

The WITNESS

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FEBRUARY 26, 1948

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ARCHBISHOP CARRINGTON
OF QUEBEC TO PREACH
AT ST. JAMES', NEW YORK

Articles by Bishop Parsons and Bishop Mitchell

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 9:00 A. M.

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

The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York

The Rev. Arthur L. Kinsolving, D.D., Rector

8:00 A. M. Holy Communion.

9:30 A. M. Church School.

11:00 A. M. Morning Service and Sermon.

4:00 P. M. Evening Prayer and Sermon.

Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

The Rev. Roscoe Thornton Foust, Rector

Sundays: 8 a.m. Holy Communion.

11 a.m. Morning Prayer, Sermon.

p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).

Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.

5:30 Vespers, Tues. through Friday.

This Church is open 11 day and all night.

ST. PAUL'S CATHEDRAL

Buffalo, New York

Shelton Square

The Very Rev. Edward R. Welles,

M.A., Dean

Sunday Services: 8, 9:30 and 11.

Daily: 12:05 noon—Holy Communion.

Tuesday: 7:30 A. M.—Holy Communion.

Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH

Atlanta, Georgia

435 Peachtree Street

The Rev. J. Milton Richardson, Rector

9:00 A. M. Holy Communion

10:45 A. M. Sunday School.

1:00 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

EDITORIAL BOARD: Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; Hugh D. McCandless, John M. Mulligan, William B. Spofford Jr., Sydney A. Temple Jr., Joseph H. Titus, Andrew M. Van Dyke, William M. Weber, Hal M. Wells, Walter N. Welsh.

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FEBRUARY 26, 1948
Vol. XXXI No. 3

Clergy Notes

BURTON, JOSEPH, has resigned as rector of Grace Church, Birmingham, Ala. He continues as vicar of Christ Church, Fairfield, Ala.

ECCLIE, FRED, formerly rector of St. Paul's, Oswego, N. Y., is now associate rector of Christ Church, Greenville, S. C.

HARDMAN, ALFRED, formerly in charge of churches at Monticello and Perry, Fla., is now canon of the Cathedral of St. Philip, Atlanta, Ga.

HOLLIFIELD, JOSEPH P., rector of Christ Church, Beatrice, Neb., becomes rector of Grace Church and vicar of the Good Shepherd, Birmingham, Ala., on April 1.

JONES, DAVID, formerly in charge of churches at Clark Mills and Oriskany, N. Y., is now rector of the Church of the Evangelists, Oswego, N. Y.

RAWSON, ROY S., has resigned as rector of St. Stephen's, St. Louis.

RIGHTOR, H. H. JR., was ordained deacon at the Virginia Seminary on Jan. 28 by Bishop D. B. Aldrich, retired, acting for the Bishop of Atlanta. He is assistant at All Saints, Atlanta, Ga.

SMITH, BANCROFT P., rector of St. Paul's, Yuma, Ariz., has accepted the rectorship of St. Clement, El Paso, Texas, effective March 1.

STEVENSON, JOHN E., formerly assistant at All Saints, Detroit, is now rector at Marion, Indiana.

WAGNER, HAROLD E., formerly of So. Milwaukee, Wis., is now rector of St. Mark's, Detroit.

WEST, EUGENE J., rector at Hagwood, Stateburg and Bradford Springs, S. C., will become assistant at Grace Church, Charleston, S. C. March 15.

WINTER, SIDNEY, rector emeritus of St. Paul's, Oswego, N. Y., is in charge of that parish until a rector is called.

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.

CES Church
CATHEDRAL
Hartford, Conn.
10, 10:30, 11 A.
Communion—10:30
Tuesday, Friday
Wednesday, 7:30
Service, daily
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CHURCH
Newark, N. J.
C. Lichten
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Saturday, 7:30
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The National Council Approves Budget For This Year

*Report by Secretary of Religious Education
Calls for \$200,000 Budget for Department*

By W. B. Spofford

Greenwich, Conn.:—Money and an eye-opening report on religious education by the new head of the department, the Rev. John Heuss, headlined the meeting of the National Council which gathered at Seabury House, February 17-19.

A budget for 1948 of \$3,449,248 was adopted, which is about \$300,000 over the budget for last year.

Treasurer Lewis B. Franklin reported that total receipts to the Reconstruction and Advance Fund, as of January 31, 1948, were \$7,425,196, with a balance on hand of \$85,418, the rest having either been expended or allocated for work still to be done.

Presiding Bishop Sherrill, reporting about Seabury House, said that \$140,000 had been raised, which provided the purchase price of \$100,000 and some necessary equipment such as beds, linen, tables for the dining room, a tractor. There is need, he said, for about \$80,000 to put the place in perfect condition and to carry on until General Convention of 1949. It costs about \$15,000 a year to maintain and operate the property, above rentals and receipts from the various groups using the facilities. He stressed that Church officials who live there pay rent. They are Mr. Earl Fowler of the overseas department and the Rev. John Heuss, head of the department of education. There is now a plan to remodel one of the buildings as a home for the Rev. George A. Wieland, head of the home department, and possibly other places will be built for other members of the 281 staff. Bishop Sherrill suggested that dioceses or individuals might want to erect a house as a memorial.

Great confidence was expressed that a million dollars for relief would be raised as a result of the broadcast by the Presiding Bishop this coming Sunday—February 29. Robert D.

Jordan, head of promotion, reported that over 600 stations would carry the program; that well over 80% of the parishes were known to have arranged to hear it in churches; that 3,021 of the 4,500 clergy had ordered material, including 750,000 envelopes. All of which resulted in a deserving pat-on-the-back for Mr. Jordan in the form of a resolution, and a direction that he arrange to use radio next fall in connection with the every member canvass.

Money also loomed large in the discussion of the Bishop Payne Divinity School, with Bishop Penick of North Carolina presenting the viewpoint of the trustees of the American Church Institute for Negroes. The Council had previously allocated \$192,000 from the R. & A. Fund to the seminary for buildings and other expenses. Since then, however, the trustees of the Institute voted to ask that payment should not be made at this time because there is a question whether the school should remain at Petersburg, Va. Bishop Sherrill also visited there and came to the conclusion that money should not be spent to erect new building on the present site. The Council therefore expressed the hope that the trustees of the seminary would agree to allow the Council to hold the \$192,000 in reserve until final decisions are made, paying the income from the fund for the support of the school.

What excitement there was at the meeting was supplied by the Rev. John Heuss who, as the new secretary of education, ripped into the educational methods of the Church and declared that "if some madman had set out deliberately to evolve a plan of educational confusion for a Church, he could not have done it more effectively than we have done it with the best of good intentions." He told of "inadequate and jumbled lesson ma-

terial"; declared that the total time that a child spends in a Church school "is only about three full days in twelve years"; said that most teachers are without training but are usually "just people of good heart who have responded to an urgent appeal by their rector." Even priests, he said, have not had teacher training, in seminary or elsewhere, and "most of them simply do not know how." He insisted that "the best that can be said is that the Episcopal Church is playing at the serious task of educating its youth. The best that can be said for the Sunday school system is that it is a futile gesture in the direction of education and nothing more. The secular world looks at it, laughs and passes on. Many of our own Church people look upon it with scorn and have ceased to send their children."

The secretary then outlined what the department should be like to get maximum results, which he said should be approved by the Council and recommended to the 1949 General Convention. The plan calls for a director; a division of child and home with executive secretary and various assistants; division of youth, with a staff of four; division of audio-visual education, with a staff of three; division of adult education, with two people; division of curriculum and material development with a staff of ten; a division of field service, with ten provincial field workers.

So this half day of the Council's meeting also ended up with money, for with travel expenses, salaries for 15 stenographers in addition to the executives and their assistants, the program will cost in the neighborhood of \$196,000 a year.

Action: 1) the immediate creation of an audio-visual education division, with a secretary to be paid \$6,500; 2) the appointment of a committee to study ways of securing more effective co-operation in adult education between the various agencies of the Church; 3) a committee to study methods of financing the production of the proposed new curriculum and other educational needs; 4) approved in principle the report by Mr. Heuss.

The Rev. Robert A. Magill report-

ed for a committee on Church and state and said that specific issues have arisen which concern Church people; the taxing of church property; appointment of government representatives to religious headquarters (Myron Taylor at the Vatican); federal and state aid to parochial schools; inclusion of lay employes in the social security system. The Council voted to set up a committee to deal with the matter.

Suffragan Bishop Donegan of New York, reporting for a committee, expressed great dissatisfaction with the material available for preparation of persons for marriage. It was recommended that special literature should be prepared for clergy and people, based upon these principles: 1) instruction should be rooted in a Christian interpretation of marriage; 2) it should be clearly and simply written; 3) a repressive and moralistic tone should be avoided; 4) recognition of the changing social conditions of life; 5) recognition of the personal equality of men and women as well as their different roles and responsibilities; 6) the essential goodness of the instincts should be affirmed; 7) recognition of the various stages in the development of normal sex life; 8) attention given to the moral questions involved in decisions when to have children.

The report was received with the general understanding that the recommended material would be prepared at once, and that the question of financing would be faced when the manuscript is well under way.

Finally WITNESS readers who are interested in China (issue of Feb. 5, page 5) and the request of President Truman last week for a \$570,000,000 grant to the government of Chiang Kai-Shek, will take note of the fact that St. John's University in Shanghai has been completely closed because of student disorders. This means that the students have gone on strike as a protest against the Kuomintang. Bishop William Roberts reported to the Council that the university would not be reopened until parents of students assure the university authorities that there will be no further disorders. He asked for \$2,500 for faculty salaries for one or two months since there will be no income from tuitions.

The Council voted to leave the matter in the hands of Overseas Director Bishop Bentley and Treasurer Lewis B. Franklin.

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AUXILIARY BOARD HAS MEETING

Greenwich, Conn.:—The state of the world seemed a matter of such serious moment to the board of the Auxiliary, meeting here at Seabury House, February 13-16, that they devoted a long session to a discussion of the matter. The following statement was the result: "Keenly aware of the chaos and confusion in today's world, the members of the board are positive in their expression of the certainty of the Christian faith, and in their conviction that the Church has something greater than atomic power. . . .

"As Church people we will work



Bishop Edwin A. Penick of North Carolina presented the views of the southern bishops in regard to the future of the Bishop Payne Divinity School at the meeting of the National Council

for the Marshall plan, not for any political motive, but because we are concerned that children of God about the world be restored to self-respect and self-support. As Christian people, facing possible world-destruction, we will try to be God's instruments to help build one world, bringing a Christian motivation and dynamic to some form of world government. As Christian people, we should make an effort to understand Russia and other peoples, and should read and study to this end.

"Furthermore, any attempt to solve the problems of the world today means that Church people must find a solution to division in Church groups based on differences of race

or class. . . . The world situation brings a new sense of urgency to St. Paul's message that 'there is neither Jew nor Greek, bond nor free, for all are one in Christ Jesus'."

Appropriations from the United Thank Offering were made for work in China, Virginia Islands, Cuba, Puerto Rico, Alaska, Philippines, Liberia and the dioceses of Eau Claire and Vermont. Total receipts so far for the UTO to be presented in 1949, compared with previous offering at the same point in the triennium: Jan. 31, 1945: \$529,924. Jan. 31, 1948: \$733,847—a gain of about \$204,000.

EXPLOITATION HURTS MISSIONS

Salem, Ore. (RNS):—The Rev. Henry Sloane Coffin, former moderator of the Presbyterian Church, told the pastors of Oregon, meeting here in convention, that American capitalistic exploitation and Anglo-Saxon racial discrimination were the two main obstacles to the missionary spread of Christianity in Asia.

The pastors endorsed the recommendations of the President's committee on civil rights and also supported the Stratton bill to admit displaced persons to the United States. Universal military training was opposed; the Marshall Plan was approved.

SUPPORT FOR INDIA IS SOUGHT

Kirkwood, Mo.:—The Rev. Charles Kean, president of the Episcopal Evangelical Fellowship, announced last week that the organization will seek funds for a Thanksgiving Fund for the United Church in India. A general appeal will be sent out in March, following the raising of the fund for world relief. The Rev. Gardiner M. Day of Cambridge is the chairman of the campaign and chairmen have been appointed for each of the eight provinces of the Church.

Mr. Kean stated that "Episcopalians who believe in the United Church of South India as the greatest step forward in Church unity in modern times will be asked to demonstrate their faith. Sympathy and support must be more than verbal. It is hoped that every parish, where there is sympathy with the United Church, will receive an offering in some manner for this purpose and that interested individuals will likewise add their support."

THE WITNESS—February 26, 1948

Public Schools in New Mexico Run By Roman Church

Sworn Affidavits Reveal that Parochial Schools Also Are Supported by Taxation

Washington (RNS):—The Rev. J. M. Dawson, acting executive secretary of the organization recently formed to maintain separation of Church and state, charged here that "almost incredible violations" of Church-state separation are occurring in New Mexico "under the aggression of the Roman Catholic Church." Returning to his office here after a trip to that state where he investigated alleged infringements of religious liberty, Dawson asserted that state officials had "condoned or tolerated" the violations.

Citing sworn affidavits, he charged the evidence showed that "schools which are listed in the Church's records as parochial schools are entirely supported by public taxation."

"In many of them," he said, "textbooks pertaining to the Catholic faith are paid for by the state. Garbed nuns and priests are the teachers. Religious insignia decorate the walls of school rooms. Protestant children are graded on the catechism and punished for failure to attend mass."

A report on the public-parochial school situation in Dixon, N. M., described as "characteristic of 20-odd other places in that state," was turned over to Dawson by "responsible citizens and legal advisors." According to Dawson, the report disclosed that "special Catholic editions of textbooks" are officially listed as state-approved and are in use in many public schools. He said the report further charged that these texts are used not only in schools staffed by Catholic nuns and brothers but in "other schools wherein there are controlled school boards."

According to the report, "there are 135 nuns and brothers and one Catholic priest on the public payrolls of New Mexico teaching in tax-supported schools." Their combined contracts call for an annual salary expenditure of \$375,657, it was said.

Contending that the Catholic Church is conducting the public schools of the state, the report charged that in Sandoval County, N.M., there are "31 brothers and sisters teaching in the public schools alone, and for the last several years

the paychecks of these brothers and sisters were made directly to their orders in a combined check rather than a separate check" to each.

The report asserted that the schools in question are conducted "to all intents and purposes as parochial schools are conducted, and it is reliably reported that all these schools are considered under the jurisdiction of Father Bradley (Rev. William T. Bradley, Archdiocesan director of schools), as parochial



Bishop James M. Stoney of New Mexico and Southwest Texas has had to meet the problem described in this news story

schools, by the Church itself, and the teachers openly take their instructions and orders from the Catholic officials and, as a matter of practice, no orders are given either the state board (of education) or the county board unless approved by the Archbishop (Most Rev. Edwin V. Byrne of Santa Fe)."

Dawson declared that the report "represented many of the facts in the case" and was in agreement with his own observations.

He said officers of the Dixon, N. M., free school committee plan to file suit as soon as a \$2,500 retainer fee is raised for legal counsel. Dawson, who also visited New Mexico in his capacity as executive secretary

of the joint conference committee on public relations of the Baptists of the United States, said he met with denominational missionaries to investigate alleged religious discrimination and persecution of Indian converts to Protestantism.

OXNAM ANSWERS ARCHBISHOP

Manchester, N. H.:—Methodist Bishop G. Bromley Oxnam came to this city last week to reply in a broadcast to a radio address given here February 1 by Archbishop Cushing of Boston, in which the Roman prelate charged that the newly formed group to maintain separation of Church and state were responsible for a wave of anti-Catholicism and a "tempest of talk in behalf of Communism."

Bishop Oxnam stated that "One of the most unfair parts of Archbishop Cushing's speech was the attempt to use the smear word 'Communism' when he referred to the distinguished leaders of the Protestant communions. Archbishop Cushing knows well that these leaders are Christians, not Communists. He knows they are men who believe in the democratic way of life and abhor dictatorship. Surely he must know that the truest way to defend ourselves against the attack of totalitarianism, whether it be from the left or right, is to use our own democracy to build a society so just and brotherly that no infiltration is possible."

Commenting on the difficulties encountered by Protestant and Roman Catholic Churches in understanding each other, Bishop Oxnam said Protestant Churches were organized "around democratic principles."

"The form of ecclesiastical government in Protestant churches is determined by the people," he continued. "The form may be Episcopal, Presbyterian or Congregational, but in Protestantism it is democratic because the governmental form is determined by the people. Protestant bishops are elected by the people. Protestant church law is enacted by the people. Protestant church finances are managed by the people."

"We do not say that our Roman Catholic brethren are wrong in having an organization which, from our point of view is authoritarian and autocratic. We simply say it is hard for us to understand each other—we think differently upon the fundamental question of religious liberty."

Bishop Oxnam was invited here by

the Manchester Ministers' Association. Two members of the Association protested the invitation, however, on the ground that "no service can be done to Christian truth or charity by pouring oil on flames already lit."

Meanwhile in Morristown, N. J. Roman Catholics continued their attack on Bishop Oxnam, prior to an address he delivered on February 23 at a Washington birthday meeting (WITNESS, Feb. 19). It was in the form of a large advertisement, paid for by the local council of the Knights of Columbus, charging the Bishop with being a "Communist" because he had supported the drive for medical supplies to the Loyalists during the civil war in Spain and had sponsored the American Friends of the Chinese People, an organization which sought to aid the Chinese in their resistance to the Japanese. The advertisement even listed as further proof that Bishop Oxnam was a "Communist" the fact that he had been invited by the government of Yugoslavia to tour that country with a group of Protestant ministers last summer, even though he had not accepted the invitation.

PHILIPPINE LEADER IS OPTIMISTIC

Manila (RNS): — Confidence that the Philippine Independent (Aglipayan) Church will "rise out of its decadent state and become a truly strong national Church," as a result of recently established inter-communion with the Episcopal Church, was voiced here by Aglipayan Supreme Bishop Isabelo De Los Reyes, Jr. Interviewed following a birthday luncheon given in his honor by the bishops of his Church, Bishop De Los Reyes said he expected the Aglipayan Church, which has two million adherents, "will have an infusion of new life through intercommunion with the Episcopal Church."

The bishop disclosed that the first step toward intercommunion between the Aglipayan Church and the American Church took place recently when he and Bishop Manuel Aguilar "quietly became deacons and priests of the Episcopal Church," with the Rt. Rev. Norman Spencer Binstead, Episcopal Bishop of the Philippines, officiating.

According to Bishop De Los Reyes, the ordination of the two bishops was necessary "to correct a lack of valid ordination." He said the grant

of apostolic consecration will take place after Lent, possibly with Bishop Binstead and Bishop Kennedy of Honolulu as consecrators.

Besides Bishops De Los Reyes and Bishop Aguilar, Bishop Gerardo Bayaca will also be re-consecrated. Bishop Bayaca is a former Roman Catholic priest, Bishop De Los Reyes stated, and "hence his ordination is valid and he needs only re-consecration."

Bishop De Los Reyes admitted that the Aglipayan Church is poor and lacks schools. He said it is also low in prestige, and "some Aglipay-

tion manager said that birth control was not mentioned and that the only controversial feature he could discover was the repeated use of the words "planned parenthood." He told a luncheon meeting of the federation however that "if this is a controversial question we will give equal time to any qualified person who requests it," adding that this was the policy of the station. He indicated that a number of phone calls has suggested that the Rev. Robert I. Gannon, president of Fordham University, should be invited to present the other side.



When they built St. Thomas, Beattville, Kentucky, they made sure it was high enough to be safe from floods. It may be put to the test this spring. The late Bishop Lucian Lee Kinsolving of Brazil taught in the Sunday School of this church and it was here that he decided to enter the ministry

ans are now ashamed of their religion."

"However," he predicted, "a change will come after intercommunion with the Episcopal Church is completed."

PARENTHOOD TALKS PROTESTED

New York:—A radio broadcast supporting the Planned Parenthood Federation have been protested by a considerable number of Roman Catholic listeners, according to James M. Gaines, manager of New York's WNBC. The criticized program was interviews with Mrs. Alan Valentine, wife of the president of Rochester University, and Pierre S. du Pont 3rd of Wilmington, Delaware. The program mainly was a discussion of the economic reasons for child spacing and the scientific value of research about reproduction. The sta-

UMT BRANDED AS HITLERITE

Washington:—Universal military training was branded as "operation goosetep," another "Hitler youth movement" and the sure way to the "police state" by speakers who addressed the more than 1,000 young adults meeting here as the National Youth Assembly. The chairman was the Rev. John Darr Jr., Congregationalist, who disavowed any affiliation between the assembly and "any existing religious, educational or political organization."

LESLIE GLENN IS ON LEAVE

Washington:—The Rev. C. Leslie Glenn, rector of St. John's here, has been granted a leave of absence for a year. He is at present in charge of St. John's. Montclair, N. J., where he will remain through Easter.

EDITORIALS

Our Common Blindness

WISDOM is often found in simple things. Truth is oft compressed within the covers of a jest. At least a grain of such wisdom is found in a little poem by John Saxe. The poem tells the story of how five blindmen, who by feeling with their hands, sought to discover something of the nature of an elephant. Each of the blindmen touched a different part of the elephant and each got a different impression. The blind man who touched the tusk thought the elephant to be like a spear; the trunk gave the impression of a tree; the ear gave the impression of a fan; the tail gave the impression of a rope; the side gave the impression of a wall. These blindmen, with only their own impressions to guide them, disputed loud and long and "though each was partly right, all were in the wrong."

Frequently, both clergy and laity alike fall into the mistake of the blindmen in their search for truth. Based on only their own impressions and experiences they "dispute loud and long and stiff and strong, each in his own opinion." How much better it would be if an effort was made to try to understand the whole picture. If the blindmen had cooperated and had sought the other fellow's point of view, then they all would have arrived at some sane conclusion regarding the nature of the elephant. All would have profited by the spirit of cooperation and understanding; all instead of shouting their own opinions, would have been a little closer to the truth. For truth is not the monopoly of any one person or group of persons. Problems confronting individuals, or groups of individuals, cannot be solved by each shouting his own opinion.

Why should not the clergy and laity of the Church, by their willingness to learn through cooperation and understanding of the other points of view set the example for a secular world to follow. Most certainly the great problems in labor relations, race relations, international relations, cannot be solved by shouting the louder for one side or the other. Efforts must be made and continued to be made to come a little nearer to the truth of the whole.

THE WITNESS — February 26, 1948

The peace and well being of a family group depends on the willingness of the members of the family to understand the point of view of the others. The same holds true in any problems which may confront a parish church. The peace and well being of any group depends on the willingness of all concerned to learn and to cooperate. Shouting loud and long and each in his own opinion did not help the blind men. It will not help us.

A real effort to understand the other fellow's point of view and through cooperation arrive at some conclusions a little nearer the truth which we all seek, is the need. This will take courage, and honesty, and humility and patience. Then, even if we fail in our efforts to better understand others, we will have developed something of the best that is in us.

"QUOTES"

CAN you have a civilization without great thoughts, and where do great thoughts come from — out of dynamos or arithmetic books? No, great thoughts come out of the souls of men. They are as much a necessity to human society as fire, light, or the capacity to shoot a rocket up 114 miles, or to release radioactivity God had thought was penned up. The scientists actually are not going to save the world. It will have to be saved by somebody else, if it is saved.

—ROYCE BRIER

Overcoming Our Enemies

WE PRAY in the collect for the third Sunday in Lent that God will "be our defense against all our enemies." We might ask who these enemies are. If we turn to our newspapers, we can easily discover quite a number that are so considered. In many ages of Christian history, men have been sure that we have not "enemies," but an "enemy." In our own day, there are writers who do not hesitate to mention the traditional enemy, the devil. De Rougement and Lewis have given him a publicity that makes him almost acceptable as a power in the world. However too easy acceptance of a single source of evil can blind people to the multiplicity of enemies, and personalizing that source as outside the self may be only an attempt to escape the reality of enemies. It can be noticed that even in small babies there are enemies to be fought. Who has not seen the enemy of pride, or self-centeredness, revealed when the little innocent is put down in his crib after a bit of fondling? If the parent does not fight that enemy, he is on the way to becoming a floorwalker. Gluttony is frequently present in the "little dear," and the resulting regurgitation makes for considerable laundering. Greed manifests itself in incessant grabbing and seeking to acquire everything in reach,

page seven

and if that enemy is not dealt with, chaos ensues.

It is not easy to overcome these enemies, and the several others, and they persist in the growing human life. When any individual fails to recognize these enemies it is impossible for him to combat them and they become the ruling force in his life. Those motives which are most powerful conquer a man, and he begins to think of them

as the highest and best. Classically enemies now become gods. The great tragedy comes when men, in community or national groupings, have sanctified the enemies. Then pride becomes imperialism and white supremacy. Greed issues in an acquisitive society where all values are reckoned in terms of how much one can get. Recognition of the enemies, the deadly sins, must precede imploring divine aid in the combat.

Relations with Non-Episcopal Churches

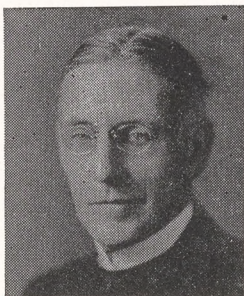
by Edward L. Parsons

The Retired Bishop of California

THIS is a story of great hopes, some successes and a lesson in the patience of God. The Lambeth Conference has from its first meeting (1867) felt a "concern" for the unity of the Church; but it was not until 1888 that it got down to business in the matter of non-Episcopal Churches. In 1886 the American General Convention had declared its readiness to negotiate concerning unity on the basis of four Articles. These in brief were (and are)

- (1) The Holy Scriptures as the ultimate rule and standard of faith.
- (2) The Apostles' and Nicene Creeds.
- (3) The two Sacraments ordained by Christ and
- (4) the Historic Episcopate locally adapted in its administration.

This declaration the Conference of 1888 accepted as an adequate statement of what the Bishops believed the Anglican Communion would consider basic in a reunited Church. The four Articles became known as the Quadrilateral, a name suggested by the Rev. Wm. R. Huntington who first formulated them in a sermon a decade earlier. He showed me (over fifty years ago) the memorandum upon which the action of the Convention of 1886 was framed.



So far so good! The Anglican Communion looked out upon the Christian world and said "Here are the things we think basic—all else is a matter of negotiation, of compromise or of accepted diversity." But a difficulty arose at once which has plagued us ever since. In briefest form it is the question whether the Historic Episcopate is a matter of *order* alone or of faith. Is it important because of its place in history and its practical values or is it something upon which the

whole structure of faith, worship and discipline depends? The American Bishops included it as part "of the sacred deposit of Christian faith and order committed by Christ and his apostles to the Church." Yet it was well known that many of the evangelical Bishops would not deny the *validity* of the Sacraments in non-Episcopal Churches. The conference committee quoted the American statement but in their comment speak of it as "Church government" and "the ancient Church Order." The resolutions (official action of the whole Conference) go no further than the use of the term Historic. This declaration summed up the action of the Conference of 1888.

There were no *cases* to consider and in 1897 and 1908 the situation was little changed. But the Conference of 1920 is memorable. In the atmosphere of hope generated by victory in war and the formation of the League of Nations and by the unprecedented cooperation of religious groups in ministering to the armed services the Conference put unity first and issued "An Appeal to all Christian People." It was an earnest and profoundly touching declaration. It came from the hearts of the Bishops and it touched the hearts of all Christians who knew that the divisions in the Church are a denial of Christ's will.

In the Appeal two points call for notice. The first concerns the ministry. The first three articles of the Quadrilateral are restated, the fourth is not only a restatement, but completely changes the emphasis. It asks not for the Episcopate but for "a ministry acknowledged by every part of the Church as possessing not only the inward call of the spirit, but also the commission of Christ and the authority of the whole body." The paragraphs which follow present the Episcopate as historically

and in experience offering the best claim to secure such a ministry.

The second point to note is that following a cordial acknowledgment of the spiritual reality of non-Episcopal ministries the letter states that if other communions accept the Episcopate our ministers would in turn "accept such commission or recognition as would commend it to their congregations." The Appeal recognizes implicitly that the problem in dealing with non-Episcopal Churches always boils down in the end to the matter of the ministry and the interpretation of it. The Episcopate is commended on historical and practical grounds. There is no hint that any special doctrinal interpretation would be required. On the other hand there is a distinct assumption that the non-Episcopal ministries whose spiritual reality is admitted are not on an equality with ours. In a union those other ministers would receive Episcopal ordination; ours a recognition or commissioning. The old difficulty lay there unresolved. Anglicans of "High Church" or Anglo-Catholic views accepted at the moment the Appeal but would nevertheless insist that the Catholic order of the Church is part of its faith. Protestants of non-Episcopal Churches of course would not accept an inferior status for their ministry not even when disguised by the contention that it is of a different kind; ours priestly, theirs prophetic.

BUT the Appeal was hailed with joy. It contributed to the growing 'Faith and Order' and 'Life and Work' movements. It led to many discussions and conferences especially in England—and when the Conference of 1930 met many leaders of the Protestant Churches especially of the English Free Churches hoped to see the Appeal of 1920 lead on to some definite implementing. They were disappointed so far as any new proposals were concerned. But the Conference did three important things: 1. It reaffirmed the action of 1920 and in the report of the Committee on Unity which is not part of its official action but from which it did not dissent, developed at great length the historic functions of the Episcopate but asserted that we do not insist "upon any theory or interpretation of it." 2. It accepted the general scheme for the South India Reunion and expressed "our strong desire that as soon as the negotiations are completed the venture should be made and the union inaugurated." 3. It would not disapprove the action of any bishop who would authorize a communicant to receive Communion in a non-Episcopal Church where an Anglican service is not available.

These actions confirmed not only the 1920 Appeal but its broader implications. In the South India plan which was happily consummated in the services at Madras last September the Episcopate was accepted as an historic office with historic functions but no special doctrinal interpretation

was required of the clergy or laity; and the equality of *all* ministers in the Church however ordained was accepted as an interim arrangement. And in the resolution concerning Communion in non-Episcopal Churches it is obvious that the "spiritual reality" as ministries of the Word and Sacraments is definitely accepted. Any other interpretation would condemn the bishops as making mock of sacred things.

That is the story in great brevity of the Lambeth Conference's approach to the problems of unity with non-Episcopal Churches. Thus it has stood in the past. It is now 18 years since it met. The world has changed—views have changed and, one wonders whether the Conference will move along the path it has so far followed or turn another way. That there will be a very determined effort to turn another way cannot be doubted. The point of attack will be upon the position accepted by the Conference in the Appeal to all Christian people, and again in its action concerning the South India plan that the acceptance of the Historic Episcopate does not require the acceptance of any particular theory or interpretation of it. It will be claimed that the Anglican Communion is committed by its formularies to the position that the Episcopate is part of the faith, that therefore no non-Episcopal ministry can be recognized as "equal" nor any union consummated unless the non-Episcopal Church accepts this so-called Catholic doctrine. That is the position held in the minority report presented to General Convention in 1946 which said in effect that any other than an Episcopally ordained ministry is "repugnant to the mind of Christ." This extreme position represented e.g. by the American Church Union overlooks the fact that in the Church of England since the Reformation and in the Episcopal Church in America throughout its history the evangelical position has always been recognized; that today a very large number of bishops, priests and laity hold it; that the New Testament gives no support to it which cannot be questioned and that the one real claim of the Anglican Communion to "Catholicity" is its freedom and comprehensiveness. There is much talk by those who have tried to block union with the Presbyterians, of the open door with Methodists. Offer the Methodists Apostolic Succession, not as we all hold it, but as a necessary doctrine and see what happens.

But the real trouble lies in the doctrine of the Church. The Evangelical holds that it is a living, growing thing, this Body of Christ, that it is not a legal corporation, that its canons were made for man and not man for its canons. The Lambeth Conference has, hesitantly it is true, but definitely acted upon these grounds and opened the way to achieve unity and Catholicity without forfeiting freedom and diversity. We do not know at this

writing just what our Commission on Approaches to Unity will present to the Conference. We do know that it will have a direct bearing upon our negotiations with the Presbyterians and Methodists. Let us pray that the bishops may act with wisdom and with Christian courage. The Quadrilateral and

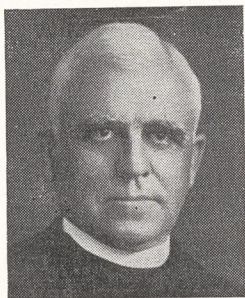
the Appeal stirred high hopes. South India was a definite success. But it is 60 years since the Quadrilateral appeared and nearly as long since Inter-Church Councils began to be effective. God's purposes work out slowly "be the people never so impatient."

A Program of Development

by Walter Mitchell

The Retired Bishop of Arizona

THE agenda for the Lambeth Conference begins with the Christian doctrine of man; next, The nature of the Church and its unity; third, The Anglican Churches; fourth, the growth of the Anglican Churches. One of the sub-heads of this is, "A Program for the Development of the Anglican Churches," and I have been asked to discuss that. Let us consider it from two stand points—from within and from without—i.e., quality and quantity.



Last fall the National Council became greatly disturbed over a report by the head of the department of publicity, Mr. Jordan. There was earnest talk how to set the Church going again. The Bishop of Washington was reported to have said in effect that it would not be much use to add, by however so large a number, people like ourselves. The inference seemed to be that our first responsibility is to convert our present members, ourselves. To improve the quality. Let us consider that.

It is, indeed, foolish to plan to lengthen our cords (bring in more people), until we shall have first strengthened our stakes (improved the quality of the life of our present members). So, the first question is how to make ourselves more like our Lord? Or, better, how to let him make us like himself? Manifestly, the first step is to see ourselves as he must see us. He sends us into the world but warns us not to be of it. But we are of it and we know it. He was God filled, God centered; we are self filled and self centered. God's will is to evangelize all men; our will is to look out for number one and our own parish or diocese, as the case may be. Almost any advance will cost money. When one is proposed, our first reaction is apt to be, "How much will that cost me, or my parish, or my diocese?" by "cost," we mean cash. By "cost," our Lord means life. The National Council saw that something radical had to happen to the Church before it could function in accord-

ance with our Lord's known will for it. Surely, there can be no doubt about that.

We face an utterly new world. We have come to the end of an age. We face another and vastly different one. Our ways of living and thinking were not good enough for the age we are leaving; they are certainly not for the age we are entering. The development of atomic energy will make the natural world unlike any we know. Only the future can tell what are the profound changes to which our race will have to adjust itself. Those who have read du Nouy's *Human Destiny*, will agree that we are face to face with a new world of the mind and the spirit. In my college days we were told that perfect adaptation to one's environment meant endless life. Du Nouy, if I understand him, shows that adaptation means stagnation; only those who refuse to conform and fight to change their environment survive and improve. This is as true in the spiritual as in the natural world. Our Lord said a like thing but we have paid little attention: Be ye "therefore perfect even as your Father in heaven is perfect."

If we agree that we need a new Church for the new Age, how shall we bring it about? A major surgical operation—a spiritual one—is the answer. Bishop Dun was right. No use to talk about evangelism (increasing our numbers, quantity), until we become evangelized ourselves; until every one of us begins to pray daily, and to act on the prayer, "Lord, revive thy Church beginning with me." To begin with, that means a radical change in our leadership. Not necessarily a change of leaders but a change in them. Or, if a retired bishop may say so, a change in us. It is never pleasant to criticize others, especially ones close to us, but, to use a favorite saying of mine, "The work comes first." We workers are not anything like as important as we may have been led to believe. Here today, gone tomorrow and soon forgotten. It is the work—the extension of the kingdom through the Church—that matters. Not only is it unpleasant to say what follows but others resent it. In a recent synod a report on this subject signed by a

consecrated layman, an old and faithful arch-deacon and myself created quite a row. We were charged with attacking the clergy. Others, privately, said the report was true but such things should not be said publicly. We face a new age. We must have a radically new Church. The time for pussy-footing is gone.

Dr. Fulton, editor of *The Church Standard*, lecturing to us students at Sewanee, said that many of his contemporaries had become bishops but that he had not known a single one of them to grow spiritually thereafter. That shocked me so I have never forgotten it. It is not at all true to my experience but there is some measure of truth still in the statement. If true at all, surely a new quality of leadership is in order. For example, we bishops, like other clergy, preach a lot about living sacrificially. I do, and one turns from the pulpit with a warm glow around his heart, as though he had really done something. But nothing happens. The people know how precious few of us, including myself, do any particular sacrificing. It is not easy. Once, when the then Bishop of Liberia resigned, I all but volunteered to succeed him if the House of Bishops approved. Why I did not is another story but afterward I realized that the reason for doing it was fallacious. I knew beyond any peradventure one would just have to live sacrificially in Liberia; it would be easy to do there and so difficult to do here. But the fallacy lay in the fact that not all of us can go to Liberia but all of us are called to live sacrificially. Of course, to the extent that we bishops do not set an example we can hardly expect others to do so.

SOME years ago I was visiting the successful rector of a growing parish. He surprised me by saying he wanted to leave. I asked what the trouble was. He said none but the congregation had grown beyond the ability of any one man to be a real shepherd to all the people. At that it was nothing like as large (some 500 communicants) as some of the monstrosities on which we pride ourselves and which, as a rule, are the most inefficient ones in the Church. When I suggested that it should be easy to leave he said, "It is not at all; bishops do not call you to smaller parishes (which tells quite a story in itself), but to larger ones and I certainly do not want a larger one." I think that is not too exceptional. No wonder men are encouraged to become career men! That is, a young man makes, as he is told it is, the great sacrifice of entering the ministry. Having made that initial sacrifice (?), many seem to feel that thereafter it is right to be as ambitious in a material way and as calculating as one in any other work. He knows he will be sent to the sticks upon graduation, unless he should be fortunate enough—as he would regard it—to become a curate in

some big parish. But he plans to leave the sticks, be "promoted" at the first opportunity and he is. He behaves himself, works hard, makes no trouble for his bishop and presently he is "promoted" again to a larger parish and larger salary. He becomes known as a "safe" man in the diocese, prominent laymen take note, he is "promoted" again and again and at last becomes rector of a large city parish or a dean or a bishop. Somewhere along the line he married and, apt as not, his wife was selected with an eye to her ability to aid his ambition, one of her qualifications might be that she have wealth. Let me hasten to add that these men are exceptions but they have great influence in setting the standards. Most of our men just go about their work with no eye out for promotion and yet, as a rule, if called to a larger and a larger work, they are apt to accept. On the other hand there are those who stay put until God makes it clear they should move, but whether to a larger or smaller work is immaterial. There are more of these than we may realize. In getting men for the hard, unromantic but very rewarding work in Arizona, men were called regardless of their present salary and for years I was able to say that, without exception, every missionary had resigned work paying from \$600 to \$2,000 more than he was receiving in Arizona, plus the higher cost of living there.

Our lay leaders are affected by this "promotion" policy. Time and again they accept the resignation of their pastor "not wishing to stand in the way of his bettering himself." I soon learned that it was inadvisable to tell committeemen or vestrymen that the man I proposed was receiving more money where he was; so often they felt there was something wrong with him. Once however, I was privileged to lead a conference of the laymen of a great diocese. Some 90 men, among whom were several of the leading men of the state gave up the last and longest vacation of the year to attend this one. We were talking seriously about the deep things of life and the Church. They were not angry about the leadership they were being given but hurt. One man said, "Do you know, my rector has told me he did not want me to be interested in anything outside the parish." When I protested that there could hardly be another like him in the Church, a dozen or fifteen men rose to say the same thing.

Many of our clergy are licked; they confess defeat. A larger number are apologetic about their work and their leadership. During the last forty years it has been my lot to attend worship in a great many parishes and missions. No matter how important the meeting about which the pastor is giving notice, one gets the notion that he does not really think the meeting important and would

not blame the people if they did not attend; but he hopes "those who find it convenient will." This attitude is reflected in sermons. Two years ago I was privileged to lead a session of the School of the Prophets, a product of the wisdom of Bishop Block. It is a refresher course for younger clergy. Each man brings two sermons he has preached to his people, preaches one which is criticized by the school and both are gone over by the leader. My comment was that there was not a sermon in the lot. They were more lectures or essays on interesting subjects and well done; but they had nothing to do with the proclamation of the Gospel of salvation and the relation of the hearers to it. So frequently we preachers say "It seems to me" or "I think"; so rarely, "Thus saith the Lord."

To go back to the matter of a career, many men deliberately accept big parishes for the very purpose of raising more and ever more money for the general work of the Church. The men in the choir of one such, used to try to guess how many times in the sermon the rector would refer to the quota for the work of the Church. Another led his parish to spend more on others than on themselves. As a student at the General Seminary, I attended St. Bartholomew's one Sunday because the newly elected Bishop Brent was to preach. The rector, Dr. Greer (afterward Bishop of New York), asked the people to give \$80,000 there and then for the new Bishop's work. He had provided pencils and cards in the pews. As I remember, the people did more than that. St. Thomas, New York, had completed raising a huge sum for a new stone Church and parish buildings when the San Francisco disaster occurred. Dr. Stires, afterward Bishop of Long Island, led the people to give the entire amount to the Church in the diocese of California. But such men are in a decided minority.

How to improve the quality? I heard of one parish which changed, from the kind for instance, which spends more on its own music than on extending the kingdom through the Church to a great missionary parish with new life in every organization. When asked how it happened, the rector replied that he had decided the parish needed a new rector and that he would be he! The Lord revived that man. To make it difficult to be confirmed in Arizona, one had to be under instruction for three months. Like the Bishop of Washington, we felt we had enough dead wood already.

May not the reason for this situation be due to the fact that we have accepted a lesser and lower standard than our Lord revealed to us? It is surprising how many of us, bishops, priests and people think of the Golden Rule as the Christian standard when, in fact, it is not Christian at all. It was the highest the Jew ever saw. But when, toward the

end of his life, our Lord wanted to give his followers a commandment, it was so utterly different from the Golden Rule or any other of the Jewish commandments, that he could only describe it as a "New Commandment." We are to love others as he loves us which is a vastly different proposition. So much for quality.

Given quality, quantity will care for itself. One day one of the leading lawyers of Arizona accosted our missionary in his town. He said he had been observing the missionary for four years; the missionary had something in his life which the lawyer said he just had to have. Quality produces quantity. There is nothing wrong with the Church but us members. She has everything. Outsiders know that even though they despair of us. Billy Sunday was quoted as having said once that "If the Episcopal Church ever gets religion look out!"

We face a new Age. It needs what every age has needed—Jesus Christ, the same yesterday, today and forever—and consecrated men and women to make him known, not by words but by our lives.

A Word With You

By

HUGH D. McCANDLESS

PAGAN

THIS word is most attractive to the young, to whom it means freedom from Respectability, and her Cinderella sister—charming but mistreated—Unconventionality. It brings to mind tropic islands in a limpid sea, untrammelled by missionaries, clothiers, and anyone over twenty years of age. Or perhaps it recalls Swinburne's idea of the classical world, before the "pale Galilean" had ruined everybody's fun.

As a matter of fact, the pagan world was cold, cruel, frightened, and lonely. What were common practices would today be considered bestial crimes. Sensitive people were usually too concerned with their own headaches and heartaches to have much time for the plight of others. Festivities were more useful as times of forgetting than remembering.

"Pagan," in Latin, meant "countryman." Since country people were usually ignorant of, or indifferent to, the wars which citizens of Rome thought so necessary and glorious, the word took on the connotation of "slacker."

Are you so busy, sifting through the ashes of your life to see if there are any rose petals left, that you cannot be concerned with the plight of others? Are you indifferent to the battle for the Kingdom of God? Then you are a more typical pagan, really, than any nubile, caramel colored beauty on the island of Neva-neva.

World Council Lists Leaders For Amsterdam Assembly

*Dulles, Judd and Niebuhr Are Among Those
Headlined in Release of American Office*

Edited by Sara Dill

New York:—The names headlined by the American publicity office of the World Council of Churches as the top-flight Americans to attend the assembly, meeting this summer in Amsterdam, are John Foster Dulles, who has been named a consultant; Prof. Reinhold Niebuhr, who is an alternate for the Evangelical and Reformed Church; Bishop Oxnham, delegate of the Methodist Church; Congressman Walter H. Judd, delegate for the Congregational-Christian Church; Dr. John R. Mott, delegate for the Methodists and Charles P. Taft, president of the Federal Council of Churches who attends as delegate for the Episcopal Church.

Others who have been appointed "consultants" in addition to Mr. Dulles are Mrs. Willard MacAfee Horton, president of Wellesley; the Rev. Roswell P. Barnes, a secretary of the Federal Council of Churches; Prof. John C. Bennett of Union Seminary; the Rev. Samuel M. Cavert, executive head of the Federal Council of Churches; Prof. Walter M. Horton of Oberlin College; Prof. O. F. Nolde of Philadelphia.

The list of delegates and alternates, released by the Rev. Henry Smith Leiper, associate general secretary of the World Council, consists of 137 representatives of 20 denominations. Total American participation will include 200 representatives from 25 denominations, divided

as 75 delegates, 75 alternates, 25 consultants and staff and 25 accredited visitors. A further list will be issued when the other churches appoint delegates.

The Episcopal delegates and alternates (who attend and are not merely substitutes in case delegates find it impossible to attend) are Presiding Bishop Sherrill, Miss Leila Anderson of California, Bishop Dun of Washington, the Rev. Theodore P. Ferris of Boston, Mr. Clifford P. Morehouse of New York, Mr. Taft, Bishop Sturtevant of Fond du Lac, Dean William H. Nes of Nashotah. Another Episcopalian who will attend as a member of the staff is the Rev. Floyd W. Tomkins of Washington, Conn.

Consider Ministry

Lincoln, Mass.: — Bishop Nash told the 55 men from New England colleges, meeting here February 6-8 to consider the ministry, that "it is the greatest call God gives to man." Dean Charles L. Taylor of the Episcopal Theological School said that "all of a man's life is a preparation for the ministry." Various phases of the work were presented by the Rev. Francis O. Ayres of Waterbury; the Rev. Rollin Fairbanks of Boston; the Rev. Elson Eldridge of Nashua, N. H.; Mr. Robert Hall, student at ETS. One of the most interesting talks was by Businessman Byron Atwood of Salem, Mass., who

presented a layman's view of the ministry.

To Elect Suffragan

Detroit:—The diocese of Michigan is to hold a special convention on April 8 to elect a suffragan. The standing committee, enlarged by four others, is a committee to receive names for consideration. The secretary is the Rev. Henry Lewis of Ann Arbor.

Primate Urges Unity

Ottawa (RNS):—Archbishop George Frederick Kingston, Primate of the Church of England in Canada, declared here that he saw no reason why the unity of Christian communions could not be brought about through cooperation between Protestant and Roman Catholic Churches. The archbishop called on the Christian world to unite in cooperation to solve global problems.

He spoke before an audience of 1,000 which included Prime Minister Mackenzie King, Sir Alexander Clutterbuck, British high commissioner, and other notables.



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Marshall Plan

Washington (RNS):—A meeting to support the Marshall Plan is to be held at Washington Cathedral on March 11th under the joint auspices of the Federal Council of Churches and the local Church Federation. Speakers will be John Foster Dulles and Bishop Angus Dun. Willard Thorp, assistant secretary of state for economic affairs, also will speak, and it is expected that General Marshall will attend.

City Workers Honored

Grand Rapids, Mich.:—The policeman, street cleaner and the school teacher will carry their chins a bit higher in this city on February 29. On that day a service will be held at St. Mark's Cathedral honoring city and school employees. Police and firemen, as well as other city employees, will attend the service in a body. Years back—25 or more—Dr. Bill Keller of Cincinnati launched such an observation on Memorial day in that city, but as far as is known St. Mark's is now the only church in the country conducting such a service.

Mayor George W. Welsh will read one of the lessons and Lester C. Doerr, superintendent of high school instruction in the public schools, the other. Dean H. Ralph Higgins, who started the honor service in 1940, will take the service.

Protestants Protest

Washington (RNS):—Formal protest against alleged persecution of Protestant minorities in Italy was lodged with the Italian embassy here by an American Protestant group headed by the Rev. Frank B. Gig-

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liotti, an official of Citizens United for Religious Emancipation. The protest claimed that alleged Roman Catholic-inspired anti-Protestant attacks had already "disturbed and seriously clouded relationships" between the Italian and American peoples.

Citing a recent attack on a Pentecostal open air meeting near Rome,

the protest declared that "we have reached the end of our patience. We

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are compelled, in the name of a united free Protestantism, to denounce these things and to make them public so that the judgment of free men may decide and condemn."

Plan Consecrations

New York:—With the ordination to the priesthood of Mons. Isabelo de los Reyes, Jr., and Bishop Manuel N. Aguilar of the Philippine Independent Church, arrangements are now being made for their consecration. Bishop Norman S. Binsted of the Philippines is hoping it may be possible to have the consecrations sometime in April, and has written to Bishop Harry S. Kennedy of Honolulu inviting him to attend and take part in the service. Bishop Kennedy believes it may be possible for him to fly to the Philippines so as to arrive there about April 5. Presiding Bishop Sherrill has sent a radio message to Bishop Kennedy urging him to go to the Philippines for this service.

Dr. Woodward Dies

Richmond, Va.:—The Rev. Edmund Lee Woodward, retired clergyman of Virginia, died at his home at Woodstock. He was a medical missionary in China from 1899 to 1908, returned to the States to be ordained, and then went back to China in the combination role of physician and clergyman where he was connected with St. James' Hospital and first dean of the cathedral at Anking. From 1928 until his retirement he was the director of Shrine Mont, conference center at Orkney Springs, Va.

Oppose UMT

Grand Rapids, Mich. (RNS):—A resolution opposing compulsory peacetime military training in the United States was unanimously adopted by nearly 100 members of the pastor's section of the International Council of Religious Education, which held its annual ses-

sion here. The pastors reaffirmed their action taken at last year's meeting here, scoring UMT because "it is a violation of the rights of conscience and a system dangerous to the moral and spiritual emphasis of Christian education.

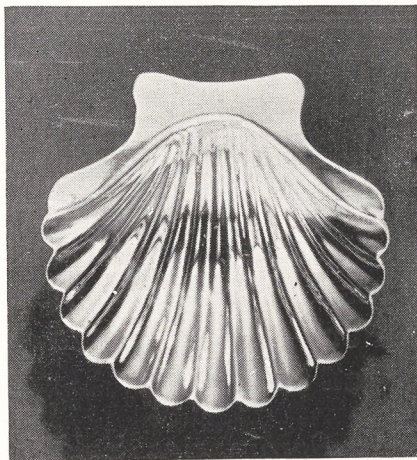
"To take unilateral action in the direction of compulsory military training indicates a lack of faith in the United Nations," the resolution added.

Million Raised

Sewanee, Tenn.:—The University of the South has raised close to a million dollars at the end of the first year of the campaign for five million, it was announced February 15 by President Alexander Guerry. Tennessee leads all the states with \$342,271 and Nashville is the number one city with \$131,169. The total does not include the grant of \$300,000 from the General Education Board of New York.

Western Michigan

Grand Rapids:—Evangelism was stressed at the convention of Western Michigan, meeting here January 27-28. Bishop Whittemore presented an evangelical program for Lent;



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urged the passage of the Stratton bill which would admit 100,000 displaced persons from Europe annually for the next four years; asked for a generous offerings for the Presiding Bishop's fund on February 29 and favored the Marshall plan. He stated that Senator Vandenberg, whose home is here, should know that the diocese of Western Michigan is behind him in his foreign policies.

College Conference

Alexandria, Va.:—A conference on the ministry for college students was held here the first week in February. It was attended by 47 students from 14 eastern and mid-west-



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ern colleges. The speakers were Prof. A. T. Mollegen on "Christianity in a day of crisis"; Bishop Goodwin on "the rural ministry"; the Rev. Charles Sheerin on "the urban ministry." There was a panel on various aspects of the ministry led by Rector T. H. Evans of St. Paul's, Charlottesville; Prof. Reuel L. Howe and the Rev. A. J. DuBois of Washington. Others to address the students were Dean Zabriskie and Prof. Jesse M. Trotter.

Preach in Boston

Boston:—Preachers at the noon-day Lenten services at Trinity here are Bishop Hart of Pennsylvania; the Rev. C. Leslie Glenn of Washington; the Rev. Lesley Wilder Jr., assistant at St. Thomas, New York; the Rev. Samuel M. Shoemaker of New York; Prof. F. W. Dillistone of Cambridge Seminary; Bishop Budlong of Connecticut. The services in Holy Week will be taken by Bishop Nash and Bishop-Suffragan R. A. Heron.

Potent Factor

Manila (RNS):—Although Communists are leading the trade union movement in India; there is "no immediate prospect" that the country

will turn Communist, Rajah B. Manikam, executive secretary of the National Christian Council of India, Ceylon and Burma, declared here. Manikam, who was elected chairman of the newly-formed joint commission set up here under the auspices of the International Missionary Council and the World Council of Churches to promote Protestant missionary work in East Asia, spoke to students of the University of the Philippines before leaving for Bangkok, Siam.

He admitted, however, that Communism is "a potent factor" in India because the country is "a land of extremes, where a few enjoy unlimited affluence, in contrast to millions who can barely keep body and soul together." He said that indus-

trialization is proceeding too rapidly, thus giving Communists the opportunity to dominate the movement for labor unionization.

According to Manikam, India's Christian population, embracing about 5,000,000 Protestants and an equal number of Catholics, is not alarmed by the transfer of power from the British government to the Indians, but "welcomes it. The

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constituent assembly," he reminded his hearers, "has promised freedom to preach and to practice and propagate one's religion."

The Indian churchman asserted that the widespread impression that India is torn by communal disorder is "all wrong." He stated that 97 per cent of the Indian population is enjoying peace and order, and only 3 per cent are affected by the fighting between Moslems and Hindus."

Chinese on Visit

San Francisco:—Bishop N. V. Halward, assistant priests of Hong Kong and South China, with six Chinese priests and one deaconess, arrived here on a unique visit. They are visiting a number of dioceses in the United States, with a view to observing various aspects of the work of the Episcopal Church to enable them to receive spiritual, mental and physical refreshment. The group is not making any appeals for funds, nor will they be speaking much about China in public.

Five of the group, the Revs. Kong Chi Wing, Chung Yan Laap, Roland Koh, Cheung Lok Heung and Deaconess Lei Tim Oi, are from the

diocese of Hong Kong and South China. In addition there are the Rev. Mr. Ytu from the diocese of Fukien and the Rev. Jordon C. L. Liu, who has been assisting Bishop Y. Y. Tsu at the central office of the Chung Hua Shing Kung Hui in Nanking.

All members of the group went through a hard time during the war, some of them in territory occupied by the Japanese, and others in free China.

Believe in God

Princeton, N. J. (RNS):—Results of an 11-nation Gallup Poll indicate that the highest proportion of people who believe in God reside in the United States, Canada, Brazil and Australia. The poll showed that Brazil has the highest proportion of those believing in God, with 96 per cent. Australia and Canada each have 95 per cent, while the U. S. has 94 per cent.

More than nine out of ten Americans profess a belief in God, the poll said, but only two out of three Frenchmen believe in a deity. France, with 66 per cent, showed the lowest proportion of people believing

in God. The United States ranked fifth in the proportion of persons who expressed a belief in life after death, with 68 per cent. In first place were Canada and Brazil with 78 per cent. Norway and Finland ranked next with 71 per cent and 69 per cent, respectively.

Four principal replies were received to the question: How do you imagine life after death to be? These replies were: (1) Complete happiness, joy, peace, quiet; (2) reward for virtue, punishment for sin; heaven or hell; (3) dream-like, disembodied, inanimate, spiritual; and (4), as described in the Bible.

The poll also indicated that faith



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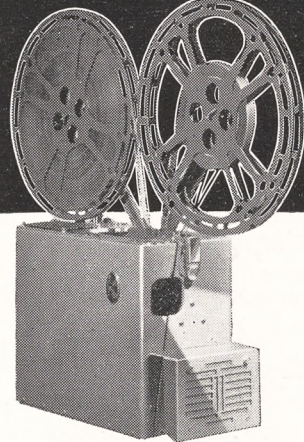
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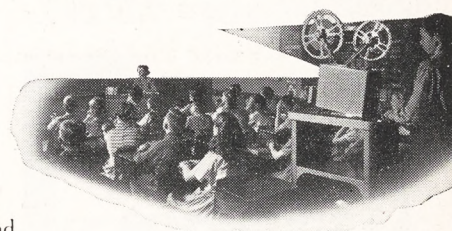
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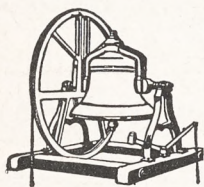
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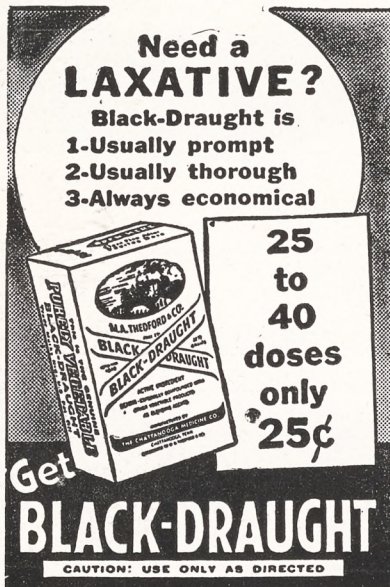


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in God varies by age. In the United States, it showed more older people believe in God than younger ones. Also, according to the survey, faith in God diminishes as people get away from nature and the outdoors.

The poll covered the U. S., Canada, Brazil, Australia, Great Britain, Norway, Finland, Holland, Sweden, Denmark and France.

Adult Education

Sacramento, Cal.:—A three days' experiment in adult missionary education, accompanied by a series of "Christ for the World" exhibits, illustrating many phases of the Church's work, was carried out successfully at Marysville, Sacramento and Santa Rosa, in the diocese of Sacramento by local committees assisted by members of the National Council staff. Exhibits included richly colored textiles, carved wood and other works of art, native products and handicraft from Alaska, China, Cuba, the Hawaiian Islands, Japan, Mexico, Panama, the Philippine Islands, and elsewhere. Each "court" displayed a map, portraying the Church's missionary activities. Persons appropriately costumed were on hand to explain the exhibits and distribute copies of missionary folders. In other courts were altar frontals, vestments and vessels, with devotional literature. Tables elsewhere showed pamphlets, books and posters illustrating the Church's program in Christian education, college work, laymen's activities, rural work, social relations, Woman's Auxiliary and welfare projects. The Church Divinity School of the Pacific and St. Margaret's House in Berkeley, California, were represented among the photographic exhibits.

Healing Missions

San Diego, Cal.:—Missions of spiritual therapy are being held during Lent in a number of parishes by the Rev. John Gayner Banks, director of the Fellowship of St. Luke. The churches are the Heavenly Rest, New York; St. Stephen's, Philadelphia; St. James', Richmond, Va.; St. Agnes', Washington; Grace Church, Wilmette, Ill.; St. Augustine's, Chicago. In the late spring Mr. Banks is to go to England for two months of study of the work of healing being done in churches there.

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BACKFIRE

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

MR. ALEXANDER L. TINSLEY
Layman of Plainfield, N. J.

As a subscriber to THE WITNESS for a number of years I wish to voice my protest against the tone of the editorial "Attack on World Peace" (WITNESS, Feb. 12). I suppose we have gone too far to retreat (may God forgive us) from our action in the UN in favor of the partition of Palestine. Such action has not met with the approval of other nations if I am correctly informed, especially of the one most concerned, Great Britain. Russia, with whom we have differed in practically every other matter is our lone supporter. Even the Gentiles resident in Jerusalem, as I understand it, are opposed to the partition.

* * *

MR. ROBERT C. MARTIN JR.
Layman of Ft. Devens, Mass.

In regards to *Travels of a Gargoyle* (WITNESS, February 5, 1948), may I make a few suggestions to you, purely in a non-partisan spirit?

Humor, particularly satirical humor, almost demands the light touch which is a result of the author's sympathy with the individuals whose incongruities of conduct are exposed. The "gargoyle," himself, is patently the victim of a deep and bitter hatred toward sacramentalists and all they stand for, which makes his "humor" heavy-footed and futile. This is a pity; because a truly amusing sketch might be built around Fr. Thaddeus Chancel Bell, which could illustrate basic practical difficulties of contemporary sacramentalist practice.

The implication that Catholics are reactionary because they are Catholics is completely without substantiation. A far more likely explanation is that many Catholics are reactionary because many Episcopalians in general are reactionary.

Finally, the humanist attitude of the admirable Fr. Charity seems to bear little relation to the attitude of distrust, suspicion, and contempt toward other Christians which this particular travel of this particular gargoyle obviously is meant to inculcate in both Catholics and anti-Catholics who read about it. If "Charity" is an adequate label to tie on the local archetype of anti-Catholicism, might it not be wise to practice Charity itself in the content of the article?

* * *

MR. HENRY C. JOHNSON
Student at Centerbury College

I read with interest your article by the Rev. Thomas Barrett in the February 5th issue. Undeniably there is much of genuine humor and much that can be taken to heart by all in that article. But beneath the surface, though I might attribute it to a hypersensitivity, I seem to sense much that is destructive rather than constructive. There are several little things, but two or three of them seemed to give the essence of the article and they caused me to wonder a bit. I guess we are overemphasizing the value of the Holy Eucharist. Ezekiel was apparently wrong when he glimpsed all life as flowing from the foot of the altar. Then too, I now see that

it is really not so bad to be "hazy" on the doctrine of the Incarnation; it is no longer the central fact of the Christian faith. And, of course, as to the after-dinner conversation, we are a bit foolish to conclude that the outside of a man is only the manifestation of the inside. I guess that the sacramental system will no longer change men. Perhaps the priesthood has no place in the reordering of the world. Still, I think there may be those who see something in the relationship of "the maniple and world government."

I am a postulant. I now understand that I have envisioned the wrong thing. It must have been my youthful impetuosity. I can see that a priest is not to interfere in the lives of men. It may well be that he no longer ministers the medicine of the world. The Catholic idea of grace must not really be expressed so clearly in the Prayer Book after all. The sacramental system is outmoded. The priesthood I had envisioned as the visible link between God and man is no more. These words now sound hollow as they have come through the years—

"O Almighty God, who hast committed to the hands of men the ministry of reconciliation; . . ."

And yet, I am not so sure they do.

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