to slip by too easily when, for instance, he admits that a passage is of doubtful authorship yet proceeds to quote it fully to illustrate the prophet under consideration. But on the whole this general acceptance of the text makes for a less broken commentary and for the use intended it is not out of order. After all, the layman who reads his Bible doesn't have the doubtful sections marked in red ink in his version and the prophet must stand on the whole text, valuable as detailed criticism may be to the scholar.

—S. A. T. 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.

REV. JAMES S. GILBERT
Rector of St. James', Kingessing, Pa.

It is my hope that the matter of mixed marriages will be considered at a meeting of the House of Bishops. The agenda for Lambeth has been completed and the subject evidently will not be discussed there. It will be interesting to know the opinions of the WITNESS readers.

Too often when one talks with young persons, communicants of this Church, contemplating marriage to a Roman Catholic, one gets this statement, "We are going to be married by a priest. I don't have to give up my religion if I am married by a priest. But he has to give up his Church if he is married in the Episcopal Church."

When we agree to our people marrying under this sort of arrangement we are meek to the point of implicitly acknowledging that we are in error. If a person has vowed to follow Jesus Christ as his Lord and Saviour and accepts the doctrine of the Anglican Communion as the adequate statement of Christian truth how can he sign an agreement to permit another group of Christians to dominate the religious atmosphere of his family? We should as a Church state our position thus: "The Roman Church is in error. Any person promising to permit his unborn children to be raised in that communion is violating his convictions as a communicant of the Episcopal Church. We consider therefore, that such an agreement implies lack of confidence in this Church as it hath received the Catholic faith, and therefore, separates the individual from this apostolic fellowship in Christ."

I trust that as a Church we shall express ourselves with clarity and conviction.

* * *

MR. G. F. MOORE
Layman of New York City

S. P. T. Prideaux of Salisbury, England, may be a big-shot in the making of sermons but he is hardly a "cannon." I refer to the advertisement on the back cover of your issue of February 5.

* * *

REV. FRANCIS M. WETHERILL
Staff of St. Simeon's, Philadelphia

Thanks and praise for the article on Travels by a Gargoyle No. 2. Bishop Kinsman used to tell us the chief drawback to Protestants is their lack of a sense of humor. Our "Catholics" in the Church always appear to be so happy about their religion, while the majority of us take it so seriously that we are too often loggy and ponderous about our faith and explanations of the brightness and stimulus of the gospel. Mr. Barrett has done an excellent piece of writing with the most effective tool. Yet he inserts it under the

skin with that dexterity and charity which does not sting. He holds a mirror up to the professional priest in a strong light and a happy glow of fun. Few of us have this wise technique—the strongest method in argument. May the readers of the WITNESS and other church periodicals get the same fun out of their writings as your readers do today.

* * *

MR. EMIL OBERHOLYER JR.
Layman of New York City

I enjoyed "Travels of a Gargoyle" (WITNESS, Feb. 5). In style only it is rather reminiscent of some stories formerly printed in the now defunct *Chronicle* but that is where, fortunately, the resemblance ends. Evidently not intended as a satire on ritualists as such, or even on clergymen who preach and teach theology and doctrine, the story certainly is alarming. It is hard to believe that the Episcopal Church has priests who consider sanctus bells, maniples, and the proper procedure of spreading incense, more important than some of the urgent questions of the day, on the outcome of which may depend not whether sanctus bells will grow in popularity or not, but on whether there will be any churches in which they might be used at all. Perhaps Father Thaddeus Chancel Bell is one of those unfortunate priests who would prefer six office lights and sounding brass on the steps of the altar to a congregation aware of its responsibility to community and world.

* * *

MRS. JOHN LEE
Churchwoman of Chicago

The communication that came from an officer of the Student Federation of China (WITNESS, Feb. 5) is most alarming. In these days when radio and press are unceasing in urging the U. S. to support the corrupt Kuomintang it is good to see something on the other side. Let us hope that there will be many readers who will call this communication to the attention of their representatives in Congress and urge them not to prolong the civil war in that country by making further grants to Chiang Kai-Shek.

* * *

MISS FLORENCE NOURSE
Churchwoman of Cleveland

The news story by Arity Jelliffe about the situation at Baldwin-Wallace College (WITNESS, Feb. 5) brought out the important points in the controversy which have had large space in newspapers here. I congratulate her on an excellent job. Most Protestants I am sure have every desire to get along with Roman Catholics. The question is, do they want to get along with us? One would hardly think so from this factual story.

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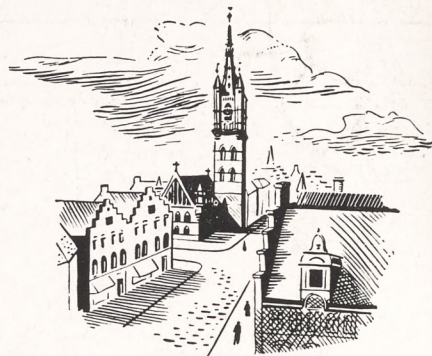
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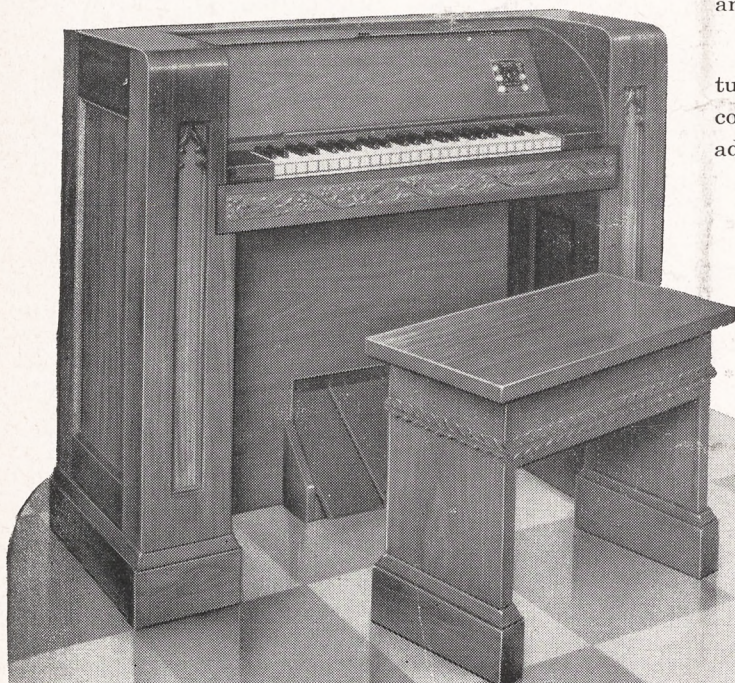
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