

THE

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# Witness

October 12, 1950



WORKERS ARE E.L.S.A.'s CHIEF CONCERN

EPISCOPAL LEAGUE FOR SOCIAL ACTION



## 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 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a.m. to 6 p.m.

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

Rev. Louis W. Pitt, D.D., Rector

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Fri., Organ Recital-12:30.

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Thursdays and Saints' Days at 10:30 a. m.  
The Church is open daily for prayer.

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Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

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Thursday and Holy Days: 11 a. m., Holy Communion.

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This Church is open all day and all night.

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Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Vicar

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

### PRO-CATHEDRAL OF THE HOLY TRINITY

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23, Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45  
Student and Artists Center  
Boulevard Raspail

The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.

The Rev. C. Leslie Glenn

The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

### ST. JOHN'S CHURCH

Colonial Circle-Lafayette Av., Bidwell Pky.  
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Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.  
Tuesday: Holy Communion, 10:30.  
Visit one of America's beautiful Churches.

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The Very Rev. Philip F. McNairy, Dean;  
Rev. Leslie D. Hallett; Rev. Mitchell Haddad  
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Also, 7:30 Tuesdays; 11 Wednesdays.

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Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon

Sunday: 7:30, 8:30, 9:30 and 11-4:30 p. m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

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

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

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector

Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a. m.  
Weekdays: Wednesday, 8 and 11 a. m.  
Thursday, 7:30 a. m.

### TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services: 8, 9:30 and 11 a. m.

### TRINITY CATHEDRAL NEWARK, NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean

The Rev. Richard Aselford, Canon

The Rev. Benjamin F. Axleroad Jr., Ass't.

The Rev. Edward W. Conklin, Assistant

Sundays: 8:30 a. m., 11 a. m., 4:30 p. m.  
Tues.-Fri. (October-May): 12:10 p. m.

The Cathedral is open daily.

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.

Sundays: 8 a. m., Holy Communion; 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon.

Wednesdays: 10 a. m., Holy Communion; 10:45, Rector's Study Class.

### THE CHURCH OF THE ADVENT

Meridan St. at 33rd St.  
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The Rev. Laman H. Bruner, B.D., Rector

Sunday Services: 7:30 a. m., Holy Communion; 9:30 a. m., Church School; 11 a. m., Morning Prayer and Sermon.

### CHRIST CHURCH

NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams

7:30 a. m., Holy Communion; 9:30 and 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.

Thursdays and Saints' Days: Holy Communion, 10 a. m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

ST. LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. C. George Widdifield

Minister of Education

Sunday: 8:00, 9:25, 11 a. m.-High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

### CHRIST CHURCH IN PHILADELPHIA Second Street Above Market

The Rev. E. A. de Bordenave, Rector

The Rev. Robert M. Baur, Assistant

Sunday Services: 9:30 and 11:00.  
Wednesdays and Holy Days: 12 noon.

This church is open every day.

### CALVARY CHURCH

Shady and Walnut Aves.  
PITTSBURGH

Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. Nicholas Petkovich.

Sunday: 8, 9:30, 11 and 8.  
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

### E.L.S.A. Holds Conference To Consider Program

*Various Aspects of League Work Dealt With  
By Outstanding Leaders of Church*

★ By invitation, thirty-one persons, clergy and laity, gathered at Seabury House, Greenwich, Connecticut, over a recent weekend to discuss the implementation of the program of the Episcopal League for Social Action. The group was representative of many shades of opinion ecclesiastically and socially, as well as coming from different sections of the country—New Hampshire, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Maryland, District of Columbia, Virginia, North Carolina, Ohio, Michigan, Illinois, and Missouri.

#### Van Dyke Leads Off

The executive committee of E.L.S.A. last May formulated five areas in which it decided the league must pursue study and action. The conference time was divided so that there could be discussion of what must be done, and how it might be done, in each of these areas. The opening session was concerned with the function of the League in the area of democracy. Introductory talks were given by the executive secretary, the Rev. A. M. Van Dyke, and the Rev. Louis H. Berry, rector of St. Philip's Church, Newark, N. J.

Mr. Van Dyke suggested that the democratic way of life was the endeavor to achieve a balance between freedom and order. Referring to Samuel and John Adams, he said that our democratic system grew out of a definite religious belief that

sinful man had to be controlled from the tyranny and exploitation of which he was capable, by a rule of law, but man-instituted law itself must have in it checks and balances so that man's essential dignity and freedom is not abridged. To have democracy the balance between executive, judicial and legislative branches of government must be maintained. Examples of the imbalance growing in the political field because of encroachments by one into another's proper field were cited. These instances point to a growing tyranny in which criticism of governmental policies is more and more being silenced by one or another branch, without recourse to others. This is the road to fascism. In the economic realm the increasing dependency of industry, transport, the press, and agriculture on government subsidy gives a sense of an overpowering stake in the maintenance in power of a particular set of political figures. The corporate state has rapidly evolved in our country. The list of individual incidents of the budding police state is frighteningly large, and E.L.S.A. has a duty to give aid and comfort to its victims. A fundamental job also should be stimulated which would study the numerous cases with a view to showing how each one is related to constitutional liberty so that in publishing the findings, the American people might be aware of

what is happening to our heritage of freedom.

The Rev. Mr. Berry spoke feelingly of racial discrimination, particularly as it is practiced in the Episcopal Church, and many of its institutions. He mentioned a few constructive steps that had been taken, but at the same time revealed the vast gulf that exists between practice and the idea of brotherly fellowship.

In discussion which followed on strategy, it was felt that the League should cooperate with other groups concerned with social action, but that as a Church group it must always maintain a position that expresses the uniquely Christian viewpoint.

#### Moreau Speaks

The next morning the Rev. Walter Welsh, assisted by the Rev. Frank Carthy, celebrated the Holy Communion. The first session of the day dealt with social change. The Rev. Jules Moreau, instructor in New Testament at Seabury - Western Seminary, presented a background for the subject out of the Christian theological position. He affirmed that the gospel call to repentance was addressed to Israel as community. To repent means to change radically, and our Lord's message to the nation means a demand for radical social change. A theology which states that all creation is under the sovereignty of God has in it the imperative of social change. Following the talk given by Miss Mary Van Kleeck, printed in this number, there was extended discussion. Most of those present were of the opinion that a recognition of the revolutionary social change going on in the present world, and an adaptation of our thinking to



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this fact, are necessary prerequisites to dealing with other areas of concern. Standing for the "Christian duty of accepting and promoting social change" became the primary task of the E.L.S.A.

The area of peace through international cooperation was to have been introduced by the Rev. Joseph Fletcher of Episcopal Theological School, but he was not able to be present at the last moment. General discussion ensued on the topic, and its relation to social change. Most of the group felt that the United Nations would be an effective organization for peace when our government pursues the course advocated at the annual meeting of E.L.S.A. of recognizing the de facto government of China, and also utilizes the United Nations agencies more in its dealings with other countries, pursuing less a unilateral policy.

On the subject of livelihood, the speakers were Mr. Harvey A. Cox Jr., district secretary of the United Furniture Workers, CIO, of Thomasville, N. C., and the Rev. Dillard H. Brown, rector of St. Luke's Church, Washington, D. C. A part of Mr. Cox's remarks are printed on another page. His presentation brought discussion and a re-thinking of the League's historic interest—organized labor. Guides for action in this area must be developed anew.

The Rev. Mr. Brown spoke of the need for the League to be concerned with the problem of housing, and in particular for those of the middle-income group. The statistics given illustrated the deplorable domestic situation, which is increasingly forgotten as minds are turned towards foreign affairs. Mr. Brown also discussed what the lack of home rule in the nation's capital was doing to education and recreation facilities, as well

as to the minds and souls of people.

## Work in Church

The session that evening centered about the League's work inside the Episcopal Church. The Rev. C. Kilmer Myers of Grace Church, Jersey City, explained the way in which he and two other priests are working in the field so much neglected, the church in the slum areas of our cities. He stressed that such activity must never be conceived of as an "experiment," but the natural extension of the mission of the Church which will build a real parish family in communities which have no actual center of life.

The Rev. Massey Shepherd's talk in part, on "Liturgical Change" appears in this issue. His stress on using the many opportunities in our present Prayer Book to their fullest advantage complemented what Mr. Myers had told of the practices in Jersey City in making worship the expression of community.

The Rev. W. M. Weber, rector of All Saints Church, Littleton, N. H., presented aspects of the Church's economic and employment practices which were more in harmony with the ideals of our own economic order than they are in harmony with historic Christian faith. Among the matters considered were salaries and pensions of clergy and lay

employees, diocesan investment trusts, the Episcopal Church Foundation. He spoke also of methods of money-raising and the need for more and more emphasis on the idea of Christian offering and the right use of this world's goods given to us by the Creator.

At the beginning of the conference, a findings committee was named, consisting of the Rev. Robert Dentan of Berkeley Divinity School, the Rev. W. Carroll Brooke, rector of Trinity Church, Staunton, Virginia, Miss Mary Van Kleeck and the executive secretary. Their work was to discover "the sense of the meeting" and to report it for discussion at the close. On the back page is printed what finally evolved after the conference had worked over it, and it was subsequently criticized through correspondence. This statement represents what the conference believes should be the direction of the E.L.S.A.. The study and action commissions now being set up in each of the fields will fill in the details.

## LECTURE ON CATHEDRALS IN SEATTLE

★ Henderson Braddick delivered a lecture on European cathedrals at St. Mark's Cathedral, Seattle, September 27th. They were illustrated with colored slides, from photographs taken by the lecturer.



BISHOP EDWARD L. PARSONS, President of E.L.S.A., with Dr. Mary van Kleeck and Prof. W. Russell Bowie, two of the five vice-presidents



# Inter-Faith Commission Meets In France

BY  
**CHARLES W. LOWRY**  
Rector of All Saints, Chevy Chase

★ The commission on intercommunion of the World Council of Churches (faith and order section) held a final and vitally important meeting at Bievres, France, last month. In attendance were seventeen members of the commission, including the chairman, Prof. D. M. Baillie of St. Andrew's University, and the secretary, Prof. John Marsh of Nottingham, England. Three American representatives were present: Dean A. T. deGroot of Texas Christian University, Dr. Oscar T. Olson of Cleveland and the writer. In addition, the theological secretary of faith and order, Prof. Leonard Hodgson, and the general secretary, the Rev. Oliver Tomkins, were present and by way of counsel and liaison played a significant part.

The first task of the commission was to put into final form its report which will be the basis for discussion of the great problem of intercommunion at the 1952 Lund Conference on Faith and Order. The report adopted contains nothing startlingly new. Indeed the commission was keenly aware of the severe limitations imposed upon it by the facts of division and divergence of conviction among the Church-

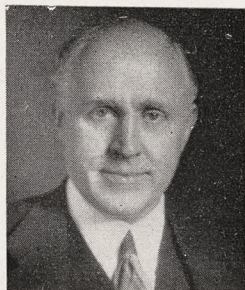
es, and a strong expression of guilt and penitence in the face of this stubborn and at present irreducible barrier was written into the report.

A large proportion of the report is taken up with the analysis of the principal relevant facts as regards the divergent traditions of Christendom on intercommunion. The analytical section will be found to be informative and comprehensive. The heart, however, of the report and the focus of greatest interest is in the section dealing with the specific problem of intercommunion in the ecumenical movement. What is to be done at ecumenical conferences or other meetings with regard to Communion services? The draft of the report with which the commission began at Bievres was weighted heavily in favor of the second of three solutions so far proposed: 1) Separate simultaneous services; 2) Non-simultaneous services with non-communicating attendance where such is required by the laws of Churches involved; 3) Sacramental fasting. In the final draft of the report (2) was still favored as among the three clear possibilities, but doubt was indicated as to its adequacy or

finality. This revision was the direct result of the latest thinking and struggle of soul in relation to the problem in the World Student Christian Federation as communicated to the commission by the WSCF representatives, Bill Nichols (an English Anglo-Catholic) and Keith Bridston (an American Lutheran). The report brought to the commission indicated that in the WSCF there was now a conscientious inability to accept any static pro tem solution but a disposition rather to weigh the problem afresh at every meeting or conference, made a profound impression and is, in the writer's view, the news of the Bievres meeting.

Another outstanding feature of Bievres was the celebration of the Holy Communion on Sunday according to the newly authorized optional rite of the Church of South India. The celebrant was an Anglican, the Rev. T. S. Garrett, Bishop Newbegin's alternate for the commission sessions. The rite, which is shortly to be published, is of extraordinary interest as bringing forth "things new and old." For Bievres it was a solution of the immediate problem of the Holy Communion for all present except the Orthodox.

Several sessions were devoted to the discussion of papers on different phases of the intercommunion problem and prepared with the forthcoming volume of the commission in mind. Among these were papers by Fr. Hebert, Prof. Zander (a distinguished Orthodox theologian) and the three American representatives (all attending the commission for the first time). Quite a little interest was expressed in a paper by the present reporter on "The Impact of Protestantism on American Culture," and it was widely felt that this presentation of the over-all American picture paved the way for a more sympathetic reception of Dean deGroot's essay on "Intercommunion in the Non-Clerical Tradition" and Dr.



**PROF. VIDA D. SCUDDER**, one of the founders of E.L.S.A., has long been a vice-president; pictured with her are Bishop Lane Barton and Dr. Spencer Miller Jr., members of the national committee (right to left)



Olson's summary of the American Methodist tradition. It should, however, be emphasized that there is a wide gulf between the old world and the new on this whole question. Even the English Free Churchmen hardly talk the same language as the American Protestants. They approach the problem as a very real one, theologically and historically. The Americans (in general tendency) do not see that there is any problem.

Special tribute should be paid the British members of the commission. One had the feeling not only that they were an island of mediation in the work of the commission but that without them the work would have been impossible. Prof. Baillie's leadership in guiding the many sessions and in communicating to all his faith and Christian simplicity, was outstanding. He was closely seconded by Prof. Marsh, who impressed all by his sincerity, good humor and earnest Congregational high churchmanship. Dr. Hodgson's wisdom and learning were ever available but never thrust on the commission. The Rev. Oliver Tomkins made me understand why the British civil service has played the role it has for three centuries or more. The World Council is fortunate in having in its secretariat a man of his ability and vitality.

The one serious lack at Bievres was the absence of both the German members of the commission. It is perhaps news that the Swedish representative, Prof. Ragnar Askmark, was scheduled to attend on his return trip home a meeting of an Evangelical Synod at Fulda, Germany, and to address the Synod at the request of its Bishop on the Apostolic Succession. Prof. Askmark was, however, consistent in expressing at Bievres the standpoint that for Lutherans this succession is not a doctrinal question and that the important thing for them is doctrinal agreement.

## Canadian Action Group Holds Meeting

BY

JOHN PEACOCK

Rector at Cowansville, Quebec

★ Three miles from the tiny Laurentian village of Arundel, Quebec, on Bevans Lake, is the summer home of Dr. J. C. Flanagan where the Arundel conference is held every August. This conference is sponsored by the Anglican Fellowship for Social Action, Montreal unit, and has as its purpose the consideration, by lecture and discussion, of basic Christian principles and doctrines as they relate to present day historical settings and action.

The conference leader at the 1950 sessions was the Rev. William Howard Melish of Holy Trinity, Brooklyn, N. Y. Mr. Melish gave the main lectures, ably supported by the Reverend's S. L. Pollard, J. C. Kirby, W. R. Coleman and John Frank.

The Korean situation was the topic of the Rev. S. L. Pollard. He gave an excellent and concise exposition of the whole sad affair, its historical background, the facts of the "invasion" as gleaned from sources other than the American and British press (which latter show the capitalist philosophy bending the will of the people towards a "preventative" war), and the probable course of the war and its conclusion.

A paper on liturgics was given by the Rev. John Kirby, who demonstrated a complete "volte face" in the matter of the Eucharist being celebrated in the evening. Basing his argument on the latest studies in Britain and the United States, Father Kirby reached the conclusion that the Eucharist, especially as a social action of the Church militant, is fluid and vibrant in its form and use, not static. He maintained that the original liturgy was short and spare of

form, not overloaded with words and phrases. It was poignant and meaningful to the historical setting. Thus the present service form ought to be such that it has clear, instructive meaning in social action to the participating Christians. The time of day or night was no longer a matter for furious debate or schism, but of secondary importance to the "times and circumstances" wherein the Eucharist takes place.

The Rev. John Frank of Toronto gave an interesting talk on his experiences in England where he had spent his sabbatical year, exchanging posts with an English cleric. He not only gave interesting highlights of parish life in the old land, but also some insights on trends and philosophies as he noticed them.

### Dialectical Materialism

Dialectical materialism and Christianity was the theme of the paper by the Rev. W. R. Coleman, dean of the faculty of Divinity, Bishop's University. This paper evoked a great deal of discussion. After giving in some detail the historical setting of Marxism, its philosophical, sociological and religious bases, Professor Coleman summed up his position, and in his opinion the position of every thoughtful Christian, in these words, "To the Marxist there is no God, because the ultimate reality is matter and not mind or spirit . . . the Marxist is not under the judgment of God, but the Christian is. I can never be a Communist because I believe that I stand under God's judgment, and all that I am, think, say and do, is under his judgment."

The Rev. William Howard Melish gave seven lectures. There was general agreement



among the conference members that the personal experiences of the speaker were not the result of accidental clashing between clergy and vestry members, but the result of fundamental differences between Christian belief and action on the one hand, and contemporary reactionary materialism on the other.

The lectures started with an historical review of the now famous Melish case, wherein he gave a complete story and word picture of his own and his father's life. That this history was necessary for the hearers was obvious, for it not only traced the lives of these two men, but the story of a liberal-social "Pilgrim's Progress" within the Anglican Church in the United States. This story runs the full gamut of toleration, wonderment, opposition and persecution by a congregation, a vestry and a bishop of those who dare to live the Christian truth as they see it. It tells the further story of the truth of the words from the New Testament, "and the ordinary people heard him gladly," for the rank and file of the members of Holy Trinity congregation decided to follow their leaders in their Christian stand.

From all this came an unfolding of the world position today. The situation at Holy Trinity is the Capitalist-Communist-Christian situation in embryo. What is the Christian's attitude and stand to be in the face of opposition and persecution? This is what each must answer. The witness of Mr. Melish and his father, by word and deed, seemed to conference members to be sufficient and clear answer.

The Anglican Fellowship for Social Action has four units, and one in the process of being formed—Montreal, Toronto, New Jersey, Nova Scotia, Vermont. It is concerned primarily with the reform of the Church from within, that it may be a witness to the world of basic Christian teachings. The Arundel conference has been operated by the

Montreal unit for eight years in succession, and in addition it has held two seminar sessions. A variety of leaders have been at the conference, among them the Reverends Joseph Fletcher, F. H. Hastings-Smythe, Gordon Graham and Gilbert Cope. This last leader in the succession, the Rev. Mr. Melish, was fully qualified to rank with the best of them, and left an impression which will last long, long after the decision is made whether the multitude will be heard and justice overcome prejudice or not.

### SOCIAL RELATIONS IN NEW JERSEY

★ The Rev. James Pike, chaplain at Columbia University, was the keynote speaker at the annual conference of the Auxiliary of New Jersey and the diocesan department of Christian social relations, held at Trinity, Princeton. Pike spoke of the Christian answer to problems in the international, national, home and individual spheres. He insisted that the so-called American "way of life" could not be the necessary antidote to Communism as a religion. In Korea, he stated, we see how Communism can convert other peoples so that they will fight, but the U.N. fight for freedom is carried on by forces from outside. The only way of solving all difficulties in this age and any other is when people have a supreme loyalty to the all-sovereign God, and this faith must be instilled in us at home and everywhere.

Canon Robert Smith, director

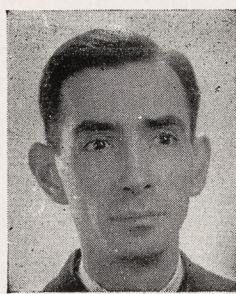
of social relations of the diocese, addressed the conference on the diocesan program of social service and action, particularly stressing in the latter area the need for a real Christian concern for strengthening interest in the affairs of the UN. Mrs. George F. Prestwich, chairman of social relations for the Auxiliary, planned the discussion groups into which the conference was divided. The Rev. Frank Carthy of Cranford led the section on worship; Mrs. A. M. K. Maldeis, W. A. diocesan president, had study; the Rev. A. M. Van Dyke, executive secretary of the Episcopal League for Social Action presented action; Mrs. John Pierce of Philadelphia directed fellowship. The devotions at the conference were led by Bishop Banyard.

### WHAT PROSPECTS FOR PEACE?

★ A number of Churchmen have joined with others in sponsoring a forum tomorrow evening, October 13th, at the Philadelphia Academy. The general subject is "What Prospect for Peace?", with Sir Benegal N. Rau, head of the Indian delegation to the UN, speaking on the Nehru Proposals; Roy Reuther on the Reuther Plan; James P. Warburg on a Business View and Clarence E. Pickett on the Quaker Proposals.

### TERCENTENARY OF VIRGINIA PARISH

★ Ware Parish, Gloucester County, Va., will celebrate its tercentenary on October 22.



**PROF. JOSEPH F. FLETCHER**, a member of the national committee of E.L.S.A.; Prof. Massey Shepherd whose article is featured in this number and Prof. Arthur Lichtenberger who was formerly over an extended period the chairman of the E.L.S.A. Committee



## BRITISH CANON HERE FOR LECTURES

★ Canon C. B. Mortlock of London arrived in New York on the Queen Mary, to cover a speaking itinerary under sponsorship of the committee on interchange of preachers and speakers of the Federal Council of the Churches.

Canon Mortlock is canon treasurer of Chichester Cathedral, an office which has no concern with finances, but which carries the responsibility of seeing to the care and preservation of the art treasures of the diocese. He has lectured widely and is a member of the standing committee of the central council for the care of churches and of the council of management of the National Buildings Record. "I am glad," Canon Mortlock said recently, "of opportunities of discussing matters of ecclesiological concern, and particularly the care and use of ancient churches." He lectures frequently on this subject, using slides to illustrate the lectures.

"The Bible and the Spade," the general title of thirteen articles in *The Daily Telegraph*, and which was published simultaneously in the United States, is perhaps his best-known work here. Commenting, Canon Mortlock said, "I find there is very great interest in the results of Biblical archeology on account of the evidence it supplies to support the historicity of the Scriptures. As archeological correspondent of *The Daily Telegraph*, I have twice made an extended tour of all the sites under excavation in the Holy Land. As secretary since 1934 of the Palestine Exploration Fund, the pioneer of archeology in Palestine, I have had first-hand information and am well acquainted with the leading archeologists and their work, including those concerned with the latest discovery of Hebrew scrolls 1,000 years older than the earliest existing manuscript of the Old Testament."

At Kings College, London,

Canon Mortlock succeeded Prof. Percy Dearmer, lecturing there on ecclesiastical art. He is at present scheduled for lectures to architectural students of University College, where he is chairman of the board of studies in architecture, his topic being the liturgical arrangement of churches. He has the following engagements here: Washington Cathedral and College of Preachers over the October 1 weekend; Philadelphia Divinity School the 5th; English Speaking Union, New York, 7th; Trinity, New York, 11th; the Advent, Boston, the 15th and the Cathedral that evening; New England Catholic Club the 16th; General Seminary, 21st to 27th, with Grace Church the morning of the 22nd and St. James at four. St. Luke's, Evanston, 29th; University of Chicago the 30th; Seabury-Western, 31st, with an address that evening to the Canterbury Club of the diocese of Chicago.

His November engagements are the Chicago Catholic Club the 1st; Cathedral of St. John the Divine on the 5th; St. Paul's, Richmond, the morning of the 12th and the Epiphany that afternoon. On the 19th he is at St. Martin's, Providence, in the morning and at St. John's Cathedral in the afternoon. On the 26th he is at Trinity, Buffalo, with other engagements in the city the two days following.

## ELSA SECRETARY QUOTES BISHOPS

★ The Rev. Andrew M. Van Dyke, secretary of the Episcopal League for Social Action, discovered that there are forty-five Senators and Congressmen who are members of the Episcopal Church. He therefore addressed them a communication relative to the gag-laws which subsequently were passed over the President's veto. Wrote Van Dyke: "The House of Bishops of the Episcopal Church, meeting in Winston-Salem about the time that agitation was growing for the original Mundt-Nixon

Bill three years ago, said: 'As Bishops in the Church of God we call upon the people of our churches to be on guard lest an hysterical fear of Communism shall lead us to fight that danger with weapons destructive of the treasures we seek to guard.'

"The Episcopal diocese of Massachusetts, Newark, Western Massachusetts, and others, have taken strong stands in their conventions against legislation of the Mundt-Nixon type. Individual bishops have publicly stated their opposition to those kind of laws which threaten the civil liberties of our citizens.

"The Episcopal League for Social Action has consistently opposed acts, which though endeavoring to protect the nation against danger, have within them greater danger for our ideal as Christians that a man's color, class, creed or political belief cannot be a basis for denying him the advantages we want for ourselves. The immigration and naturalization features of the bill before you seem to deny this ideal. We are aware that these days make your choice a difficult one, but we appeal to you to allow the foregoing to be a factor in your final opinion."

## CHIEF'S SON STUDIES IN AMERICA

★ Augustine Jalla, the son of a tribal chief in Liberia, is now a student at the University of Bridgeport. He is the product of the schools of the Church in that country, where his achievements won for him a scholarship from the government for four years of study abroad, with the U. S. his choice.

He was at Southern University, Baton Rouge, La., last year but was not particularly happy there. When he received a letter from the Rev. Ralph T. Milligan, rector of St. John's, Bridgeport, who had formerly been a missionary in Liberia and knew the boy's father, arrangements were made for transfer to the Connecticut institution.



# EDITORIALS

## Christian Duty and Liberty

**T**HIS was written to Christian people: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." It had little meaning outside the flock. In the police-state countries it has not been true, for it has been unlawful to show love and gentleness to any who oppose those in power. There was no law against love, kindness, faith in our own land until ten days ago. Then the Congress passed, over the veto of President Truman, the "Subversive Activities Control Act of 1950."

This bill states that the thoughts and beliefs of some persons and groups make such persons and groups unclean. Hence, they are to be shunned, put out of their jobs, excluded from entering our country unless they can prove themselves blameless, and placed in concentration camps in the event of a declaration of war or invasion of the United States or its possessions, or civil insurrection in aid of a foreign enemy.

The Old Testament ethic demanded that the stranger be loved. The foundation and growth of our country was the result of loving and showing kindness to those strangers who had found conditions intolerable in their native lands. Love is not simply a part of the Christian ethic, it is the very essence of the Christian life. In the Johannine epistle there is the severe warning that "He who says I love God, and hates his brother, is a liar." Yet this law says that association or fellowship, without which love is impossible, with persons who are in designated Communist action organizations is a crime. To them there is to be shown no consideration, no love, no kindness, and as it is working out in the actual situation in our country today, no gentleness.

The faith so strong in the Christian tradition, and out of which grew the religious and civil liberties we have in this land, has been that no person, nor small group of persons shall decide

what must be believed. The Episcopal Church looks back to the great Councils of the Church, as well as to representative assemblies in these days, for the determination of its doctrine, discipline and worship. Such practice comes from the experience that no one man can be trusted to rule absolutely, for on that road lies tyranny. This faith is denied in the new law. A board of five persons is now to decide whether or not certain persons' thoughts, speeches and writings shall bring upon them the condemnation of the law. A few feeble gestures are made to put the procedure in harmony with classic judicial process,

but it works out as the desertion of the tenet that "one is innocent until he is proved guilty." The burden of proof is on the accused. The rulings of this small board will define what is American, and it has always been the glory of Americanism that it was undefined and undefinable.

### Premium on Dishonesty

**T**HERE are many similarities between the situation now developing because of this law, and that attempt through the 18th amendment to legislate a particular way of thinking. Both put a premium on dishonesty. And it will make it so that the big operators are never caught, just the little ones. The homebrew artist, and the ones who happen to have some convictions which also are held by the Communist party, are the

ones to suffer. The Justice Department is already beginning to worry about neighbor's suspicion of neighbor resulting in complaints too numerous to handle. What this does to peaceful living together in communities is horrible to contemplate. It may be that one of the most conservative of radio commentators, Buckhage, was overstating it when he said, "Look out when this bill is law for anyone you ever beat at golf or bridge, or for the next-door neighbor who doesn't like you—they can turn you in." This may be extreme, and maybe not.

The supreme threat in the bill to Christians, though, is what it does to the faith and practice

★

## "QUOTES"

**T**HE Gospel of the Kingdom is of and in itself a social message.

We believe that an outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of cooperation in service for the common good, in place of unrestricted competition for private or sectional advantage.

—Pastoral, House of Bishops, 1922

★



of prophetic religion. It was the work of the Old Testament prophets, of our Lord, and of the early disciples to condemn the sins of Israel in order that the nation might fulfill the task given to it by God to be a blessing to all nations. Lately the epithet of 'Communist' has been thrown at every person who dares to point out mistakes in foreign policy, and in many local situations the same condemnation falls on one who questions anything in the status quo. This treatment is not new in history, but the virulence of it recently has caused a great silence to fall upon many a liberal prophet because of fear. It is the role of the Church to be the conscience of the state, but in these times the conscience is becoming still. Biblical religion is full of examples which show that when there is not an unequivocal "yea" or "nay" in the land from the prophets, the nation rushes on towards terrible judgment. This law can make any dissent a crime, and even before its passage, the shadow of it was forcing many to become either

false prophets, blessing things as they are, or retreating into quietness.

President Truman's veto message spoke so clearly of the impossibility of administering the law, as well as its dangers to our liberties, that it is possible that the law can be repealed as soon as the worst of the hysteria is over. Church people must become disturbed about the action of Congress, which was condemned sharply beforehand by such papers as the New York Times, the New York Herald Tribune, and the Washington Post. The conviction and courage of such splendid men as Senators Lehman, Douglas, Langer, Kefauver, Humphries, Kilgore, Graham, Chavez, Green, Leahy and Murray is something for us to take to heart. Between now and the time Congress reassembles, we must let our representatives know that we see in this law a denial of Christian principles, as well as American. Enough of us working on this could accomplish its speedy repeal, and a return to the time when people can speak unafraid of any earthly terrors, and with the prayer that it is pleasing to God.

## Social Change in the World Today

BY

MARY VAN KLEECK

Retired Director of Industrial Studies,  
Russell Sage Foundation and Vice-President of E. L. S. A.

**U**NLESS we are willing to accept social change in our own nation and in other nations along lines desired by the groups and peoples needing it most—specifically by improving conditions of livelihood and status for all workers—we shall have neither democracy nor peace in our time. Acceptance of social change to meet the needs of the neediest would, in contrast, lead the United States and the world out of its present crisis to a new era of peace and abundance for all mankind. But our present governmental administrators have actually enunciated exactly the opposite policy. They have gone so far in resistance to social change in other lands that we as a nation are left confused and frustrated, facing the heavy, sacrificial responsibility laid upon us by a foreign policy which commits us to support by our own armed force any government anywhere in the world promising to resist so-called "communism." Formulated in the Truman doctrine of 1947 as applicable to Greece and Turkey, and now developed into a plan to apply it over the Pacific

Ocean confronting the peoples of Asia, our emerging American program of military action surely calls for examination of what it is we are resisting.

Whether the present war goes on or comes to a speedy end, meeting the needs of the neediest by accepting and cooperating in their own national efforts for social change, remains the inescapable task today. To it Christians have a special contribution to make. The universal Christian prayer, "give us this day our daily bread," is echoed in every genuine people's movement in every nation in our century's history. Understanding these movements is an obvious Christian duty. To explore their history and their current developments in a study-for-action program is the new work proposed for the Episcopal League for Social Action. This conference has been called to discuss and clarify such a program.

Such concern is no new departure for the League. From its beginning as the Church League for Industrial Democracy, it has had as its explicit, central aim a democratic status for American workers. The League has always sup-

Address delivered at conference of Episcopal League for Social Action at Seabury House, September 4, 1950.



ported the right of workers to organize and bargain collectively in their trade unions. In specific strikes it has interpreted conditions to League members and the public, and has been able not infrequently to encourage Episcopal employers to use their influence toward a just settlement. Friendly relations with trade unionists and workers within and without the Church have given the basis for a "realizing sense" of conditions of life and labor in our country. The foundation has been laid for the League to continue this work now in the United States, while also seeking to understand in other nations the necessity to improve conditions of livelihood.

### The Nature of Social Change

**T**HE prime mover in social change in this century is not ideology but technology. Electrification, and now atomic energy, fundamentally alter the relation of man to his tools. Not the human hand but a cosmic force supplies the energy for production. As a consequence, a man can no longer earn a living independently of others. Work must be organized in sub-divided processes involving many workers, with energy provided by electricity, and with performance more or less completely automatic, depriving the individual worker of initiative or control even of his own motions or speed, giving rise to the new fatigues of frustration. The individual worker regains some measure of freedom only by association with other workers in trade unions and shop committees.

The same technology which gives rise to the changed relation of man to his tools calls for centralized administration to relate different industries to each other, from raw materials to processing with the new apparatus and equipment and, finally, to the completed product and its distribution. The independent business gives way to a corporation, which in turn becomes a unit in a system of corporations. The source of power affecting them all more or less directly is highly centralized in finance capital, in ownership of patents and in agreements which establish monopoly. The resulting influence over government threatens to change and weaken political democracy. The small farmer, though seeming to be independent, must buy his machinery and materials for his work and his own living from corporations and sell his produce to incorporated processors, with whom he is as unequal a bargainer as the individual workman in industry. Nor are the professions unaffected by the process of organization which increasingly transfers all workers to the status of employees for wages or salary, subjecting them to the centralized power for which technology creates the necessity. The

all important question is, who shall control the centralized power which controls the means of livelihood?

In colonial areas and in other countries not yet industrialized which supply raw materials to the highly industrialized nations through international corporations, the problem of control has the added aspect of foreign ownership of the nation's resources. Capitalism becomes imperialism when capital uses its own government to strengthen by war, if necessary, its command over the resources and means of livelihood of the people in other nations.

Such in briefest outline is the nature of the problem of social change, directed today toward utilization of the world's abundance, immensely enhanced by science, for the living standards of the people throughout the world. In the United Nations, through the Economic and Social Council, all members are obligated to take measures jointly and separately towards raising living standards everywhere. When this work begins effectively and sincerely, the Security Council will be confronted with fewer instances of international aggression.

### Varieties of Social Change

**T**HE evidence for such a statement of the problem of social change must be derived from current history. The League's program is planned to stimulate study of needs and aspirations as expressed in people's movements throughout the world today. The missionary work of the Church has opened the way for us to explore as Christians how cooperation in the ways of peace may supplant war. Through study and firsthand contact we shall discover that the common problem of livelihood takes different forms in different countries. Calling every movement of the people today "Communist," and attributing it all to the direct intervention of Soviet Russia, can only cloud understanding, especially as the word "Communism" is erroneously used by officials in high places.

To attempt a definition, and thus to point the way toward more widespread study of this phase of the social sciences, becomes necessary for the American people if we are not to make grievous and disastrous mistakes. The first and the outstanding example of thoroughly revolutionary social change so far in the 20th century is the Russian Revolution, whose leaders were and are communists. What is Communism? Clarity demands that four phases be recognized:

First, it was a new methodology in the social sciences as they were in process of development in the mid-nineteenth century. Inspired by the theory of evolution and the scientific method



which revealed it, Marx and Engels sought to apply the methods of science to society; assuming also that social change is constant, that each situation contains its opposite, and that the trend can only be understood by the dialectical process of thinking from thesis to antithesis and synthesis. Moreover, not the idea but the material reality constitutes the dialectical process.

Second, Communism was a critique of capitalism, with further development by Lenin in the stage of imperialism.

Third, Communism has a theory of revolution. The law of revolution is two-fold: The moment for it comes only when existing conditions are intolerable and the prevailing system has broken down. Thus a revolution is historically conditioned in each country and differs from nation to nation. A significant example is the relation of Churches to a Communist-led revolution. The Church in Russia supported the Czarist regime and oppressed the people, keeping them in ignorance and superstition. The revolutionists opposed both the Church and the Czar. In China, Christian missionaries have a record of constructive, educational work, and many Christian leaders support the new government, advocating its recognition by the United States; at the same time the Chinese government tolerates and encourages colleges and other institutions established by Christian missions.

Fourth, Communism after a revolution becomes a new social system administered as a planned economy. Eventually, according to Communist theory, government as a police force for the defense of one class against another class becomes unnecessary, as the exploitation of man by man comes to an end with the socialization of land and all means of production.

Here it must be noted that nowhere in the world today does a Communist system exist. Soviet Russia is socialist. The countries of Eastern Europe and China are at various stages of emergence from feudalism, retaining capitalism where it seems expedient but always insisting upon the necessity to eliminate foreign ownership and control. At this point, of course, the social change which is the goal of all these new popular movements runs counter to the interests of international corporations which seek to continue control of the resources of these nations.

### The Truman Doctrine

IT would appear then that the Truman doctrine and more recent pronouncements committing the United States to prepare for war against so-called "Communist imperialism" should more properly be called a committee to oppose any movement against foreign ownership. We our-

selves in the American Revolution cast off British control, but we are now in effect telling nations seeking economic independence from international corporations that their aims are an unwarranted interference with the right of American business to own and control natural resources in other countries. Such a policy is not really consistent with the interests of the American people, nor even of the majority of American businesses whose existing capitalist system as a whole would be benefited by trade with other countries as they succeed in raising living standards through industrialization of their own interest.

Small wonder, however, that it is so difficult for Americans to understand these conditions which differ broadly from ours at present and are too far removed for personal observation or experience. The United States has no present revolutionary movement, nor has it happened here today that conditions have become intolerable for a large section of the people and that the existing system has broken down. It may even be possible, since history does not always repeat itself, that if our political democracy can be maintained, we may achieve a corresponding industrial democracy through peaceful political action. It is, however, disturbing that the year of enunciation of the Truman doctrine against social change in other lands was also the year of passage of the Taft-Hartley Act, which is recognized by the trade unions as seriously undermining the rights which had been assured them in the Wagner Act of 1936.

In Korea the United States was given the responsibility jointly with the Soviet Union to aid Korea in establishing its own new and democratic government after 35 years of subjugation to the rule of Japan. It may be well to note that this was not the first occasion of American intervention in Korea's history. In 1905, after presiding over the signing of the treaty at Portsmouth, N. H., which ended the war between Czarist Russia and Japan, President Theodore Roosevelt, in pursuit of a policy of balancing powers in the Far East but knowing that he could not hope for Senate support for an open alliance with Japan and England, sent a secret emissary to Tokyo. Not until nearly 20 years later, in 1924, was the secret convention made known whereby, according to our American historian Beard (in *The Rise of American Civilization* v. II, p. 497): "Japan on her part undertook to respect American dominion in the Philippines, while the President of the United States agreed on his part to accept the establishment of Japanese domination over Korea by force of arms."

Japan completed this task and took control



of Korea in 1910. Thirty-five years later the responsibility came to the United States to share in the recovery of Korea. Now, three years later, after the United States and the Soviet Union had failed to carry out jointly their commitment to create a united Korea, the United States, under the auspices of the United Nations, sends troops to defend the government established in the South against armies of the government which had subsequently been established in the North. Unhappily Korea has long been coveted as an important base for any nation seeking to dominate and exploit the Far East. As a subject people, its minerals and natural resources, which are considerable, supplied materials for Japan's war industries. Food and other consumer's goods were produced in the interest of the exploiting nation

rather than for the benefit of the Koreans. Whatever may be said as to the responsibility for the present war, it seems clear that the social change, which could have been constructively planned at the moment of liberation in 1945, will remain to be developed when the war is over.

Korea exemplifies an inescapable conclusion concerning our present foreign policy: the hope of averting another war and establishing a just and constructive peace rests today in a wholehearted declaration by the United States that we will accept and cooperate in movements throughout Asia for national independence, in order that each nation may achieve control of its own resources, and with international cooperation use them for the welfare of the people.

## Need of Liturgical Revision

BY

MASSEY H. SHEPHERD JR.

Professor at Episcopal Theological School

IT is not strange that voices should be raised from many quarters desirous of fresh revisions and enrichments of our liturgical heritage, especially among those who are particularly sensitive to the revolutionary changes of our society which have taken place within the short space of two decades since our last Prayer Book revision. To tell the truth, our Prayer Book, as we know it today, has been molded and remolded through a succession of revisions, each of them coming in the wake of upheavals and changes which profoundly altered the social environment of the Church's witness both in worship and in work. In England both the Reformation period, which gave us the first Prayer Books, and the Puritan Commonwealth, to which the 1662 revision responded, were eras of fundamental reorientation of society. And in America, our first Prayer Book of 1789 was necessitated by the results of the American Revolution; our 1892 revision by the economic and cultural changes produced by the War Between the States; and our last 1928 revision by the experience of World War I and its aftermath. Is it so strange then, that a new demand for review should emerge again after the evolutions and revolutions of worldwide depression, a second world war and its appalling aftermath?

Specifically, there are three areas where our

Prayer Book formularies need careful review and rewording. Foremost are the prayers having to do with the political order. The new material introduced in 1928 gives the direction along which we should proceed, such as, for example, the alternative prayer for the President in Morning Prayer and Bishop Parsons' collect for Independence Day. But the relics of the Tudor and Stuart outlook have long since become an anomaly for worshippers in the present day and age. And the sooner they go the better prepared we shall be as a Church to bear witness to God's judgment upon the political situation of our own time. This applies not only to the specific intercessions for rulers and magistrates and our national legislature, but also to the prayers having to do with war and peace. We have good, modern prayers for the army and for the family of nations, but alongside of these we carry an archaic prayer for the navy and some totally antiquated (because they are so totally nationalistic) prayers and thanksgivings for times of war and tumults and of deliverance from our enemies. Basically, of course, these contradictions are the result of a change in theological perspective. The recovery in our own day of a truer interpretation of the eschatological nature of New Testament and early Christian thinking makes the Erastian flavor of



some of our received inheritance not only distasteful but definitely poisonous.

A second area where something needs to be done and done soon is a more realistic concern for the needs and claims of our rural society. The farmer and his welfare ought to have a place in the Prayer Book; for our Rogation prayers spend much more time on the relief of our necessities and wants than they do on his. There is not a prayer in our book about fruitful seasons and good weather and all that which is not inadequate or irrelevant to modern ears, both from a theological and a practical standpoint. It is small wonder that the rural mission of our Church struggles for support and development. We need a modern commentary in our Prayer Book on "Give us this day our daily bread."

### Obsolete Services

**T**HIRDLY, there are those offices in the Prayer Book which, though they are primarily individual in their reference, are nonetheless concerned with the healthful integration of the individual in communal relationships. Two of these offices have become so obsolete that they have fallen out of general use: the Churching of Women and the Visitation of the Sick. They have ceased to be used for the very reason that they are negative in character. The former concentrates upon the deliverance of the woman from childbirth pains. Instead it should be a service built around the positive possibilities of a Christian home and family—surely a thing most needed in our society, full of broken homes and disintegrating families. The second office (including, of course, the propers for Communion of the Sick) still carries the totally unacceptable idea that illness is a visitation of God for sin or for the trial of a man's patience. Again, it should be set with a definitely positive frame of reference and be a means of restoration and of healing. One might make similar observations respecting our Penitential Office—which is, in fact, not a rite of penitence but of remorse. Without sacrificing the deeply personal and inward aspects of penitence and forgiveness this office could be given a much more explicit social reference, an end, at least, with some note of positive hope.

Likewise our initiation rites—baptism, instruction, and confirmation—need further underscoring in their positive elements; that is to say, the conception of nurture and growth in the fellowship of the Spirit can be strengthened, without losing sight of the important emphases of remission of sin and defense against evil. The recent publication of the Liturgical Commission, "Prayer Book Studies" (Church Pension Fund, 1950), is a step in this direction. It is very much to be

desired that both the clergy and laity will receive these and such other studies for what they are—bases for study and discussion, so that we shall have a clearer mind, when the formal process of revision does come, of what we want to do. It is senseless to cut off all debate on the subject before any evidence is laid before us, as some dioceses have already done, simply on the grounds that revision is expensive or that people sometimes show partisan frenzy when discussing Prayer Book revision. If the need is sufficient then we shall surely find the means to meet it. And if we cannot discuss the improvement of our liturgy with restraint and open-mindedness then we are, indeed, in a very bad state of spiritual health.

But all idea of revision aside, there is an enormous opportunity for the more fruitful use of the very excellent liturgy which we now possess. Some very good ideas on this score can be found in the pamphlet of the National Council, "Parish Worship on Community Occasions" (reviewed in *The Witness*, August 10, 1950). Within the latitude granted by our general rubrics ("Concerning the Service of the Church") some controlled experiments with supplementary services or liturgical forms can be tried. But above all, the fundamental social implications of our liturgy, in particular the Holy Communion, can be taught in season and out. And not only taught, they can be exhibited if we have a mind to work creatively on ceremonial, with such things as the offertory procession and other features of what is commonly called "the parish communion." Surely the parish eucharist is the focal center around which all else must be built and towards which all else must be directed. Whatever the situation of the parish—urban, suburban, collegiate or rural—it is the social action of the Eucharist which gives relevance and makes necessary the social action of the Church.

Delivered at the Labor Day conference of E.L.S.A.

### WHAT'S WRONG WITH THE CHURCH?

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# Organized Labor Today

BY

HARVEY A. COX JR.

District Council Secretary, United Furniture Workers, CIO

**I** TALK to you today not as a representative of the national CIO nor of my international union, the United Furniture Workers, but as a furniture worker, an Episcopalian and an E.L.S.A. member. It would be a big order for me to give a complete report on where organized labor in America is heading. I could not presume to do that. This will have to be more just telling you about the current problems of workers, and what we are trying to do about them.

I live in a small southern mill town which is a furniture manufacturing center, nationally known for its products. Thomasville, N. C., is not unlike many other towns in the industrial Piedmont section of the upper south. Let me tell you a little about the history of the struggles there. During the depression years there were various concerted efforts on the part of the workers, in furniture and textiles, and a number of strikes were carried on in that period. But these efforts and these strikes nearly all ended in failure. The bosses generally won, and the workers went back to work on the bosses' terms.

In 1945 the first serious attempt was made to organize furniture workers in Thomasville. The United Furniture Workers organized the largest plant in town, employing about 1500 persons. A strike for a contract was called in 1946. The workers struck and won. It was a strike in which a real unity, never seen before in this area, was demonstrated. White and Negro workers struck side by side, picketed side by side, ate in the commissary side by side. This unity paid off not only in dollars but also in a contract signed by a company that had boasted it would never recognize a union in its plant.

That was in 1946, the year when the CIO was winning such tremendous gains for its members, and at a time when the CIO was still a united, fighting organization for the workers. Shortly afterwards the Taft-Hartley Act was passed, and all labor was placed on probation, hamstrung and insulted. Only twenty-five percent of the American workers were organized, and Congress decided that the American labor movement was too strong!

Some of the leaders of the American workers

proposed a boycott of the National Labor Relations Board, thereby making it defunct. The Taft-Hartley Act would have been a dead letter if they had refused to sign the non-communist affidavits, and refused to publish financial statements, these being required to qualify for the "services" of the board. John L. Lewis proposed this, and others agreed. However, some unions did comply with the requirements right away and then began raiding non-complying unions. This was the beginning of the terrible split in the CIO. The harmony and the united fighting that won gains for the workers went out the window when the orgy of red-baiting and stool-pigeoning began. Now this is led by the leaders of the CIO themselves!

## Split in CIO

**U**NDER the cry of fighting Communism, the Murray-Reuther-Carey majority of the CIO leadership ordered all affiliated unions to "comply." This meant that those unions which opposed any policy, economic or political, which was adopted as CIO policy, were subject to expulsion, raiding and dismemberment. This all happened after Murray had reaffirmed the autonomy of all affiliated unions as late as 1946. Indeed it had always been the source of the CIO's strength that unions, and individual leaders of varying economic and political views were united under the banner of the CIO for the purpose of winning gains for the workers. When, in the 1948 CIO convention, a number of unions voiced opposition to the Marshall plan, they became "communist-dominated." Almost overnight Murray and Carey discovered that there were millions of slave laborers in Russia (though the bearing that this has on the conditions of American workers is hard to understand), and proceeded to brand many tried and tested leaders of unions as agents of a foreign power.

As this orgy of red-baiting was carried on by the "respectable" right-wing leaders of the CIO, it was aided very generously by the bosses' press and radio. It was not long before every worker who was a member of the CIO was on probation now not only before his government, but the CIO leadership as well. What was once a body of militant fighters for labor's rights to which workers by the millions rallied became a body domi-

Excerpts from an address given to the Conference of the Episcopal League for Social Action at Seabury House, September 4, 1950



nated by its leaders. They made the CIO a part of the Democratic Party, and the party dominated the CIO.

This process is not, and has not been good for the American working people. It spreads suspicion and fear. It discourages any kind of criticism among the rank and file, and that is most necessary for the growth of any organization. What is shaping up for the organized labor movement in our country? I believe we are living under a shadow. The shadow is fascism. Organized labor is being molded into a Labor Front, in which the workers are not able to decide their own fate, but are placed more and more on probation before a self-perpetuating hierarchy that hands down policy. The workers used to formulate their own policy, and not in an atmosphere of fear. Now it is this same atmosphere of fear that keeps the policy-making leaders of the CIO in power.

## Turning the Tables

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

**I**N some gambling joints the tables have tops which turn over in an instant, hiding all the game equipment and changing the room into a legal restaurant when a raid threatens.

Some of the changes we make are like that turning of the tables. Our faults are hidden and we appear to be entirely all right. But we have not given up our wickedness. We have simply hidden it.

When he was tempted, Jesus made another kind of turning. He turned his back upon the evil. "Get thee behind me, Satan." Instead of hiding the evil thoughts which plagued him, he called them by name and turned away from them.

Since we belong to him and look to him for orders, we should practice turning our backs on the Devil and avoid trying to turn the tables when we are threatened with some disclosure of our thoughts or acts.

In order to do so we need to learn to recognize Satan when we meet him. That is where moral law and the advice of other people can help us.

But we also need to turn our backs once we recognize who faces us, for Satan never gets behind us on his own initiative. When he is there, it is because we have turned away from him. And we can expect that he will move around and try to deceive us again.

Turning the tables is the way the world deals with evil. Turning away is the Christian's method. Remember that when Satan comes your way again today.

## Uncut Wood

BY

WILLIAM P. BARNDIS

**T**HERE lived near us sometime back a retired Methodist minister. He was about 80, and he took his exercise by sawing and splitting wood. He had his equipment and his logs on a lot nearby. One summer while on a little vacation trip, he died. On his lot were left some great logs which he had not finished cutting and which now he would touch no more.

Musing on this unfinished task, it occurs to me how people do leave many unfinished tasks when their last earthly hour comes. It may be only some uncut wood left by a man who had lived out more than his three score years and ten, or it may be a family of children left by a young mother. Many, many unfinished tasks are left by those who answer the call of death. In some cases it seems tragic that some people are not spared to fulfil more nearly certain important responsibilities; in other cases the unfinished work is no more important than was Mr. Moore's uncut wood for the body is old and the spirit welcomes Paradise.

It is fine to live so that one does leave some undertakings uncompleted, for that means living with an attitude of expectancy and hope for the future. Sad indeed is the lot of the person who does not welcome a new day. And if we live fully and well each day, God blesses our efforts and enfolds us and our work with his eternal love.

## Make Christmas Christian

What one Churchwoman did to that end is set forth in a leaflet, together with the story of what was accomplished by her gift, written by Bishop John E. Hines of Texas. This leaflet should be sent to parishioners now in order to be most effective.

Single copies 5c

\$1 for 25; \$1.50 for 50

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## The Witness

TUNKHANNOCK

PENNA.



## EPISCOPAL CHURCH NEWS

### WASHINGTON SURVEY ON PUBLICITY

★ The technique of reporting news of parish activities to the newspapers is outlined in a survey issued today by the department of promotion of the diocese of Washington. Entitled "Parish Public Relations: The Press," it includes a list of possible news items. The list ranges from the selection of a new clergyman and the building of a new church edifice, down to next Sunday's sermon topic.

The importance of getting the news to the newspapers in time is stressed—by Wednesday for the Saturday church-news pages.

Double-spaced typewriting is advised—"triple-spaced is better"—with name and telephone number of the sender at the top, so the editor can verify or amplify the information given. At least a quarter page of blank space comes next, the survey says, for the editor to write a headline and instructions to the typesetter. "Never write your own headline," is the warning. There is a bibliography on news techniques for churches.

The editor needs news that he considers interesting to a large number of persons. What that is can vary from editor to editor, and a good editor is always enriching his concept of desirable news.

A check list of elementary news subjects in a parish follows. All are handled as news of future events, as announcements of happenings to come. Except for the news of women's organizations, all are suitable for the church pages.

1. Selection of new clergyman, whether rector or assistant. With photo.

2. His arrival or first functioning.

3. Resignation of clergyman, and his plans.

4. His final service.

5. A guest clergyman.

6. Celebration of anniversary of parish, of clergyman, or any organization.

7. Building or remodeling of church, parish hall or other structure for parish use. Creating a game room in basement, etc.

8. Ceremony of burning a mortgage or its equivalent.

9. Talk by outside speaker to any parish group.

10. Rector's vacation, with plan for services in his absence.

11. Rector's return from vacation, with topic of first sermon or other program.

12. Church school: new director; any change in general approach or curriculum; beginning of school year; any special services; end of school year with awards.

13. Men's club: beginning of club year, with any special program for year; any special speakers or projects during year; election of officers; closing of season.

14. Women's organizations (address "Society Editor" or "Woman's Page Editor" instead of church editor, and give names of women who make up committees, as well as of leaders. Send these items in for any day, not just for Saturdays): Date and general plan for bazaar; more detailed plans for bazaar as its date approaches; final bazaar announcement on day before or morning of its date; start of organization's season, with any special program for year; any special speakers or projects during year; election of officers; closing of season.

In general: Don't slight any paper, even if you disagree with its editorial policy. Don't expect to make a perfect score with your news—nobody does that.

15. Sermon topics do not rate high as news, but are worth submitting if available in time each week. Put all church editors on

mailing list for your published bulletin, if any. It will arrive too late for the current week, but may suggest future items.

### ATLANTA WITHHOLDS CONSENT

★ The standing committee of Atlanta is the latest to withhold consent to the consecration of the Rev. David E. Richards to be suffragan bishop of Albany.



Trinity Church, Asheville, North Carolina  
Rev. J. W. Tuton, Rector

Church lighting as an art can be coordinated with church lighting as a science to improve the architecture, the general decorative effect, and at the same time help put the congregation at ease and induce attention to the service. Note, in the illustration, that (1) the Nave is lighted by lanterns giving general diffused light, (2) the choir stalls are lighted by open bottom lanterns which give excellent light downward, yet little light in the eyes of the congregation and, finally, (3) two opaque shields suspended over the Communion rail give ample and well distributed light on the Altar and in the Sanctuary generally. Send for our questionnaire and booklet, "Church Lighting Trends".

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## NEWS OF OTHER CHURCHES

### URGES WEST ADOPT NEW POLICY ON EAST

Let's quit making the United Nations "a cockpit for the capitalist-Communist struggle," Colonel M. Thomas Tchou, former secretary of China's nationalist president, Chiang Kai-Shek, urged in Cleveland. It should be transformed into a representative world government "by and for the citizens of the world with powers for maintaining peace and justice," Colonel Tchou told members of the inter-racial Church of all Peoples.

The colonel, who is a leader of the World Citizenship Movement, said the "West has failed to understand the problems and aspirations of the East. While the people of Asia want above all is political independence and economic betterment the West keeps preaching to them of the blessings of political democracy . . . and the benefits of the capitalistic system which has hitherto meant for them heartless exploitation."

"The West tells them about the evils of Communist totalitarianism, forgetting that the people in Asia are not interested in such isms," he continued. "To them, anyone who will support their demand for political independence and economic betterment is their friend, whether he be Communist or capitalist."

Colonel Tchou said, "Western governments have unwittingly undermined their own case by supporting inefficient and corrupt puppet rulers, such as Bao Dai."

These puppets are looked upon as "tools of the new imperialism," he asserted, "thus supplying the Communists with the opportunity to champion the cause of the people."

### FEDERAL COUNCIL LAUNCHES ECONOMIC LIFE STUDY

A three-year study by American scholars in the social sciences on the relation of Christian ethics to economic life was launched last week by the Federal Council of Churches. The main topics to be studied are (1) the goals of economic life; (2) the value criteria which people use and the problems of conscience they face in economic decision-making; (3) the social responsibilities of individuals in economic activity; (4) the place of organized economic groups in modern life; (5) the standard of living as related to the content of consumption in modern society.

The study was launched with a \$100,000 grant from the Rockefeller Foundation.

### MAINE UNITARIANS BACK TRUMAN

A resolution supporting President Truman's veto of the McCarran bill and asking for its repeal was narrowly voted by the Maine Unitarian Association. Carleton P. Small of Portland, chairman of the resolutions committee, said the bill was "hastily drawn" and "threatened common liberties guaranteed by the constitution."

### INDUSTRIAL RELATIONS INSTITUTE

An industrial relations institute is being held one night a week for eight weeks at Philadelphia Lutheran Seminary, with sessions open to the public. Instructors are members of the faculty at Temple University.

### LUTHERANS TO HAVE CLOTHING APPEAL

Lutherans throughout the country are to observe Thanksgiving by appealing for clothing for the needy of Europe and Asia.

### ARMY OF SPECIALISTS SAID TO BE NEEDED

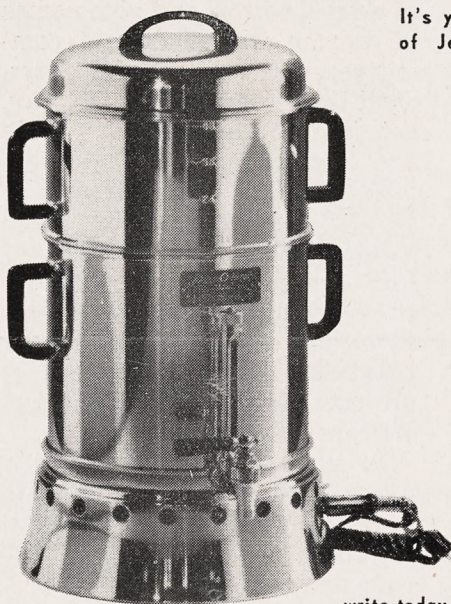
Frank C. Laubach, missionary, asked a Dallas audience to contribute five per cent of their income to help finance a plan to save the world from Communism. He said that the plan would require 50,000 specialists and about two billion dollars. Stating that the U.S. is losing the cold war in Asia, he said that he knew why. "It is a reason that ambassadors and army generals will not know because they do not mingle with the masses of those countries. It is because those masses are hungry, miserable, sick, destitute and desperately unhappy—ready to rob and murder."

Laubach's cure for situations in China, India, Burma, Africa, is to send in specialists to teach agriculture, health, hygiene, journalism and other subjects, making it clear to the people of these countries that they can be prosperous like the people of the U.S. if they will only adopt our ways.

### OPPOSE ENVOY TO VATICAN

Methodists of North Carolina and New Jersey, at recent conferences, petitioned President Truman not to appoint a representative to the Vatican.

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## NEWS OF CHURCHES OVERSEAS

### JAPANESE LEADERS EMBRACE MORAL REARMAMENT

A group of "changed" Japanese are now crusading in their country under the banner of "Moral Rearmament" which they believe is the answer to Communism. Included in the group of 42 are Diet members, the mayors of Hiroshima and Nagasaki, labor leaders, business tycoons and provincial governors.

For three weeks they absorbed MRA in the rarified atmosphere of Caux sur Montreux, a Swiss mountain resort. There they heard talks by Frank Bauchman, 72-year-old MRA leader and by visitors from around the world.

Lest MRA seems too much a matter of morals and too little of armament, Chojiro Kuriyama, Diet member, declared that if Russians land in Yokohama: "We will fight; we can't be sissy pacifists in a crisis."

Mrs. Yasutane Sohma, whose husband is president of Koshin Co., said about the atom bomb: "If you're going to have war you can't restrict the weapons of war. What does it matter if a man is killed in ten seconds or ten minutes."

Tokutaro Kitamura, also a member of the Diet, expressed the belief that MRA and democracy can convert the countries around Russia and contain Communism ideologically. One way MRA can help is by promoting co-operation between management and labor so that production will increase, Mr. Kitamura said. Greater production will raise Asia's low standards of living, a primary reason why Asia's people now readily absorb Communism.

"Our great desire is to make amends for our mistakes of the past by constituting our country a trusted partner of the United States in building a regenerated Asia," they said. "We came to the West in search of a new ideology which might fill the vacuum of belief among our non-Communist countries of the East. We believe MRA is a key to the future of Japan and to a new era of comradeship between Occident and Orient in the task of remaking the world."

### UNITY UP FOR VOTE IN AUSTRALIA

Presbyterians in Australia are to vote in December on the proposal of federation with the Methodist and Congregational Churches. The latter Churches have already approved. It is federation, not union, with the three Churches keeping their property, and will function separately as far as worship is concerned, but unite in education, missions, social work.

### CHRISTIAN COMMANDOS IN GLASGOW

Teams of Christian Commandos representing the Protestants of Glasgow, Scotland, last week canvassed the entire city, bringing their message to people in homes, on the street, at work, in parks and theatres. Addresses at the service opening the campaign were made by the Rev. John White, president of the campaign, and Bishop J. C. How, primate of the Episcopal Church in Scotland.

### RACIAL SEGREGATION IN SOUTH AFRICA

As a result of the government's policy of racial segregation, Colored persons are leaving the Dutch Reformed Church and are seeking new places of worship. The Church that seems to be making the most gains as a result of the situation is the Roman Catholic.

### PROTESTANTS HIT DENIAL OF RELIGIOUS LIBERTY

A resolution denouncing "the denial

of religious liberty, or the various obstacles placed in its path in certain countries with a Roman Catholic majority" was adopted in Torre Pellice, Italy, by delegates attending a congress of the Evangelical Churches of Latin Countries. Named specifically were Spain, Italy and Portugal.

### MORE BAPTISTS ARRESTED IN QUEBEC

Four more evangelists of the Baptist Church have been arrested in Quebec, bringing the total to 27 in recent weeks. Their crime is holding street meetings in a strongly Roman Catholic province.

### QUAKER GROUP GOES TO COSTA RICA

Twenty-five Quakers of Fairhope, Ala., are moving to Costa Rica in order to be free from military demands and from paying war taxes.



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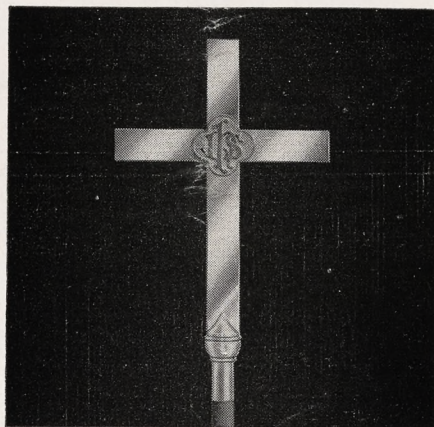
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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**Ordeal by Slander.** By Owen Lattimore. Little, Brown & Co., \$2.75.

This is a personal history of what can happen in America in these hysterical times. Included in the volume is a chapter relating the experience of Prof. Lattimore's wife, as well as what he himself went through from the day he heard of Senator McCarthy's charges until the end of his appearance before the Tydings' committee. The final chapter is an excellent analysis of the meaning of freedom. The anti-intellectualism, so characteristic of witch-hunts, is spread out before the reader's view. There is little self-pity in the book—it is more an endeavor to tell others what they will face when and "if your turn comes."

—A. M. Van Dyke

**The Religion of Ancient Egypt.** By Samuel A. B. Mercer. London. Luzac. £2-5-0.

This magnificent account of ancient Egyptian religion is not intended as a "history" (for the time has not yet come to write the history; it may never come, for the details of personalities and movements may never be fully focussed), but is a factual account of the gods, the rites, the theological systems, the mysteries, popular magic, and morals—which were of a remarkably high order. The final chapter deals with the influence of Egyptian religion outside that country during the Greek and Roman periods. Finally there is a good chronological summing-up, which many readers will wish to read first, and then go on to the volume as a whole. Dr. Mercer is one of our most eminent scholars, and has had many years experience as a teacher (Western Seminary, Chicago; Bexley Hall; then Trinity, Toronto, where for many years he has been head of the department of Semitics and Egyptology in the university). He is an expert popular teacher; accordingly the layman will find this book as interesting as the clergyman. And who can resist the spell of Ancient Egypt?

—F.C.G.

**Jesus, Son of Man.** By George S. Duncan. Macmillan, \$3.50.

A carefully worked out thesis, by one of the leading Scottish New Testament scholars, that our Lord did not think of himself as Messiah but as Son of Man. The book is full of good things, though a bit dogmatic in tone on matters of controversy: for example, "In the century or two before Jesus came a darkness had fallen on

the faith of Israel" (p. 31); "It is futile to look for the roots of this conception (of the Son of God) elsewhere than in the religion of Israel" (p. 108). The author would have done well to read and ponder certain obvious modern works before making such drastic statements! Thanks to the "iron curtain" that surrounds Britain—where it is illegal for a British subject to subscribe to foreign periodicals, and where American books and journals are almost unknown—the author perhaps did not have access to such a work as George Foot Moore's "Judaism"; but he should have known the German works (these are apparently admitted to Britain) that relate to his subject—such as those by Lohmeyer, Gressmann, Bousset. No Ph.D. candidate in America would be permitted to turn in a thesis which did not take account of the works on the subject by such eminent scholars.

**White Witch Doctor.** By Louise A. Stinetorf. Westminster, \$3.00.

In fictional form Miss Stinetorf has written an interesting and informative account of the work of medical missions in Africa. As a child she trav-

eled with her father in Africa, and in later years spent vacations there, and so has an abundance of first hand information for the background of her story. Since we are told in the foreword that many of the incidents are based on fact, she must also have had access to records of African medical missions. The story recounts the experiences of Sister Ellen, called to take over, in an emergency, the work of an older missionary. She has not only routine nursing to do, but has to shoulder a rifle and produce fresh meat for the hospital. When operations are needed, she has to act as surgeon. Her only assistants she has to train herself. One of them, an old pagan woman, she teaches to read Rausa, and even English—even medical books! Though slightly exaggerated, the story is intended to make the characters human and lovable, and in this she has succeeded admirably. Here is a true picture of life on a mission field—narrow in some ways, yet resplendent with the single motive of helping a pagan community to find a better way of living.—Elsie Jeffery.

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## THE WITNESS

TUNKHANNOCK

PENNSYLVANIA



## Youth of the Church

By JOHN BOOTY

Ex-Chairman of the  
National Youth Commission

Fellowship is one of the simplest goals to achieve in our youth groups. Bring together a group of normal young people and they seem to easily adjust to rather lively group activities. Dances, games, picnics, skating parties, jaunts to the local juke box joint after meetings—these are all familiar aspects of the Church youth group. And because this happens conspicuously and seems to progress more easily than do the study, worship and service emphases, they tend to let fellowship take its own course. Indeed, the cry resounds, "Too much dancing, too much juke box. Not enough Christ centered Christianity." And we strive to study, work and pray

as if in opposition to the fellowship emphasis.

To a degree the serious young Christian leader is right. Often the lament concerning too much fellowship is justified. For if fellowship is defined as merely dancing, coke and dating bureaus it seems to me to be suspect. In my travels around the country I have seen that far too many young people believe that matters concerning Christ are the boresome price to be paid for the parent-approved, interesting social fellowship. And I believe that if our youth groups are to contain this spirit and this emphasis, they might as well join the Ys or some school social club or fraternity. After all the secular groups' social activities are perhaps better prepared and more successful than ours. They have more money to work with and they don't seem to have Christ to slow down and impede their fellowship.

But I choose to define fellowship differently. In the church fellowship is communication and interaction first

between man and God and secondly between man and man. The Church is the fellowship of believers. And according to this definition both the anti-fellowship attitude and the teen-talk, social butterfly attitude are dangerous. According to this definition the weakest part of our whole youth program is found in the area of fellowship. Fellowship ought to be the center and core of our work, the goal and aim of youth leaders.

The disease of this age in western civilization is the disintegration and splitting up of all of life. We compartmentalize and divide at every turn. We set up emphases and cafeteria line thinking. It is all false and immensely dangerous to Christianity. Actually fellowship is the core.

Either we believe in God or we do not. If we believe, we seek to know him. This means prayer, worship, Bible study. This means faith on our end meeting the Grace of God. This is the meeting of powers more potent and more devastating than any others.

And if we believe in God we must believe in all men whom he has created, and love all men and seek them out and serve them! This means loving our neighbors and our enemies. This means joining with our fellows at the altar throne of the King of Kings. This means joining in the army of the Almighty.

This is the true, the worthy fellowship emphasis. And this emphasis lays down the strong foundation upon which our friendship, loves and comradeships are built. With this attitude and viewpoint, no one need concentrate with heavy brows upon the ponderous problems of how to promote dances and games. Fellowship born of faith in God, finds fellowship with men, the necessary and natural expression of love.

The United Movement of the Church's Youth will devote a year to the promotion and definition of fellowship in the Church. The new plan is out and for sale. It is called "He in us and we in him." Here is a challenge for all of us. I am convinced that it is not so much that plan has been too difficult to use in the past, as it has been our own weakness and timidity in trying to deal with the fundamental concepts of our faith. The United Movement of the Church's Youth challenges all of us to discover or re-discover the power of Christian fellowship for ourselves and our fellow young people. Get your copy of PLAN! Send copies to those whom you know need it. (PLAN is twenty-five cents, available from the Division of Youth, 281 Fourth Ave., New York 10, N. Y.) And watch this column for hints on how the program can be used.

## New Hospitalization No Time Limit Policy On Hospital Room and Board... Pays As Long As Doctor Tells You To Stay...Costs 3c A Day also Pays \$1,000 or \$5,000 For Accidental Death —Many Other Features For Accident Or Sickness

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## PEOPLE

### CLERGY CHANGES:

POLAND H. MILLER, canon precentor of St. Mark's Cathedral, Seattle, is now also rector of the Ascension, Magnolia, Wash.

FRANCIS J. BLOODGOOD is now associate rector of Trinity, Tulsa, Oklahoma.

FRANCIS B. RHEIN, formerly rector of Emmanuel, Newport, R. I., is now rector of Christ Church, Millwood, Va. CHARLES HAVENS JR., formerly assistant at St. John's, Stamford, Conn., is now rector of St. Andrew's, Longmeadow, Mass.

JAMES STONEY, formerly rector of St. Paul's, Conway, S. C., is now assistant at St. Philip's, Charleston, S. C.

C. STURGES BALL, teacher at Hannah More Academy, is now residing at 501 W. University Parkway, Baltimore.

J. J. AMBLER, formerly rector of St. Matthew's, Washington, D. C., is now rector of Emmanuel, Alexandria, Va.

E. PINKNEY WROTH is now chaplain of St. Alban's School and assistant at St. Alban's Church, Washington, D. C.

RUSSELL DEWARD, formerly vicar of Grace Church, Chicopee, Mass., becomes rector of St. Peter's, Beverly, Mass., Nov. 1.

HERBERT W. LAMB JR., rector of St. Paul's, Waterloo, N. Y., becomes rector of Grace Church, Silver Springs, Md., Nov. 19.

HOWARD C. OLSEN, formerly vicar of Calvary, Pascoag, R. I., is now curate at St. Martin's, Providence, R. I.

EDWARD LEGROW, formerly a Presbyterian minister, is now rector of St. Mary's, Warwick Neck, R. I.

A. H. PLUMMER has resigned as rector at Mahanoy City and Shenandoah, Pa., to retire from the active ministry. He is residing in Poughkeepsie, N. Y.

HERSCHEL O. HALBERT, formerly in charge of St. Paul's, Prince Frederick, Md., is now rector of Trinity, Easton, Pa.

WALDO PETERSON, formerly rector of St. Andrew's, Manitou Springs, Colo., is now associate rector at St. Peter's, Perth Amboy, N. J.

ROBERT E. H. PEEPLES, formerly vicar of Christ Church, Cordele, Ga., became vicar of St. Paul's, Jesup, Ga., Oct. 1.

JAMES C. CALEY, formerly of the Church of England in Canada became vicar of the Atonement, Augusta, Ga., Oct. 1.

WILLIAM GROSH, graduate of the Virginia Seminary, is now in charge of St. Matthew's, Waimanalo, Oahu, Hawaii.

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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.

### LINCOLN FIGART

Layman of Briarcliff Manor, N. Y.

In the last war I served my time; and although never saw action, I was prepared to. As then, and as now, I was loyal to my country and willing to fight for it. But today my ideas of how to fight are different. No more do I feel that the decency that the good part of my country means can be defended by the immorality of the bayonet and the degeneracy of the impartial bomb. I cannot feel that a Christ attacked would feel impelled to defend himself if it meant the murder of children, of women, of the innocent; nor that the Apostles would have put a faith in arms and force above trust in God.

If a great war should start again, how then can I and others who feel as I do avoid the necessity for serving with guns and yet show that they are not using pacifism to cover their fear. Of course, the answer (and other religious sects have reached this conclusion) lies in the willingness to serve in positions of danger while following the concepts of Christianity in caring for the sick and wounded.

It seems to me, that now is the time for us to prepare ourselves for this and that The Witness can start the movement. Let us form companies of men along the line of National Guard units which train one night a week with added home study. Give training and education for the men to become good medics, and build these groups on sound Christian ideology. Let us be serious, determined, and dedicated; let us perhaps be a little fanatical and pledge ourselves to peace; let us proclaim our faith. Let us pledge ourselves to administer to all men of all beliefs; let us have a loyalty only to Christ and his principles.

If the numbers of men who were interested were large, we could build the units with men in the same draft classifications. Thus, if the situation became bad, the unit could go in together. Intensive training could be given to those who might be called up quickly, for instance seventeen-year-olds.

However, these are details to be worked out, what is needed is a program for those of us who believe in a loving God, and perhaps a program that its meaning may spread and strength may grow into more than a means for us to follow Christ, but into a force for peace in the world.

I wonder if The Witness and those

who read The Witness might feel that this is a worthy program to work for?

### F. C. HAMMOND

Vicar of All Souls', San Diego, Cal.

A dangerous little sheet appeared in my mail, called "Christian Economics." I say dangerous because it attempts to tie Christianity up with a partisan—I'd say N.A.M.—view of economics. There is no such thing as Christian economics. We may have, ought to have, and I hope some day will have, an economy, world-wide, based upon Christian motivations and standards. But this sheet to my mind is a deception and a delusion. As long as it is N.A.M. economics why not title it that. It seems that the N.A.M. drive to indoctrinate the clergy and make them disciples of their particular views is working well. Could we have a word on this new organ from, say, Joseph F. Fletcher of E.T.S.?

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