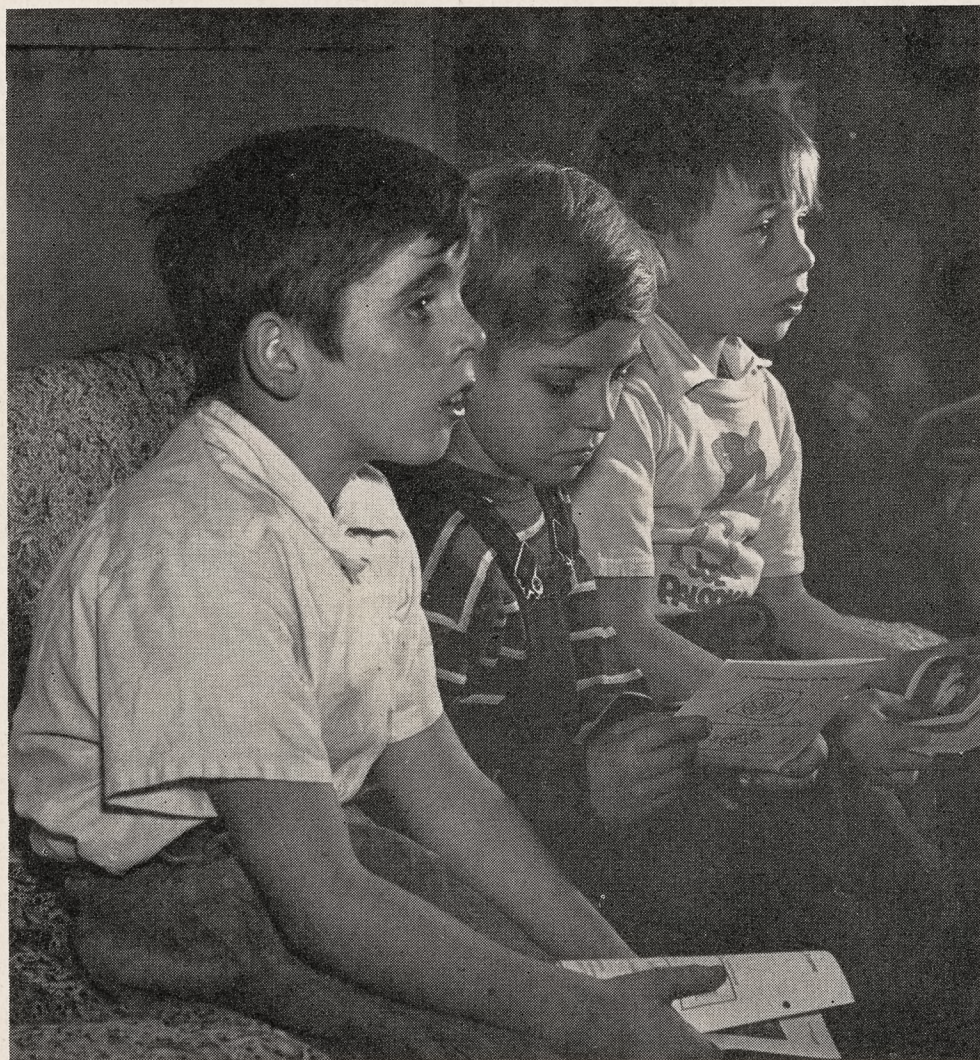


THE Witness

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March 10, 1949



QUIET AND ATTENTIVE
As They Hear The Prayer Book Read

—Story on page 7

THE PRAYER BOOK AND AMERICAN EDUCATION

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.
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For Christ and His Church

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SERVICES In Leading Churches

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Wednesday: 7 and 9:30.
Thursday: 9:30.
Holy Days: 9:30.

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Holy Days: Holy Communion at 10:30.

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Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

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Weekdays: Holy Communion, Wednesday and Holy Days at 12 noon.
Intercessions: Thursday, Friday at 12:10.
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The Cathedral is open daily for prayer.

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The Rev. C. George Widdifield, Minister of Education
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Rev. E. Felix Kloman, S.T.D., Rector
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Saints' Days: 12 noon.
This Church is open every day.

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Friday and Holy Days: 9:30 a.m.

—STORY OF THE WEEK—

What Protestants Experience In Catholic Spain

***Practically All Freedom Is Denied Them
Including Worship in Public***

BY
HOMER BIGART

[This is the third of a series of four articles by Mr. Bigart, roving correspondent of the New York Herald-Tribune, that recently appeared in that newspaper, following his investigation of conditions in Spain. It is reproduced through the courtesy of the management of the Herald-Tribune.]

★ Under the Falangist government the Spanish Protestant is a second-class citizen. He cannot hold official position in the government, nor can he rise to officer's rank in the army unless he conceals his religious beliefs. He is not allowed to practice his faith in public. The chapel he attends must not display any exterior evidence that it is a place of worship. It cannot advertise its existence—not even with a bulletin board. It cannot be listed in the public directories.

The Protestant clergyman in Spain suffers much the same type of persecution as the Roman Catholic clergy endure in Communist Hungary. The same fear motivates both oppressions. As in Hungary, where the Catholic Church is regarded as the most dangerous enemy of the Red dictatorship, so in Spain are the Protestants looked upon as an evil force bent on disrupting the existing order — “the Spanish way of life.”

In fact, Pedro Cardinal Segura y Saenz, Archbishop of Seville, in a pastoral letter of Sept. 10,

1947, calling attention to Protestant chapels, observed that while “atheistic and Soviet communism” were rightly considered a menace to Christianity, “other grave dangers, which perhaps are more to be feared because they inspire less horror are overlooked.”

Bidding the faithful to be on guard against Protestant infiltration, Cardinal Segura went on to deplore the “Spanish Bill of Rights”—El Fuero de los Espanoles—adopted by the Franco regime July 27, 1945. Article 6 declared: “The profession and practice of the Catholic religion, which is the religion of the Spanish State, shall enjoy official protection. Nobody shall be molested for his religious beliefs or in the private exercise of his worship. No public ceremonies or demonstrations of any but the Catholic religion shall be allowed.”

The Cardinal thought it unfortunate that the wording of the article would seem to provide legal basis for Protestants to build places of worship in Spain.

Immediately after publication of the Cardinal's letter there was an outbreak of violence against Protestant chapels. A crowd of men in the uniform of Carlist cadets broke into a Baptist chapel at Barcelona dur-

ing a service, dispersed the congregation with a warning never to return and then proceeded to wreck the interior. Other chapels were stoned by mobs. Fifty Falangist students and some young women entered the newly completed Baptist Church in Madrid, smashing windows, pews and organ and destroying hymn books. Subsequently the building was stoned so frequently that the pastor, the Rev. H. Biffen, a British subject, was obliged to erect a high metal fence around the property. In Valencia, an architect employed on a new chapel was forced to quit after receiving threatening letters.

The Archbishop of Zaragoza charged that the aim of Protestants was to disrupt Spanish unity. In language strikingly similar to that used against Josef Cardinal Mindszenty by the Hungarian Communists, the Archbishop said the Protestants were bent on strengthening the “infidels, the bad Spaniards, the internal foes of the nation.”

The Catholic Action paper “Ecclesia” said the issue was clear: “It would be an error for any one to believe that the charter of Spanish rights is legal justification for the opening of chapels, the publication of reviews and pamphlets, the distribution of Bibles which are not Catholic, or propaganda of any kind.” Meanwhile, pamphlets distributed by university students demanded that Protestants be denied even the right of private worship.

In February, 1948, at the quarterly meeting of Catholic clergy in Toledo, it was urged that the government place stricter interpretation on Art. 6 so as to limit Protestants to “strictly personal worship car-

ried out in the interior of precincts dedicated to the sect in question." They demanded that the government call a halt to proselytizing, saying that while the great mass of Catholics would never turn Protestant, yet care must be taken that "attacks on Catholic dogma should not harm the unwary." But while the clergymen agreed that proselytizing should be avoided at all cost, this should be done, they said, not by acts of violence but by demanding strict enforcement of the law.

Thereafter attacks on Protestant edifices dropped off, the Church being content with pressuring the government into sterner vigilance. More than a year has passed since the last chapel was raided.

The last reported incident occurred last summer when 18 Protestants were arrested at Medina del Campo, near Valladolid, on charges of holding a clandestine prayer meeting. They were jailed and fined 1,000 to 2,000 pesetas (equivalent to two months' pay for the average Spanish worker). Mr. Biffen's congregation in Madrid helped raise the money.

According to the government, there are 160 licensed Protestant chapels in Spain. Protestant sources estimate 20,000 members served by about fifty ordained clergymen, but precise figures are impossible to obtain owing to lack of liaison between various denominations.

The Rev. Herbert Brown, Protestant chaplain of the British Embassy and canon of the Church of St. George (which, because it is British property, is allowed to look like a church), told me that Protestantism in Spain is about 100 years old, an outgrowth of the Lusitanian Church in Portugal. Under the monarchy, he said, Protestants enjoyed considerable tolerance, although missionaries of the British Bible Society were sometimes arrested because they failed to doff their hats and genuflect during the passage of a

religious procession. He said the best years were those immediately following 1913 when Premier Canalejas drew up the first Spanish law of religious freedom.

"Canalejas decreed that all people were allowed to choose their own religion," said Canon Brown. "But now Catholic prelates are trying to claim he meant only foreigners."

In Canon Brown's opinion, persecution of Protestants is the result of "religious rather than political reaction." He added: "There has been some improvement recently, but fear remains."

In a meaner quarter of Madrid, on a street of lower middle class shops, I found an unpretentious red brick structure that served as an Evangelical chapel. Inside, sitting on a rough wooden bench, the Rev. Carlos Arango said that his small flock "was not very much molested."

"In Madrid we can't complain," he said. "It's the national capital, and the government is anxious not to offend foreigners. But in the provinces it is quite different. Eight or ten chapels have been forced to

close. It is particularly bad in Galicia, Catalonia and Levante.

"Our Protestant soldiers are obliged to attend mass on pain of court martial. One was court martialed recently in Galicia. Protestant students in the universities are obliged to undergo regular military services in the barracks when their class is called up, while Catholic students may postpone their training until summer vacation.

"Marriage and baptism by Protestant clergy has no legal recognition. This is a particular hardship to our workers, who, since they are not legally considered married, are thus denied wage supplements for their wives and children. Our dead are denied interment in church cemeteries, and because there are very few civil burial grounds they must often be buried in the open field.

"Before the civil war, and even under the monarchy, we had our own schools. But after the triumph of Franco this was denied, and all schools were closed.

"In Spain the hierarchy is more intransigent than in other countries. If we were a bigger minority it might be different,



Cardinals, Archbishops and Bishops of the Roman Hierarchy in Spain give the Fascist salute along with Franco's army officers in the days of the Civil War.

but the Church is determined to keep us small. We cannot even distribute church calendars through the mail. Yet, as generally happens under repression, we are not only holding our own but growing slightly."

Later I asked the Primate of Spain, Enrique Cardinal Pla y Deniel, about the position of religious minorities. He said that "as a sort of friendly gesture to foreigners living in Spain" the government decreed that no one should be molested because of his religious opinions and practices. But it was necessary to ban public practices by Protestants and Jews lest "some political minorities take advantage of public religious demonstrations for the dissemination of their propaganda."

A Catholic scholar told me: "The Church's main thought is security. The clergy is terrified of any change. Remember that during the civil war thirteen bishops and hundreds of priests were murdered."

Because they constitute only a handful of the population, Spanish Jews are regarded as less a menace than the Protestants. Recently the small Jewish community in Madrid was allowed to open a synagogue. There was a flurry of nervousness last fall, however, when Spanish film censors temporarily banned the American film, "Gentleman's Agreement" and word leaked out that the ecclesiastical representative on the board had opposed it as "Jewish propaganda." This story had such a bad reaction in the United States that Gabriel Garcia Espina, president of the board, hastened to denounce it as "calumny."

Mention must be made of the fact that thousands of Jews were allowed to flee through Spain during the war. And at least one prelate, the archbishop of Calahorra, had the wisdom and courage to denounce (in 1943 and 1944) anti-Semitism and the Nazi-Fascist threat to free religion.

WARNS COLLEGE MEN ON SPECIALIZATION

★ Bishop Norman B. Nash of Massachusetts wound up Yale's three-day religious conference by telling 400 undergraduates that "too many universities fail to be a real community of learning because there is too little confidence that truth is one." He praised Yale's "vigorous attempts to restore religion to its true place as creator of values, without which the search for truth is of small meaning." He hit out at the idea of letting the business school "create the theology on which students build their life faiths. In many places," the Bishop said, "instead of real universities able to give youth a sense of meaning and direction for their lives we have aggregations of specialists who talk the jargon of their own fields, but cannot integrate their specialties with a whole world view."

He described the intellectual pose as vacillating between "the two poles of optimism and pessimism," and cited existentialism as the current college form of the latter. He urged Yale men to avoid the two extremes and follow the religious view which says, "God has light to guide men within the limitations of man's finite human nature." Using "light" as his symbol for religion in relation to education, Bishop Nash declared that Yale's motto "Lux et Veritas" (light and truth) said much more religiously than Harvard's motto, "Veritas." "Without this light," the Bishop said, "academic truth has only limited meaning."

EASTER LECTURES AT BEXLEY HALL

★ The Rev. Massey H. Shepherd Jr. will give the 1949 Easter lectures at Bexley Hall, Gambier, Ohio, this spring. These lectures are delivered annually at Bexley on the Tuesday and Wednesday after Low Sunday. The dates for Dr. Shep-

herd's lectures will be April 26 and 27. The general subjects will be "The Prayer Book and the Bible," and "The Prayer Book and Christian Doctrine." Dr. Shepherd is well known to readers of the Witness for his series of articles under the heading "The Living Liturgy," in which he has discussed in detail the history and use of the Prayer Book as well as church architecture, hymns and numerous other subjects. A collection of his articles was published in 1946 under the title, "The Living Liturgy." His Lenten series on "The Prayer Book," now appearing in the Witness, are receiving widespread interest.

Massey Shepherd is professor of Church history at Eastern Theological Seminary and associate rector of St. John's Church in Roxbury, Mass. His publications include "Chapters in Environmental Factors in Christian History: a short history of Christianity," the Church Congress Lenten booklet for 1947, "At All Times and in All Places," and "The Liturgical Movement and the Prayer Book."



Mrs. Jean Radde Greenleaf is the new executive secretary of Episcopal Service for Youth in the diocese of Western New York.

EPISCOPAL CHURCH NEWS

GIRAULT M. JONES CONSECRATED

★ The Rev. Girault M. Jones, rector of St. Andrew's, New Orleans, was consecrated the seventh bishop of Louisiana on March 9th at Christ Church Cathedral, New Orleans. The consecrator was the Presiding Bishop, Henry Knox Sherrill, and the co-consecrators, Bishop Juhan of Florida and Bishop Gravatt of Upper South Carolina. Bishop Penick of North Carolina was the preacher. Other Bishops taking part in the service were Bishop Gray of Mississippi, Bishop Wing of South Florida, Bishop Mitchell of Arkansas, Bishop Clingman of Kentucky, Bishop West, coadjutor of Florida; Bishop Barth, coadjutor of Tennessee. The attending presbyters were two young clergymen who were presented for ordination by Bishop Jones when he was rector of St. Andrew's, the Rev. Robert H. Manning of New Orleans and the Rev. Robert E. Ratelle of Ruston, La.

KENYON COLLEGE HAS FATAL FIRE

★ A disastrous fire which caused nine fatalities and injuries to twenty-six other students at Kenyon College, Gambier, Ohio, completely destroyed its 122-year-old dormitory. Edward Brout, a pre-medical student from Mt. Vernon, N. Y., died trying to leap from a third story window to a second story fire escape; and Marc S. Peck of Fenton, Mich., died of burns the day following the fire. (The other fatalities were not yet identified as this issue went to press.) Seven other students were reported missing. The ruined dormitory was a three-story gray stone building. Only its four-foot thick walls remained after the fire was extinguished. The blaze apparent-

ly started at about 4 a. m. when sparks from a fireplace adjacent to the main entrance ignited a rug. According to Gordon Chalmers, president at Kenyon, the fire caused a loss of \$1,000,000. Kenyon College, founded in 1824 by Bishop Philander Smith, has an enrollment of 550. The Divinity School of Kenyon College is Bexley Hall.

EVANGELICAL SOCIETIES ARE MERGED

★ The Protestant Episcopal Society for the Promotion of Evangelical Knowledge has merged with the Evangelical Education Society. Both have the same purpose: the aiding of candidates for the ministry, the publication of literature, the advancement of evangelical principles. Both have sizeable endowment funds. The president of the newly merged so-

ciety is Prof. William Starr Myers of Princeton and the general secretary is the Rev. John K. Shryock of Philadelphia. Besides the officers there is a board of directors composed of 12 clergymen and 12 laymen.

NEW HYMN FOR CHILDREN

★ In 1946 "Forward Day by Day" printed a new hymn on its back page: "Children Who Live Across the Sea." Since then all the major denominations have printed thousands of copies of this hymn for their children. It has also been translated into several foreign languages. Any junior choir director who would like twenty copies free may get them from the author, the Rev. William Grime, St. Paul's Church, Great Neck, N. Y. Simply enclose postage.



New Student Vestry meets at Auburn, Alabama. Standing, left to right, are: Jean Haden, student worker; Alan McDowell, senior warden; Kitty Bartee, Wesley Ellis, Wofford Smith. Seated are: Douglas McDowell, treasurer; Bob Newton, David Fridge, Jan Drake, secretary; Pat Haden, Bill Manley, and the Rev. James Stirling.

OXNAM SAYS RED LABEL FORM OF LYNCHING

★ Certain elements in this country are capitalizing on "contemporary fear" of communism, Bishop Oxnam, head of the New York area of the Methodist Church. "Labeling of patriotic citizens as Communist is a new form of lynching." He also pleaded for civilian control of American foreign policy and rebuked the R. C. church for denying religious liberty to others while creating "hysteria antecedent to war when its own liberties are abridged." Bishop Oxnam spoke at a dinner in New York where he received the 1949 award of "The Churchman," for "his promotion of good will and better understanding among all peoples." The dinner, attended by 500 people, had been the subject of controversy for the last two weeks. Bishop Oxnam maintained that a proper defense against any totalitarian threat "cannot be met by men whose minds are confused by hysteria and whose hearts are filled with hatred." Such people as these, he said, destroy the national unity which is essential in the present state of world affairs. On the control of American foreign policy, Bishop Oxnam said that a civilian thinks in "larger terms" than the military man; and he decried the fact that our National Security Council is composed of four military and only one civilian, the Secretary of State. He declared that this country's policy should be determined by "our civilian President, our civilian State Department, our civilian Senate and our civilian House."

Referring to the Mindszenty trial, he said, "Religious liberty means freedom for Roman Catholics in Hungary, and also freedom for Protestants in Spain, in Colombia and the Argentine."

"I was unable to support Mr. Henry A. Wallace in the last campaign. . . . But I must say that when priests who cry to high heaven for religious lib-

erty in Hungary protest his right to speak in Danbury and procure a cancellation of his engagement, they have yet to learn the meaning of religious or civil liberty," he concluded, calling for a "brotherly conference" of the leaders of all faiths to consider the question of religious liberty in the world today and suggested that all churches might be guided by application of the Golden Rule.

MINNESOTA WILL SOON ELECT SUFFRAGAN

★ A special meeting of the convention of the Diocese of Minnesota has been called by Bishop Keeler for March 16 in St. Mark's Cathedral, Minneapolis, for the purpose of electing a suffragan.

CONGREGATIONS MERGE IN COLORADO

★ The recent merger of St. Paul's mission, Mancos, with St. Barnabas of the Valley parish, marks the consolidation of the Episcopal churches of Mancos and Cortez in Montezuma County, Colorado. Following an agreement at a meeting in Cortez, vestries were combined for the expanded program.

THE PICTURE ON THE COVER

★ Seminary students at Gambier Hall, theological seminary of Kenyon College (scene of a recent disastrous fire claiming the sympathy of the Church and nation) recently opened missions in the rural areas near Gambier, Ohio. The picture is of three lads who are listening as one of the seminarians reads in a farm house, where the class was held, the story of the Prodigal Son from the Prayer Book Gospels. We thought it an appropriate picture to use in the number featuring Dr. Shepherd's article on The Prayer Book and American Education. We hope to have equally appropriate cover pictures for the remaining articles of the series.

EDITORIAL BOARD GOES AHEAD

★ The Editorial Board of the department of Christian education met Feb. 10-11 to take further steps ahead in the long process of providing adequate lesson materials for the entire Church.

Dr. John Heuss reported progress in the writing of the "Manual of Instruction," at which a committee of outstanding theologians is at work, and which will provide the theological basis for the preparation of the new curriculum.

The publication of "Specifications," a technical document



THE REV. JOHN HEUSS

outlining a Christian educational philosophy in terms of the needs and problems of today's society, have been released to all the clergy.

Within the Board are eight sub-committees, with the following chairmen: parents' committee, Dr. Felix Kroman; leadership training, the Rev. Robert Brown; children's committee, Miss Frances Young; youth committee, Canon Gardner Monks; adult committee, Mrs. Alfred M. Chapman; music and worship, the Rev. Walter Williams; research and testing, Mrs. Harold Kellerman; special interests, Prof. Reuel Howe.

ECUMENICAL NEWS

NEW TRANSLATIONS OF SCRIPTURES

With the publication of 12 new languages, in 1948, some part of the Bible, according to information compiled by the American Bible Society, has now appeared in 1,108 languages and dialects. The entire Bible was published in two new languages, Fanti for a large group in West Africa, and Tibetan, which is spoken in Tibet and adjoining districts of India.

The first publication of complete New Testaments is reported in the following four languages: Karre (spoken in the mountains of French Equatorial Africa); Mundang (French Cameroon, Africa); Nosu (in Southwestern China) and Pannaleti (spoken in the Deboyne Island which lays off the southeastern coast of New Guinea). Scriptures appeared in 1948 in new languages for people 300 miles north of the Arctic Circle as well as the steaming jungles of Africa. Six of the publications for Africa were: Bamileke, Kabba-Laka, Kalanga, Kasem, Tchien and Zanaki; Barrow Eskimo for Alaskans; Betua Gondi, India; Kuripako, Colombia, Central America; Sasak, Indonesia; Terena, Brazil, and Zoque for Mexico.

CAPITOL RED CROSS REFUSES BLOOD

The Interchurch Fellowship of Washington, D. C., reports that its brotherhood week offer of blood to the District Red Cross was rejected because of a fellowship stipulation that it be accepted on a non-segregated basis. An inter-creedal and interracial organization, the fellowship includes Protestants, Roman Catholics, Jews, Nisei, Chinese Americans, American and Asiatic Indians and Negroes among its members. The District Red Cross said it turned

down the offer because of a Red Cross requirement that blood be segregated to give both doctor and patient an opportunity for choice. Policy of the district Red Cross is to record the color of the donor and his race. Glenn D. Everett, vice president of the fellowship, said "scientists have conceded that if the labels were to wash off the bottles of blood they would not be able to determine the race or religion of the donor."

CHURCH COUNCIL'S BILL PASSES

A bill to abolish race discrimination in Indiana schools, supported by the Indiana Council of Churches and other leading religious organizations, passed in that state's House of Representatives by a vote of 58 to 21. It proposes a gradual change to non-segregated schools. Kindergartens and grade schools would be required to ban discrimination in 1950, junior high schools in 1951 and high schools in 1952.

CITIZENS BUILD CHAPEL OUTSIDE SCHOOL

After the Supreme Court ruling prohibiting religious instruction in public schools, citizens of Roann, Indiana, decided to build a chapel outside the public school building for the teaching of religion. Since no tax money could be used, the building was erected through contributions and volunteer labor. "We don't teach any particular religion, just the Bible," a spokesman said.

LEGISLATIVE SEMINAR FOR CHURCHES

An Illinois churchmen's legislative seminar will be held at Springfield on March 29-30 to acquaint ministers with legislative processes, legislators and

pending legislation. Sponsoring the seminar will be the Illinois and Springfield Councils of Churches, the Illinois and Springfield Councils of Church Women, the Church Federation of Greater Chicago and the Council of Church Women of Greater Chicago.

\$65,000,000 WORKS IN PROGRESS

One of the biggest booms in Protestant church building is now in progress in the United States, Dr. Elbert M. Conover, director of the international bureau of Church architecture, told the annual meeting of the international council of religious education. A total of \$65,000,000 in church building is under way, and construction amounting to \$700,000,000 is scheduled to start in the near future, he reported.

CLERGY SEEK REPEAL OF JIM CROW LAW

Maryland's House of Delegates was urged by a church group in Annapolis to follow the lead of the Senate and repeal the state's 40-year-old Jim Crow law. An appeal to this effect by the board of directors of the Council of Churches and Christian education of Maryland and Delaware was signed by 28 Baltimore Protestant clergymen representing 15 denominations.

MINISTERS HELP IN JUVENILE CASES

The Indianapolis Police Department's juvenile aid division has referred 574 juvenile aid cases to ministers and other church leaders since September, according to a report by Lieut. Forrest Higgs, division head, and Charles Boswell, chief probation officer of juvenile court. The social service department cooperates with the court.

CHURCHES OVERSEAS

RELIGIOUS LIBERTY IN SOVIET ZONE

Religious liberty is guaranteed in the new constitution drafted by the Soviet-sponsored "People's Council," it was announced by Labor Minister Herwegen, of Anhalt Province, in the Soviet zone. A member of Christian Democratic Union, a political party comprising Protestants and Roman Catholics, Dr. Herwegen said the charter "is similar to the Weimar Constitution, and guarantees everyone full liberty of belief and conscience.

"It puts the undisturbed exercise of religious activities under the protection of the republic," he said, "and stipulates only that church institutions and religious activities must not be misused for political purposes. Nobody can be forced to reveal his membership in a religious body under the terms of the new constitution, nor can anyone be forced to participate in church activities. Religious communities will continue to enjoy the privileges of all lawfully-constituted corporate bodies, including the right to collect dues from the members. There will be no financial relations between the Church and the state. Religious instruction will be permitted in schools, but such instruction must be given by persons selected by the Churches. Parents may decide whether a child shall participate in such instruction until the child reaches the age of 14 years."

METHODIST BISHOP DENIES CHARGES

Bishop Paul N. Garber, in charge of Methodist Churches in Europe, denied at Geneva, Switzerland, the charges of the Bulgarian government that he acted as a contact for the 15 Protestant leaders indicted in that country for alleged espionage activities.

Named with 12 other American and British citizens, Bishop Garber termed the arrest of the 15 ministers a "deliberate violation of the religious freedom guaranteed by the Bulgarian constitution." He said that he knew no Methodist clergyman in Bulgaria who "is guilty of plotting against the state." He estimated that there are 3,500 Methodists in that country.

PROTESTANT BROADCASTS BANNED IN ATHENS

Religious broadcasts in Greece are now controlled by the synod of the Orthodox Church. The action was taken following a broadcast by the Greek Evangelical Church which consisted of Bible readings, a sermon and hymns. "It is the duty of the State Church," declared an Orthodox weekly, "to teach some foreigners as well as some Greek Protestants, who are happily only few, that Greek Orthodoxy is not a vineyard without a fence around it."

CHINESE CHURCHES HAVE NEW COMMISSION

The national Christian council of China has set up a commission on the Church and human welfare, with the aim of bringing the Chinese Churches into closer cooperation with Christian welfare agencies. It is hoped that the commission will not only stimulate greater social welfare activity on the part of the Churches but also increase support of Christian welfare agencies from indigenous sources to off-set the possible falling off of financial contributions from abroad.

Commission members represent the fields of maternal and child welfare, work for lepers, the blind and other handicapped persons, the anti-Tuberculosis association, the Salvation

Army, Christian rural service work, social welfare projects in industry, and various other social service organizations and institutions. As its first task the commission will assemble as rapidly as possible a combined, summarized report of existing welfare work under Christian auspices and distribute the report to the Christian Churches in China.

HUNGARIAN CLERGY TO RECEIVE BENEFITS

All Roman Catholic, Protestant, Greek Orthodox and Jewish clergymen in Hungary have been accepted as members of the recently-expanded National Insurance Institute, according to an official announcement. As of Feb. 1, clergymen whether in active service or retired, have been made eligible for free medical service, hospitalization and other social benefits. Clergymen also will be entitled to spend holidays at health resorts conducted by the institute, charges to be defrayed out of state subsidies granted to churches. All Hungarian workers and civil services employees are included in the institute membership.

MORE ROMANISTS IN ENGLAND

An increase of 120,000 in the Roman Catholic population of England and Wales from 1946 to 1947 was reported in London this month. The estimated total R. C. population of England and Wales is given as 2,648,000.

WAR CRIMINALS BAPTIZED

A group of 27 Japanese war criminals who sailed from Shanghai for Tokyo were baptized as Christians shortly before they left. Among them were ten former high-ranking officers in the Japanese Army.

NEWS OF OTHER CHURCHES

RELIGIOUS FREEDOM IS UPHELD

A firm stand in favor of religious freedom throughout the world was taken at a conference of Reformed and Presbyterian Churches held at Buck Hill Falls, Pa. It expressed "grave concern" on five situations involving religious freedom: (1) the "growing pressure to divert federal funds to parochial schools"; (2) the New Mexico public school controversy in which a Protestant group is charging that Roman Catholicism is taught in the public schools; (3) the banning of certain periodicals of national reputation from public and school libraries (i.e.: The Nation, banned in N. Y. & N. J. because of articles dealing with political aspects of Romanism); (4) persecution of Protestants in Spain (see Homer Bigart's story on page 3 of this issue); (5) efforts to effect the recognition of fascist Spain and similar situations which tend to deny Christian liberty."

LUTHERAN CHURCH EXPANDS

Mt. Olivet Lutheran Church in Minneapolis, which in ten years has outgrown two churches, has moved into a third—a \$750,000 Gothic-type structure. The pastor is 37 year old Reuben K. Youngdahl, who is a brother of Minnesota's governor.

RELIGIOUS PRESSURE IS SCORED

Stressing that the trial of Cardinal Mindszenty was a civil trial, the ministers of the Baptist Church in Charleston, S. C., last week hit at those who would "inject religious pressure" into it. Their statement declared that "Agitation by radio and press has been of such nature as to actually tend

toward a state of war between this country and Communistic Hungary. We would urge therefore that the American people think carefully and prayerfully before reaching conclusions which would lead to such a disaster. We deplore the effort of Cardinal Spellman, President Truman, or anyone else who tries to inject into a civil trial immunity from justice because of the religious position of the one being tried. We consider this a serious threat to the freedom of mankind."

SEMINARY STUDENTS TOO SHELTERED

Candidates for the ministry should be given opportunities while in training to "expose themselves to views opposed to Christianity" according to Prof. Martin Heineken of the Lutheran Seminary in Philadelphia. He said that too many of them show "a lack of the proper critical attitude and evidence of having lived too sheltered an existence."

DISCRIMINATION IS CONDEMNED

Opposition to a reported plan of the synod of Baltimore to limit participation of Negro young people in a denominational camp was voiced by the Presbytery at Washington at a recent meeting. The Presbytery voted to notify the synod committee on Christian education that it will "continue to insist upon following an absolute policy of non-discrimination." The Rev. Benjamin Lynt, minister of education at Georgetown Presbyterian Church, said he had learned that the synod of Baltimore planned to limit participation of Negro young people in a denominational camp to ten per cent in any camp period and to three weeks

of the six-week camp. He pointed out that this action was contrary to the Presbytery's policy of non-segregation and non-discrimination. The camp, at Calora, Md., is owned by the synod, which includes all of Maryland, Delaware, the District, and northern Virginia. It includes the Presbyteries of Baltimore, Newcastle and Washington City.

EVANGELICALS BACK FEDERAL AID

Federal aid in both education and housing was approved by the social action group of the Evangelical Christian Brethren Church, meeting in Dayton. The resolution on education however stipulated that no funds should be used for sectarian purposes.

QUAKER FOUND GUILTY ON DRAFT CHARGE

Edward R. Norton, 20-year-old Quaker, was found guilty in federal court in Albany, N. Y., of willful failure to register for the peacetime draft. He testified that he refused to register because "the law is against the principles of Christ who never intended us to use violence in dealing with other men. He faces a possible five years in prison and a \$10,000 fine.

PRESBYTERIANS BUY BIG RANCH

The Presbyterian Church of Texas has purchased a 6,900 acre ranch for \$512,500 to be used as a conference center. It is said to have cost its owner, an oil man, between two and three million dollars. Features include river-front bathing, tile swimming pool, motion picture theatres, bowling alleys, a private fire department, an airplane landing field, a greenhouse, stables and various other buildings.

EDITORIALS

Vestries Need Help

SOMEWHERE in the canons of the Church, or perhaps in a more or less official statement from the House of Bishops, there should be a definite directive for a vestry on the hunt for a rector. It is our opinion from many observations, and it seems to be the general impression in the Church, that the average vestry does not know where or how to begin. Sometimes they depend on the bishop for suggestions and take counsel with him. Sometimes they prefer to go off on their own and quite ignore the bishop until finally they ask his approval of the man they want to call. We certainly believe in the right of a congregation to call its own minister, but we also believe that if this is really an Episcopal Church, then the bishop should be kept in touch with the local situation all the way and his judgment honestly considered.

Frequently, it would appear, the committee appointed to call a new rector is so large and unwieldy that it can never agree. The result is usually a well-nigh hopeless difference of opinion and sometimes even a pitched battle. The committee pulls in several directions until finally in weariness and desperation some choice is made. But the victim comes into a divided situation from the very beginning with at least a few disappointed souls on the scene prepared to criticize at the first opportunity. The first rule should be: keep the committee small, five at most.

There is also the way many vestries seem to assume that a clergyman should be willing to preach in their church or a neighboring one before they give him the call. This is said to be a more convenient method: It saves the committee the trouble of travelling long distances. And yet what would these same vestries think of any rector of theirs who slipped out on them of a Sunday morning to go a-candidating for greener pastures? No man can preach with a

pure motive when he knows full well he is deliberately exhibiting his wares and trying to make a right impression on a certain pew full of auditors. This is a repugnant business and puts a clergyman in an embarrassing position. If the business of the Church is important at all, it is not asking too much of any vestry committee to be willing to take the trouble to go even long distances to hear possible leaders for their church and see them at work in their own parishes.

Yes, there is a need for some kind of official handbook for vestries caught in the throes of

choosing a new rector. They do such strange things! They turn thumbs down on a good man because somebody says he belongs to the Episcopal League for Social Action. They call so-and-so because the senior warden met him last year on a train trip and thought he was a charming fellow. They have a youth complex. They look for the wrong things. And so it goes! By and large our vestrymen are conscientious Churchmen, but many times they are confused and uncertain when they set out to find a priest and minister for their church. They need help.

"QUOTES"

THE president of a large company noticed an appointment scheduled with one of his minor executives. "Do you know what he wants?" he asked his secretary. "No sir, but I suppose it is about a raise in his salary."

The young man was embarrassed when he came into the office. "What can I do for you, young man?" "Sir, I am an Episcopalian and I try to work at it. I know that you are an Episcopalian, but I don't see you in Church. Will you come with me next Sunday?"

That night when the tale was told at dinner, the president's wife said, "Well, what are you going to do?" "Why, naturally we're going to Church next Sunday with the young man when he calls for us in his car."

—St. Andrew's Cross

The Story of Spain

HOMER Bigart, whose story of what it means to be a Protestant in Spain is fea-

tured this week by the kind permission of his paper, the New York Herald-Tribune, is recognized as one of the ablest of foreign correspondents. His task is to rove and to report what he sees and hears, and he has done outstanding jobs in Israel, Greece, Yugoslavia, Hungary, from which he was recently ejected, and now Spain. He has a reputation for reporting fearlessly and objectively, and generally comes up with startling facts about tyranny under dictatorship.

Thus he has strong things to say about injustices in Hungary for which he was widely praised. But now that he reports similar restrictions on thought, speech and worship in

Spain as those against which Roman Catholics and others protest so vigorously elsewhere, the praise is turned to condemnation.

The fact is that Spain is a pawn in the cold war. It is broke; it is burdened with a military regime; it is priest ridden; it cannot collect taxes from the wealthy; it can maintain order only through ruthlessness. It has nothing to recommend it except, to some, the fact that Franco's government is violently anti-Communist and that it is well located geographically as a jumping off place in a war with the Soviet Union. So there are those who want to make a deal. Congressmen in numbers visited Spain last summer; so did Jim Farley, Eric Johnston, our movie czar, and other notables. Most of them had audiences with Franco, after which they told reporters that he was not such a bad fellow, with some going even

further and proposing that his regime be recognized by the U. S. and that we should urge his admission to the U.N.

The reading of Mr. Bigart's report will convince most Witness readers, we think, that such a course would be utter folly. Franco is despised by the people of France, the Low Countries, the democratic forces in Germany. The cost in our depleting dollars to bolster up broken-down Spain, economically and militarily, would be the smallest item on the bill. Our policies in the Far East, notably China, have already convinced millions of Asiatics that we are "imperialists." If we want to convince them, and most of our friends in Europe as well, that we have gone beyond "imperialism" and have arrived at "fascism" no quicker way could be found to do it than by clasp the bloody hand of Franco.

Prayer Book and American Education

By

MASSEY H. SHEPHERD, Jr.

Professor at Episcopal Theological School

ONE of the curious anomalies of the Prayer Book is the slight attention which it gives to the due claim upon our thought and remembrance of "schools of good learning." There is no specific mention of educational institutions or of those who teach and learn in them contained in any of the regular offices of corporate worship, whether the Daily Offices, the Litany, or the Holy Communion. The Catechism and Offices of Instruction remind us, of course, of certain rudimentary elements and standards for imparting religious knowledge; but of the broader, more comprehensive tasks of what we call education the Prayer Book has very little to say. Yet these duties consume much of our time and energy, and cost us a great deal of money. There is a prayer on page 42 for School, Colleges, and Universities; and there are passing references to the subject in other occasional intercessions, such as the prayer for Our Country (p. 36), the Bidding Prayer (p. 47), and the general intercession in Family Prayers (pp. 599-600). All of this material may be used at any service at the minister's discretion, but the sum total of it is meagre to say the least.

I say this is a curious phenomenon because, for one thing, we are so largely indebted to teachers and scholars for our Prayer Book. Archbishop Cranmer was a university don by profession,

before Henry VIII placed him in the see of Canterbury. He lived on intimate terms with university scholars both in England and on the Continent, and sought out their advice in his various projects of compilation and revision of the First and Second Prayer Books. To take but one notable example from our American Church of this close tie between liturgy and learning—one of the leading spirits in the formation of the American Prayer Book after the Revolution was the Rev. Dr. William Smith, the first head of the Philadelphia college which was to become the University of Pennsylvania. Dr. Smith, incidentally, was the author of the Preface of our American Book (pp. v-vi); and a noble monument it is of English prose.

Furthermore our Church has consistently maintained a high standard of education for those who seek its ministry—a standard which in some respects has interfered with our successful competition with other Christian bodies for the conversion of "frontiersmen." We have looked askance at revivalistic movements that have tended to substitute inspiration for information: and we have held steadfast to our tradition and inheritance from our mother Church of England that a well-learned ministry is essential to the sound, spiritual health of the Christian religion. If you will look at the forms for the presenta-

tion of candidates in all three of our Ordination rites (pp. 530, 536 and 552) you will note that in every instance the Bishop who ordains or consecrates men to Holy Orders demands that the persons presented to him be "meet for their learning" no less than for their exemplary character.

Church and Education

A GAIN, our Church has not been behindhand in promoting and fostering institutions both of lower and higher learning, ever since colonial times—schools in which the prayers and offices of our liturgy have been duly celebrated as essential elements in the nurture and training of men and women for mature and informed Christian citizenship. As much as we should like to do so, we cannot here give even a catalogue of these efforts. But it may be sufficient to recall two instances which have been typical. The founding in 1693 of the College of William and Mary, the second oldest institution of higher learning in our country, was under the auspices of the Church, with the generous cooperation of the English crown and the Virginia Assembly. In its early days the institution consisted of a grammar school as well as a college. According to its charter the College was designed to fulfill a threefold purpose: to be a "seminary of ministers of the Gospel," to enable youth to "be piously educated in good letters and manners," and to help in the propagation of the gospel "among the Western Indians." Very similar objects of theological, general, and missionary education both at the higher and preparatory levels motivated our pioneer missionary bishop, Philander Chase, in his foundation of Kenyon College at Gambier, Ohio, in 1824. In connection with their studies the students conducted a number of Sunday Schools and mission services in the nearby countryside. With his characteristic, indefatigable energy Bishop Chase repeated the same venturesome project—though unfortunately without the same lasting success—in his foundation of Jubilee College in Peoria County, Illinois.

The significance of these and similar efforts of churchmen, both clerical and lay, to provide wherever opportunity and means made possible worthy examples of education suffused with Christian faith and discipline is beyond calculation. Though many of them failed to achieve permanence, and others passed largely out of ecclesiastical supervision, they have been a continuing witness against the tendency of American educational institutions, whether state-supported or privately endowed, to allow religious influences and values to become so subordinated

to other concerns of classroom and campus as well-nigh to disappear altogether from our schools and colleges. Our American principle of the separation of Church and State, reinforced by the jealousies of so many competing denominations lest taxpayers' money be used in any way that might favor one particular Church over another, has led to the almost complete secularization of public education, not to speak of many notable non-public institutions. It is common now to find many men and women, and not a few of them from Christian homes and backgrounds, who have gone through the whole course of secondary and higher education, in schools which boast the highest academic standards, yet who have never been confronted in their education with the due claims of religious faith and devotion or participated in a service of corporate prayer with their teachers and school-fellows. Often they have never so much as studied the history and philosophy of religion as a purely academic exercise. The ignorance or misconceptions of our modern American youth about the Bible and the most elemental teachings of religious faith and worship have created for the Church an alarming situation.

The heroic efforts made in recent years to bridge the breach between religion and education by the chaplains to college students, whether of our own Church or of other denominations, deserve the heartiest support of all our people. The need is one which should be ever before our minds in our corporate worship. Collegiate authorities are generally cognizant of and responsive to the danger of American society becoming paganized by an educational process divorced from the fundamental values of the Jewish-Christian tradition of faith and ethic. But they are distraught by the rivalries, confusions and tensions which sectarian religion often brings to the campus. In no instance has the sin of disunity among Christians done greater harm to the building of our American life "upon the best and surest foundations."

Our Notable Tradition

OUR Episcopal Church has by and large maintained a notable tradition of broad-minded, non-sectarian concern with the Christian principles which should underlie all education. In comparison with other denominations we have not perhaps founded so many "Church colleges"; and the few that we do claim are for the most part free of ecclesiastical control, and none of them has ever fostered a narrow, proselytizing policy. The example of Geneva (later Hobart) College, founded in 1822, may be taken as repre-

sentative. In an address of the Trustees, dated 1830, it was pointed out that although the majority of the board and of the faculty were Episcopalians and the bulk of its financial support came from our communion there was no "distinction or preference in favor of the peculiar tenets of that denomination"; that the study of "the vital truths of revealed religion" was made on the basis of those held in common by all Christians; and that students, while required to attend chapel services (drawn from our Prayer Book liturgy), were permitted to attend whatever church their parents or guardians designated. Some of our most famous institutions of higher learning, which nowadays could hardly be classified as "Church colleges," were nurtured in their early days by our communion, and their chapel worship has never been cut from its rootage in the liturgical traditions of the Prayer Book. We have already mentioned two of these institutions: the College of William and Mary, and the University of Pennsylvania; another outstanding example is Columbia University. Moreover our Church's liturgical standards have predominated in the chapels of our chief military and naval academies—a fact which may explain in some measure the attachment of so many of our most distinguished leaders in war to the Episcopal forms of worship.

Of particular significance in its contribution to American education and culture has been the work of the Church in developing secondary academies and preparatory schools, where youth of a more impressionable age have been disciplined and taught in an atmosphere of the Church's faith and worship. In this field our Church has established standards of excellence which have exercised a constant and wholesome influence. The great leader in developing this type of educational enterprise was that very remarkable spiritual genius, the Rev. Dr. William Augustus Muhlenberg (d. 1877). Early in his ministry Muhlenberg envisaged an ideal form of Christian education that would combine the life of home, school and church. This came to realization in 1827 when he founded a boys' school known as the Flushing Institute; and, though it did not survive long after Muhlenberg left in 1845 to become rector of the Church of the Holy Communion, New York City, the inspiration of this great work has been carried on in many other boarding schools for boys and girls that have come into existence since that time. To cite but one distinguished example—it was a pupil of Dr. Muhlenberg at Flushing, the Rev. Dr. Henry A. Coit, who first guided and shaped the character and traditions of St. Paul's School, Concord, N.

H., founded in 1855.

Muhlenberg conceived of the chapel services as the heart and center of the whole life of his school; and it was in connection with them that he developed those enrichments of worship which were to make him famous—things unheard of in the Episcopal Church at that time (though we take them all for granted now), such as the use of candles, pictures, hangings, flowers, etc. Much attention was given to church music, and each season of the Christian Year had its special dramatic emphasis with many traditional and colorful ceremonies. The ideals and accomplishments of Muhlenberg in his educational work were justly praised by Bishop Henry Codman Potter of New York (d. 1908) as follows:

"The whole system of teaching was brought into healthful subordination to sound principles of Christian nurture. The College chapel, that bugbear of most youths in our ordinary American institutions, was made at once the center of the whole school life, and a place of genuine attractiveness. The Church Year, which has so much in its beautiful order to appeal to the young mind, was made practically, the school year; and today, among hundreds of men, in all ranks of life . . . there is scarce one who does not date his first appreciation of the church's feasts and fasts from the solemn and glowing services in its chapel. Wisely coupled with this Christian nurture, was a healthful and manly physical culture. The legends of the boyish sports at College Point, as narrated by those who shared them, reads like a chapter out of Tom Brown at Rugby, and there is little doubt that they have given an impulse to reforms in similar institutions, in the remotest corners of the land. But the secret of this success was not any system, however excellent, nor any skill, however thorough. It was in the rare and happy qualities of the presiding mind."

QUESTIONS FOR DISCUSSION

1. Read the prayers referred to in Dr. Shepherd's first paragraph.
2. Have a member prepare a brief biography of Archbishop Cranmer.
3. Read the Preface of the Prayer Book. Who wrote it?
4. What college was founded by the Church in 1693?
5. Name Episcopal Church Colleges that exist today.
6. Should there be religious instruction in schools and colleges today? How else can children and young people receive religious education? What is done in your community?
7. What was the contribution to education of the Rev. W. A. Muhlenberg?

A Christian Home

BY PHILIP H. STEINMETZ

Rector of the Ashfield Churches

A CHRISTIAN home is one in which Christ lives. Each other person in the family turns to him for directions and the settlement of disputes.

The foundation of such a home is the love and faith of two people, a man and a woman ready to let God make of their shared life a spring of life pouring out in joy to children and neighbors.

The building materials required are the events of ordinary life, the attitudes and desires of parents and children. Some are good and some are bad and should be discarded.

Beside foundation and materials there must be labor both skilled and unskilled. We who are concerned to have Christian homes must provide the labor and may well be on the alert for anything which may increase our skill.

Prayer, practice and preaching are means to that end. Notice that I put preaching last. I believe it is the least important. Preaching by pastor to people is less effective than prayer and the practice of Christian living. Preaching by one parent to the other or by either to the children makes for less gain in character than the example of real reverence and the practice of the presence of Christ.

Talking It Over

BY

W. B. SPOFFORD

ON Sunday, February 6th, Francis Cardinal Spellman laid down the Vatican line in a sermon preached in New York. He used a lot of words and expressions which properly stir the emotions of Americans. "In our dear land," he said, "each free man and woman must protect and fight to keep his own integrity of conscience, his own God-given freedom—and exert every effort to save America and the rest of the democratic, God-loving world from trickery, torturings, disaster and defeat." He spoke of "our freedom, our liberties" and praised "free-minded, fair-minded, freedom-loving Americans" who love "truth, love, justice, peace, mercy, faith."

On February 14th, Pope Pius, likewise dealing with the case of Josef Cardinal Mindszenty, addressed the College of Cardinals, and he too had much to say of freedom and justice. "Justice

which is worthy of the name," he declared, "does not begin with prejudices and is not based on a decision previously taken, but it gladly admits of free discussion and gives every one due facility for thinking, believing, speaking." He said that the arrest and conviction of Cardinal Mindszenty "inflicts a deep wound not only on your distinguished college and on the Church, but also upon every upholder of the dignity and liberty of man." he pleaded for "the sacred rights of religion" and stated that the Roman Church "accepts any and every form of civil government provided it be not inconsistent with divine and human rights." He charged the faithful: "Through the most powerful intercession of the Virgin Mother of God, let us all pray God fervently that those who suffer persecution, imprisonment and hardship, may be consoled with the necessary help to divine grace and fortified with the strength of Christian virtue; that those who rashly dare to trample upon the liberty of the Church and the rights of human conscience, may at length understand that no civil society can endure when religion has been suppressed



BILL SPOFFORD, Sr., took over as Managing Editor of *The Witness* in 1919, thirty years ago next Fall, and has been responsible for the management of the paper and the make-up ever since. He's still able to smile but it is beginning to tell under the eyes. He has a good nose, as you can see, which is handy for a reporter. During 25 of these 30 years he was also executive secretary of CLID, now the Episcopal League for Social Action, and for the past 13 years has also been rector of Christ Church, Middletown, N. J. Taking it by and large he has managed to keep busy and still find time for a bit of fun once in a while.

and God, as it were, driven into exile."

As far as Cardinal Mindszenty is concerned, it was belatedly reported that the government of Hungary presented the Vatican with a copy of his indictment prior to his arrest and urged that the Roman Church withdraw him from their country, indicating that they would otherwise be compelled to bring him to trial. When reporters asked Vatican spokesmen if this was a fact they admitted that it was but stated that "the Vatican does not enter into such compromises." It seems clear that a "martyr" is more useful for their purposes than a free man. In any case one has to express admiration for the full use Rome made of this "martyrdom" in furthering its political ends in all parts of the world. Indeed Cardinal Spellman in his sermon declared that "the physical Cardinal Mindszenty can no longer be saved. It is the spiritual Cardinal Mindszenty in his martyrdom of mind and body that we can fortify by our prayers, that in his soul he may know that in another part of the world other men are holding high God's torch of justice for Hungary's anguished peoples of every land."

And so, without expecting an answer, we would ask Pope Pius and Cardinal Spellman and the thousands of others who have expressed themselves similarly, what about Spain? Homer Bigart's piece, which is our Story of the Week, certainly makes a mockery of all their noble sentiments. Hypocritical bunk is just as nauseating—more so—when put in religious phraseology and delivered with all their ecclesiastical trappings by Princes of the Church.

Some fall for it, including heads of governments and some few Anglican Bishops, at home and abroad. But we doubt very much if many others do. Anyhow we hope not, for if they do our world is in a bad way indeed.

A Word With You

By HUGH D. McCANDLESS

Rector of the Epiphany, New York

LITTLE MARJOE—II

WHENEVER one sees a trained animal act, one unconsciously looks with dread for signs of cruelty on the part of the trainer, of fear on the part of the animals. The relieved laughter which greets any show of mischief or frolic is a sure indication of this; and even so, one can only hope that the romping was spontaneous and genuine.

One hopes the same in the case of any profitable child prodigy; one is glad to hear that he likes ice cream, and one hopes he likes his

violin. I hope Marjoe doesn't mind his preaching, and that it is not in his case the lesser of two evils. The thought of a pitiful little boy screeching out his wretched clichés at a beaming sentimentally cruel assemblage of people who like dance marathons, can produce pictures of the most awful blasphemy and cruelty.

I am not reassured by his parents' initial thoughtlessness in giving him a made-up name. (Perhaps the mother's name is Margie, and the father's is Joe; perhaps his name is Delmar and hers is Joie Lou). Such hybrid names are harmless and only slightly repellent when they are used by sandwich shops and nylon stores; on school playgrounds they can cause public shame and rejection.

Will Marjoe become an atheist? If one's worst fears are true, no one would have a better right. However, one's worst fears may well be false, thank goodness. Some years ago, another such child, Uldine Utley, "converted" her thousands, dressed in a peculiar white satin shroud-like garment, clutching a tiny white Bible to her heart. Uldine grew up to be a wholesome, attractive girl, and became a Methodist deaconess in Florida. I wonder what Uldine thinks about Marjoe?

King of Our Lives

BY WILLIAM PAUL BARND'S

Rector of St. Matthew's, Lincoln, Nebraska

THE Latin word for "Lord" is "Dominus" whence comes our word "dominate." This word sometimes has an unpleasant flavor because it suggests undue and despotic governance. But used in reference to Jesus Christ and his relationship to the lives of his people it has a very important and healthful meaning.

The human personality is made in such a way that it must depend upon some power outside itself. It is not self-sufficient. Any person who makes himself the focus of his own life becomes unhappy and ineffective. As St. Augustine said: "Thou hast made us for thyself, and our hearts are restless, till they rest in thee."

The fact is that the soul needs a master; someone to dominate, to rule it. The ascended Christ is that ruler. Are you tired of tinkering with your feelings through over-introspection? Commit your way to him. Let him release you from yourself. Are you torn here and there by conflicting standards of conduct?

The kingship of Christ over the life of a person does not crush out individuality but rather enhances it for the person who loses his life to Christ really finds his life.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

And the Third Day . . . A Record of Hope and Fulfillment. Ed. by Sir Herbert Grierson. Pictures chosen by John Rothenstein. Macmillan. \$3.50.

This is one of the most beautiful Easter books ever published, and would make a superb gift at that season. It is printed in black and red, and contains a great number of illustrations, some of them in color. The anthology begins with the Bible and comes down through the Middle Ages, the Elizabethans and their successors to present day writers. It is not only a beautiful book, but one whose choice contents will provide matter for meditation.

The English New Testament from Tyndale to the Revised Standard Version. By Luther A. Weigle. Abington-Cokesbury Press. \$2.

Dean Weigle's Cole Lectures provide an interesting and accurate account of the successive translations and revisions of the English New Testament since Tyndale. If anyone still has the idea that the English

New Testament did not need to be revised—or that it never needs revision—let him read this book! Not only does the English language steadily change, but our knowledge of first century Greek has greatly increased during the past century. Moreover, we now have far more accurate editions of the Greek New Testament than were available in earlier generations, thanks partly to the discovery of new manuscripts and also to a more scientific and more thorough knowledge of the history of the text.

Can Protestantism Win America? By Charles Clayton Morrison. Harpers. \$2.50.

Protestantism today, because of its unhappy divisions, takes its place as the weakest of three forces striving for spiritual ascendancy in America; the other two being Roman Catholicism and Secularism. Contributing to its weakness are "a lack of conscience capable of disciplining freedom," a false reliance on "biblical stereotypes," and the use of "the

huddling psychology" of sectarianism. Yet the divisiveness all belongs to the fellowship of the church, not to her constitution. Her constitution is "forever determined by Christ himself." In the recognition of His Lordship as the "sole constitutive principle of the Christian Church," we realize, as imperative, the need of attaining an "organic ecumenical" Protestantism, which will give to America, as correlatives "a competent church and a vital spiritual life."

For every thinking Christian, the reading of this book should be a "must." In its power to disturb any complacency we may have, and to bring home to us the challenge of our religious situation, it is superb. —B. G. L.

Highlights of Church History: Early and Medieval. By Richard G. Salomon. Church Historical Society. 25c.

In this brilliant lecture, Professor Salomon of Bexley Hall covers Church history to the eve of the Reformation. Only a first-class scholar can produce such a condensation, keep it accurate, and at the same time make it interesting. The booklet deserves the widest possible circulation. It is about to be supplemented by a similar booklet on the Reformation, by Professor Powel M. Dawley.

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YOUNG PEOPLE OF THE CHURCH

BY WALTER N. WELSH

GIVE young people in the church greater responsibility. Let them feel that they're helping to make the program of the church a vital force in the community.

That plea was made by Polly Jo Anderson, 19-year-old junior of Oberlin College, addressing the midwinter meeting of the Missions Council of the Congregational Christian Churches in Cleveland. Speaking as the national vice president of the Pilgrim Fellowship, which represents 100,000 young people in the denomination, Miss Anderson said: "I wonder sometimes if older people in our churches realize how much the total religious program means to us. We see community needs, we see what the church could do to better conditions, but we seldom get the chance to help meet the problem. Personally, I'd like to see the young people taken into the confidence of their elders. If they'd only give us definite responsibilities, I'm sure we'd do more than our share in carrying them out."

Asked if she had any definite jobs

in mind, Miss Anderson looked away toward an exhibit, showing the work of the Church at home and abroad, and said: "I think those of us of college age could do a lot more than we are doing in the church schools. Working with children in classes would make us feel that we were doing something worthwhile. Then we could do more than we have been doing on church canvasses in our neighborhoods. I'd also like to see each church offer courses in religious history for our young people. I hate to admit it, but too few of us know of our religious heritage."

Questioned about the recent move to merge the Evangelical and Reformed Church with the Congregational Christian Churches, Miss Anderson said: "We've been looking forward to that for a long time. I'm sure most of the young people in both denominations are for it. We even had a motion before our group two years ago which would have united the two youth organizations. But we didn't go through with that,

of course, because the basis of union had not been established."

Miss Anderson said the biggest project before the young people of the Church in the coming year is the raising of \$500,000 for the Christian world mission. Each church in every state will be given a quota, she said, and "there's little doubt we'll pass our goal."

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PEOPLE

CLERGY CHANGES:

Eric J. Whiting, formerly rector of Trinity, West Branch, Michigan, is now rector of Trinity, St. Clair Shores, Michigan.

James O. Carson, formerly rector of Trinity, St. Clair Shores, Michigan, is now rector of St. Andrew's, St. Johnsbury, Vermont.

Robert L. Weis, formerly vicar of St. Thomas, Greenville, and Trinity, North Scituate, R. I., is now rector of St. Thomas, Providence, R. I.

Robert H. Mercer, formerly rector of St. Mary's, East Providence, R. I., is now rector of St. George's, Newport, Rhode Island.

David R. Haupt, assistant at Gethsemane, Minneapolis, Minn., is now rector of St. Paul's, Owatonna, Minn.

Clarence C. Reimer, formerly rector of Trinity, Logansport, Ind., is now rector of St. John's, Bellefonte, Pa.

Edwin C. Beyyer, vicar of churches at Independence and Oelwein, Iowa, is now vicar of churches at Estherville and Spencer, Iowa.

Robert Clarke, formerly rector of St. Mark's, Ft. Dodge, Iowa, is now rector of St. John's, Mt. Rainier, Md.

B. G. Purrington, formerly vicar of churches at Estherville, Spencer, Algona and Emmetsburg, Iowa, is now rector of St. Andrew's, Baltimore, Maryland.

Joseph Gregori, formerly vicar of San Pablo Mission, Phoenix, Arizona, is now vicar of St. Stephen's, Newton, Iowa.

Joseph B. Tucker, in charge of churches at Montross and Colonial Beach, Va., has accepted the rectorship of Trinity, Clarksville, Tenn.

Edgar L. Sanford, formerly rector of Trinity, Moorestown, N. J., is now vicar of St. Stephen's, Westboro, and St. Paul's, Hopkinton, Mass.

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

ORDINATIONS:

John Davd Lee, for ten years a teacher of Church History at a Methodist seminary in Atlanta, Ga., was ordained a deacon at the Virginia Seminary, Alexandria, Va., on Feb. 15 by Bishop Block of California. He is to be a canon at Grace Cathedral,



Trinity Church, Asheville, North Carolina
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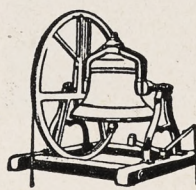
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PEOPLE

San Francisco, as soon as he has completed special study at the Seminary.

John H. Payne, Jr., was recently ordained priest at St. Paul's, Pawtucket, R. I., by Bishop Bennett.

Adolph A. Stoy was ordained priest on February 20 by Bishop Stoney at St. Alban's, El Paso, Texas, where he is assistant.

Richard A. Kirchhoffer, Jr., was ordained priest by Bishop Dandridge on January 27 at Christ Church, Tracy City, Tenn., where he is in charge. He was presented by his father, the Bishop of Indianapolis.

John T. DeForest, Jr., theological student at Sewanee, was ordained deacon by Bishop Dandridge on Jan. 28 at St. Mary Magdalene Church, Fayetteville, Tenn.

Paul J. Davis was ordained priest by Bishop Haines of Iowa, on February 24 at St. Paul's, Creston, Iowa, where he is vicar.

Charles P. Price, Pittsburgh, Pa.; **Newton C. Wilbur**, Norwich, Conn.; **Jose G. Saucedo y Mendoza**, Guadalajara, Mexico; **Sylvester G. Parrigin**, Macon, Missouri; **Marc A. Nocerino**, New York, were ordained deacons on February 24 in the chapel of the Virginia Seminary. The ordinations were by Bishop Henry St. George Tucker, formerly the Presiding Bishop, and Bishop William R. Moody of Lexington.

DEATHS:

George W. McMullin, 83, who retired in 1933 as rector of St. Mark's, Bellmore, Long Island, died Feb. 24.

Mrs. J. Wesley Irwin, communicant of St. Joseph's, Queen's Village, L. I., N. Y., died recently. She was prominent in the affairs of the Auxiliary of the diocese.

Hugh McLean, for many years treasurer of the diocese of Colorado, was instantly killed in an auto-pedestrian accident February 18. He had been a member of the choir of St. Luke's, Denver, since 1912 and during recent years was senior warden. Officiating at the funeral on Feb. 22 were Bishop Longley, Bishop Bowen, Dean Paul Roberts and the Rev. R. Dudley Bruce, rector of St. Luke's.

We are now mailing orders for the booklet, "The Prayer Book, Its History and Purpose," by IRVING PEAKE JOHNSON, Late Bishop of Colorado and Editor of *The Witness*. 25c for single copies, ten copies for \$2—cash with order please.

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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.

ALICE J. STOKES

Churchwoman of New York

Having read the Witness of Feb. 17 I find myself in disagreement with the editorial statement on the Church's lack of manpower and, what seems to me, the rather hysterical article by Mr. Kahle and the astonishing depression of Mr. Oakes, himself a seminaryman, on the same subject.

For many years I have had close contact with the work of the Church and I find it hard to believe that there will be no Church for my grandchildren as Mr. Kahle predicts. Nor can I believe that lack of certain sums of money will keep fine young men from studying for the priesthood. It would seem obvious to me that if insufficient funds are going to keep a man from taking orders in the Church he lacks one of the essential qualities that are looked for in a man who feels called to give himself to God and his work.

From my personal knowledge there are many outstanding young men in colleges and universities and seminaries at this moment who are working hard to make ends meet. There is no honest work they will not undertake in order to conclude their studies, as the canons require, so that they may apply to their bishops for ordination. And they know full well, these same men, that when they are ordained there will be no large stipends offered to them during their life in the Church. Even in the larger and perhaps more wealthy dioceses they will work harder and receive much lower incomes than would be available to them in any other profession they might choose. But yet they continue to pursue their goal which one can be sure is not a concern with finance but a burning desire to bring the kingdom of God on earth. And those of us who watch them struggle with their financial problems during their years of study and after their ordination must admire their determined devotion to God and his Church and the willingness with which they accept the sacrifices they knowingly make.

And it is these men who will see to it that there is a Church for my grandchildren. They are not weaklings and the children they are bringing up in their Sunday schools and their families will be a steady source of men who will study for orders.

We must recognize these days that middle class people have all had to retrench and since they represent the

group from which our Church institutions must look for the larger part of their support they too have had to retrench. The Church has been threatened with extinction many times but when one firmly believes in that for which the Church stands one cannot fear that the gates of hell or finance shall prevail against her.

We shall all hope and pray that much needed support will be forthcoming for all our Church institutions and most especially for our seminaries.

The years 1936 to 1949 cannot be regarded as a true picture of the life of a Church that has survived for two thousand years. During that period, to speak of nothing else, we have known ten years of war and the young men who should have been studying for orders have been out in the world fighting for our right to have a Church.

The Church is now challenged as never before. Those of us who firmly believe in her look to her priests to shoulder manfully the burden of showing the secular world the many and conflicting factors that have brought about the present world situation.

If there were but twelve priests in the world today the Church could still survive if they were the right men. Our Lord left but a handful of men behind him to carry on his work and we today have the same sure source of power that he left to them. And they won their battle. We too can win ours.

These are days when we must look forward with courage into a future that might dismay any man if he believed he fought alone. But we believe that we do not fight alone. God himself has made this clear to us. Knowing this there is nothing for us to fear for the Church or ourselves or our grandchildren.

BERNARD M. ALLEN

Layman of Cheshire, Conn.

I have read the editorial on the Melish case (Feb. 10) and also the articles by Kenneth Forbes and Sherwood Eddy. We are Congregationalists but have Episcopalian grandchildren, one of whom had a short contribution in the Witness a year or two ago. We have taken the magazine since and admire its intelligent, liberal position. I was a classmate of Sherwood Eddy and the late Dean William P. Ladd at Phillips Andover, and a friend and admirer of both ever since. Please accept my best wishes.

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