

The WITNESS

10¢
A COPY

November 27, 1952



IN THE GOOD OLD DAYS
BEFORE H-BOMBS, KOREA AND SOUTH AFRICA

Articles By Judge Delany and Alan Paton

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE New York City

Sundays: 7:30, 8, 9 Holy Communion;
9:30, Holy Communion and Address, Canon
Green; 11, Morning Prayer, Holy Com-
munion; 4, Evensong. Sermons: 11 and 4;
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vice and Sermon.
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noon, Holy Communion.

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ning Prayer, 8.

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The WITNESS

For Christ and His Church

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Wed., Fri., 7:30; Holy Days, 7:30 and 12.

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FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

—STORY OF THE WEEK—

**CIVIL DISOBEDIENCE CAMPAIGN
IN SOUTH AFRICA****VARIOUS ASPECTS OF THE RESISTANCE MOVEMENT
EXPLAINED BY NOTED AUTHOR**

by Alan Paton

★ The supporters of the South African defiance campaign are non-whites who are directing their passive resistance and civil disobedience against what they call unjust laws. These laws are as follows:

The Group Areas Act which will hit hardest at Indian men of property.

The Separate Representation of Colored Voters Act, which will take Colored people off the common roll.

The suppression of Communism Act, which would enable an unscrupulous government to silence many non-white leaders, and give them no recourse to the courts.

The Bantu Authorities Act, which aims at the buttressing of old and traditional tribal authorities.

The Pass Laws, which control African movement.

At the moment these laws are being defied symbolically; some of them would be hard to defy in any other way. Small selected groups of passive resisters sit in public rooms reserved for "Europeans Only," they use entrances and reserved for "Europeans Only," they walk in the

streets after curfew hours for Africans. They have stated that their campaign is not anti-white, but is directed against Dr. Malan's government; and that it will be non-violent, taking the form of passive resistance.

So far the campaign has been quietly conducted; there have been brushes and scuffles, but these have been negligible in view of the magnitude of the operations, in which so far some four thousand non-Europeans have taken part. How long will the campaign last? Is it really a big thing? Or will it fizzle out like one or two protest days before it? No white person really knows; but I have been told by reliable informants that never before has so large a proportion of the African people been behind a protest, and that they are willing to go on offering passive resistance, and to go on making the necessary sacrifices, for a long time to come.

Willingly to Jail

A white friend of mine was asked by his African office boy for longer leave than usual; and when asked why he wanted it, he replied that he wanted to go to jail. My friend rightly concluded that we live in a time of great events when office boys

want to spend their holidays in jail. Another significant thing is that when twelve people are arrested, twelve hundred come to wish them luck, and to call out "Mayibuye iAfrika," "Let Africa return."

So far no white people have to my knowledge offered passive resistance in sympathy with non-whites; but a few white students, to the indignation of other white students (and of cabinet ministers), have joined in the demonstrations. Does that mean that there is little sympathy for the demonstrators? What indeed are the attitudes of white people to the whole campaign?

The Nationalists and the government have denounced the campaign. The prime minister has said that this is a portent of dangers to come, dangers which will presumably be averted by Nationalist government and racial separation. He has also pointed out the importance of white solidarity. He and his colleagues, never pro-British, are angry with the British newspapers, with the British Labor Party, and now with St. Paul's Cathedral, for their criticisms of and interference with South African affairs. He has hinted that we might leave United Nations if that organization continues to allow criticism of domestic policies. The minister of justice has threatened that whipping may be introduced for passive resisters.

The opposition, the United Party, led by Mr. Strauss, has "unreservedly condemned" civil resistance, but has recognized that there are reasons for it.

Mr. Strauss, I am glad to report, has never advocated white solidarity as a defence against black aspirations. It will be a tragic day if such solidarity is ever achieved for such a purpose, for it will mean the closing of the last door. Unfortunately some of Mr. Strauss's lieutenants have been guilty of this kind of talk, notably in Natal.

Neither Support Nor Condemn

I may add that many members of the United Party privately express understanding of and sympathy for the Defiance Campaign; but owing to the fact that the United Party contains many diverse elements, all opposed to the government, but some not differing radically from it on race policy, such opinions are not expressed publicly; also it is not traditional for white men to join black men in protesting against a white government.

There is no Liberal Party in South Africa. One of the reasons has always been the reluctance to weaken the anti-Nationalist front. By a Liberal I mean a person who believes in "equal rights for all civilized men" and who cannot uphold any color distinction unless it is based on general consent. The leading white Liberals of the country are Mrs. Margaret Ballinger, M.P., and Senator Edgar Brookes, both representing Africans under the 1936 franchise; J. D. Rheinallt Jones and Mrs. Hoernle, of the Institute of Race Relations; and in a different but not lesser degree, the Anglican Archbishop, the Roman Catholic Archbishop, the Rev. J. L. Webb, of Methodist Central Hall.

The general Liberal attitude has been, not to condemn the Defiance Campaign, but to express understanding of and sympathy with its objectives, without actually approving of it. It is a peculiar attitude, South African and dilemmatic; it is my

own, and I cannot describe it better than by saying it is exactly the kind of attitude that I would expect Canon Collins of St. Paul's to adopt if he lived in South Africa. But not Michael Scott.

Mrs. Ballinger recently issued a clear and sound manifesto, signed by some of her fellow-Liberals, which expressly refused to condemn the campaign, which reaffirmed belief in "equal rights for all civilized men," and which called on the government to negotiate with the leaders of non-European opinion (Witness, Nov. 13).

Among the non-Europeans themselves, that is Africans, Indians, and Colored people, there is a greater unity than has ever before been achieved.

The Defiance Campaign is not just a protest against certain laws; it is a protest against the whole treatment of the African as an inferior, against the whole idea of color discrimination, against the whole idea that in the country of his birth the African must be for ever excluded from the final legislature.

He is not merely protesting against separate waiting rooms and separate railway carriages; he is protesting against living in a separate world where he will be, and is being, denied the opportunity to realize the fullness of his own created nature.

He does not believe in apartheid. If educated he knows that there is no time, no money, no land, for true apartheid; if not educated, he knows by experience that so far apartheid has given him the short end of the stick. Therefore bigger and better apartheid does not appeal to him.

Behind Campaign

There is another point which should be made. Our government has made the accusation

that the Defiance Campaign is "Communist-inspired"; it is suggested that there would have been no campaign had Communists not led it. Let us make no mistake about this. Whatever part Communists have played and are playing in the present campaign, there is behind it a strong and growing African Nationalism that owes as much to the Whites as to the Reds.

And behind the Nationalism is the burning desire to be recognized as men, and to take a place amongst the other humans of the world. Resisted, it becomes irresistible; and who should know that more clearly than the present rulers of our country? Yet who knows it less? Surely one of the greatest of African political problems is to prevent too close an alliance between Communism and African Nationalism; but when one is obsessed by the idea of one's own survival, one is hardly in a fit state to solve it.

Now our Liberal prophets have for many years predicted that these present events would come to pass. They have declared that certain laws are unjust, but the laws were not changed. By what means then must an African, a non-European, protest against the laws? If he sees no chance that the law will be changed, must he for ever be obedient?

Therefore while white Liberals and Christians, being of their time and place, find it impossible to support actively the campaign, they find it equally impossible to condemn it. In their hearts they hope it will succeed in bringing about opportunities for a richer and fuller life for all people, but they would choose to see such opportunities given honorably rather than under duress.

Now I note that Canon Collins, preaching in St. Paul's Cath-

edral, has called upon British Christians to give active support to the campaign. No Christian leader in South Africa has done the same; why is that so? I ask this question because surely it must puzzle British Christians who cannot quite make it all out.

The answer I give is this, that British Christians see the issues very simply and clearly. They know that South Africa is in position A, whereas it ought to be in position B; therefore it must move from A to B at once, as a matter of simple morality. Now the white South African Christian will no doubt agree that South Africa ought to be in position B; but if he wishes to go there immediately, he knows that he will have to go there by himself. That is precisely what Michael Scott did.

Now an ordinary white South African Christian does not like going places by himself; if he does, he may have to sacrifice career, possessions, security, family, in fact the whole order of his life. He hesitates moreover to make common cause with non-white people against white people; nothing in his life and education has prepared him for such a step.

Many white Christians will speak boldly, but cannot go so far as to identify themselves with the black man's cause. Is it because white South African Christians are more cowardly or more hypocritical? Is it because they are more cowardly than, say, the German martyrs under Hitler? I do not think so. I think it is because they are not yet in the same position as the German martyrs. It is no use for anybody to tell us, or for us to tell ourselves, that we soon will be. The truth is that our government is of its own kind Christian, and no question has yet been posed to us in any such fateful and final way.

We are living in the midst of

great events, and are watching the changing of a world. But many of us do not know it, or if we know it, our knowledge is subconscious, and influences us to irrational acts. We are hurt by criticism, and withdraw, except those of us who have an ecumenical view of humanity.

SOUTHERN BISHOPS HIT RACE DISCRIMINATION

★ Thirteen bishops of the fourth (Sewanee) province following a closed meeting in Atlanta, issued a statement condemning racial discrimination as un-Christian. The meeting was called to discuss the controversy involving the University of the South. Six faculty members at the university recently resigned their academic positions because Negro students are not permitted to enter the College's School of Theology.

The bishops' statement was addressed to "all those concerned with the welfare of the University of the South." In it they affirmed "the principle announced by the Lambeth Conference of 1948: 'That discrimination between men on the ground of race alone is inconsistent with the principles of the Christian religion'."

They added that "the application of this principle in the actual conditions of life in this imperfect world requires study, faith, patience, and undiscouraged goodwill."

The statement called all persons concerned to "join in putting away pride and prejudice, praying for unity and divine guidance, and working together in building a better and greater Sewanee."

All of the bishops are members of Sewanee's 66-member board of trustees which is responsible for the ruling banning

Yet even these flinch sometimes from the sharp lash of overseas tongues.

I do not suggest that British Christians should not criticise us; let them do what they think is right. But if they do criticise and rebuke, let them first have prayed for us.

Negroes from the theology school. The bishops also adopted a resolution requesting the chancellor of Sewanee, Bishop R. Bland Mitchell of Arkansas, to call a special meeting of the board of trustees during the first week in February to consider further the question involving Negro students.

CONGRATULATIONS FOR DEAN AND FACULTY

★ Dean Brown and the members of the faculty of the seminary at Sewanee received congratulations from the administrative committee of the Methodist Federation for Social Action, for resigning in protest against the barring of Negro students. The committee, meeting, November 17 in New York, also called for cease-fire in Korea and called upon the UN to support "the struggle against racial oppression" in South Africa.

Bishop Edgar A. Love, Baltimore, was elected president of the organization to succeed Bishop Francis J. McConnell, retired, who headed the federation for thirty-five years.

NEW ZEALANDERS URGE PEACE

★ Anglicans in the diocese of Christchurch, New Zealand, have joined Presbyterians in urging a peace conference sponsored by the Churches (Witness, Nov. 20). Methodists also in that country at their annual

conference joined in asking the World Council of Churches to promote such a conference of Christians of all nations "for fellowship, discussion and action in the interest of world peace."

SECOND PRESSING OF RECORD

★ Six hundred National Council long-playing records, "Listening in on General Convention," have been sold. The advance demand was so great that the first pressing of five hundred records was sold out before November 1, the official date of issuance. A second pressing of the recording is available today to meet the continuing demand.

ANGLICAN ARCHBISHOP VISITS POPE

★ Archbishop Philip Carrington, Anglican of Quebec, told a meeting of the Canadian Council of Churches on November 14th that he had recently visited the Pope. He reported that on his way to the faith and order conference at Lund, Sweden, "I went to Rome, I may tell you, and I had an audience with the Pope. He was very gracious and gave me his blessing."

BISHOP LECTURES AT BERKELEY

★ A large gathering of friends, trustees, and alumni filled the Berkeley Divinity School chapel for the annual Mary Fitch Page lecture delivered by Bishop George Armitage Chase of Ripon, England, Nov. 10th. Speaking on "The Theology of Baptism", the Bishop said "Baptism must be thought of primarily as initiation into the life of the new order in Christ", and from this will derive the various meanings of both adult and infant baptism. After the lecture the Dean and Mrs. Urban gave a tea for

friends of the school to meet the bishop.

Bishop Chase is in residence at Berkeley this term as visiting professor of New Testament theology, teaching a course on the theology of St. Paul. Before his consecration in 1946 he was a university lecturer and master of Selwyn College at Cambridge. His American travels have included visits to Kenyon College, whose founder, Bishop Philander Chase, belonged to the same family as the Bishop of Ripon, and to Ripon College, Ripon, Wisconsin, where he received an honorary degree.

CHANCEL FURNITURE DEDICATED

★ New chancel furniture was dedicated by Bishop Brinker on November 3rd at the Church of Our Saviour, North Platte, Nebraska, where the Rev. Seward Bean is rector. The pulpit is a memorial to the late Bishop Beecher who was a former rector. With the other new furnishings, the interior of the church has been completely transformed.

CHURCH ENTERTAINS SCHOOL BOARD

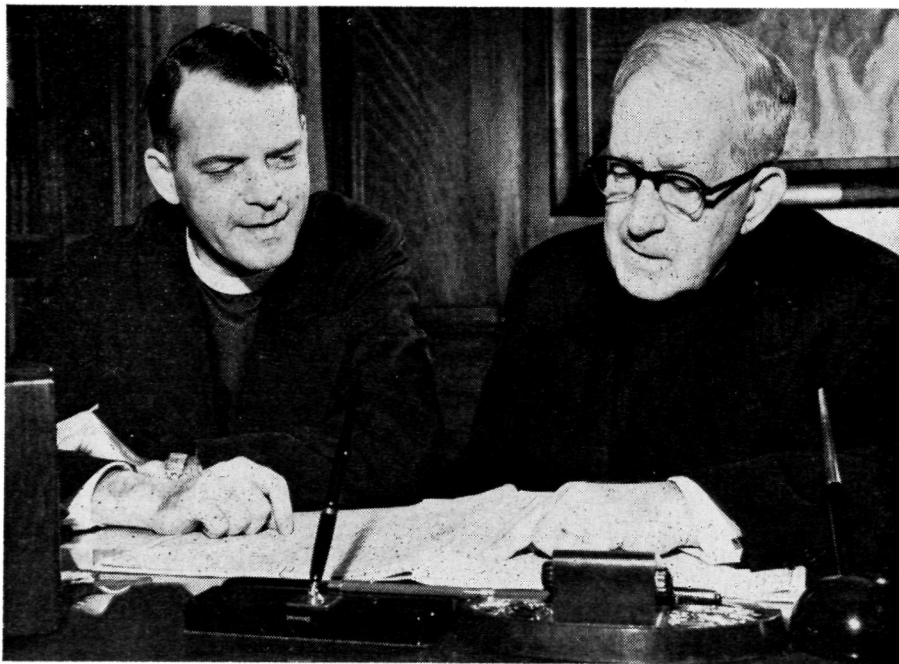
St. Martin's, Selbyville, Delaware, got the attention of everyone in the community, and a lot of publicity, when it entertained the teachers and board members of the public schools. Idea was to enable teachers and parents to know one another better. There was a dinner of chicken and baked ham, with 175 people enjoying the meal and a social evening.

WILLIAMS ELECTED CHAIRMAN

★ Canon Richard Williams, head of social relations in the diocese of Washington, was elected chairman of the juvenile court advisory board at its meeting last week. The group acts as a liaison agency between courts, police and welfare agencies.

KRUMM INSTALLED AT COLUMBIA

★ Dean John M. Krumm, formerly of St. Paul's Cathedral, Los Angeles, will be installed chaplain of Columbia University on Monday, December 1st.



BISHOP POWELL and BISHOP CASADY study road maps as they plan work in the diocese of Oklahoma. When interviewed by a reporter, Bishop Casady said of his fellow-bishop: There's nothing to it. He's catching on so fast I hardly have anything to teach him.

LAY READERS MEET WITH BISHOPS

★ Despite a foggy, rainy day, the second annual lay readers' conference in the diocese of Connecticut was a tremendous success with forty-seven congregations represented and fifty-four lay readers in attendance. The conference was held in St. Paul's Church in Wallingford where the Rev. Leonard Flisher is rector.

Following a service the lay readers adjourned to the parish house where Bishop Gray conducted a Bishop's Hour. He reviewed the lay readers' canon and new provisions adopted by General Convention. A question and answer period followed with a lively discussion on various phases of the duties and responsibilities of lay readers. Bishop Gray also introduced Mr. Morton Q. Nace, the general secretary for youth and laymen's work in the diocese, who will be working closely with the lay readers in the years to come.

Bishop Hatch gave a most interesting resume of the meaning of Morning Prayer since this is the service read by most lay readers. Bishop Hatch also answered questions of the men.

After luncheon the lay readers adjourned to the church where John Cathey, professor of speech at General Seminary, gave helpful and delightful visual demonstration of proper reading of both the service itself and the lessons. This phase of the conference was so helpful and interesting that the lay readers themselves asked that the committee in charge consider giving more time to a similar session next year and that efforts be made to ask Mr. Cathey to return.

The final session was held in the parish house with an address by Mr. Nace on the need of leadership by lay readers in local congregations in helping to de-

velop a spiritual program with organizing various groups with a program based entirely on religion. As a result of Mr. Nace's presentation the lay readers voted to elect a chairman and asked that a small committee be appointed to not only plan the conference for next year but make recommendations for a definite program and effort for lay readers. Mr. Nace briefly outlined plans for a diocesan program and committee, in which the lay readers would have vital representation, to be presented soon to the entire diocese. The plan and program will be carried out through a laymen's division of the newly approved department of youth and laymen's work. Mr. Reynolds Meade of Trinity, Hartford, was elected chairman for the lay readers.

CHICAGO LAYMEN HAVE QUIET DAY

★ The Rev. John Scambler, rector of St. Peter's, Chicago, is to conduct a quiet day for laymen of the diocese this Saturday at Emmanuel, LaGrange, sponsored by the Church Club of the diocese.

YOUTH MEETINGS IN CHICAGO

★ A series of meetings for young people are being held in the diocese of Chicago, the first being at St. Paul's, Kenwood, Chicago, October 26th. Running through December 14th, others are being held at Trinity, Highland Park; Grace Church, Hinsdale; Atonement, Chicago. Each opens with a work shop on "What is the Church?" and then, after evensong and supper, an evening discussion on "What can I do in the Church?" The Rev. Frederick B. Wolf is the chairman of the diocesan youth commission.

BISHOP GETS A SHOCK

★ Bishop Kennedy of Honolulu reports in his diocesan paper that he was watching a news report on television while attending the General Convention when he saw the chapel on Wake Island with only the steeple left, the rest of the church having been blown away by a typhoon. That was the first he knew of the destruction.



BISHOP BLOY of Los Angeles (center) BISHOP MOODY of Lexington and the REV. R. P. JONES were getting ready to pose when the camera caught them.

EDITORIALS

Heaven Or Hell

HUMANITY is further terrified by the news indicating the successful explosion of one or more hydrogen bombs. At least some of the world is glad the new horror is in our hands but to everyone it brings a new sense of insecurity for all men everywhere. No longer does one doubt of the possibility of faith moving mountains. It is disconcerting however to know this faith to be satanic.

For the churchman it was somewhat startling that the A-bomb brought its flash of dazzling brightness at Hiroshima even as Christians went to their altars to celebrate the feast of our Lord's Transfiguration. Now we learn that as we gathered in the Communion of Saints on the feast of all God's holy ones, November 1, the community of this world was further shattered by release of not only destructive power but the fear that kills.

To pray for peace is the first step to combat the hate and fear—and it is a step to be taken daily. We commend to the clergy the frequent use of the Eucharist for Peace. The further step is to urge, privately and publicly, the placing of all weapons under the security of the United Nations and not to give up because of previous failures. If the way of the world is to negotiate from strength the way of the world has already been demonstrated to be a faulty one leading to the dead end in a tent in Panmunjam. The way of Christ is willingly to lay aside that which divides and create the love that alone can heal the world's wounds.

Hell on earth is released by man on the day the Church would proclaim the nearness of heaven. Yet we do not share the inevitable discouragement of the humanist because we believe the Kingdom's coming in terms of time and space is God's will, and it cannot be forever thwarted. Advent proclaims that the coming of the Person of the God Man is both hope and judgment, as well for the present as for the future.

A Layman Speaks

AND the word "speaks" is accurate since the article we are featuring this week was an extemporaneous talk given by Judge Delany at a conference held at Seabury House, sponsored by

the Episcopal League for Social Action. We could well use the word "Distinguished" before his name, since he has long been a judge in the court of domestic relations in New York City, and on October 14th, at the special conventions of the Diocese of New York, was one of five laymen elected to the newly organized council of the largest diocese of the Episcopal Church. He is a communicant of St. Martin's, Harlem.

The address was transcribed on a wire recorder and is presented as delivered, with no editing by him or us. The discussion that followed the address likewise was taken on a recorder and is printed unedited.

There were those at this small conference who sat silent through the discussion. Those that did take part, identified merely by their last names in our report, were Father Denis, chaplain of the conference, who is a monk of the Society of St. Francis, Church of England; Stephen G. Cary, a top executive of the American Friends' Service Committee; the Rev. H. E. Swezy, rector of the Ascension, West Park, N. Y.; Marjorie Gammon, social worker at St. Philip's, Harlem, where the rector, the Rev. Shelton Hale Bishop, is likewise an elected member of the Council of the diocese; the Rev. William H. Melish of Holy Trinity, Brooklyn, the Rev. F. B. Jansen, rector of St. James, Somerville, Mass.

We hope that readers will like this method of reporting. In any case it should stimulate thinking on some of the most vital issues that face the world, and particularly our own country, today.

And Another Layman

EQUALLY challenging, we think, is the report on the situation in South Africa by another distinguished layman, Alan Paton, the author of *Cry The Beloved Country*. After Korea there is no issue before the Assembly of the United Nations that is as hot as this conflict where natives are seeking, through passive resistance, to win basic rights. Part of this story, particularly that being played by the Rev. Michael Scott of the Church of England, we presented in our issue of November 13th. We are indebted to the Church of England Newspaper, weekly, for this report by one of the world's leading authors.

(Editorials continued on page twenty)

THE CHURCH AND CIVIL LIBERTIES

BY

Hubert T. Delany

Judge in the Court of Domestic Relations of New York

I should like to say in the beginning that the position that the Church finds itself in today, in my view, is very much like the position that the Supreme Court finds itself in. We seek to do things the hardest way. Once we've made a mistake we spend the rest of our life trying to justify the mistake rather than taking the easier and more efficient way of admitting it. I think that can apply to many of the things that are happening today, particularly when you notice the reluctance of the Church to change its dogma or its practice once it has been established.

I am not here to question the fundamentals of the Church, though I admit that a lot of things have bothered me as a churchman all the days of my life. I was reared in an atmosphere where everything that was fun was a sin. It was a sin to play cards. It was a sin to dance. It was a sin to drink intoxicating beverage. It was a sin to smoke. The act of sex was a sin. It doesn't seem to me that everything that is fun or normal need continue to be looked upon as a sin. I think of our creation—the story of Adam and Eve. The mere fact of procreation was a sin. We were conceived in sin, and we lived in sin, and probably we die in sin. It seems to me that some time and somehow we have got either to change, or explain to lay people, some of the things that have not yet been made clear to me.

There is another thing that I'm disturbed about. Take the Lord's Prayer. I can no longer permit myself to say the Lord's Prayer as it is written in our Prayer Book—that is, one part of it: "And lead us not into temptation." I don't believe that God would lead me into temptation. All of the explaining that we do which says that it doesn't mean that, seems to me not to answer the question at all. If it doesn't mean what it says, why not change it? Certainly the French have changed it, and I don't think that the French are really less Christian than we are. I don't see why we cannot say as they do, "And permit us by no chance to fall into temptation," which is entirely different from, "And lead us not into temptation."

Now I may be ignorant but another thing that I certainly want explained that hasn't yet been explained. We end all the Glorias with, "As it was in the beginning, is now, and ever shall be,

world without end. Amen." I don't see how we can expect change, if we are going to say, "As it was in the beginning, is now, and ever shall be, world without end. Amen." I do not believe that God wanted things to remain in statu quo. I do not believe that I am working against the interests of God and the fellowship of man when I want to see things changed. I don't believe that God created his sons to live in feudal society. We passed through the Crusades. We passed through the Renaissance, the Reformation, from the divine right of kings through benevolent monarchies. We established the government of the United States, the first government of the people and for the benefit of the people, where freedom of speech and religion was guaranteed, and where the right to advocate changes, including economic changes, was clearly established, and was one of the things that we held dearest for a number of years in our existence. But now we've got to the point where changes are verboten. You can't talk about peace today, unless you are saying a bad word. You can't talk about economic changes, unless you are using many bad words. And it seems to me that the Church, if it is going to continue to be a factor in the development of man as a child of God and as one made in the image of God, has got to begin to become a little more realistic, and to learn what some of the people have already learned who are keeping mankind in subjection in places where they should not be. For instance, the government of the United States and the people in power in our municipalities have learned something that our forefathers taught us but which we don't quite remember today. They know the power of the people.

The people have reserved unto themselves in the 9th and 10th Amendments of our Constitution certain rights. If you will read the Declaration of Independence with care, you will understand that the people have real power, power that those in authority and in government today realize. If those whom we sometimes term the "malevolent industrialist" did not realize this, they wouldn't so control the radio and the press and freedom of speech and thought and action to the point where there is no more freedom of thought, freedom of speech and freedom of action

really. We are being learned, we are being taught to think alike, to act alike, and, whether we like it or not, we are beginning to follow the same patterns that were laid down in Hitler's Europe.

Concentration Camps

WE are requiring people to think alike and to act alike. We've got our concentration camps waiting for those who do not conform if the president will only declare a state of emergency, and they can be placed in them without trial because one is only suspected of being "subversive." That is a dangerous thing in a country that's dedicated to the democratic ideal and that boasts of freedom of speech and press and assembly. Today we are refusing to let meetings be held because we don't like what's going to be talked about. That violates not only the Constitution and the Declaration of Independence, it violates everything that we know about and that we should stand for.

There is one other thing the Church has got to explain to laymen. The Sixth Commandment says, "Thou shalt not kill!" To me as a layman, it means exactly what it says. I don't believe you can say, "Thou shalt not kill, but—," any more than you can say, "Thou shalt not commit adultery, but, under certain circumstances, it's all right." Now, if the Sixth Commandment is what it says, "Thou shalt not kill," certainly it is wrong to kill en masse. And when the Church is an active advocate of war—any war—when it puts gold star flags and the flags of the country in the church, and prints sermons saying it is your glorious duty to fight for your country, as the German bishops did in the last war, it makes Christianity ridiculous.

Now I don't expect any Church or any religion to oppose government. I believe in the complete separation of Church and state. But either we should throw away the Sixth Commandment, and say that Moses was wrong in handing it down to us, or else when war comes we should not have the flags of our country and gold star mother flags in church; we should not say to our young people, "It's your duty to go and fight and die for your country." That is active participation in war. That is active participation in a violation of a commandment that we ought to hold dear. The least that we can do would be to be neutral in war.

I once said that to a man who was my godfather, a man whom I revered. He was a great educator, a distinguished clergyman, and his only answer to me was, "My son, when it comes to patriotism, I hold up my hands." Well, that is no answer for Christians to give. This man was a Christian and an educator and a minister, but

he was in a position where he was not willing to support the things that we, as Christians, subscribe to and should hold dear.

What is the suppression of freedom of speech and the press doing to the people of this country? Let's take our young people for instance. Do you think that it is just a prank or stupidity that has led many of the college boys to lead these panty-raids in girls' dormitories recently? Do you think that any one section of the country has a monopoly on it? No! The fact is that those boys are frustrated. We Americans don't raise our young boys, the best blood of our nation, on whom the success of future generations must depend, to be soldiers and to go to war and to die, even before they prepare themselves for life. And when our young men are faced with fighting a war after one war has just been finished, and when the reasons or the necessity for it have not been made clear, young people get frustrated, and they say, "What's the use to live? Why can't I do this? We're getting no help from the Church. The Church is advocating war—as a good Christian war!" So they do things that we are ashamed of, and, I think, they themselves are ashamed of.

I heard of a case just the other day of an institution where you ought not to expect it, where a class of thirty were discussing the Smith Act. One of the young men of the class got up and said he believed the Smith Act was unconstitutional, because it violated the First Amendment, inasmuch as you cannot convict a person for thinking or for teaching some one else to think. Immediately he was howled down as a Communist. Do you think that any other person in that class would dare to speak out?

Thirty years ago when I was in class and controversial questions came up, there were more than one who would speak out, and no teacher and no student would say to anyone who disagreed with him, that he was a Communist or a Socialist, or whatever it was. This type of action and attitude is calculated to stifle free speech, free thought and free action. It is calculated to put us right into the same sort of thinking and acting that led to the devastation that Hitler wrought in all Europe.

We are suppressing freedom of thought in the schools among our young people. We are actually burning books by mandate of law. We are searching the libraries for "subversive" books. We've had anti-Negro books, anti-other minority books for years. We've done nothing about them, but all of a sudden we are searching libraries for "subversive" books and ordering them burned. It seems to me that the Church has got to realize that it has something to offer to the young people

and the older people of this country, who are frustrated because of the various things that are happening in the world today.

A Few Cases

TAKE the question of the abuse of the rights of individual citizens. I'm thinking about the state of North Carolina. There you had a man tried and almost convicted, save for one vote, for what I choose to call "rape by eyesight"—the woman was 75 yards away from him. Eleven men voted to convict that man for rape, simply because he was a Negro citizen. Within the same month, there happened to be a Negro woman who was three months pregnant. She was raped by three soldiers who happened to be white and admitted that they had raped her. The case went to trial. They were convicted, yes, on their confessions, but, instead of getting the electric chair as a Negro would get, one got one year and the other two got two years. That type of unequal justice doesn't really in the end hurt the Negro half as badly as it hurts democracy. People lose faith in democracy when you give one measure of justice for one, and one measure of justice for another.

Take the case of the Clarks in Cicero, Illinois. Here a man wanted to move into an apartment house where someone was willing to let him move but the sheriff cooperated with the mob to keep him from moving in, and when the N. A. A. C. P. asked for indictments, they got indictments—but do you know what the first indictments were? They were indictments against the Clarks themselves and their attorney on the ridiculous theory that they conspired to lower property values by moving into an apartment house in Cicero, Illinois. That was an action not by hoodlums but by the state, and when the state begins to oppress its own citizens, that's the time when every citizen has to be worried. I admit that since that happened, the federal grand jury has indicted the sheriff and two of the policemen, and three or four of those involved were convicted just the other day. But I was a federal prosecutor for five years myself, and usually when there is a conviction, there is a sentence. While some judges—though most of them do not—let people out on bail pending appeal, I have never heard of a judge saying, "Before I pass sentence on the sheriff and the police, I will wait until there is an appeal." Though I don't say that it has never been done before, it's not the usual thing at least and when you give that type of justice to one group of citizens living in a democracy and another type of justice to other groups, then we really fundamentally have no democracy. We are fooling nobody but ourselves.

I know that the things that I have said sound as though I am a detractor of America. It is not that at all. I do not agree with Stephen Decatur when he said, "America, be she right or wrong, but right or wrong—my country." I believe that all good Americans who really believe in democracy as a way of life have got to say, "My country, be she ever in the right; but if she is not in the right, it is my duty as a citizen to fight to put her in the right." Otherwise she will never be in the right!

Some Progress

THERE are people who say there has been progress. Of course there has been progress, much progress, but there has been backsliding too. And some of the progress that we see and talk about is not the progress that we think it is. They tell you in Miami where Moore and his wife had their life bombed out of them because they spoke out for decency, "We are making progress. We have a Negro judge." They're telling you the truth. They do have a Negro judge—a judge who is a Negro and can only hear cases of Negroes who come before him. What kind of democracy is this?

They tell you in Atlanta and Birmingham and Charlotte and Raleigh and Richmond and in other southern cities, "We are making strides. We have Negro policemen." They do have Negro policemen. I was in Atlanta on the first of the year and I want to repeat to you two factual accounts of your Negro policemen there. They are put in the Negro ghetto. That is where their precinct is. They are told, "You can only arrest a Negro." A man who happened to be white and who happened to be drunk, happened to wander into the Negro ghetto late at night. The drunk and disorderly white was arrested by a Negro cop because there was no white cop whom he could go and get and say, "Please arrest this white man." He took him before the magistrate. The next day he lost his job. If you think that's bad, listen to the next case.

There was a man who happened to be white, who happened to be an armed robber with a gun, who happened to wander into the Negro ghetto and tried to break and enter. A Negro cop saw him. In New York City, you and I have the right—without being a cop—to arrest any person we see in the commission of a felony. In Atlanta the Negro cop doesn't have the right of the average citizen! Since the other Negro cop had been fired, this Negro cop, wanting to save his job, did not arrest the man; he only took his gun away from him and let him go. How can you expect anyone to have respect for government when

that happens? But, let alone the respect, what does it lead to?

Don't think it can't happen in New York City. In my own court, for instance, there was talk about a law that was going to be passed. There was actually before the state legislature last year a bill that provided that no judge could order a psychiatric examination for any child unless that examination was to be given by a psychiatrist of the child's own religious faith. You know what that means and where it is going to lead. We once had a judge on our bench who said, "No person except a person of my religion is good enough to judge a child of my religion." Thank God, he's not on the bench any more, but he was there. It means that soon you'll be having Negro judges to judge Negro children—though I will not be a judge then because I wouldn't participate in that sort of indecency—Catholic judges judging Catholic children, Jewish judges judging Jewish children and Protestant judges judging Protestant children, which will make a complete mockery of democracy. I don't see why it takes us so long to realize that the decent thing is the right thing.

Action In Harlem

I hope you will not misunderstand me when I give you an experience that I had as an Episcopal layman working with a distinguished member of the clergy of my diocese. We decided—since we both live in Harlem—that on 125th Street Negroes who spent their money there were entitled to jobs. They didn't have jobs. This was about 1934. We went to all of the businesses on 125th Street. We said to them, "Look, won't you please give Negroes jobs?" "No," they said, "if we give them jobs, we'll have no more trade." We showed them where they would have more trade and probably better trade, since most of the money spent on 125th Street was by Negroes. When we had convinced them of that, they said, "Do you want us to put white people out of their jobs to give Negroes jobs?" Of course we didn't, and we had to say, "No, we do not; but when white people die, or when they resign, will you please give a Negro a job?" "Well," they said, "we'll think about it, but suppose we say 'yes', could you get us some nice-looking colored people to do this?" "Well, what do you mean by nice-looking colored people?" "Can you get some light colored people so they won't know they are Negroes." That was the last straw that broke the camel's back. Negroes were stupid enough years ago to believe that color made some difference but that's one thing they have learned, and I think all the American people have got soon to learn. We threw up our

hands in holy horror and we went back to the community and reported, "We are sorry; we've appealed to these people; they say, 'No!'"

Woolworth's was the one store on 125th Street that would not even negotiate with the elite leadership of the community. About a month later a Negro boy went into Woolworth's and stole a trinket from the counter. Woolworth's had a very smart floorwalker, a big strapping fellow who thought he knew how to handle Negroes. He took this little Negro boy downstairs and as he started down, the boy yelled and screamed and hollered. Because the people of the community were pretty disturbed and didn't like to see a child man-handled, they got pretty disturbed. The fellow was smart enough to realize this, so he pulled a very brilliant trick. He said, "I'll stop this," and he put his hand over the boy's mouth quick-like, and all of a sudden there was no more yelling. Then the people went crazy. They said, "He's dead! He killed him!" A riot started. Probably two million dollars worth of damage was done on 125th Street. Thank God, it was not a race riot, and no human beings were killed. It was what one would call an economic riot. Do you know that after that riot the merchants of 125th Street who wouldn't listen to the elite leadership got to the point where they weren't asking whether you were good-looking, whether you were bright, or whether you had an education. Any Negro who applied could get a job, and some who were incompetent got jobs, and today 125th Street is filled with Negro clerks.

Now why do I tell you that story? It seems to me to be a travesty of industrial and governmental leadership that there must be force and violence before you can accomplish a thing that is decent. If they had listened to the minister and the group he was representing—I admit it would have taken longer, the gradualist way, which I don't like—it would have been better for them. But they waited and forced the people to acts of violence. That's not the first time that violence has been forced upon people under circumstances where they did not believe in violence and did not want to use violence. It seems to me that the Church can be a good force, and a big force for good, if the Church will only see to it that it serves the interests of all the people.

I note with great pleasure that the diocese of Massachusetts has said that it will no longer permit a Negro congregation to be established. The same rule applies in Connecticut with the exception that under unusual circumstances one may be. The rule also is in effect in New York to some degree, though in Yonkers at considerable

cost they are establishing a separate Episcopal Church. Now I am sure that the Episcopal churches of Yonkers are not so over-crowded that they cannot accept into their membership all the sons of God. What I am more certain about is that the new rector of this new church principally for Negroes—I know some white people go there—opposes segregation in the Church as much as I do. There's no excuse for another church, that's what I'm talking about. How can we of

the Church expect the Negro ministry to fight for integration and for decency unless all of the churches are going to be the sort of churches they should be?

I would feel very badly if I came here and preached to you, or at you, without giving you an opportunity to speak back. I would really like to have questions, as I am a person who is never so sure that he's right that he can't change his mind.

THE DISCUSSION THAT FOLLOWED

Cary: — What is it that keeps the Church—any Church—from rising above the lowest common denominator? The organized Church, and I mean all Churches, tends to get bogged down in the conflict between Caesar and God, and often chooses Caesar because that is what the membership and the lowest common denominator want. Is it economic reasons—the support of the Church—why it doesn't exert greater leadership?

Delany: — I think that the leaders of the Church do not realize that you have got to take your churches cut into the highways and by-ways, and serve the real people who need it. I think they feel that if they do that, they will lose the money that supports the Church. I think they're mistaken. I think they're in the position of the National Association for the Advancement of Colored People about twenty years ago. 90% of our money came from white people and from big donors. We were then called the National Association for the Advancement of *Certain* Colored People, — (Laughter) — the upper crust. We were fighting for the educated college man. Then a group of young people got in there and said, "Look, we've got to be interested in labor; we've got to serve the people interested in betterment." We were called radicals, of course, but we finally got the program enlarged. We began to hire workers even when we didn't have the money to pay them.

Our budget was \$50,000 and we were six months behind in rent. Today we have a budget of \$450,000 and we are getting about 90% of our money from the membership. I think that's the thing the Church could do. People are unwilling to see the Church not render service where it is needed. I see so many churches that are taking in enough money to have a real social service department, and yet they are not doing it.

It seems to me that you've got to give the people something besides prayers and hymns. I like those things. One of the things that attracts me to the Episcopal Church is the prayers, the dignity of the service, and the music. But, God knows, I want something else. I want to learn how to live a good life on earth so that I can be prepared for heaven. I want to be prepared to walk into the pearly gates and accept the milk and honey, but I won't be unless I get a little of it here. We've got to begin to decide that we shall prepare here on earth and have a little heaven for our people. I think it can be done.

Miss Gammon (social worker, St. Philip's, Harlem): — Judge Delany, do you know any parish that has colored children with a white rector, and viceversa?

Delany: — Yes, I know of some. You have St. Martin's and St. Andrew's in Manhattan. You have two up in the Bronx; I know the ministers

in charge. At St. Philip's, I think you don't; no, you don't—well, they'll come along. You're right, they did. I don't say that they must have a Negro church or a white church; I just say that you've got to have it as a policy that anyone on his merits can get in. Now at St. Martin's where I am a member, we have had for the last ten years a majority—well, certainly half of our staff has been white, and they just haven't been broken-down, no-good clergy who couldn't get a job anywhere. (Laughter) We've had good men. Some of you may know Father Davies, whom I consider an extraordinary man who is now leading a very important parish. It can be done, and just as our people won't object, nobody else will really object.

Swezy: — As a laymen, Judge, do you have any suggestions as to how the Church or the clergy can combat the present-day hysteria? I know that's an awfully tough question but I think that's where we're all terribly frustrated. You really just don't know where to begin, or what to do or to say among people who should know better. They're all caught up in this thing.

Delany: — Well, I'm going to use some harsh words here. I'm not talking about any particular diocese because I'm not sure it applies to any particular diocese. I have a feeling that where your diocese is really bad, and sometimes they are bad, and some

I can name are really good, but where they are bad, I think you will find that usually the bishop is in the hands of the worst element of the laity, and that the standing committee and the other important lay committees of the Church are held by people who have no understanding of the problems of people. Frankly, it's worse to be the worst element of the laity than it is by what we call the worst element of the clergy. I don't think the clergy have the power that the worst element of the laity have—the economic and other power. You know what I mean. (Laughter) Where you have a situation like that, what you've got to do is get together the decent clergy—the progressive, fighting, militant, Christian clergy who believe in the Word as it is written—and you have to band together and say, "Look, we're going to try to change this thing." Believe me, there are laymen in the Church who are good. We have to get together and say, "Look, we're not going to let so-and-so stay on the standing committee until the Good Reaper takes him." Sometimes it takes a long time, but we've got to use our vote to change this thing and put people into Church office who really are promoting the interests of the Church and the Christian Word as it is written. I think that's the only solution. It's a long-term solution but I believe it can work. I believe in the power of the people. I really do.

Graham: — Isn't the pattern within our democracy as a whole? Actually, isn't it a case of the Church following the secular world?

Delany: — You are speaking the Word of God! That is true, and that is what frightens me, and why I spoke about the Sixth Commandment as I did. There is no excuse for the Church to follow the secular world. We can get ourselves in America in the same position where the clergy got themselves in Czarist Russia. They were not teaching the religion of God. They were teaching the religion of the Czar, and look what happened to the Church and to the clergy. The same thing can be

said of Spain—"A better day is coming in the future, turn one side of your cheek and get smacked on the other, pray and crawl on your knees and bow down to the saints," in spite of the First and Second Commandments, and all that sort of thing. That is not the Word of God. I think that clergymen have got to stand up and follow the Word of God and not follow the secular world. I believe the Church can be more, and do more in the right directions, than the secular world can ever be, and do.

Melish:—What can the Church do in the matter of housing where it is not a question of a lower type of individual invading and depreciating an area but a reflection of the desire of equivalent people from other racial groups—educationally, professionally, economically—who, under the theories of democracy, ought to have a perfect right to live in a pleasant and preferential neighborhood where they are quite able to pay the high rents.

Delany: — In a practical situation like that, I am going to talk like a gradualist sometimes talks. I believe you can't expect, particularly in the diocese from which you come, that the Church will be interested in whether a Negro has a right to live in a place or not, but I think there are enough good, decent Christians in that diocese to begin to encourage the Church, and to begin to elect good people to its committees, so that you can begin to come out and speak for the smaller decencies in a democracy: for instance, the attitude of the school teacher towards the children, the attitude of public officials towards Negroes and other minorities, and the like, and finally you will be able to come to this matter of the attitude of having people who are human beings live in a democracy where they want to live. I believe it can be done, by precept and by example, and that's why I believe so heartily in your church. If more of the churches, not only in your diocese, began to welcome Negroes as your's does, to receive them into the congregation, to let them know they can

become members of the vestry as you do, and to let Negro clergy know that if they are competent, they can become curates, you are going to have the real Word of Christianity moving as a deed among the people in the Episcopal Church. When that comes, residence and living will be a thing that has settled itself, because the Church then will not have any hesitancy about coming out and condemning an intolerant landlord. I don't want to sound like I'm just heaping praises upon you, Mr. Melish, but I cannot say too often how uplifted I was when I went to your church. I've been in churches before where I have been tolerated and maybe welcomed but I felt like it was a new experience when I went into your church. There is no reason in the world why every church within the dioceses of New York and Long Island, or any Episcopal diocese, should not do as much to practice the word of God rather than be concerned with the dogma of religion. The fundamentals of religion seem to me to be the thing that we as Christians have got to realize is important rather than the dogma.

Denis: — You're on very dangerous ground there, Judge. The Word of God is dogma, isn't it? You must not be sentimental about the Word of God because as soon as you say, "The Word of God," you mean dogma.

Delany:—Well, it may be because of my ignorance but I think of the dogma of the Church as those embellishments which have been added by man, or by men in power. That's what I mean. I think we've got to give more concern to what effects the life of the people than that which effects the so-called majesty and dignity of the Church itself. I believe that I can worship better out in the open or in a barn than I can worship in a great and glorious gilded cathedral where people around it are starving and living like sub-human beings. There's no excuse for large cities to have grand churches with many idols in them—because that's what they are—with people starving around. We've got to use our money to enlighten the Church for

the benefit of the people first, and then the beautiful edifices can come afterwards, and I love beauty.

Swezy: — What I think you are really saying, Judge, you and other laymen, is that the time has come when the Church should begin to act in accordance with its fundamental dogma.

Delany: — You are putting it right. That is really what I mean.

Swezy: — Judge, there is an entirely different area in the field of civil rights where I am concerned, and I think a good many others are, too. Speaking as a Negro, you see one phase in a brighter way than some of the others. The civil rights about which I am concerned are what might be called the intellectual. I worry about my right, for instance, to say in public that I think we lost China because we backed the wrong guy. Now, when I'm penalized for saying that, I feel that some personal or civil right of mine has been taken away, or if I criticize our armament program. I feel I am being deprived of my right to say that and a good many other things. I wonder if you have something to say on that, because it is a thing which effects us all, Negro and white.

Delany: — I have a lot to say on that. I think the Smith Act is a violation of the First Amendment. I believe the Feinberg Law is a violation of a fundamental right. The McCarran Act, which provides for our own citizens, if you please, to be put into concentration camps, in a violation of fundamental rights under our Constitution. I believe with you that this question of guilt by association is a thing that's going to wreck us, despite Mr. Justice Vinson. He says we have been convicted from time immemorial by our associates. That may be true in the popular mind, but we haven't been convicted under the First Amendment from time immemorial, and when you begin to convict people for their associations and for their thoughts, it's horrible. We're losing our rights faster than we are willing to admit.

Take this matter of guilt by associa-

tion. I don't mind saying on the record that I knew Paul Robeson for a number of years. Thirty years I've known him. He was in college a few years before I was, and every Negro who was in college in those days practically knew each other because there were so few of us. I have great respect for him and great affection for him. Up till five years ago Paul Robeson was a man that any person, white or Negro, would be delighted to have in his home. Now, it just happens that if someone asked me, "What is your politics?", I hope I'd have nerve enough to say, even to a committee, "It's none of your business!" If the Appellate Division has a right to remove me, and has a right to know, because we have a law on the statute books in New York—which I don't agree with, but it's there, and you must obey the law, as I see it, until it is repealed—which says no Communist can hold office; if the Appellate Division asked me, was I a Communist, I would say, "No." I'll tell you here, since you don't ask me, that I happen to have been a Republican for thirty years. I don't boast about it because I haven't voted the ticket—and I never intend to vote any ticket straight. During these thirty years I've had any number of people, Republicans and Democrats, in my home. When I have Democrats come in to play or to do anything else, when they leave I'm still a Republican. But just let me these days invite Paul Robeson into my home, all of a sudden I'll become a Communist, I'm "associated with a 'subversive' individual," and maybe I can even be sent to a concentration camp. Maybe I will be, because I have had him in my home in the past and since then, he has become persona non grata.

It's just like the Communists in this country. I have more faith in democracy than to think that 62,000 people can overthrow 150 million. If they can, then I don't think we've got much to live for, and what we stand for doesn't mean very much. So I'm not personally worried about this guilt by association. But I think that people

have got to be worried, and more people like you have got to be concerned with these abridgements of the right to think under the First Amendment. If we don't have the courage to speak out and hold these rights dear and say, "I don't like you to tell me I can't think, I can't read, I can't study, I can't teach, I can't participate in anything I want to," we are going to be deprived of our fundamental rights. Unless more people do that, we are going Hitler's way. However, I have a feeling of hope that there will be enough people like you, and many of the others of us who are here, who will say that we will not be crushed by the propaganda of the radio and the press in their desire to take all rights away from citizens who are living in a free democracy.

Jansen: — Judge, you expressed the hope that there would be more people like Father Swezy. On what do you base that hope? (Laughter)

Delany: — I'll tell you what I base it on. I think that things are getting really so tough today—you know, you can go so far and then no farther. The American people have been taught freedom. Now the people of Europe haven't been taught freedom like we have. I think you can do more to the people of a country like Germany, or to the people of a country like Spain or Italy, than you can do to the American people, because we've been taught the beautiful words of freedom so much.

Denis: — The Catholic Church has been teaching freedom for centuries. The Churches which you set aside—the Church in Russia, the Church in Spain—are all the Churches that have been teaching freedom—the Catholic Church! You mustn't say that the American Church has a better idea of freedom than European Churches, it isn't true!

Delany: — I have a right to express my opinion.

Denis: — Your opinion—it is not true to assert as fact.

Delany: — Well, I can assert it as my opinion, I hope.

Denis: — I apologize for—

Delany: — You need not apologize for interrupting me. I believe—the one thing I cherish as an individual—is the right to express my opinion. The things I said I deeply feel. I can be wrong. I never claim that I am the best educated person or that I know more about ecclesiastics than ecclesiastics.

But I do believe that the countries I talked about—that there doesn't exist in Spain or in Italy or in Germany the type of freedom that exists in America or in France. I was coming to France. I believe that the French people will not take the sort of thing that Hitler's Germany took and that Mussolini's Italy took. The French people have revolted against tyranny. They have been a more freedom-loving people because it is my view that they have been taught freedom more than those other countries have been taught. If there had been the same teaching, and if it had gone as far, you wouldn't have had the great migrations, as I see it, from Italy and from Germany and from Spain into America that you have had. You haven't had as much migration from France.

I believe that because the American people have been taught freedom more, just as the French people have been, that we are less prone to be subjected than some of the other countries of the earth. And I believe that we are now getting to the point in America where we are so controlling thought and freedom of action and freedom of association that we are going to rebel against it. I think people should rebel against any suppression of rights guaranteed by the Constitution, just as I rebel against any acts of the Church that are un-Christian. There are many acts of the Church in this country and in other countries that are not in accordance with the religious dogma that I have been taught from childhood. I think the Church cannot be a strong influence until it gets to the point where it bridges that vast chasm between the Living

Word and the actual practice of religion.

Jansen: — It is the concern of all of us that there is a sort of absence of hope right now among progressive people. There are certain things around Somerville in Massachusetts that are hopeful but by-and-large our efforts to gather together people who ought to be interested in the problems of social change in the Boston area have met with failure. People seem to be withdrawing and at an early day. To me, there is little cause for hope.

Delany: — I sense the discouragement that you feel. I hear every day people say, "I believe as you believe. I wish I could say what you say, but my brother works for so-and-so, my sister works here, my husband works there, and I'll lose my job." Yes, I know. But this is happening every day—so often that these people are going to become frustrated. They will find it is necessary to band themselves together to stop this onslaught upon our rights. That is only an opinion that I have. It is not based on any evidence that I see.

Cary: — The people are submitting to much of this pressure for orthodoxy and to this total propaganda because they are told that this is the way to peace, this is the way to security, this is the way to protect our rights. It seems to me that as we go on year after

year and the situation, instead of getting better, gets worse, and the feeling of insecurity, instead of growing less, becomes even more, the American people will begin to see that they are not getting what they have been promised. That is what I believe is hopeful. I think we are going to get by.

Delany: — I think you are seeing something good. In other words, to be very vulgar about it, the ox is going the neck not only of the Negro, he is beginning to gore the neck of people. That is the thing that is going to bring the people together.

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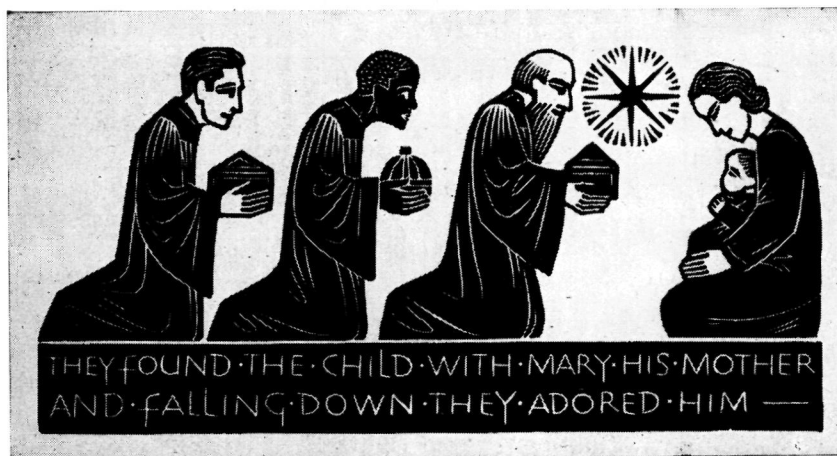


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BISHOP PAGE HONORED

★ The tenth anniversary of the consecration of Bishop Herman R. Page, as bishop of Northern Michigan was observed on October 23rd with a choral eucharist in Grace Church, Ishpeming, and a luncheon in the bishop's honor. The clergy of the diocese and laity from most of the parishes and missions attended the service and luncheon. The sermon at the service was preached by Bishop Lewis Whittemore, of Western Michigan who preached on the topic "Signs of the Times". The choirs of St. Paul's Church, Marquette, St. John's Church, Negaunee, and Grace Church sang the service.

At the luncheon Mr. Charles Stakel, chairman of the finance department of the diocese acted as toastmaster and presented Bishop Page with a gift of money from the members of the diocesan family. Bishop Page, Bishop Whittemore, the Rev. J. William Robertson, president of the standing committee and Mrs. W. P. Chamberlain, representing the Woman's Auxiliary made brief talks.

ORGAN RECITALS IN ST. LOUIS

★ Alec Wyton, organist at Christ Church Cathedral, St. Louis, gives recitals each Thursday which are drawing large audiences. The great composers are featured, especially Bach.

MICHIGAN CHURCH REBUILDS

★ Bishop Herman R. Page of Northern Michigan laid the corner-stone of the new Holy Trinity Church in Iron Mountain on November 2nd, replacing the church partially destroyed by fire on December 21st 1950. In his sermon Page said: "Knowing you people and the things you have done in the past I believe that this day and this happy oc-

casion marks the beginning of a new and larger life for this parish. And I would urge you, as you build to make this effort a part of yourself, build yourselves into this church. Make it a common, united effort to the glory of God, remembering that the true corner-stone of the Christian life is righteousness and justice."

LAYMEN HAVE DINNER

★ Bishop Lichtenberger was the headliner at a dinner of laymen in Missouri, held November 10th at Ladue chapel. Sharing the program with him were the Rev. J. Francis Sant, rector of St. Michael and St. George, St. Louis; the Rev. Charles D. Kean, rector of Grace Church, Kirkwood; John H. Leach, chairman of the diocesan laymen's organization and Elmer E. Marx, vestryman of Kirkwood.

NEBRASKA CHURCH RESTORED

★ Bishop Brinker, Nebraska, recently rededicated St. Luke's,

Plattsmouth, where the church has been restored and redecorated after a year of work. The service also marked the eight-fifth anniversary of the building of the present church. It has been reroofed and the exterior faced with stone. Members and friends raised \$16,000 to finance it. The rector is the Rev. Max L. Kors, ordained a year ago, the first ordination to be held at St. Luke's in eighty years.

HOSPITALS MERGE IN NEW YORK

★ St. Luke's and Woman's Hospitals of New York are to merge and form another medical center in the city. The Church hospital recently launched a \$10,500,000 building program, and Bishop Donegan on November 2nd laid the cornerstone for a new nine-story building. It is located near the Cathedral of St. John the Divine, while the Woman's Hospital, which has spent \$1,500,000 in the past four years, is but three blocks away.

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FLORIDA INCREASES ITS BUDGET

★ The diocese of Florida has increased its budget for 1953 to \$115,718, as against \$89,214 this year. Of this increase, \$9,000 is added to the national Church giving, and \$7,000 is added for new work, missionary salaries, pensions and travel. But the big increase is to the social relations department which got \$150 this year and next is down for \$8,386. It includes salaries for a case worker who will be assistant to the city missionary in Jacksonville.

PARISH MAKE PLANS FOR HIGHWAY

★ A new super highway through the most densely populated part of St. Louis, which will get started in the spring, will run directly in front of St. Stephen's Church. The parish voted overwhelmingly to continue its work so that Bishop Lichtenberger has appointed a committee to select a site for a new church. It will be not far from its present location, in a populous neighborhood, where the church can continue the community service for which it is noted. Plans for the new church, estimated at \$200,000, have not yet been completed.

MISSIONARY VISITS MISSOURI

★ Brother Sidney of the Order of the Holy Cross, stationed in Liberia, is visiting Missouri during the next two weeks, speaking on behalf of the children's Lenten offering.

THE PICTURE ON THE COVER

★ It was taken in 1913 and shows how missionaries travelled in the days before mankind had made so much "progress" with H-bombs and other means of destruction. At the wheel is the Ven. Sidney D. Hooker, arch-

deacon of the district of Montana, and the Rev. Leon F. Haley, then a missionary in the Chateau field. It was sent by G. L. Banks of Chateau and appeared in the October number of the Montana Forth.

MRS. ROOSEVELT SPEAKS ON WOMEN'S ROLE

★ Mrs. Eleanor Roosevelt, Episcopalian, told a luncheon group in New York on November 19th that support by American Church women may be a key factor in swinging this country's sentiment in favor of the UN's human rights covenants. She warned however that US ratification of the covenants, one on civil and the other on political rights, would not be won without a fight.

The luncheon was sponsored by United Church Women in honor of women delegates to the General Assembly, with forty women from thirteen nations present.

CORPORATE COMMUNION IN SEWICKLEY

★ St. Stephen's Church, Sewickley, Pa., is joining with the two local Presbyterian Churches for a corporate communion for men and boys on December 7th. Following the service at St. Stephen's a breakfast will be held in the parish hall. The Rev. Benedict Williams, rector, will officiate. The Rev. Lockhart Ammerman, pastor of Sewickley Presbyterian, will be the principal speaker at the breakfast.

The corporate communion came about three years ago when a board member of Sewickley Presbyterian suggested "it would be nice to further our fellowship with our brothers." The suggestion was taken to heart by the board and such a communion was arranged. The Shields group came in on the service this year.

There are two such services

annually. The one held in the Presbyterian building is on Whitsunday. The Episcopal service is held on the Sunday nearest St. Andrew's Day. The services are conducted according to the ritual of the host group. The guest minister sits with the men of his congregation and takes no other part. The guest minister is, however, the principal speaker at the breakfast which follows.

"Each service has met with more enthusiastic response than the previous one," Williams said. "It's a wonderful trend, and a wonderful get-together."



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EDITORIALS

No Intimidation

IN an excellent article in the November 12 issue of the Christian Century entitled, "Intimations of Intimidation" the author, Harvey Seifert, sounds an alarm that should be heeded especially by the clergy today. Pointing out that "the big temptation in these days of loyalty oaths, character assassination and protest committees is to seek safety in silence" he shows how easily this attitude can be rationalized. One may overestimate the strength of evil or underestimate the possibilities of good, one may feel that the individual's influence counts for little, underestimate the nature of the evil we face, or take refuge in the conviction that because of the specialized nature of the ministerial function one should keep out of controversial areas. It was such rationalizations that were partly responsible for the rise of Hitlerism.

We are happy to commend the Rev. E. Walter Chater, rector of All Saints', Harrison, N. Y., who has met up with such a situation as described in the article and who does not take refuge in rationalization. As chairman of a citizens committee he has taken the lead in opposing the order of the board of education of Harrison requiring all citizens who wish to hold meetings on school property to take loyalty oaths! He upholds the American tradition in stating that "no reputable citizen should be required to prove his freedom from guilt in order to establish his loyalty", and that the imposition of such oaths would create mistrust. He might have added what has so often been said that loyalty oaths are silly, for no communist would hesitate to take them. Here in Harrison is one more evidence of the ominous trend in American life which follows the pattern of all totalitarianism and ends by defeating democracy. It is a pleasure to record that one of our own Church has both reason and democracy on his side and the courage of his convictions as well.

First Great Cause

ON another Thanksgiving Day it is appropriate to consider the first great cause. It is God our maker who doth provide for our wants to be supplied. The person who thinks is the person who gives thanks. Both the word think and the word thank come from the same root, and in old Anglo-Saxon were the same word. The thoughtful person is the thankful person who gives thanks

to God from whom cometh every good and perfect gift.

Someone once said that art has a three-fold purpose; it teaches us to see, it teaches us what to see, it teaches us to see more than we see. The thankful, thoughtful heart, sees behind the mere mechanics of the world, until even a crust of bread is seen in its full meaning and is considered in its relationship to God. Remember the little ditty;

And back of the mill is the field and shower
Back of the bread is the snowy flour,
And back of the flour is the mill,
And the sun, and the Father's will.

No presidential proclamation can make us thankful or thoughtful. But the thankful heart is the thoughtful heart and the happy heart. Thankfulness is the memory of the heart. The Psalmist was in a sense a psychologist. He knew how to awaken gratitude: "O my soul, forget not all his benefits". As we give thanks to God in this harvest season may we see that beyond what seems to be the eternal commonplace, there is the first great cause. As behind the crust of bread, there is the Father's will, so also beyond all things, all men and nations, there is the will of God for his people.

We wish you a thankful, thoughtful and meaningful Thanksgiving. May the day and the season be charged with the deep meaning and purpose of all life.

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CLARK KUEBLER HITS PAGANISM

★ President Clark G. Kuebler of Ripon College, one of the featured speakers at the Boston General Convention, told a large group of laymen in Detroit on November 14th that Christianity and paganism are locked in battle to a degree unknown "since the days of Charlemagne".

It would require clairvoyance to predict, Kuebler said, whether the western world will turn, in the next few decades, to "faith in the state as divine or faith in God as he is revealed in his blessed son. But, however evil and perverted are the totalitarian religions built around worship of the state, man's deep-seated hunger for some object of worship and dedication remains. As the under-current of anxiety increases, men will crave the assurance and strength of some kind of faith."

The rally formalized the affiliation of the Protestant Men of Detroit, an interdenominational organization, with the National Council of Churches' general department of united church men. It was one of a series of rallies staged in key cities across the nation since last spring by the U.C.M. to "arouse interest in the development of church and community programs on the local level."

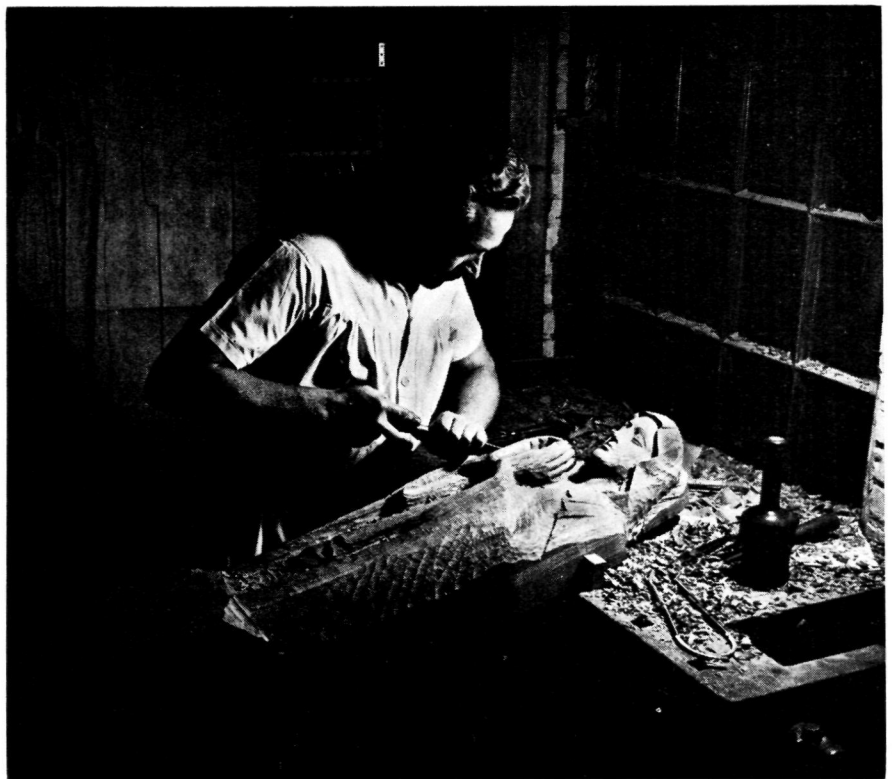
SYNDICATED FEATURE

★ One of the twenty-six writers of the syndicated feature, Prayer for Today, is an Episcopalian. For over a year this daily release to the newspapers of the country has been prepared by the division of education of the National Council of Churches. As a National Council Religious Feature, it is one more expression of the cooperative Christian task in the United States. The combined circulation

of the dailies carrying Prayer for Today is well over one and a half million readers in twenty-six states. Other communities will add this popular feature as Church people make it known to the publishers. The writer chosen out of the Episcopal Church is the Rev. James W. Kennedy on leave of absence as rector of Christ Church, Lexington, Kentucky, to set up the newly created division of radio and television of the national Council and to act as secretary for the committee on ecumenical relations of the National Council.

LARGE ENROLLMENT IN SEMINARIES

★ More than a thousand students are enrolled in seminaries to study for orders in the Episcopal Church. Enrollment at the Virginia Seminary is largest with 166 students. Close behind came the General Seminary in New York with 153 students and four guests. A record-breaking enrollment at the Berkeley Divinity School in New Haven numbered 101. The smallest group is enrolled at the new seminary in Austin, Texas.



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PEOPLE OF THE CHURCH

CLERGY CHANGES:

CHARLES M. LEVER, formerly rector of St. Matthew's, Gold Beach, Ore., is now vicar of St. Paul's, Benicia, Calif.

ALAN H. TONGUE, formerly rector of St. Andrew's, Walden N. Y., is now ass't at St. George's, Newburgh, N. Y.

DOUGLAS E. WOLFE, recently ordained, is now rector of St. Luke's, Haverstraw, N. Y., and vicar of All Saints, Valley Cottage.

JOHN F. KOLB, chaplain in charge of Navy Family Chapel, Long Beach, Cal., is now vicar of St. Paul's, San Jacinto, Cal.

ROBERT E. SAVAGE, formerly rector of the Redeemer, Elgin, Ill., was instituted rector of Christ Church, Waukegan, Ill., on Oct. 26 by Bishop Conklin.

HARRY P. HILBISH, formerly rector of St. Margaret's, Chicago, was instituted rector of Grace Church, Sterling, Ill., on Nov. 9 by Bishop Conklin.

JOSEPH W. PEOPLES, formerly a chaplain in Korea, was instituted rector of Christ Church, Joliet, Ill., on Nov. 7 by Bishop Street.

SHERMAN S. NEWTON, formerly rector of Trinity, Arkansas City, Kansas, is now rector of the Holy Nativity, Chicago.

CHARLES F. PARKS, formerly in charge of missions in the diocese of Los Angeles, is now rector of Christ Church, Sidney, Nebr.

CHARLES N. MIDDLETON, formerly rector of Grace Church, Menominee, Mich., is now in charge of missions at Lakewood and Wheat Ridge, Colo.

LAY WORKERS:

WILLIAM E. PONZO, Church Army cadet, is now in charge of St. John's, Albany, Ga.

RAPLY M. CORNELL JR., Church Army captain, is now in charge of All Saints, Mendota, Cal.

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J. R. SHEETZ, retired major general, has been appointed commandant of Texas Military Institute, San Antonio, by Bishop Jones.

ORDINATIONS:

SAMUEL A. GLASGOW was ordained priest by Bishop Emery, Oct. 30, at St. James, Grafton, N. D., where he is in charge.

AUSTIN J. STAPLES was ordained deacon by Bishop Nichols on Nov. 1 at Trinity, Norton, Kansas, where he is in charge. He is also in charge of churches at Logan, Studley and Oberlin.

GORDON L. ROTH was ordained priest on Nov. 11 by Bishop Roberts at Trinity, Howard, S. D., where he is in charge. He is also in charge of Grace Church, Madison, where he resides.

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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.

PHILIP S. DODGE

Layman of Hartford, Conn.

There are not many who are willing to stand up for their Christian principles in the face of financial loss nowadays. Therefore we must respect the eight faculty members of the University of the South who resigned rather than acquiesce in the continued exclusion of Negro students from that institution.

There is no doubt that Christ died for all of us, black and yellow as well as white. Therefore there should be no discrimination against anyone on the ground of color or nationality. The Church and all its affiliated organizations should set an example in that direction. It may be hard for some of us to take such an attitude but as sons of God we must do so.

OTIS JACKSON

Dean at Laramie, Wyo.

On the backpage of your issue for October 16, under backfire, I note that my friend of Flint days, J. P. Pulliam, has got off his chest some very scholarly material on the name of the Church. Its all very well, but it won't change the name of the Church and it would be very confusing if it did. I doubt whether we can say that we have gotten on well enough with the name we have all these years, so why change? Because there is always

room for improvement. But most of us know that the name is not the key to our transformation. There are those who might advocate the name "Laodicpan Church" for us, and with some very good reasons. Incidentally, I believe the Laodicpan Church would quality as Catholic. What all this adds up to is that I am suggesting that candidates for holy orders concentrate on the renewal of vitality in the spirit of the Church and not worry about its name.

CHARLES S. MIDDLETON

Layman of New York

Thank you for giving us the report of the efforts being made by the Rev. Michael Scott on behalf of the people of Africa. I always look for up-to-date news on pressing issues in the Witness and I am seldom disappointed.

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MOTHER CHURCH — DAUGHTER CHURCH — SISTER CHURCH: The Relations of the Protestant Episcopal Church and the Church of England in the 19th Century By RICHARD G. SALOMON

[By the Professor of Church History in Bexley Hall, the Divinity School of Kenyon College, and Associate Editor of HISTORICAL MAGAZINE. Dr. Salomon is the only layman who occupies the chair of Church History in any of our theological seminaries.]

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By ALBERT SIDNEY THOMAS

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