

THE Witness

10¢ A COPY

February 10, 1949



INTO THE HIGHWAYS

Students of the Church Divinity School of the Pacific Hold Street Services

EDITORIAL ON RECTOR VERSUS VESTRY

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 at 9 Holy Days and 10 on Wednesdays) Holy Communion; 8:30 Morning Prayer; 5 Evening Prayer.
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For Christ and His Church

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SERVICES In Leading Churches

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SERVICES In Leading Churches

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—STORY OF THE WEEK—

Conference on Civil Rights Is Held in Washington

*Victims of Persecution and Brutality
Among Those to Tell Their Stories*

BY

KENNETH R. FORBES

★ Episcopalians, Methodists, Baptists, Jews, Agnostics, Communists—all together under one roof, equally enthusiastic and militant for one cause—this is news and this is what happened in January in Washington when the Civil Rights Congress delegates from all over the United States met for a national legislative conference.

The purpose was to give public expression of the determination of the American people to uphold the basic constitutional rights of all citizens against the witch-hunting activities of the F.B.I., the Un-American Activities Committee and other groups in and out of government, and to make it clear to all departments of our government that lovers of the democratic way of life did not propose to take these attacks on constitutional liberties lying down.

Among the delegates was a considerable number who themselves were victims of persecution and who told their own stories simply and convincingly. Other victims were either absent or dead and their narratives were given by delegates who knew all the facts. Herman Burns was dead—beaten to death by police of the city of Los Angeles. The facts are not in dispute; the only uncertainty is whether the police killer (or

killers) shall be brought to justice. Irving Blau was not dead or absent. He told the story of himself and six companions who were called as "witnesses" before a federal grand jury in Denver. They were asked questions as to their opinions and ideas and their political affiliations. When they refused to answer, they were taken into court, found guilty and sentenced—three to life in jail, the others to from one year to four months. No trial by jury; no bail. A local clergyman told of the young Philadelphia Negro convicted of murder on the basis of a confession forced on him by police threats and brutality (and later recanted) and by a gross neglect of elementary legal procedures. The local chapter of the Civil Rights Congress is fighting for a new trial.

Howard Fast, a well-known writer of historical novels (and himself one of the victims of contemporary witch-hunting in the famous case of the convicted officers of the Spanish Refugee Appeal) gave an eloquent account of the revolting attack on the little daughter of Robert Thompson, one of the indicted Communist leaders. The sex degenerate who committed this outrage was originally found guilty, but, on the

flimsiest of legal technicalities, was retried before three New York judges and acquitted. Then, before any counter legal measures could be taken, he was mysteriously spirited away, with no public knowledge of where or by whom. Apparently his conviction, or any further legal action on his behalf, would have been likely to keep alive public sympathy for the father of his little victim, while on trial with his associates of the Communist Party.

And so the accounts went on, throughout the day, of attacks on the guaranteed civil liberties of American citizens. They were of a sort to arouse intense indignation and and determination to continue vigorous action everywhere in their defense. But the most impressive feature of the conference was the disciplined restraint of the hundreds of delegates present. There were no appeals to violence; there was no faintest trace of rowdyism. The general newspaper-reading public and listeners to radio commentators had been given in advance a completely false picture of the conference and of its sequel the following day, the freedom crusade of thousands of enthusiasts for democratic rights. It was luridly described as a motley

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at once. The first article on the Prayer Book by Massey Shepherd will be in the issue of February 24. We must have your order not later than the 15th.

THE WITNESS
135 Liberty Street
New York 6, N. Y.

crew of violence-loving Communists descending on the nation's capital bent on trouble and deserving to be treated rough. But it was the columnist and and commentator who incited to violence, but as for the Civil Rights Congress members, they weren't having any—these Baptists, Episcopalians, Methodists, Pacifists and Communists—a motley crowd, if you please, but a disciplined one because of a profound common faith in the American way of life and a healthy hatred of oppression.

Before the national legislative conference adjourned, a series of forthright resolutions were adopted, to be presented to Congress and to the President. One attacked the various attempted techniques aimed at "thought control." Another condemned action to outlaw a political party without even charges of attempted force or violence, in the prosecution of the twelve Communist leaders. A third called for the repeal of the Taft-Hartley Act and for the restoration of the Wagner Labor Law. Still another demanded legislation to outlaw "Jim Crow" in its many phases.

The writer had the privilege of attending this conference as a delegate from the Philadelphia chapter of the Civil Rights Congress. He has also had the privilege of membership in many diocesan conventions of the Episcopal Church in more than one diocese. And he can testify that the spirit of fellowship, the ability to put first things first, the enthusiasm of widely varied types of members for a spiritual ideal and the civilized restraint in words and actions of the former compares favorably with the latter. Christian citizens who are really eager for a more abundant life and for liberty of thought and speech for people of all classes and races need never fear to foregather and to cooperate with those who share just such basic convictions, however widely they may be apart in their political affiliations and convictions.

APPEALS TO YOUTH COMMISSION

★ "The American Christian Youth Movement cannot be a vigorous force in the nation's life without the participation and leadership of young people who are not students," William Stringfellow, chairman of the United Student Christian Council, told members of the National Episcopal Youth Commission recently. Calling upon the commission to take the initiative in reaching youth of college age who are not students, Stringfellow declared: "While we talk of the Christian missionary task, the greatest present opportunity facing the youth of the Church is in bringing non-student young people into the American Christian youth movement."

Stringfellow, himself a student leader at Bates College, said it is "a startling fact that in our country the work among young people has been largely devoted to high school and college students, while there are tens of thousands of our fellow young people who are employed in industry, business, agriculture and as artists and workers

of all kinds who have been virtually ignored. These young people can do much to enrich the life of the Church, and the Church can do much to enrich their lives," he asserted.

The Episcopal national youth commission has been holding its annual meeting for the past several days in Monteagle, Tenn., and Stringfellow, a resident of Northampton, Mass., is a member of the commission, representing the division of college work of the Episcopal National Council.

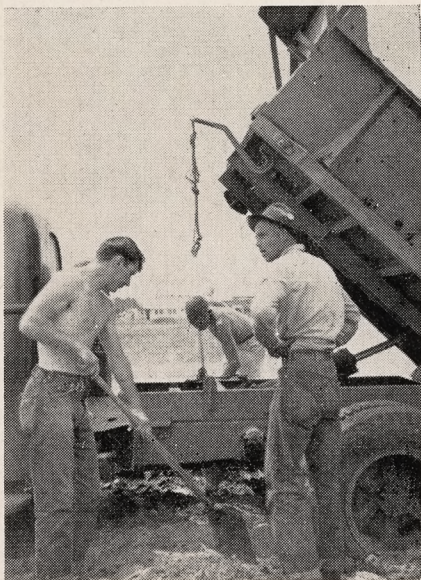
CLERGY READING COURSES OFFERED BY MAIL

★ Because of many requests that have come from the clergy, the faculty of the Philadelphia Divinity School has arranged to offer, beginning February 1st, a number of directed reading courses by mail. No credit can be given toward graduate degrees in theology but it is believed that a very real service will be given to men in isolated places, who want to keep up their studies in various theological fields. The following courses are now being offered: Prophets of the Old Testament;



Mariner's Inn is one of the oldest homes for men in Detroit. Here a group prepares the evening meal at this institution of the Episcopal Church.

New Views of New Testament Theology; The Christian Doctrine of the Church; The Church of England in the 20th century; Public Speaking and Preaching; and Pastoral Care and Personal Counseling. Any clergyman may enroll for one or more of these courses at any time except in the period April 1 to September 1. He is required to pay a registration fee of one dollar and five dollars for each course. Books may be purchased through the Divinity School Library at a considerable discount or may be borrowed from the School Library. In the latter case return postage must be paid and books kept not longer than one month. In addition to the reading, essays, sermons or reports may be submitted for criticism by the various members of the faculty. One missionary bishop has already written to express his great appreciation for this plan, saying that he has long desired to work out some system of reading for his clergy. Another has requested from the faculty information concerning new books in different fields. Applications for enrollment must be addressed to the school.



Students from Oregon University and Oregon State at work at the diocesan camp at Gearhart.

HOWARD MELISH TAKES STAND ON OUSTER

Question of 'Free Pulpit' Emerges

★ "We do not propose to be put out of our pulpit when we plead for peace and good will . . . by a majority of the vestry. And, may I add, by any other group who do not believe . . . that the Episcopal Church is the freest church in Christendom. I sincerely hope for the good of the church that the liberal tradition will be forever maintained." So said the Rev. John Howard Melish before a large congregation assembled on Sunday, January 30th, in Holy Trinity parish, Brooklyn. Here, with the vestry demanding a "dissolution of the pastoral relationship" between Mr. Melish and the parish, the issue of the free pulpit is claiming nation-wide interest. Mr. Melish and his son, William H. Melish, are opposed by a majority of the vestry because the Melishes are on record for peace between Russia and the United States. The son, William, is chairman of a national organization devoted to this cause. (See Editorial, p. 11, of this issue, *The Witness*.) While Bishop DeWolfe was studying the petition of the vestry and also deciding what to do about a parish Committee to Retain Our Rector which had asked him to receive a delegation supporting the Melishes, the elder Melish reaffirmed his position on the right of freedom of speech. The text for his Sunday sermon was "But with me it is a very small thing that I should be judged by you or by any human court . . . I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me" (I Corinthians). During the sermon he discussed the specific issue in dispute and said, "Today there are two mighty nations which stand ever against each other, each capable of using the ghastly instruments

of warfare against the other. Both peoples desire peace. There is not the slightest doubt about this in the minds of all intelligent persons. The moment, however, that any one speaks of peace with Russia today, he is vilified, misrepresented and misunderstood." Stating the stand which he and his son have taken on post-war policy, he said, "we are of those who believe that such things as U.N. R.R.A. make for peace. Such things as those which have been substituted for U.N.R.R.A. make for war." Questioning whether or not the right of freedom of speech still exists in America, Mr. Melish said, "we are playing the Pharisee and thanking God that we are not as other men are." In conclusion he asked for a congregational decision, "We are not aware of anything against ourselves but we are not thereby acquitted. It is required of stewards that they be found trustworthy. If we have not been found trustworthy, men and women of Holy Trinity parish, dismiss us."

Many wept openly when he said "The moment we are not wanted by the people in the parish our resignation is in your hands." After the service the popularity of Mr. Melish and his son was attested by the large group which crowded into the parish house gymnasium to shake their hands and to assure them of their continued support. The vestry was planning to meet the following Tuesday. But evidence of support of the Melishes among churchmen of all denominations was seen in a meeting at Union Theological School, New York City, on January 31. The group met to discuss not only the Melish affair but its implications for "pulpit freedom" of clergymen of all creeds.

EPISCOPAL CHURCH NEWS

Efforts of those who support the Melishes, and claim three-quarters of the congregation in their behalf, are being directed toward delaying all action until the Easter Monday parish meeting. There is no indication that the vestry will reconsider its petition or that Mr. Melish will reconsider his refusal to retire at this time.

EVANGELICAL FELLOWSHIP TO HOLD SESSION

★ Members of the Episcopal Evangelical Fellowship from the northeastern dioceses will hold a regional conference in Philadelphia on Monday, Feb. 28. The sessions will be held at Christ Church.

While the business meetings of the conference will take place on Monday, the conference will begin with a service in Christ Church at 5 p.m. the previous day. At this service on the spot where the American edition of the Book of Common Prayer was adopted, the Fellowship will commemorate the 400th anniversary of the first Book of Common Prayer. The preacher is yet to be announced.

The Rev. Albert T. Mollegen, of the Virginia Theological Seminary, will open Monday's meeting with a discussion of "The Role of the Evangelical Today." The Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., will speak on "Issues Before the General Convention." Bishop Hart of Pennsylvania, the Rev. Charles D. Kean, president of the E. E. F., and others will speak briefly at the luncheon. The conference will be concluded in the afternoon by a paper on "The Anglican Ministry," presented by the Rev. Robert F. Gibson, Jr., dean of the Sewanee Theological Seminary, and Suffragan-Bishop-elect of Virginia.

DONALD JAMES CAMPBELL CONSECRATED

★ The new suffragan bishop of the diocese of Los Angeles was consecrated January 25 in St. Paul's Cathedral, Los Angeles. By coincidence he was consecrated in the same church by the same bishop who had ordained him to the diaconate—that bishop, Presiding Bishop Sherrill. St. Paul's had been Bishop Campbell's home parish and here he began his ministry as curate. He was then rector of St. Paul's, New Haven, Conn., and Church of the Redeemer, Providence, R. I., and dean of the Springfield Cathedral from 1943 until his election as suffragan. Co-consecrators with Bishop Sherrill were Bishop Bloy and Bishop Parsons, retired bishop of California. Consecration preacher was Bishop Gooden, retiring suffragan of the diocese. Bishop Gooden said the Church has never "moved forward an inch by 'playing it safe' but only through the faithful courage of her saints and martyrs and of her rank and file." He concluded with a personal message to Bishop Campbell, saying: "You are an old friend. I have watched you through your preparation for the ministry and through your career in it. I have great satisfaction and joy in your consecration."

RESIGNS FROM ACTIVE MINISTRY

★ The Rev. Francis B. Creamer, D.D., for the past 23 years associated with Christ Church parish, Detroit, and its mission (now parish) of Christ Church, Grosse Pointe Farms, resigned on January 15. Dr. Creamer had been unwell for some time. Mr. Creamer came to Michigan from the diocese of Harrisburg in 1926 as as-

sistant minister of Christ Church, Detroit, during the rectorship of the late Rev. Dr. William D. Maxon. When the new Christ Church, Grosse Pointe Farms, was organized in 1930, he also became vicar in that congregation. Mr. Maxon retired in 1933, at which time



The Rev. Francis Creamer who recently resigned as rector of Christ Church, at Grosse Pointe Farms, Mich.

Dr. Creamer was elected as rector of Christ Church with oversight of the new chapel. Later he also assumed charge of Trinity Church, St. Clair Shores, then a diocesan mission, which six years later became an independent parish. Christ Church, Grosse Pointe Farms, became a parish at the Diocesan convention in January, 1946, and Mr. Creamer resigned as rector of Christ Church, Detroit, to give his full time to the new parish. At the annual parish meeting, Mr. Creamer was elected as rector emeritus of Christ Church, Grosse Pointe Farms.

LAYMEN UNITE IN THREE PARISHES

★ At a dinner meeting in St. Andrew's Church, Algonac, Michigan, January 20, a Tri-City Laymen's Association was organized, composed of men of the parishes of St. Andrew's, Algonac; St. Mark's, Marine City, and Trinity, St. Clair. Thirty-six laymen and three clergy were present at the meeting. Mr. Robert Farr, of St. Clair, was elected as the first president. The association is to have a three-fold aim: fellowship, study of the Church, and service. The fellowship will take the form of a dinner and informal conversation. During the period for study of the Church, the men will devote some time to learning about the furnishings, symbolism, colors, etc., and the Church Kalendar. A service project is yet to be selected. The Rev. George Backhurst, retired, of the diocese of Michigan, gave the first lecture during the study period.

FRANCIS SAYRE ON PEACE

★ "If the Soviet government is willing to respect fundamental rights and is willing to cooperate in building a world based on law and justice, there is no insoluble problem standing between us and the Russian people." So declared Francis Sayre, prominent Episcopal layman and member of the United States delegation to the United Nations general assembly, in an address at the third annual meeting of the Northern California-Western Nevada Council of Churches. "War is often due to the bankruptcy of brains. War would not stop the spread of Communism," Sayre declared.

NO WOMEN ON THEIR VESTRIES

★ Delegates in Houston to the 100th annual convention of the Diocese of Texas defeated a proposal that would have al-

lowed women to serve on vestries. The motion to introduce the matter was made by the Rev. James Knapp of Port Arthur. He said in its support, "It is democratic, just and fair, and only some sort of prejudice would say that women are not fit to serve on vestries." Supporting Mr. Knapp's latter contention, but certainly not the motion, J. L. Caldwell McFaddin, a layman from Beaumont, disagreed and said, "when women become vitally interested in a matter, anyone who opposes them becomes their personal enemy." The motion failed; the prejudice won.

PARISH WINS IN DAMAGE SUIT

★ Trinity Church, Miami, Fla., won a \$100,000 damage suit brought against the parish and the S. A. Lynch interests, owners of the Venetian Hotel in Miami, by Danny Brown, operator of the Jewel Box night club. The rector, the Rev. G. I. Hiller and the vestry had objected to the issuance of a liquor license to the night club and the operator brought suit against the parish and the Lynch interests for \$100,000 damages, claiming that they had caused him financial loss. The license was eventually issued to the club and the circuit court has issued a verdict in favor of the Church and the hotel.

EPISCOPAL CHURCH 22ND ON LIST

★ The Episcopal Church stands twenty-second in per capita contributions shown on a list issued by the United Stewardship Council, with a per capita amount of \$36.68 in 1948. Largest per capita amount is Seventh Day Adventists with \$130. The Methodist Church stands 43rd with \$19.16. Presbyterian U.S.A., stands 31st with \$28.56 and Northern Baptists, 35th with \$26.23.

CANTERBURY COLLEGE ELECTS MAC LAURY

★ The Rt. Rev. Richard A. Kirchhoffer, Bishop of Indianapolis, and president of the board of trustees of Canterbury College, Danville, Indiana, announced Sunday that the trustees had unanimously elected the Rev. Douglas R. Mac Laury,



The Rev. Douglas R. MacLaury, who has been acting president of Canterbury College since last July, was elected president last week by the trustees.

acting president of the college since July 15, to be the president, effective immediately.

Before coming to Canterbury, Mr. MacLaury had resigned his charge at St. John's parish, Irving Park, Chicago, to accept a \$20,000 scholarship in psychiatric medicine at Northwestern University; however he gave up this scholarship in order to accept the vice-presidency of the college on April 12, 1948.

Included in his duties as vice-president was the responsibility of promoting the college throughout the country which task Mr. Mac Laury continued after he became acting president in July, 1948. He has made the college known throughout the Church as his speaking trips on its behalf have taken him to churches large and small across the country.

ECUMENICAL NEWS

CHURCH COUNCIL SEEKS NEW DIVORCE LAWS

Describing present divorce laws in New York state as "neither just nor humane," the state council of churches at its annual meeting in Albany urged the Legislature to provide "more wholesome" laws. The Council's resolution, which called the present laws "an occasion for evasion and hypocrisy," coincided with a move on capital hill by the New York City bar association to liberalize the divorce laws. The state currently recognizes adultery as the sole grounds for a divorce action. In another resolution, the council said the present cold war with Russia cannot go on without creating danger of a "dreadful reality," and called upon the United Nations to exert all possible effort in solving the problem. "We doubt that our nation is qualified to exercise the divine prerogatives of judgment on another nation," the resolution stated. "But we believe it is possible for our country to act in ways that promote peace and lessen the threat of war. Therefore, we declare our support of every possible use of negotiations and conference through the United Nations organization."

PROTESTANTS-UNITED ASK FEDERAL AID BAN

A resolution urging Congress to "defeat the attempt of the Roman Catholic hierarchy or any other church group to secure public funds for parochial schools," was adopted by the advisory board of Protestants and Others Americans United for Separation of Church and State. The resolution specifically urged the defeat of S. 246, a bill introduced by Senators Elbert D. Thomas (D-Utah) and Robert A. Taft (R-Ohio) which leaves it up to the states to

decide whether to give financial aid to private as well as to public schools. Protestants-United observed its first anniversary in Washington, D. C., with a national conference on church and state, climaxed with a mass meeting at Constitution Hall, attended by an audience of more than 3,000. Principal speaker at the mass meeting as Methodist Bishop G. Bromley Oxnam of New York, vice president of Protestants-United. The group, it was said, plans to organize in every state and every community and take to the courts "in dignified fashion" any attempts to violate the principle of separation of church and state.

BIBLE DISTRIBUTION RISES IN CHINA

A total of 2,932,682 Bibles, New Testaments and Scripture portions were distributed in China during 1948, it was announced by the American Bible Society. Aiding in this distribution were the British and Foreign Bible Society, and the National Bible Society of Scotland. Of the grand total, 94,842 were Bibles and 2,726,154 were Scripture portions. It was the first time since the war that Scripture portion distribution reached more than a million copies. According to the society it faces a need in China for 2,080,000 Scripture volumes during the coming year. (RNS)

CHATTANOOGA PASTORS ACT AGAINST KLAN

Chattanooga pastors are planning action to prevent members of the Ku Klux Klan from entering their churches with hoods and masks, it was announced by the Rev. R. W. Moheny, president of the Chattanooga pastors association and a member of the Methodist

pastors association of that city. The decision follows a general protest by ministers there, as elsewhere, against a recent visit by masked men of the Ku Klux Klan to Philadelphia Baptist church there. Disrupting the night services, the Klansmen handed a letter, containing an undisclosed sum in cash to the pastor, the Rev. C. L. Starling. Children screamed, the pianist fainted, and at least 16 members of the church announced they would resign because of the incident. Moheny said members of the two organizations had scheduled a meeting to work out recommendations for preventing future visits to churches by the masked men.

INTERFAITH DINNER HELD BY LAYMEN

Methodist, Baptist and Jewish laymen of St. Louis, Mo., held their 19th annual interfaith dinner. They heard their religious leaders—Dr. Alben Godbold of St. John's Methodist church; the Rev. Leon R. Robinson of Second Baptist; and Rabbi Ferdinand M. Isserman of Temple Israel—discuss the topic: "How shall we prevent war in an atomic age?" With Dr. Godbold acting as moderator, the other two clergymen agreed that there could be no peace without justice. "We must have a will for peace," Mr. Robinson said. "We must say we are not going to settle disputes by violence. We are not going to drop an atomic bomb." Rabbi Isserman declared that rearmament was "not practical," and said it would not bring about world peace. "The whole world must be redeemed through justice for every man," he said. "The success of the United Nations will depend upon the moral attitudes of the nations that make it up." (RNS)

CHURCHES OVERSEAS

HROMADKA SPEAKS IN PRAGUE

Prof. Joseph L. Hromadka, prominent Czech theologian who was a leader at the Amsterdam Conference last summer, addressed a mass meeting of 2,000 Christians which was held in a hall in Prague owned by the Communist party. Music was supplied by a Congregational choir and pastors of Methodist, Reformed and Brethren Churches took part. Hromadka told the audience that "to believe in Jesus Christ is not to turn away from the problems in our changing social order, but to do our part, step by step, in the name of Jesus Christ." He said that "the children of this world" were often more energetic in working for the solution of problems than Christians were in seeking a true solution. "They are doing from their perspective what Christians should be doing in the prospective of faith. The Communists go through rigid examinations of themselves and their members to see if they are being faithful to their cause. Shouldn't we Christians be testing ourselves? They are working for two and five-year plans. Shouldn't we have plans to realize our Christian goals? The Communists expound a class struggle. We Christians should be in a fight, too. But against evil, against the sin which is the root of man's difficulty."

PROTESTANT MAGAZINE IN JAPAN

The fact that wealthy people in Japan are supporting Christian enterprises with large sums is leading to a good bit of speculation in Japan. There are those who contend that these people look to the U.S. to save them from Communism, and that they support Christian enterprises because they consider

them effective agencies to that end. A Roman priest recently raised huge sums to put up a chain of movie houses and radio stations to spread catholicism. Now a monthly Protestant magazine, *New Age*, has appeared on the newsstands, published with the cooperation of Mainichi Shimbun, one of the biggest newspaper publishing houses in the country. A feature article in the first number is by Speaker Komakichi of the Japanese House of Representatives on "How I Became a Christian" and another is by Princess Chichibu relating her experiences in Anglo-Saxon educational institutions.

CZECHS GIVE MORE TO CHURCHES

Allocations to churches in Czechoslovakia under the 1949 state budget will amount to \$6,300,000—an increase of \$1,620,000 over 1948. The reason for the increase is that the state has assumed the cost of maintaining church buildings and also anticipates paying the salaries of clergymen engaged in teaching and other educational work.

SUNDAY SCHOOLS IN CZECHOSLOVAKIA

There has been a great increase in the number of Sunday Schools in Czechoslovakia, according to Prof. Adolf Novotny of the John Hus Seminary at Prague. The increases have been marked in all of the Churches: Methodist, Evangelical, Lutheran, Reformed.

NIEMOELLER DECLINES POSITIONS

Martin Niemoeller has declined to serve as representative of the Evangelical Church in Germany to the World Council of Churches. He also has declined to accept the posts of

second vice-chairman of the 12-man governing council of the Church, and director of the foreign office which maintains contacts with German mission churches abroad. He was a candidate for the vice-chairmanship of the council but withdrew in favor of Bishop Hans Lilje of Hannover. The chairman is Bishop Otto Dibelius of Berlin, who is said to have the support of members of the Church in all zones.

PROGRESSIVE CATHOLICS IN HUNGARY

A group known as "Progressive Catholics" has been formed in Hungary, said to be composed of Roman Catholics who hold that Communism and Christianity are not incompatible. Abbe Jean Boulter, the leader of a similar group in France, recently visited Budapest where he urged Hungarian Catholics "to strengthen your loyalty to the Church and Hungarian democracy."

CHURCH SCHOOL AID IS PLEDGED

Financial grants to parents who wish to send their children to parochial schools is being pushed by the party of General Charles de Gaulle. At present Catholic schools in France receive no state aid, the cost for maintaining them coming from the parents and from collections in churches. General de Gaulle recently is reported to have promised this campaign to R.C. prelates in return for their support.

CHURCH ACTS ON AFRICAN RIOTS

An appeal to Christians of all races and denominations to work together for the elimination of racial tensions was made in Capetown by the Christian Council of South Africa.

NEWS OF OTHER CHURCHES

METHODISTS DEBATE COMMUNISM

A debate between a Christian and a Communist featured a conference held in Philadelphia under the auspices of four Methodist agencies, Edward Strong, leader of the Communist Party in the city, was one of the speakers, and the Rev. Harold P. Sloan, a former editor of the Christian Advocate, defeated Christianity and attacked Communism for its dialectical materialism.

CATHOLICS SUPPORT THEIR PAPERS

Each year the Roman Catholic Church sets aside a month in which pastors throughout the country urge their people to subscribe to their publications. There are now 396 publications of that Church with a total circulation of 13,495,580. Most of the papers are weeklies, but there are also several dailies.

FOUR MILLION FOR RELIEF

A campaign for \$4,000,000 conducted by the Lutheran Council for relief and reconstruction abroad has gone over the top by close to \$100,000. The money will be used throughout the world.

EMISSARIES HERE ON INDONESIA

Two special emissaries of the Netherlands Reformed Church are now in the U.S. to clarify the attitude of the Church on Indonesia. A message issued by the Church last September expressed sympathy for the people of Indonesia, recalling a promise by Queen Wilhelmina to cooperate in the establishment of political independence. Another statement has now been released which states that "giving up all selfishness, the

Dutch people and their government should do everything in their power to restore confidence among the Indonesian people, those in the Republic included, by fulfilling fully and literally the given promise."

PRESBYTERIAN CHURCHES SEEK MERGER

A proposed merger of two Presbyterian Churches in Corsicana, Texas, is being watched for the possible effect it might have in bringing about the consolidation of the northern and southern branches of the Church. The two churches, one affiliated with the north and the other the south, are seeking greater independence from their presbyteries than has ever been granted before.

LUTHERANS BACK UNITY MOVE

The path to either organic unity of the Lutheran synods in the U.S., or at least federation, was more clearly defined when the five member churches of the American Lutheran Conference met early this year in Minneapolis. A committee of 15 has been named to prepare a structural plan for the organization.

MISSIONARY MINDED MORMONS

More than 5,000 men and women are now serving the Mormons as missionaries, with 2,000 of them in foreign lands. It is an all-time high.

HOW TO ATTRACT CHILDREN

The Rev. Willis Miller, pastor of the First Christian Church of Lynn, Mass., has little trouble in getting children to Sunday school. He is a ventriloquist and teaches with a dummy named Victor on his lap. Victor wise-

cracks, asks serious questions and gives absurd answers which enables Mr. Miller to correct him and thus get across his teaching. The stunt is so popular that he now has daily sessions of his Bible study class.

RACE RELATIONS WORKSHOP

A leadership training workshop where clergymen and lay leaders will explore methods of effecting Christian democratic solutions of the problems of minority groups will be held in Oakland, Calif., March 13-19. Sponsored by the Presbyterian Church, it will enroll Orientals, Mexicans, Negroes and whites.

RELEASED TIME PLAN IS OPPOSED

Most Jewish parents and liberal religious educators are opposed to the release of children from schools for religious education. This view was expressed by rabbis and educators at an institute on the subject sponsored by the American Jewish Congress.

PREDICTS APPROVAL OF MERGER

The Rev. Arthur Gray, member of the steering committee seeking union of the Congregational-Christian and Evangelical-Reformed Churches, stated last week that he is confident the proposal will be overwhelmingly approved this week when the general council of the Congregationalists meets in Cleveland. He said that there might be a few scattered instances of withdrawal but that these would constitute only a handful. He added that threats of legal action by disidents had been carefully considered and that legal advice indicated the merger steps were in full accordance with the rules of both Churches.

EDITORIALS

Rector Versus Vestry

WE had an editorial ready for this number offering suggestions to vestries on how to go about hiring a new rector. But it will have to wait while we deal with the more pressing problem of firing one.

The Rev. William H. Melish came to Holy Trinity, Brooklyn, in 1939 to be the assistant rector. The rector, then and now, is the Rev. John Howard Melish, respected and beloved throughout the Church and by thousands outside the Church since he has an enviable reputation as a civic leader. This father and son relationship met with such wholehearted approval in 1939 that the vestry did an unprecedented thing: they drew up a contract stipulating that the son should become the rector upon the retirement of his father.

Everything went along smoothly in the parish. Even before Howard Melish became rector nearly forty-five years ago it had a reputation for social action and liberalism so that the parishioners were accustomed to the extra-parochial activities of their clergy, and were proud of them even when they took positions in politics and on social and economic questions with which they did not always agree. Nobody, as near as we can discover, was disturbed therefore when young Melish became chairman of the National Council of American-Soviet Friendship, succeeding Mr. Corliss Lamont, son of the late Thomas Lamont, chairman of the board of J. P. Morgan & Company. This was particularly true since among the sponsors of that organization were many men and women of distinction, including not a few bishops of the Episcopal Church. Further it was before the days of the cold war when people thought of Russia as "our great ally" rather than as "the threat to our democracy."

All that of course has now changed, with Mr. Henry Luce no longer running the picture of Joe Stalin as "the man of the year" as he once

did, but rather pouring it on, week by week, about how much worse he is than Adolph Hitler ever was. Thus the outpouring of press and radio has so poisoned the minds of people generally that even the word "friendship" is considered subversive when applied to the Soviet Union. We can understand therefore why "the vestry became greatly disturbed by the outside activities of the assistant minister" even if their predecessors on Holy Trinity's many vestries had stoutly maintained its traditions for liberalism and freedom for decades. We are living in witch-hunting days, replete with new techniques of

propaganda, so that it is not surprising that men as distinguished in their various professions as are those now serving as vestrymen succumbed to it.

That there is "widespread dissension in the parish," as the vestry state in a letter to the members of the church, there can be no doubt. But whether the majority agree with the vestry that the Melishes ought to be fired is questionable in the light of the subsequent statement by a committee organized to support them, which claims to have the signatures of two-thirds of the voting members of the congregation expressing their support of the rector.

This battle of Brooklyn has now reached the "dissolution of pastoral relationship"

stage and, of course, the front pages of the newspapers since "conflict" is one of the chief things that sell newspapers. Under the canon of the diocese of Long Island, which parallels the general Church canon, the Bishop "may ask the advice and consent of the Standing Committee, and, proceeding with its aid and counsel, shall be the ultimate arbiter and judge." The advice of the Standing Committee was sought by Bishop DeWolfe and it was that both of the Melishes be asked to resign. Since both have refused, the Bishop can now follow the advice given him and fire the rector and his son; he can tell the Standing Committee that he is taking the matter

★ "QUOTES"

IT (the Bill of Rights) is the corner-stone on which our cultural and spiritual values meet. It is a constant reminder to us that once we strike down the expression of ideas that we despise we have forged an instrument for the suppression of ideas that we cherish. We know that the constitutional safeguards of equal justice under the law are absolutely essential to the preservation of liberty. For history has shown that once persecution is loosed on one minority, it spreads like a blight.

—WILLIAM O. DOUGLAS
Supreme Court Justice

★

under advisement and thus give everybody a chance to cool off; or he might order that the controversy be the chief business at the annual parish meeting of Holy Trinity in Easter week. He doubtless will have taken some action before this editorial reaches our readers. Our hope would be that he order a cooling off period during which, we believe, some sort of a compromise could be worked out whereby nobody would be badly hurt—including the Episcopal Church throughout the nation and the world, which is one of our chief concerns in the matter. But our guess is that he will support the vestry, even in the face of the statement by the newly organized "Committee to Retain Our Rector" which claims that the vestry does not represent the will of the majority of the voting members of the parish.

If this happens the question remains whether the firing of the Melishes by their Bishop at the request of the vestry, and upon the advise of the Standing Committee, will end the matter. The general Church canon (46, section 4) provides that "this canon shall not apply in any Diocese or Missionary District which has made, or shall hereafter make, provision by Canon upon this subject, nor in contravention of any right of any Rector, Minister, Parish, Congregation, or Vestry under the law of the Civil Authority."

There is such a law in the state of New York, known as the Religious Corporation Act. It is variously interpreted by lawyers. Some state that a court is bound to uphold the Bishop under this law. Other lawyers are of the contrary opinion that if Dr. Melish and his son are compelled to take the controversy to court that they can compel the vestry to retain them, and in the event that the vestry refuses to pay salaries that they can take a lien on the parish property.

Several Things Certain

There are several things certain at this stage of the unhappy business. One is that leaders of the Church throughout the nation will, in large numbers, do whatever they can to support the Melishes in their fight for a free pulpit and their right to take positions on political, social and economic questions that are not shared by members of the vestry or probably by any considerable number of the congregation. In fact several conferences of clergymen have already been held where ways and means to this end were discussed. And it is worth pointing out that the controversy has gone far beyond the Episcopal Church, with such outstanding leaders as Rabbi Stephen Wise and the Rev. John Haynes Holmes already having taken steps to rally support for the rector

and his son—not because of agreement with their opinions, which some share and others do not, but in defense of their right to have opinions and to act upon them.

The second thing that is clear is that under general canon 46 the Bishop is the "ultimate arbiter and judge" so that, unless the diocese has a canon that gives protection to a rector, any bishop can fire any rector in his diocese, with the rector's only recourse being to the civil authority, and this only in those states that have a religious corporation act. The clergy throughout the Church doubtless will be shocked to discover that this is a fact, since most of us have assumed that the clergy are protected in their rights, and we as a Church have long boasted of our "free pulpit." But, in the opinion of top-ranking lawyers that we have consulted, there is no freedom at all—not if a majority of a vestry disapprove a rector's opinions and actions (like working for friendship instead of war with Russia) and petition the Bishop to dissolve the pastoral relationship, and he acts favorably on their request.

The Witness of course supports the Melishes in this controversy, not because all our editors share their views, but because we are against witch-hunting and for freedom. We regret that this affair has reached the front pages and the sticky name calling stage. It should have been settled within the Holy Trinity household, and, we believe, still can be if everyone will act like Christian ladies and gentlemen. We are not concerned particularly about "jobs" since we believe, as Dr. Melish has publicly stated, that no man wants to remain as rector of a parish unless the majority of its members want him to do so. We particularly regret the harm this Brooklyn affair has already done to the Episcopal Church and the cause of the Christian religion generally. What dynamite we are putting into the hands of those who contend that the Christian Church is fundamentally the handmaid of reaction.

Finally, we hope, regardless of the outcome of this case, that leaders of our Church will so amend the canon on the Dissolution of the Pastoral Relation, in dioceses and at General Convention next September, that clergymen will really be granted those freedoms that most of us have always assumed they had.

WATCH FOR THE SERIES OF LENTEN ARTICLES
BY MASSEY H. SHEPHERD, JR., EDWARD L.
PARSONS AND LEIGH R. URBAN.
PLACE YOUR SPECIAL ORDERS BEFORE FEB. 15th

Cisterns That Hold No Water

BY

THOMAS V. BARRETT

Chaplain at Kenyon College

MUCH has been said in recent years by eminent men concerning the inadequacy of American education. I am not so brash as to think I can add much salt or savoury to this critical stew, except in so far as the educational situation affects the work of the Church in colleges and universities. It is, of course, easy to belabor the universities for their shortcomings without providing much in the way of a constructive or relevant suggestion. I hope to avoid that pitfall. While the first of this short series is negative, or at least critical in tone, my purpose in writing these articles is to attempt to suggest certain positive steps to be taken by Christian leaders in their work as teachers and pastors in the universities.

In a short essay one is forced to generalize, risking precise and accurate description. It is a risk that must be taken, and at least I am not the first in taking it.

By and large the universities of our time have lost faith in the wholeness of God. Perhaps this is a way of saying they have lost faith in his holiness. For the purposes of most academic enterprise it is necessary to assume only an unknown energy; a letter X; a Wizard of Oz kind of reality. That God might be known to man as a God of truth and goodness, with whom man can enter into a personal relationship, is disregarded by the academic world. The universities put no trust in God's character; they are skeptical as to whether he is a character or not; whether his character is good or simply non-moral, which is to say no character at all.

Furthermore, the universities have lost faith in the wholeness of truth; the holiness of truth. Truth is a crystal globe whose subtle surfaces and mysterious configurations have been shattered into a thousand fragments. With skill, with high devotion teachers concern themselves with the various slivers from the broken globe. The specialization is bewildering. But having lost faith in a whole God the criterion of truth is lost also. There is no longer a principle of cohesion. There is no longer much faith that the small slivers of truth being investigated are a part of the whole, nor is much attempt made, in general, to find out how the pieces fit into a sphere since it does not occur to many of the

investigators that there is a sphere. The modern scholar is not so likely to ask, "Is it true?" as he is to ask, "Is it workable?"

It is apparent also that the search for truth in free investigation is in danger of becoming obsolete. Thousands of professors are now instruments of government or industry, and their major efforts are directed to the search for truth about atom bombs, food bacteria, or plastics. Vast funds are allocated for research in industry and looking to preparation for war; not enough funds are finding out the nature, resources, and needs of the whole man.

God of Truth

THE time has arrived when it would be well to try to discover something of the wholeness of truth; to recover that to which man must conform; to see if there be any binding law in the universe. Truth has no holiness, no wholeness, the word has little meaning unless there is a God of truth; the measuring rod of all discovered and undiscovered knowledge by whose known character we can at least dimly discern whether a piece of knowledge is significant, irrelevant, or useless. Once God in his holiness has been lost, humility before truth will soon vanish. Men will become absorbed, as they now seem to be doing, in the investigation of assorted facts which may or may not be of importance to the life of man.

It also follows that without faith in the wholeness of truth the moral law becomes convenient custom. Generally speaking, the people in the universities would agree with Quentin Reynolds that "the stars are neutral," which at least suggests that the universe is unconcerned with the choices, decisions, ethical issues of men on earth. The hymn which remarks that "for the everlasting right the silent stars are strong" would draw these days a smile of condescension.

Perhaps this is one of the reasons why education seems to take itself not quite seriously. Philip Wylie (who in spite of hyperbolic distemper throws some of his daggers close to the mark) caustically says that students themselves have a "hunch" that the whole endeavor is irrelevant, and give to fraternity dances, football games, and a hundred other extra-curricular ac-

tivities a devotion and zeal unknown in the classroom. President Gordon Chalmers remarked in an address that if one wanted to find real skill around a university the first place to look would be in the athletic department.

Administrations appear to follow along in this wake of this extra-classroom circus as though to say with a shrug, "Oh, well, truth is relative. Who knows what is good? Let us have the largest swimming pool west of the Volga and a new stadium of Italian marble. The students may grow into solid citizens through play and leisure." These men of good will who teach in our universities are themselves products of a system, in fact a culture, which has tried to have morality without religion. But morality soon wilts if it is not rooted in the holiness of the truth, and of God. The next step is a turnabout: religion without morality in which man the state erect false gods in whose honor truth becomes expediency, and justice a convenient rule of conquest.

Faith is Lost

THE universities seem also to have lost faith in the wholeness of man. In our century science has come into its own, and we are aware of its amazing progress. But we have unwittingly paid for this amazing progress by concentrating on the theoretic, abstract, rational aspect of human knowledge at the expense of the concrete, aesthetic, intuitional aspect of knowledge. We have tried to interpret man as if he were a problem in mathematics, and have lost the sense of his holiness, his inscrutability, his impenetrable mystery which is a given fact that ought not to be lost in our zeal to explain the creature in his separate parts. We treat man today as if he were a carburetor to be adjusted by turning the proper screw. We break him into fragments for specialized study, and, in our gargantuan circus-like cities and universities, cut him off from the realization of himself as a member of a community; as well as his self-realization as a person. Man's wholeness is being destroyed. We study him in his separate "body, parts, and passions," and in the process overlook what was given to us as children: the capacity to accept the given in its wholeness before dividing, abstracting, theorizing about the parts. This loss of faith in man's holiness to those who have lost faith in God has had serious results. It is certainly a part of our difficulty with our "labor problem" and our "race problem." It is largely the reason why even Christians seem to put so little trust in the power of human love, not to mention divine love, to work some redemption in another human being. We do not trust love;

we do not trust our own preceptions. We call in an "expert" to adjust the patient, the way we call in a plumber to fix the drains; or we write to headquarters for a booklet on techniques.

The result of this lost faith is not hidden in the universities or in the world. We have lost the ability to discern the shape of the world. We do not seem to know where to turn. Faith in God is no longer a natural child-like thing, faith in the holiness of truth has been grievously weakened; faith in man as a holy creature is disappearing, and violence wrought on man by man is taken without a shudder.

The post-war program of the universities, by and large, can be summed up in a sentence. "Let's give them more of the same thing. There is no limit to the agnosticism, relativity, specialization they can endure." So we are having more science without the philosophical and moral interpretation of its discoveries, more technical skill without a proper understanding of man, more information without mature, huge religion. It is a time for Christians to remind themselves and their educators of the judgment of T. S. Eliot: "Here is no water but only rock.

Rock and no water and the sandy road."

Or even with the thunder of a greater prophet, "My people have committed two evils. They have forsaken me the fountain of living waters, and have hewed them out cisterns, broken cisterns which can hold no water."

(Another on this subject next week)

A Word With You

By HUGH D. McCANDLESS

Rector of the Epiphany, New York

A VOICE FROM THE TOMB

SOME people would rather be dead than out of style, and everybody knows that Liberalism is frightfully old-fashioned. Not a few seem to think it is dead, and ought to be buried, without kind words.

A recent broadcast letter, which the writer kindly sent me, has this to say: "A Liberal is a man without convictions." As a convinced Liberal, I must say this recalls to my mind the outspoken city urchin, who was taken to a country mansion for a few weeks "fresh air." He didn't like it. The eggs they served had no smell and hardly any taste, and what they referred to as the Grand Piano possessed only three legs.

A young college chaplain, and he seemed to be a first-rate one, was addressing us the other week. "The day of the Smiling Liberal is past," he said. I presume he was referring to the type

of man who preferred to be attractive rather than instructive. Then, I believe, he added, "The boys aren't having any of that." Aha!—if you will excuse a smug ejaculation—is this not a case of the pot calling the kettle black? Is the preaching of a doctrine of sweetness and light in an intellectual atmosphere of sweetness and light any less dignified than the preaching of a tough theology in a "get tough" world, already overstrained by overdone ideologies promulgated by underdone minds?

Liberalism (or poor Liberalism, or perhaps not enough of it) resulted in World War I. To give Hitler and Mussolini their due, it was not Liberalism which resulted in World War II, unless you think it should be called World War I (b). And Liberalism is not among the rival factions which have roughed out tentative conditions for World War III, which now has

achieved at least the blue print stage, with a few miniature working models.

I am always interested—and sometimes much helped—by my observation of the social life of some the younger members of my parish. This commonly expresses itself in fighting and yammering, which appear to leave no permanent scars, in spite of the lack of restraint and reticence which characterizes them. I once chanced to overhear two very young ladies, who were well on their way to that state known as Not Talking to Each Other, and who were therefore trying to get everything said while there was time. The less articulate of the two finally burst out with "Oh, drop dead!" "What," cooed the other, "and look like you?"

Perhaps this retort could be applied to those who wish to inter and forget Liberalism before the corpse is entirely cold.

A Report from China

BY

SHERWOOD EDDY

American Lecturer and Writer

I HAVE had valuable conferences with missionaries here who, as officials of UNRRA, moved about freely in Communist and Nationalist territory for two years and who saw the working of the two systems in contrast. Most of these officials agreed that in one respect the Nationalist areas had the advantage; i. e. in their favorable attitude to organized religion and especially to Christianity. But they also agreed that in five respects the Communist areas were better governed: (1) The Communist government was decidedly more efficient in providing for the people's livelihood and had its roots in the life of the peasants, who represent eighty per cent of the population. The Kuomintang on the other hand, is half-heartedly backed by the landlords, officials and merchants. (2) The Communist government was free from graft, partly because the grafters are eliminated and partly because temptation to graft is removed by not having an inflated currency. (3) The Communist areas are free from beggary and hunger, since land and productive employment are provided for the population. This is coupled with the injunction of Marx taken from Scripture, "If a man will not work, neither shall he eat." (II Thess. 3-10). (4) The Communists are effectively though ruthlessly, breaking up what

they consider to be the evil effects of Confucianism; such as the inferiority of women, of youth and of the uneducated peasants. They are substituting their view of the equality of the sexes in a classless society and of compulsory education as soon as peace is attained. (5) The Communists in their areas have created a sense of community and of personal responsibility, never before realized in ancient China. The individual feels the pressure of the whole community in the direction of the ideals the Communists wish to achieve by propaganda and education. Old people who do not wish to change resent the pressure, but youth feels that it is free and living in "liberated areas." Many students and graduates of Christian colleges have gone over to the Communists or have been driven to them by the harsh measures of the Kuomintang police state, upon which Chiang Kai-shek has insisted. These liberal missionaries who served in UNRRA, conclude that the same dialectic advance is being achieved in China that was realized in Russia with all its mixture of good and evil. They note that both Stalin and Mao Tze-tung were Asiatic peasants, but that Mao is free from Stalin's traits of suspicion and cold cruelty. They believe, however, that God is on the throne of the universe and that his kingdom will yet be advanced.

IT MUST be remembered that for many centuries the Chinese people have learned much from their conquerors and their conquerors have been forced to adopt Chinese civilization and adapt themselves to it—though never before has China been confronted by a movement like that of the Communists. It is highly probable that China will benefit in some ways under the stern discipline of the Communists. Perhaps the worst failing of the Chinese people is that they are what Dr. Sun Yat-sen called “a heap of sand”—an uncoordinated mass of independent, irresponsible individuals that will not or cannot unite, except in their family life. The writer ventures the prediction that just as, geologically, sand is changed to solid rock under terrific pressure and heat, so the Chinese, under this stern Communist discipline, will be united. Perhaps the effect upon the Chinese will be similar to that of the Egyptian bondage or the Babylonian captivity upon the Jews, or to the forty years’ suffering of the Korean people in the fiery furnace of affliction while under the Japanese. It is recalled also that the backward illiterate Russians became a literate people in ten years under harsh Soviet discipline. Chinese scholar-officials who had known the fine art of writing for some three thousand five hundred years, to their disgrace left some four hundred million of their people as illiterate peasants, living in grinding poverty, robbed by the rich, and under conditions comparable to the feudal Middle Ages. We predict that the Chinese Communists ultimately will have a constructive policy similar to that of



The Chinese are rebelling after centuries of exploitation says Sherwood Eddy, now holding missions in various cities in China.

Soviet Russia which seeks to make their people literate and productive.

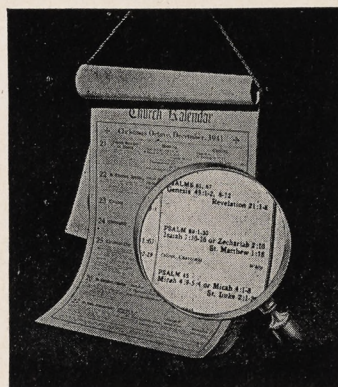
Church Carries On

MANY of the delegates at the recent National Christian Council biennial conference in Shanghai took a courageous stand in their attitude to Communism. They agreed that the present slogan of the Communists is “freedom of religious belief.” Though much depends upon the caprice of local commanders, there has been an improvement in the Communists’ attitude to Christians in the last six months. One Christian pastor from Shensi with first hand knowledge of the Communist capital in Yennan, where pastors and churches have been cooperating in Red territory for ten years, testified that pastors were free to lead their churches on four conditions: (1) their mode of living must be like the common people in dress, dwelling and food; (2) they must earn their living by farming, trade or industry—as the Apostle Paul did—since preaching is not regarded as a “productive” vocation; (3) their character must be Christ-like, as testified to by their neighbors in the recurring trials and purges conducted by the Communists; and, (4) their faith must be Apostolic: i. e., they must be fearless, sure of the gospel, patient under persecution, and ready to die for their faith if necessary—as the Communists themselves are ready to die for theirs. This means a forced return to Apostolic conditions under which the early church thrived.

It was felt that it would be impossible for some Christians to adjust themselves to the new social order which had arisen, partly because these Christians have not borne witness to the evils of the old order. They have made no demand for economic justice, or the people’s livelihood, but have left it to the Communists to do these things. Many Christians will have to adopt new methods and new ways and sometimes a new spirit. The center of worship may often have to move from the chapel to the homes of the people, where it was similar under the Roman Empire.

The suffering, darkness and danger occasioned by the civil war in China make that country the neediest on earth, but it is the most fruitful field for student evangelism in the world today. Our audiences in every city thus far have been limited to a thousand a night, simply because there was not even standing room for more. In the city of Nanchang there were 571 inquirers, including those who made the decision to become Christians. In Changsha, where the grand work of Yale-in-China has laid foundations, there were 752 inquirers and decisions.

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CHURCH AND DRAMATIC ARTS

BY WM. B. SPOFFORD, JR.

A RESPONSIBLE, mature art must do more than just seek to entertain. It must educate also and help to widen man's knowledge of reality. As this column has pointed out continually, Hollywood, for the most part, has not produced this type of art.

Now and again, thankfully, some producer does decide to gamble on a "think piece" and, more often than not, his decision pays off in dollars and cents. "Gentleman's Agreement," which had a mature message, was the top box office money-maker for 1948, and such works as "Henry the Vth," "The Lost Weekend" and "The Search" continually entice the paying customers through the doors.

Darryl Zanuck has now done his bit for 20th century adults by producing Mary Jane Ward's "The Snake Pit" and producing it on a mature, intelligent and humane level. All of the actors involved, but particularly Olivia de Havilland as the mentally ill Virginia Cunningham, bring sensitivity and power to their roles so that the uninitiated public can learn something about mental illness and the care that society gives its victims.

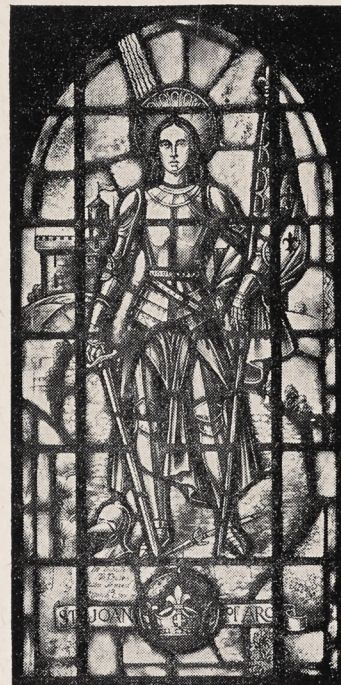
That this film, done in the manner which it has been, can be used to educate the whole people to their responsibilities and rights in this area, as well as eliminating much misunderstanding and prejudice, is obvious. The New York Board of Mental Hygiene now estimates that one out of every eighteen living persons will have to be treated, sooner

or later, for mental illness. Averaging it out, this would mean that ten persons out of any average parish would have to receive some help in this area within a lifetime. It's a major social problem which does need much light thrown on it.


The film deals with a sick wife who, because of unresolved guilt left over from her failure to adequately relate to her mother and father (in Freudian language, her failure to work through her Oedipus Complex) is unable to make a successful marriage. Her anxiety leads her to a state asylum. The picture deals with her experiences in that over-crowded institution and, chiefly, with her process of cure under the care of a

skilled psychiatrist, well played by Leo Genn.

Much of the film is unattractive and gruesome but no more so than the reports of conditions in such public institutions. The picture does present a real problem and shows that individuals can be mentally ill and still be not insane. Like other social problems, such as alcoholism, mental illness should be discussed out in the open. Church people should be grateful to Hollywood for coming out of its chrysalis long enough to give us "The Snake Pit."



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WORLD CONTROL: There are some critics who view with alarm the rising power of Catholicism in American labor. They are inclined to think the Church is more concerned about political power than social progress. This idea was expressed by Kermit Eby, a Protestant who last September resigned as director of education and research for the CIO. In a public address he declared: "There are two extreme poles of power attraction in the CIO, the Communist pole and the ACTU pole. Both receive impetus and inspiration from without the CIO. Both believe the control of the CIO is part of the larger struggle for control of the world." There would have been less ground for this suspicion if the Catholic Church had called its organization The Association of Christians rather than Catholic Trade Unionists. There are members of the hierarchy whose chief concern is political power, but this is not true of the rank and file of American Catholics and we are constrained to believe that in the main their efforts in the field of organized labor are prompted by a sense of Christian responsibility towards the workingman and of a genuine interest in his welfare.—United Presbyterian.

THE WORD AND THE WORLD: Preaching must be authoritative. The trumpet must give forth no uncertain notes. The United Evangelistic Crusade will move forward triumphantly if we ministers really believe what we preach and if we declare our convictions forcefully, positively, and with unhesitating confidence born of experience. "He taught them as one having authority," is written of Jesus. "Maybe," "perhaps," "possibly," are out of place in the terminology of the gospel message. We are not entrusted with the delivery of speculations, but living, unassailable truth as it is in Christ Jesus. We must preach the gospel of retributive justice. Hell-fire sermons of the old-fashioned sort are manifestly out of date. We can dispense with venerable literalism and medieval crudities, but we cannot escape the unquestionable fact that "whatsoever a man soweth,

that shall he also reap.' The eternal laws of God stand fast. The universe is so constructed that when we do wrong, we "can't get away with it." When an eminent English woman of the literary class declared, "I accept the universe!" rough old Thomas Carlyle exclaimed, "Gad! She'd better!"—United Presbyterian.

LITURGICAL CLERGY: Philips Brooks, himself a liturgical clergyman, said that while prohibition may not reform the hardened drinker, it will nevertheless prevent young people from taking to drink at all. I suspect that observation to be accurate, and if it is correct, then the Church today has a two-fold obligation to actual and potential drinkers in America. First, we need to carry the gospel of God's grace to the drunkard, pointing out that when one lets himself be laid hold on by Christ, he may be inwardly renewed,

lifted from the gutter, and made to live a life of glorious sobriety. But next we need to prevent our youth falling into drunkenness by enacting laws in Kansas and in every state, prohibiting the manufacture, sale and use of intoxicating beverages. Such a law prevailed on our federal statute books for a dozen years, and its results were far more gratifying than the opponents of total abstinence would have us think. Such a law, well enforced may save our youth again.—Union Herald (Presb).

Note:—Kansas after 68 years voted to repeal prohibition. Repeal was helped by some of the liturgical clergy, who crusaded openly against prohibition.

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Further announcement of feature articles for Lent will appear in forthcoming numbers. We urge however this early that plans be made in parishes for study groups on the Prayer Book in Lent, using these Witness articles as source material.



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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Things That Matter. By Frederick W. Kates. Harper. \$1.50.

This is the Presiding Bishop's book for Lent, and contains an interesting biographical sketch of Bishop Brent, and then selections from his writings, including a great many of his prayers. His influence is still with us, and this selection from his writings is ably done.

The Way, The Truth, The Life. By J. S. Nollen. Beacon. \$1.00.

An arrangement of the sayings of Jesus in the R. S. V., Goodspeed's, Moffatt's, or Weymouth's translation. It is a kind of answer to the republication of "Jefferson's New Testament."

The Africa of Albert Schweitzer. By Charles R. Joy and Melvin Arnold. Harper, and the Beacon Press. \$3.75.

It seemed impossible that there could be any more books on Schweit-

zer, but here is one of the most beautiful and interesting, illustrated with scores of photographs. Schweitzer fans will all welcome it.

My Book of the Church's Year. By Enid M. Chadwick, Morehouse-Gorham. \$1.75.

A charming picture book in colors, for little children. Each picture will lead to the question, "What is the story of this one?" And so it will be good for fathers and mothers to use, too—provided they learn the stories first, and are ready to tell them.

The Angel Standing. By Archibald Rutledge. Revell. \$.75.

The Poet Laureate of South Carolina gives us an exposition of the meaning of the angel in Revelation 10. Interesting, if not theological.

Notes on the Doctrine of God. By Carl F. H. Henry. Wilde. \$1.50.

A readable book on the question

of the existence and nature of God, and designed to offset the prevailing shallow atheistic humanism which one comes across upon too many college campuses these days.

Clouds of Thoughts. By Lucette M. Prichard. Richard R. Smith. \$2.

The book is a proclamation of convictions which the author has won out of a rich and varied experience.

The First Lenten article on the Prayer Book will appear Feb. 24. Watch for it.

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CLERGY CHANGES:

Harris J. Mowry, Jr., formerly rector of Christ Church, Springfield, Ohio, is now rector of St. John's, Worthington, Ohio.

Murray W. Dewart, formerly rector of St. Andrew's, St. Johnsbury, Vt., is now rector of St. James, Dundee, Illinois.

Adolph W. Kahl, formerly rector of Mount Calvary Church, Camp Hill, Pa., is now assistant at St. Mark's, San Antonio, Texas.

Whitney Church, formerly rector of St. John's, Bellefonte, Pa., is now rector of Christ Church, Bradenton, Florida.

Albert H. Head, vicar of Trinity, Jersey Shore, Pa., is now also rector of All Saints, Williamsport, Pa.

Guy F. Caruthers, vicar at Lykens, Williamstown, Newport and Thompsonstown, Pa., has changed his residence from Newport to Lykens.

Frederick S. Resch, Pascagoula, Miss., is locum tenens at St. James', Oskaloosa, Iowa, until a rector is called.

W. B. Spofford, Sr., has resigned as rector of Christ Church, Middletown, N. J., to devote full time to The Witness.

M. V. George, a native Anglican priest from India, now at the University of Dubuque, has been licensed to officiate in the diocese of Iowa.

Basil Law is now rector of St. Andrew's, Brewster, N. Y.

Philip P. Baird, chaplain of the N. Y. City Mission College, is on sick leave.

Douglas R. MacLaury, acting president of Canterbury College, Danville, Indiana, has been elected president of the college.

Raymond S. Hall, formerly assistant director of the Seamen's Church Institute, New York, has been made director of the institution.

ANNIVERSARY:

Carl O. Nybiadh was honored by the people of Christ Church, Xenia, Ohio, on January 25, which marked the 30th anniversary of his ordination as deacon. He has been in secular work and therefore was never advanced to the priesthood, but has served as minister of a number of churches, including the Xenia church where he was minister-in-charge from 1920 to 1939.

VISITORS:

Stephen C. Neill, assistant bishop of Canterbury, England, was the preacher on January 30 at the Cathedral of St. John the Divine.

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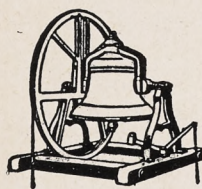
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PEOPLE

DEATHS:

Eleanor E. Gifford, 52, in charge of the country home of the diocese of Southern Ohio, was killed in a mad assault with a blunt weapon the night of January 4. Robbery appears to have been the motive, since her pocket-book and automobile were missing.

J. Lamb Doty, 79, retired clergyman of Honolulu, died there on January 23. He was last rector of the Epiphany, Honolulu.

Henry E. Ridley, retired priest of the diocese of Michigan, died on January 14 at the age of 78. Bishop Emrich conducted the funeral service on January 18 at the Church of the Ascension, Detroit.

ORDINATIONS:

William L. Kite was recently ordained priest by Bishop Bennett at St. Mary's, Warwick Neck, R. I., where he is rector.

Carl H. Richardson was recently ordained priest by Bishop Bennett at Trinity, Newport, R. I. He is vicar of St. John's, Saundertown, and chaplain of Episcopal students at R. I. State College.

LAY WORKERS:

John Prior, Church Army captain, formerly director of the Wayside Cathedral (auto-chapel) in Southern Ohio, is now superintendent of Christ Church parish house, Cincinnati.

DEPOSITION:

George W. Culleney was deposed by Bishop Whittemore of Western Michigan on December 16, having renounced the ministry. The action was taken for causes which do not affect his moral character.

HONORS:

John I. Bryon, rector of St. John's, Columbus, Ohio, has been appointed chaplain of the Ohio Senate.

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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.

RT. REV. WALTER MITCHELL
The Retired Bishop of Arizona

Before the late visit of the "Red" Dean gets too far away, it may be helpful to discuss it, so far as the attitude of some of our bishops is concerned. According to the notices in the papers which I happened to see, one bishop was willing to accommodate the Dean if he desired to celebrate the Holy Communion while in that jurisdiction; another found no objection to the Dean's being invited to preached in that diocese but as for his public meetings the Bishop would not attend and the inference was he hoped nobody else would; a third introduced the Dean at one of the latter's meetings; a bishop-elect was photographed with others who seemed to be a sort of welcoming committee.

The present hysteria over Communism is hard to understand. Since it is apparently shared by those not participants in the last war, could it be a kind of emotional compensation? Some months ago a member of Parliament was making a tour of this country discussing the world situation. In his public address which I happened to hear, he spoke very guardedly but in a subsequent private conversation he expressed his amazement at this hysteria. He pointed out, what is so generally known that it is strange it has not influenced us more, the better way the English deal with radicals of all sorts. Instead of prosecuting and persecuting them as we do, they go to the other extreme—provide them a place in their Hyde Park and have the police there to see that those radicals are not interfered with. He said some of the things said thus publicly under police protection about members of the royal family and people in high office were simply terrible but they figured it was better to let such speakers get it out of their systems. We seem to be afraid of the effect of what they might say.

That is not a very encouraging evidence of our confidence in our own form of government. According to the FBI there are only 100,000 known Communists in this country. For good measure, let us say they have 900,000 fellow travellers (which would be overly generous). That makes just one million. Why should the 147 million others of us be so afraid? It seems to me the more we are opquires that we should know all that it has to say for itself. Personally, I feel that the more people had been encouraged to go and hear the "Red"

Dean, the better; the more convinced followers of our way of life they would become.

Who was the Frenchman who said in effect, "I disagree with everything you say but would give my life for your freedom to say it"? The truth can be relied upon to take care of us and the people can be relied upon to recognize it when they see or hear it.

THE REV. JOSEPH H. TITUS
Rector, Grace Church, Jamaica, N. Y.

"We were thinking" of January 20 compels us (like the red queen in "Alice in Wonderland") to urge the author to think again. What is so "terrifying" about the midnight service on Christmas eve? "He don't say"; one can infer that staying up after ten or eleven o'clock at night strikes terror to his soul. We urge him to try it again—it's fun. Perhaps it might occur to him, after sufficient experimentation, that new hours, new occasions (even though they come once a year) might upset conditioned reflexes and jar the congregation into fresh approaches to worship. We would also urge him, if he is not a slave to beddy-bye and Ovaltine at 10 p. m., to attend one of the services of the Greek Orthodox Church on Epiphany, which goes on to the wee, wee hours of the morning—and we've never yet see anyone asleep.

Why does he fear that with "the house lights dimmed" one can't read the Prayer Book? Why should one? It seems to us that it is well for people to concentrate with their eyes and ears on what transpires in the sanctuary and not feel a compulsion to check up on the script.

Personally we know of no service in the whole Christian year (not even Easter excepted) when the congregation is more alert, more devout, more participating than on Christmas eve. Please, Mr. Oakes, don't pity the poor clergyman—ever. If he can't stay up without yawning and be well alive until long past midnight he had better seek some less demanding profession. (But don't let him apply to the A & P's in California which are open all night.)

No one knows the exact hour our Lord was born but we have, from scriptural reports, a sense that it was well in the night. If we can't keep vigil for that—and rejoice in so doing—let's have nice quiet Even-song at five o'clock, enjoy our dinner and retire with anticipatory stockings on the mantlepiece; comfortable for the next day.

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AN EDITORIAL BY DR. DOUGLAS S. FREEMAN, Author of *R. E. Lee: A Biography*,
and *Lee's Lieutenants*, in the *Richmond News-Leader* of December 28, 1948:

A Great Chapter of Church History

A RENOWNED Southern writer once remarked confidentially to a colleague, "We lost the war of 1861-65, but if we write persuasively enough, we shall win the peace." If there existed today the old-time jealous rivalry among the churches, the Episcopal clergy could say, "We may not have the numbers but we shall have the historical record." In so affirming, the ministers would be referring specifically to the "Historical Magazine of the Protestant Episcopal Church." That admirable quarterly, of which Rev. Dr. E. Clowes Chorley, of Garrison, New York, is editor-in-chief, counts Rev. Dr. G. MacLaren Brydon as its senior associate editor, and includes some other historical students of almost as much distinction on its board. In addition, it will be remembered, numerous dioceses of the Episcopal Church wisely provide for a historiographer. Dr. Brydon occupies that post in Virginia. Dr. Lawrence F. London, research assistant in history and bibliography at the University of North Carolina, is historiographer of the diocese of North Carolina. Fortunate is the denomination that has such men to preserve the story of its great yesterdays.

"The December issue of the 'Historical Magazine' is devoted to the 'Church in the Confederate States.' So excellent are the varied articles included in the number that we are sure it will take its place as one of the major reference works on the religious history of the Southern cause—a volume to supplement the familiar works of J. William Jones, William W. Bennett and Joseph Blount Cheshire.

"Dr. E. L. Pennington, of Mobile, writes in this invaluable issue of the magazine on 'The Organization of the Protestant Episcopal Church in the Confederate States of America' and on 'The Confederate Episcopal Church and the Southern Soldiers'—excellent papers both. Dr. Brydon records the history of 'The Confederate Prayer Book' and tells the great story of 'The Diocese of Virginia in the Southern Confederacy.' Dr. London's contribution is 'The Literature of the Church in the Confederate States,' a theme he covers more fully than ever it has been treated in the past. The remaining articles, all of them fine, are by Dr. Nelson Waite Rightmyer, assistant professor of ecclesiastical history in the Divinity School of Philadelphia; Professor Hugh T. Lefler, of the University of North Carolina, and Rev. DuBose Murphy, rector of Christ Church, Tuscaloosa, Ala.

"The inspiring thing about all these articles is that they represent genuine scholarship and intelligent study of the prime historical sources. When we recommend that all collectors of Confederate books be certain to acquire and to bind permanently this number of the magazine, we have to add the wish that every denomination in the South would emulate the Protestant Episcopal Church in supporting a similar publication. A few of the religious bodies and their affiliated agencies—as for example the Virginia Baptist Historical Society—are collecting original records of great value that otherwise would be lost. So far as we know, the Episcopal Church is the only one that has a historical magazine of a standard fully equal that of any organization in America."

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