

# THE Witness

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March 3, 1949



**MR. BYRNES AND BISHOP SHERRILL**  
Discussing, perhaps, the subject featured this week

**THE PRAYER BOOK AND AMERICAN POLITICS**



## 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.  
Open daily 7 a.m. to 6 p.m.

### GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector  
Sundays: 8, 10, 11 a.m., and 5 p.m.  
Daily: 12:30 Tuesdays through Thursdays.  
Thursdays and Holy Days: 11:45 a.m.  
Holy Communion (Chantry).

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

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

### ST. BARTHOLOMEW'S CHURCH NEW YORK Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector  
8 a.m., Holy Communion.  
11 a.m., Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday at 8 a.m.  
Thursdays and Saints' Days at 10:30 a.m.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH Madison Ave. at 71st St., New York Rev. Arthur L. Kinsolving, D.D., Rector

Sunday: 8 a.m. Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.  
Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

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

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer — 1st Sunday, Holy Communion.  
Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy Communion.

### THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York Rev. Roscoe Thornton Foust, D.D., Rector

Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Evening Song and Sermon; Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m., Tues., Thurs., Sat.; 11 a.m., Mon., Wed., Fri.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### ST. MARY THE VIRGIN

46th Street, East of Times Square  
New York City  
The Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High).  
Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

The Rev. James A. Paul, Vicar  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

### ST. LUKE'S CHURCH 435 Peachtree Street

The Rev. J. Milton Richardson, Rector  
Sundays: 9 a.m., Holy Communion; 10:45 a.m., Sunday School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### CHRIST CHURCH

Grand at Utica St., WAUKEGAN, ILLINOIS  
Rev. O. R. Littleford, Rector; Rev. David I. Horning, Rev. Walter K. Morley, Assoc.

Sunday: 8, 9:15, 11, 7:30.  
Wednesday: 7 and 9:30.  
Thursday: 9:30.  
Holy Days: 9:30.

### ST. JOHN'S CHURCH

Colonial Circle—Lafayette Av., Bidwell Pky.  
BUFFALO, NEW YORK

Rev. Walter P. Plumley, Rev. Harry W. Vere  
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.  
Tuesday, Holy Communion, 10:30.  
Visit one of America's beautiful Churches.

### ST. PAUL'S CATHEDRAL Shelton Square BUFFALO, NEW YORK

The Very Rev. Edward R. Welles, Dean  
The Rev. Robert R. Spears, Jr., Canon  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. JOHN'S CATHEDRAL DENVER, COLORADO

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL Main & Church Sts., HARTFORD, CONN.

Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursday, 7:30 a.m.

### TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

### TRINITY CATHEDRAL Military Parkway, NEWARK, NEW JERSEY

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.  
Weekdays: Holy Communion, Wednesday and Holy Days at 12 noon.  
Intercessions: Thursday, Friday at 12:10.  
Organ Recital: Tuesday, 12:10.  
The Cathedral is open daily for prayer.

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.  
Rev. Calvin Barkow, D.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.  
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

### THE CHURCH OF THE ADVENT Meridian St. at 33rd St. INDIANAPOLIS

The Rev. Laman H. Bruner, B.D., Rector  
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

### CHRIST CHURCH NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams  
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.  
Thursdays and Saints' Days: Holy Communion, 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE St. Louis, Missouri

The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield, Minister of Education  
Sunday: 7:30, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA SECOND STREET ABOVE MARKET

Cathedral of Democracy—Founded 1695  
Rev. E. Felix Kloman, S.T.D., Rector  
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.  
Weekdays: Wednesday noon and 12:30.  
Saints' Days: 12 noon.  
This Church is open every day.

### CALVARY CHURCH Shady and Walnut Aves. PITTSBURGH

The Rev. William W. Lumpkin, Rector  
Sundays: 8, 9:30, 11 and 8.  
Holy Communion: Daily at 7:30; Fridays at 7 a.m.; Holy Days and Fridays, 10:30.

### CHRIST CHURCH RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector  
Sunday: 8 and 11 a.m.  
Friday and Holy Days: 9:30 a.m.



## STORY OF THE WEEK

# A Canonical Minimum Salary Proposed for Clergy

*Cost of Living Requires That All Receive  
A Guaranteed Minimum in Future*

BY

CAMERON J. DAVIS

The Retired Bishop of Western New York

★ I must preface this by saying that I write not as president of the Church Pension Fund, nor for the trustees, but solely as an individual bishop "on his own." The trustees of the Church Pension Fund feel, quite rightly I think, that the subject of this paper, controversial as it will be, is also beyond the scope of their responsibility. I am writing therefore as one to whom clerical salaries have always been a matter of deep concern which is made acute today by the sharp rise in the cost of living.

In the General Convention of 1910 Bishop Lawrence introduced a resolution calling for the appointment of a joint commission "to consider the whole question of the support of the clergy, including salaries, sustentation, insurance, annuities and pensions." The commission wisely directed its whole attention to the subject of pensions, and out of its report the Church Pension Fund came into being. Since that time however the other important subject of salaries committed to the commission has received little consideration or attention, comparable at any rate with the subject of pensions. To be sure the fact that the Pension Fund has related pensions and salaries has

indirectly had the effect of increasing salaries: the average annual salary, when the Fund began was approximately \$1,200; today it is approximately \$3,750. But so far as serious study is concerned the Church has been content to "let nature take its course," to rely upon the principle of "supply and demand" or perhaps, to speak more justly, to rely upon the Christian spirit of vestries who fix salaries for men whose devotion to their calling too completely obliterates their care for financial returns.

But the cost of living is now more than three times what it was in 1917. And though the average clerical stipend has risen with the rise in the cost of living, it has always lagged behind it, and it also lags behind the wage of many of the occupations which require much less in education and cultural qualifications. The rise in cost of living has made this inadequacy acute, and while the mind of the Church has been focused upon its relation to pensions, the trend of the social conscience in our time is also towards the consideration of salaries, and that, not from the point of view of a laissez-faire policy, but from the point of view of paying a wage based

upon the cost of living, security, progress, social dignity and worth. It would seem that the time has come for General Convention to revive the joint commission of 1913 for the study of that other subject which it committed to it, namely, salaries. My first objective in this paper, therefore, is to urge the appointment of such a joint commission by General Convention.

It is a fitting time to do this, for there are many indications that the question of the financial care of our clergy will be one of the most, if not the most, considered of all questions at San Francisco. And although the greater emphasis is now and perhaps will be given to the inadequacy of our pensions, the two (salaries and pensions) are so closely related that in a long term program they must both be considered.

The inadequacy of pensions is most marked in the cases of clergy who were ordained before 1917 and whose average annual salary has been so small as to earn only the minimum pension or slightly more. It is particularly acute in the case of their widows. The "extra benefits" voted from time to time by the trustees have not been sufficient to remedy this. This problem deserves priority in the Church's consideration, for it is a grave reflection upon the Christian conscience of the Church. Pensions are steadily rising. The average age allowance in 1948 for example was \$1,175 — pitifully inadequate, but considerably better than the average of all the age allowances now being paid by the Fund, namely just under one thousand dollars. In 1957 or thereabouts, the age allowance



# EPISCOPAL CHURCH NEWS

granted to clergy then retiring after forty years of service during which assessments have been paid will be half of their average salary, that is, if a clergyman's salary is \$3,750, the average pension normally will be \$1,875.

But we must remember that our figures are for average and not for median salaries. There are more clergy receiving less than \$3,750 than there are clergy receiving more than \$3,750. The median is in the neighborhood of \$3,250 including rental value of a rectory. And when those below the median retire in 1957 and afterwards the half of their average salary which is the amount of their pension will be less than \$1,600. Surely then the problem of this class demands second place in the Church's thought.

One other point I make to strengthen the suggestion that follows. The Church Pension Fund relates pensions to salaries on an actuarial basis. The surpassing wisdom of this has been proved for thirty-two years. It spells security and certainty. Anything done towards an increase of pensions, for those now active, should unquestionably be in accord with this basic principle. And this means that if pensions for the present group of active clergy and their widows are to be increased; if there is to be no longer such a pitiful discrepancy between the protection for the lower salaried and that for the higher salaried man; and if the actuarial relation between salaries and pensions is to be preserved, the salaries in the lower brackets must be raised.

My suggestion then, which I hope will be considered by the joint commission on support of the clergy, if and when it is appointed, is that the principle

of minimum salaries for married and unmarried clergy will be adopted by canon at General Convention; that dioceses will be directed to set, each for itself, the amount of a minimum salary; that they will be directed to determine the amount by these factors: (a) the cost of living index of the Bureau of Labor statistics, (b) a sum for equipment, (c) a margin for savings which the clergyman may use for insurance or annuity as he wishes.

I realize that many dioceses already have such a canon, but many others have not. And it is safe to say that where the requirement exists the amount is by guesswork and not by statistical fact, and more by the cost of labor in the cheapest market than by need, and that it is not revised as the cost of living rises and falls.

Many objections to this will doubtless arise. It will be said that such a canon will be difficult if not impossible to enforce. I see no reason why that should be true if a diocesan is a conscientious and fearless admin-

istrator who puts social justice ahead of his own popularity or desire for so-called expansion and is not afraid to use "union with convention" as a club if need be. Some parishes will plead inability and often dioceses will be called upon to aid. Some mission stations may even be closed or combined with others. But I question whether the Church can hope to evangelize effectively if she lags behind the secular world in the field of social justice; if she buys her labor in the cheapest market; or if she takes advantage of the selfless devotion of many of the clergy. Most of the clergy I have found are good business men in every field save that of their own financial security and that of their families. The professional ideal is supreme in their minds and hearts, thank God. But it is the Church's responsibility to see that they are protected even against themselves. The social body will never be made the kingdom of God until the Church first reflects the kingdom in her own economy and social standards.



Churchwomen of Los Angeles recently sponsored a dinner-dance for the benefit of the diocesan home for children. The committee, here making plans: Barbara Branning, Mrs. Timothy Pickering, Mrs. George A. Nash Jr., Mrs. Winfield Arata Jr.



## SEEKS ANSWER FOR SMALL CHURCHES

★ Citing the familiar argument that larger units of operation produce greater efficiency, the Rev. G. V. Hemsley, rural vicar in central New York, takes issue in favor of the small parish-mission:

"I think the answer to the problem of the small church in areas where Episcopalians are scarce lies in two directions. We need to put more emphasis on the central church of an area. Its program needs to be well rounded—its services should be all that the Episcopal Church stands for. The minister needs to be professional. And we need to work even in the very small villages where people can have what they feel is their church. It is recognized by sociologists that ownership affects character. We are dedicated as Episcopalians and Christians to the building of character in people through worship and activity. If we seek only Quality and the Middle Class we shall find it more surely in the concentrated church. If we are seeking Quantity—to touch more people even at some sacrifice of quality and efficiency we shall find it more often in the smaller church. And it is in the area of the small town and village church that more children are born—and afterwards come to live and work in the city."

## NEED FOR RURAL WORK EMPHASIZED

★ Reporting to the National Council for the division of town and country, the Rev. Clifford L. Samuelson, executive secretary, outlined the significance of rural work. He said that the organization of rural work into the new division is a recognition by National Council that rural work is a defined field of the Church's operation which properly requires the continuing executive direction of an officer of the National Council; that it

properly should have a definite budget for national central office expense and for field operation on a national basis. Also that the rural program as now functioning, is properly the responsibility of the National Council as to administrative policy. Policy of the division is to use the rural budget for advance work only. Grants are not made on an annual subsidy basis, as recurring expense items come properly within the regular budget of the division of domestic missions. The joint commission on rural work has outlined a field program for the next triennium calling for an annual budget of approximately \$90,000 per year.

## DEPUTIES ELECTED FOR GENERAL CONVENTION

★ At the 75th annual convention of the Diocese of Western Michigan delegates to the General Convention were elected as follows: Clergy, William C. Warner, Holland; Donald H. V. Hallock, Grand Haven; William A. Simms, Battle Creek; Dean H. Ralph Stevens, Grand Rapids; laymen, Julian B. Hatton, Grand Rapids; Craig W. Brooks, Marshall; Norman A. Lilly and

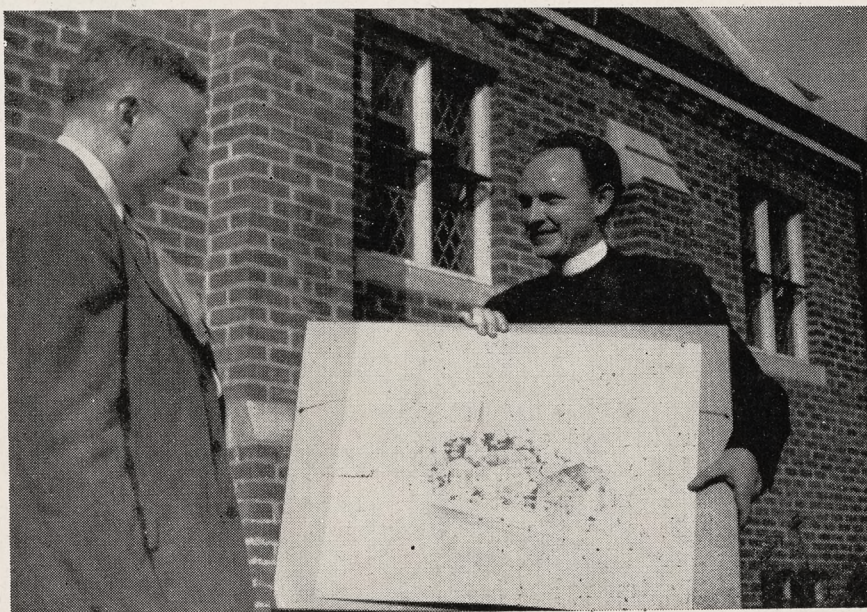
Chester C. Wells, Grand Rapids. Alternates were, clergy, Donald V. Carey, T. Malcolm Jones and Wendell M. Pasco; laymen, George Post, Charles R. Sligh, Robert Mason and L. R. Mattson.

## STATISTICS SHOW SOME GAINS

★ Baptisms and confirmations in the Episcopal Church reached new high marks in 1948. For the first time the number of baptisms exceeded 100,000. Of a total of 110,618, infant baptisms accounted for 93,251 and adult baptisms 17,367. The net percentage of increase in baptisms was 14.05.

Confirmations numbered 79,751, an increase of 4,464 over 1947 confirmations, or 5.93 per cent. Membership gains: total baptized church membership of 2,436,589, an increase of 86,958 or 3.7 per cent over 1947. Communicant members reached 1,650,538 which is a new high.

An increase in the number of candidates for holy orders lifts our hopes for the future: 363 in 1948 as against 244 in 1947. However actual ordinations in 1948 were fewer in number than in 1947.



Architect's drawing of future St. James' Church, Newport, Delaware, is shown by rector, the Rev. Alexander W. Boyer.



# EPISCOPAL CHURCH NEWS

## LOS ANGELES DIOCESE RAISES BUDGET

★ The highest budget in the history of the Diocese of Los Angeles, \$117,000, was voted at its recent convention. In his convention address, Bishop Bloy spoke of the many organizations and individuals who are forcefully and completely behind him in his efforts and five-year plan. Delegates elected to the General Convention were: clergy, George W. Barrett, John F. Scott, Douglas Stuart and John M. Krumm; laymen, Mer-ton A. Albee, William J. Curre, Einar Jacobson and L. Stuart Wing. Alternates elected were: clergy, Richard F. Ayres, Harry T. Burke, John A. Bryant and Gordon A. Cross; laymen, St. Elmo L. Coombs, Colin M. Gair, Wilmer M. Hammond and Wil- liam A. Holt.

## CLERGY TRAINING IN EDUCATION

★ Completion of a plan for special training of Episcopal clergy in Christian education was announced to the National Council at its February meet- ing. The Rev. Dr. John Heuss, director of the department of Christian education, said: "One of the greatest single needs in the improvement of the Church's education is the establishment of a training program for the clergy. This would be necessary even if the clergy had received as good basic training in the educational field as they have in other fields because new mate- rials and methods are constant- ly emerging. It is the more necessary because most of the clergy receive little or no edu- cational preparation in sem- inary. To get this 'on the job training' in a realistic fashion the national department has set up a program which has three parts. Beginning with spring, a series of five-day workshops in

Christian education will be held in a number of dioceses. These will be increased as rapidly as resources permit. Secondly, in June and July two summer con- ferences will be held for di- ocesan educational leaders. One will take place at the Divinity School of the Pacific, the other will be held at Sewanee Military Academy. These two will be five-day workshops. The third approach is the most important single step which will be made. The College of Preachers and the national department will co- operate in providing a year of five-day workshops beginning next October. All of these con- ferences, which will number 16 next year, will have the same theme which is "The Teaching Vocation of the Ministry," under Canon T. O. Wedel's lead- ership. Faculty members will be from the national department.

## WOMAN'S AUXILIARY BOARD MEETING

★ Among appropriations voted by the executive board of the Woman's Auxiliary at its Feb- ruary meeting, one was to aid two vocational conferences for Negro men and women, one in the third province and one in the fourth. Such conferences have been found increasingly valuable in recent years. Appro- priations from the United Thank Offering, showing the severely practical value of that fund, varied from bus fare for a mis- sionary in Shanghai to a heat- ing system for a mission in western North Carolina. At the 100-year-old Indian mission of the Holy Apostles at Oneida, Wis., the Sisters of St. Anne are to have some essential fur- nishings. The board had the students from Windham House,



Radio Forum of Better Understanding opened twelfth year of broadcasting recently over station KMJ. Preparing for broad- cast are (left to right) Rabbi David L. Greenberg; Andrew D. Patterson, program director of KMJ; Dean James M. Malloch of San Joaquin, Calif., and Monsignor James G. Dowling. The purpose of the program is to create good-will through better understanding.



the Church training center in New York, come out to Seabury House for Sunday night supper, with the head of the house, Miss Helen Turnbull, and considered with her the whole subject of the training of women for work in the Church. Mr. Robert D. Jordan, director of the National Council's promotion department, Rr. J. Earl Fowler, acting director of the overseas department in Bishop Bentley's absence, and the Rev. Clifford L. Samuelson, in charge of rural work, addressed the board. The only absentee was Mrs. Robert Arneson of Oswego, Ore., who was in Honolulu and sent messages from there.

### BISHOP WARD DIES AFTER STROKE

★ Bishop John Chamberlain Ward, retired, of the Diocese of Erie, Pa., died February 15 in Buffalo General Hospital at the age of 75. Bishop Ward was admitted to the hospital January 31. Born in Elmira, N. Y., August 27, 1873, he was graduated from Harvard with honors in 1896 and three years later from General Theological Seminary in New York. From 1901 until 1921, except for service as an Army chaplain, Bishop Ward was rector of Grace Church in Buffalo. He was elected Bishop of the Erie diocese on April 13, 1921, and held the office until he retired on June 1, 1943.

### YOUTH SERVICE ELECTS BOARD MEMBERS

★ Justice Hubert T. Delany of the New York City domestic relations court was elected to membership on the national board of Episcopal Service for Youth, the Church's casework social, which held its two-day annual meeting and conference in New York February 15 and 16. The society aided some eight thousand girls and boys, aged 16 to 21, during the year, in 14 diocesan branches. Work with the young people covered a wide range from vocational counsel-

ing of high school students to long-time guidance and help for unmarried mothers.

Mrs. John E. Woodward of South Orange, N. J., was re-elected president. Membership also includes Mrs. H. Stuart Stone Jr. of Chicago, Mrs. Frederick A. Whitney, Newark, N. J., the Rev. Eugene Hopper, rector of St. James' Church, Knoxville, Tenn., and Mrs. Dwight Perrin, Syracuse, N. Y. Miss Edith M. Balmford is executive secretary, with headquarters at 118 East 22nd St., New York 10.

### PARISH GETS GIFT OF RECTORY

★ At a parish meeting and tea held recently at Christ Church, Bloomfield and Glen Ridge, N. J., the rector, wardens and vestry informed the parish of a generous gift of a memorial rectory located at 65 Douglas Road, Glenfield, given by Mr. Martyn W. Hart and his mother, Mary Johnson Hart, as a memorial to J. Wilson Hart. The members of the parish were unanimous in their acceptance of the gift and received it with gratitude and appreciation. The senior warden, Mr. R. Karl Honaman, presided at the meeting.

### CHURCHMEN ACTIVE IN C.W.S.

★ Episcopalian laymen and clergy are actively supporting Church World Service, the interdenominational relief agency which is making its annual appeal on March 27. The appeal will be in churches on that Sunday following a nation-wide broadcast the preceding evening, "One Great Hour," which will be heard on virtually every major radio station. National director of the program is Robert D. Jordan, director of promotion for the National Council. Largest contributor last year to CWS was the Protestant Episcopal Church with \$1,097,668. At the annual meeting of the agency recently held in New York, Harper Sibley, churchman from Rochester, N. Y., was elected for the third consecutive year as president, and Mrs. Henry Hill Pierce, prominent churchwoman and member of the advisory board of the Witness, was elected vice president. Mrs. Harper Sibley, president of the United Council of Church Women, spoke, stressing the importance of the work of non-governmental agencies in the future of the European countries.



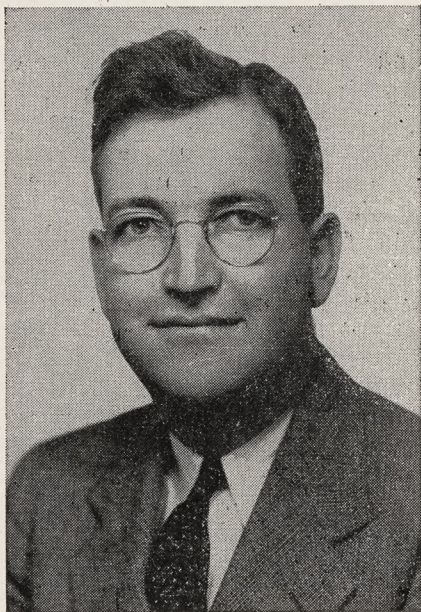
It isn't all work for those in training to be nurses at St. Luke's Hospital, St. Louis, as this picture testifies.



# ECUMENICAL NEWS

## URGES CHRISTIANITY IN OCCUPATIONS

If the church is to move forward with decisive impact on economic and social life today, it will be through men and women who have studied and thought through the problems faced in these fields in relation to Christian principles, Dr. Cameron P. Hall, of New York, executive secretary, department of the Church and Economic Life, Federal Council of the Churches of Christ, told the adult section of the International Council of Religious Education which met in Columbus, Ohio. "The church generally is



Dr. Cameron P. Hall, who is executive secretary, department of the Church and Economic Life, Federal Council of Churches.

afflicted with occupational blindness," Dr. Hall declared. It is interested in every phase of the church member's life except the fact that he has to work for a living in a shop or a bank or a school or as a housewife who shops and manages a family. "The church must think through how it can help to make occupation more Christian and how to

help the individual to be more Christian in his occupation," Dr. Hall said.

He urged the setting up of study groups in the local church to study the effects of our economic and social life upon the individual and how to bring Christianity into the employer's relationships between the employee, his fellow-employee, his labor unions, his community responsibilities and his part in government.

## CINCINNATI COUNCIL SUPPORTS FEPC

The Council of Churches of Greater Cincinnati by resolution went on record as approving in principle the aims and purposes of fair employment practices legislation now before the Ohio and other state assemblies. "We believe," the resolution stated, "that one of the functions of a democracy is to afford to everyone equality of opportunity, and that our democratic society is in jeopardy so long as a man's economic security is threatened because of his race, creed, national origin, or ancestry."

## AVERAGE CHURCH FIRE COSTS \$65,941

Of the 26,000 church fires in the U.S. and Canada during the ten years from 1938 to 1947, a recent publication of the National Fire Protection Association says the average loss has been over \$65,000. Despite adequate fire fighting equipment in the neighborhood and inspection of heating systems, statistics of the association show that the danger of fire allows no period of relaxation. "The fact that over a third of the fires occurred during spring and summer months emphasizes that other hazards are present which are not of a seasonal nature."

## PROTEST EXECUTION IN GREECE

Three New York City clergymen—a Protestant minister, a Jewish rabbi and a Roman Catholic priest — protested to the Greek embassy in Washington against the execution of John Tsoukaris, a Jehovah's Witness, charged with refusing military service on grounds of conscience. They said the execution by the Greek government "violates not only the principle of individual conscience but also the fundamental laws of human decency and democratic government."

## HEIFER PROJECT IS STILL NEEDED

The annual report of the Heifer Project Committee, an interdenominational group organized since 1944 to replenish livestock abroad, shows that 1,005 animals were shipped in 1948. According to Benjamin G. Bishon, executive secretary, this is the second largest number in the five year period. The majority were sent to Italy and Poland. This year's shipments are planned for Venezuela to help refugees there.

## ECUMENICAL PROGRAM IN BOSTON CATHEDRAL

★ Inter-faith projects at Trinity Church, Boston, are widespread. Their Roland Hayes concert netted over \$700 for the work of the Protestant Guild of the Blind. The church women are entertaining foreign students attending the various colleges and universities around Boston at Sunday dinner. The church is backing the little Chinese Protestant Church in the city's Chinatown. Trinity is represented on the Boston Council of Church women by Mrs. Chester A. Hoefer.



# CHURCHES OVERSEAS

## RELIGIOUS FREEDOM SEEN THREATENED

Freedom of religion and freedom of conscience are threatened in "almost every part of the world today," the executive committee of the World Council of Churches declared at Geneva.

In a statement addressed to communions affiliated with the Council, the committee charged that "numerous" European and Asiatic governments "which claim to guarantee freedom of conscience and religion, are, in fact denying it. In some countries where the tradition of freedom is apparently maintained, increasing government control over the action and thought of the people, domination of public policy by military and strategic considerations, and infringements of the rights of religious minorities constitute an accumulating menace of which Christians seem as yet largely unaware."

The Council group asserted that in some areas of the world Churches "face the possibility of a complete disruption of their life as Churches." Then it listed the following ways in which religious freedom is being denied: "(1) The freedom of the Church to preach the word of God to all men in all realms of life is restricted. (2) Religious instruction of young people is hindered. (3) Christian youth movements are prohibited. (4) There is interference with the training of the clergy and the appointment of church leaders. (5) Obstacles are put in the way of public evangelism and missionary work. (6) Officers and members of Churches have been arrested and imprisoned on an ever-increasing scale."

The executive committee said it saw in such measures "a deliberate attempt to undermine the witness of the Churches by

forcing them either to withdraw completely from public life or to become tools of secular policy." It added that Churches "living under conditions where freedom is jeopardized are exposed to especially grave temptations." However, the committee said, Churches in such a situation should be cautioned against defending the "old political or social order" in the reaction against new tyrannies.

At the same time, it warned against the temptation "to leave the world to its fate." In this connection, the statement declared: "The Church dare not sink back into a self-contained existence. It is called to proclaim the lordship of Christ in all realms of life and under all forms of government."

The statement warned that the life of every individual Christian and every Christian family "must be so rooted in Christ" that the faith will live on "even though the Church may, for a period, be deprived of every earthly protection and stripped of everything except its fellowship with its Lord."

## MINDSZENTY INDICTMENT WENT TO VATICAN

The Vatican rejected overtures by the Hungarian government last December which would have enabled it to save Cardinal Mindszenty from being arrested. It was also revealed in Budapest that the government officially submitted to the Vatican in advance the full text of the indictment "in order to give Catholic Church authorities an opportunity to remove the Archbishop" and thus prevent him from coming to trial. "We would have let him go in order to encourage an agreement between Church and state," government spokesmen declared, "but the Vatican, with an opportunity to take action, did not lift a finger."

Vatican officials later confirmed this but stated that no action was taken because "the Vatican never descends to such compromises."

## BRITISH RESERVED ON MINDSZENTY

Two leading Protestant journals of England, one Methodist and the other Free Church, were reserved in dealing with the trial and conviction of Cardinal Mindszenty. The former said "it would be a mistake to regard Mindszenty as a champion of democratic freedom" and said that the government of Hungary has shown "unusual tolerance towards his excursions into politics." The other magazine commented: "There is no reason why so exalted a person as a cardinal should not stand his trial if there is proper evidence that he has broken the law. The furious assault upon the Hungarian government by the Catholic Archbishop of New York (Cardinal Spellman) must be described as at least premature."

## ITALIAN BISHOPS WARN WORKERS

Workers have been implicitly warned against joining the General Confederation of Italian Workers by the Roman Catholic archbishops and bishops of Emilia. It brought an immediate answer from the head of the union who charged that the R. C. hierarchy was "siding with the bosses and the rich industrialists to wreck the only strong labor force capable of improving the workers' lot."

## ROUMANIA CONTROLS THE CHURCHES

Far-reaching government regulations of Church groups in Roumania, ranging from control of their property and funds to supervision of religious art, have been decreed.



# NEWS OF OTHER CHURCHES

## QUAKERS WORK WITH COMMUNISTS

Chinese Communists in Peiping show willingness to work with the faculty of Yenching University on the problems of higher education, according to a report received at the headquarters of the Friends Service Committee in Philadelphia. Lucy Burt, Friends worker in the city, who for 20 years taught at the University before taking her present position, declared that "Political workers have already moved into this area and visit us on general inspection tours. They are all polite and courteous, speaking with real appreciation of our willingness to stay on as a normal working community instead of running away." She writes that discussion groups have been organized where faculty members and students participate with Communist cultural representatives in discussions which she feels will help clarify the thinking of both university people and the Communists. "We have had no evidence of horrors of any kind in the Communist occupation of this area," said Miss Burt, who was interned during the Japanese occupation. "This is not a general refutation of all charges of cruelty, but simply a statement of our own experience. We can add too a real tribute to the discipline of the soldiers we have met."

## CONGRESSMAN JUDD TALKS ON WAR

Congressman Walter H. Judd, former medical missionary in China and a staunch supporter of Chiang Kai-shek, told a dinner meeting of Presbyterian laymen, meeting in Chicago, that millions of Americans are today resigned to the prospect of another war. He also stated that "six of the countries I visited last year behind the iron

curtain have many of their people praying for war between the U.S. and Russia because those people hate Russia with an intense fierceness." He did not say anything about a possible connection between "people praying for war" and the conviction of Cardinal Mindszenty, but he did call the trial "a direct slap and challenge to England and the United States."

## ACT ON BROTHERHOOD RABBIS URGE

Implementation by the government of the doctrine of brotherhood "not only for the sake of our country but for the sake of peace" was urged in a race relations day message issued by two associations of Rabbis. It stressed that the founding fathers "wrote the Biblical doctrine of the essential brotherhood of man into the Declaration of Independence, and the principle of human equality has only recently been embodied in the U.N. declaration of human rights." Many congregations invited Negroes to preach on race relations day.

## CONGREGATIONALISTS ENLIST LAYMEN

The Congregational Christian Churches are to enlist 800 laymen across the country to take the lead in a drive for \$6,000,000 for domestic and foreign missions. Each man will be asked to take leadership in five to seven churches.

## EVANGELICAL CHURCH CONSIDERS MERGER

A special session of the general synod of the Evangelical-Reformed Church will be held in Cleveland in April to vote on the proposed merger with the Congregational - Christian Churches.

## LAYMEN INDIFFERENT TO COMMUNITY

Laymen are indifferent to community welfare, President Charles Turck of the national council of Presbyterian Men said at the first meeting of the organization, held in Chicago. "Most Presbyterians are fairly well off financially," he said. "We can afford to take some economic risks. But let there be any suggestion that we are to have better schools, slum clearance, better health service, at some increase in our taxes, and the threatened increase settles the matter in the Presbyterian circles in which I move." He did not limit his criticism to laymen, but also scored clergymen of all faiths "who claim that secularism and intellectualism are the major problems of the day." He also sharply criticized Roman Catholic leadership for seeking "government support for many churches" and declared that "the present Catholic campaign is to try to make us believe that separation of Church and state, as in our public schools, is a device of so-called secularists to turn the nation away from God. Educated Presbyterians know that this is a false statement, but we must have more and better educated Presbyterians or Jefferson's statute of religious liberty may have been written in vain."

## MODERN POLITICAL INQUISITION

The Un-American Activities Committee of Congress was blasted as "a modern political inquisition" by the commission on social action of the Evangelical-Reformed Church, meeting in Cleveland. It called upon the present Congress to reconstruct the Committee "so that it may be charged with the protection of individual rights and of national security."



# EDITORIALS

## All Are Ministers

THE Epistle for the first Sunday in Lent contains an idea too often missed. It speaks "in all things approving ourselves as ministers of God." It is doubtless true that in every part of the Christian Church there is a tendency to develop a clericalism that is contrary to all gospel teaching and early Church practice. Certainly in our Episcopal Church there are many evidences of this. The laity too often limit their activity to financial support and "going to church," with other activities left to the clergyman and considered his job alone. He is to visit the sick and afflicted; he is to represent the Church in causes for social welfare; he is to be the missionary that brings in new people; he is to be the teacher, both of the adults and children. It is even sometimes said that the lay people are too busy to do such things, and so they pay a minister to do them.

Such an attitude reflects a faulty concept of the Church and one which St. Paul knew existed, and fought. So in this Epistle to the Corinthians he stresses that all are "workers together with him," with each member sharing in the task.

There is recognition today that the Church has a vital work to do in the world. In any case many are speaking of the need for more religion in order that civilization may be saved. But the idea of the Church being a great movement or cause has been either overlooked or lost entirely. People "go to church" in order to get something out of it. But this is contrary to the whole purpose of the Church, for the Church, in its true sense, is composed of ministers. We assemble, and out of our corporate worship comes a gratitude which incites love for all mankind, and a desire to make God's will done. Under his grace and power we go into the world as his ministers to do that. All have not "the same office" but all minister as God has dealt to each the measure of grace. We cannot be re-

minded too often that each member has a role to play if the Church is to be the effective bearer of the revelation of God to his world.

## Cardinals and Law

IS a member of the hierarchy of the Church, even a Cardinal, subject to the laws of the nation where he has his residence, or is he not? This is one question connected with the Cardinal Mindszenty case that has been glossed over in the hue and cry of righteous indignation filling the air since the famous trial in Hungary.

The Roman Catholic Church answers that question in the negative. It holds that the state under no circumstances can arrest or try one of its officials. In the recent decree of excommunication the Vatican referred to canons 2343 and 2334 which state that it is a crime and a sacrilege for the state to lay hands on a prince of the Church. Is this a claim which the Roman Church expects every government to recognize? Is a member of the cloth above the laws of the land, and not to be treated like any other citizen when he acts in a way contrary to the civil authority? Certainly Protestant Christianity allows no such distinction or separation between the clergy and the laity in this respect or in any other. There are times when

Christians must obey God rather than man, but we deny the principle set forth in the canon law of the Roman Church. We do not agree that Cardinal Mindszenty or Cardinal Spellman, by virtue of their ecclesiastical position, stand outside the reach of their respective national governments.

Many extravagant words have been spoken about the trial, and perhaps we shall never know the whole truth. It is said that the charges were trumped up, and yet it seems perfectly logical that a Roman Catholic prelate would, of necessity, resist the nationalizing of the schools and the distribution of the Church's lands. Or that

### "QUOTES"

LENT is a season in which we are to break up the hard soil by penitence and so let the word of God be sown in our hearts that our lives may be fruitful. And the fruits of the spirit are love, joy and peace. Just now the world is reaping its harvest of selfishness, hate and recklessness, and if experience is worth anything men should have learned that we cannot have love, joy and peace unless we are willing to undergo the discipline of the Christian life. For there is no harder or more stubborn soil than these hearts of ours and they will never bring forth good fruit unless we are willing to till the ground. Let us use Lent as a period of training in which we strive to sow the seed which Christ gives us, and carefully to cultivate the soil for which we are responsible.

—IRVING P. JOHNSON  
Late Editor of The Witness



we would prefer another form of government under a Catholic monarch is exactly what we should expect from such a source. Cardinal Mindszenty's own statement, that he was guilty "in principle," was probably a true confession. That is, because of his ecclesiastical position, he was inevitably committed to oppose a state bent upon land reforms and the establishment of public schools.

So we do not see his arrest as necessarily an

attack on religion as so many would have us believe. It was rather an exposure of the Roman hierarchy's political action and the grounds of their resistance. The reaction of the Vatican was to cry out "persecution," and to say, in effect, "you can't do this to a Cardinal." The latter claim is one which Americans can not accept. No citizen of this country, clerical or lay, is exempt from the authority and the execution of the civil law. Nor should we expect the government of Hungary to make any exception.

# The Prayer Book and American Politics

By

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IN no area of our national life have Episcopalian churchmen made a more distinguished contribution than in the field of government and politics. A strong sense of responsibility to the State is something "in our blood," so to speak; we inherit it from our mother Church of England—an established State Church, governed by the King, and in its turn, sharing in the government of the realm of England by its episcopal members of the House of Lords in Parliament. This close alliance of Church and State, so characteristic of English life, has left its indelible mark upon our American Prayer Book. Our forms of prayer for civil rulers and magistrates and "all in authority" are virtually identical with those in the English Prayer Book; and they hold the same prominent position in the regular services of our common worship—the Daily Offices of Morning and Evening Prayer, the Litany, and the Holy Communion. An unwitting reader of our American Prayer Book, who knew nothing about the accepted relation of Church and State in the United States, might very likely come to the conclusion that the President held the same position with respect to the Church in America that the King does in England; or that Congress, like Parliament, was something similar to General Convention and was concerned to establish "religion and piety . . . among us for all generations." (Cf. p. 35 of the Prayer Book.)

Two notable illustrations of this tradition come to mind. One of the peculiarities of the American Prayer Book from 1789 to the revision of 1928 was the rubrical direction that, when the Litany was to follow, the service of Morning Prayer should be concluded, not after the Collect for

Grace (p. 17)—its proper and traditional, liturgical ending—but after the Prayer for the President. Bishop William White, great founding father of our American Church, related to the Rev. Dr. William Augustus Muhlenberg that this provision was made because of the desire of George Washington to hear the prayer in his behalf, inasmuch as he was seldom able to attend the service of Evening Prayer, which also contained an intercession for the President. When the Commission for revision of the Prayer Book proposed to the General Convention of 1919 that our present alternative prayer for the President in Morning Prayer ("O Lord our Governor") be substituted for the older form ("O Lord, our heavenly Father"), the motion was voted down. According to Parsons and Jones, in their well-known manual "The American Prayer Book," this action was taken because of "the sympathies aroused by the tragic collapse of President Wilson" which "influenced the Convention to retain the old prayer, precisely because it was personal." It is also interesting to note that our 1928 revision inserted in the Litany the specific intercession for the President, before the one for "all Christian Rulers and Magistrates"—adapting the wording of it from the very personal petitions in the English Litany for "Our most gracious King and Governor."

## Religion and Politics

IT may appear strange to some persons that our Episcopal Church has held so unpromisingly in its liturgy to a point of view respecting Church-State relations which our people presumably repudiated at the time of the Am-



erican Revolution. We accept without question the principle of complete separation of Church and State; indeed, we pride ourselves upon being the first nation to effect successfully the postulate of "a free Church in a free society." It is fair to say, however, that our Church has never countenanced the ridiculous, and no less pernicious, extremes to which this principle has been sometimes carried by those who loudly assert that "religion has nothing to do with politics" and should therefore confine its interests to saving individual souls for future, heavenly bliss. We believe that political order, when founded upon principles of justice and service to the common welfare of men and nations, is part and parcel of God's will and purpose for us, and as such should be supported and enhanced by the obedience and prayer of the Church and its members. At the same time we stand ready to criticize, even to repudiate and resist if need be, any tyrannical act of government contrary to the guaranteed constitutional rights of its citizens, or to the liberty of conscience of individuals and the moral law of God. It is not blind conservatism, nor mere sentimental attachment to "Tudor English," that keeps in our Prayer Book, in the solemn intercession for the Church read at every celebration of the Eucharist, the petition for God's grace to be given "all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue."

It would be very instructive for us to study anew the history of our Church's tragic experience during the course of the American Revolution, for it was out of the issues of that conflict that the position of our Church with regard to civil authority and responsibility was molded and established. All of the clergy serving in the colonies whether British or American born, had taken solemn oaths of allegiance to the King of England at the time of their ordination. A very large number of them, including most of the S.P.G. missionaries in the northern states, remained loyal to the crown, and not a few of them who failed to leave or escape the country found themselves imprisoned by the patriot armies, among them being none other than Samuel Seabury of Connecticut, later to become the first bishop of the American Church. Others, such as William White and Samuel Provoost (the first bishops of Pennsylvania and New York, respectively), considered that the breaking of their ordination oaths was justifiable in the light of the tyrannical actions of the English government and its violation of constitutional rights; and

hence they sided with the overwhelming majority of the laity in lending their support to the Revolution. There was much soul-searching at the time respecting the precepts of St. Paul (Rom. 13: 1 ff., read as the Epistle on the Fourth Sunday after Epiphany) about "the powers that be" being "ordained of God," and his doctrine that "whosoever therefore resisteth the power resisteth the ordinance of God." Bishop White's interpretation of this famous passage from the Apostle reveals the exegesis which was to become "orthodox" for American Episcopalians. In his autobiography he recalled that these precepts "engaged my most serious consideration; and under the sense of my responsibility to God, I am still of opinion, that they respect the ordinary administration of men in power; who are not to be resisted from private regards, or for the seeking of changes, however promising in theory. In a mixed government, the constitutional rights of any one branch are as much the ordinance of God as those of any other. This view of the subject would be abandoned, if it could be proved to be more fruitful of disorder than its opposite."

#### Founding Fathers

**T**ODAY we Episcopalians are proud of the large share which churchmen of our communion had in the founding of our nation, and the direction which they gave to our political ideals. But it is only fair to say that the more radical democrats among them, such as Franklin and Madison (I'm afraid we cannot claim Jefferson) were but nominally attached to the Church. But many of the Federalist party leaders were active churchmen—Washington, Hamilton, Jay, Rutledge and Marshall, to name but a few—yet we should not forget that this group was more representative of the aristocratic, property-owning class, who were more sympathetic to British Toryism than to the democratic liberalism of the French Revolutionists. To them federal union and a strong national sovereignty with power to legislate for the common good were axiomatic, because of their belief (by no means uninfluenced by their Anglican inheritance) that political order is rooted in the organic, interdependent nature of human society. They had little sympathy with the philosophy of "free, self-sufficient, and equal men" who viewed government as a contract for the protection of property and the preservation of the peace, but maintained that over and beyond these necessities political power was onerous and intrusive upon individual rights.

As a political party the Federalists did not last long, though the principles for which they



contended have remained a permanent force in American politics. (It is interesting to note that the last bid of the Federalists for the Presidency was in 1816, when Rufus King unsuccessfully opposed James Monroe; King had served twice as a lay deputy to the General Convention.) In our own times the Federalist point of view, if we may call it such, has become the political philosophy entertained by the majority of our electorate; and what the newspapers disparagingly call the "welfare state" has become the ideal written into the official platforms of both our major political parties, however, they might disagree as to the methods and measures of achieving its realization. Professor F. S. C. Northrop of Yale University, in his stimulating book, "The Meeting of East and West" (Macmillan, 1946), has made this discerning observation (p. 99): "those political leaders in the United States who are doing the most to insure the preservation of its form of government and its traditional doctrine of the primacy of property rights, may be not those Conservative Republicans and Conservative Democrats who emphasize individual freedom and the minimum of government legislation aimed at keeping property from becoming too completely located in the hands of a minority, but instead those political leaders who work for legislation which insures as far as possible that a majority of people have incomes sufficient to enable them to possess private property."

#### In Later Days

**I**N the minds of our people this momentous shift in our political life from what we might call a Jeffersonian to a Hamiltonian philosophy of the State will be particularly associated with the critical "New Deal" administration of President Franklin D. Roosevelt—himself (like so many of the early Federalist leaders) a wealthy aristocrat and a devoted layman of the Episcopal Church. Whatever evaluation history may give to the leadership and policies of Mr. Roosevelt in dark days of depression and war, there can be no question about his sincere and staunch attachment to the worship of his Church. His religious convictions and personal piety have been graciously recounted in the recent reminiscences of his Secretary of Labor, Miss Frances Perkins (herself a devoted communicant of the Church), in her book, "The Roosevelt I Knew."

Throughout the period of his presidency Mr. Roosevelt was an active vestryman of his home parish in Hyde Park. Repeatedly he instigated "state services," both public and semi-private, at critical times in his administration. He was not averse even to reading prayers from our liturgy in the course of his radio "fire-side chats."

Of his many associates in high office, civilian and military, who were also practicing Episcopalian churchmen, it is perhaps not otiose to mention Mr. Henry A. Wallace. Mr. Wallace has been, and doubtless will continue to be a controversial figure in American politics. But his bitterest political opponents will not deny that there are prophetic and mystical strains in his philosophy that derive from his religious practice.

If we are willing to grant, as I believe it is only just to do so, that the political leadership and ideals of men such as these we have mentioned have been inspired at least in part, whether consciously or unconsciously, by their Church's common prayer, then we may confidently assert that our Prayer Book has played an incalculable role in the shaping of our political institutions and programs. The State prayers in our liturgy teach us that we have a divinely ordained responsibility as Christians to see that government promotes and serves the welfare of all the people with the love of truth and righteousness and in the fear of God. It is neither charitable nor just, not to say incompatible with our heritage, to malign the sincerity and integrity of those of our laity who seek humbly and responsibly to fulfill such a vocation of service to the commonweal, merely because we may disagree with them as to the wisdom and expediency of their specific proposals for action.

In our 1928 revision of the Prayer Book there were added three prayers composed by Bishop Parsons—those for Social Justice and the Family of Nations (p. 44) and the Collect for Independence Day (p. 263). These magnificent intercessions put in modern terms the great inheritance which our Church enjoys in its ideals for that much-abused thing called politics. It would be a most fruitful and beneficial service to our country and to the world if all of us who cherish the Prayer Book and what it stands for would meditate frequently upon the words of these prayers.

#### QUESTIONS FOR DISCUSSION

1. What is meant by a State Church? Name a few countries that have them today.
2. Discuss how far you think the Church should go in political action.
3. Have members of the group present brief reports on Samuel Seabury, William White, Samuel Provoost.
4. Name a few of the Founding Fathers who were Episcopalians and discuss their contributions to American life.
5. What were the principles of the Federalist Party?
6. Name some of the statesmen of the present who are Episcopalians.
7. Read the prayers written by Bishop Parsons which were added to the Prayer Book in 1928.



# GARDEN RELIGION

By

LEIGH R. URBAN

Priest of the Diocese of Western Massachusetts

## THEOLOGY

**G**ARDENING is the traditional avocation of the ministry. For the servant of God has long since discovered, while gardening, the sacramental character of nature. The processes of life reveal spiritual significance, and the rational withdraws at the advent of the mystical. As some one said long ago, "The good God has seen to it that the gardener does most of his work upon his knees. From the knees one is best uplifted, going easily from cabbages to clouds, from cutworms to cherubim." In modern America gardening has been somewhat supplanted by golf. Golf has its thrills. But golf is the characteristic sport of a mechanical age. You exert physical force to drive a sphere of inanimate matter in a straight line from tee to cup; you measure yardage; you count strokes; and after you have sunk the ball in the cup you take it out and start over again. Eighteen repetitions. In the end all you have to show is a series of figures on a card and perhaps despair in your heart. That describes much of our life in this mechanistic age: force, statistics, despair. But to get one's hands into the good earth and help living things to grow and reach the ecstasy of bloom is to become a humble partner with God in his creative activity.

A visitor leaned over the fence and said to the gardener, so the story runs, "What a lovely garden you and God have made." Came the reply, "You should have seen what it was like when God did it by himself." The suggested picture of a formless tangle of wild flowers and weeds, of rotting vegetation and stones, was no compliment to God. The gardener was a thorough-going humanist, emphasizing his own achievements and pushing God into the background. But the visitor might have responded, "You should see what it would be like if you did it by yourself." The attempt to picture a garden without God, without the God-given soil and sun and rain, without the mysterious life-forces in seed and root, reveals the impotence of man without God. To watch with understanding heart the hard, dry seed experience the miracle of germination, or to watch the perennials push up through the soil in early spring and put forth leaf and bud and then bloom whose beauty is beyond our highest

art is to bring one in spirit to his knees.

The first article of the gardener's creed is: I believe in the ceaselessly creating God who, out of his own fulness, creates ever more highly developed life through a series of evolving forms, ever reaching out toward perfection. In the presence of this mystery the gardener experiences a soul-humblng awe and wonder. And he comes to see sin, not so much as transgression of divine law, but as that which injures or destroys the life which God in his love creates and which prevents the flowering of human personality. Economic exploitation and war are hideous forms of sin, of destroying what God creates. Compared with them drunkenness and sex vagaries are but peccadillos.

## The Beauty of God

**A** SECOND article of the gardener's creed is: I believe in the beauty of God, revealed in all creation from the simplest flower to the perfect spiritual beauty of Christ. For this beauty a glad gratitude wells up in his heart. Beauty is a garden gate through which the God of love enters with quiet footsteps into the soul of man. Beauty is the divine attribute that has been despised and rejected by a rather dull, utilitarian, morality-minded Protestantism. The popular conception of Christian character has degenerated from the "beauty of holiness" to moral respectability, well-called "one of the seven deadly virtues." There is about the beauty of holiness, which is a divine blend of purity and love, a spontaneity and a serenity, a richness and a delicacy, that makes our moral respectability look dull and cheap, a conventional imitation of the real thing.

The God of the gardener is not the Celestial Organizer of the executive mind, nor the Supreme Judge of the legalistic mind, nor the Perfect Mathematician of the scientific mind, certainly not the Heavenly Granddaddy of the sentimental mind. He is the Divine Gardener, in love nurturing life that it may at last flower into the wonder and beauty of perfected human personality. Man is but a humble assistant, an animated hoe or watering pot in his hand. It is God who brings results. "Paul Planted. Apollos watered. But God gave the increase."

This simple truth is all too easily forgotten.



The great heresy of our time, perhaps of every time, is Humanism; not the Humanism that values man and seeks his perfection, for in that sense our Lord is the great and eternal Humanist; but the prevailing Humanism which puts man in the foreground and pushes God into the background, and all too easily slips over into the utter secularism which is corroding the soul of contemporary man and like an acid eating the heart out of civilization. Looking at the Church from the garden, removed from the bustle of ecclesiastical activity, there comes the disquieting conviction that the humanist philosophy of man's prime importance has eaten deep into the life of the Church, that man tends to think that he is the one who gets results while God looks on from a distance and approves.

Our contemporary preaching, for instance, is over-occupied with the human aspect of religion, man's behaviour, man's problems, man's achievements, man's welfare, man's duty to the institutional Church. Of the hundreds of sermons which I have heard in recent years I can recall few that set forth the wonder of God and his love and the joy of being fond of him. I have heard comparatively little that is vital about our Lord as the Saviour of men and of the world. This theme, which dominates the New Testament and should dominate preaching in this time when men in their confusion and fear are seeking some way of salvation, has been quite subordinate. I have heard little of St. Paul's great theme that the Christian is a "new creature," not the old social and economic man polished off a bit, but a new kind of man in Christ. And in an age when the sins of hate and greed and violence are rampant in the lives of individuals, undermining the foundations of social order and threatening the destruction of civilization, I have heard nothing vital about repentance. Yet repentance is a first must of the Christian life. St. Peter, preaching on Pentecost to those who had only passively shared in the crucifixion of the Son of God, demanded first—repentance. Yet, just out of a war that has crucified and still crucifies countless millions of the sons of God, a war for which we all bear some responsibility, the Church makes no demand for repentance. The Church has no real gospel for a world shattered by sin when it soft-pedals repentance and the need of the divine Saviour. There is some strong and heart-searching preaching in the Church, but most sermons are superficial in the sense that they never come to grips with the great realities of God and the soul, and they lack the note of divine urgency that the times demand.

## Our Worldly Standards

**A**GAIN, the Church has gone humanistic in that it has uncritically adopted the standards and methods of the contemporary world. In spite of St. Paul's warning, "Be not conformed to this world," the Church has conformed to and been moulded by the spirit of the age. It is an age of big business, of elaborate organization, of eagerness for quick and visible results; an age of finance, of statistics, of mechanized men lumped together impersonally; an age in which the spirit of man is smothered by the machine and dominated by the organizational mind. The Church has been subtly infected by all this. We tend to assess the work of the Church in the economic terms of organization, of office-hours and secretaries, of programs and printed matter, of committees and meetings. And the yardstick by which we measure success is statistics, numbers and property values.

The apostles chose seven deacons to relieve them of serving tables that they might give themselves unhindered to the ministry of the word and to prayer. But when a modern priest gets a secretary or a committee to relieve him of serving tables, too often he does not use the released time for the further ministry of the word and for prayer, but at once looks around for more tables to serve, more organizational activities and meetings. He just multiplies tables. The clergy are in danger of becoming male Marthas, cumbered with much serving. The supper in the parish house tends to supplant the Lord's Supper at the altar, and the directing of the organization tends to become more important than the preaching of the word. Some organizational activities are necessary, and may be effective means for spiritual ends. Granted. A committee may be a channel for the activity of the Holy Spirit, but rarely is. A parish house may be a house of God, but usually is just a clubhouse for the pleasant activities of the respectable. A parish supper may be a veritable agape, but usually is just a money-making scheme in which people get a good meal at a reduced price at the expense of over-tired women. But, whatever organization may be necessary, the law of diminishing returns holds. The point is soon reached where the results do not justify the expenditure of time and effort. Far too much of the energy of the Church, especially of the clergy, is being drained off from the real work of the Church into secondary and comparatively unimportant things. It is much easier, of course, to run organizations than to give oneself to the exacting work of the ministry of the word and



to prayer and to the real cure of souls. Here is, perhaps, the greatest temptation that comes to the clergy, to spend time and energy in the routine of organizational activities and be deceived into thinking that they are doing the work of the sacred ministry. Such activity may even act as an opiate that dulls the soul of its lack of a passionate, whole-souled devotion to God and his kingdom. It is, perhaps, for this reason that, in spite of humming activities, an atmosphere of spiritual ineffectiveness pervades the Church, that our Church services, while dignified and liturgically correct, lack fire and the divine urge and settle into respectable complacency, and that the Church makes so little appeal to men. Meanwhile, the weird, emotional sects, with little organization and less money, grow like wildfire.

### Losing Influence

IT is evident that the highly-organized Church leaves the hearts of men cold and unresponsive. While adopting the methods of the world the Church has been losing its influence upon the world. While catering to the service of men it is losing its grip upon the hearts of men. There is a widespread opinion that the influence of the Church upon the contemporary world is steadily declining under the impact of secularism, not only pressing without, but corroding within. No juggling of statistics can hide the fact. Organization flourishes. The life of the spirit withers. For we have put man and his interests in the foreground and pushed God into the background.

The turnover of people who hopefully try the Church for a while and then drift away is appalling. There is a wistful longing for something deep and meaningful which the Church does not seem to give. There is a "lost radiance of the Christian religion" which we seem unable to recapture. The "celestial fire" in the Church smolders. Or, to go back to the garden analogy, our parishes have become too much, not gardens for the growth of people into whole-souled faith in God and into the beauty of holiness, seedbeds for the spread of the saving word of God, but well-organized religious clubs for the respectable. The publicans and sinners, whom our Lord loved and who came to him, avoid the Church. They seem to sense that the respectable Church does not really care for them and has nothing for them. Countless people, who in this age of confusion and fear, are asking in their hearts the old gospel question, "What must I do to be saved?", go for help, not to the priest, but to the psychiatrist.

Modern man, who has gone humanist and become satisfied and almost insolent in the pride of his scientific achievements and his material prosperity, now feels the foundations of life slipping beneath his feet, and wonders why. In the face of the appalling problems that beset him he feels an increasing sense of failure and helplessness and futility. There is no solution by way of the human approach to the problems with which he is secretly wrestling. For our modern failure is spiritual. It roots in our loss of God as the dynamic of life and in the fading of our vision of the kingdom of God. But man's need is God's opportunity, and therefore the Church's opportunity. Men must have God if life is to be meaningful and satisfying; and they can find God and be found of him, not through organizations and committees and campaigns and form letters, but only through the warm contagion of God-filled persons. "Lord, revive thy Church, beginning with me." The whole-souled faith of the Christian in whom God is at work and his loving concern that others may find the power and joy of Christ is the only evangelistic propaganda that is effective. Too long have we been vainly trying to substitute humanistic methods. If we are going to win people afresh to the faith and fellowship of the Church and to a vital religion that will reorder their lives and give promise of a wholesome social order, we must make God in Christ so real and satisfying and all-important that men find in him what they need and in their hearts really want. We must bring the living God back into the foreground into the place that man has usurped.

The God of the gardener is not the Celestial Organizer of the executive mind. He is creative, redeeming, renewing love working for a responsive love, like the plant turning to the sun, a love which shall flower into the beauty of holiness. "Consider the lilies, how they grow. They toil not . . . and yet!" Less time given to activities and more to the word and to prayer. Less interest in the practical and more in the mystical. Less concern for budgets and programs and more for the souls of men. Less time spent in rushing about the country to attend committee meetings and more spent in walking with God in the garden. So there may come something of the serenity and utter confidence in God which marked our Lord's attitude and which may help put a more spiritually contagious and effective quality into the real work of the Church.

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GEORGE MACMURRAY

**WITHOUT THE REALITY:** Since the Presiding Bishop now has his official residence and center at Greenwich, Conn., let him be designated as "the Most Reverend . . . . ., Archbishop of Greenwich." This would give him a rank comparable to that of the heads of other Anglican Churches, even if the title "Primate" or "Primus" (as in the Scottish Church) were not used—though we see no reason why one of these titles should not also be used. But since a title without the reality behind it is rather an empty one, let an archdiocese of Greenwich be created. This could be quite small, but should contain enough parishes and missions to be a living, self-supporting unit in the Church's family of dioceses. We suggest that the territory of this archdiocese be rectangle to be set off from the southwestern portion of the diocese of Connecticut, running about 17 miles along the coast of Long Island Sound, from the New York

state line northeast to a point between South Norwalk and Saugatuck, and about ten miles deep, again to the New York state line.—Living Church (P. E.)

**AN ORCHID FOR WALTER:** Speaking on his regular broadcast, Walter Winchell took about one-third of his time in a vitriolic denunciation of the progress of military control in the United States. He made a personal appeal to the President to break the militaristic shackles before they break him. It was one of the most fearless and dynamic indictments of military control which has been heard in this country. Mr. Winchell frequently goes off half-cocked, at least in our judgment, and we disagree with him radically a large part of the time, but on this particular point we endorse his utterances a hundred per cent. He is entirely right in saying that the most important single issue now before the United States is whether our government shall pass from civilian to military control. The

issue involves no condemnation of army personnel or the high character of our fighting forces. They are excellent men of war, but a democracy does not need or want men of war dictating its affairs in times of peace.—Christian Evangelist (Disc.)

**OR SO THE STORY GOES:** A man before a large audience claimed to be able to tell a person's religion simply by looking at his face, and had successfully identified a Baptist, Presbyterian and a Roman Catholic. Pointing to his fourth subject, he said, "You're an Anglican." The subject jumped to his feet shouting, "I object, I have just a touch of indigestion."—Anglican Outlook (C. E.)

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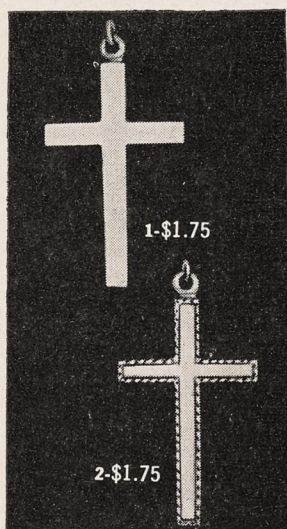
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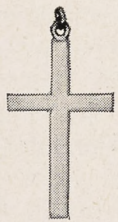


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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**Resurgence of the Gospel.** By T. A. Kantonen. Philadelphia: Muhlenburg Press. \$3.

This book is an up-to-date presentation of the basic principles of evangelical theology, following the lead of Luther. The first part is an excellent, concise summary of the contemporary theological scene and its antecedents. The second is a presentation of evangelical theology under key principles: justifying grace which establishes the right relation between man and God, the living Word which is the instrument of that grace, and the universal priesthood which the Word creates and consecrates. In the third part the implications of this position for contemporary Christian life are drawn.

Noteworthy features of the book include its clear presentation of Luther's principle of Justification by Faith and the correlative principles, "solus Christus, sola gratia, sola fide"; its critique of theology past and present; what is said of confession; and the clarity with which basic theologi-

cal issues are stated in contemporary terms. The language is that of the leading theologians of the day, and the style that of the better American preachers. Its weakness is in the near-restriction of Christian social action to the leavening influence of Christian folk. H. G.

**Man's Restless Search.** By Barbara Spofford Morgan. Harpers. \$2.50. Only spirit, says Dr. Morgan, offers

the answer to "man's restless search." Spirit is a power above mind, a dimension of life only vaguely apprehended by men. But when attained, spirit offers a tremendous enhancement of life. Our present age of reason, which has followed an age of faith, is destined to give way to a new "age of spirit."

Three sections of the book offer three approaches to spirit. (1) Scientific and philosophic thought lead to a conception of God as the purposive source of all reality. (2) Mystic experience, here described in some detail, offers the "direct experience of God" in a "flash of identify." (3) Morality apart from religion proves sterile and shows the

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need for a spiritual ethic like that of Jesus.

The book is a revised edition of *Sceptic's Search for God* (1947). The style, though colorful, betrays the author into many epigrammatic half-truths.—Roger L. Shinn.

**Modern Man's Conflicts. The Creative Challenge of a Global Society.** By Jane Rudhyar. Philosophical Library. \$3.75.

The book is divided into three parts: The Basic Problems of Our Time, Harmonizing the Opposites in the Lives of Individuals, and Harmonizing the Opposites in our Global Society. The author tries to show that personal individualism can be reconciled to transpersonal collectivism, nationalism to the idea of a global society, economic and technical productivity and wellbeing to spiritual service and the idea of perfect social harmony. Like many others this book claims to solve the burning political problems of today and at the same time the most profound problems of mankind. The author is a learned man who also writes a fluent style so that probably many readers can be instructed and stimulated by him, although his positive proposals are somewhat rhetorical and abstract.—R. K.

**What Can We Believe?** By Vergilius Ferm. Philosophical Library. \$3.

This is a vigorous and sincere account of the personal belief a professor of philosophy shares today. Is it characteristic that he asks what can we believe and not what should we believe, indicating thereby that the individual has to decide about the

contents of his faith? However, the author is protected against falling into entirely arbitrary or speculative thoughts by a strong traditional loyalty towards his inherited Christian creed. He tries to adapt that creed to the aspirations and desires, the inclinations and sorrows, the doubts and hopes, the ideals and idols of modern man! In this he is often successful. He is a skeptic who yet wants to believe, a revolutionary who yet wants to conserve, a philosopher who yet longs for a faith that would satisfy the longing of his heart. However he does not always avoid the dangers of popularizing philosophical ideas.—R. K.

**The Plague.** By Albert Camus. Alfred A. Knopf. \$3.

The African city of Oran is invaded by rats and the plague and men's hearts fail them with fear. This perceptive novel, which can be interpreted as an allegory of war, is both powerful in style, characterization and in philosophic content. It is easy to understand why it is being rated one of the great novels of the year.—W. B. S. Jr.

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## PEOPLE

### CLERGY CHANGES:

Vern Swartsfager has resigned as curate of St. Matthew's Cathedral, Dallas, Texas, effective March 15.

Charles A. Hedelund, formerly in charge of St. Andrew's, Portland, Ore., is now rector of All Saints, Saugatuck, Mich., and vicar of St. Michael and All Angels, Lee Township, Mich.

Charles C. Eads, formerly curate of the Ascension and Prince of Peace, Baltimore, Md., is now rector of Rock Springs Parish, Harford County, Md. Address: Forest Hill, Md.

John A. Atkins, formerly vicar of St. Stephen's, Westborough, and St. Andrew's, Grafton, Mass., is now in charge of All Saints, Springfield, Mass.

Philip H. Steinmetz, rector of the Ashfield Churches, Mass., and a contributing editor of the Witness, is now also chaplain of the Eaglebrook School and Deerfield Academy.

George M. Alexander, formerly rector of Holy Trinity, Gainesville, Fla., is now rector of Trinity, Columbia, S.C.

William E. Arlin, formerly rector of St. David's, Scranton, Pa., is now rector of Trinity, Utica, N. Y.

George B. Williams, formerly rector of St. Barnabas, Berlin, N. H., is now vicar of Trinity, Waupun, Wis., and St. Mary's, Oakfield, with residence at Waupun.

Philip K. Kemp, formerly at Emmanuel, San Angelo, Texas, is now in charge of St. Mary's, Provo, Utah.

John A. Schultz, formerly a chaplain at a boy's school, is now rector of the Advent, Cape May, N. J.

Robert K. Thomas, formerly curate at St. John's, Waterbury, Conn., is now rector of All Saints, Bayside, Long Island.

George A. A. Tocher, formerly of All Saints, Portsmouth, Ohio, is now chaplain of the Convent of St. Helena, Versailles, Kentucky, and chaplain and instructor at Margaret Hall.

Frederick J. Warnecke, formerly rector of St. Mark's, Richmond, Va., became dean of Trinity Cathedral, Trenton, N. J., on March 1.

H. Robert Smith, associate rector of Emmanuel, Boston, becomes rector of St. John's, Gloucester, Mass., April 1.

### DEGREES:

Luther D. Miller, chief of chaplains and an Episcopalian, received an honorary doctorate January 30 from Franklin and Marshall College.

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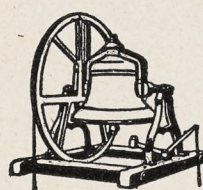
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## PEOPLE

### ORDINATIONS:

Francisco Chaparro and Rodolfo Moreno were ordained deacons by Bishop Salinas on January 21 at the Cathedral in Mexico City. Mr. Chaparro is now assistant at Toluca and Mr. Moreno is assistant at Nopala.

### HONORS:

Harry H. Dudley was recently elected warden emeritus of St. Paul's, Concord, N. H., for life. He first became a vestryman of the parish in 1890. He has been senior warden since 1922.

### VISITORS:

Canon Hood, principal of Pusey House, Oxford University, England, is in the U.S. for preaching engagements during Lent. He is to preach at the Cathedral of St. John the Divine, New York, and is also to preach a series of three sermons in Omaha, Nebr.

### DEATHS:

Richard M. Doubs, 60, died on February 16, in New York. He was vicar of St. Thomas' Chapel from 1924-30, and had about completed a book on the history of the altar at the time of his death.

William T. Johnson, physician of Corvallis, Oregon, died recently. He was prominent in the affairs of the Church of the Good Samaritan and the diocese of Oregon.

Robin Gay, young churchman of Reedsport, Oregon, a high school student, was drowned while duck shooting on a little stream near his home.

J. Lamb Doty, 79, retired priest of Honolulu, died of pneumonia on January 23.

## ADDRESS CHANGES

★ In making changes of address please send both the old and the new address. We ask also that changes be not made unless they are for an extended period. If you are to be away for a short time either arrange to have the numbers forwarded, or notify us and we will send an extra copy. A three-week-period is required for address changes.

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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.

FRANK R. PITT

Churchman of Toledo, Ohio.

May I call your attention to the McMahon-Johnson federal aid-to-education bill (Senate 496), which significantly has been moved for adoption by Senator Murray of Montana, and which provides among other things, that states which have laws forbidding the use of state money to aid non-public schools (that is parochial schools), the federal government may aid such non-public schools (parochial schools) directly provided their educational standards have been approved by the state education authority. This, obviously, is intended to permit the subsidization of the Catholic parochial school system at the cost of several millions of dollars per annum.

I believe that every Protestant should rally to express most forcefully to his Senators and Congressmen that such a bill is in direct violation of our traditional principles that there should be a strict separation of state and Church and that no religious group should receive subsidies from the federal government. I am informed that a strongly organized Catholic lobby is actively at work promoting this bill, which fact is verified by what transpired in the Senate committee when Senator Donnell of Missouri, moved that federal aid be denied to sectarian schools, and this motion was defeated.

I urge you to bring this matter to the attention of the readers of your publication, and that you communicate directly with prominent members of the Protestant faith and have them express their opposition to this bill to their Senators and Congressmen.

MRS. HILLMAN P. RODGERS

Churchwoman of Memphis, Tenn.

Under separate cover I have returned 48 copies of the Witness which I ordered several weeks ago. I was advised by the national Auxiliary that the Feb. 3 issue would deal with Church vocations for women. As personnel chairman of the Auxiliary in Tenn., I was immediately interested in ordering 50 copies for distribution among my co-workers. The copies were received. I read Miss Gammack's splendid article with much interest. Then on page 7, the comments on Mrs. Harper Sibley's talk concerning interracial marriage and her expressed approval of such a social procedure. Because of this article, which

quotes Mrs. Sibley, I have no need of the Witness, not even of one copy, and certainly I do not need 50 copies. I could not distribute such material anywhere. The whole philosophy therein expressed is purely communistic and disguised under the cloak of Christianity. I regret this.

I ordered the 50 copies in good faith with the opinion the material contained therein would be of a very high type in its entirety. I anticipated nothing of the tabloid variety, highly sensational.

Enclosed you will find 20c in stamps to cover the cost of the two copies taken out; one was sent to Mrs. Sibley, the other to a Methodist friend. I hope you may accept the 48 returned copies without further expense or trouble to me.

**Answer:** The matter referred to was a brief news item reporting remarks that Mrs. Sibley made at a Church conference on the subject of interracial marriage. She said: "I do not believe that there is anything unethical or immoral in two people of different races who love each other deeply being married." The news item also quoted an editorial disapproving of Mrs. Sibley's remarks which appeared in the Virginia Methodist Advocate.

As for Mrs. Sibley's remarks, we would simply say that from the number of mulattoes, quadroons and octoroons that there are in the U.S. we gather that there is not as much "racial purity" as Mrs. Rodgers would like, and we assume that she, as a Churchwoman, would consider marital relations more moral than extra-marital relations.

We are not particularly concerned about the 48 returned copies since payment for the extra copies of the Feb. 3 issue was guaranteed by the national Woman's Auxiliary.

EDWIN J. RANDALL

Retired Suffragan of Chicago.

I was much pleased that you devoted the February 3 issue to women's work in the Church.

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