

The WITNESS

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APRIL 1, 1948



1948 ?

The Episcopal Pacifist Fellowship

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.

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Thursdays and Holy Days: Holy Communion, 11 A. M.

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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.

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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.

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THE CHURCH OF THE ASCENSION Fifth Avenue and Tenth Street, New York

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11 a.m. Morning Prayer, Sermon.
5 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.

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Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

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11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

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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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Vol. XXXI

No. 8

Clergy Notes

EVANS, IRVING A., formerly headmaster of St. Andrew's School, West Barrington, R. I., is now rector of St. Mark's, Fall River, Mass.

LeMOINE, G. F., formerly a student at Virginia Seminary, is now assistant at All Saints', Chevy Chase, Md.

MOSBY, CHARLES A., formerly in charge of churches at Totowa and Lincoln Park, N. J. is now in charge of St. Andrew's, Harrington Park, N. J.

PARKS, RALPH JR., is now the rector of St. Stephen's, Wyandotte, Michigan.

REASNER, JAMES D., in charge of St. Matthew's, Toledo, O., was ordained priest on March 16 at Trinity Cathedral, Cleveland, by Bishop Tucker.

REYNOLDS, FRANCIS C., formerly rector of St. Margaret's, Brighton, Mass., became rector of St. Phillip's, West Warwick, R. I. on Easter.

ROSE, DOANE E., formerly rector of Trinity, Grand Ledge, Mich., is now vicar of St. John's, Charlotte, Mich.

The Marriage Service

By Hugh McCandless

An explanation of the service, step by step. Several thousand copies were ordered before publication as a leaflet. Rectors will want copies to have on hand.

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THE WITNESS

135 Liberty Street New York 6

SERVICES In Leading Churches

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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
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.

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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.

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The Rev. Laman H. Bruner, B.D., Rector
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Rev. Peyton Randolph Williams
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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.

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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

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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

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Pittsburgh
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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.

For Christ and His Church

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An Episcopal Clergyman Tells Of Situation in South

Declares That What the Southerner Wants Chiefly Is a Chance to Be Fair to Others

By Archer Torrey

Priest of the Diocese of Georgia

Brunswick, Ga.:—There is a tendency among Americans who have not lived in the south to judge the south by its representatives in Congress and the Senate. Because of this, there seems to be a widespread attitude that all southerners are reactionaries and that anyone who has a good word for the south must be a reactionary, too. It should be borne in mind that these "spokesmen" for the south do not represent the people of this section of the country. The two labor congressmen in Washington represent more voters than all the congressmen from South Carolina and Mississippi put together. The reason? Most southerners are not voters—the poll tax, threats of violence, and the total absence of any real choice when they do vote keep them from the polls.

How has the south come to such a pass? Its history, of course, goes far back. It began with the Yankee slave-traders, reached its climax in the Civil War, and has been cultivated ever since by the ever-present and ever-growing need of monopoly capital for cheap labor and cheap raw materials. These can only be obtained by keeping the south in a condition technically known as "semi-colonial dependency." With this goes pressure to prevent industrialization of the south in order to keep competition to a minimum.

How has this been done? The basic technique, of course, has been the "divide and rule" policy of fomenting racial antagonism. The loudest "southern" Negro-baiting demagogues are always found to be backed by Wall Street owned "southern" corporations. Since this is an anti-democratic program, it has been supplemented, inevitably, by other fascist techniques — anti-Semitism,

anti-capitalism (strictly phony), religious escapism, and rabid sectionalism. Actually, most southerners think of themselves as Americans, and are profoundly embarrassed by the un-American behaviour of the self-

ONE IN PURPOSE

***Since THE WITNESS wants its readers informed about the work and thought of the Church, we are glad on occasions to turn over a number to an agency or organization for the presentation of their program. When this is done the editor chosen by the particular organization has a free hand. Articles in the number do not therefore necessarily represent the viewpoint of the editorial board of THE WITNESS. Indeed this is true of all signed articles that appear in our pages. In this particular number the editors did not even see the articles contained therein in advance of publication. The editorial board does however wish to state that it is in thorough agreement with the overall purpose of the Episcopal Pacifist Fellowship — the prevention of war — however the editors may differ as to means of accomplishing the end.

pointed "spokesmen" with which they are afflicted. Why do the honest elements not speak out more vigorously? They have been—until recently—isolated from one another by actual fear of violence and by the impression created by the press and the "nice" people that anybody who really believes in democracy in the deep south is, though a very fine and idealistic individual, quite by him-

self. There are yet thousands who have not bowed the knee to Baal, but our Elijahs still do not know about them.

What is the solution? There can be no final solution until the grip of monopoly capital has been broken through the unity of the southern people. The many who believe that this must and will be done base this conviction on their belief in the basic goodness and honesty of the southern people. They know that the apparent political immorality of our people is due to the fact that we have had, for many years, only crooks to choose between. If one politician is as big a thief as the next and you are hungry, why not sell your vote, and why fight for the right to vote at all? When southerners are presented a real opportunity to elect a genuinely honest man, neither fear nor money can stop them any more than those things can stop Americans anywhere else.

What evidence is there that the south contains numerically large positive forces and powerful democratic traditions which can and will break the hold of the minority of fascist-minded elements? Ample.

To begin with, there is the old but not-quite-forgotten anti-slavery and anti-secessionist tradition going back to the earliest days and perhaps most strongly expressed by the first Georgia settlers under General Oglethorpe. A resolution passed January 12, 1775, endorsing the proceedings of the first American Congress, by "the Representatives of the extensive District of Darien, in the Colony of Georgia," said:

"5. To show the world that we are not influenced by any contracted or interested motives, but a general philanthropy for all mankind, of whatever climate, language or complexion, we hereby declare our disapprobation and abhorrence of the unnatural practice of slavery in America . . . , a practice founded in injustice and cruelty, and highly dangerous to our liberties (as well as lives), debasing part of our fellow-creatures below men, and corrupting the virtues and morals of the rest; and laying the basis of the

liberty we contended for . . . upon a very wrong foundation. We, therefore, resolve, at all times, to use our utmost endeavours for the manumission of slaves in this Colony . . ." Nor is this tradition buried. The quotation above is taken from the introduction to *Clods of Southern Earth*, a widely circulated and steadily selling book by the famous Georgia mountaineer poet, Don West.

Not only was anti-slavery sentiment widespread in the south from the beginning, but even among slave-owners there was a broad anti-secessionist trend. General Robert E. Lee, himself, was opposed to secession, though he went along when the die was cast. Many southerners never did, especially in the mountains, whither they had fled to escape the pressure of the coastal plantation system.

Today, the tradition of freedom and independence is still strong among the southern mountain people. And when they move to the lowlands again, attracted by the prospect of steady wages in the mills, they become militant fighters for the betterment of the working people as they discover that there is such a thing as wage-slavery, little better than the starved and isolated life in the highland coves.

Also, from the beginning of the coming of the Negro to the south, there has been an "unbowed" tradition among these people. The many pre-Civil War slave revolts are not forgotten. The thousands of slaves who preferred death to bondage and who fought their masters or walked into the sea have their proud descendants carrying on the struggle for freedom in countless organizations of the Negro people. Nor have these same people forgotten the many fine and educated (some slaves were educated by their masters, others had to get their education secretly) freemen and ex-slaves who served in the legislatures and local governments from the end of the Civil War until, in a few cases, very recent years. In a few counties of the "Black Belt" there are actually no Negro share-croppers, with the majority still owning the land given them either by their former master or by the U. S. government under the "forty acres and a mule" policy. This is not to deny that the majority of the rural Negro population in the south still lives under an antiquated and un-economic plantation system which an Episcopal

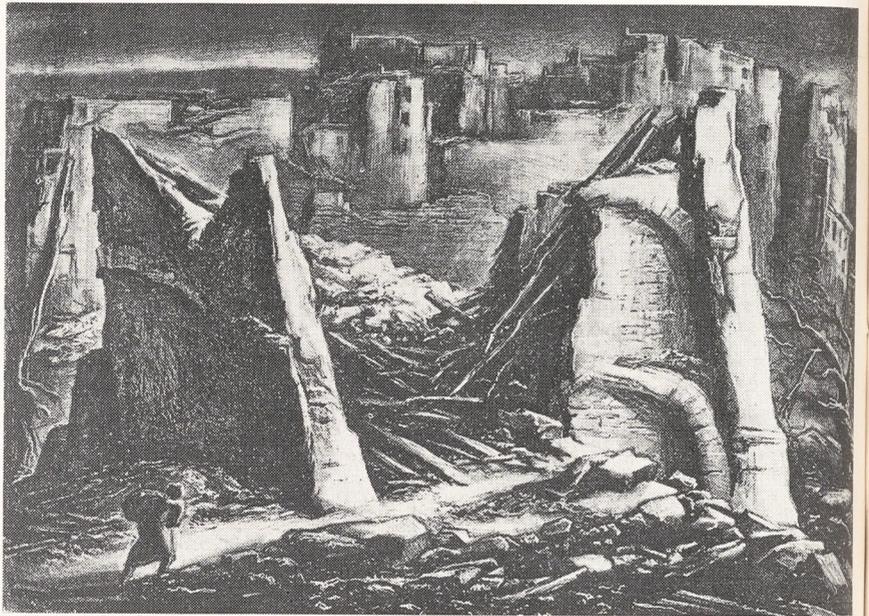
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clergyman serving in a rural area recently stated, "is hardly different from slavery." These people, of course, do not enjoy the most elementary civil rights.

Perhaps the strongest and most positive tradition in the south is the Populist tradition. The Populist movement of the 1890's swept the south, and brought with it organization of the farmers and Negro-white solidarity on a scale never seen before or since. It was side-tracked by the introduction of racism and wrecked by the power of big business. But it is not dead. Such widely differing politicians as "Big Jim" Folsom of Alabama and "Old Gene"

cratic Party is, quite simply, the reason the "Solid South" has cracked to pieces. Only one who follows in the New Deal tradition, not in the imaginary "tradition" of the five percent ante-bellum slave-owners and their fawning apologists, can gather together the pieces.

It is hard to assess the effect of the recent war on the south, since the effect was not on the surface political but moral and economic. On the one hand, it gave southern people a taste of industrialization (which has since been snatched away) and of full employment and, on the other hand, it helped many millions to a clearer realization of



The Shape of Things to Come

Talmadge of Georgia have based their appeal on populist sentiment among the rural masses of the south. Many, of course, have forgotten that Populism was originally a Negro-white movement, and that no help can come to the rural people when they are divided among themselves. But many, too, have not forgotten.

The greatest recent influences on the southern people, of course, have been the New Deal and the anti-fascist war. Tied as the New Deal was to the apron-strings of corrupt political machines, it nevertheless opened new vistas of hope to millions of hungry and oppressed southerners. Roosevelt lives today in the south. He is the great hero of the southern people, white as well as black. And anyone who aspires to influence must reckon with his spirit. The cynical abandonment of the Roosevelt program by the Demo-

the nature of fascism and its ultimate fruits. Those who died for democracy are not quickly forgotten, and those who have returned brought with them a new outlook. Today, if one hears white supremacy talk down at the barber-shop, one is also likely to hear from some world war veteran, "That's Hitler talk!" These veterans will be heard from, and are already being heard from. They are active in the spreading people's movement.

In addition to such major trends among the vast majority of the population of the south, there is a strong democratic potential in the more recent woman suffrage movement, expressed today in the Parent Teacher Associations, the League of Woman Voters, and other women's organizations. There is also the steadily growing trade union movement and.

(Continued on page 16)

THE WITNESS — April 1, 1948

Episcopal Pacifist Fellowship Aids a German Pastor

*Adopts a Parish with Aim of Sending Large
Supply of Goods to Meet Widespread Needs*

By Winslow Ames
Treasurer of the E.P.F.

Springfield, Mo.:—The Episcopal Pacifist Fellowship concentrates its foreign relief work on the communities in the care of the Rev. Wilhelm Mensching, German pastor who throughout the Hitler regime kept unbroken his peace testimony, his prayers for all people and nations, and his membership in the International Fellowship of Reconciliation. His Evangelical Lutheran church at Petzen near Bückeberg in the British zone of Germany is the only church to serve four villages with a total population of 3400; 1400 of these are people who have come in from the east, and of them 600 are Roman Catholics. There has been great friction in predominantly Protestant Germany of the American and British zones over the influx of refugees from East Prussia and Poland who were often Roman Catholic, and it speaks volumes for Pastor Mensching that his community undertook responsibility for all the new arrivals regardless of religion.

The Episcopal Pacifist Fellowship has undertaken, in adopting the parish, to send large supplies of goods in the order of need. The first shipment was of 4400 pounds of shoes and shoe-repair materials. These EPF bought from Church World Service, with EPF members undertaking to replace by donations in kind all the shoes thus sent. A second shipment made through CRALOG consists of powdered skim milk, relief cereal, and fats, to a total of \$1000.

Wilhelm Mensching has been notable for his powerful writing, for his youth conferences, held usually in Whitsuntide, and for his personal influence exerted through these two means. One of the things he asks for is paper, which can be bought in Sweden with dollars, for use in enlarging that influence; another is the means of building a large youth center. His community has even questioned whether, rather than receive more than the average help going to Germany in food and clothing, they should not ask for materials for such a youth center.

Recently Oskar Schmitt, an old IFOR colleague in Bückeberg, has undertaken the translation into German of Richard Gregg's *The Power of Non-Violence*.

An EPF delegate who is also attached to the American Friends Service Committee, George Hogle of Salt Lake City, now works with Wilhelm Mensching, who described him in a recent letter as "the best possible representative of America among our young people and in general."



*The Rev. Wilhelm Mensching of
Germany is receiving aid from
the Episcopal Pacifist Fellowship*

HISTORIC SERVICE IN MANILA

Manila, Philippines:—Bishop Binsted has fixed Wednesday, April 7, as the date for the consecration of the three bishops of the Philippine Independent Church, which was authorized by the House of Bishops last November. The service will be held in St. Luke's Cathedral here, with Bishop Binsted the consecrator and Bishop Kennedy of Honolulu and Suffragan Bishop Wilner of the Philippines as the co-consecrators. Bishop Wilner will preach. Those to be consecrated are Mons. Isabelo de los Reyes, Jr., supreme bishop of

the Independent Church; Mons. Manuel N. Aguilar, Bishop of Laguna, both of whom were ordained deacon and priest by Bishop Binsted in January, and Mons. Gerardo M. Bayaca, Bishop of Tarlac and Zambales, who is in priest's orders of the Roman Catholic Church.

LITHOGRAPHS BY LOUIS FREUND

New York:—The lithographs in this number, on the cover, page four and page six, are the work of Louis Freund, and are reproduced through the courtesy of *Fellowship*, the journal of the Fellowship of Reconciliation. Mr. Freund, who now teaches at Ozark Arts and Crafts at Springfield, Mo., has had exhibits in New York, Philadelphia, Pittsburgh, St. Louis, Seattle and in the Library of Congress.

NIKOLAI BERDYAEV IS DEAD

Paris:—Nikolai A. Berdyaev, professor at the Russian Orthodox Seminary located here, and considered one of the greatest of Christian philosophers, died here at the age of 74. At the age of 25 he was exiled from Kiev, his birthplace, for criticizing the Orthodox Church under the Czar as "a political body at the mercy of the civil power." After the revolution he was appointed a professor at Moscow University but in 1922 he was exiled by the government as "an upholder of religion."

Berdyaev remained loyal to the Russian Orthodox Church and also



*The Rev. Sydney Temple is
the General Secretary of the
Episcopal Pacifist Fellowship*

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to the Soviet Union although he was always an outstanding opponent of Marxist atheism. In an article he wrote for *THE WITNESS* some years ago he said: "A man can become an atheist from intellectual conscientiousness, because he is seeking for the truth; because he is unable to reconcile himself with the evil and suffering he sees in the world around him. Atheism may, in fact, represent a dialectical 'moment' in a search for God, a purification of our veneration of God from the elements of idolatry. It is not the one who says 'Lord, Lord' and does evil, who is full of hatred, revenge and murder, who is a true Christian. Only one who does the works of Christ can be a Christian. While there is a great deal which is negative and which is open to criticism in Marxism, so that we cannot accept it, at any rate so far as social truth is concerned, there is more on the side of Marxism than on that of the feudally capitalistic Christianity, of which Cardinal Goma and General Franco are worthy representatives."

FRANKS LECTURES AT VIRGINIA

Charlottesville, Va.:—The Rev. Vincent C. Franks, rector of St. Andrew's, Jackson, Miss., delivered a series of lectures on "Beliefs that Matter" during the "religious emphasis week" at the University of Virginia. Classes were dismissed for an hour, March 16-18, and the auditorium of the university was filled with a capacity crowd of students and faculty members.

CHURCH ARMY HAS CONFERENCE

Cincinnati:—The Church Army sponsors a conference April 6-8 on various phases of its work. The opening sessions, held at the Advent, are on rural work, with the second day devoted to urban work and meeting at Christ Church. The sessions on the final day will be held at the training center here and are on the future plans and work of the Army. Various Captains and Sisters of the organization will lead in the discussions and give the addresses.

CHINESE LEADERS CONFER

Anking:—A conference of the clergy and women parish workers of the district of Anking was held at Wuhu, March 3-8, the first to be

held in ten years. It was attended by 18 clergy and 8 women workers. The leader was Bishop Robin Chen who gave a series of addresses on the revolutionary character of the Christian message. In addition the Rev. Victor Hayward, secretary of the National Christian Council, gave addresses on the forward movement in the Churches of China; Prof. T. C.

across the country and increasing because of the emergency action of the President" by the ministers' alliance of this city. The clergymen declared that they did not know "whether this is a part of the effort to secure passage of universal military training or a real international emergency." They also asked that all UN agencies be used



The Power and The Glory

Kuan of Nanking Seminary gave addresses on the Christian home and M. C. Swen, of the faculty of Nanking University lectured on audio-visual education.

MINISTERS ASK CONGRESS TO STAY CALM

Denver (RNS):—Congress was urged to remain calm in the face of "the fear and hysteria sweeping

"before any unilateral action be taken and that every possibility of pacific settlement of the present difficulties be fully explored." They further called upon the government to give the public "the fullest information about the existing international situation and especially about every step contemplated that might involve the American people in war."

The State and Personal and Communal Problems

by W. Appleton Lawrence

The Bishop of Western Massachusetts

LONG ago, the Pharisees tried to trap Jesus with the question, "Is it lawful to give tribute unto Caesar, or not?" "But Jesus perceived their wickedness . . . and saith unto them, 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.'"

The interpretation of this cryptic reply depends, of course, upon what things we believe belong "unto Caesar" and what things we believe belong "unto God." History gives constant and vivid illustration that the claims of each definitely impinge upon the other, and inevitably produce conflict as those claims climb toward totalitarianism by either.

Our American system of government departed from all precedent and set up the principle of "The separation of Church and state." But the mere enunciating of a principle is a far cry from solving the problem, even though our constitution does declare, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." It has been said before, but it needs to be re-said today with special emphasis and vehemence, that "The price of liberty is eternal vigilance," for there are definite and recognizable trends which, for good or for ill, are definitely altering the frontiers of human freedom.

The great ancient documents of human rights, such as the Magna Charta and the American Bill of Rights of 1789, all define what the government shall *not* do to the individual, and we find that principle embodied in the Jeffersonian statement that "That government is best which governs least." But in recent years, as society has become more complex in its organization and activities, the tendency has been, not so much to demand that the state keep out, as to ask it to come in and provide certain conditions which seem important to the living of a full and satisfying life. In the Bill of Rights which President Roosevelt proposed, the government was to provide for every citizen: "the right to a useful and remunerative job, adequate food, clothing and recreation." The bill demanded, also, "the right of every family to a decent home, a good education, and adequate protection from the economic fears of old age, sickness, accident, and unemployment."

The extent to which such rights would require national planning and social controls, may not now be fully apparent, but that they would require

much more than those we have at present is plainly evident. As a matter of fact, we quickly discover that complete devotion to personal liberty soon upsets our sense of equality, and an uncritical emphasis on equality tends to gradually but surely limit our personal liberties. If we would maintain equilibrium, we must indeed be eternally vigilant. Democracy usually calls for the cultivation of the middle way, and it is that which we advocate in facing the definite problems which confront us.

LET us look at some of those problems which seem most acute at the present moment. For instance, if separation of Church and state means a complete severance, and that is what many would demand in their fear of the growing pressure and inroads into the public treasury by the Roman Church, what about the tax exemption privileges which all churches at present enjoy? The historical ground for such exemption was cut away by separation and disestablishment. The old practice has continued simply through custom and public sentiment. Legally speaking, taxation is now the norm, exemption the abnormality. The Church is not really free so long as the state holds this threat of the possible withdrawal of this privilege, which, if taken away, would certainly seriously cripple the work of the Churches. If we clamor loudly for the separation of Church and state in one area, we should not resent it if the state should take us at our word in another area.

There has been some discussion and demand that the Churches be included in the Social Security Act. I personally believe that we should seek such inclusion, but in so doing, I do not think we ought to be blind to the fact that this is an excise tax which, if not paid, will give the government power over the Church to penalize it in punishment.

The recent withholding tax even goes so far as to make the Church the servant of the state as its collecting agent. This may seem to be but a bit of machinery to save the government labor, but actually may prove an embarrassing matter, if the state starts to spend this money in ways which the Church disapproves. Already, I know of some sensitive spirits who conscientiously object because they do not believe in war as a method of settling

international disputes, yet, because the tax is subtracted before their salary ever reaches them, find thirty cents of every dollar of tax withheld used to prepare for possible future war, and another thirty cents to pay for past wars.

All of which opens up the whole matter of the growing, grasping for power by the state. *The Army and Navy Bulletin* has reported frankly, "Today the army has virtual control of foreign affairs. The chain of control in diplomatic hot spots, both in the execution of basic policy and in the formulation of ad hoc arrangements, lies almost totally in the hands of the military authorities." I might go on and show how the military has been reaching into science, industry, education, and even public relations, so that last year the army was the third largest advertiser; and now the army is planning even greater control over the American people through universal military training, so that, as Col. Edward A. Fitzpatrick openly states, "A major part of the adult civilian population will be reserves in the armed forces under

military control." We watched the growing power of the military in Germany and Japan in the years before the war with apprehension which was justified. Other countries are watching the United States today with the same concern. We said then, "It cannot happen here." They say, now, "It is happening in the United States."

Space does not permit the development of the many other points where the interests of the state cross and conflict with both our personal and communal rights and desires. In Europe the friction created reached the point where the lid blew off. In the United States the issues still seethe beneath the surface. The time has come, we believe, when we must rethink this whole principle of "separation of Church and State," the results and repercussions of which are just catching up with us. God and Caesar still claim man's complete allegiance. The words of Jesus are as true and thought-provoking today as they were long centuries ago. The changed conditions however call for solid and serious thought and eternal vigilance all the while.

Love or Armageddon

by William R. Huntington

A Former Witness Editor Now Doing Relief Work in Europe

MEN are about to let loose on the earth misery, death, waste, and destruction beyond everything of the sort we have already known and possibly to such an extent that everything we have called civilized and prided as progress, and for which generations of our best souls and hearts have labored, may be lost for centuries, if not for ever. Is this any concern of the Christian Church?

During a year in Europe I have seen in appalling quantity and in heart-rending detail the ruin and suffering left by the last war. If I should attempt in this brief space to describe the unearthly desolation of the bombed cities or the wretchedness of personal life without sufficiency in any of its essentials, food, clothing, shelter, health, family, companionship, work, or hope, I should add little to the pictures that have been put before the world in such countless appeals and reports that no one, whether or not he has seen with his own eyes, can be in any doubt either as to the depths of horror that have been reached or as to the millions of persons affected. Whatever I say here can of course add little to anyone's thinking, but whatever little it is, I must try to emphasize what I think is most important: the relevance of all this disaster and suffering. It is not somebody else's. It is ours. We share responsibility for it. We share its effects. If we do not recognize it in time as our own serious

illness, we shall be the victims of its spreading, and perish.

To stay abroad as much as a year in relief work is to feel this more and more, that all this talk about the oneness of the world is right. The oneness is real. Nationality is of no fundamental importance whatsoever. One has volunteered for "foreign" service. One has always thought of that subjectively, referring to those served as "foreign." One finds, of course, that it is oneself who is "foreign." One wants to drop the word altogether. People everywhere are basically the same, from every human and Christian viewpoint. These are not just empty words but have practical application to every phase of our predicament, and if we are to get out of the latter we must apply them all down the line. Not just to relief drives or Friendship trains but to all our social and political relationships.

Take the Marshall Plan idea, for instance. If this could be separated from power politics altogether, it would be a good and generous thing as far as it goes. But it does not go far enough for the needs of the times, for the requirements of real human solidarity, and it is for this reason indeed that it is so subject to entanglement with power politics. It remains essentially unilateral, national, American. We cannot save Europe or ourselves

by gifts or loans. The situation is beyond any such comfortable aloof remedies. We can save ourselves and Europe only by throwing in our lot with theirs, whole-heartedly, for better for worse. If we acted as real neighbors, we should open up our economy to whatever nations were ready to federate with us, and share with them the same freedom of movement of persons and goods and currency that we now enjoy within our own states. In such a free extended community, recovery would come quickly and naturally. In such a community, the hope of progress towards a better life would become vigorous again, which would be the surest and healthiest safeguard against the fever of violence and despair that now rages. Against the will to create such a community is only inertia and national selfishness, a fallacious theoretical self-interest at that. What excuse has the Christian Church, standing for the unity of mankind, for not proclaiming such a course the social duty of our time?

If one of our states were ravaged by earthquake or some other disaster, the rest of the nation would come to its assistance as rapidly and as efficiently as the reparative forces of the body concentrate on healing a wounded part. The already existing sources of materials and credit and labor and enterprise would turn towards rebuilding and rehabilitation without its being necessary to create anything as cumbersome and artificial as a Marshall Plan. I cannot go about these dreary listless rubbled cities of Europe without hearing a voice screaming in my ear: "Where are the bulldozers? Where are the steam-shovels? Where are the cranes, the trucks, the masons, the steelworkers, the carpenters? What are we waiting for?"

SHOCKING as is the inadequacy of aid to recovery, however, the greatest and most dangerous failure to apply the fact of human unity lies in the preparation for further warfare. How can it be possible that we see what we have just done, and learn no lesson from it? How can we face these millions of miserable individual lives and be so callous as to plan moves that would repeat even one of these inhuman tragedies, much less many more millions? One thanks God for the kindness of those many people who have given much to feed and clothe and mend some of the poor children and helpless persons of the present wreckage, but what is one to think when one sees the smiles of today so overshadowed by the shadows of tomorrow that one feels as if this present relief is only something like the breakfasts served in prison before dawn to the condemned? There is no question that the morale of Europe has gone steadily down during the past year. Today you can hardly

find a man anywhere who does not expect war soon again, who does not feel absolutely helpless in the face of this expectation, who is not therefore without spirit for the future. And where can a man look for any hope?

The shame of the Christian Church today is that no one looks to it. The world divides itself into two camps of terrible force and prepares for Armageddon, brothers against brothers, "democracy" against "communism"—ideologies each containing at their best the growth of the seeds of Christianity; each at their worst, exploitation and despotism, denying Christ altogether. Had the Church made the most of its two milleniums in bringing the Gospel teachings into social affairs, this impasse could never have come about. Had the Church at present the strength of the moral position it is supposed to stand for, it could raise the voice of authority that is needed to call a halt to this madness and bring about reconciliation. But the tragedy is that the Church, except here and there in the by-play of intrigue and local politics, is not even a significant factor in this drama. Does any commentator or current historian give it any importance whatever? Does anyone expect that either America or Russia will be at all affected in her course by, of all things, the Church?

What could the Church do? It could be bold enough to apply the gospel of love to all men and renounce all participation in war or preparation for war. The Vatican could do this and, through its remarkable organization, which operates so smoothly in all intra-ecclesiastical matters, bring the great body of its followers to practical pacifism. The World Council of Churches could do the same, with less solidarity perhaps, but with tremendous effect nevertheless. If it comes into being this summer on any lesser platform, in fact, it will be stillborn. Unless the Church can rise up from its lethargy and its egocentricity and proclaim its willingness to risk meeting its enemies with love, there is no hope for it, or for mankind. Christendom cannot be saved with atomic bombs, and neither can democracy or the proletariat. Someone must be able to persuade one or the other of the antagonists to lay arms aside, or we are doomed. Then America will have learned the hard way that these war-born sufferings are her sufferings, because they will be in her own land, and her people will not have to travel across the seas to see what they are like. Lay down your arms, America. That is the only way you can win over the east. That is the only way you can reach your true greatness. Have faith in yourself, in democracy, in mankind. Dare to use your strength only to help people, even your enemies. Dare to meet even ruthlessness with the overpowering discipline of love.

The Bishops and War

By

PAUL GLIDDON

Clergyman of the Church of England

SINCE bishops are regarded as particularly cautious in their public pronouncements, it can be assumed that the 1930 Lambeth Conference, then dealing with such a controversial issue as war, was careful not to be more downright than necessary. Therefore, when it asserted that "the Christian must condemn war, not merely because it is wasteful and ruinous, a cause of untold misery, but far more because it is contrary to the will of God," we may be sure no weaker words could properly express the bishop's convictions.

While the Conference did "not deny the right of a nation to defend itself if attacked," it did pass a resolution affirming "that war as a method of settling international disputes is incompatible with the teaching and example of Jesus Christ." Further, it was convinced that "the Christian Church can make no terms with the idea expressed in the phrase 'My country right or wrong'" and that "the state can only demand the whole-hearted loyalty of its citizens when its action is guided by the same moral principles as the private citizen is taught to apply in his relations with his neighbors."

Few of the things for which the 1914-1918 war was fought were ultimately realized, indeed some of those it sought to destroy were more firmly established after victory than they had been before the war began. The results of the recent war seem likely to be no more satisfactory, confirming the late Lord Allenby's belief that victory produces only Dead Sea fruits. We entered the war that Poland might be free and we left it with Poland bound to Russia. Although such sacrifices were made that fascist and nazi dictatorship might be brought to an end by a dictated peace, dictatorship has certainly not disappeared from Europe, while, two and a half years after V-E day, the first words of the dictated peace had still to be dictated.

Of course it is true that, like any great crisis, war does disclose wonderful qualities of selfless courage in men and woman who might otherwise be dismissed as just very ordinary. But that in itself no more argues in favor of war than the deliberate sinking of a ship could be justified on the ground that it would certainly disclose the heroism of some who would never be suspected of such high quality. And it is not only the best in man which war reveals; the beast in man comes into his kingdom. This places a solemn responsibility upon the Christian conscience, for we are taught to pray that we may not be led into temptation and that must require that we should also avoid exposing others

to temptation. The unspeakable conditions under which war has forced millions to drag out their lives, the lust and the hate that it engenders, the dismemberment of the family and the rupture of precious traditions are evils inseparable from great modern wars and often less easily remedied than bodily wounds. There are fifty divorces in England today for every one that there was in the year before the first world war. This, quite apart from the over-crowding caused by the destruction of hundreds of thousands of dwellings, does not suggest that war is any final safeguard to hearth and home. A Christian who can retain any faith in modern war must somehow persuade himself that, in agreeing to war, he is not also regretfully assenting to the maiming or slaughter of numberless service men and women, to the orphaning or killing of frightened children, the starving of the homeless aged, to a rapid rise in venereal diseases and the unbridling of lust. Christians must know that these things will happen and can be far more certainly counted on as happening than the attainment of the objects for which the war is fought. He who wills the end also wills the means. Of the means he can be certain; it is the end which is clouded in doubt.

THE bishops were surely right in declaring that "the Christian Church can make no terms with the idea expressed in the phrase 'My country, right or wrong,'" for such a principle would not only excuse a Christian from criticism of any atrocity the government of his particular country might perpetrate, but would also make the national state, not the Christ of all nations, the final arbiter of conscience. The claim that Christ is King of kings, Lord of lords, the only Ruler of princes, must mean that he has not only a supernatural authority but also an authority which, for a Christian, is greater than any earthly king or governor. His law is not subject to the law of man, for it is he who brings all things into subjection under his feet.

To many people it may seem astonishing that the bishops should have suggested that war is contrary to the teaching and example of Jesus Christ, for they argue that he not only taught that laying down one's life for one's friend was an example of perfect love but that he also did, in fact, die to save others. Therefore they feel that any suggestion that war may be opposed to Christ's example disparages something which calls forth on the greatest scale that very willingness to sacrifice self which he himself commended.

But, although a nation may be destroyed in time of war, its consuming purpose is, not to see to it that its own forces are destroyed, but that it is the people on the other side of the fighting line who lay down their lives for the enemy country. It is on a

government's ability to avoid an over-large number of its own people dying for their country that victory depends. But Jesus Christ did not die while planning the death of other men; the only death that it has even been suggested that he may have planned was his own. Although he applauded a man giving his life for his friends, the behaviour of those for whom he himself died shows very clearly the sort of people he found it possible, in the compassion of his heart, to call his friends.

Although Protestants may have been mistaken when they have accused the Jesuits of teaching that the end justifies the means, and Jesuits may have been justified when they repudiated the charge with much of the indignation shown by St. Paul in face of a similar accusation, still it must be acknowledged that war can only be sanctioned if this is indeed a correct moral principle. Actually the taking of a man's goods or of his life would not be excused by any modern government simply on the ground that the country was at war; it would be excused on the ground that it was engaged in a righteous war. It is the righteousness of the end which is held to turn what would otherwise be regarded as criminal murder into legitimate killing, or what would otherwise be theft into a praiseworthy capture. Means which would normally be regarded as cruel, or even disgusting, are thought to be justified if only through them can be established that opportunity of freedom without which a man's soul is cramped and his hopes destroyed.

And yet, the moment this principle is accepted, the moral basis of society is imperilled. A government's freedom in time of war to do what would ordinarily be regarded as evil is not lightly set aside when the war is over and, since what is sauce for the very large goose is also sauce for the very small gander, the common citizen assumes a similar license. Thus anyone who can persuade himself that action from which he might otherwise shrink will, in fact, benefit his family or give greater independence to himself, can easily become convinced that the doubtful means is stripped of all shame by the desirable end. The moral collapse which so monotonously follows even those wars undertaken for the highest ideals is probably due to no cause so much as the acceptance of this insidious principle.

It is the consideration of these things which has caused a number of men and women who would wish to be accounted loyal members of the Anglican Communion to look with great hope towards the gathering of the bishops at Lambeth this July. They cannot feel that the bishops will be content merely to reaffirm what was said in 1930 but rather that they will act on the declaration of that former Conference—"In these movements towards peace . . . the Church should take the lead." These priests and lay people trust that, in the light of the dread-

ful experience of a second world war, the bishops will be given the power to guide the feet of a hesitant Church into the final ways of peace, so that she may turn her back forever on the deluding claims of war. They would not presume to sit in judgment on the past, nor debate the proper place of war in an age that has gone by, but they would look with hope towards the future and pray that, in the name of Jesus Christ of Nazareth, it may be freed from the fearful shadows which have darkened the days that have gone. At the last Lambeth Conference the bishops did declare their belief that "as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the fatherhood of God and the brotherhood of all mankind" but, unfortunately, they proceeded so to qualify their words that, before long, many of them were taking some share in this same outrage.

Unless the Church can decide to condemn all war in all circumstances, it is difficult to see how the complete frustration of evangelistic work, both at home and abroad, can be avoided. If there is once more to appear the sorry spectacle of those who own allegiance to one Lord being engaged in mutual slaughter—that most awful of civil wars, civil war in the *Civitas Dei*—then the dwellers in the darkened corners of the world will find little to lighten them in Christendom save the lurid fires of war. At home those who have drifted from the Church will certainly not be brought to understand the love of God until Christ's own society demonstrates that it is to be understood as a love which never changes into anything less than love.

Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

THE Church, historically, has been continually concerned about the free dissemination of information and ideas in this country. In the past it has battled and, today, it would continue to battle to the last ditch for the right known as "the freedom of the pulpit," recognizing that any attempt to stifle prophetic preaching would be to destroy the judgmental responsibility of the Christian faith.

In our own era, we Americans use the phrase "freedom of expression"—meaning, among other things, a free press and a free radio—as a rallying cry for the world. Since however our press and radio are truly "big business," featuring many of the worst features of monopoly, we realize that we

use this fine slogan, "freedom of expression," with our collective tongue in our cheek. We know that, one by one, the liberal and progressive commentators are taken off the air, leaving the field as the exclusive domain of men like Fulton Lewis, Jr., and Henry J. Taylor. Thus the American public seldom gets the fruits of "freedom of expression" since they don't get the facts on the 'other side' which would enable them to make a rational and mature judgment.

In the past, organized society—meaning *government*—has found it necessary to protect the right of free expression. In 1939, the Federal Communications Commission passed the Mayflower decision which sought to make the public interest paramount in radio. In issuing the decision, the F.C.C. stated: "Under the American system of broadcasting, it is clear that responsibility for the conduct of a broadcast station must rest initially with the broadcaster. It is equally clear that, with the limitations in frequencies inherent in the nature of radio, the public interest can never be served by a dedication of any broadcast facility to the support of his own partisan ends. . . A truly free radio cannot be used to advocate the causes of the licensee. It cannot be used to support the candidacies of his friends. It cannot be devoted to the support of principles he happens to regard most favorable. In brief, the broadcaster cannot be an advocate."

As interpreted by the F.C.C. in subsequent decisions, this did not mean that radio stations had to steer clear of hot issues. Rather it meant that it had to give both sides of the argument as a public service. Likewise it meant that editorial opinion on the air be clearly and explicitly labeled as such. (A good example of 'editorializing' is continually shown on the Sunoco "Three-Star Extra" sponsored by the rugged Republican Joseph Pew of Pennsylvania.)

The Commission, now that it has been cleared of any 'New Deal' taint by President Truman's new appointments, is going to reevaluate the Mayflower decision. The National Association of Broadcasters, through its president, Justin Miller, is working overtime to scrap the decision. The N.A.B. is the N.A.M. of the air-waves.

In a period when fundamental freedoms and civil liberties are being undermined in the name of fundamental freedoms and civil liberties, you might want to make yourself vocal on this issue. For background material, I suggest you read *Shall Radio Take Sides* in the Feb. 21st issue of *The Nation* and the book, *The First Freedom* by Morris Ernst. And then, if you conclude that you wish to exercise the right of citizenship, you might write a letter to the Federal Communications Commission, Washington, D. C.

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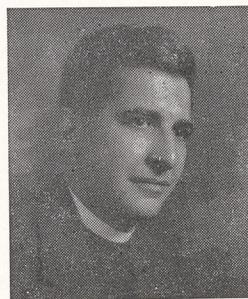
A Word With You

By

HUGH D. McCANDLESS
Rector of the Epiphany, New York

"WORDS UNNECESSARILY COARSE"

I REGRET that my column on marriage in the issue of February 12 was marred by an egregious oversight. A courteous letter from Mr. Garnett, of Christ Church, Milwaukee, points out that the



Roman canon on marriage (which I disparaged because it puts the most spiritual reason for marriage last) has a close parallel in the exhortation in the marriage service in the English Prayer Book. This was also pointed out by Professor Seitz of Bexley Hall, in a letter printed in "Backfire" in the issue of

March 4. His enthusiastic condemnation of the rest of my article seems to be based on a misunderstanding of what I intended to express, rather than on a fundamental disagreement between us.

The English exhortation has two badly blended sources. The first and last phrases are Sarum. The middle part derives, through Hermann's *Consultatio*, from Roman canon law. This canon law was written by men who had left family life in early youth, attended monastic schools, and had remained unmarried. They seem to have felt that the most redeeming feature of marriage was the continuance of the race.

I find I am not the first to have criticized the canon on the exhortation. The phrase "It was ordained for a remedy . . . that such persons as have not the gift of continency might marry" (Hermann) follows awkwardly on "(it) is commended of St. Paul to be honorable among all men." (Sarum) Bishop Barry in *The Teacher's Prayer Book* calls this "coarse; the admiration of celibacy represents marriage as a condescension to weakness." Bishop Cosin referred to "words unnecessarily coarse." The American Prayer Book, whose compilers omitted nothing without cause, contains only the first and last parts of the exhortation, which came mostly from Sarum, and they left out the part from *Consultatio*. It must have seemed unnecessary or unedifying to them. The Proposed English Book of 1928 alters the statement radically: "It was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and directed aright."

In this connection, one must note with approval the action of the committee on marriage instruction in reporting to the National Council that basic

(Continued on page 16)

THE WITNESS — April 1, 1948

Statement of Faith and Order By Unity Commission

To Be Submitted to the Lambeth Conference
And Is Largely Based on the Quadrilateral

Edited by Sara Dill

New York:—The Joint Commission on Approaches to Unity has prepared a Statement on Faith and Order in harmony with the Lambeth Quadrilateral. The 13 page mimeograph report was sent to all bishops of the Episcopal Church last week, with the statement that it was prepared for submission to the Lambeth Conference.

The commission, after quoting the 1946 General Convention resolution on unity as its "directive," presents this statement "as a basis for intercommunion, looking toward organic federation with other Christian bodies."

"Intercommunion between two Churches is understood as meaning that members of either Church shall be permitted to receive Holy Communion in the other, and that ministers of either Church shall be competent to celebrate the Holy Communion in the other.

"One example of intercommunion now actually in effect is that between the Anglican and Old Catholic churches in Europe and America. The Bonn Agreement, which is the basis of this intercommunion though not necessarily normative for all future agreements, reads:

1. Each communion recognizes the Catholicity and independence of the other, and maintains its own.

2. Each communion agrees to admit members of the other communion to participate in the sacraments.

3. Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith."

"Organic federation, which presupposes intercommunion, may take any one of several forms. It may be: (1) a federation, such as now exists among the Churches of the Anglican Communion, with a council whose functions are purely advisory; (2) a federation which has an advisory council as in (1), and in addition merges administrative

and missionary agencies, the autonomy of the uniting Churches being not affected; (3) a federation which merges administrative and missionary agencies as in (2), and in addition has an overall legislative body with limited delegated powers."

Most of the lengthy report is given to the reprinting of historic documents dealing with the Chicago-Lambeth Quadrilateral; the statement of the House of Bishops meeting in Chicago in 1886; the declaration of the Lambeth Conference of 1888 which reaffirmed the statement of the American Bishops; the *Appeal to All Christian People* of the Lambeth Conference of 1920 which is further reaffirmation; the Lambeth Conference report of 1930 which enlarged upon that part of the Quadrilateral dealing with the Historic Episcopate; finally the affirmation on Faith and Order of the Edinburgh Conference held in 1937 in which, the commission states, "we can join with other Christian bodies."

In conclusion the commission states that this new statement "is not a complete formulation of the faith and order of the Church. It is an exposition of the background and chief implications of the Chicago-Lambeth Quadrilateral, and is to be regarded as the possible precursor of a unity to be achieved tomorrow, not as the unalterable basis of a unity to be realized today. We hope that the document will form a useful instrument of further negotiation with those Christian bodies which may be willing to join with us in seeking a way into that unity to which our Lord is calling all Christian people."

Bishop Robert Strider of West Virginia is the chairman of the Commission; the secretary is Dean Alexander Zabriskie of the Virginia Seminary, Alexandria, Va.

Threat to Union

Madura, India (RNS):—Efforts to cope with "the first major threat" to its union were made here at the first synod of the new Church of South India which came into existence last September as an amalgama-

tion of Anglican, Congregational, Methodist, Presbyterian and Dutch Reformed elements. It was announced that the threat had come from the decision of the Society for the Propagation of the Gospel, mission organization of the Church of England, to withdraw support from missionaries and pastors affiliating with the united Church. This decision, the synod was told, had had especially serious effects in two northern dioceses of the new union. The synod adopted a resolution declaring it had learned of the developments with "great concern" and pledging the "active support" of the



CALVARY CHURCH, Wilmington, Delaware
Reverend Henry N. Herndon, Rector

The problem of designing a suitable Reredos for the existing white marble Altar was complicated by the limited available space behind the Altar. Hence, a mosaic panel set in a white marble frame was decided upon. In keeping with the best traditions of mosaic art, the Calvary Group is rendered in a somewhat archaic manner, yet each figure and each detail clearly expresses its significant part in the great drama. In the Sanctuary window on the left is represented the Nativity and on the right, the Resurrection. For correct interior renovation, write

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whole Church in measures to protect the union.

It was decided to send the Rt. Rev. A. B. Elliott, Bishop in Dornakal, to Calcutta, seat of the Anglican metropolitan to deal with "a certain very marked situation" in that area. In addition, the new moderator, the Most Rev. A. M. Hollis, was instructed to hold discussions in the affected dioceses and Bishop Packenham Walsh, an ashram leader, was asked to hold retreats, as means to remedy the situation.

The role of women in the affairs of the Church was also forcefully presented by Mrs. Frank Whittaker of Hyderabad state, wife of the Bishop of Medak. She pointed out that most of the 14 dioceses of the new Church had sent only one woman to the first synod and one diocese had sent none, and she challenged the synod to give women a bigger role in its leadership.

The synod voted at sessions here to permit its single diocese in north Ceylon to negotiate with other Ceylon Churches on the question of possible union of all these Churches in the large island near the northern tip of India. A suggestion by some synod leaders that the whole Church of South India should be represented in the Ceylon negotiations was rejected on the ground that the Ceylon union project "has taken such a definite shape that the Indian Church could exert little influence by coming in at this time."

Another reason given for non-intervention was that a large measure of agreement has been reached in Ceylon whereby ministers would be re-commissioned by the laying-on of hands. It was agreed that since the re-commissioning idea was abandoned by the Church of South India before union occurred, the latter's entry into the Ceylon discussions might raise more problems for both areas than it would solve. Churches involved in the Ceylon negotiations include the Anglicans, Presbyterians, Methodists, Congregationalists, and Baptists.

Hit Segregation

New York:—Deploring restrictive covenants based on race as "a violation of our Lord's testimony about the dignity of human personality, justice and love," the executive committee of the Federal Council of Churches has pledged itself to work against their use and has urged members of the churches to do likewise.

In a statement adopted at its quarterly meeting here, the executive committee asserted that "the pattern of racial segregation in housing is largely due to the use of restrictive covenants based on race."

"It forces its victims—Negroes, Japanese-Americans, Jews and other minorities—to live in segregated areas which become overcrowded with the increase of population," the statement said, "causing deterioration to physical property, community facilities and services. It violates the right of the property owner to sell or lease regardless of race and the right of a member of a minority group to live wherever he desires and his financial means permit."

The committee added that this situation "has a grave effect on the spiritual, moral and human values of the people in the area," and that "the realization of 'a non-segregated Church and a non-segregated society' is made impossible."

Toynbee at Columbia

New York:—The prospect of the western civilization will be the theme of four lectures to be delivered at Columbia University by Arnold J. Toynbee, the author of *A Study of History*. He deals with "western prospects and non-western experience" on April 12; "the problem of war" is his subject for April 14; "The problems of class" on April 19 and "the conflict between heart and head" on April 21.

Parish Celebrates

Detroit:—Judge Henry S. Hulbert, former judge of the probate court, was the speaker at the morning service at St. Joseph's on March 7 which marked the 40th anniversary of the parish. He was one of the original laymen who secured the present site. He told the large congregation that the ten laymen who founded the church were discouraged by Church leaders because it was thought that



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the project was too ambitious. At the first annual meeting there were 69 members; seven years later there were 475. He told of how these ten men had helped build with their own hands the small chapel which was the first meeting place of the parish on the new site. This building now cares for the school classes and other parish activities.

The original St. Joseph's was built in 1883 in the downtown part of the city. It was sold in 1906 when the major part of the congregation joined with St. Paul's and Grace Church to form St. Paul's Cathedral. The original group of laymen of the parish purchased 200 feet of frontage on Woodward Avenue in 1907, which is extremely valuable today because of the growth of the city. Outgrowing the chapel the congregation built its present structure about 20 years ago and it is considered one of the most beautiful churches in the city, containing fine wood carving, paintings and mosaics.

The indebtedness was cleared 18 months ago when the building was consecrated by Bishop Creighton. The Rev. William C. Hamm is the present rector.

Tillich at Bexley

Gambier, O.:—Prof. Paul J. Tillich of Union Seminary gives the annual Easter lectures April 6-7 at Bexley Hall here, dealing with kerygmatic and apologetic theology.

Hit Truman Program

Washington (RNS):—Use of the European Recovery Program as a "weapon of political warfare" was condemned here in a statement by E. Raymond Wilson, executive secretary of the Friends committee on national legislation. He urged this country to "divert the added billions proposed for arms into food and reconstruction materials for war-devastated lands." Wilson said that "what humanity desperately needs now are world-wide programs of healing and reconciliation. Instead of armament races which plunge nations into war let the United States call insistently for world-wide reduction of arms as proposed in the United Nations Assembly resolution of more than a year ago."

Commenting on President Truman's appeal to Congress for universal military training and the draft, Wilson declared that "if universal military training and peacetime conscription were assured roads

to peace, then Europe should be the most peaceful area on earth, because Europe has had conscription over a longer time than any part of the globe."

"Neither political appeasement, armaments races, threats of war nor military rivalries," Wilson said, "can overcome our fear-ridden and war-racked world, or insure the peace."

Urge New Tax Law

New York:—The executive committee of the Federal Council of Churches has urged changes in the tax law so that the present limitation of 15% as deductible for contributions to religious, educational and charitable agencies be increased. The committee also expressed the opinion that the use of the "standard deduction" in its present form "tends to discourage the making of contributions since the individual receives the same deduction no matter whether he actually makes any contribution or not."

Extend Program

Boston:—Eighteen parishes of this city are experimenting with an extended two or three hour church school program on Sundays. According to the Rev. David R. Hunter, religious educational secretary of the diocese, "the one hour Sunday session is completely unsuited to meeting the needs of the highly secularized culture of our day. As this movement grows and as teaching increases, the work of the church with its children will be entitled to be called education."

Gets Clothing

New York:—A shipment of 665 bales of clothing and 615 bags of shoes has been sent to Yugoslavia

by the Church World Service. Distribution will be under the auspices of the national religious commission of the country, which is the newly-organized liaison body between the churches and the government. The shipment is the first to be made under the terms of an agreement reached by the Yugoslav government and the World Council's department of reconstruction.

Large Gift

London (RNS):—Lord Kenilworth, British industrialist, has offered about \$400,000 in securities as a special endowment for Coventry

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Cathedral when reconstruction of the historic structure which was destroyed in the war is completed. Terms of the endowment provide that it is "not to be used for brick and mortar" but for "the maintenance of Christian worship in the cathedral and for due discharge of the ministry of the word and the sacraments therein, on the worthiest possible level."

Patriarch Is Victor

Chicago:—Signal victory was scored by Eshai Mar Shimun XXIII, patriarch of the Assyrian Church, in the circuit court of Cook County on March 2 when the judge signed a decree making final his decision in the battle between the exiled Patriarch and the pretender, Zadook Yohanan, described by the Assyrians as a Judas. The decree forbids Zadook or his congregation to use the designation Nestorian, or Church of the East and in effect it bars him from using the name Mar Shimun.

Importance of the decision lies in the fact that Zadook had obtained admission to the local Church Federation and was working hard to be a representative of the Nestorians at the world assembly at Amsterdam this summer.

The story, as brought out in court, is that while the real patriarch was in a detention camp in Cyprus, it is charged that Zadook came to this country and presented himself to numerous groups of members of the Assyrian Church as their ruler and head. He obtained ordination from a Bishop Carfora whose career here has led him in and out of the police courts a number of times.

Zadook claimed that the title of "Mar Shimun" was conferred on him by the government of Iraq. Assyrians living in the U. S. say this was a recognition by the Moslem government of Iraq of his services in betraying the Christian Assyrians to their slaughterers. Patriarch Mar Shimun has received word from his people in Iraq that these murders are still going on, but his protests to the U. S. and the U. N. have been in vain, while his protests to the British government resulted in his exile. From only one quarter did he obtain sympathy—the House of Bishops of the Episcopal Church as a result of the interest and activity of Bishop Sumner Walters of San Joaquin.

Now that his position has been strengthened by the decision of the Cook County court, the Patriarch plans to appeal to the Christian conscience of America to save the

Christian Assyrians from complete destruction by the surrounding hostile Moslem world—a slaughter said to be condoned by both the British and American governments, because Iraq controls oil.

The Rev. Roswell Barnes, co-director of the Federal Council of Churches, has informed THE WITNESS that the Council has never recognized Zadook and added, "fact is, I have never heard of him." When the Rev. Henry Smith Leiper, American secretary of the World Council, was asked for comment, he stated that a number of people presented the claims of Zadook and urged that he represent the Assyrian Church at Amsterdam. But he said that Mar Shimun had been a member of the World Council for many years and would be a representative of the Assyrian Church this summer at Amsterdam. He also said that no recognition had been given, or would be given, to Zadook.

A WORD WITH YOU

(Continued from page 12)

principles for the preparation of literature on the subject should include, among other things, the absence of a repressive tone and the ungrudging affirmation of the essential goodness of the instincts.

But one hesitates when one hears they also urge the inclusion of the English exhortation in our Prayer Book. Can they possibly mean the one in the present official English Prayer Book (1662), which is inconsistent with itself, with the rest of the service, and with their stated principles; which is reproving and grudging in tone?

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EPISCOPAL CLERGYMEN TELLS

(Continued from page 4)

within it, many who still identify themselves, not with any of the south's present "leaders" but with "their" man, Eugene Debs. Nor should the fact that the vast majority of southern churches are democratically governed be overlooked in assessing the potential strength of anti-fascist forces in the south. While a young Southern Baptist minister recently remarked, "The Church is the main bulwark of fascism in the United States, today," there is, nevertheless, a strong sense of justice and democracy among the people of the "Bible Belt."

Why, then, have all these elements not succeeded in bringing progress to the south? Why can we expect that they will soon do so? The answer lies in the absolute control of the political machinery by the successors of those who, broken by the Civil War, exchanged support by northern monopoly capital for control of their section of the country. To maintain this control they have effectively sowed suspicion and hopelessness among the great bulk of the people, have isolated the honest people from

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one another, and have reduced many millions to economic and legal helplessness. It is a well-known fact that almost any southern white farmer or worker will work with almost any Negro on a man-to-man basis—until another white man comes along. Then, fearing criticism or ridicule, he adopts the pattern of white supremacy and “talks down” to or ignores the Negro or says, “I’ll see you later.” Many have said to me, their pastor, “I know the colored people have a right to vote, but nobody else thinks so,” and it is very hard for the pastor to convince each that there are many others who share his sentiments, for they have lived with these others all their lives and never heard them express such sentiments or seen them act in such a way. The very real fear of physical violence prevents many southerners from being what they really want to be, themselves.

What, then, is going to happen in the south? When are the southern people going to find an opportunity of expressing their best selves instead of their worst?

It is already happening. Many “liberals” who have long supposed that the “common people” of the south are ignorant and bigoted and must be “educated,” are beginning to align themselves with other progressive elements who have always recognized the great reservoir of democracy and decency among the people, and are more and more openly speaking out and organizing this force. There are still some, of course, who persist in maligning the masses of the southern people and in taking the self-righteous attitude that the liberals and the liberals alone know what is good for the south and that they must stoop down and raise the ignorant masses, even against the will of those same masses. The movement in support of Henry Wallace, as well as that in support of men within the Democratic Party—such as Gov. Folsom of Alabama and the Rev. Joseph A. Rabun of Georgia—who campaign on platforms almost identical to Wallace’s modern-day populism, is growing steadily. The growth of these movements daily exposes the bankruptcy of the old-line politicians and their inability to stir up hatred or hysteria against any real program for security, health, education, peace, and civil rights—on a bi-racial basis. Instead, they are desperately trying to keep these elements inside their

camp where they hope to be able to limit their effectiveness.

An interesting experiment in Negro-white unity is being worked out in Brunswick, Ga., where the local People’s Progressive Party club (bi-racial, as is the P.P.P. throughout the south) has adopted a set of by-laws making it possible for either Negroes or whites to call for “a vote by groups” which will ensure that any measure will have a clear majority of both Negro and white groups before it can pass. Many, even outside the club, think “it’s only fair.” It allays the suspicions and fears of each group toward the other and prevents either being used against the other. Whether or not this particular formula is the last word, it symbolizes something that is almost here in the south—the end of divide and rule. There is a wistfulness in the way many are watching such experiments, hoping secretly that they will succeed and that it will soon be safe to get on the bandwagon. What the Southerner wants, above all, is a chance to be fair. Today, more, than at any time in history, we are determined we shall have that chance.

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SYDNEY A. TEMPLE, *Book Editor*
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****Not As the World Giveth* by Philippe Vernier, Fellowship Publications, \$1.50.

Have you ever wondered how well you would stand up under a jail sentence? Philippe Vernier was never bored a minute, he explained to the translator of this volume, Edith Lovejoy Pierce, following as he did a prison schedule of prayers, singing, exercise and the writing of these meditations. One who reads this volume can understand that he was never bored nor lonely for he was never alone. To one for whom, “Love is a march forward, a succession of conquests, a series of discoveries,” every day must be an adventure in abundant living, wherever it is spent.

Never before have I read one page meditations which were so complete and so convincing. Each is like a poem, in which not a word could be changed for improvement. The total impression given brings you closer to God, yet causes you to look more searchingly at your own life. If you have read treatises condemning the sin of pride, read some of these meditations in order to see pride crack. Do you seek greater humility? Find in this volume a close association with true meekness which stands close to the master.

Philippe Vernier was, and is, a pacifist. His terms in prison were a result of his refusal to take up arms. Yet this is not a book especially for pacifists, it is a volume for any one who would be a Christian. We all find that our greatest problem is

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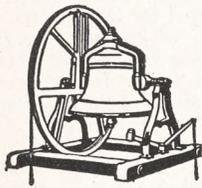
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to find peace in ourselves, to be Christian enough to be worthy of the things we profess. In these pages the path to that peace may be found.

**Peace or Anarchy* by Cord Meyer, Jr., Little, Brown & Co., \$2.50.

Who could better speak on the horrors of war and the way of its avoidance than one who decided, while in a scooped-out hole on an enemy beach in the Pacific, that he would find an answer to the question if he ever came out alive? As a representative of veterans on the staff of a U. S. representative to the San Francisco conference Cord Meyer was able to pursue further his determination to find the answer to the question he had asked himself while engaged in the job of "kill or get killed." In *Peace or Anarchy* he gives one of the most comprehensive and well reasoned evaluations of the world armament race that is to be had anywhere. He shows with cool honesty the price of preparedness and the road to war which ends in a state of "Collective Insecurity."

Against the Baruch plan he suggests a plan for survival with which most Americans, after reading this book, will certainly agree. Unfortunately, after proving that the position of armed threat will not save the world he gives as an absolute alternative a suggestion which, in the present state of hysteria caused by militaristic propaganda cannot possibly be put into effect immediately. The attitude of people must be changed; a sense of confidence and hope must supplant the present depression of fear and fatalism which hold the world.

It is not true that a plan, however well worked out, will give confidence to men. Contrarily, only upon the basis of a confidence and hopeful conviction in the hearts of men of good will can any international plan be put into effect. Somebody must take the lead in changing the direction of men's thoughts from militarism to redemptive love based upon the brotherhood of all men. Nowhere else in the whole field of men's rational experience can such faith be found save in the belief in the redemptive love of Christ. Nowhere else in the world can the race for militaristic domination be turned save in the most powerful nation in the world, the United States.

The plain fact is that the Church in this country has, in large part, become a sounding board for the humanistic doctrine of power rather than love in world relationships, reflecting the propaganda of the American Legion with no unique Christian contribution to make to the settling of differences in a divided world. Until the Church rediscovers its universal faith in the efficacy of all embracing love, no plan or series of plans can break through the iron curtain of hate which we as a nation are building about us.

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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.

THE REV. HARRY LONGLEY
Rector of St. John's, Charleston, W. Va.

Hats off to the Church Missions House and the Department of Promotion and Publicity for the magnificent job done in putting over the Presiding Bishop's radio broadcast! The task was carried through down to the very last detail, done promptly, and with amazing efficiency. This is the kind of aggressive leadership which the Church has long sought from its headquarters in New York.

* * *

MISS THEODORA GREEN
Churchwoman of Philadelphia

I want to congratulate the editors of THE WITNESS for a splendid job they did with the number of March 18 devoted to the Church periodical Club.

* * *

THE REV. GILLET BECHTEL
Associate Pastor, Methodist Church,
Tucson, Arizona

I want to say how much I have enjoyed the "Journeys of a Gargoyle" that a friend of mine loaned me. I showed these copies of THE WITNESS to a fellow Methodist minister and he wondered if perhaps "The Church of the Holy Advertisement" was not a Methodist Church. I told him he might take some comfort in finding that all the commercialists were not confined to the Wesleyan connection. The approach of Mr. Barrett is as refreshing as it is penetrating.

* * *

THE REV. PHILIP P. WERLEIN
Rector of St. James', Baton Rouge, La.

I have had an experience here as rector of St. James' Episcopal Church which I think I ought to share with the other clergy of the Church so that they might be on their guard.

A certain man came to see me and said that his name was Alvin Augustus Merritt. His wife's name was given as Dianne. His story was that he had been working with Stone & Webster in Virginia, but that owing to his wife's health he had to move to a warmer climate. Also, because of excessive hospital bills, he was without money. He was well dressed and gave the appearance of being a gentleman and a graduate engineer as he claimed. His suavity and bearing impressed me so favorably that I gave him financial help and by means of introductions enabled him to get a well paying position as an engineer. This firm even bought an automobile for his use. He stayed with the firm for about two weeks when he stayed home from work because of an alleged sore finger and soon after disappeared taking the car and I presume his wife with him. Since his departure a number of bad checks have turned up and the disappearance of a diamond ring which he took from a woman on the pretense of having the diamond cleaned was revealed. Both he and his wife seemed to have quite a knowledge of the Episcopal Church and even claimed that they were communicants of St. Luke's Church, Salisbury, North Carolina. However, a let-

ter from the rector indicates that he could find no record of them.

The Episcopal clergy are urged in case this man should turn up to call in the police at once and get them to send a wire or to make a telephone call to the sheriff of East Baton Rouge Parish, Baton Rouge, Louisiana.

* * *

MRS. JOHN G. JACOBS
Churchwoman of Brooklyn

Thank you very much indeed for the excellent articles on Youth and Sex Behavior by Bishop Hall of New Hampshire. It is true certainly that this subject must be dealt with by our churches and it is fine to have such a sane and yet stimulating presentation as that offered by Bishop Hall. May I take the opportunity also to thank you for the fine series of articles on the issues to come before the Lambeth Conferences. I have profited by them all.

* * *

MISS GEORGIA MARSHALL
Churchwoman of New York

The March 18 number of THE WITNESS is very good proof that the women of our Church can offer real leadership and have great ability. For this was one of the most interesting numbers of a Church paper I have ever seen and I was struck by the fact that nearly all the articles and news stories were written by women. Don't disillusion me now by telling me that they had to be re-written by men.

ANSWER: The material was presented as received, with no re-writing by editors.

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A PETITION Addressed To
The Bishops of the Anglican Communion At the 1948 Lambeth Conference

WE, the undersigned, being Communicants of the Anglican Communion, recall with thankfulness the declaration of the 1930 Lambeth Conference that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ."

We believe that the experience of the second World War has confirmed this judgment. It has shown how war undermines general morality by lending support to the doctrine that evil means can promote righteous ends, by weakening the sense of truth and the values of family life, and by treating national rivalries as of greater significance than the unity of the universal Church. We have also observed how the traditional methods by which Christians have attempted to limit the effects of war have been swept away—a process culminating in the horror of the atomic bomb.

We therefore humbly beg Your Graces and Your Lordships to declare that all participation in war as it has now developed, even for a good cause, is contrary to the Divine Will, and to affirm that the right method of resisting evil is that of positive Christianity, as shown, not only in the witness of the Society of Friends, but also in the resistance offered to Nazism by the pastors of the Church of Norway and of outstanding Christians in Germany and other countries.

State whether
THE REV., MR., MRS. OR MISS.

SIGNATURE.

ADDRESS.

Cut out this petition and circulate it among your friends. Send it, signed by one name or thirty names to Rev. Sydney Temple, *General Secretary, Episcopal Pacifist Fellowship*, Essex, Conn., by April 30, 1948.

Join the Peace Makers of the Church

as an Associate, interes'ed in positive Peace-making through the redemptive love of Christ, or as a Conscientious Objector to participation in War. Whichever your position, let us all join together to present a united front for peace at this crucial period in history. For information contact the General Secretary.