

The WITNESS

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MARCH 4, 1948



photo by Bachrach

BISHOP EVERETT JONES
WRITES ON FORMS AND
IDEALS OF WORSHIP

Discipline in Marriage Questions

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8, 10 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.
Thursdays and Holy Days: Holy Communion, 11 A. M.

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 3:30 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York
The Rev. Arthur L. Kinsolving, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open 11 day and all night.

ST. PAUL'S CATHEDRAL

Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH

Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon
6:00 P. M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS

For Christ and His Church

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MARCH 4, 1948
Vol. XXXI No. 4

Clergy Notes

COX, THOMAS L., rector of Grace Church, Weldon, N. C., became rector of Christ Church, Blacksburg, Va., March 1.

DAVIDSON, JOHN F., assistant master of Upper Canada Collage, Toronto, Canada, is on leave of absence and is locum tenens at Trinity, Norwich, Conn.

DeGOLIER, RICHARD, former curate at St. James', Milwaukee, Wis. is now assistant chaplain and instructor at Howe School, Howe, Ind.

HOLMES, FREDERICK V., formerly rector of St. James', Muncy, Pa., is now vicar of Christ Church, Milton, Pa.

KNUDSEN, HARVEY P., rector of St. Paul's, Phillipsburg, Pa., has been appointed archdeacon of Altoona, diocese of Harrisburg.

MEANS, DONALD C., formerly rector of St. Mary's Beaver Falls, Pa., became rector of St. Luke's, Altoona, Pa., Feb. 25.

MELLING, G. CLAYTON, rector of St. Mark's Mauch Chunk, Pa., becomes rector of All Saints', Johnson City, N. Y. April 1.

NEWMAN, BERNARD C., rector of St. Peter's, Uniontown, Pa., becomes vicar of Trinity, New York City, April 1.

NORTON, MERRILL A., formerly vicar of St. Luke's, Hollister, Cal., is now vicar of St. Mark's, Downey, Cal.

SNIVELY, ALDRED D., formerly in charge of St. John's, Athol, Mass., is now associate minister of Christ Church cathedral, Springfield, Mass.

WEST, PAUL, in charge of St. Barnabas, Cortez, Colo., was ordained priest on Feb. 17 by Bishop Bowen.

WYATT-BROWN, CHARLES, rector of Grace Church, Waycross, Ga., becomes rector of St. Mark's, Beaumont, Texas, April 11.

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.

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.

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 Widdisfield
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 Klonam, 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.

Church of South India Appeal Launched in America

*Episcopal Evangelical Fellowship Heads
Drive for Funds to Sustain Missionaries*

By Gardiner M. Day

Cambridge, Mass.:—The Church of South India being a union of the Congregational, Presbyterian, Methodist and four dioceses of the Anglican Church in South India was inaugurated on September 27 1947, in St. George's Cathedral in Madras, India. It was the first time that Churches of such differing polity had actually entered into organic union. Dr. Henry Sloane Coffin, president emeritus of Union Theological Seminary, has called it "the most significant event in ecclesiastical history since the Reformation." The four dioceses of the Church of South India, Burma and Ceylon entered the union after the Lambeth Conference of 1930 had given its general approval to the original scheme and the Lambeth consultative committee had approved changes made in 1933 and 1943 and the special committee appointed by the Archbishop of Canterbury, under the chairmanship of the Bishop of Derby, in 1946 had approved the plan. Not only was approval given but the Lambeth Conference and the "Derby committee" encouraged the Anglicans in South India to enter into the union. The report of the latter committee ends with these words:

"With this hope in view a majority of the committee thinks that the Scheme should go forward. The committee as a whole, if the Scheme comes into operation, would desire to wish God-speed to the Church of South India, and to follow its fortunes with warm sympathy as well as with prayer."

One can readily imagine the shock which the Anglicans in South India received when they learned last May that the standing committee of the Society for the Propagation of the Gospel had passed a resolution which terminated the salaries of their forty-four missionaries and workers in South India as well as grants from

the general and medical fund amounting to 25,000 pounds as of December 31, 1947. This meant that if their missionaries were to enter into this plan, in which they believed it was the will of God for them to enter, they would automatically cut themselves off from their source of income. Thus it became obvious that those in the Church of England who opposed the union were going to try to prevent by economic pressure the Anglican Church in South India from entering into the union. Fortunately the Archbishop of Canterbury realized the enormous injustice of this move on the part of the SPG and at a meeting of the standing committee called the following month the Archbishop reviewed the entire relationship of the Church of England to the proposed inauguration of the Church of South India and after a heated discussion the following resolution was passed:

"That the standing committee of the Society for the Propagation of the Gospel, believing that provision to continue former SPG work in South India within carefully prescribed conditions, to be inconsistent neither with the terms of its charter nor with the declaration of policy made at its special meeting on May 8, sanctions the acceptance of subscriptions for this purpose and the payment thereof into a separate account."

The *Church Times* reported that at one point in the discussion "the Bishop of Derby said it would be a great tragedy if people who thought as he did should be driven out of the Society." The Archbishop himself declared that "the one act of treachery would be the withdrawal of the Anglican element. It must be maintained bearing its full contribution to the life and tradition of the Church."

The Archbishop also wrote to Canon Elphic, of Bangalore, India:

"I am very glad to have your letter as it enables me I hope to straighten some things out. Above all I hope I can encourage you and your fellows to join the South India Church, happily knowing that your place in the Church of England is secure at least until Lambeth, 1948. My own sure belief is that Lambeth, 1948, will continue that security."

All those who believe in Christian unity and hope and pray for the success of the Church of South India may rejoice that the Archbishop has spoken so clearly on this matter. At the same meeting the SPG voted each missionary one year's honorarium as well as the continuation of the educational and medical grants for a period of six months.

Nevertheless it is quite obvious that those who opposed the union were trying thereby to prevent the Anglicans from entering the union by economic pressure. It seems fairly evident considering the present economic condition of England and the generous help which England is giving the suffering people on the Continent of Europe that the deficit thus created by the SPG action cannot be made up by funds available through the Church of England. Consequently the Church must depend upon the help of friends of Christian unity all over the world.

Knowing that they faced a serious situation, two days after the inauguration the continuation committee of the Church of South India established a thanksgiving fund by passing a resolution which read in part:

"It was resolved that a fund should be established immediately to meet all expenses not otherwise provided for and that this fund should be ultimately under the control of the synod of the Church of South India. There may be many who will desire to express their profound thankfulness to God for his wonderful grace in bringing about this longed for union of the Churches and this fund will give an opportunity for such thank offerings to be received and to be used to the best advantage in the service of the Kingdom of God through the Church of South India."

Many of us not only have rejoiced at this great venture of faith on the part of fellow Christians in South India but we earnestly hope that this union may blaze the trail for many

similar unions in other parts of the world and thereby bring us closer to the ultimate goal of a united Christendom. Therefore all who believe in Christian unity should welcome this opportunity of testifying concretely to their belief by making a contribution to the thanksgiving fund and wherever possible affording to congregations and other Christian groups the opportunity of making contributions. Gifts now have the added value of giving encouragement and courage to those who in the midst of so many difficulties and so much uncertainty have entered into this union.

Inasmuch as our Church does not have any missionaries in South India at the present time the quickest way to insure the rapid transmission of funds is to send them to Mr. Harold Belcher of the American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, with the request that they be transmitted to Bishop Hollis. As the American board has representatives in South India Mr. Belcher has graciously agreed to forward all contributions as soon as they are received.

BISHOP OXNAM SCORES FALSE PATRIOTISM

Morristown, N. J.:—One result of the attack upon the patriotism of Methodist Bishop G. Bromley Oxnam, led by Roman Catholics of this city, was the largest crowd ever to attend the annual Washington Birthday luncheon of the Washington Association, local organization. He had been attacked in sermons from Roman Catholic pulpits and through paid advertisements in the local newspaper, almost continually since February 1. On that Sunday the two local R.C. pastors charged him with being a "communist," "subversive," a sponsor or member of several so-called "front" organizations. (WITNESS, Feb. 19).

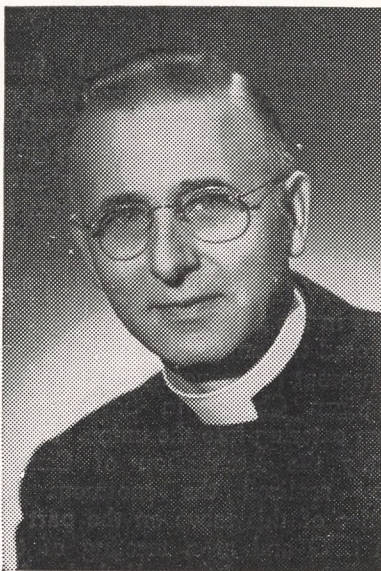
In his talk Bishop Oxnam said, "We need more faith in democracy and less fear of Communism. Communism will never win a democratic and just America." He scored the House un-American activities committee investigations, declaring that the American people can "strike Communism a harder blow when we abolish Jim Crow cars than when we summon movie actors to the klieg lights of Washington."

"I am one who rejects Communism," he continued. "I do not be-

lieve its philosophy of materialism, its use of dictatorship, its theory of social development, and its economies will ever bring freedom to man or abolish the exploitation of man by man."

He urged "realistic, creative, courageous, and constant" patriotism which seeks to provide adequate health service for "all the people," an improved insurance plan for aged persons, higher teacher salaries and the abolition of racial segregation.

"Science and engineering, execu-



The Rev. James W. Yoder, rector of St. Paul's, Hammond, Indiana, has accepted the position of director of religious education and youth work in the diocese of New York. He has a master's degree in education and has been a lecturer at Butler, Purdue and Indiana Universities. He also was director of the child guidance clinic at Evansville, Indiana, for a number of years. He plans to take up his new work in the early summer

tive genius and mass production have gone so far," Bishop Oxnam said, "that the common man now believes it is possible to produce enough food and clothing and shelter to bring every man the physical base upon which the life of the spirit may be reared. He holds that it is only ignorance and selfishness that stand between him and the realization of his desire for abundant life.

"And wise men, patriotic men, will consider that fact, and dedicate their genius to the high task of becoming one with Jesus of Nazareth who said 'I came that ye might have life and that ye might have it more abundantly'."

ST. FAITH'S HOUSE TO CLOSE

New York:—The trustees of the Cathedral of St. John the Divine have exercised an option whereby they will take over St. Faith's House, where the Training School for Deaconesses is located, and remodel it for cathedral offices. The Rev. Charles N. Shephard, warden of the school, announces that it is the hope of the school "that the educational resources will continue to be devoted to the training of deaconesses."

CHURCH DESTROYED BY FIRE

Danville, Pa.:—Christ Church and parish house here were completely destroyed by a fire which raged for several hours, February 13th. The 66 year old beautiful Gothic structure, a landmark in the community, collapsed as more than 200 firemen from Danville and seven neighboring towns fought the flames in sub-freezing temperatures, hampered by a sleet storm and a broken water main.

The steeple crashed into the courtyard, almost hitting the rectory which was partially damaged. It was reported that the rector, the Rev. Squire B. Schofield, lost nearly all his furniture and possessions. Total damage to the property and furnishings was estimated at \$775,000.

The church was built in 1882 at a cost of \$240,000 as a memorial to Peter Baldy, senior warden, and his wife, and was one of the most beautiful and largest Episcopal churches in Pennsylvania.

OFFERING FOR CHINA

Austin, Texas:—A thrilling—and unscheduled—part of the program of the associated women of the diocese of Texas in their recent annual meeting was an offering of \$245 for the Church's work in Yun-Kwei Province, China. The offering was made after an address by the Rev. John DeForest Pettus, rector of All Saints'-by-the-Sea, Santa Barbara, Cal., who told of the work of missionary clergy and doctors there. Incidentally, St. George's Church, Port Arthur, Texas, pays the salary of a native clergyman in Yun-Kwei Province. Mr. Pettus urged that other parishes might use this more permanent method of supporting missionary work.

Country Parson Gilbert Dies After Evening Service

*Won National Fame for His Unusual Methods
In Ministering in Connecticut Rural Areas*

Middletown, Conn.: — The Rev. George B. Gilbert, one of the most colorful of the priests of the Episcopal Church, died here on February 20 of a heart attack. Himself a farmer as well as a parson, he supported his family largely by farming and yet found time to run churches successfully. A number of years ago he was selected by Harper and Brothers to write his biography and their statement that he was a "typical country parson" brought protests from critics, one declaring, "There is nothing typical about him . . . this is the story of a precedent-shattering individualist."

Mr. Gilbert was a country missionary who gave his parishioners ice cream and coffee along with the sermon, illustrated his discussions of the Gospel with lantern slides, and carried a portable phonograph to his pulpit to help out his preaching. He visited farms and homes over the seventy square miles of his pastorate to provide haircuts and market reports as needed, mend the plumbing of his flock and help with the hay pitching.

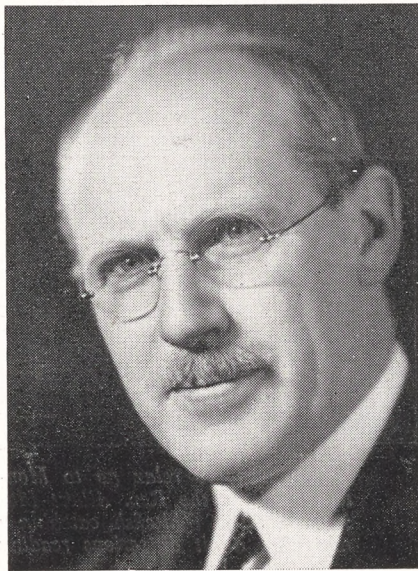
"It is not church form that makes good Christians," he wrote in his autobiography. "Too often the theologian doesn't know how to get along with people. The Church cannot fail to be ineffective unless its clergy reach the poor."

Preacher Gilbert considered it silly to follow Church calendars. "The time to have the great festivals of the Church is when people can get there. Easter comes too early in the year for most of the people in my churches. The roads are impassable. So I just wait until the weather gets good and then send notices that Easter will be next Sunday."

He also had little use for Sunday schools. "The catechism says that a child should be brought to the bishop to be confirmed when he can say the Lord's Prayer, the Creed and the Ten Commandments and all other things he ought to know for his soul's health. Anyone who comes to church certainly knows the Lord's Prayer, the Creed and the Ten Commandments, and anyone who listens

to me preach regularly knows 'all other things he ought to know for his soul's health.' So we just don't have Sunday school in my churches. Instead I use the time either giving the kids haircuts or fixing them up a clam chowder."

Mr. Gilbert was the originator of the "Pastoral Parson" letters, a feature of the "Rural New Yorker." He contributed those homespun reports of a country preacher's life and problems from 1920 to 1940,



The Rev. Henry Smith Leiper, American secretary of the World Council of Churches, announces plans for the first assembly to meet this summer in Amsterdam (see page 13)

when he turned the feature over to a successor.

Mr. Gilbert was a member for one term of the lower house of the Connecticut Assembly and for a period he was chaplain of the state senate. He also had served on the Middletown city council and the Middletown board of education.

Born on a farm near Randolph, Vt., Mr. Gilbert started teaching school at the age of sixteen to put himself through Trinity College at Hartford, Conn. Living mostly on cocoa and crackers and with no time for anything but hard work, he completed the course and entered Berkeley Divinity School. Afterward, he said that the schools had

failed him in his preparation for the ministry and he devised his own creed: That the Church should conform to the needs of the people.

In Mr. Gilbert's opinion, his own Emanuel Church in the village of Killingworth demanded a minister who could enjoy Sunday baseball; keep the sermons short and sprinkle them with good stories; serve up a picnic in the church, and go on a Sabbath fishing expedition. With such methods, he built the shabby, seldom-used little church into a thriving congregation.

For many years Mr. Gilbert also served two other churches in the area, making his rounds first on a bicycle, then with horse and buggy, and later in a wheezing old automobile. In 1941, he retired from the ministry officially, but his retirement was as unorthodox as his ministry: he continued as minister-in-charge of Emanuel Church and worked as hard as ever. He preached his final sermon at a prayer meeting the night before he died.

STUDENTS MAKE A SURVEY

Detroit: — The possibility of establishing a mission in the Herman Gardens housing project in the western section of Detroit is being explored at the present time. This project is the result of a survey undertaken last November, at the request of Bishop Emrich, by 26 members of the Canterbury Club of Wayne University under the leadership of William I. Johnson, diocesan lay reader, and the Rev. Seward H. Bean, chaplain of the Canterbury Club. Meeting at St. Matthias' Church on the afternoon of November 30, the survey group proceeded to cover the housing project, which sprawls over a quarter of a square mile and in which 9,000 persons live. Seven hundred calls were made, of which 350 brought responses, but only 9 of these families claimed allegiance to the Episcopal Church. In addition, 200 calls were made in the district consisting of private homes, where it was found that the percentage of Episcopalians was much higher.

There is no Episcopal Church for four miles in any direction from Herman Gardens, and no Church with any direct transportation for a distance of six miles. While the survey was planned mostly for the purpose of securing information, the

prospects seemed favorable for the organization of work in that area, and consequently letters were sent to the 20 Episcopal families located, inviting them to an organization meeting. These letters, together with newspaper and other publicity, reached a considerable group. The organization meeting was held, as a result of which Bishop Emrich gave permission for the renting of space in the Ruddiman School, in the Herman Gardens area, and for the starting of services.

The first service was held on February 15, with 22 present. The Rev. Percy D. Jones, assistant minister at St. John's, celebrated the Holy Communion and preached the sermon. It is planned to organize a Church school in the near future, and Mr. Johnson, the lay reader, will for the present supervise the work of the new mission. So far, no name has been chosen.

DISCUSS VOCATIONS IN TEXAS

Austin, Texas:—The diocese of Texas will conduct its first vocational conference for church women March 12 to 14 with Miss Helen Turnbull, director of Windham House, as leader. Sponsored by the personnel committee of the associated women of the diocese, the conference's purpose is to present opportunities for a vocation in Church work to college graduates and students and high school seniors. A recent questionnaire sent to the clergy of the diocese indicates that numerous girls are already interested in Church vocations. The conference will be held at the administration building of the Lower Colorado River Authority on Lake Buchanan, 65 miles northwest of Austin.

At the recent annual council the diocese approved a committee report recommending the establishment of a graduate training center for women religious workers in Austin. A special committee with executive board representation has been assigned the task of working out details of the proposal. It is hoped that the center may be opened by September. It probably will be a cooperative project with the Austin Presbyterian Theological Seminary.

SCHOOL CONTROVERSY BRINGS SUIT

Santa Fe, N. M. (RNS):—Harry L. Bigbee, local attorney, announced here he will file suit "in the near

future" to attack "religious encroachment in public schools."

He will bring the suit, Bigbee said, in behalf of a "group of interested citizens from several parts of the state" and plans to name as defendants "the state school superintendent, the state board of education, the governing boards of 28 New Mexico school districts in which members of Catholic religious orders have been employed as teachers and the 136 such teachers."

Bigbee explained he is prepared to pursue the case through the U. S. Supreme Court if necessary, because



If you want to relax go to Montana. This is the Rev. Albert Masuda, rector at Whitefish, catching a nap after a bit of serious reading

"I feel there may be little chance to win the case at a lower level." The projected court action, according to Bigbee, will be directed "not alone at Catholic nuns and brothers teaching in public schools but also against the use in public schools of Catholic-indoctrinated textbooks."

He added that the case will also charge violation of the first amendment to the U. S. Constitution, "the laws and constitution of New Mexico concerning free text books and those concerning the teaching of religion in public schools."

Meanwhile the attempt of the group of Dixon citizens to rid its public schools of Roman Catholic nuns and priests as teachers has the support of the N. M. Protestant ministers convocation. Meeting at Albuquerque, they voted to organize a state council of churches and directed its finance committee to raise

funds to aid Dixon Protestants. Bigbee, addressing the meeting, said that \$375,657 was distributed as the teachers' payroll to the Roman Catholic Church last year. He declared that the amount was paid by the state without any deductions for income tax, federal or state.

QUOTE SYSTEM FOR PRESS

New York:—Only "properly accredited" press people, from both the secular and religious press, will be admitted to the first assembly of the World Council of Churches at Amsterdam, Holland, August 22 to September 4, according to Henry Smith Leiper, secretary of the American Committee for the World Council. He stressed, however, that "as a general principle all press representatives who apply are to be accredited" as "there can be no discrimination shown."

A quota for the press representatives of Holland has already been established, and one for the United States will be considered later. Holland will be allowed two religious and eight secular reporters at the assembly. Leiper said the number for the U. S. "will be determined largely on what turns up in applications." He pointed out that restrictions on press coverage at Amsterdam are necessary because of the limited facilities available, and are aimed primarily at curbing the attendance of a disproportionate number of feature writers and reporters from any one religious communion.

Asked if correspondents of Communist papers would be accredited, if they replied, Leiper said they would be, but that it would probably be necessary to have some system of priority for large, influential papers. "We just won't have room for everybody," he observed.

DIRECTS WORK AT SHRINE MONT

Orkney Springs, Va.:—W. E. Moomaw, business manager, is making the arrangements for the conferences and other activities this summer at Shine Mont, Church conference and vacation center. A conference for the young people of the diocese of Washington will be held for ten days in July, followed by a clergy conference. There will also be a seminar program which is being arranged by Canon George J. Cleaveland of Washington Cathedral.

EDITORIALS

This Is It

THERE are some who have held consistently that, "It can't happen here," while others were just as sure that unless we were vigilant the loss of true democracy could happen here. The day of academic consideration of the possibility has passed for the campaign to regiment the minds of our youth has officially been inaugurated by the United States office of education. Fifteen leading educators have been added to the office to work on the project, heading up school authorities in all parts of the country to work on a volunteer basis.

The announced purpose of the enterprise is to instill in all young minds the sanctity of the *status quo* in the United States.

Fear has been expressed by many educators that the strengthening of the U. S. department of education, together with increased federal aid for schools, would result in an attempt to dictate what should be taught in the schools. The present campaign proves that such fears were well founded. We have been warned that the immense investments of the military department in scientific pursuits in the colleges would effect free education. Can any school receiving such large grants from the military afford to hesitate in the "patriotic" duty of falling in line with the aims of this project? A series of conferences, to be held in every state in the union, will bring together school and college officials, according to the newspaper announcement. Three of the principles to be promulgated at these meetings are especially interesting:

(1) "The positive values of democracy as well as the negative aspects of communism and fascism are to be taught." No negative aspects of 'the American way of life' as now constituted are to be allowed. A teacher who dares to indulge in constructive criticism of our present set-up or to suggest improvements therein will be anathema. Our seminaries should cease the study of the works of William Temple, for he once stated that, "we need the freedom of democracy combined with the responsibility of communism." To quote that state-

ment in an American classroom is henceforth treason.

(2) "Give to the young people a clean understanding of the essential elements of the American way of life." It is noteworthy that a "clean" rather than a "full" understanding of our present situation is to be given. Evidently this means that a whitewashed version is to be doled out. Certainly young people in their innocent condition are not to be exposed to all the facets of our "dog eat dog" philosophy which the world knows as the American way of life.

"QUOTES"

RECENTLY a mother said to me with a certain satisfaction, "My son never goes to church any more. I don't think he has attended for several years, but he will never be anything but an Episcopalian. No one could ever make him leave the Episcopal Church." Well! Has he not already left the Episcopal Church? Isn't quitting it leaving it? There is surely no consolation in reflecting that your child will not go into some other church although he has quit the church of your choice. It would be better for him if he did go to some other. He would be giving some outward expression to his Christian life. The Episcopal Church is not strengthened by persons who admire it in a sentimental fashion, but never give any time, thought, money, or service to it.

—Bishop Carruthers

(3) "Young people should know what communism and fascism have done to make cannon fodder of youth." Are young people to be taught that Hitler, Mussolini and Tojo used universal military training to make cannon fodder of their young people? Or will they be instructed in the methods of the Kuomintang which uses 80% of its national budget for war activities or of Greece which decrees death for anyone who dares participate in a strike, as examples of democratic systems? Perhaps they are to underline the purity of the United States in this matter for by our increased activity in atom production we are preparing for a Hiroshima method of producing atom fodder rather than cannon fodder.

We don't believe that Dr. Studebaker's project will work in this country. For all its weaknesses and imperfections, we

have enough faith in American democracy and in the men and women who compose it to believe that they will rebel at this attempt to use the schools for indoctrination rather than for education. We believe that the commissioner of education under-rates American educators when he presumes to put upon them the task of regimenting the minds of the youth of our country.

Wrath and Mercy

WE ARE reminded of God as wrath and mercy in the collect for the fourth Sunday in Lent. We acknowledge that we are deserving of punishment because of our evil deeds, and yet strength-

ened by God's lovingkindness to try and live beyond the consequences of our wrongdoings. Here is that marvellous attribute of God,—his patience. His wrath and judgment have descended upon civilizations and institutions, but only after man's misdeeds have laid provocation upon provocation. Beginning with Abraham, and through the whole prophetic teaching of the Old Testament, God has been revealed as staying destruction as long as some men would repent and return to him. In the preaching of John the Baptist, as well as in the Gospel, the note of judgment is tempered with that of God's forgiveness after repentance.

Even knowing this, however, his patience with humanity in the present age is a great marvel. Increasingly we find our society placing property and material values above human values. Christianity proclaims that man is potentially a son of

God, and that the whole of creation before man exists only that it may serve man. Whenever loyalty to property wins over human welfare, God's purpose in creation has been affronted. Restrictive covenants, and the many forms of discrimination because of race, are among these affronts. If the Palestine partition plan is abandoned by our government, oil properties will have been the guiding principle, not human welfare. Yet God does not send the consuming fire. He is patient. It may be that he sees some are floundering towards repentance. They may, with his help, be able to call others to the change of mind which must precede the Kingdom. Punishment is not escaped by confessing misdeeds, but the awful wrath is "relieved." In order to have this accomplished, we pray in the words of this Collect.

Discipline in Marriage Questions

by Lane W. Barton

Bishop of Eastern Oregon

THE subject is a happy one in that it injects into a discussion of marriage the idea of discipline. Not a little of the unhappiness in many modern marriages can be traced to the failure of young people to realize the close relationship between marriage and discipline. Christian marriage involves discipline, because the Christian life is a life of discipline. Whether we take the words of Jesus with regard to the vine and the branches and the pruning to which the branches are subject on the part of the husbandman, or his words, "he that would be my disciple, let him take up his cross and follow me," we cannot escape the emphasis upon discipline. Two people cannot possibly live together on intimate terms in the same house without exercising discipline upon each other. Therefore, it is quite sound to think of marriage in relationship to discipline.



While our primary interest lies in considering the discipline which discipleship to Christ and membership in the Christian Church imposes upon the parties to Christian marriage, it will be well first to consider the discipline which marriage itself imposes. On the human level there is an inner

discipline. Marriage in spite of the gay, irresponsible and quite superficial happiness of courtship and the honeymoon, involves a discipline which is born of the troubles and the responsibilities and the problems which come to most married couples. It may be financial worries, or illness, or the difficulty of learning to live upon intimate terms with another human being. Whatever it is, it is a form of discipline. Whenever a couple celebrating their golden wedding anniversary tell me that they have never had an argument or a problem I suspect one of two things; either they are both colossal liars or one or the other has been a putty-type personality and they have missed the fun of learning to live together. For the difficulties and troubles natural to marriage we can thank God, because it is the discipline imposed by such situations which helps to transform the superficial puppy-love of the honeymoon into the profound love and respect and devotion which come when a man and a woman share and solve their problems and difficulties. The wise parson will not miss the opportunity to prepare young couples for this sort of discipline and for the rich reward which comes to those who make wise use of it.

One might ask, how can a young couple be made to endure this discipline of marriage? Many of our divorces come because neither party to the marriage is willing to put up with the inconveniences

and hardships. This suggests another kind of inner discipline, the discipline born of the conviction that their marriage is a part of God's plan and purpose for them, and that their marriage is a tool placed at their disposal for the fashioning of a Christian home and for the nurture of Christian character both in their children and in themselves. Once two young Christians come to feel this inner discipline, there wells up within them a power which carries them through the difficulties of marriage to the deep love and companionship characteristic of Christian marriage.

But there is also an external discipline in this matter of Christian marriage. God is the author and source of that discipline. The blessed relationship we call marriage is not simply the result of a biological urge but, as the Prayer Book reminds us, is "instituted of God." And because this relationship is instituted of God, and because God in Christ intended his disciples to have the benefit of an external discipline, we have the Church or the body of Christ, that members of it might have the help which this discipline affords.

We might put this discipline in two categories. In the first place there is the discipline of public worship. Take the sacrament of the Holy Communion. When a young couple offer themselves to God in the service of the Holy Communion, "Here we are, dear God: we want to make our lives count as husband and wife; we want our home to be a haven of blessing and of peace: we want to be thy servants in the rearing of a Christian family; we need thy help. Take and use us as thou wilt," there are bound to be results, and that marriage is bound to issue to the glory of God.

There is another external discipline exercised by the Church as the body of Christ. It comes from the Church as fellowship. A story will illustrate this point. During the past year, a young woman sought out her rector to arrange her marriage to a young soldier. It had to be in the middle of the day on the coming Sunday, because the lad was to sail for overseas and had been granted only a few hours' leave. The only time possible was immediately following the eleven o'clock service. Because the bride's family had been connected with the parish for at least three generations, the rector persuaded her to let him invite the members of the congregation to remain for her wedding. The congregation entered into the spirit of the occasion and the church was filled with her friends and the friends of her family. Before the bride and groom left the altar for the recessional, the rector said to her, "As you leave the church, look at that congregation. They are your friends. They are pulling for you. As long as you live they will be praying for you." Granted, this situation was forced. She would, but for the exigencies of war, have had her wedding at the more fashionable

hour of 8:30 Saturday evening. But it was a situation which gave the imagination a chance to play with the idea of what might happen if our modern marriages could be as much a part of the worship of the Church as that one was, and of what might happen to marriage if each young couple might see themselves as part of a fellowship,—a Christian fellowship, mind you,—which cares for them, which is intensely interested in them, which counts upon them, and which carries them continually in its prayers.

LAMBETH is to discuss the subject of "Discipline in Marriage Questions" and this article is about to conclude without mentioning the attitude and action which Lambeth might take. Obviously, the subject has to do primarily with the matter of the discipline which the Church is called upon to exercise in the case of those who fall short of the Christian idea of marriage and suffer the catastrophe of divorce. It is the conviction of the writer that if the Church could exercise and encourage in the lives of her young people the kind of discipline mentioned, there would be fewer cases of broken marriages. But a few words must be said in relation to discipline with regard to the remarriage of divorced persons. Three points are suggested as an approach to this matter. The first has to do with an oft repeated remark by the late Bishop Page of Michigan, a man intensely happy in his own marriage but who had the deep sympathy to appreciate the problem of those who were unhappily married, "A mistake in marriage,—which is the easiest mistake to make, which a man or woman can make in perfect good faith,—must not be the only sin the Church will not forgive!" Another approach comes from the remark of Bishop Coadjutor Emrich of Michigan to the effect that the Church can ill afford to base its marriage discipline upon the attitude of celibates toward marriage! My own experience has been that the most bitter, bigoted, and cruel reactions toward this problem of marriage discipline come from celibates, and spinsters. Why must those who know least about marriage have most to say about how to deal with its problems?

The third point is suggested by the fact that much of our difficulty comes from persons who have been very casual and indifferent members of the Church. These are the people who never attend church nor support the church until they want to be married. I recall one couple who asked to "hire" the church for their wedding. They wanted the scenery and the atmosphere and the church with the longest aisle! Then they import a florist to hide everything churchly in the sanctuary, and a social secretary to tell the rector how to perform the ceremony according to the most approved social etiquette. The writer is not as contemptuous of these folks as he appears. The fault lies rather

with a congregation which permits this "undisciplined" use of the church. The fault lies also with a Church, clergy and laity alike, which is satisfied to admit to confirmation persons who are so superficially and inadequately trained as to know nothing of the discipline of the Christian life. There will always be a need for the Church to exercise discipline where marriage has been dissolved by divorce. We hope and pray that this discipline may be exercised according to the mind of Christ. There is especial need, also, for mercy and understanding toward those whose difficulties arose prior to their connection with the Church. But there will be less need for this discipline if we can take steps which give to those admitted to

the Church in baptism and in the ratifying of their baptismal vows in confirmation a solid grounding in the faith and fear and love of the God we see in Jesus, and a loyalty to Jesus as Master and Lord. This means preparing young parents at the time of their infant's baptism to enable them to carry out in the home the implications of Christian baptism. It means adequate preparation of young people for confirmation. It means adequate incorporation of every baptized and confirmed member into the fellowship of the body of Christ, not as an aggregation of the socially elite, but as the closely knit family of the redeemed. The more intense the discipline from within, the less need there will be for discipline from without.

Ideals and Forms of Worship

by Everett H. Jones

The Bishop of West Texas

ALMOST any member of our communion, whether clergyman or layman, when asked the question, "What is the genius of the Anglican Communion?" would mention our effectiveness in the field of worship. We have a rather smug assurance that what we have is near perfection. It is surprising how early this conviction can appear. Here in the diocese of West Texas we had recently an amusing example of what I mean. A Church School class of young children had been taken by their teacher to a service of another denomination. As they discussed the experience afterward, a little boy in the class said to the teacher, "Did you notice, Mrs. Smith, that they didn't have any altar?" The teacher said, "Yes, I did." "And they don't have a font for baptism." The teacher nodded. "And they put the pulpit in the center instead of on one side," the boy continued. His teacher agreed with all his observations. Whereupon he concluded, "You know, Mrs. Smith, I guess we have the real McCoy."

I confess that after an inspiring service in which the spirit of the Book of Common Prayer has found vital interpretation. I often think to myself: "Truly this is as it should be. If we were only as *right* in our religious education, our stewardship, our work with young people, our missionary zeal, as we are in our worship!"

Apparently a good many people in our sister communions have a similar attitude toward our gift for worship, for the Prayer Book has become the happy hunting ground of our liturgical-minded brethren. The results, I might add, are not altogether satisfactory. This thought has often occurred to me after attending one of the synthetic

services of worship achieved by choosing elements from one source and another: there is a real difference between a Christmas tree that has grown through the years in the forest and one that has been put together in the town square by sticking evergreen branches into a wooden pole.

It is appropriate that one topic on the agenda of the Lambeth Conference is "Ideals and Forms of Worship." Recently the Archbishop of Canterbury, in commenting on this subject, has said: "It will be for the Conference to consider and survey the general position of the Anglican Communion, together with the nature and the responsibilities of its special tradition. On the positive side, that means considering the strength of its tradition and its essential place for the full witness of the Catholic Church. Thus the Conference will be led to think of the special responsibilities which rest upon the Anglican Communion in these turbulent days. It will also consider no doubt how that tradition finds embodiment in the ideals and forms of worship which are characteristic of our Communion.

"On the other side, it will be necessary to consider dangers which threaten our Communion and its tradition or, if you like to put it so, the centrifugal forces which may be detected. Some of these are due to external, geographical and historical causes, but some of them are internal to our Communion itself and have a bearing on the diversity of forms and ideals of worship within our Communion. How far can that diversity go? What are the essential qualities which must be preserved as necessary parts of the Anglican tradition? While thus certain dangers will have to be

considered, I am sure that the main stress will be on the positive side, setting out as clearly as can be the ethos of Anglican worship, both in what it shares with other Communion and in what differentiates its own distinctive position."

"What are the essential qualities which must be preserved as necessary parts of the Anglican tradition?" This, I believe, is the key sentence in the above statement. It accents the fact that we are intent upon preserving "qualities" rather than "forms." There is a human tendency whenever we have had a deep spiritual experience to believe that the experience is inseparable from the setting in which it came to us. There is a similar tendency to believe that any change in the words which express our faith will mean a change, and possibly a dilution, in the faith itself. It is important for all of us to remember that the Prayer Book as we know it and love it is the result of many changes and adaptations; it is the product of historic evolution. We have a *growing* liturgy. If it ceases to grow, it will cease to live!

A recent writer has pointed out that the present burst of life in the field of architecture, at a time when there is a dearth of new art forms, is due to the combination of fidelity to the past with boldness of innovation. There has been an appreciation of traditional forms along with openness of mind concerning the possibilities of novelty. So in the Anglican tradition we need a fidelity to our Catholic and historic faith combined with a fresh and contemporaneous expression of that faith in terms for today. Like the householder in our Lord's parable, we must bring out of our treasure "things old and new."

WE FACE again the perennial responsibility of our comprehensive Anglican tradition: we are both Catholic and Protestant; we believe in both the priestly and the prophetic elements in worship; we accept both the revelation of God in the past and his continuing revelation in the present. Our task, in the words of the preface in our American Prayer Book, is to find "the happy mean between too much stiffness in refusing and too much easiness in admitting, variations in things once advisedly established." The Lambeth Conference can be of great help to all of us if wise guidance is given on this most important question: How can we bring our historic faith and worship into vital union with the needs and problems of modern men? This is not a new problem but it has a new urgency. For at least two reasons we must press on to a more adequate solution than we have found thus far.

In the first place, some solution is necessary if we are to realize our potential ministry to the world around us. I have no personal complaint with the forms of the Book of Common Prayer. I have been nurtured by them and I love them, even when

they use language it has taken me a long time to understand. I would never want a change in the wording of the Lord's Prayer or the Creeds. But I do believe we would seem to many a visitor more real and vital in our worship if we changed archaic words to their modern equivalents, and if at intervals there were expressions so startlingly contemporary that a participant in our worship would say, "This historic Church is talking *to me* and *to my generation*." I am inclined to favor a shorter alternative form of Holy Communion which might be used, with the permission of the bishop, for those occasions when the present liturgy is too long. And I think there is good reason for the permissive use of intinction, as an adaptation in method of administration which involves no change in our belief or teaching about Holy Communion.

I offer these suggestions as a present extension of the kind of adaptation which created the English Prayer Book of 1549 and the American Prayer Book of 1789. Their purpose is not to change the faith but to make it more available. They grow out of my conviction that we have not begun to reach the troubled and groping spiritual seekers all around us who do not realize we have what they are looking for.

Constantly I am aware of two paradoxical truths about our Church: it seems strange and remote to those who know it slightly, and it seems gloriously adequate and soul-satisfying to those who know it well. To some extent, this is an inescapable dilemma. I would never favor reducing the language of devotional experience at its best to the level of the spiritual beginner. There will always be a certain gulf between the language and atmosphere of "the society of the redeemed" and that of the pagan and secular world. What I am contending is that we who are happy within the Church ought to reach out to those who are confused and seeking, not only by our personal interest and concern but also in the very liturgy itself.

The other reason for urgency in this matter of a sound adaptation of our worship is so that we may make our full contribution to the liturgical movement now spreading throughout Christendom. In many branches of the Christian Church there is evidence of a desire for more satisfying forms of worship, forms which will have historic validity and also a modern relevance. In this movement the Anglican tradition is a subject of frequent discussion. Here is an area in which we are strategically situated to meet a recognized need and to share with others that which God has entrusted to us.

We need to be reminded in our dealings with our fellow-Christians of other Communion of the two emphases made by the Archbishop of Canterbury in his statement quoted above. We have both a

negative and a positive responsibility. We must, to be sure, protect that which is unique in our tradition and safeguard it from dangers, both those from without and those from within. But we have also the responsibility of presenting winsomely and sharing freely the treasures of our heritage. It is imperative that our zeal to "protect" should never exceed our zeal to "share."

Writing recently in the quarterly, *Christendom*, Dennis de Rougemont said: "The true problem of the century is that of the community. It is bound up with the problem of a common language. Liturgy can contribute toward recreating and authenticating this language; but only under two equally determinative conditions: it must remain Biblical at its source, and it must find a contemporaneous form."

We of the Anglican tradition have before us "an open door." We have the ingredients for "the common language" of Christendom. All the central notes of New Testament Christianity which are being re-discovered today are the familiar overtones of the Book of Common Prayer. Our liturgy is not only "Biblical at its source" but has had the enrichment and testing of long historic usage. If we can show a parallel creative and contemporaneous adaptability, we can scarcely foresee how great may be the purposes of God for us!

Talking It Over

By
W. B. SPOFFORD

THOSE attending General Convention, 1937, probably will remember Merwin K. Hart. He was the flag-draped gentleman, of our communion I am told, who started out early that year to prevent the CLID (now the Episcopal League for Social Action) from holding forums. A smart man, he never functions as an individual but always through organizations, of which he is said to have several score to use as the occasion demands. In this case he came up with the Church Layman's Association. Whether anyone belonged besides Brother Hart no one ever knew, but the device was sufficiently effective to get yards of space in the papers. In fact he did the job so well that "standing room only" signs had to be hung each day at the forum meetings, and both Houses adjourned promptly to take in the show.

Came war, with its united front against Fascism,



and Mr. Hart dropped from view. But he's back, functioning now as the president of the National Economic Council, Inc., reaching his public through a weekly newsletter. The January 15 number is an interesting document. In it he has high praise for Franco; protests against the trials of Nazi civilians; declares that the U. S., through "false propaganda" was "lured into a thing called the United Nations"; states that it is because of the Communists that "the country for some years has been rocked with agitation to protect Jews and Negroes from discrimination."

And just what does Churchman Hart recommend to his clients by way of protecting themselves from Communists, Jews, Negroes, this "thing called the United Nations" and "something called Democracy"?

These are his words: "We have one concrete suggestion to make to every citizen who is impressed by the potential danger. Let him possess himself of one or more guns, making sure that they are in good condition, that he and other members of his family know how to use them, and that he has a reasonable supply of ammunition. . . . We advise all our readers to proceed lawfully to equip themselves so they and their households may not be defenseless if what happened in Spain and France happens here. It will be better to have guns, and have them ready, and not have to use them, than to have the need for them arise and not have them. The Lord helps those who help themselves."

So sit down quietly and ask yourself what would happen in these United States if such advice appeared in the *Daily Worker*, communist newspaper. Mr. Hearst would run out of red ink in 24 hours and Congressman Thomas and his Un-American Committee would stage a show in Washington that would make the Hollywood purge seem as quiet as a mill pond on a hot summer night. Yet Mr. Hart's call to arms was unmentioned in the newspapers and Mr. Thomas and his colleagues are too busy sniffing for "Reds" to bother with Mr. Hart, though their attention has been called to his blast.

And don't think, please, that Brother Hart isn't adequately supported. Unlike most of his "organizations," this National Economic Council, Inc. has a board of directors. Among them are Charles G. Dawes, former vice-president of the U.S.; John J. Raskob, director of various corporations; O. A. Taylor, vice-president of S. H. Kress & Co.; Thomas Creigh, former general counsel of Cudahy Packing Co.

Then too I was interested to find as one of Mr. Hart's directors, Prof. William Starr Myers of Princeton. I'm interested because I met Prof. Myers a few months ago when a number of us met

(Continued on page 17)

Announce Schedule of Sessions Of World Council

*The First Assembly Will Open in Amsterdam
August 22 with John R. Mott First Speaker*

Edited by Sara Dill

New York:—A tentative schedule of sessions for the first assembly of the World Council of Churches, meeting at Amsterdam, has been announced. The opening service will be on the afternoon of August 22 with John R. Mott speaking on the general theme of the assembly, "Man's Disorder and God's Design."

A review of the historical interdenominational movements leading up to the first assembly will highlight the first plenary session on the evening of the 22nd. Addresses will be given by the Rt. Rev. George H. K. Bell, Bishop of Chichester; Bishop Ingve Brilioth of Sweden; Dr. Marc Boegner of France; and Dr. John A. Mackay of the United States.

On Monday morning, August 23, the constituting assembly will receive a report from W. A. Visser 't Hooft of Geneva, general secretary, on the program undertaken by the Council's provisional committee during the decade since it came into being at Utrecht in 1938. His report will be referred to four special committees and by the close of the day it is expected that the preliminary stages in the formal organization of the World Council will have been completed.

Also on the 23rd, Karl Barth, Swiss theologian, will make the opening statement on the work of the World Council's study commissions, and Prof. C. H. Dodd of the U. S. will discuss the Biblical basis of the assembly's theme.

The four study programs will be presented on Tuesday, August 24, by speeches on the various subjects to be considered: "The Universal Church in God's Design," Bishop Gustav Aulen of Sweden, chairman; "God's Design and Man's Witness," Prof. Hendrik Kraemer of Holland, chairman; "The Church and the Disorder of Society," Reinhold Niebuhr of the United States, chairman; and "The Church and International Affairs," Mr. Kenneth Grubb of England, executive chairman.

From Wednesday, August 25, on,

the assembly will be divided into sectional meetings for six days of study. Delegates will devote morning sessions to consideration of the reports presented by the four commissions all of which will be ready in galley proof by the time of the assembly, and which will later be published in book form.

Afternoons, the four special committees will be in session. One will study the constitution as now framed, plus seven or eight proposed amendments; another will seek to establish the policy of the World Council as an organization; the third will handle the administrative details of the Council; and the fourth will consider miscellaneous concerns of the various national Churches, including anti-Semitism, women in the Church, mutual aid among the Churches, and training of lay leadership. All commissions and committees will report back to the plenary sessions in the closing days of the assembly, which will end on Saturday, Sept. 4. The plenary sessions, it was said, will

adopt and not just receive the various reports submitted to it, subject to possible revision from the floor.

There will be three public meetings during the assembly, the first on "The Christian Witness in the World," the second on "The Christian Witness in the Social and National Order," and the third on "The Christian Witness and the International Order."

Alternates to the assembly will have study sessions of their own, while a more popular program will be arranged for visitors and guests.

Henry Smith Leiper, associate general secretary of the World Council, announced that briefing conferences for American delegates, alternates and press representatives who are going to Amsterdam will be held in New York City on April 19 and in St. Louis on April 26. A conference is also being considered for the West Coast. Preliminary to the assembly, it is planned to hold large ecumenical services in churches throughout the country on Whit-sunday, May 16, to focus the attention of Protestantism on the importance of the sessions at Amsterdam.

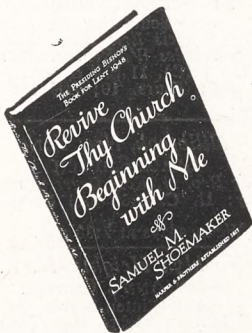
Urge Repeal

Richmond, Va.:—Repeal of Virginia's Jim Crow laws in the interest of better democracy, fairness and justice was advocated last week by

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speakers appearing before a committee of the state legislature. The crowd of 150 persons that jammed the small room applauded frequently as the speakers, one Negro and seven white, urged approval of bills now before the legislature.

The Rev. W. L. Ransome, president of the local civic council and the only Negro to speak, said that the segregation repeal bills presented a fine opportunity for Virginia to show President Truman that the state "can handle its own affairs without his help." He said that Negroes were asking for the legislation and that "nobody from outside, no radical group, is telling us to do this," nor should the committee "hold it against us" if some undesired and unsolicited "radicals" appear in behalf of the bills. "You know it is easy to stick with the status quo," he said. "A body at rest remains at rest. Unless somebody agitates this thing it will be just as it is until Gabriel blows his horn."

Another speaker was the Rev. Carroll Brooke, Episcopal rector of Staunton, who explained that he spoke as an individual and not for the Church. He appealed specifically for the repeal of segregation statutes covering trains, streetcars and buses as the first step. He pointed out that such segregation already has been ruled out in interstate commerce. A member of the committee asked Mr. Brooke if he favored repeal of the law forbidding intermarriage, to which the clergyman replied "that's the same old red herring, continually being thrown into this situation" and declared that

it has "nothing to do with what we are discussing here."

Care of Aged

Cincinnati (RNS):—A continuing committee of 11 denominational representatives was named by the 200 institutional executives who met here for two days in a national conference on Protestant homes for the aged, which was set up by the Fed-

eral Council of Churches. Future activities of the group toward possi-

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ble permanent organization will be planned by the committee, which will be enlarged as other denominational groups have opportunity to name representatives.

The persons attending the meeting here were from 20 states. Throughout the country, it was stated, there are about 350 Protestant institutions for the aged. Roswell P. Barnes, associate general secretary of the Federal Council of Churches, said there had been no consistency of policy and practice among Protestant agency services to the aged.

The Rev. Beverley M. Boyd, Episcopalian and a secretary of the Federal Council, explained the conference was called to give opportunity for institutional executives to exchange ideas and information, and develop improved service through cooperative action of homes for the aged.

Vital Issues

Englewood, N. J.:—The high schools of Newark, N. J. recently banned numbers of *The Nation* because they carried articles by Paul Blanchard on certain practices of the Roman Church, particularly in the field of medicine. Rector J. A. Mitchell of St. Paul's here, doubtless had these in mind when he announced a series of talks on Tuesday evening in Lent on "Is the Episcopal Church both Catholic and Protestant?"; "The Relation of Church and State"; "Religion in the Public Schools"; "Religion and Medicine."

Brotherhood Service

Detroit:—An excellent presentation of the Christian philosophy of race relations was made by the Rev. John M. Burgess, chaplain at Howard University, Washington, in a sermon delivered in St. Paul's Cathedral, Detroit, at an inter-racial service. The cathedral was well filled for the service. Participating clergy included, besides Mr. Burgess, Dean John J. Weaver; the Rev. F. Ricksford Meyers, rector of St. Matthew's; the Rev. W. B. Spofford, Jr., Executive Secretary of the Episcopal League for Social Action and rector of St. Thomas'; the Rev. Wm. B. Sperry, rector of Christ Church, and chairman of the diocesan department of Christian social relations (under whose auspices the service was held); and the Rev. G. Paul Musselman, diocesan director of social relations, who arranged the details for the service.

Special invitations to the service had been issued to the members of the Episcopal Games League, the National Association for the Advancement of Colored People, and the local alumni of Howard University. Representatives of the choirs of St. Cyprian's and St. Matthew's Churches led the music.

Following the service, a reception, attended by hundreds who had been present, was given in the Cathedral House by the Women's business and professional league of the cathedral.

Later in the evening, another reception for Mr. Burgess was held at the home of Dr. Canute G. Constable, an alumnus of Howard University, for the Detroit chapter of Howard alumni.

Mr. Burgess is the first denominational chaplain to be assigned by a Church to Howard University, and has oversight of more than 600 Episcopal students there.

UMT Condemned

Newark, N. J.:—The board of social relations of the diocese of Newark went on record at a recent meeting as being opposed to universal military training. The resolution was sent to the judiciary committee and to congressmen of the state. The resolution received opposition and failed to pass unanimously.

Sherrill to Lecture

New Haven:—Presiding Bishop Henry Knox Sherrill will give the six Lyman Beecher lectures at the Yale Divinity School April 13-15.

Clergyman Honored

Martinsville, Pa.:—The Rev. Charles C. Fishburne Jr., rector of Christ Church here was named "Martinsville's first citizen of the year" at

the annual dinner of the Optimist Club. He was selected particularly for his work with young people and with charitable organizations.

New Secretary

Washington:—Miss Gertrude Orr has been appointed executive secretary of the department of promotion of the diocese of Washington. She has been a newspaper reporter, publicity and screen writer and has published several books for children.

There Is Unity

Rome (RNS):—Organized here a little over two years ago, Unitas, a Jesuit-sponsored movement to promote the unity of all Christians, has extended its work to Lombardy and now has a flourishing center in Milan, as well as in Rome. The organization is headed by the Very Rev. Charles Boyer, S.J., dean of theology at the Gregorian Pontifical College in Rome, and is the first of its kind to be endorsed by Pope Pius XII.

In recent weeks, numerous meetings and lectures have been held in Milan, Piacenza, Pavia, Bergamo, Brescia, Varese and Marate, all in the Lombardy province. At these sessions prominent Jesuit and non-Catholic speakers stressed the need of uniting Christians in efforts to promote international good will and to combat anti-religious influences.

The speakers all emphasized that Unitas is looking "more to resemblances than to differences" in seeking the union of all Christian denominations. Similar lectures and meetings are planned by Jesuit leaders in other towns throughout Lombardy during May.

According to Unitas' official organ—also called Unitas—the movement's chief emphasis to date has

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been on reunion of the dissident Eastern Orthodox Churches with Rome. The journal has urged that "with good will, differences can be bridged." Meanwhile it has given increasing attention to the problems of Protestant reunion with Rome.

Unitas has frequently declared that out of 800,000,000 Christians, only 400,000,000 are Catholics while 150,000,000 are Oriental dissidents, and 200,000,000 Protestants, the remainder being members of Eastern Catholic Churches in union with Rome.

Jesuit contributors to Unitas have stressed that "for Catholics unity is not a good that is absent and necessary to attain but a good already possessed, which must be communicated," as enjoined by the Catholic belief in "the unity of one Sheepfold under one Shepherd."

Making It Easier

Toronto (RNS): — James Cardinal McGuigan, Archbishop of Toronto, is getting unexpected aid in his request that Roman Catholics abstain from alcoholic drinks during Lent. A local tavern-keeper placed a sign on his premises reading: "During Lent no Catholic will be served. Signed, the management, cooperating with local Roman Catholic headquarters."

Not Attracting Men

Indianapolis (RNS): — Protestantism in Indianapolis lacks attraction for men, is failing to reach low income groups, and is barely keeping pace with the population growth of the city. These facts were revealed in a report based on a detailed statistical study of Protestant churches here compiled by Frederick A. Shippey, director of research for the Board of Missions of the Methodist Church.

The survey showed that:

1. Only 29.2 per cent of all Protestant church members are males.
2. Laborers — who comprise over 26 per cent of the employed population — make up only 8.6 per cent of Protestant church membership.
3. Between 1930 and 1945, when

Indianapolis grew 15.6 per cent, church membership increased by 16 per cent.

4. In spite of the population growth, Sunday school enrollment between 1930 and 1945 dropped 10.3 per cent.

5. An average of only 31.4 per cent of Indianapolis Protestants attend Sunday morning services and only 6.9 per cent attend evening services.

6. An estimated 50,000 persons of the Protestant faith are unreached by the churches.

Other findings disclosed by the survey were that less than half of the Protestant church membership contributes regularly to the churches; and Protestant preachers are poorly paid. The survey indicated that 37.1 per cent of the ministers make between \$2,000 and \$3,000; 17.7 per cent earn between \$1,000 and \$2,000; 24.8 per cent get \$3,000 to \$4,000; and only 7.1 per cent receive over \$5,000.

Shippey said the survey proved that "urban church work is not sufficiently aimed at males" and that "few churches have a vital program for adult males." He said the survey advanced 11 recommendations to improve the Protestant church situation here. Among these were:

1. Broadening of pastoral counseling to include juvenile delinquency, adult crime, alcoholism, racial problems, and labor-management problems.
2. A house-to-house religious census to locate "the many thousands of unchurched residents."
3. A study of occupational distribution of church membership.

4. Appointment of an interdenominational committee to study the Sunday school situation thoroughly.

5. Investigation of the small percentage of church members who contribute regularly to financial support of the church; and

6. Leadership training schools for Sunday school officers.

Check on Candidates

Milwaukee: — The ministers of this city are to distribute information on mayoralty candidates to members of their congregations. The chairman of their committee stated that of the 15 candidates for the office, twelve had agreed to answer a questionnaire

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and it is expected that the other three will do so. The questionnaire asked the church affiliation of each candidate and the extent of his church activity. Also listed were fraternal affiliations, previous public offices held and the war record service. The candidates were also asked what they thought were the most pressing needs of the city.

Europe Fears Us

Grand Rapids, Mich. (RNS): — A warning against the effects of American policy on people abroad was issued by two speakers at the annual meeting of the International Council of Religious Education here. Many sincere Christians in Europe fear the United States more than Russia, Paul G. Macy, director of the World Council of Churches' mid-west region, declared. He explained that Europeans are greatly concerned about the spread of Communism, but they "desperately fear that the way in which the United States goes about meeting the problem will lead to war."

Frank S. Mead, former editor of a religious magazine, charged that American "imperialism" is hampering the growth of Christian principles in American outposts. "Nine out of ten average Americans have the idea that God arrives with the color guard—that the will and love of the Almighty start working immediately as the Stars and Stripes are run up the flagpole over American-occupied territory," Mead said.

"The truth is that there is a tremendous gap between the color-guard and the home missionary, the religious educator who follows the troops."

Unique Service

Columbia, S. C.:—Bishop Melcher, coadjutor of Southern Brazil, prepared a class for confirmation at Trinity Church here while he was rector. On February 22 Bishop Phillips of Southwestern Virginia, a former rector of the parish, read the opening part of the confirmation service. Then Bishop Gravatt of

Upper South Carolina presented to Bishop Melcher for confirmation the class that he had himself prepared.

Bishop Bentley Talks

Newark, N. J.:—Bishop John Bentley, vice president of the National Council, was the speaker at the meeting of the Auxiliary of the diocese of Newark, meeting at the cathedral house on March 3. He told of the work of the Church in foreign fields.

Leads Quiet Day

Detroit:—Bishop Emrich of Michigan conducted a quiet day for the clergy of the diocese on February 16. The theme was evangelism.

Miller in Detroit

Detroit:—The Rev. Randolph C. Miller of the Church Divinity School of the Pacific visited this city February 18, addressing a meeting in the afternoon on teaching techniques and materials to be used in Church schools. He then addressed about sixty teachers and clergy at a dinner meeting at St. Paul's Cathedral, also on the subject of education.

Talking It Over

(Continued from page 12)
under the chairmanship of the Rev. Samuel M. Shoemaker to see if anything could be done about merging a couple of our Church papers.



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Prof. Myers was all for it. Only he had conditions: one, that "there is no place in the Episcopal Church for an ecclesiastical New Republic"; and, two, "I will have nothing to do with any enterprise with which any Spofford is connected."

So you see I have to be careful. Prof. Myers may have followed the advice of Fellow-Director Hart and got himself a gun and "a reasonable supply of ammunition."

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***Meditations For Women*, Introduction by Dorothy Canfield Fisher, Abingdon-Cokesbury, \$1.00.

First a confession! Before I had read Miss Fisher's admirable introduction, I felt prejudiced against this book because it seemed to me that things spiritual or philosophical, which I supposed this volume to contain, belonged to men and women alike.

As I followed the first of the readings for the days of the twelve months, I found prejudice abating, and by the time I had concluded the December section, it had disappeared. For I discovered, as you will, that in this small volume, which is



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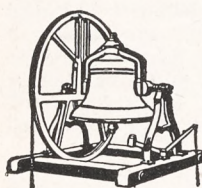
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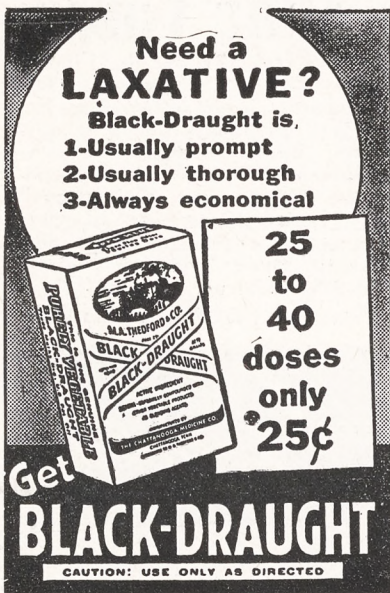


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neither profound nor mystical, the authors speak directly to the minds and hearts of us who are ordinary women, doing the work of life in home, office, school or elsewhere. While the meditations are arranged by months and days, dates are unimportant. If you are not in the mood for "March," which is religious, and are thinking about home and children, turn to "June" where a mother discusses Larry, Dan and Little Sister.

The twelve women who collected or wrote the selections, are broadly educated and splendidly equipped through their own living to advise the rest of us. The English preacher, Maude Royden Shaw is perhaps the most notable.

MARGARET HAYES.

* * *

****Letters of the Scattered Brotherhood,**
 edited by Mary Strong, Harper & Bros.,
 \$2.00.

The universality of mysticism is illustrated in the quotations which introduce each of the hundred odd meditations which make up this collection. Emerson and Shakespeare, the Hindu Veda, the Wisdom of Solomon, Lao Tze and the Shepherd of Hermas provide texts, as do the writings of Lord Whitehead, St. Augustine and Heraclitus. It is with the inner life that the book is concerned. Into the pattern of worldwide mysticism, the Christian faith is interjected, as in the passage, "(When) you sit in silence with the Word you become one with the Spirit, with the power back of all manifested life, infinitely gentle when you give yourself to it."

Though there is little of the penitential approach to be found, the positive note of hopefulness, joy and beauty is probably needed at a time when pessimism and condemnation has become the vogue in so much Christian theology. "These are iron times for the nations," one meditation begins. "Be all the more disciplined in your emotions, for you will hear cries of fear and the cowards will try to force you into their quaking cul-de-sacs." Christian confidence is certainly needed now. With hate and fear propaganda filling the newspapers and popular magazines, men and women certainly have to seek the inner power of God in order to follow the advice with which another reading closes, "And remember never knit your brow, keep it holy!"

There will be those who will call such hopeful mysticism an escape medium from the reality of life. If it is, certainly it is as commendable as an escape mechanism as mystery movies and sex heavy best sellers. When modernism in the Church preached an easy pie-in-the-sky theology, true Christianity reminded men that they were still miserable sinners and that progress toward the kingdom of God was neither as easy nor as automatic as some then thought it to be. Now, with the pendulum swung, and men's hearts failing them for fear, they perhaps need to hear the words of John Donne (1573-1631) which express the theme of this book: "Religion is not a melancholy, the spirit of God is not a dampe!"

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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.

VERY REV. EDWARD R. WELLES

Dean of St. Paul's Cathedral, Buffalo

May I appeal through your columns to the clergy and laity of the Church who live in communities where there is a public library, to further the Presiding Bishop's program of evangelism in one specific way: namely, to find out if their public library possesses a copy of the Authorized Version of the Holy Bible with Apocrypha, and a copy of the Book of Common Prayer (chancel edition with large type). If the library does not possess these basic volumes, they could be purchased inexpensively and given to the library which would welcome them. These two books taken singly or together are a powerful force for evangelism in these days.

* * *

VERY REV. ROBERT HATCH

Dean of the Cathedral, Wilmington

Wholehearted congratulations on your editorial of February 12 on our clear duty in regard to the UN plan for Palestine. It is shocking that so many Christians remain indifferent to what is taking place. What happens in Palestine will affect not only our Jewish brethren but also the UN itself, which means all of us.

* * *

CARL HERMAN VOSS

Staff of the Church Peace Union

Congratulations on the excellent editorial, "Attack on World Peace," in the issue of Feb. 12. It was a splendid piece of work. I wish that more Christian leaders would speak out on the Palestine problem. To me this whole question, as your editorial so aptly stated, is the determining factor in the UN's future. The tone of this editorial is in accord with the prophetic leadership THE WITNESS has been giving during the past 25 or 30 years. Thank you for it.

* * *

THE REV. W. C. SEITZ

Professor at Bexley Hall, Gambier, O.

It should be called to the attention of your Mr. McCandless that the Anglican doctrine of the purposes of marriage, as stated in the Book of Common Prayer of the Church of England is as follows: "First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name. Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body. Thirdly, it was ordained for the mutual society, help and comfort, that the one ought to have of the other, both in prosperity and adversity." The Lutheran doctrine is the same (cf. Concordia Encyclopedia, art. "Marriage"); so is the Calvinistic doctrine (cf. Westminster Confession, ch. XXIV, II); so is the Eastern Orthodox doctrine (cf. Orthodox Confession of the Eastern Church, Question CXVI); as well as the Roman doctrine, to which Mr. McCandless refers in your issue of February 12.

It is unfortunate that a priest of the Church should fail to recognize the statement of a universally accepted Christian truth simply because he finds it in a Roman Catholic source and to make it the object of his attack.

It is even more regrettable that a Christian teacher should imply that certain "natural instincts and affections, implanted by God" are essentially "beastly" and "low" and that sexual concupiscence is somehow or other a "lower urge" than, let us say, hunger and thirst. Such views as those expressed by Mr. McCandless are an insult to our creator, a denial of the holiness of the married state, a fruitful source of immorality, of psychological impotence and frigidity, of marital maladjustments and infidelities and certainly should not be propagated in a Christian periodical.

EDITOR'S NOTE: A similar communication, with the quotation from the English Prayer Book, came from the Rev. Marshall M. Day, rector of Christ Church, Milwaukee. He concludes: "The similarity between the Anglican and Roman statements, although it may surprise some, will probably interest all."

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