

The WITNESS

10¢
A COPY

MARCH 18, 1954



SPRING TRAINING

FLORIDA is correct but it is not a picture of one of the big league camps but laymen of the diocese having fun at Camp Weed, diocesan center

THE CHURCH AND SEGREGATION

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(St. John the Divine)
112th St. & Amsterdam

Sun. 7, 8, 9 HC, 9:30 HC or MP & Ser., 11 HC & Ser. (generally with MP, Lit or Procession) 4, Ev. & Ser. Wkdays 7:30 HC, 8:30 MP, 8:45 HC (HD), 10 HC (Wed.), 5:30 Ev. (The 8:30, 8:45 & 5:30 services are choral exc. Mon.). Open daily 7 to 6.

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"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES IN LENT

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Weekday: Thurs. 10. Other services as
announced.

SERVICES IN LENT

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Daily: H.C., 12:05 noon; also 7:30 a.m.
Tues. Healing Service, 12 noon, Wed.

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Czech Brethren Send Message
To Protestant World****URGE RECONCILIATION BETWEEN CHURCHES
AND NATIONS WHILE THERE IS TIME**

★ The synod of the Evangelical Church of Czech Brethren, meeting in Prague, dealt with the problem of what the Churches should do and passed a resolution to forward a message to the Protestant Churches throughout the world.

Preliminary to the message was a statement which declares: "We are going through times of an unprecedented urgency, rarely in its history has humanity faced a situation with such far-reaching potential consequences as today. We in the East and in the West are living on the dividing line between life and death, peace and chaos. War has lost all political function and has become an instrument of utter and total destruction.

"Members of the Evangelical Church of Czech Brethren feel responsible for contributing all they can to the atmosphere of mutual understanding and co-operation between the Churches and nations. They do not consider the gap between the two worlds as insurmountable. They are, beyond any doubt, thankful for the place where they carry on their work and faithfully assist the people of their country in the reconstruction of social and political conditions of life.

"However, they sincerely wish to get close to you, brethren, wherever you live, in Europe, Asia or across the ocean, to say what is on their mind and to ask you for co-operation in the noble endeavor for a durable peace. They have no intention of indoctrinating you and of imposing upon you their own ideas and schemes. That would be an arrogant way of dealing with one's own brethren. But they cannot help speaking with the utmost urgency and with burning hearts. Nothing is as yet lost. But the time is short.

"We would rejoice at any reaction on the part of those who have read the Message, listened to it and taken it seriously. 'And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus'."

THE MESSAGE

★ Delegates of the Czech Brethren Evangelical Church, gathered together at the Eleventh Synod, greet you, dear brethren, with an apostolic greetings (Romans 1, 7) and beg you to receive their message with as great sincerity as that with which it has been written. The Church of Christ is one and it embraces

all countries and nations. Her message remains the same: to proclaim the acts of the Lord and to offer the world we live in the gospel of the reconciliation with God, of the forgiveness of sins and of the Kingdom of Jesus Christ in truth and love, in justice and peace.

Members of the Church of Christ are bound with one bond of faith, charity and hope. "Jesus Christ the same yesterday, and today, and for ever." (Hebr. 13, 8.) He is the focus to which the members of the Church, no matter where they are, converge their eyes. It is he who creates unity beyond the boundaries of nations, cultures and ways of life. The Church carries on her mission in the world in the truth and authority of the crucified and risen Christ. In the light of his word and in the work of reconciliation the Church stands on the watch and struggles with her problems, with the challenge of her time and her place.

On this ground we wish to come closer to you, to proffer our hand of brotherhood and fellowship, to tell you how we live and in what perspective we understand our present mission. We are anxious to make you understand us, to remove any prejudices you may have against the way we work, we wish as well to free ourselves of any prejudice against you. We consider the present as a time of deep historical changes which transform international relations, change the distribution of the world power, mould social conditions and a new way of life. We are realizing

every day that the structure of historical life is acquiring new forms.

It is the duty of our Church and our congregations to penetrate into the very meaning of what is going on. The events of the last two or three decades in our orbit have convinced us that the retreat of one social stratum from the stage of history and the ascent of another one to the responsibility for public life has deep roots in sin as well as in the human aspiration for higher justice. It is not easy to understand this situation and to say "yes" to it. We Christians have become part and parcel of the old political economic and cultural structure. For that reason it is hard for us to free ourselves from secular interests on the one hand, and it is easy, on the other, to consider the pressure of events upon our political and social forms and moral conventions as an attack upon the very substance of the Church and faith. It is all the more easy, as the secular and material interests have penetrated into the foundations of our sanctuary and corrupted the integrity of our faith. We are challenged by contemporary events to look for inward freedom where it is properly to be found. "If the Son therefore shall make you free, ye shall be free indeed." (John 8, 36.)

There is probably nothing more important and more urgent for us than to be inwardly free and to look with the courage of faith at contemporary history and at the advance into the future. Only this inner freedom and courage can enable us to understand Divine judgments and to accept them with gratitude as a challenge to repent, to return to God and to correct the ways of our life. Only the crucified Lord makes free the deepest depth of our

hearts, only the risen Christ gives us the courage to settle accounts with ourselves and with the past, to look up the road to the future with joyful hope.

We profess the unity of the Church in the unity of the Gospel. But it is just this confession which unceasingly reminds us of the divisions, the disunity of those who confess Jesus Christ. Do we err when we say that every faithful witness of Christ among you as well as among us is disturbed by the deep dissensions between Christian Churches and Christian groups? It is not our desire to judge who is more responsible for this state of Christendom. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5, 10.) We all must repent, for every one of us is responsible for the disruption of Churches and for the perilous disunity between the nations.

We are uncertain whether or not you will understand us, but we nevertheless wish to tell you what things disturb us the most. We are full of misgiving at the thought, that it was the Christian countries which caused the great catastrophe of World War I and II as well as the terrible chaos among the nations of the world. We are terrified at the thought that it was the riches and power of Christian countries which for long decades and centuries have grown on the poverty and toil of poor and backward nations. And that is why we—in repentance—want to understand the great process of history taking place in the eastern European and Asiatic countries, and especially in those nations which are awakening from a colonial status and long

to take the control of their public life into their own hands and long to be accepted as equals into the community of mankind.

We cannot judge anyone, but on our own behalf we wish to confess that we cannot do anything else than bow down before Divine judgments and, in the solidarity of sin and grace, accept them as the judgments of mercy and as a precious opportunity for new beginnings. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (Peter 4, 17.)

We hope you will understand what we mean. We cannot expect that your countries will go through the same changes as ours. You live under different historic conditions and the development of your nations will assume a different shape. But we can ask you to try to understand the substance of what is taking place around us. We often see that even those of you who have good intentions to "deal" with the so-called Eastern world, first declare the efforts of this world as something basically evil and worthy of condemnation — and only then are ready, with a condescending patience and certain pathos of self-righteousness, to negotiate a kind of *modus vivendi* with it.

We think that to approach the problems of today in such a way is theologically wrong and biblically dubious. It is an approach with closed eyes. And such an approach fills the hearts of people with self-righteous arrogance. Is it not the duty of Churches in the traditionally rich and powerful countries to understand the struggle of the poor and long exploited countries that are awakening to a more human life, even though they do it with the aid of an ideology

which severely criticises Christianity?

Basically it is a struggle for a deeper and fuller freedom than the freedom in the conventional forms we have been used to. We do not want to divert attention from the difficulties, mistakes and blunders which accompany that great revolutionary process and which again we are responsible for. But only the positive understanding of this process can assist us, Christian believers, to help, in our own way, in the shaping of new forms of society. Only a courageous and inwardly free faith in Jesus Christ enables us to carry into the new society and into the new order a leaven of prophetic justice, apostolic love and Biblical solidarity in sin and saving grace. Otherwise our Churches would become more and more irrelevant and would close the entrance to the heart of the world which is being born.

You and we are living in different social and political forms of life. But it is the duty of both of us to fight, side by side, for a real agreement between our nations. And here we ask some questions: what have we Christians done to bring about the end of the bloody and destructive war in Korea? What have we done for the admission of the great Chinese nation into the community of those who make decisions in the matters of new international orders? What have we done to bring about the unification of the German nation by a way of real negotiation and agreement? What influence have we exerted upon our statesmen and politicians that the "cold war" cease poisoning nations morally and spreading an economic and

ideological chaos in contemporary mankind?

Just at the moment when the forming of a new society of nations in common cooperation and trust was started in Central and Eastern European countries, at the moment when East German citizens have initiated new social and ideological conditions for real friendship with other neighbors, at this very moment attempts are being made on the part of those we call Christian states to stop this process of integration of countries which were originally enemies and to make us return to the point from where we started the reckless march into the catastrophe of the World War II.

Is it so difficult to realize that the remilitarization of a nation which had been dragged by her false leaders to a military aggression of the most perverse nature means an unwillingness to learn from the judgments of the Lord? That it means forcing the German nation onto the road which brought her to destruction and the suffering of millions?

We do not want to say that only our way of fighting for peace is possible and thinkable. If you hesitate to join our peace effort do organize such campaigns yourselves, which you consider better and more effective! Remind your statesmen that mankind cannot be divided into two hostile blocs and that the unity of mankind cannot be denied. Do challenge them to negotiations around "the round table," to such negotiations which would not cease until an agreement has been reached! We are afraid that the ways of present day policy of what are called Western and Christian nations can weaken and make sterile the great heritage of the best

Western minds. What a loss it would be if through the fault of Western statesmen and Churches the awakening nations of the so-called non-Christian countries would be deprived of those spiritual values which used to be the pride of Western nations in the fight for justice, progress and real humanity.

We are truly living in a time of great decisions; in a certain sense we are living between life and death. Which road shall we take? The road of power and aggression, intimidation and threats, or the road of negotiation and mutual understanding?

Please, forgive us if we have raised some questions which have hurt or even offended you. We speak to you in love as to our brethren and our questions are at the same time directed into your heart. We long to have you understand us and we would also like to come closer to you. There is nothing more urgent than to help today's suffering and terrified humanity to a real peace and sincere cooperation. We are concerned with the welfare of the people in the East as well as in the West. The whole world is in the hands of the Lord. Jesus Christ came and died for everyone. He is risen from the dead to reign over all. To him be the honor and glory forever!

SCRANTON HONORS NONAGENARIANS

★ A service was held last week at St. Luke's, Scranton, Pa., honoring six communicants who are ninety or over. All but one have been members of the parish since before the present church was built in 1871. They are Charles Warren, 97, and his wife, 93; her brother, Thomas French, 91; Miss Sara Davis, 96; Mrs. Ada Bach, 94 and Mrs. Dora Kern, 90.

McCarthyism Hit By Virginia Faculty and Students

★ A statement hitting McCarthyism, signed by 164 faculty members and students of the Virginia Seminary, was delivered to President Eisenhower on March 2. All of the faculty members signed who were on the campus at the time and also a number of clergy of Alexandria. There were forty students who did not sign but most of them were from foreign countries.

A covering letter states that those signing did so as individuals and that the statement, which follows, was in no way an official statement of the seminary or of any other Church group.

We, as Christian citizens and future ministers of the Protestant Episcopal Church, believing that God made men to be free, are concerned by current evidences of deterioration and decay of public morale and personal liberty.

The most recent indication of this is the clash between a sub-committee of the legislature and the executive branch of the government. We believe this incident points up a growing spirit of fear and distrust among citizens of the United States. This spirit would substitute conformity under pressure for liberty under law.

We believe that men were not made to live alone, but in communities based on trust and respect. Individual liberty and healthy community life stand or fall together.

We believe that our elected government should protect the people from totalitarian threat both alien and domestic. We loathe Communism which at home and abroad is an evil

creed hostile to our Christian faith and to our Christian confidence in the principles of American democracy.

We believe that Communists hold principles hostile to freedom. We believe it unmistakably true that Senator McCarthy acts on principles that are also hostile to freedom. We believe he has tended to intimidate loyal members of the government as well as members of the teaching profession and other individuals and groups.

We believe that many citizens in and out of the government have become afraid to stand up for free speech and personal liberty. We believe the hesitant and passive response to this threat on the part of the American people and their elected representatives is evidence of the degradation in our common life. We believe that the widespread lack of trust in America today is of decisive advantage to the Communist power.

We say these things humbly, for we too share the responsibility for our country's troubles. We urge each other and our fellow citizens to dedicate ourselves anew to freedom and the common good.

We believe that those members of the executive and legislative branches of government who are now speaking out of conscience in opposition to Senator McCarthy deserve profound praise and encouragement.

LEGION WANTS BAR OF DELEGATES

★ The American Legion of Chicago has urged the state department to refuse visas to several delegates to the assem-

bly of the World Council of Churches, meeting this summer in Evanston. Among those they say should not be allowed in the country is W. A. Visser t' Hooft, general secretary. Also Prof. Joseph L. Hromadka of Czechoslovakia, once a professor at Princeton Theological Seminary; Bishop Albert Bereczky of Hungary and Bishop Arvidson of Sweden, once head of the Methodist Church in northern Europe.

The Legion charges that Visser t' Hooft, was a co-signer of a letter issued in 1951 which asserted that the Communist principle, "From each according to his ability, to each according to his need" was not originated with Karl Marx but had its roots in the teachings of Jesus.

Bishop Arvidson should be barred, according to the Legion, because he recently toured Russia and China on a Soviet-sponsored tour and returned to Sweden praising religious freedom as practiced in both countries.

PROVIDENCE PREACHERS

★ Bishop Hal lof New Hampshire was the noonday preacher last week at Grace Church, Providence, R. I., with the Rev. P. A. Wolfe, Presbyterian of New York, this week. March 22-26 the preacher will be the Rev. C. W. Cranford, Baptist of Washington; March 29-April 2 the preacher will be the Rev. Roscoe T. Foust, until recently the editor of the Witness and at present the head of the Pastoral Counseling Service of New York. He will be followed by the Rev. Boynton Merrill, Congregationalist of Columbus, O., with Bishop Bennett preaching during Holy Week. The rector of the parish, the Rev. Clarence H. Horner, has the Good Friday service.

EDITORIALS

VERY MUCH ALIVE

BEFORE what Prof. Joseph F. Fletcher describes as Bullyism hit our country there were strong, unofficial social action groups in ten of the major denominations. They were also banded together informally for joint action in the United Christian Council for Democracy.

Under the pressure of these times, all but two of these groups have ceased to exist, and one of these, the Methodist Federation for Social Action, is today operating with a staff of part-timers and volunteers.

The other is our own Episcopal League for Social Action, formerly the Church League for Industrial Democracy. It too is operating on a pittance, with its membership small and scattered. Nevertheless under the leadership of the Rev. Kenneth R. Forbes it is continuing to issue tracts that deal forthrightly with those issues that everyone with sense is concerned about but few have the courage to discuss openly these days.

The organization held its annual meeting and conference on Washington's Birthday in New York, and while the attendance was small, the addresses and discussion made it clear that the League remains the one organized Episcopal group that has the courage, and sense, to tackle issues that are generally taboo.

The afternoon session was devoted to a consideration of American civil rights in relation to the Subversive Activities Control Board. Royal Wilbur France, widely known defender of civil liberties in the courts, a member of the Presbyterian Church, gave an eloquent and detailed account of the workings of the Subversive Activities Control Board in connection with the Attorney-General's citing of various organizations as "Communist Action" or "Communist Fronts". He declared it to be his considered opinion, from an exhaustive study of the evidence, that none of the latter class of organizations was in any sense subversive or dominated by any foreign power. The organizations he referred to were the National

Lawyers Guild—of which he himself has long been a member—the American Peace Crusade, of which he is the counsel, the National Council of American-Soviet Friendship and the American Committee for the Protection of the Foreign-Born.

The hearings involving these organizations are an integral part of the current drive against the civil liberties of political and economic minority groups, made possible by the McCarran Internal Security Act and which should be vigorously opposed by religious and other citizens who are loyal to the American tradition of democratic freedoms.

Louise Pettibone Smith, professor-emeritus of Wellesley College and honorary co-chairman with Bishop Moulton (Retired) of Utah, of the American Committee for the Protection of the Foreign-Born, then addressed the conference on the work of this committee in defending the rights of foreign-born Americans over a period of twenty-two years. She quoted statements of hearty approval of this work by the late President Roosevelt, General Eisenhower and other distinguished Americans and went on to describe in detail some of the many cases of deportations and threatened deportations of persons who had lived in America for a generation and against whom the only accusations were that they had had some connection twenty or more years ago with the Communist party. Many of these persons have been held in prison for long periods and refused bail by direction of the Attorney-General under authority of the Walter-McCarran law, but in violation of the Constitution's Bill of Rights.

The Rev. William Howard Melish spoke on the subject of the National Council of American-Soviet Friendship, of which he was formerly the chairman. He described the nature of its work and its loyalty to all that is best in America and the enthusiastic support it had received from leaders in government during the late war.

It seemed evident to the conference that only the repeal or drastic amendment of the Walter-McCarran act and the McCarran Internal security act could bring to an end the present widespread violations of American civil liberties.

The evening session was devoted to the

subject of the Christian Church in the New China. A clear and eloquent address was made by Dr. Katherine Hockin, director of studies at the United Church Training School in Toronto. Dr. Hockin was born in China and spent many years there as a Christian missionary, both before and after the Communist victory.

She made frank criticisms of many of the acts of the liberation forces after their victory, saying that they seemed to her very similar to what is today going on in America in large-scale violation of civil rights. She was herself the victim of some of this. She then proceeded to describe some of the notable accom-

plishments of the new regime and paid sincere tribute to the moral integrity of the government leaders and their dedication to the great task of building a new and better China. Christian churches, are, in general, functioning freely and are loyal to the new government, in which their representatives are playing an important part. Dr. Hockin was besieged with questions after her address, all of which she answered with frankness which seemed to bring conviction to her hearers.

Those who attended this conference agreed that it had been an occasion of notable illumination and inspiration.

THE CHURCH AND SEGREGATION

By Paul Moore

Co-Rector of Grace Church, Jersey City

I WAS asked by the editors of the Witness to read a paper on the subject The Church and Segregation to a group and to have the discussion of the paper transcribed and published. For this reason, the paper will not attempt to be much more than a series of questions.

I was most surprised the other day to come across a racial view still seriously held by some Christians in this country: that God created groups of men with different characteristics to show that they were meant to do different kinds of work and to live in different ways; that the colored people were inferior to the white and meant to do inferior work.

Another version of this same view is the old legend connecting the mark on Cain's forehead, which he received after murdering Abel, with the deep coloration of the peoples of Africa. The Negro people, according to this theory, were condemned: "When thou tillest the ground, it shall not henceforth yield to thee strength; a fugitive and a vagabond shalt thou be in the earth . . . Everyone that findeth me shall slay me . . . (says Cain) And the Lord set a mark upon Cain, lest any that findeth him might kill him."

The Christian view traditionally accepted, even in the early days of the Church when the Roman world was full of slaves, has been, however, that God created all men as his children, of equal worth; that Christ redeemed all men alike by his death on the Cross; and that Christ

took on the flesh of all humanity when he became man. In recent years, since slavery and the Negro became synonymous in this country, there has been a movement, forever growing stronger, to convince the Church that segregation is a trespass of this teaching as well as a trespass on the Christian understanding of love.

The Questions

DO YOU feel that the Church is obliged to integrate her membership, whenever she finds herself in a mixed community? If so, what are the results of this going to be in a community where segregation is the law and the custom? If not, what are the results of segregation in a community where segregation is not the custom in other areas of life? In other words, what is the effect of the Church's policy in this matter upon the community and upon herself as part of that community?

Often we think of the word "community" as only the local scene, but the Church is also an important part of the community of the nation and of the world. It is in the nation that the Church's general state of integration becomes clear . . . a recent survey of 13,000 predominantly white churches, for instance, showed that only 9.8% included non-whites, and of these, I suppose, many had token integration. And these figures, by the way show a great improvement.

This group, gathered here, represents both active Church members and those who do not ordinarily attend church. I would like a frank

answer to the question, Do you think the Church is doing her job in this area? Bear in mind that the non-Roman Catholic Churches are more or less democratic in their structure, which means that it is the Church as a whole that determines policy, not the clergy alone.

As we enter a discussion of this kind with professed Christians, we usually find all but the most extreme going along in principle, but there is great variance about the timing of the process of integration. There are those that say that it is going as fast as possible, that if we are too hasty there will be a great social upheaval which will set back the normal, gradual development of change. But there are other factors to be considered, it seems to me. First of all, has there ever been great social change in a civilization without a certain amount of pain and disturbance to the status quo, and is even violent social upheaval necessarily the worst of all possible evils?

For the choice is not only one which concerns America; it is a choice which may affect the course of the entire world's history. If we are unfaithful to democratic principles at home, there is small chance that the non-white nations of the world will deeply respect our form of government, and if they do not respect us, their friendship will only be on the limited basis of our material aid. When another nation can offer more aid, the friendship with us will come to an abrupt end. The Church, then, as a spiritual force in the life of the nation, might well feel bound to guide the thinking of the nation in foreign policy, so that we approach the world as a leader deserving respect because of what we are rather than because of the size of our atomic stockpile. Since then, the matter of segregation is an issue internationally, and since the time when peace can be won is fast running out, there is some urgency in the timing of integration here at home.

Separated By Emotions

FINALLY, I would like to speak of the special role the Church can place in race-relations, and hope that you will have further practical answers to the question of what can the Church do. On the deepest level, men of different so-called racial groups are separated by emotions, by prejudice. One man can believe with his mind that there should be an integrated society, but his feelings rebel against the idea. This is the reason why many conversations end with the age-old question, "Would you like your daughter to marry a

Negro?" Then the feelings come into play, and the discussion becomes a heated argument.

Now, the Church deals with emotions, God reaches feelings as well as thoughts. And when different groups can feel drawn together in Christian love so that they can really and truly trust each other, these matters of deep feeling, of old wounds, of prejudice can be discussed and in being brought out in the open in an atmosphere of love can be understood and healed.

The Church can be a fighter for social justice, driven by a belief in God, peacemaker in the battles between different groups, and healer of the wounds of society.

The Discussion

Members

TWO EPISCOPAL CLERGYMEN—C-1; C-2
TEACHER who has also been recreation worker and housing project manager—T
HOUSEWIFE who also works in a store—H
SECRETARY to a hospital chaplain—S
YOUNG MAN who has recently worked in a State Hospital as attendant—A
LAWYER—L

These include white and colored, Church-goers and non-Church-goers.

C-1—What is the Christian teaching on race relations in theory? Think of this in terms of the Cain and Abel legend, on the one hand, and Progressive Christian thinking on the other.

The South African or the Dutch Reform in Africa which brought about the persecution of Negroes teach that the sons of Ham were hewers of wood and drawers of water. However, Alan Paton's group in South Africa, the Liberal Party, are in favor of integration and they are backed by many Anglicans.

T—One of the truest statements I have ever read in a newspaper was this: The blackest hour of the Christian life in America begins at 11:00 Sunday morning. And it is true. All Negroes go to one church, all whites to another; millionaires together in one building and poor folks in another; regardless of how far they have to travel to get to the church where their class belongs. If a Negro or white minister appeared in an 'opposite' church—the church would blow up. If we stick to the Christian teaching we wouldn't have any church.

C-2—How much do the clergy preach about the doctrine of equality?

L—They preach it but who lives it?

A—The only equality preached in church is that everyone is saved by God regarding our sins, etc., regardless of our race or creed.

L—Negroes themselves wouldn't be able to judge. When Negroes preach it they speak of it from the point of view of the oppressed, not equality. It would seem that the teaching of Churches in general, doesn't seem forceful enough to impress itself upon the lives of people. There isn't enough leadership. The Church hasn't done very much at all to justify itself.

C-2—Do you think that every church in a mixed neighborhood should be a mixed church—is there a moral obligation to be so?

T—If the church is a Christian church and is supposed to be the guardian of that community—people should be allowed to go to church regardless of color. There shouldn't be such a thing as a white or Negro church. In the Salem Baptist Church, Negroes go there when once whites went, because all the whites moved away when a few colored families became members.

H—People shouldn't look at the color of skin. Even in the South in some of the real country places, a true Christian doesn't look at color of skin. It goes back generations. A person in the south is forced to do certain things. When they come to the north it is hard to adjust. When I first came north, I had many prejudices but when I started to come to a place like Grace Church, my prejudices were overcome in time.

C-1—Do you think the younger generation is kept away from the Church because of this practice of segregation over the years?

A—If we would go according to the Bible, then practices of generations wouldn't matter, but people go where they know they will be accepted, whether it is mixed or not. And they do this without too much thinking about it.

L—My experience is predicated on people I know. The children don't bother to go to church at all in the communities I know. We so often come to feel that the Christian Church is the one Church which seeks salvation but look at the Mohammedan Church, which has different beliefs in religion, but there is no segregation at all as far as color. The Protestant Church today has no impact in the community—no respect held for Church in the

community by young people. Our young adults do other things to satisfy their needs, such as taking dope because of nothing to do, because the Church doesn't reach them.

C-1—As of today, do you think that many adult colored people use the theory that the Church doesn't live up to its teachings as an excuse not to come to Church?

L—Yes. Take for instance college students. They don't go unless they think something is going to happen other than a church service. They go looking for something to happen, not because of any conviction. Also, the Church has two generations, the very old and the very young. Children between 12 and 20—scarce—20 to 30, mostly females, beyond that, very little in my experience.

C-1—How much of this falling away from the Church has to do with the segregation issue?

T—People view the segregation problem as secondary. They fail to go to church because it doesn't mean anything in daily lives—of which segregation is a part.

C-1—How would you go about discussing the timing of this thing? Take this for an example. If all Churches were like the Roman Catholic Church in that the policy could be dictated from above, and all Churches came out flat, stating in the pulpit on Sunday, that there would be no more segregation, would this be a means of beginning integration. Or should we go along with the conservatives who say, "Things are changing as fast as they can go. If you push, it will upset it."

T—These conservatives who don't agree or are afraid to try to speed things up a bit, don't really want a change. If the Church itself is big enough and honest enough, it can be done. The Church meaning those who claim the leadership of Christ, both laymen and clergy.

L—If the Church wants to pose an argument such as this, it is silly because the army has done it in three years—the schools will prove it is not difficult—the Church has been the last to move. Where then does the Church stand in leadership in regard to things spiritual?

T—It would seem that the Roman church is doing alright. Once I went to a Congregational Church, being Protestant myself, and I was told to go to a Negro church around the corner. Instead I went to a Roman church and there were no questions asked. This was in 1932.

L—Some town in Florida never had segre-

gation until the last 30 years when Northerners came down and suggested such.

T—Now in Texas, they have four classes, White, Negro and Mexican and Chinese. There are schools, separate ones, for the first three but they haven't yet decided what they are going to do with the Chinese! The government is wasting money, paying for three separate schools, when one could do the job.

A—Getting back to the younger generation for a minute, it would seem that one reason why they don't come to church is that the older people rule and the young ones don't stand a chance. If an older congregation doesn't want integration, there won't be any. They would raise a big stink.

H—People I know who have heard of Grace Church think of us as being an exception—maybe something like the Klu Klux Klan—They just won't believe that it can work.

Even intelligent ministers can be detrimental to effecting a change. A well-known Negro minister of good intelligence, supposedly so, preached a sermon into which he managed to weave the fact that whites wanted to be together, and Negroes wanted to be together.

C-1—Sometimes a preacher may not want to preach such a thing, but remember that people pay hard earned money for a preacher to have him preach what they want to hear. One reason why clergy are afraid to speak out is that if a minister has a wife and children, and he preaches an unpopular teaching, such as integration, he gets fired with a big stink, sometimes with such remarks as he has been sleeping around, etc. Ministers are human beings. Does he want this to happen to him and his family?

L—If the minister has lost force when other moral issues are brought up, why should segregation make such an impression or become an effective cause of his dismissal?

H—In Salem Church, would your minister accept white people?

T—When all the other white people moved away and stopped coming to Salem, one elderly white lady remained and still belongs to this church. And I consider her, even above the minister, the one true Christian of that church. I also feel that many other white people would be accepted.

L—Well, remember that church in Washington, D. C., you and I went to with another friend of ours? It was an all Negro church,

but every one was of light skin color. When we entered, everyone looked at us, talked about us, and laughed at us. Now that proves how we discriminate among ourselves, according to shades of brown. Of course we went back a number of times just to get their goat. Another thing, though. Our friend became a minister, and this particular church asked him to come and speak (this was a few years later) and he refused to go because of what happened years ago. That's where he was wrong, even though he was a minister. They knew who he was and wouldn't have asked him if their policy hadn't changed.

C-2—What can be done in these different churches?

H—One problem we must face is our young people's groups, how we can build them up. I notice up here in the north, that from grammar school to high school, all this mixing, going to school games, dances and parties, is all right, then after graduating from high school, the split begins. No longer can the two races socialize together; friendships are broken, and I think that is where the Church should pick up and try to influence this particular age group before the rift becomes too wide.

L—They are influenced by their surroundings. A white girl's father says: "Look, you're out of school now, and I don't want you going to any more parties, etc. with any of the colored kids from your class. I didn't say anything before but now you have to think about getting a job and marriage; none of this mixing enters into it." So she stops.

T—In the army, I had charge of a group of men. We were stationed in Fresno. It gets awfully warm down there and we didn't have a swimming pool, so I took to sending the men, all different kinds of men, up to the Y.M.C.A. and things went along fine for awhile. Until an Episcopal minister found out and came down and bawled me out and even went so far as to turn me in to the authorities. Now here was a case where the head of the Church could have assisted—people here wanted to be together but the minister said no. Fresno is now growing and is mixed, but could have been long before this.

L—I think all this revolves around myths that have sprung up about the Negro, especially the sex bug-a-boo. The white female is able to overlook patterns in her formative years much more freely than the white male, because he thinks that the Negro male is more

sexually capable than he. This is the legend that we can't get rid of. It is proven all the time; you never hear the question "How would you like your son to marry a Negro," it is always, "How would you like your daughter to marry a Negro."

Another myth is that Negroes are supposed to be more physically able to run track, box, or anything that doesn't require equipment. Now, a Negro doesn't excel in basketball, etc., because equipment is needed but he has no money to get same equipment. Because of this myth, a Negro has to work twice as hard in his track running, boxing, and what have you, to live up to it. I guess this applies to the sex part of it, which just might tend to make that legend so. The Church can correct these beliefs by allaying the myths. Working with the middle-aged fathers of daughters (white) and showing them that a mixed church isn't mixed for the purpose of furthering mixed marriages, but of getting to know other peoples in God. Just be frank with them and say, "Now look men, forget this nonsense—women will select who they want to." I think this method can be applied to any male over puberty.

C-2—I imagine this is so, as our own young people's group isn't too mixed, outside of a few white boys and our friend who is taking the notes of this discussion. Why don't you tell us about your efforts to get some more white members for the group?

S — As for my immediate neighborhood, which is predominantly Roman Catholic, it is no snap. They won't even listen. But in work some of the girls I eat with are Jewish and Protestant and they think it is wonderful when I tell them what Grace Church is doing and stands for, but when I invite them to come to a special meeting that I think will be interesting to them, they have the attitude of "this is all right for you to do but don't include me." One girl expressed the wish to come but knew her husband wouldn't approve. As for herself, she had worked in U.S.O. canteens during the war, and had danced with Negroes, white, Spanish, etc., and didn't mind.

L—Which all goes to show the problem is really in the home. If husband, father, or boyfriend say don't go—the girl won't go. But if the army has done it, and the schools are doing it, I don't see why the Church should have a problem.

C-1—In the schools and army they may be

mixed but they don't really have to socialize if they don't want to. In the church, parishioners are expected to come together at parish dinners, teas, dances, etc., as well as to the Mass, and that is the problem. People are afraid of the pain and suffering involved in such a thing, as far as their reputations are concerned, that they won't try it. Again I think the secretary could tell from her experience—just because she belongs to Grace Church the neighborhood has practically ostracised her.

S—Yes, that's true. Children, especially the young boys, still shout at me as I walk down the street, poke fun at the church as well as myself—and sometimes I get the feeling of just wanting to run, but know this would only cause a louder outburst. Of course, now, I am almost immune to such goings on, but my family isn't. Some of the adults understand, but how much, I don't know. A great deal are under the impression that I have lost some of my senses and feel sorry for me, and one supposedly intelligent lady, after seeing an article in the paper about Grace Church's anniversary, stopped me and said how nice we were in the paper, and of course, it was wonderful for me to be doing missionary work such as the missionaries do in Africa! This is as far as she will ever go to accepting the fact that I belong to Grace Church.

L—Well, getting back to the legend, let me tell you of my stay in England in the army. Being a quartermaster, I arrived in England with my troop as well as with the engineers, road-builders, etc., the majority being Negroes. Naturally, being there first, they got in solid with the people, especially the girls. When the white officers, etc., started arriving, there was fire. One of the officers stopped me one day, and as I am very light, didn't suspect I was colored. He said, "I just don't understand it. Do you know what's happening around here? All the girls in England are parading up and down the street, all the prettiest girls too, with these dark niggers. Sure, the girls will come down when we invite them for a drink or something to eat, but then 7 o'clock comes and they have to go. Where do they go at that time? Well, I found out. With those niggers. And we have nothing. But anyway I guess they can satisfy these girls better than we can anyway." My answer to this was, "Yes, I guess we can; that's one rap we can't and don't

want to beat. If they think so, let them keep thinking so!"

C-1—Well, it is about time to wind this thing up . . . I suppose we could go on all night. Before you go, I would like to thank all of you for coming out on a Saturday night, and especially our secretary.

Power in Christianity

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

ONCE there was a time when a preacher might say, "Christianity has power to change the world." There was a time when it did so. Today he must be more explicit. His listener may have a valid doubt. He knows professedly "good Christians" whose "Christianity" hasn't the power to change their lives or their habits or even their dispositions, to say nothing of their little world. Where is the power?

Some say it is to be found in the teachings of Jesus. The listener is moved to make an investigation. He finds most people give assent to these teachings. Many try to live by them—or know they ought to do so. But the power is missing.

Some say the power is in conviction strong enough to endure hardship. The listener may study the saints and be filled with admiration at their heroism. He may be thrilled at the courage of St. Paul facing many perils. But there has been courage as great expended for other causes.

Some say the power is in martyrdom—in self-chosen suffering. There is indeed inspiration in those who "Bowed their necks the death to feel . . ." But still we have nothing unique. Men have chosen death in the cause of patriotism, of medicine, of exploration. Christ died on the Cross. Yet it was not his death that released power in the world.

The power in Christianity is to be found in the sacrifice of Christ and in the inescapable meaning of the fact that "Christ died for me" The Son of God identified himself with all human suffering, need and sin—as if they were his very own. "All their souls were mine."

The power of St. Paul to reach the hearts of his followers lies in his self-identification with every need, every weakness, every desertion from the faith. He speaks of it as "my anxiety for all the churches" . . . "Who is weak

and I am not weak? Who is made to fall and I am not indignant?" Where there is this kind of concern for the souls of men there is also a personal responsibility to do something about it. This concern in the saints was God-given. Because of their oneness with him, they were bound by ties deeper than human love to all men. It meant transformation—for themselves and for those whose lives they touched.

Think of the tremendous implications in this for the world of today! Think what it would mean if to be a Christian really meant to every believer what it was intended to mean—a personal responsibility for every sufferer from war or discrimination or exploitation—a personal need to respond with means, energy and life to every act of delinquency and crime—a personal obligation to win every soul to Christ!

In the lives of a single generation of Christians who would dare to seek the grace of God to make this sacrifice, there is still power to change the world.

POINTERS FOR PARSONS

By Robert Miller

"I WILL make you fishers of men" and I suppose that is what we ministers really are. I never fished very hard myself or very patiently but I knew some men who did. They labored mightily to convince and sometimes they failed. Or so it seemed to them.

I guess they grieved about it inwardly but I have sometimes wondered if it were a failure. Because it was clear that many were called but few were chosen, because the message was so often given that "a remnant shall be saved" and because I was sure that in God's economy there was no waste. Only it happened often that the consummation I wished for was not the consummation God chose. This was something hard to understand and therefore hard to take. "Master, we have toiled all night and have taken nothing." "Let down your nets on the other side."

So, as a parson goes about his many tasks, he may well take heart of grace. He will have times to mourn, he may be "chosen for sorrow." Hardest of all, he may not see his harvest. But let him take "heart of grace" for he will undoubtedly come "bringing his sheaves with him."

Very lovely are the sheaves for they are the souls of the redeemed and they are radiant with light.

THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

Whom Shall I Send? (1950) and *Your Prayer Book* (1949); Seabury Press, 35c each.

Altogether admirable, with excellent pictures and articles in Sunday-supplement format like many French Roman Catholic publications. *Your Prayer Book* presents a great mass of information in a very attractive way, from which almost everybody can learn something, and branches out into the religion of the Prayer-Book. *Whom Shall I Send* is the best thing I have seen to give a young man who has shown some interest in holy orders. It is equally fine on the function of priest and parish society. Much of this excellence, however, comes from its faithful reproduction of the English scene; and it would not be suitable for the ordinary American layperson. Why can't we do something like this ourselves?

—John P. Brown

Jesus Christ, The Light Of The World. By William Postell Witsell. Christopher. \$2.00

"It is the duty of those who have lived many years to guide the footsteps of those, who with glad countenance are eagerly pressing upon the scene." Impressed by reading these words, the 78 year old Rector Emeritus of Christ Church, Little Rock, Arkansas, set out to extend his ministry by writing this book—and perhaps others.

The basic theme of the book is that God is fully known only in his incarnate Son, and that Christ himself is known by his works. In the early chapters religion is shown to be not the sole but the pre-eminent factor in the true development and achievement of man. The influence of Christ is shown in the fields of literature, art, education, music and man's relation to man. Although there is some good illustrative material here, there is nothing that is new or provocative.

In the concluding chapters there is more meat. The presentation of Christ as the full, complete and final revelation of God is well done. The basic thesis is two fold: (1)—that the religion that is capable to become the universal religion of mankind must be interpretative, and (2)—it must show itself to be final, not to be displaced by something to come after it.

There is an appendix to the book

on "The Virgin Birth of Jesus Christ." Dr. Witsell believes in the virgin birth of Christ as "an historical fact, certified and authenticated by many witnesses of indisputable credibility."

—G. H. MacMurray

The Statesmanship Of The Civil War. By Allan Nevins. Macmillan. \$2.25

This short analysis—only 80 odd pages—is an absorbing and refreshing approach to a period that has so often been subjected to the deadening and classical pen. New light is shed on areas of history that have so often been traversed and especially on the men who made that history. It is much more than a re-working of old material. Fortunately there is nothing of the sentimental awe which the years have let fall as an obscuring mantle on Lincoln and his contemporaries who fashioned a world that influences us today.

—Joseph H. Titus

Roadblocks To Faith by James A. Pike and John McG. Krumm. Morehouse, \$2.25

A series of summer evening sermons preached to a congregation largely composed of teachers and graduate students by the dean of the New York Cathedral and the chaplain of Columbia. The form is unusual—a dialogue between a believer and a sceptic. The style is deceptively simple and the arguments range from the obvious to the profound. This reader had an uneasy feeling that the conversation might have followed a quite different course if the talks had been spontaneous, and if the answers had not been planned before the ques-

tions were asked, with the verdict always against the sceptic! Also the final judgements of the believer did not inevitably seem the logical conclusion of the argument.

Such phases as "the gap between the 'ought' and the 'is'"—"everyone operates on the basis of a set of premises, and the list of these constitutes his religion"—and the relation of faith and reason is not 'either or' but 'both and,' make the volume continuously interesting. Recommended to anyone having trouble with his own roadblocks.

—Adele K. Merrill

Protestantism In America by Gerald C. Brause. Westminster, \$3.50

This book is described as "a narrative history"; it is just that. It takes the familiar facts and weaves them into a fascinating and dramatic story from the beginnings of the Church in America in its various forms up to the present day.

Aside from its readability its uniqueness lies in its emphasis on the intertwined history of the nation as a political entity and the Church, showing clearly how the one influenced the other as they grew. The author is remarkably free from bias but makes quite clear his conviction that to Protestantism, since it holds many ideals in common with democracy, has fallen the task "to preach God's judgment against all pretension, pride and malice and to preach God's forgiving love."

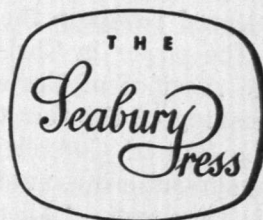
At the same time that he does not hesitate to point out the weakness of the Protestant Church or, rather, Churches, he offers a brilliant apologetic for reformed religion and sees for it a high destiny if it will be true to its basic tenets and seek more avidly that unity for which Christ prayed. Unlike a text-book in its literary vitality it should be a most useful one, especially for secondary schools and colleges.

—Joseph H. Titus

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Needs of Church at Home Stressed in Campaign

★ Urgent building needs of the Church within the United States is the focus of attention throughout the end of March and the first two weeks of April, as the Builders for Christ Campaign swings into its third month.

The \$4,150,000 drive will, among other things, enable the American Church Institute for Negroes to undertake long-delayed repairs and rebuilding in five of its seven schools in the South through a \$500,000 allocation, and also make possible the extension of church facilities in emergency areas, through a \$300,000 allocation. These constitute needs which have developed over a prolonged period of time, and which can be postponed only at the cost of neglecting a part of the Church's work.

One of the principal ways the Church has shown its concern for the Negro in the South has been through the American Church Institute for Negroes, founded in 1906 out of a conviction that education was the place to start. The first schools to be supported by the American Church Institute for Negroes were elementary schools, but as educational standards throughout the South progressed they were either relinquished or converted into secondary schools and colleges.

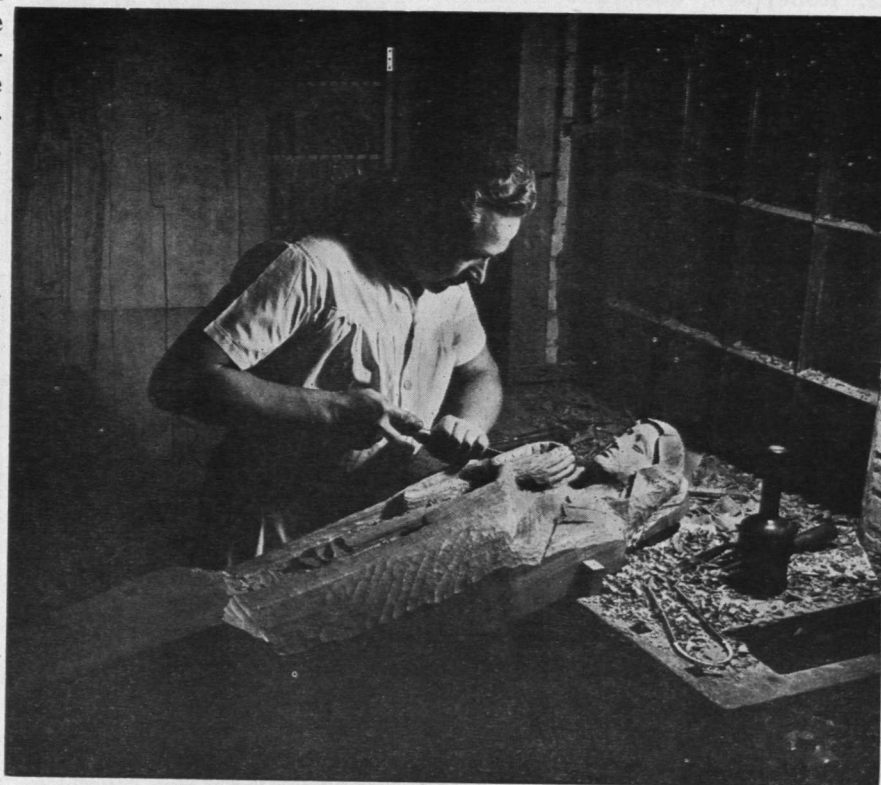
Today the American Church Institute for Negroes supports seven educational institutions, each providing a different but essential kind of training. One is a school for nurses, for instance, another a trade school, and another a liberal arts college preparing young people to be teachers, doctors and priests. They are necessary

bulwarks for the Church's work among Negroes throughout the South.

These schools are now struggling to maintain their work in the face of rising costs and badly deteriorated plants. What funds would ordinarily have gone into building repair these past years have had to be used for raising the totally inadequate teachers' salaries.

The \$500,000 item in the Builders for Christ goal is but a fraction of the money actually needed for building repairs, but it will at least meet the most urgent requirements.

The \$300,000 designated for other needs of the Church at home again represents but a fraction of the requests for aid that have been received from dioceses throughout the country. Typical of the needs is for churches in such rapidly growing areas as Los Alamos, the Grand Coulee Dam, and the suburbs of large industrial cities like Detroit. While



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houses, schools, and stores have gone up rapidly, church building has too often lagged far behind through lack of ready funds. Other pressing needs are for extended work among minority groups such as Puerto Ricans and migrant workers.

WORLD SITUATION IS SERIOUS

★ The world situation is serious enough to send every Christian to his knees, Walter S. Robertson, assistant secretary of state for far eastern affairs, said at a Lenten service at Christ Church, Philadelphia.

"We are taking too casually the freedoms that were purchased by the blood of our forefathers and that are now endangered by the Communist aggression that has taken over one-third of the world.

"No one of us today should regard the privileges of worship at a church of our choice or of an uncensored press and radio, or of our everyday comforts lightly."

Robertson said that the entire far east was in the great-

est danger of going Communist because their "incredible destitution, disease, and discontent provides the perfect soil."

"We are challenged to give all the material, financial and military aid possible to this threatened area," he said. "This is not a matter just for a corps of diplomats; it is for the united forces of our own and all free governments, and of people collectively and individually.

"In short, it is a question of how to save Christian civilization. We must look for the answer on our knees. It may be in Jesus' parable, 'Inasmuch as ye do it unto the least of these, my brethren, ye do it unto Me'. He must have meant that serving man is synonymous with serving God."

Robertson, a former vestryman at St. Paul's, Richmond, Va., is one of several prominent laymen giving noon-hour Lenten talks at the 259-year-old church.

A LAYMAN'S MANIFESTO!

When God comes first in a human heart then the kingdom has come and its presence is a fact known inwardly and joyfully by the individual and outwardly manifested in Christian action and behavior.

When this happened to Peter, as it should to all sincere Christians, our Lord recognized it as a truly divine manifestation and therefore a solid foundation for his Christian world, his kingdom on Earth.

What has man tried to do to God's kingdom? He has institutionalized it, found it profitable, even enjoyable, soothing to his nerves and selfish inclinations; he will go to any length not to lose it. Our Lord said "He that loses his life for my sake shall find it" *Any Church* that is more interested in perpetuating itself than it is in losing itself in devotion to building up God's kingdom, not with brick, mortar or endowments, not in a divided house, but in the hearts, minds and souls of those committed to its care will some day lose its life or at least its usefulness to God.

Our Lord promised eternal life to all who believed in him. Are not many people lulled into complacency who believe they believe? Who could really believe in Jesus Christ and not love God? Love requires proof and obedience to God's laws is the proof most needed.

Let the Russians have their ant hill philosophy and let us have God first in our churches, first in our homes and first in our affections. When our Father's house is no longer divided against itself then the Russians may see the light and turn to God.

M. W. H.

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CATHEDRAL STUDIOS

Silk damasks, linens, by yd. Stoles, burses & veils, etc. Two new books, Church Embroidery & Vestments, complete instruction, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds, 4th ed., 53 cts. Miss Mackrille, 11 Kirke St., Chevy Chase, Md. 15. Tel. OL 2-2752.

PALM CROSSES, TWENTY-FIVE CENTS THE DOZEN, delivered. Order before March 27th. St. Barnabas' Altar Guild, Los Angeles 41, California.

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LOYALTY OATH FOR CHURCH

★ Twenty clergymen of California's South Bay Ministerial Association unanimously called on the 40 congregations of their group to debate the signing of loyalty oaths by churches.

An affidavit, which amounts to a loyalty oath, is now required by California law if churches are to receive tax exemptions as welfare or non-profit organizations. The exemptions in some cases amount to many thousands of dollars.

Some of the clergymen said they favored the loyalty oath idea, but went along with the others in approving the resolution. They did this because they felt their flocks should debate whether the affidavit violates the principle of separation of Church and State.

First Unitarian church of Los Angeles, of which the Rev. Stephen H. Fritchman is pastor, voted Feb. 22 to ignore the oath but apply for the usual tax exemption anyway. The church is expected to test the constitutionality of the law in the courts.

TWO SUFFRAGANS FOR MICHIGAN

★ The diocese of Michigan, for the first time in its 121-years, will have two suffragan bishops, one to be elected on May 12 and the other at the regular convention in February, 1955.

CHRISTIAN VOCATION COMMITTEE

★ Faculty members and students of the Harvard Law School decided at a conference to form a committee on Christian vocation and the legal profession.

The committee's chief purpose will be "to examine the relationship between jurisprudence, ethics and theology and

to confront together the meaning of Christian vocation for the modern lawyer."

Provisional leaders of the group are Caesar Espiritu, William Ellis and William Stringfellow, students who arranged the conference and secured as its principal speaker Dean James A. Pike of New York.

Mr. Espiritu, graduate student at the school, is a former president of the student Christian movement in the Philippines. Mr. Ellis and Mr. Stringfellow have been leaders of the United Student Christian Council in this country. The latter also is a member of the executive committee of the World's Student Christian Federation.

Prior to his ordination, Dean Pike was a practicing attorney and served on the legal staff of the Securities and Exchange Commission in Washington, D. C., and the law faculties of George Washington University, Washington, and Columbia University, New York.

In three talks at the conference, he emphasized "the need

within the legal profession and within the Church for an articulation of how Christian faith impinges upon legal philosophy, ethics and practice."

CHURCHMEN MEET IN WASHINGTON

★ More than 300 delegates from 14 Churches attended a four-day seminar in Washington, sponsored by the National Council of Churches. Sessions were addressed by top-flight speakers from Congress and the executive branch of the government and two newspapermen analyzed developments in the capital.

All sessions were off the record but it is no secret that the ministers gave Congressman Velde, head of the Un-American Committee, a hard time with their sharp criticism of the committee's investigating methods.



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CHRISTIAN STRONGHOLD GOES LEFT

★ India faces the prospect of having her first leftist state government in the Christian stronghold of Travancore-Cochin, where about a third of the ten million people are Christian.

Nehru's party won the most seats with 45 but the Communists got 23 and the Socialists 19 and other left parties, 17. If they can agree on a cabinet a leftist government will be set up.

In a tense campaign, Nehru's party had the full backing of Roman Catholic bishops, with Archbishop Attipetty warning Catholics not to vote for the Communists and other left parties. Also at a vast gathering at Kottayam, a Catholic bishop appeared with Nehru.

Leaders of the left parties complained that prelates repeatedly exercised illegal influence on voters, but Nehru declared that bishops are also citizens and have the right to

express opinions on political matters. "It is impossible," he said, "to completely separate religion from politics."

DIOCESE HITS GAMBLING

★ In view of repeated attempts on the part of special interests and community and church groups to pressure local and state governments into legalizing gambling, the social relations department of Central New York passed a resolution declaring that gambling in any form tends to demoralize individuals and communities.

The statement urged "every conscientious person of religious faith to be alert to local attempts at hoodwinking the citizens by subverting their desires for play into the coffers of demoralizing greed and profit."

The committee, headed by the Rev. Walter N. Welsh, rector of Grace Church, Syracuse,

also called upon church and welfare agencies to educate their members to meet charitable needs, "not by gambling devices which trick people out of their money, but through dedicated giving in support of causes sound enough to stand on their own merits."

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BACKFIRE

G. CLARENCE LUND

Rector of Our Saviour, Akron

Massey Shepherd's article "The Church's Psalter" is illuminating, as are all his articles. Personally, however, I am more interested in how it is used today.

It has long seemed to me that there is a great dissatisfaction in the old antiphonal method of reciting the Psalms. As more than one layman has said, "I never get a chance to read verses 1, 3, or 5 of Psalm 91, or any other Psalm. Instead, I am trying to keep my place so I will not miss my turn. In that way I only get half the benefit I should from the Psalm."

In my last two parishes I have solved the problem by asking the congregation to repeat the whole Psalm with me in unison. The congregation tells me they get much more out of it this way, and I can find no rubric which tells me it is wrong.

Why should we not spread this picture throughout the Church wherever the Psalms are said instead of sung?

L. M. EWELL

Layman of Cambridge, Md.

Two features of your issue of Feb. 11 move me immediately to advise you of the great inspiration and mental satisfaction I have derived from reading them.

First is *Easy Does It* by William P. Barnds, Rector of St. James, South Bend (Ind.)—rational and persuasive, and conforming with its own theme by using the title chosen rather than that of its positive complement *Take It Easy*.

The second: the appearance of that Cover Picture box in the southeast corner of page 3; may one ever be there for how often have I sought in vain in many prior issues the story behind the cover picture; do, please, continue this feature.

Now, I will attempt to give *Easy Does It* a work-out in a practical way by also calling your attention to my insertion (Ind.) above and to the fact that usually your news articles refer to a Christ Church in a Cambridge that are obviously not the Christ Church of which I am a member nor to our city of Cambridge but definitely some other Christ Church in some other Cambridge in some other state.

Easy Does It hereupon prompts

me to end this plea and to advise you that I shall read with hopeful anticipation future issues of The Witness to observe the extent of your understanding and agreement and the degree of success this venture of mine in the realm of good business promotion, achieve.

CHARLES G. HAMILTON

Clergyman of Corinth, Miss.

Some of our Church colleges have done some intensive advertising of a volume called *Younger American Scholar*. A writer in the American Historical Review points out that "The index used yields values markedly skewed and statistically undependable. The design of this study seems to bias the results." The Episcopal Church can scarcely afford to use such misleading statements as the book contains, even if they do seem to favor some colleges.

MRS. A. A. JAYNES

Churchwoman of New Hartford, N.Y.

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