

# *The* WITNESS

10¢  
A COPY

November 1, 1951



**ST. PETER'S HOME, DETROIT**  
Boys Line Up for Afternoon Snack

How Clark Appointment Was Handled



## 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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Weekdays: Tues.-Thurs., Prayers - 12:30. Thurs., and Holy Days, H.C. - 11:45 Fri., Organ Recital - 12:30.

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Wednesdays: Healing Service, 12 noon.

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Weekday: Holy Communion Tuesday at 10:30 a. m.; Wednesdays and Saints Days at 8 a. m.; Thursdays at 12:10 p. m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

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

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

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

### THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York

Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

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Sunday Masses: 7, 8, 9, 10, 11 (High). Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street

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### PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE

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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. PAUL'S CATHEDRAL

Shelton Square  
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The Very Rev. Philip F. McNairy, Dean;  
Rev. Leslie D. Hallett;  
Rev. Mitchell Haddad  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon. Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.  
The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing  
H. Alexander Matthews, Mus. D., Organist  
Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Tues., Wed., Thurs., Friday, 12:30-12:55 p.m.  
Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p.m.  
Two hundred hearing aids available for every service.

### ST. JOHN'S CATHEDRAL

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

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

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

### CHRIST CHURCH

CAMBRIDGE

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

### TRINITY CHURCH

MIAMI

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

### CHRIST CHURCH

INDIANAPOLIS, IND.

Monument Circle, Downtown  
Rev. John P. Craine, Rector  
Rev. F. P. Williams  
Rev. W. E. Weldon  
Sun.: H.C. 8, 10:00; 11, 1st S. Family, 10 M.P. and Ser. 11  
Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05  
Office Hours daily by appointment

### ST. PAUL'S CATHEDRAL

OKLAHOMA CITY, OKLA.

Very Rev. John S. Willey, Dean  
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11  
Weekday: Thurs. 10. Other services as announced.  
Office Hours, Mon. thru Fri. 9-5

### TRINITY CHURCH

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COLUMBUS, OHIO

Rev. Robert W. Fav, D.D.  
Rev. Timothy Pickering, B.D., Assistant  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

### 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. William M. Baxter  
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

"The Nation's Church"

Second Street above Market  
Rev. E. A. de Bordenave, Rector  
Rev. William Eckman, Assistant  
Sunday Services 9:30 and 11:00.  
This church is open daily.

### CALVARY CHURCH

Shady and Walnut Aves.

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Rev. Eugene M. Chapman.  
Rev. E. Laurence Baxter  
Sunday: 8, 9:30, 11 & 4:30.  
HC: Mon., Tues., Thur., Sat., 7:15.  
Wed., Fri., 7:15 & 10:30.

### TRINITY CHURCH

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Rev. Peter Chase, Curate  
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Wed. & Holy Days, H.C. 11



## STORY OF THE WEEK

# Mark Clark Appointment Timed By the Administration

## Publicity Departments of the Roman Church Got the Jump on the Opposition

★ The appointment of General Mark Clark as the first American Ambassador to the Vatican was highlighted by one of the slickest inside deals ever witnessed on the American press scene. Because of its importance to every Episcopalian, we are reporting below the story of the Clark appointment as seen by Washington and New York newsmen.

The whole affair was dominated by a smooth working Truman-Roman Catholic press tie-in, while Protestant circles were lost for hours.

The story broke for the press a few minutes after noon, Saturday, Oct. 20, when Irving Perlmeter of the White House staff brought into the press room a 4-line announcement which he called "hot" according to Bob Moora of the N. Y. Herald Tribune. It told of the Clark appointment. When Perlmeter was asked Clark's religion affiliation, he first said he didn't know, then he said it was "Protestant," and finally, he brought out the Congressional Directory and stated it was "Episcopal." Reporters were not so naive as to believe that the White House hadn't checked on Clark's religious affiliation. It was the tip off that the whole thing had been carefully rigged.

Only a few minutes after the White House flash had gone out over the news wires, Francis Cardinal Spellman, Roman Cath-

olic Archbishop of New York, had issued a statement expressing his view that the appointment was "logical, practical, etc." The Cardinal's statement could not have been written in the little time after the White House announcement, as the ink on the Spellman releases was fully dry, and did not smudge, indicating that it had been run off some time before. Also, the press section of the National Catholic Welfare office in Washington, the Roman press office in Washington, was fully manned on Saturday afternoon, which is not the usual practice.

### Carefully Planned

That the whole thing had been carefully planned for weeks to coincide with the closing of Congress, enabling a recess appointment was made clear by United Press which quoted Gen. Clark from Columbia, S. C.: "Several months ago the President sent for me and asked me to come to the White House. There he told me what he intended to do." The Associated Press reported that the whole thing had been carefully staged so that Clark would go to Rome while the Senate was on vacation, and when it finally came to a vote "Congress next January would find it difficult to turn down the man on the job."

Clark's own relations with Rome were highlighted by an exclusive article in the N. Y.

Times which said: "At Fort Monroe, Va., where Clark has had headquarters, friends reported yesterday that he had sent birth'ay gifts to the Pope every year since the war. The Rev. J. O. Schmidhauser, pastor of St. Mary's Star-of-the-Sea Roman Catholic Church said: "There have been amicable exchanges between General Clark and Pope Pius since the campaign in Italy."

### Rome Comments

Roman press comments in favor of the appointment plugged themes, both of which will become familiar to the American public in the months to come. One, the appointment would help fight Communism, with a strong undertone that the Roman Church was the really sole leader among Churches in this. Two, that the Vatican was a listening post which the USA couldn't afford to ignore. The Roman press relations man in New York who argued these points with reporters also quoted at once that opposition would come from the Communists, "so you see who really opposes this!"

Throughout the afternoon and evening, three leading New York public relationsmen, members of the Cardinal's committee on the laity, were closeted with Cardinal Spellman to assist him in case of need. The National Council of Churches was closed, its press officer was not located for many hours, and the press men of the National Council of the Episcopal Church were totally missing.

While Cardinal Spellman sat within one block of AP, Bishop Sherrill attempted to fight the war of words from Greenwich, which is too far away from



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# EPISCOPAL CHURCH NEWS

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effective news centers. The Bishop's statement was excellent, and brought much praise for its clarity and good sense. But it was slow in coming, and throughout the afternoon and evening, never caught up to the Roman statements of praise which preceded it on the wire. The AP listed Bishop Sherrill's statement only as the third of four expressing opposition, which indicated to many that the NCC was not being accepted as a spokesman for non-Roman Churches by the press.

## National Council

The National Council of Churches, which was formed partly for just this type of emergency, was very slow in getting started, and seemed caught completely by surprise. Even with its over 500 employees, it was unable to man its press facilities adequately by Saturday evening.

News men wished that Bishop Sherrill would come to Manhattan and with Bishops Donegan, Gilbert, Oxham, and Dr. Cavert issue a statement. All these men were available, and would have made a good picture "sending a telegram of protest to President Truman." But not a single opposition photo moved over the wire.

Comment from Washington legislators was promptly received. Ten Roman Senators and Congressmen strongly endorsed the move. Only one man had the courage to oppose it, Baptist Senator Olin Johnson of South Carolina. One noted Protestant legislator literally fled from reporters, saying in his office "Do you want me to commit political suicide? I'm up for election next year, and the Romans can beat me, while the National Council of Churches hasn't even had a meeting of Protestant legislators here yet. I can't afford to let my views be known, as my own bishop can't even back me."

Many interesting by-products of the story came to light as the evening wore on. In all stories, the NCC was called "Protestant spokesman." The failure in the past on NCC's part to promote that it was speaking for "Anglican and Orthodox Churches" came to roost, as the reader just got a "protesting impression," while it would have been much more effective had the NCC been clearly recognized as speaking for a "larger number."

## Bishop Comments

One bishop of the Episcopal Church, who issued a statement only after receiving a promise that he would not be quoted by name attributed General Clark's "willingness to play ball with Rome on the failure of the House of Bishops to elect a bishop for the armed forces as instructed by General Convention. I fear that Bishop Sherrill's veto of that military bishop is going to cause him many regrets and many problems for us, as I honestly think that if we had had a military bishop visiting our men, including the generals, like Clark, we would have gotten through to him. You should see the wonderful job the Roman military bishop does in my diocese's army camps when he comes through."

Quick praise from the Vatican on the appointment soon came over the news wires. It is hard to believe that the Cardinals who were quoted were not "in the know" before the news was told to the American people and press.

In addition to the outstanding statement by Bishop Sherrill in opposition to the appointment, Dr. Charles Goff of the First Methodist Church, Evanston, Ill. caught the fancy of newsmen by his documented statement that "Mr. Truman broke his clear assurance to representatives of the Federal Council of Churches

that he would not move in the direction of appointing an Ambassador to the Vatican."

## Another Line

White House press secretary Joe Short indicated another official line later in the afternoon when he said that "the appointment is in the national interest," according to an International News Service report.

Cardinal Spellman, who has met frequently with Washington legislators, something which non-Roman leaders have failed to do, also got dividends from this when one legislator said he "knew nothing having been done against Communism by the World and National Council of Churches, while I have a handful of clippings showing what my (Roman) Church has done." Press work was paying off.

Major radio networks, monitored from noon Saturday to noon Sunday played up the appointment, praise for it, and that there was "some Protestant opposition," always implying there was some, and lots of support too. CBS, which is considered the best news network, lagged in quoting the Sherrill and other statements. It was a story of too little and too late, for the reply was never made strongly enough to catch up with the original statement. A survey of ten major Eastern newspapers also shows that the "Protestors" came away second best. While the Roman press men worked smoothly, news men said the NCC representatives and other Protestants "ran around in late circles."

## What to Do

With Clark safely installed at Rome with an interim appointment, and Roman forces preparing to see that he stays there by a masterful public pressure campaign, Anglican public relations man with some practical experi-



ence in dealing with Rome made these suggestions to the readers of the Episcopal Church press.

1. Write and wire your Senators and Congressmen, those of your state and any others you think you can influence.

2. Write or wire President Truman telling him to withdraw the nomination. He won't but you should encourage him and your legislators to kill the appointment.

3. Contact your local, state, and National Council of Churches and see that they organize protest meetings, delegations to Washington, letters to newspapers and radio stations, and mass visits to your vacationing Washington legislators.

4. Organize your diocese on this question, so that your diocesan magazine will carry articles on this, your bishop and rector will preach on this, see that statements on this are handed to the press.

5. Write or wire the National Council of Churches and Bishop Sherrill assuring them of your support, prayers, and urge them to stop trying to handle Rome with amateurs. This job needs skilled public relations men, and it is time our Church obtained the services of laymen skilled in mass communications. Urge Bishop Sherrill to obtain the signature of all other bishops protesting this act, and to go and see the President himself to let him know the views of the Episcopal Church.

By Sunday noon, Oct. 21st, two Roman Cardinals had personally called the White House to express their "appreciation and bestow their blessing." Episcopalians might bear this in mind, for besides the actions outlined above, this whole matter should be committed to prayer at regular services.

## ERIE TO ELECT NEW BISHOP

★ A special convention for the election of a bishop to succeed

Bishop Harold Sawyer has been called by the standing committee of the diocese of Erie. It will be held at St. Paul's Cathedral, Erie, November 20th. Thomas L. Small of Erie is the president of the standing committee.

## CHURCH PEACE RALLY IN LONDON

★ Over 300 delegates, representing all the Churches in England, including the Roman Catholic, held a congress on "Christians and the Crisis" in London on September 29th. The chairman was Canon Collins, chancellor of St. Paul's Cathedral, and leaders of various communions were the speakers. A forceful resolution was passed in the belief that Christians "if they will act together can provide the solution to the whole problem of world peace." They called for a conference of Christian leaders from East and West for this purpose.

Believing that all international problems can be settled by negotiation, they called on "Christians to oppose all cold

war propaganda of hatred and fear as alien to the spirit of Christ, while condemning any assaults on fundamental human rights." Accordingly they urged the British government to open negotiations between the great powers for a concerted effort to use the world's resources for the establishment of a humane standard of living for all peoples. The delegates also called for "an end to the deplorable carnage and destruction in Korea by making every effort to bring the existing negotiations to a successful conclusion."

At the close of the congress there was a march to Trafalgar Square with clergy in vestments, with crosses carried as well as peace slogans, and with the band of the Salvation Army providing the marching tunes. The evening of the conference Canon Collins preached the fourth of a series of sermons on world peace in which he read the resolutions from the pulpit of St. Paul's that had been passed and recommended that they be read in churches throughout England.



PRIZE WINNER in Michigan picture contest is this church school scene, taken by Myron R. Johnson of Midland for a campaign at St. John's directing attention of parents to importance of church schools



# EDITORIALS

## Keep the Good Word

SOMETIMES we are tempted in this Church of ours to put in a good word for the term Protestant. Its inclusion in the title of the Church is an embarrassment to some of the brethren. Some of our bright young men, it is said, come out of seminary vowed and determined to separate the hated word altogether from Episcopal. The achievement of this would be a life work well justified, or so it seems, to hear some of the talk. Catholic is the fashionable word, Protestant almost a disreputable one among many of the clergy, although not among the laity, the majority of whom still consider themselves Protestant.

The truth is, of course, that this Church is not an "either-or"; it is a "both-and," both Catholic and Protestant. The former is a great word and we rightly claim it, but to the man on the street it has only one association and its use otherwise is simply confusing. Nor does it help much to go on insisting on the distinction between Roman Catholic and other brands. To 150 million Americans Catholic stands for the Pope, Latin Masses, and everything that goes with it, and we might just as well face the facts.

This is not to say that we are to give the word up entirely, although we feel its connotation makes it of doubtful value in our public relations. Perhaps we shall have to find another word. Meanwhile let's stop apologizing for and talking nonsense about the word Protestant. It's positive and an affirmative word, not at all a "protesting" term as some of its enemies should know. It stands for the Bible, the word of God, over against the word of man as the final standard and authority of Christian belief and practice. It stands for the democratic tradition in both Church and state, for the laity recognized as belonging to the Body of Christ as well as the hierarchy. It stands for the sovereignty of God as opposed to all of man's idolatries, making even the Church subject to his judgment.

It stands for justification by faith, the wonderful good news of the offer of God's amazing love to undeserving sinners like us, the very heart of the gospel of Christ.

It's a great word, this word Protestant, and it belongs in our tradition. Let us not be ashamed of it, but rather let us boast of it in this Church.

## Adventure in Journalism

THE Southern Churchman has reorganized and after December 1st will be published as Episcopal Churchnews. The new publication will be larger, more comprehensive and more attractive. We have already noticed the new type fonts which are a definite improvement.

The news policy of Episcopal Churchnews will be non-partisan and objective. Readers are assured that news selection, news writing, and headline writing will be separate from editorial policy. Bishop Gibson, president of The Southern Churchman Company Inc., which will publish Churchnews said: "News is news and editorial policy is editorial policy and never shall the two be forced to live together on Episcopal Churchnews."

The editorial policy of the new publication will be strongly evangelical in the basic Christian meaning of the word, and not in the limited

sense to denote a party or group in the Church. Religious liberalism or any other 'ism' which can find no justification in Scripture or the Book of Common Prayer will be vigorously fought. Editorials will be controversial, and will deal with the vital issues of the day and attempt to pinpoint the position the Church takes on these issues. Editorial policy will uphold the Book of Common Prayer and its theology, support the cause of Christian unity, and be strongly missionary.

Response to announcement of the publication of Episcopal Churchnews has been amazing and encouraging to the editors. We know that all con-

### ★ "Quotes"

I REGRET that at this time, when national unity is so imperative in meeting this peril which confronts our nation and the world and in achieving the goal of world peace, the President has seen fit to initiate an action in the naming of an ambassador to the Vatican which is bound to result in unhappy controversy and great division. An overwhelming majority of the Churches of the National Council of Churches in the USA have already expressed their opposition to this proposal which contravenes the American principle of the separation of Church and state, and places one Church in a preferential position. I hope and believe this proposal will be opposed by the great majority of fair-minded Americans of every religious conviction, and will be either withdrawn or defeated in the Senate.

—HENRY K. SHERRILL  
Presiding Bishop  
★



cerned with the new publication have given thoughtful and prayerful consideration to their project. In this day when religious journalism is

a hazardous undertaking, we salute their courage, and wish them good luck and God's blessing on their undertaking.

# Church Practice of Segregation

BY

ALGER L. ADAMS

Member of Witness Editorial Board

**T**HE heads of the Christian social relations departments of the dioceses were asked the following questions on segregation of Negroes:

"Are there Negro-white congregations? Have the good offices of the diocesan or other official body been active in any situation revolving around Negroes seeking membership in white congregations? Could you advise of the principles used in arriving at a settlement? If there are 'mixed' congregations, how did they come about? What problems arose? What is the present condition of those congregations' spiritual life? Were there Negro clergy ministering to white congregations, regularly assigned or as supply?"

The Rev. Mr. Henry, reporting for New York, made the most definite answer to the question, "Are there Negro-white congregations?" He said, "If by a Negro-white congregation one means a congregation that has been for a period of years and presumably will continue to be truly bi-racial, the answer must be, 'No.' The history of the diocese of New York has been that when a shift in population brings Negro members into a parish, there is a period of transition of a few years during which the proportion of Negroes increases. In most cases, when the percentage has reached as high as 40%, Negroes are given representation on the vestry. Therefore, the movement is accelerated until at the end of three or four years, the parish which was once a white parish, and then during the transition a bi-racial parish, becomes in its present status a Negro parish. This has been the history of several parishes, the one with which I am most familiar being Trinity, Morristania, where the transition began about 1940 and was completed by 1950.

"I understand that St. Paul's Church, Bronx, is now passing through the transition period and has a Negro membership of about 40%. The Chapel of the Intercession of Trinity parish is just entering upon the transition period (Editor's

Note: The neighborhood is 90% Negro). It is still predominately white, but with a few Negro members."

According to the foregoing definition, the balance of the American Church is segregated. There are not more than three congregations which can lay claim to Negro-white membership.

The Rev. Robert L. Baxter, from the missionary district of Spokane, wrote, "We have traditionally had one 'Negro congregation,' St. Thomas, Spokane. For some years now (perhaps ten) this congregation had been ministered to by the rector of Holy Trinity Church, Spokane, a segregated congregation. About three years ago it became difficult to heat St. Thomas' building in the winter months, so the people of that congregation began having a service at Holy Trinity, clear across town. Gradually, the two congregations merged. Services are no longer held at St. Thomas' although the congregation is listed separately and reported separately. St. Thomas' was never located conveniently to the homes of its members anyway.

"It sounds a bit more impressive than it is. St. Thomas is a very small congregation with few if any children and young people. But we do have a non-segregated congregation in the missionary district of Spokane . . . Outside of the See city, there are lone Negro communicants who have drifted here from areas (such as Chicago) where there is substantial work and worship on the basis of segregation."

## Other Exceptions

**A** BROOKLYN, Long Island, church with thirty-five Negro members of a church of 465 and a church in Massachusetts make up the other exceptions. Of Massachusetts, the Rev. Mr. Kellett said, "For example, in Christ Church, Cambridge, on a Sunday morning, one would find a good sprinkling of Negroes in the congregation.



One would also see several in the choir and generally one or two serving as acolytes."

The general pattern for the balance of the Church throughout the nation is for two or three Negro families to maintain membership in individual parishes, with exception of the South-East where segregation is the flat rule.

As a typical situation Bishop William R. Moody of Lexington (Kentucky) wrote, "We have but one small Negro parish in our diocese . . . The very small number of Negro communicants in the rest of the diocese attach themselves to the local parishes ministering to white congregations."

Or again, the Rev. Thomas B. Smythe wrote from Bethlehem that segregated St. Philip's, Reading, Pa., had been started at the request of two Negro families in 1927. They had been members of St. Mary's there. After 1942, this mission was closed and the congregation joined St. Mary's. He observes that St. Mary's now has only three Negro families as "they have not felt too welcome, perhaps lonely, and their attendance and interest has waned." In this latter situation, the bishop had made a policy of racial integration known.

The most consistently given exceptions to blanket the rule of segregation were cathedral congregations, e. g., Albany, Massachusetts, Delaware, Harrisburg (Pa.), New York, and San Joaquin (California). At St. James, San Joaquin, Dean James M. Malloch went on to say, "I would like to see a Negro church or an interracial church started in West Fresno, where there is a large population of Negroes, Mexicans, Italians, and others."

Some of the explanation given for there being no interracial congregations were: New Orleans, Louisiana, "State does not permit!" and "Negroes have their own churches." Diocese of Virginia, "Segregation is still a state law in Virginia. We still have separate congregations, and no action has been taken toward 'mixed' congregations." Spring Hill, Alabama, "The Negroes are as confused as to their wishes and the ultimate solution as the whites." Fond du Lac, "We have no Negroes living in this diocese (Wisconsin). In fact, some of our cities have unconstitutional regulations, perhaps not a written ordinance, but a tradition that is enforced, which forbids Negroes to live in those cities." The writer noted that last summer 5,000 Negro Jamaican cherry-pickers lived in the neighborhood. "These men are Britishers, and most of them members of the English Church in their homeland. But they do not attend services up here." Terre Haute, Indiana, "Our town of 62,000 contains possibly 6,000 Negroes who seem of their own desire to support and frequent their own churches."

The sharpest unmitigated picture of segregation in the Episcopal Church is drawn by the assignment of clergy.

In no diocese are Negro clergy assigned by the bishop to other than Negro congregations. White clergy are assigned to Negro congregations. There are only two instances where individual parishes used a Negro priest in a parochial capacity even on a temporary basis, Massachusetts and New York, Grace Church, Hastings-on-Hudson.

No exceptions to the rule were cited by diocesan reports.

### An Outside Report On Us

**T**HE Protestant Church and the Negro"—A Pattern of Segregation, by Frank S. Loescher, is the most complete work done within recent years on the racial behavior of Christian bodies. It was published by the Associated Press of New York, copyrighted by the Young Men's Christian Associations, in 1948. He studied 78,000 churches; 4,000 Episcopal.

He found 116 Episcopal churches with Negro-white membership, twenty-seven in New York, twenty-five in Massachusetts, eight each in California, Connecticut, New Jersey, and Pennsylvania, six in Ohio. Of the other twenty-six, only five were in southern or border states (Delaware, Kentucky, Louisiana, Oklahoma, Virginia), each with only one or two members.

The total number of attenders was reported as 470. One church in Worcester, Mass., accounted for 145. A "downtown" Brooklyn church had 35. However, four rectors volunteered the information that the "Negro young people tend to drop out during or after adolescence" and seek out "their own church for social life." Three ministers reported that they believed there would be feeling on the part of their white members against an increasing Negro membership. White church members are reported to have asked, "Why don't they go to colored Episcopal churches?"

In 43 churches, Negroes are members of some church social organization. But all of these are in the north. 80% are in Massachusetts and New York.

Loescher's figures should be read against the background of 4,000 Episcopal churches with 2,500,000 members. There are 60,326 Negroes reported members of 347 segregated Episcopal congregations.

While the picture is not simple it is generally true that Negroes are segregated into separate congregations, 99.4% of them. Negro clergy are strictly segregated in pastoral assignments.

EDITOR'S NOTE: Next week Mr. Adams will write on how segregation works in the Episcopal Church.



# Religion and the Mind

BY

CLINTON J. KEW

## JEALOUSY

"MY husband tells me that I am a very jealous woman. I know he is right because my love for him is very strong. He works behind a counter in a store and I become disturbed when he talks and jokes with the customers. I love my husband dearly. Isn't jealousy the basis of Christian love? Don't be afraid of hurting my feelings."



This woman has asked a question which is fundamental in the lives of everyone. Probably every person passes through a stage of jealousy. First of all, jealousy is certainly not the basis for Christian love, nor does it indicate that one's love for partner is strong and enduring. The motivation of jealousy is self-love or narcissism. Whenever there is a threat that someone else will receive the love which the jealous person wants the uncomfortable feeling of anxiety or hate arises. The woman is afraid that the customers will receive the attention she craves. She does not want to share her husband in this normal social way.

This will be better understood if we can consider the stages of love in the growth of personality. First of all, there is the infantile love which is concerned only with the self. The new-born baby is only interested in his needs when he is born. This is quite normal as it is the way God has made babies. Secondly, this love changes as the child learns to love those who take care of him and love him. We might call this half-way or self-love. The child loves those who love him. Thirdly, there is mature love. In this phase the person loves and expects nothing in return. We can call this Christian love. A person will even give his life for another.

A jealous person has only gone half way in his growth. He has progressed from the infantile love to the second phase, where he loves only because he receives something in return. Therefore, a person found in this phase is a jealous person because he is selfish. Such people become disturbed when there is a threat; namely, that someone else may receive the attention he or she wants.

Many novels and movies today seem to imply

that a jealous person loves more intensely and is more fond of the partner. Actually, a jealous person is less loving and less fond. Speaking of jealousy as rivalry is pure nonsense. One who fears unfaithfulness in another is usually not dependable. Where there is real love, it never fails. Jealous people can't really love. It is not difficult to point out instances where love fails first in the jealous person. How can there be love when there is jealousy and hostility? How can one who is jealous be lovable? The motivation of jealousy is due to fear and hostility rather than love. Haven't you observed a jealous person becoming hateful whenever there is a rival around to threaten the relationship?

A jealous person depends on someone else for love. He doesn't freely give himself. Because there is such dependence, love for him must be in evidence continually. One man urged his wife to put their four months old son out for adoption because he felt the son stood in the way of his wife's love for him. Members of a family often quarrel because they fear there will be favoritisms. Some people even sulk and become ill if another member of the family is receiving the love which they desire. Jealousy wants the center of attention. The lady's man and the woman flirt are really selfish people because they make constant bids for attention. Don Juan wanted all the women to love him, but he didn't have enough love to marry even one.

The question of jealousy is important in the life of every family. How can we best solve it? It should be handled first in the family situation where it can be worked through carefully. Here, members of the family will learn to share and give to one another. Large families produce emotionally healthy children because of the give and take. If it is not successfully solved in the family, it may cripple the individual in his social and business relationships throughout life.

Jealousy can be eliminated in the friendly relationship of the school and the church. Interests which widen one's horizon become therapeutic agents in resolving this handicap.

A mature person will help one to grow from the half-way phase of love to mature love. As jealous tension decreases life becomes more harmonious. Many parents fail to realize that much



of the quarreling at home among children is based upon selfishness. Moving out of the narrow family circle to the wider community broadens one's concept of life.

Jealous people use other people as tools. There is nothing worthwhile within them to support them; there is no Christian love. A man who is married to a jealous woman must keep showing her signs of his love for her by buying her trinkets, jewelry and the like over and over again.

As long as there is selfishness, Christian love is impossible.

A jealous person must give up his selfishness and love others for what they are. As a Christian, we must love the things that God has made. The love of God is the inspiration of the love of man. And those who love others give practical expression of their love for God. We become saints, not by aiming at sainthood, but by loving God and our neighbor with all our heart, mind and strength. Christian love even transcends death; for death has never conquered love.

## A New Man

BY

ANSON PHELPS STOKES JR.

Rector of St. Bartholomew's, New York

**I**T is important to know what Christianity offers, for, if we seek from our religion that which it does give, we are bound to be disillusioned. Its primary gift is rebirth. It offers to make us new men.

Some seek in religion for a new world. Indeed Christ preached the coming of a kingdom, but it would only fully come at the end of time. Yet men in their hearts could get a foretaste of it in the present. The new world would come tomorrow but new men could be created today.

Some look to religion for comfort and happiness. Again, there is reason for their hope, for, if all men followed Christ, it would be a happier world. Yet Jesus had to endure a cross. He conquered sin and death, but he did not abolish them. His chief gift is not a life without pain, but the power to face life as new men.

What makes a man? There is, first of all, his heritage. There is truth in the point of view that a man is shaped by his background, yet that background is not purely one of physical inheritance. A regiment can give a soldier a background of traditions and ideals. Surely the Christian Church offers to every man a heritage second to none. Have you not seen an illiterate Italian or Pole, who

nevertheless carried himself with dignity because he was a member of a world-wide Church with an ancient heritage? Surely that is not the prerogative of Rome alone. Every child that is baptized has a heritage. Saints, apostles, martyrs, have lived and died for him; and God has given his only Son for him. If only the full meaning of the phrase, "a child of God," could become real to men, there need not be any inferiority complexes. It would tell each man that he is no creature of the state or of natural forces alone, but one infinitely dear to the God of creation. Christianity makes men new by giving them a new heritage.

We need parents, but we also need associates—brothers and sisters, playmates and schoolmates, colleagues, friends, and neighbors. What happens at baptism? Of course, if it is merely thought of as placing a little water on the child's forehead, not much does occur; but if one regards it as the entrance into a new and larger family, a child is indeed transformed. Consider an unwanted and forlorn child, suddenly adopted into a fine and loving home. The very moment that a child crosses the threshold, he is made new. So it is with us as we enter the Church.

St. Mark says that Jesus ordained his apostles "that they should be with him." It was by association with him that they became new men, and all through history men and women have become new by association with Christ in prayer, devotion, and discipleship. Pastor Niemoller in prison said that he was upheld by the prayers of Christians from the Arctic to Africa. What associates we as Christians are privileged to have! We become new men through our new associates.

Man is not just a creature of his heritage in the past or of his present associations. Many, like Ethel Waters, have overcome the most unpromising surroundings, simply because they had an outlook on those surroundings that would not countenance defeat. Christ offered men a new outlook. To Jews who had been brought up in the hope of a kingdom, he said, "The kingdom is at hand." They misunderstood him at first and thought of the kingdom in temporal and political terms. But slowly he made real to them that, though their outward circumstances might not change, they were heirs of the kingdom, and they could not only hope for it in the future but could share it as in their hearts they became subjects of the King.

### THE CHRISTIAN AND HIS MONEY

By Bishop Washburn

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# EPISCOPAL CHURCH NEWS

## NEW ENGLAND HAS SYNOD

★ The Presiding Bishop was the headliner at the synod of the province of New England, meeting at Christ Church Cathedral, Hartford, October 23-24, with the women of the province meeting the two days previous. Also addressing the synod was the Rev. John Heuss, director of the division of education of the National Council.

## FIRST CONSECRATION IN OKLAHOMA

★ When Dean Winslow R. C. Powell is consecrated bishop coadjutor of Oklahoma tomorrow, November 2, it will be the first consecration of a bishop of the Episcopal Church to be held in the diocese. Since there is no church large enough for the event, the service is being held in Oklahoma City's municipal auditorium. The Presiding Bishop is the consecrator and is also to speak at an inter-Church dinner in the evening.

## HALLOCK ELECTED IN MILWAUKEE

★ The Rev. Donald Hallock, rector of Grace Church, Hinsdale, Ill., was elected bishop coadjutor of Milwaukee on the seventh ballot. He received 33 clerical votes out of 60, and 28 lay votes out of 49. The clergymen receiving the next highest votes were the Rev. Howard S. Kennedy, rector of St. James, Chicago, and the Rev. Killian A. Stimson, rector of St. Mark's, Milwaukee.

## DEAN WALTHOUR ELECTED IN ATLANTA

★ Dean John B. Walthour of the Cathedral of St. Philip, Atlanta, was elected bishop of Atlanta on the 16th ballot. He received 22 clerical votes out of 36, and 19 1/3 votes out of 31 1/3. Clergymen receiving the

next highest votes were Dean Warnecke of Newark, N. J. and the Rev. J. Milton Richardson, rector of St. Luke's, Atlanta. Walthour has said that he will accept.

## SECOND PROVINCE PROTESTS

★ The synod of the province of New York and New Jersey, meeting in Buffalo October 23rd, disapproved of President Truman's appointment of an ambassador to the Vatican. The resolution was introduced by Bishop Donegan of New York.

## NEWARK CLERGY PROTEST

★ The following telegram was sent to the President of the United States, and Senator H.

Alexander Smith of New Jersey: "The Newark clericus, a representative organization of the clergy of the Episcopal diocese of Newark, N. J., at a meeting in Morristown on October 22nd, unanimously and emphatically protest the appointment of General Mark Clark, or any other person, as ambassador to the Vatican."

## DEAN HIRSHSON SPEAKS AT PORTLAND

★ Dean Louis M. Hirshson of Christ Church Cathedral, Hartford, was the preacher at a service of rededication held at Trinity, Portland, Conn., on September 30th. The rector, the Rev. Malcolm Van Zandt, celebrated, assisted by Archdeacon R. L. Harding.

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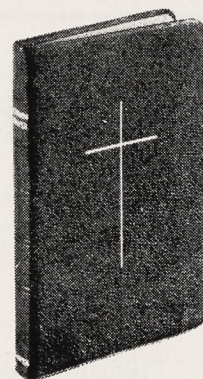
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## KEY LAYMEN MEETING IN SOUTH CAROLINA

★ Twenty-five key laymen of South Carolina met October 6-7 at the diocesan house in Charleston to hear Albert Roberts Jr., business man of Florida, present the program of the Church. Bishop Carruthers spoke on the program of the diocese. Every congregation in the diocese is now being visited in preparation for the canvass.

## SCHOOL OF RELIGION IN NEWARK

★ The diocese of Newark sponsored a school of religion on four Monday evenings in October. Speakers were Mrs. Samuel Shoemaker of New York; Robert C. Clothier, president-emeritus of Rutgers; John S. Whale, principal of a private school in England; Bishop Angus Dun of Washington; Prof. A. T. Mollegen of Virginia Seminary.

In addition to these lecturers,

others to present courses the second hour were the Rev. Benjamin Minifie, rector of Grace Church, Orange, and a member of the editorial board of the Witness; the Rev. Alfred J. Miller, rector of Christ Church, Ridgewood; the Rev. John D. Wing of New York; the Rev. Benjamin Axelroad of Newark, together with five other clergy all of whom spoke on the Urban Church; the Rev. Jefferson Bennett, the Rev. A. A. Monteiro, the Rev. Kilmer Myers, the Rev. William Griffin, the Rev. George W. Weber.

## MARY FAWCETT CO. HAS CHANGE

★ Mary Fawcett Co., for over 30 years suppliers of Irish linens for all church uses, is now owned by Mr. & Mrs. T. R. Fawcett of Marblehead, Mass. Mr. Fawcett has been associated with the business for the past twenty years but has been an inactive partner, since he has been in

the linen business in Boston. He has now bought the entire interest of Mrs. Ruth Gribbon and will conduct the business from Marblehead.

## RACE DISCRIMINATION HIT AT SYNOD

★ The 400 deputies to the synod of the province of Washington, meeting in Wilmington, unanimously adopted a resolution expressing unalterable opposition to racial discrimination of any kind. The resolution pointed out that segregation exists in all but one of the province's dioceses.

## BISHOP NASH PREACHES TO STUDENTS

★ Bishop Norman Nash of Massachusetts was the preacher at a service at Trinity, Boston, October 7th, sponsored by the Canterbury Club of the parish. The service, the first of the fall season, was preceded by a supper for the students of the area.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

*The Faith of the Church.* By James A. Pike and W. Norman Pittenger. The National Council of the P. E. Church (281 Fourth Ave., N. Y. C.), \$1.50.

This is Volume III in a series of six which the National Council is publishing for study and guidance in the writing of the new lesson materials, under the magnificent religious education program launched by Dr. John Heuss and his associates. This volume achieves the impossible—it provides a textbook of Christian doctrine which will be accepted, we trust, by all schools of thought and theology in the Church. The forebodings of those who assumed that each group would have to write its own text are—to say the least—premature. This is a simple exposition of Christian doctrine that will interest every layman, whether church school teacher or not.

*The Life We Prize.* By Elton Trueblood. Harper. \$2.50.

Searching every corner of personal and social life, the author insists that the stern realities of the present make imperative the facing of this question, so generally evaded: What men ought to want in life. Characteristic of his books we again have incisive analysis, relentless insistence on facts, deep comprehension of the many elements that enter into the problem. A forceful "apologetic" (could there be a worse word?) for the Christian faith; timely, clear, forceful.

*Good Times Today and Tomorrow.* By Gates-Pearson. Macmillan.

This is a third grade reader and a part of Macmillan's plan for basal readers plus supplementary books of similar vocabulary. It is so delightful in its clear print and colored pictures, however, so widely varied in its vivid stories of city, country and foreign children, as well as of birds and animals, that it would make a welcome gift for any child between seven and ten.—Helen M. Grant

*Self-Understanding.* By Seward Hiltner. Scribner. \$2.75.

An illuminating and inspiring approach to the crippling emotional tensions and the areas of inner darkness of the human spirit, presented by one well qualified to combine the insights and interpretations of religion and psychology. Dr. Hiltner describes and illustrates a basic attitude one might

take toward his difficulties, as a first step toward release and redemption. The implications of this understanding of the self are developed in such significant areas as: wholesome and unwholesome anxieties, ethical conscience, psychological freedom, and the rightful role of sex.—Frank W. Herriott

*A Time to Keep.* By Peter Neagoe. Coward-McCann, Inc. New York. \$3.00.

A charming account of peasant life and customs in Transylvania as seen through the eyes of the author whose life there as a child was enriched by the warmth of his home and typical devotion of friends.

With a sensitive perception of the simple and human traits of his Romanian countrymen, Mr. Neagoe recounts tales of folklore and daily happenings of the home with a poignancy and genuineness which bring delight and appreciation to the reader.—R. M. A.

*Faith and Duty.* By N. H. G. Robinson. Harper. \$3.00.

Following an analysis of the various doctrines of man presented by Barth, Brunner, Niebuhr, and F. R. Tennant, Dr. Robinson, who writes in an unusually tight and incomprehensible style, finds a solution to our human and divine situation in the following sentence: "A belief in the completeness of natural man's sin is compatible with a belief in his less than total moral imperfection, and compatible therefore with a belief in his responsibility, his ability to respond to God's gracious self-revelation in Jesus Christ His Son." Such an answer, we feel sure, will interest none save a few scholars who have

the patience and courage to find their way through Dr. Robinson's semantic wilderness.—W. B. Spofford Jr.

*Christian Knowledge of God.* By James H. Cotton. Macmillan. \$2.75.

By the judicious use of certain aspects of Royce's theory of knowledge, Dr. Cotton points out the way, as he sees it, by which the mind of man actually reaches God. The whole mind is involved and in the act of faith subjective attitude combines with objective evidence to bring us face to face with the transcendent God of Christian revelation. Here we have a new synthesis in which Royce and James join with Barth in a pragmatic existentialism.—John S. Marshall

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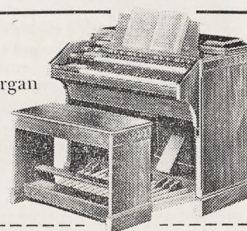
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**THE WITNESS, Tunkhannock, Pa.**

## PEOPLE

### ORDINATIONS:

WALTER C. RIGHTER, in charge of All Saints, Aliquippa, Pa., was ordained priest by Bishop Pardue on Oct. 6 at the Ascension, Pittsburgh, Pa. Also ordained priests were DONALD B. DUNCAN, in charge of St. Thomas, Barnesboro, and Trinity, Patton, Pa.; DONALD R. PRIESTLEY, in charge of the Good Shepherd, Pittsburgh, Pa.; HOBART E. DOUGHERTY, in charge of All Saints, Rosedale, Pa., formerly in charge of St. Mary's, Braddock, and St. Alban's, Pa.; JOHN F. SLEE, ass't at the Ascension, Pittsburgh, Pa. Ordained deacon, JAMES M. FRYE, in charge of the Transfiguration, Clairton, Pa.

### DEATHS:

E. REGINALD WILLIAMS, 72, rector of St. Mark's, Milwaukee, from 1913 until his retirement in 1935, died suddenly in New York of a heart attack on October 18th.

EGERTON E. HALL, rector of the Church of the Crucifixion, New York City, died October 15. He was the author of a number of books and held honorary doctorates from several colleges.

CHARLES A. HOUSTON, 70, a prominent layman of the diocese of New York, died Oct. 16 at his home in White Plains, where he was for many years the warden of St. Bartholomew's. He was a member of the standing committee of the diocese and was a member of the executive committee of the Witness Advisory Board.

### LAY WORKERS:

MARY ELIZABETH BELL, formerly director of education at the Advent, Brownsville, Texas, now holds the same position at the Good Shepherd, Corpus Christi, Texas.

### CLERGY CHANGES:

WALDO HUNT, formerly rector of St. John's, Wavne, Mich., is now on the staff of All Saints, Pontiac, Mich. and in charge of the mission at Drayton Plains.

GEORGE W. BEALE, formerly rector of Trinity, Rocky Mount, Vt., is now rector of St. John's, Bedford, Va.

TURNER W. MORRIS, formerly rector of St. Mark's, Charleston, N. C., is now in charge of St. Paul's, Martinsville, Va.

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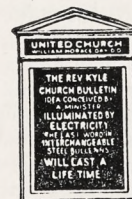


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# BACKFIRE

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.

**HENRY E. HOWE**  
Layman of Hartford, Conn.

It seems to me that a Christian spirit is needed in the world today as never before. Nation seems set against nation, capitalist against socialist and communist. Propaganda floods the press and radio, teaching that there is no good in our opponents. Armed force is employed instead of peaceful persuasion. Is the spirit of Christ present in all this war-mongering? Or love for one's fellowman?

It seems as though the Church has a great responsibility in fostering international goodwill. We know that big business, the Roman Catholic Church and the military are opposed to peace. But the Protestant Church, realizing the horrors of war and its dangerous possibilities in an atomic age, must stand firmly for world peace and goodwill. To do less is unworthy of its high mission.

**D. R. McQUEEN**  
Student at General Seminary

For a long time I have been enjoying reading the Witness. For a brief time I subscribed to your magazine but, very frankly, did not find it as newsworthy as the Living Church. I am compelled to say that I now find the Witness to be a vastly superior magazine than to what it was two years ago. Keep up the good work, because the evangelical policy is desperately needed. I like Mr. Barrett's "Entwhistle Adventures."

**MRS. F. C. WILDER**  
Churchwoman of Ipswich, Mass.

The Witness is very interesting to me. I buy it each Sunday at my parish church. I have found help in many articles, especially in those by Massey Shepherd.

**A. F. GILMAN**  
Churchman of Chicago

When a Protestant Episcopalian says that the Apostolic succession is a great stumbling block to Church unity as Chad Walsh does in his article (Witness, Oct. 4) I am reminded of the man who said, "I thank God I am not as other men are." We forget that if the English bishops had not been selfish and worldly minded, the Church of Scotland (Presbyterian) would have had the same kind of Apostolic succession as

the Episcopal Church has. The Methodists were denied it for the same reason. We're just lucky—that's all. This of course assumes that God takes great stock in the Apostolic succession. He didn't have to have it when he sought out Abraham and Moses.

**FLOY F. WHITNEY**  
Churchwoman of Stamford, Conn.

Do you think that the satirical article describing the visit of a clergyman to a seminary (Mr. Entwhistle, Oct. 4) will tend to increase the contributions of Episcopalians to their seminaries or their respect for their clergy?

**ANSWER:** We have an idea that most laymen will agree that Mr. Entwhistle showed very good sense in going to a doubleheader between the Yankees and the Indians, rather than attending a lecture on "Existential Kerygma"—envision perhaps, but understanding. I could not attend that particular doubleheader, but I was on hand in the Yankee Stadium when the Yanks beat the Red Sox twice to wrap up the pennant, with Reynolds pitching a no-hitter and DiMaggio blasting a three-runner into the stands. An audience with the President of the U. S. would not have kept me away.—W. B. S.

**MRS. A. N. WARNER**  
Churchwoman of Titusville, Pa.

My thanks to you and the Rev. Chad Walsh for his fine articles in your recent issues. It is gratifying to think of the splendid influence he must have in his life and work at Beloit College.

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