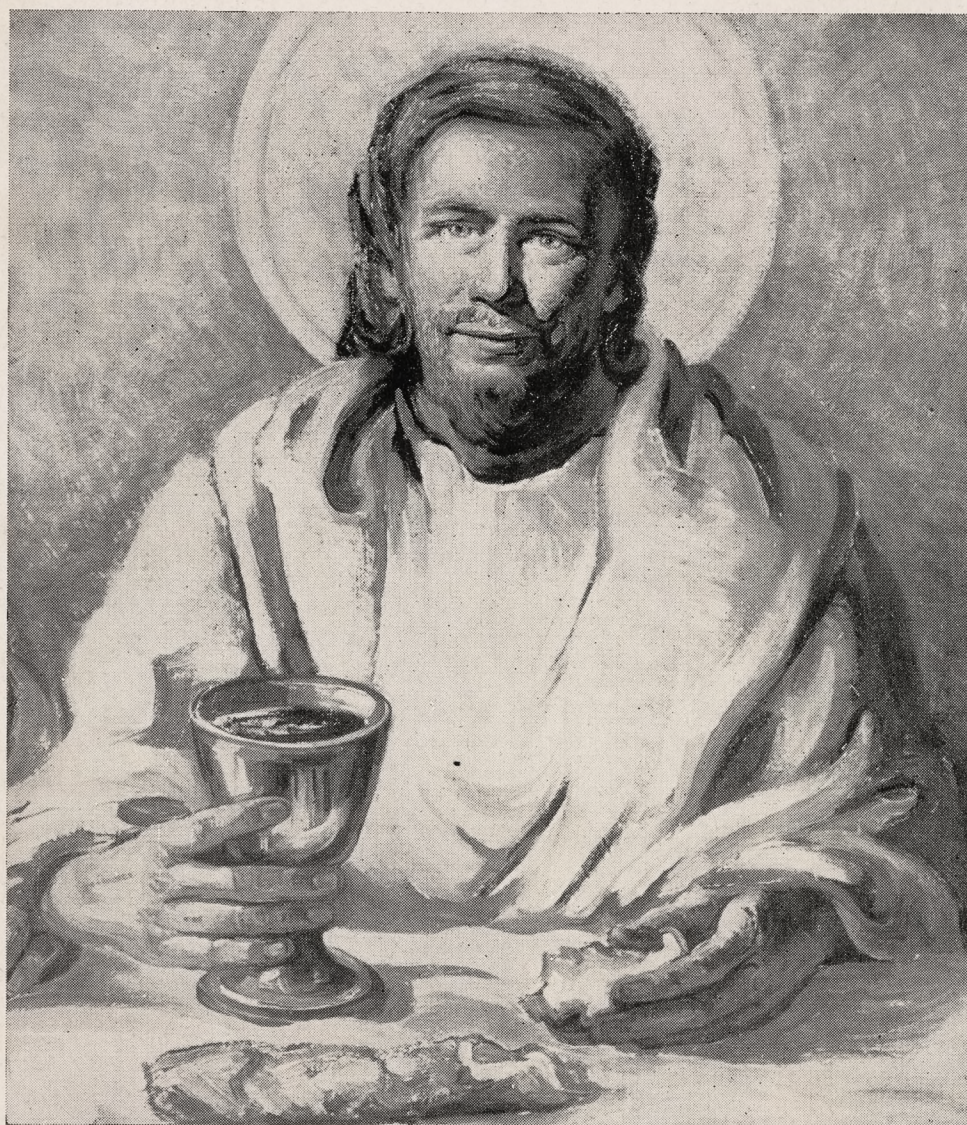


THE

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Witness

March 31, 1949



CHRIST AT THE LAST SUPPER

THE PRAYER BOOK AND AMERICAN ART

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:30, 8 (also at 9 Holy Days and 10 on Wednesdays) Holy Communion; 8:30 Morning Prayer; 5 Evening Prayer.
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Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

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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

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

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Rev. Walter P. Plumley, Rev. Harry W. Vere
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Tuesday, Holy Communion, 10:30.
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Also, 7:30 Tuesdays; 11 Wednesdays.

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Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
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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

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Frederick J. Warnecke, Dean
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

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Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

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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.
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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.

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Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
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Saints' Days: 12 noon.
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HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 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

New Church School Curriculum To Offer Fine Material

**Something Entirely New Will Be Offered
For All of Christian Education**

BY

RANDOLPH CRUMP MILLER

Professor at the Church Divinity School of the Pacific

★ From behind the walls of Seabury House are coming the first reports of plans for the new curriculum. The publication of "Specifications" makes it clear that the Episcopal Church is not going to duplicate any set of lesson materials now in existence, but is going to create a much needed new philosophy of Christian education which will demand for its fulfillment the best ingredients of the newest and best courses.

Just another set of lesson materials will not solve any of the acute problems facing religious educators, and even a good set will require thorough-going training of clergy, teachers and parents.

Perhaps it would be helpful to be specific. There are at least four courses available today which are educationally sound. (1) The Cloister Series is published for the Episcopal Church and makes use of imaginative and creative methods without sacrificing the need for content. (With this course can be associated the materials of the Graded Press, Pilgrim Press and Methodist Book Concern). (2) a new perspective on Christian education has been provided by the studies of Dr. Ernest Ligon, with his new method of incorporating the parents in the ed-

ucational scheme and making more extensive use of well trained teachers. (The courses listed under (1) do not use any of these techniques). (3) The Presbyterian materials are group-graded, make use of attractive and well-written bound books, and attempt to provide guidance for parents. (4) Occasional workbooks published by Morehouse-Gorham and others, plus some nursery and cradle-roll materials, make use of some of the insights listed above.

All of these courses share one or another of various weaknesses. (1) There is no adequate philosophy of the relation of Christian doctrine to educational method. In some cases, the theology may be very fine, but no one has thought through the necessary theological presuppositions to educational techniques. This is the primary and crucial problem of Christian education today, and the Episcopal Church is facing up to it. Already, two extensive studies are under way, one on characteristics of childhood based upon careful research (and which no other course has provided) and the other on a "theological manual" based upon the authority of "The Offices of Instruction." The third step will

be the collating of these two studies in a master plan for specific relations between the doctrines of the Church and the best educational techniques of children to make "truth-cities of children to make "truth-about-God" relevant to their day-by-day needs. Within the framework of this research is the illustration of the three-legged stool described in "Specifications": factual knowledge, Christian character, and Church fellowship. If these three are of equal strength, and if they are of the right height for the "growing edge" of the child, then there is a firm foundation for reaching for relevant Christian truth.

(2) Adequate grading is achieved by some courses, but the course which most notably meets most of the other qualifications, i.e., the Presbyterian, is group-graded in terms of three-year cycles. This means that a pupil's reader is prepared for use in the first, second and third grades, and with the variety of mental ages in any one grade this means that the teacher or teachers must adapt materials to a five year span! Because of this shot-gun approach, the Presbyterians saw no need for careful child study. It is possible to meet the needs of small schools which group several grades together without this cycle grading over a great span. The three-year cycle also covers only three subjects, while a more adequate arrangement would provide for a five-subject spread on a rising spiral in terms of children's real needs. The new material will be more closely graded than the Presbyterian material, and more accurately graded than

(Continued on Page 18)

EPISCOPAL CHURCH NEWS

CHURCH CONGRESS PROGRAM SET

★ The plans are complete for the 75th anniversary of the Church Congress in the United States. The national meeting will be held in Boston, April 26-28, with Trinity Church as the headquarters. A great opening service will be held in Trinity Church Tuesday, April 26, at 8 p.m. when the Rev. Theodore P. Ferris, rector, and president of the organization, will be the preacher.

On Wednesday and Thursday there will be a celebration of the Holy Communion in Trinity Church at 8 a.m. The sessions will be held in St. Andrew's Hall in Trinity's parish house. The first one, opening the theme of the conference, "Toward Unity," will deal with unity in the home, or a consideration of the Marriage Canon. Four papers will be presented from the point of view of a bishop, a priest, a chancellor and a laywoman. The speakers will be Bishop W. Appleton Lawrence of Western Massachusetts, the Rev. James M. Niblo, rector of St. John's Church, Norristown, Pa., the Hon. Andrew Dilworth, former chancellor of the diocese of Texas, and Mrs. Henry Hill Pierce of New York.

The second session, dealing with unity in our Church will be held Wednesday afternoon. The speakers will be the Rev. Bernard Iddings Bell, consultant on education and religion for the diocese of Chicago, and the Rev. Sherman E. Johnson, professor of New Testament at Episcopal Theological School, Cambridge.

The third session, on Thursday morning, will present Unity in Worldwide Christianity with papers by Bishop Angus Dun of Washington and Bishop Benjamin F. P. Ivins of Milwaukee. At each of the sessions there

will be ample time for free and frank discussion, under competent leadership.

The closing luncheon will be held in the New England Mutual hall with Bishop Horace W. B. Donegan, suffragan of New York, as the speaker.

LEADERS HAIL DECISION ON VAN WATERS

★ The recent re-instatement of Dr. Miriam Van Waters, superintendent of the Massachusetts Reformatory for Women and prominent member of the Episcopal Church was greeted with expressions of approval over the nation by leaders in the correction and allied fields who had watched the progress of the hearings with concern. Among those who had supported her vigorously were Bishop Norman Nash, Diocese of Massachusetts, and the Rev. Joseph Fletcher, professor of social ethics at Episcopal Theological School, Cambridge, Mass. The action of a special three-man commission headed by Dean Erwin N. Griswold of the Harvard Law School, in clearing the internationally known penologist of all the 27 charges made by Elliott E. McDowell, Massachusetts correction commissioner, was judged by one of the country's leading prison authorities to be "the vindication not only of a noble woman but a noble philosophy."

MISSION FARM SCHOOL RECEIVES PRAISE

★ Benjamin Santana, editor of Puerto Rico's leading newspaper, the San Juan World, devoted a recent half page to unsolicited commendation of the Episcopal Church's agricultural school, St. Just's, formerly at Quebrada Limon, now at St. Just, near San Juan. William L. Richards is headmaster. The

school, which is the only one of its kind on the whole island, says the editor, has three notable features: its students are carefully selected; they are taught how to make use of apparently useless materials, and they apply in the afternoon the knowledge acquired in the morning. The school is administered by the Episcopal Church but students of other communions are admitted and their religious ideas respected; they must profess some religion and aid the church they desire. "The important thing is that they be Christians," says Director Richards.

MEMPHIS PARISH IN UNIQUE PROJECT

★ Members of Holy Trinity Episcopal Church, Memphis, Tenn., have launched a new housing corporation which will bring profits to be used for the church and local interdenominational charities. Known as Trinity Social Service, Inc., the group is planning to place 13



Junior choir at Holy Trinity, at Gainesville, Florida, helps with music at the morning services.

new homes on the market. The houses are in the \$16,300-\$16,900 category. Twenty per cent of the Trinity profits will go to Holy Trinity Church for use in religious education work. Another ten per cent will go into the building fund of the church. The remaining 70 per cent will be used to help correct physical defects in children. The latter project will be accomplished on an interdenominational basis. It will include providing youngsters with eyeglasses and straightening their teeth.

SOUTH DAKOTA FACES CLERGY SHORTAGE

★ In an annual report to the National Council Bishop W. Blair Roberts of South Dakota emphasizes the critical problem of clergy shortage in his missionary district. Recently one South Dakota missionary died and another retired on account of age. During the next few months, Bishop Roberts will lose five clergy. "Two of our problems connected with our difficulty in keeping clergy in the Indian work," Bishop Roberts said, "and in securing clergy for that important field are (1) the small salaries we are able to pay, which make it virtually impossible for a man to bring up and educate children, and (2) the fact that he is not likely to have a pension adequate to support himself and his wife in their old age. These are problems which must be met not only in the Indian field here in South Dakota, but throughout the Church's entire missionary enterprise."

SOUTHERN CONFERENCE FOR LAYMEN

★ The annual conference of Episcopal churchmen of the Sewanee province will be held on the campus of the University of the South on June 16, 17 and 18, according to Henry M. Gass, acting vice chancellor of the university. The Sewanee

province includes Episcopal parishes in the states of Florida, Georgia, Alabama, North and South Carolina, Tennessee, Mississippi, Louisiana and Kentucky.

It was also recently announced that a Herbert Tutwiler memorial scholarship has been set up at the University of the South. The income from a fund of \$10,000 will be used to pay expenses incident to a regular course of study in the college. The beneficiary is to be a young man of character and intellectual promise and a resident of the state of Alabama to be designated by Bishop Charles C. J. Carpenter of Alabama. First consideration in the award of the scholarship will be given to candidates from the Tutwilers' home parish, the Church of the Advent in Birmingham, Alabama, and after that to candidates from Jefferson county.

CHURCH TO FIGURE IN MOVIE SEQUENCE

★ St. John's Church, Portsmouth, N. H., will appear as the

setting for one of the scenes in a forthcoming movie entitled, "Lost Boundaries." The congregation, choir and rector, the Rev. Robert H. Dunn, will be asked to take part in the scenes as well. The picture, produced by Louis de Rochemont, is a factual story about a Negro doctor named Johnson who "passed" for a white physician and who lived in Gorham, N. H. He later moved to Keene, N. H., and because of certain circumstances decided to reveal his Negro background.

THE PICTURE ON THE COVER

★ Christ at the Last Supper is from a mural painting over the chapel altar in St. Luke's, Smethport, Pa., the Rev. Rodney F. Cobb, rector. The artist is Grace Treadwell of New York City. The picture appeared on our cover a number of years ago and brought so many favorable letters that we thought it appropriate for this number featuring the article on the Prayer Book and American Art by Massey H. Shepherd, Jr.



"How are those triplets?" is a question often asked the Spofords. When they were born a little over two years ago they were named by their parents, the Rev. and Mrs. W. B. Spoford Jr. of Detroit, after "three young, dynamic Christians," Mark, Andrew and Stephen. Here they are in that order, the picture taken on their second birthday by Girard Sisters, photographers of Detroit. With them is brother Timothy, the old man of the household, now three.

EPISCOPAL CHURCH NEWS

GIRLS' SCHOOL HEADS MEET WITH HEUSS

★ Heads of independent Church schools for girls met recently in Atlantic City with the Rev. John Heuss, director of National Council's department of Christian education, to discuss ways in which Church schools might implement objectives of the department, and make religion a more vital force in the schools. Dr. Heuss acted as moderator for the conference, and presented the following speakers: The Rev. E. A. de Bordenave, dean of Church schools, Richmond, Va.; the Rev. Canon V. O. Ward, department of Christian education, New York; the Rev. Walden Pell II, St. Andrew's School, Middletown, Del.; Sister Rachel, O.S.H., Margaret Hall School, Versailles, Ky.

All of the speakers, and those participating in the discussion which followed, agreed that the spiritual climate of a school is of primary importance, and that Church schools have no right to exist unless they provide the "plus" which secular education does not always give. Although this is the first meeting of the heads of Church schools for girls with the department of Christian education, so far as anyone present knew, it was agreed that it should not be the last. Plans for a similar meeting were made for next February, either at Seabury House, or at Atlantic City in connection with the National Association of Principals of Schools for Girls.

In addition to the speakers, those present included: Miss Mary Harley Jenks, St.-Mary's-in-the-Mountains, N. H.; Miss Blanche Pittman, St. Agnes' School, N. Y.; Mrs. Marion Reid Marsh, Cathedral School of St. Mary, N. Y.; the Rev. and Mrs. L. W. Steele, St. Faith's School, N. Y.; Miss Florence Lukens

Newbold, St. Mary's Hall, N. J.; Sister Victoria and Sister Virginia, Abbie Loveland Tuller Schools, Mass. and Conn.; Miss Elizabeth Harvey, Hannah More Academy, Md.; Mrs. Helen A. Macan, St. Agnes' School, Va.; Miss Mabel B. Turner, National Cathedral School, Washington; Miss Anna J. Morse, Kemper Hall, Wis.; Mrs. Harry L. Thompson, St. Katharine's School, Iowa; Miss Phyllis M. Newman, St. Mary's Hall, Minn.; Miss Claudia Dorland, All Saints' School, S. D.; Miss Gretchen Tonks, St. Mary's Hall, Texas; Mrs. Elizabeth T. Corr, Rowland Hall, Utah; Miss Ruth Jenkins, the Annie Wright Seminary, Wash.

SUFFRAGAN BISHOP FOR MINNESOTA

★ A special convention of the diocese of Minnesota, meeting at St. Mark's, Minneapolis, on March 16, gave consent to the election of a suffragan bishop, requested by Bishop Keeler. The nominating committee consists of 15, with the Rev. Bernard Hummel and Mr. David E. Bronson, both of Minneapolis, the co-chairmen. The election will be held at a special convention, the time to be when the committee is prepared to report.

TAFT DEFENDS REPORT ON CAPITALISM

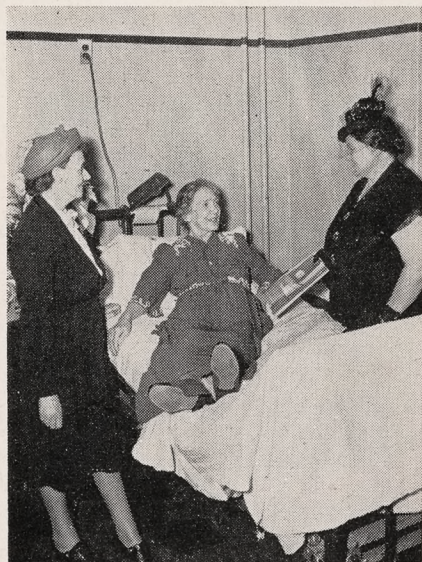
★ In a speech at Evanston, Ill., Charles P. Taft, former president of the Federal Council and prominent Episcopal layman, staunchly defended the report of the Amsterdam Assembly of the World Council of Churches which last summer condemned both "laissez-faire" capitalism and communism. The occasion for the speech was the first meeting of the American section of the World Council.

Taft compared some of those who defend capitalism to politi-

cians who are so anxious to uphold their own parties nationally that they wink at local political abuses. "Don't tell me that you have to have corrupt local parties in order to win national elections. Neither is it necessary to stand for evils in capitalism, just because you think, as I do, that the modified regulated capitalist enterprise system is the best yet devised. What Amsterdam said about capitalism and communism was that you don't have to have either a free market with no government intervention nor do you have to have a totalitarian, deified state."

DELAYED REPORT FROM KAIFENG

★ Through the Missionary Society of the Church of England in Canada, the National Council has learned that Dean Francis Y. Tseng, who had been elected assistant bishop in the diocese of Honan, China, was



Mrs. Edwin Holton (right) is chairman of Episcopal Visiting Committee at Meyer Memorial Hospital in Buffalo. With assistance of Mrs. William Edgley (left), co-chairman of committee, she has arranged for over 250 calls this year at the hospital.

consecrated in the Church of Our Saviour, Shanghai, March 20, 1948. Bishop Tseng is assistant to Bishop P. Lindel Tsen. He spent several years in Canada during the war, having come to Trinity College, Toronto, for postgraduate work. Reports indicate that he had been building up activities at Trinity Cathedral, Kaifeng, but some of that work was upset by the battle between Nationalists and Communists last June. At that time the Cathedral structure was damaged and a quonset hut which had been set up to provide offices and a meeting hall was wrecked by a direct hit. In December, 1948, the Rev. Stephen Wang wrote that "in the Cathedral compound there are still the Synod House, primary school, Bible school and kindergarten. All these activities are carrying on without interruption. A group of our new friends have been living in the Synod House. They seem to be very well disciplined. We are facing a very difficult financial situation."

CONVENTION PLANS TAKE FORM

While much remains to be done in the way of organizing for General Convention, parts of the program are taking form and some definite dates may now be announced. On the opening day, Monday, Sept. 26, there will be a corporate Communion for the bishops and deputies at Grace Cathedral at 7:30 a. m., the great opening service in the Civic Auditorium at 10:30 a. m., and the first regular sessions of both Houses of the Convention at 2 p. m. On Tuesday (the 27th) there will be a joint session from 10 to 12:30, devoted to consideration of the National Council's program for the triennium. Following this the Convention will be addressed by its guest of honor, the Archbishop of York, the Most Rev. and Rt. Hon. Cyril Forster Garbett, Primate of England and Metropolitan. The National Council

presentation will be continued the following forenoon, and in the evening of the 28th there will be a mass meeting in the Civic Auditorium, commemorating the 400th anniversary of the Book of Common Prayer.

The United Thank Offering presentation will be made on Thursday, Sept. 29 at 8 a. m. at the Civic Auditorium, and that evening dinners are scheduled for the departments of Christian education and Christian social relations, and the division of college work. A mass meeting in the auditorium, devoted to the World Council of Churches, is scheduled for Friday, Sept. 30 at 8 p. m., and another mass meeting will be held in Grace Cathedral Sunday, Oct. 2 at 8 p. m., this being devoted to the World Mission of the Church. The usual provincial dinners are to be held Monday, Oct. 3, and the seminary dinners on Wednesday, Oct. 5.

W. A. BOARD GIVES SCHOLARSHIP AID

★ A young woman is now studying at Windham House,

New York City, for training in Church work as a result of financial aid granted by the executive board of the Woman's Auxiliary. Expressing her appreciation she says:

"Life in New York City, as you know, holds untold wonders, at least for a girl from the country. I have met people and seen and heard things that I never knew existed. Many things have made me realize how provincial my life and my thinking have been. My courses at the various places are all different, yet I never cease to be amazed when I discover how they all seem to complement each other, forming an interesting pattern with God at the center. It is my hope that I may be able to repay the members of the Woman's Auxiliary for making this possible in years of service for Christ and and his Church."

POSITION WANTED

Clergyman, highest references, Prayer Book Churchman, desires change from country to city parish, East preferred. Reply "B," THE WITNESS, Tunkhannock, Pa.



Greetings are exchanged by Presiding Bishop Henry Knox Sherrill and the Rev. Stanley Fullwood, National Council field officer for the Sixth Province.

ECUMENICAL NEWS

NATIONAL COUNCIL ADDS MEMBER

The Missionary Education Movement of the U. S. and Canada, representing 30 Protestant denominations, voted at its annual conference in New York City to affiliate with the proposed National Council of Churches of Christ in the U.S.A. By this action six of the eight interdenominational agencies eligible for membership in the Council have voted approval of the organization plan. Agencies which have approved by vote are the Federal Council of Churches, the United Stewardship Council, the National Protestant Council on Higher Education, the International Council of Religious Education, and the Home Missions Council of North America. The United Council of Church Women has the proposal under study and is expected to take favorable action. Dr. Earl F. Adams, executive secretary of the planning committee, said "this action by the Missionary Education Movement assures the creation of the National Council."

STRESSES NEW OUTLOOK ON MISSIONS TASK

Speaking at the annual meeting of the Missions Public Relations Office, an official of Church World Service, Dr. Stanley I. Stuber, said that the churches should "revolutionize" the missionary movement from top to bottom. He warned that the world is fast "becoming dissatisfied with the traditional type of mission program."

Expressing concern that the missionary movement "has lost a lot of ground during the past decade," Dr. Stuber urged that mission efforts be "geared into the aspirations of the multitudes, and kept so far ahead of Communism in social vision and

humane practice that Communism will never be able to catch up with us." He said the missionary movement should aim at the establishment of world peace, social justice and world government.

MINISTERS ASK FBI PROBE OF POLICE

In protest against gambling and vice in the steel city of Gary, Indiana, the local ministerial association has called for an FBI investigation of local police conditions. The clergymen's action followed by ten days a parade of 1,000 Gary women who protested vice conditions and alleged laxity on the part of city officials responsible for law enforcement. The parade was an aftermath of the slaying of a high school teacher.

KANSAS GIVES FIVE CARLOADS OF CORN

Five carloads of corn were dedicated in special ceremonies at the Seneca, Kansas, railroad station as the initial 1949 gift from Kansans to the Christian Rural Overseas Program. Residents of Nemaha county, in the northeast corner of the state, set out a few weeks ago to solicit contributions for CROP with a goal of two carloads of corn. Cooperation was almost 100 per cent throughout the entire county.

FEDERAL COUNCIL ASKS DELAY ON PACT

At a recent meeting the executive committee of the Federal Council of Churches appealed to government leaders in Washington to delay Senate action on the North Atlantic pact until the people have had a chance to understand it fully. The appeal was part of a message on "Moral Responsibility and United States Power" is-

sued recently by the National Study Conference on the Churches and World Order in Cleveland. This message was approved by the Federal Council executive committee. "Such pacts can add to insecurity if their words conceal what is essentially a military alliance which might validly appear to others to be aggressive."

LIBERTIES UNION HITS SCHOOL AID

Use of public funds to aid religious schools, teaching of sectarian doctrine on school premises, and the policy of "released time" for religious instruction were all vigorously condemned by the annual national conference of the American Civil Liberties Union held recently in New York. More than 300 delegates from 12 states unanimously adopted resolutions opposing each of these measures as being "divisive, unwise, and contrary to the principle of the separation of Church and state." At the same time, the group endorsed another resolution calling for the "teaching of the principles of brotherhood, ethics and good human relations in the public school."

WOMEN URGED TO STUDY ECONOMIC PROBLEMS

Wanting American women to get a better understanding of economic problems a national committee on social relations of the United Council of Church women has chosen "Women and a Christian Economy" as its major theme for the coming year. It asked women to study the application of Christian principles to economic life and to think in terms of an economy directed towards human needs. Mrs. T. O. Wedel, a leading Episcopalian from Washington, D. C., is chairman of the committee.

EDITORIALS

The Danbury Case

ON a recent Sunday listeners to a radio station located in Norwalk, Connecticut, were surprised to hear a Methodist minister of the town, whose regular Sunday morning service was scheduled to be broadcast that day, introduce, instead of his own sermon, a visiting speaker who proved to be Mr. Henry A. Wallace. Mr. Wallace, in his address, referred to his own support of the late Al Smith for President in 1928 and related his experience recently when his appointment to speak at a Lions Club luncheon in Danbury, Connecticut, was cancelled because of the protests of six Roman Catholic priests of that city. Later in the radio address—according to the New York Tribune—he “went into an exposition of his attacks on the Truman Doctrine, the North Atlantic Pact, universal military training and threats against Russia.”

This radio speech from a Methodist Church received front-page publicity in Monday's New York papers because of the fact that a hundred or more protests were telephoned in to the radio station which broadcast the event. They variously dubbed the address as “a political speech in the guise of a religious talk” and “an attack on the Catholic Church.” The earlier affair in Danbury, to which Mr. Wallace alluded, had received comparatively little publicity, but to those who are in any way genuinely concerned with the maintenance of our civil rights, it is this that most clearly challenges the American tradition and the religious ideal of free democracy. There is a reasonably good argument against springing a frankly political speech on the radio when a religious service and sermon had been announced, but in the Danbury case the issue is perfectly clear-cut. It is this: Shall freedom for social and political discussion be denied or abridged, locally or otherwise, at the demand of any religious group? In Danbury the answer

was definitely “Yes.” A distinguished American citizen, a former Vice President of the United States, was refused the privilege of presenting his ideas and his program before an organization that had already invited him to do so, because six priests of the Roman Catholic Church so demanded. A majority of the citizens of Danbury may be Roman Catholics. We don't know. And their six pastors may have expressed the feeling of all of them. Again, we don't know. But we do know that the demand made of the Lions Club by these six pastors (with or without the approval of their people) was an outrage and

a deliberate flouting of the American Bill of Rights. Let's imagine for a moment that the shoe was on the other foot. Roman Catholics form a minority of the population of the United States. Suppose that a group of influential leaders of all non-Roman Christian bodies, Jewish people and the numerous agnostics in our citizenry suddenly made a demand that some community group which had invited Monsignor Fulton J. Sheen to address it on social and political topics should cancel its invitation and the Monsignor be thus prevented from speaking his piece. What cries of horror would resound—and quite rightly, of course. It is difficult to imagine such a thing occurring. But in the Danbury affair precisely this, in principle, is what actually

did happen and very little notice was taken of it at the time in the daily press—for reasons not difficult to understand. But now that the story has broken wide open, it is certainly incumbent on responsible leaders of religious thought and on journals of public opinion—both religious and secular—to define this happening in Danbury exactly as it is—an abomination to lovers of freedom of speech and of religion.

Intolerance and Freedom

THE Witness has expressed itself frequently and at considerable length on the ecclesiastical case of the Melishes in Brooklyn. We have

“QUOTES”

I MIGHT pluck a rosebud off a tree and it would be a rosebud and no more. The one I love best in all the world might pluck a rosebud off a tree and give it to me and it would be a rosebud and a great deal more. The substance of it would be changed because she gave it to me. I will go to the altar next Sunday morning and take bread and wine, and it will be bread and wine, and a great deal more. The substance, the meaning or the sense of it, will be changed because He gives it to me. He gives it to me. That is the root of the matter.

—G. A. Studdert-Kennedy
from *Meaning of the
Real Presence*

done so because we believed that the severing of a pastoral relation on account of an individual's political belief and his expression of it was an unwarranted denial of the liberty of prophesying, without which any Church or parish is in imminent danger of falling victim of whatever may be the strongest pressure-group at the moment. But compared to the Wallace case in Danbury, the injustice to the Melishes is a domestic matter, for the Episcopal Church. A wise amendment of our Canon Law would greatly minimize the danger of such a case coming up again. But in the affair of our fellow Episcopal layman, Henry Wallace, the principles at stake are of national and even international import. It definitely challenges the American Bill of Rights and at the same time highlights what is the deliberate policy of Christianity's only imperial Church. What that Church's representatives did in Danbury in a corner, Vatican policy is doing in large scale ways wherever it believes it has the power, as

for example, in Franco Spain—drastically abridging or denying both religious and political liberty to those who are unwilling to hew to the Vatican line. In our thinking of these matters, we must put the Danbury case side by side with the affair of the magazine, *The Nation*, which was banned from schools and libraries in at least two states because it published articles critical of the social and political policies of the Roman Catholic Church. Freedom of speech in one case; freedom of the press in the other; both essential to any vital religion and to any democracy in the American tradition. It is for us Episcopalians, as well as for other religious-minded Americans, to fight this thing whenever and wherever it shows its head. We may see eye to eye with Christians of the Roman obedience on the really basic realities of theology and of worship; so much the more imperative it is to oppose intolerance and the suppression of the guaranteed freedoms of Americans when we see them operating under the cloak of religion.

Prayer Book and Art in America

By

MASSEY H. SHEPHERD, Jr.

Professor at Episcopal Theological School

THE Prayer Book says little about art and nothing about artists. Of the two arts most closely linked to liturgy it is remarkably silent or evasive. Nowhere does it give us any directions as to the design of our houses of worship; and of their furnishings it mentions but a few—the Holy Table and the Font, the communion vessels and alms-basin, and the Bishop's chair. There is nothing about lecterns or pulpits, organs or pews, crosses, candlesticks, hangings or other ornaments. As for music it simply avoids the issue by stating that in the rubrical directions "it is not intended, by the use of any particular word denoting vocal utterance, to prescribe the tone or manner of their recitation" (p. vii). Our American Church has never had, like our English mother, an Ornaments Rubric to cope with, and the one famous attempt to get something like it—the proposed "Canon on Ritual" presented to the General Convention of 1871—was providentially defeated. In ceremonial and artistic matters we are free, except for those few and necessary directions about "standing" and "kneeling" and "turning to the people." Even in the case of our Hymnal, the General Convention authorizes the

texts of the hymns and chants, not their musical accompaniments.

The Prayer Book is not, however, without relevance to the arts, if for no other reason than it is itself a notable example of the arts of rhetoric and drama. Most of its offices (not all of them) conform to the criteria for testing a work of art. They have form and design, rhythm and climax, and they provide an emotional expression which is intense but never uncontrolled. As a piece of rhetoric the Prayer Book can be appreciated without further ado of ceremonial accompaniment. But the Prayer Book services are also drama, something done as well as said and something done by several actors, each with his own part and responsibility, whether singly or in chorus. Liturgy is dramatic action of a corporate character, and its basic intent and full effect are realized only if there is a proper setting, a stage, so to speak, and a fine balance of varied types of "vocal utterance." Moreover the decoration and ornamentation of the stage setting, while of secondary importance, do much to enhance or to mar the total effectiveness of the liturgical experience, be it in its expression or

in its apprehended meaning. Thus traditionally the arts of architecture and music have been most intimately allied to liturgy; painting, sculpture, and minor arts and crafts no less.

The Reformation of the Church's worship in England in the 16th century was, unfortunately, not conducive to a new creative development in the arts, since it was accompanied by one of those periodic reactions of puritanism and iconoclasm which have often plagued the history of the Church. So much of the artistic treasures of the medieval Church appeared to the Reformers as incitements to superstition and idolatry. Even so, the despoliation of the cathedrals and parish churches which took place at the time was as much the result of materialistic greed on the part of the secular authorities as it was of religious zeal on the part of the ecclesiastical Reformers. The old church buildings remained intact, however, and their interiors were adapted as best they could be to the simpler and less ceremonious celebration of the Prayer Book offices. It was only several generations after the Reformation that demand for new church edifices was large enough to warrant new styles of building more consonant with the needs of a liturgy which was designed to be seen and heard plainly and distinctly by all the people. Then it was that the old medieval, Gothic style was generally abandoned in favor of the classical and academic style of the Renaissance, with its shallow chancels, galleries and dominating pulpits and reading desks. The name best known in connection with this alteration of style and taste is that of Sir Christopher Wren (1632-1723), who designed fifty-one parish churches and the new St. Paul's Cathedral in London after the disastrous fire of 1666. Wren's influence continued throughout the 18th century in the "Georgian" churches of both England and the colonies.

Church Music

MUSIC suffered more than architecture from the effects of the Reformation. Many have been the lamentations that Cranmer was not the musician that Luther was, and had not the musical taste of Calvin. When the Reformation in England took place the English school of church music was at the peak of its most creative period and was very much a match for any of the Continental achievements in the field. But many of England's greatest composers were unsympathetic to the reform, notably William Byrd, the peer of them all, or found it difficult to adapt themselves to the problems of setting English texts. Though there were not lacking

some notable compositions by Byrd and others for the new English rite, the tradition may be said to have died with Byrd's great pupil, Orlando Gibbons (d. 1625); and later, at the time of the Commonwealth, when the Puritans got the upper hand, much of the glorious church music of Tudor England was irrecoverably destroyed. The English Church gave itself over by and large to psalm-singing. Even the simple setting of the Communion service by Merbecke (see the Hymnal 1940, Nos. 701-707)—and, of course, all the old plainsong settings—failed to survive. When Charles II restored the monarchy and the Anglican establishment in 1660, a new tradition of church music was borrowed from the Continent, more congenial to the tastes of the merry monarch. Some of it, of course, such as the compositions of Henry Purcell (d. 1695), ranks among the finest creations of musical art designed for the Church; but much of it was vulgar or theatrical, and has deservedly been forgotten.

The Church in colonial America reflected the artistic tastes and traditions of the mother country, in so far as frontier conditions and resources allowed. We had no cathedrals to carry on the musical traditions, such as they were, but the larger town churches in the latter part of the period were not so Puritanical as to reject the use of the organ. In architecture the colonial Church made some notable contributions. Our oldest surviving building is St. Luke's, Smithfield, Virginia, built in 1632, and belongs to the medieval type of parish church, with its buttresses, brick tracery between the windows, and massive tower entrance. But it is in the 18th century "Georgian" churches that we find our greatest pride and joy, such as Christ Church, Philadelphia, or St. Michael's, Charleston, to name but two. Our admiration for these buildings is not, I believe, due solely to their beauty or their age, but also to the fitness of their form and design to the simple requirements of liturgical celebration customary at the time.

The period of "suspended animation," as it has been called, which settled upon the American Church after the Revolution, took a generation to pass; and when a new era of growth and expansion began under younger leadership in the 1820's and 1830's the dawn of the Romantic Movement, with its "return to the Middle Ages," was beginning to break upon the American scene. There was a brief spell of experiment with the "Greek revival" that preceded the inrush of Gothic; but it took little hold on the Episcopal Church. Only a few examples of it remain today, such as St. Paul's, Boston. It was the Gothic style that was destined to be-

come the chief object of our affections, and its predominant hold upon us has by no means been shaken even today.

The Gothic revival broke upon the scene at the same time that the impact of the Tractarian or Oxford Movement began to be felt in full force by the American Church. The curious thing is that the two movements did not create the same reaction; for one would suppose that the new emphasis on Catholic doctrine and liturgical practice would have necessitated a return to medievalism in architecture, music and ceremonial, and vice versa, a revival of the Gothic style would carry with it a return to the liturgical spirit and ideals expressed by this artistic medium. As a matter of fact, however, the restoration of medieval usages in connection with the liturgy created a bitter controversy for over a generation, the scars of which have not entirely disappeared from among us, whereas all schools of thought in the Church accepted the Gothic arts, if not the Gothic apparel and ceremonial of worship, without much stir of feelings. The divergent ways in which the Church accepted the two new streams of influence may be illustrated best, perhaps, by reference to two parish churches in New York City built in the Gothic style, both of them consecrated in the year 1846: Trinity Church, executed by Richard Upjohn, and Grace Church, designed by James Renwick, Jr. These two churches, more than any others, set the seal upon the adoption of the Gothic style generally throughout the Church; and though neither parish took up extreme positions one way or the other in liturgical practice, yet it is fair to say that Trinity developed its traditions along "Catholic" lines, Grace Church along "Evangelical."

The Ritualistic Movement

IT is true, of course, that many novelties that came in with the Gothic revival and the "Ritualistic" movement of the 19th century have been accepted almost universally in the Church—the centrality of the altar rather than the pulpit, the vested chancel choir with its chanting and anthems, the processions (and recessions!), acolytes, crosses, candles, colored hangings, and so forth. Other features (I need not name them) still remain "party badges," though it is not uncommon to find many parishes revelling in windows and carvings filled with the sacerdotal accouterments of the Middle Ages but balking at the same ornaments on their ministers. Better to have them on angels and dead saints than on live priests and prophets!

In the field of music we have made great re-

coveries and discoveries during the past century. The first performance of the choral service, with the use of Gregorian chants, was introduced in the Church of the Holy Cross, Troy, N. Y., founded in 1844, by the Rev. John Ireland Tucker, who had received his awakening to the treasures of this tradition from William Augustus Muhlenberg, his teacher at the boys' school in Flushing. But the ensuing years have witnessed not only a revival of the almost forgotten heritage of our English ancestors, but have also brought forth experiments in the adaptation of many other traditions to our Prayer Book offices. And in recent years we have raised up a distinguished number of musicians and composers who have not been afraid to employ modern idioms of musical style in choral settings of the services. Probably no Church in America today enjoys a more varied diet of musical offerings than does the Episcopal Church. And all parties in the Church share equally in its promotion.

We should be on our guard, however, against an overly enthusiastic appraisal of our accomplishments in the arts. All too much of it has been cheap, conventional and sentimental. We have built too many churches and performed too much music because they looked pretty or sounded sweet, without much regard to sound principles either of art or of liturgy. We have tried too often to make little cathedrals out of small parishes, with the result that we have frequently debased the beauties of the cathedral tradition without elevating the parish to any vision of God's being and beauty. We have allowed ourselves to become so enamored with a "picture-book" conception of what a church must be that we generally forget to ask ourselves when planning a church edifice just what kind of a liturgical experience we desire it promote. We construct a cruciform church because we like the symbolism of the cross; and forget that we are planning to seat people in transepts where they cannot see and sometimes cannot hear what is being done and said at the altar. We provide deep monastic choirs—because old English cathedrals had them—without thinking whether we need any choir at all if the liturgical offering is to be corporate and not vicarious. We give our churches a dim, religious light (the dimmer the more awe-inspiring), and lift the ceiling ever more heavenward, then struggle to pay electric and coal bills, so that we can see our Prayer Books and Hymnals in some degree of comfort. Perhaps we are guilty sometimes of erecting monuments and giving concerts to be seen and heard of men, not of God.

Apart from ourselves, we have a responsibility to our fellow Christians who in recent years have been turning more and more to us for leadership in the quest of "the beauty of holiness." They are taking us from many things that their forefathers spurned and rejected. Are they taking the right things? Is it any help to have an altar at the end of a deeply recessed chancel, if that altar is not really the center of a truly corporate and eucharistic worship and life? Is there any advantage in having a choir for the Daily Offices, if the people are shut out from singing any of it and must content themselves with a few hymns? The real problem we need to think about is how to make the arts the handmaidens of the liturgy, not how to fit the liturgy to preconceived notions of some "correct" or "authentic" or "traditional" artistic styles.

QUESTIONS FOR DISCUSSION

1. What are the essentials of a work of art?
2. Who are the "actors" in the service of Holy Communion?
3. What does Dr. Shepherd mean by "the Prayer Book Services are also drama"?
4. Have a member report briefly on Sir Christopher Wren.
5. Name a few of the musicians of the English Reformation and have members report briefly on them.
6. Have members name churches they consider architecturally beautiful and give their reasons.
7. What were the novelties that came in with the ritualistic movement?
8. What are some of the Church's failures in the arts?

GARDEN RELIGION

By

LEIGH R. URBAN

Retired Clergyman of Western Massachusetts

MORE SOCIOLOGY

WE sow the seed of the gospel of the reconciling love of God, of goodwill and peace; and, in times of peace, our House of Bishops sends out pastoral letters about the sin of war. But when war comes we prudently change our minds and get in line. Then, when the pacifist movement arises taking up the proclamation of this rejected aspect of the gospel, the Church turns thumbs down. During the first world war, when feelings ran far higher than in the recent war, I sat in the congregation of one of our churches and my brother priest, seeing me there and knowing me to belong to the unpopular breed of pacifists, was moved to give this inspired advice in his sermon, "Whenever you see a pacifist raise his head, hit it." I know that the subject of pacifism is not a popular one, especially since the war mentality is still prevalent. Yet I cannot resist the temptation to raise my head. I cannot refrain from bearing witness to the faith that is in me.

One would be naive, indeed, if he expected any nation, in this stage in the moral evolution of man, to espouse pacifism. A nation is a political group based on force, leading a precarious existence among other nations based on force. Pacifism is a kenosis, an abdication of force. For

the state it is a political heresy that may well be considered dangerous. The Roman Empire sensed this in the early days, for the temper of the early Church was in the main pacifist and many Christians refused to serve in the imperial armies. The persecutions of those times were not because of the religious beliefs of Christians, for Rome was notoriously tolerant of any and all varieties of religion, but because of the danger to the power of the state which the imperial authorities instinctively realized. The test, "Burn incense to Caesar," Caesar being the symbol of imperial might, was the test of unquestioning loyalty to the state built up and maintained by force. Pacifism, for the state, is a dangerous political heresy for it seeks to do away with the element of violent force upon which the state, as at present organized, depends. The more pacifism grows, the more determined the state will be to stamp it out.

But for the Church of Jesus Christ it is a totally different matter. The Church is the "ecclesia," those "called out," called out from the world for the specific purpose of bearing witness, of proclaiming a gospel, the gospel of the crucified and risen Christ, the gospel of the victorious power of the suffering and reconciling love of God, which is to be the way of life for

the follower of the Crucified. "We preach Christ crucified," says St. Paul, "to the Jew a stumbling block, and to the Greek foolishness, but to them that believe the power of God unto salvation." And the cross, offering men a suffering Lamb of God instead of a Lion of God, unresisting love instead of force approved by God, has ever since been a stumbling block to the religious and foolishness to the world. The natural man cannot accept it. For him love is too weak for this evil and brutal world, and to accept suffering from the evildoer instead of inflicting it upon the evildoer is sheer foolishness. Man wants a victorious Lion of God, force approved by God. Instead, God offers him an innocent, unresisting, suffering Lamb. "Behold the Lamb of God!" No wonder the natural man considers it foolishness. St. Paul understands the foolishness of the cross and the weakness of love in the eyes of the world. He meets it with a bold act of faith. "The foolishness of God is wiser than men, and the weakness of God is stronger than men." And he adds, "God hath chosen the foolish things to confound the wise, and the weak things to confound the mighty."

Christian pacifism, the pacifism of the cross, is not peace at any price.. It is love at any cost. That is hard doctrine, hard enough to make any Christian beat his breast as he realizes his worldly-mindedness and the weakness of his love. Christian pacifism is to choose to suffer with Christ, if need be, in utter loyalty to the love of God, rather than to burn incense to Caesar and confess that force, not love, is the ultimate arbiter of human destiny. It is to choose the welfare of the Kingdom of God rather than the supposed welfare of any of the kingdoms of this world. And, let no man deceive himself; the Kingdom of God and the kingdoms of this world are, at some points, in absolute antagonism.

The question is not, as popularly supposed, "Will pacifism work?" God only knows the answer to that question. For the Church to espouse pacifism might bring on another age of persecution by the state and the falling away of masses of conventional Christians. Yet we are told that the blood of the martyrs is the seed of the Church. On the other hand, for the Church to espouse pacifism might mean the inauguration of a moral revolution and release a war-sick world from the ancient curse of war. Only God knows. The question is not, "Will pacifism work?" We Christians are not pragmatists, choosing our way of life and deciding our morals according to the results we think we may get. Or are we? The only question for the loyal Christian is, "Is it the way of Christ?"

We Conform Readily

THE conscience of the Church is very uneasy about conforming to the world's way of violence and destruction which we call war. The Church finds it hard to give the blessing of the heavenly Father to blockbusters and atom bombs, knowing what they do to God's children. The Church finds it hard to hold up before the world a Christ in khaki, with gun and trench-knife. The Church finds it hard to think of the Holy Spirit, the dove of peace, urging men on to the slaughter. Yet, for the Christian, war involves all that and more. No kind of reasoning can get away from the stark reality of it. The Church cannot make up its mind. It criticizes war as unchristian yet supports war when it comes. During the war I attended services in many churches, north and south. Flags were frequently carried in procession; the Star Spangled Banner was sometimes sung; prayers, of course, were offered. Yet never once did I hear a sermon that made any effort to come to grips with the question of war from the distinctly Christian standpoint, either justifying it or condemning it. In the greatest moral and spiritual crisis of centuries the Church dodged the fundamental issue. It played safe. It quietly conformed to the state. It burned incense to Caesar.

As civilization, if we can still call it that, ridden by force and fear, knee-deep in blood and tears, staggers on towards the spiritual darkness of total secularism, perhaps to an atomic end, the Church today has no clear word of God to proclaim, no guidance for its people. It holds up the cross as the only hope of the world and then, at the command of the government, discards it for a sword. No wonder the spiritual power of the Church is paralyzed by its futile effort to serve both God and Mammon.

But let me get back to the main point of our garden sociology. We sow the seed of the word of God, praying for results, but looking for results within the closed garden of the Church, within the set forms of our standardized Christianity. And then, when the winds of the Spirit—for "the Spirit bloweth where it listeth" and we cannot limit its blowing to our ecclesiastical garden—when the winds of the Spirit scatter the seeds beyond our hedges and fences and they spring up into movements for justice and brotherhood and peace, too often we fail to recognize the fruits of our sowing. To deny such movements because they are outside the traditional thought-patterns of the Church is to be loyal to an institution rather than to the Kingdom of God. It is to make the Church a closed garden of piety rather than the divine seedbed for the

spread of holiness and love. We need to cultivate the wider vision to recognize the fruits of the Spirit wherever they may appear. We need boldly to claim all that is good in the current movements of our modern world for Christ and his kingdom. We need the spiritual insight to see the creative and redeeming activity of God in what may seem to us the most unlikely places. "Can any good thing come out of Nazareth?" sneeringly asked the orthodox Jewish leaders. God proved that it could, and did. For out of that religious and social backyard came the Saviour of the world.

Praying with a Pencil

BY

AUSTIN PARDUE

The Bishop of Pittsburgh

A NOTE book and pencil can become a great help in private prayer. God speaks to us in so many different ways and at such odd hours that we need to train ourselves in the art of listening and recording when ideas appear. They may or may not be from him, but record and examine them.

There is an old Chinese saying that the strongest memory is weaker than the palest ink. Many of us ordinary people can't recall some of the strongest thoughts that come to us and therefore we often lose elements of truth. All truth, great and small, is important. Jot it down when it comes, test it later on in the day for it may be from God. You can't afford to let good ideas get away from you for they may never come back. Hook them, bring them into the boat, and measure them. If they are unworthy, throw them back.

Naturally, you must train yourself to realize that a state of prayer never totally leaves the person who seeks to discipline himself in the art. You don't pray and live in separate watertight compartments. You mix the two so that God naturally floods his wisdom all through the ordinary details of living.

Some of our greatest early Americans were in the habit of keeping journals. John Wesley, Ben Franklin, George Washington and Thomas Jefferson kept elaborate notes on life and religion so that they were forever growing in grace with the discipline of a pencil. They recorded their own spiritual experiences as they related to their work and greatly believed in the providence of God as he revealed his will in their lives. These personal writings are steeped in humility which often seeks to chide the writers

for their mistakes so that slowly they grew inwardly into the stature that now, 200 years later, so greatly influences the entire world.

A Few Tests

Yet, not all personalities work the same way and there is no doubt that for some, the note book and pencil would be a hindrance. However, don't include yourself in that latter category until you have asked yourself a question or two. Do you rebel against a spiritual journal because you are lazy? Do you dislike the idea because you never want to see in print that which you might think is unworthy of you? Is pride making you excuse yourself from a bit of spiritual book-keeping? Are you afraid to face yourself? If these or other subtle escapes are the reasons for not writing down your thoughts about God and yourself, then be sure to keep a record.

A personal journal of spiritual notations can become a powerful reference book, especially when one is in need of strength for it is a compendium of what means most to you. It recalls the ideas that were previously helpful at a time when you probably were going through difficulties and invariably they come back with fresh meaning and impact. The habit of writing has a powerful effect upon the subconscious and builds up automatic spiritual reflexes so that you have a reserve within you which is always ready for the next crisis.

The following list may give you an idea of what might be the contents of such a personal book of prayer and devotion.

Biography: notes about people who have found spiritual strength in various ways. From casual reading you can soon build up a fund of events and sayings which show the power of God in the lives of men.

Bible texts which appeal to your needs.

Worthwhile ideas that come from your own consciousness. Many of these come direct from God and are lost unless you write them down.

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Emperor Worship

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Churches

IT is no secret that I am a pacifist. That has been a matter of record for fifteen years. Occasionally, however, the fact comes to the fore under the pressure of current events.

The beginning of "peace-time" conscription was such an occasion. It reminds me of the old conflict between Christians and the Roman Empire. It was required in those days that everyone toss a bit of incense on a fire before the statue of the emperor. To the Christians this seemed a surrender to Caesar of loyalty and devotion due only to God. They refused and many were killed as a consequence. In their suffering they found the joy of which Jesus speaks in the Sermon on the Mount.

Today one form of emperor worship is the surrender of our young people to military control. To some it seems a formality reasonably expected of citizens. But to others it is a giving to the country what is due only to God. For it implies a surrender of will to military direction, a willingness to perform an act, moral or immoral, in response to orders.

I cannot let the event pass without protesting that it is a denial of the Christian faith—a compromise with evil—an occasion for soul-searching repentance on the part of each of us who, as sharers in a democracy, share in the acts of our government.

The Ministry

BY

LOUIS TUCKER

Retired Priest of Virginia

I AM ready to argue with anyone that the ministry is the most adventurous of all professions. A family doctor might equal it, perhaps, if he moved; but the doctor stays in one place. The minister is head of a considerable corporation with a board of directors meeting once a month and as much bookkeeping and advertising and clerical work as a moderate-sized dry goods store; all done, usually, without a single secretary. He manages a small opera troupe, all temperamental, with four rehearsals and eight performances a month. He is the head of a considerable school, all grades, kindergarten to high school, differing from other schools in having but one session a week. He makes more calls

than a young doctor, he receives more than a young lawyer, is entertained and entertains more than an elderly society belle. He averages more speeches than a political orator, for he can always get the floor. He must start nothing unprofessional or his congregation gets rid of him, but he is called in to finish everything adventurous that other people start from matrimony to murder. Battle, murder and sudden death are his element both figuratively and literally. If he is worth his salt he becomes a hard-bitten Son of Thunder; and he must conceal all this under an outer garment of conventional formalism, even his own family do not often realize that they are dealing with a desperado; for the things that make him so are other people's secrets and must not be referred to even by the raising of an eyebrow.



JOSEPH HAAS TITUS is the name of this handsome gentleman who is one of the Witness editors. He has been the rector of Grace Church, Jamaica, since 1930 and has developed it into one of the strongest parishes of the Church. He began his ministry as assistant at St. John's, Waterbury, Conn., and later was assistant at St. Thomas, New York. He is an officer of the Episcopal Evangelical Fellowship and a member of the board of directors of the Episcopal League for Social Action.

OTHER CHURCHES

PAROCHIAL SCHOOLS DEFENDED

As long as Protestant parochial schools receive no federal aid, they do not constitute a threat to public education or democracy, according to a committee of the Missouri synod of the Lutheran Church. The International Council of Religious Education, meeting recently in Columbus, O., had taken the opposite view by condemning any further development of Protestant parochial schools. The Lutheran statement says that there are only 154,000 children in Protestant schools; 2,519,000 attending Roman Catholic parochial schools, whereas there are 24,101,000 children in public schools.

NEGRO RURAL CENTER OF METHODISTS

A Negro Rural center, costing \$100,000, has been dedicated by Methodist leaders at Columbia, Miss., at a ceremony attended by over 1,000 persons. It is the first of its kind in the state. The speakers at the dedication were Bishop Robert N. Brooks, a Negro, and Bishop Marvin A. Franklin, white.

CHURCH HAS FAILED WITH LABOR

The Christian Churches have failed the cause of labor according to the board of evangelism of the United Church of Canada. It has done so, they say, "because it feared power groups and vested interests; because it wanted to come to terms with mammon and be a friend of the status quo. We have at times made the Church a mere devotional society or social club for the more privileged classes."

DIVORCE SCANDAL ASSAILED

Divorce was assailed as a national scandal and the outside employment of mothers was condemned as a "threat to the successful functioning of the American home" in resolutions adopted at the annual meeting in San Francisco of the national family life conference of the Roman Catholic Church. Another resolution called for a "national family allowance act" for millions of families until such time as the economic system "assures them of genuine security."

W. H. Mooring, film critic, told the delegates that "the cause of atheistic Communism" was being served by "repetitious cycles of movies in which marriage has been mauled;

promiscuous sex glibly upheld as an intelligent modern concession, and the pursuit of human happiness identified entirely with the crass materialism such as afflicts the Hollywood hoi-polloi."

CATHOLIC TEACHERS ARE BARRED

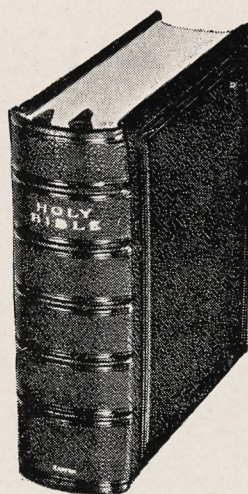
District Judge E. T. Hensley of New Mexico in a written judgment has barred 143 R. C. priests, brothers and nuns from public school teaching posts. His ruling also prohibits the holding of tax-supported school

classes in buildings owned by the Church. Other judgments prohibit the free transportation of parochial students; the purchase of textbooks for R. C. schools from public funds; teaching of sectarian doctrine in any tax-supported school; holding of public school classes in rooms where religious symbols are displayed and payment by the state of persons teaching sectarian doctrines.

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STORY OF THE WEEK—

(Continued from Page 3)

existing single grade courses.

(3) The need of parent co-operation is obvious. The "Ligon plan" has demonstrated that the greatest teaching aid in the Church is the reservoir of parental help. No existing course makes full use of Dr. Ligon's insights, although the Presbyterians have made a minor adaptation of it. There is insufficient theology in the present Ligon plan for our churches to use it, and it is too complicated for the average church school; but cooperation with Dr. Ligon's experiment against the background of the studies listed above will provide a course better rounded than any now in existence.

This is not the whole story of curriculum development, but even these facts indicate that something new is going to break for all of Christian education when the new material is presented. Much testing will be necessary, good editors and writers will be obtained, and older materials will either have to be adapted or become obsolete.

Criticisms have been offered that the Episcopal Church has no business spending so much money on Christian education. The answer is that the Church has never had any business spending so little. Even the new demands would provide only the necessary structure of a department which would do what any department must do, regardless of the curriculum program.

It has also been suggested that no materials can solve all schools of churchmanship. It is the feeling of the editorial board that "the new curriculum must lay large stress on the great common heritage of the Church which all share. But it also must have sufficient flexibility so that each group will find in it, thought obviously at different places, congenial approaches and materials where they feel able

take hold. Such differences as exist should be matters of common knowledge, to be understood and appreciated, perhaps especially by those drawn naturally to some other approach. The curriculum cannot make its unifying contribution to the life of the Church by ignoring differences, or watering issues down to that least common denominator of innocuous platitudes to which none could possibly object." The reaction to the forthcoming Manual of Instruction, as the theological basis of the curriculum, will determine whether this can be accomplished. If 80 per cent of the Church is satisfied, it will be a higher goal than that reached by the Presbyterians.

If the writer may end on a

personal note, it should be said that he attended the first meetings of the editorial board in a decidedly skeptical frame of mind, for he has made good use of existing materials. But the development of thought from the beginning has indicated that the total resources of the Church can produce needed materials far richer and effective than those of any single publisher. Good personnel plus sound theory plus effective action, backed by the financial strength of the Church can produce materials which will make education more effective, although no material is any good until clergy, teachers, and parents are trained to use them, and that is even a harder task than preparing courses.

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day services, Mon. thru Fri., 12:10 p.m.

Churches Overseas

ASSUMPTION DOGMA

It is reported in Rome that the Pope may hasten his anticipated proclamation of the dogma of the Assumption, which teaches that the Virgin Mary was assumed bodily into heaven shortly after her death. Two other dogmas in regard to the Virgin Mary, both of which have been proclaimed by the R. C. Church, are that she was conceived free from all sin (the immaculate conception) and that when she became the mother of Jesus she retained her perpetual virginity.

CHURCH OF IRELAND CUTS BISHOPS

A bill to reduce the number of bishops in the Anglican Church in Ireland from 14 to 11 is expected to be adopted at the general synod this year. It is an economic move made necessary by lower income rates and high living costs.



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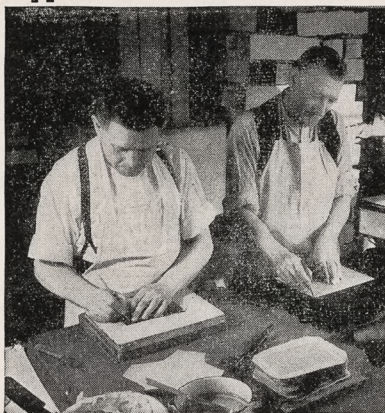
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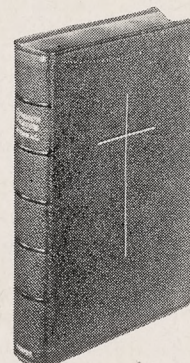
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SEES THREE GROUPS IN WORLD

There are only three kinds of people in the world, according to the Archbishop of Canterbury—Communists, convinced Christians and amiable nonentities. "The Communist," he said, "believes his objective is predetermined in the course of history and he gives himself body and soul to bringing it about. Unfortunately his creed is wrong—it dehumanizes man. The Christian knows that God will triumph and does everything in his power to forward the kingdom of God, and thereby makes man truly man. The rest of the people of the world are amiable nonentities contributing literally nothing to the construction of the kingdom of God."

PROTESTANT SEMINARY IN TRANSYLVANIA

A joint theological seminary for Romania's three historic Protestant Churches—Reformed, Lutheran and Unitarian—has been formally opened at Cluj, capital of Transylvania, former province of Hungary. Establishment of a joint seminary was made compulsory by the Romanian government. The school will give women equal rights with men in regard to receiving ministerial diplomas.

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PEOPLE

CLERGY CHANGES:

Donald R. Woodward, formerly rector of the Incarnation, Lynn, Mass., is now rector of St. Peter's, Bennington, Vt.

Albert E. Campion, formerly rector of St. George's, Brooklyn, N. Y., is now on the staff of the N. Y. City Mission Society. His address remains 52 West 13th Rd., Broad Channel, L. I., N. Y.

Edward L. Freeland, formerly rector of St. John's, Bisbee, Arizona, has retired and is to be addressed temporarily at 100 W. Roosevelt St., Phoenix, Ariz.

J. Presley Pound, formerly rector of St. James, Del Rio, Texas, is now rector of St. Peter's, Kerrville, Texas.

David T. Eaton, rector of Grace Church, Jefferson City, Mo., is on a six month leave to recuperate from a recent illness.

Benjamin Miller, formerly rector of Grace Church, Glendora, Calif., and now on the faculty of Stephens College, Columbia, Mo., is in charge of Grace Church, Jefferson City, Mo., during the leave of the rector.

Henry B. Thomas has resigned as rector of the Church of the Advent of Christ the King, San Francisco, because of illness.

G. W. Ridgway, formerly rector of the Holy Communion, Rock Springs, Wyo., is now rector at Richmond, Calif.

Leon Harris, formerly rector of St. James, Paso Robles, Calif., is now rector of All Saints, San Francisco.

John E. Knox, formerly rector of Trinity, Findlay, Ohio, has been temporarily appointed general missionary of the diocese of Western New York. Address: 237 North St., Buffalo.

Pierson Parker, professor at the Church Divinity School of the Pacific, is to succeed Prof. Burton S. Easton as New Testament professor at the General Seminary, New York City.

Birney W. Smith, formerly vicar of St. Margarets, Dayton, O., is now priest in charge of St. Andrews, Evanston, Ill.

Donald A. Bennett, formerly rector of St. Pauls, Malden, Mass., is now rector of St. Johns, Sodus, N. Y.

H. Robert Smith, formerly associate rector of Emmanuel, Boston, is now rector of St. Johns, Gloucester, Mass.

Stuart G. Cole, rector of the Ascension, Rochester, N. Y., has accepted the rectorship of the Ascension, Lakewood, O., effective May 1.



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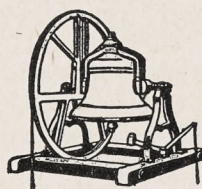
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PEOPLE

Robert J. Page, formerly curate of Trinity, Binghamton, is now rector of St. Paul's, Aurora, N. Y., and in charge of Grace Church, Union Springs.

ANNIVERSARIES:

Charles F. Lancaster was honored recently on the occasion of his 25th anniversary as rector of the Good Shepherd, Reading, Mass.

Harry L. Cawthorne, who retired in 1932 after serving as rector of St. Luke's, Chicago, for 34 years, was given a party on his 92nd birthday, Feb. 26. Mrs. Cawthorne also received felicitations. Harry is the brother of the famous late stage comedian, Joseph Cawthorne.

Wolcott Cutler, rector of St. Johns, Charlestown, Mass., will be given a reception on April 3 to mark his 25 years as rector. It will be preceded by a service at which Bishop Nash will preach and in which other Protestant Churches of the city will participate.

HONORS:

Roeliff H. Brooks, rector of St. Thomas, New York, has received the British King's medal for service in the cause of freedom for his acts of friendship toward Britons in the U. S.

Herman L. Kretschmer, physician, and vestryman of St. Chrysostoms, Chicago, has been awarded the Cross of the Legion of Honor of France for his efforts in preserving the Pasteur Monument in Chicago which was in danger of destruction due to a street widening project.

DEATHS:

Philip S. Dorlon, 80, vestryman of St. John's, Troy, N. Y., died on March 13.

Mary Hall, wife of the Rev. George Hall, rector of All Saints, Santa Barbara, Calif., was killed instantly in an automobile accident recently. The car, which her husband was driving, collided with a truck. Canon Hall was unhurt.

LAY WORKERS:

Mrs. R. S. Canedy is now the advisor in education at St. Marks Cathedral, Seattle, Washington.

APPOINTMENT:

Arthur Lichtenberger, formerly a member of the editorial board of The Witness, due to the fact that he has classes at the General Seminary where he is now a professor, at the time of the editor's meeting, has been appointed a contributing editor.

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BACKFIRE

JONATHAN G. SHERMAN
Suffragan Bishop of Long Island

If the issues in the tragic situation at the Church of the Holy Trinity, Brooklyn, were as simple as Bishop Ludlow seems to assume in his article, "Reflections After the Melish Hearing," there would be no problem. He writes, "I sat through the proceedings with a sense of incredulous shame that anyone claiming to be a Christian and knowing Howard Melish even slightly, could bring charges of any kind against him." The inadequacy of this approach would probably be clear to Bishop Ludlow himself if he were not, as he acknowledges, swayed in this instance by a "more academic" interest. Certainly the task of all those whose judgment has been required in this case would have been lighter if the matter could have been settled a priori on the ground of the admiration and affection which have been generally felt toward Dr. Melish. But admiration, affection, and incredulous shame are hardly reliable bases for an objective judgment. Nor is it realistic to view individuals or organizations in isolation as Bishop Ludlow seemingly attempts to do here and again at a later point in his discussion. It is, of course, from the social context—the Melishes' relations to the Church and the world—that the problem arises.

In referring this matter to the Standing Committee Bishop DeWolfe followed the most democratic procedure possible under the Canons. Bishop Ludlow's remarks about the Standing Committee are, for the most part, gratuitous and regrettable; but his observation that, with the exception of the chairman, not a clerical member of the Standing Committee asked a question or made a comment during the two days of the hearing serves to emphasize that this was a "hearing" and not, as The Churchman characterized these proceedings, an "inquisition."

In recalling the meeting sponsored by the National Council of American-Soviet Friendship in Madison Square Garden in May, 1945, and in arguing from the appearance of Army bands and generals at this meeting to justification of the younger Mr. Melish's recent activities as chairman of this organization, Bishop Ludlow excludes from his logic the changes which have taken place in the world situation in the past three and a half years. He observes, truly enough, that the word communism is capable of various meanings. But the Soviet brand of Communism has been so interpreted by the Soviet Government through its acts in the post-war period as to leave no room for doubt as to its

ultimate character and objectives.

At this point Bishop Ludlow quotes in part the resolutions of the Lambeth Conference. He omits the first sentence of paragraph 25 which introduces the entire section: "The Conference, while recognizing that in many lands there are Communists who are practising Christians, nevertheless declares that Marxian Communism is contrary to Christian faith and practice, for it denies the existence of God, Revelation, and a future life; it treats the individual man as a means and not an end; it encourages class warfare; it regards the moral law not as absolute but as relative to the needs of the State." Paragraph 26 is no less pertinent. "The Conference believes that Communism is presenting a challenge to Christian people to study and understand its theory and practice, so that they may be well instructed as to which elements in it are in conflict with the Christian view of man and must therefore be resisted, and which elements are a true judgment on the existing social and economic order." Ay, there's the rub! Mr. Melish has been unresponsive to suggestions that in his public utterances he make a distinction between those elements in Communism which are in conflict with the Christian view of man and must therefore be resisted and those elements which are a true judgment on the existing social and economic order. By exhibiting an indiscriminating cordiality toward a system which is explicitly anti-Christian in theory and in practice, he has created doubt and confusion in the minds of Churchmen, both in and outside his parish, as to whether he was fulfilling his ordination vow to be "ready with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word."

One can only hope that Bishop Ludlow will ponder more deeply the relevance of the Lambeth Resolutions before attempting further to enlighten the public on this exceedingly complicated and distressful situation which has arisen outside his own diocese.

Answer: Bishop Sherman does not deny the facts of Bishop Ludlow's article (Witness, March 17). He closes his first paragraph by showing that the Melish case is related to the whole Church and to the world. His last paragraph closes with intimation that it is nobody's business outside the diocese of L. I., and specifically that it is not the business of Bishop Ludlow. The fact is that both sides in the controversy were asked to have witnesses and Bishop Ludlow was present as such. We are grateful to him for allowing us to present his reflections on the hearing, and it is our opinion that his article can stand without any further comment on our part.

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