

# The **WITNESS**

MAY 10, 1956

**10¢**



GOOD SHEPHERD, PITMAN, N. J.

**T**ERMITES so damaged the church that it was necessary to replace beams, so a thorough job was done, including a redecorated sanctuary and chancel pictured here

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**KENNETH HUGHES ON PARKER CASE**

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## SERVICES In Leading Churches

### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

112th St. and Amsterdam  
Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and ser-  
mon, 4.  
Weekdays: Morning Prayer, 8:30; Holy  
Communion, 7:30 (and 10 Wed.);  
Evensong, 5. Daily Offices are coral  
except Monday.

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12. Daily: Morning Prayer, 9;  
Evening Prayer, 5:30.

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9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
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10:30 a.m.; Wednesdays and Saints  
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Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11; Eve-  
ning Prayer, 5.

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The Very Rev. Francis B. Sayre, Jr.,  
Dean

Sunday 8, 9:30, Holy Communion; 11,  
ser. (generally with MP, Lit or proces-  
sion) (1, S. HC); 4, Ev. Weekdays:  
HC, 7:30; Int., 12; Ev., 4. Open daily,  
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Holy Days: 11; Fri. 7.

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munion, 9:30. Friday, Holy Com-  
munion, 7.

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"A Church for All Americans"

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For Christ and His Church

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## SERVICES In Leading Churches

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

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Weekdays: Wednesday, 8 and 11 a.m.  
Thursdays, 7:30 a.m.

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Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.  
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day, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

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E. L. Conner

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Weekdays: H. C. daily 8, ex. Wed. and  
Fri. 7; H. D. 12:05. Noonday  
Prayers 12:05.  
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Days 10:30 a.m.

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of Education

The Rev. Donald Stauffer, Asst. and

College Chaplain

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School. 4:30 p.m.; Canterbury Club,  
7:00 p.m.

### ST. PAUL'S CATHEDRAL

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Very Rev. Philip F. McNairy, D.D., Dean  
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J. D. Furlong

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H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,  
prayers, sermon 12:05; Wed., H.C. 7  
a.m., 11 a.m., Healing Service 12:05.

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**Story of the Week**

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## Henry Parker Asked to Leave South Carolina Mission

RECTOR OF HIS HOME PARISH GIVES DETAILS  
OF CASE WHICH MAY BECOME FAMOUS

By Kenneth Hughes

Rector of St. Bartholomew's,  
Cambridge, Mass.

★ Last June our parish gave one of its sons, Henry Levy Parker, to the ministry of our Church. Our vestry signed and sent papers to the bishop and standing committee of the diocese saying that he is "a fit person" to serve in that capacity. I presented him for ordination. Soon our vestry will again have to sign papers saying the same thing for his advancement to the priesthood.

Our interest in this young man transcends the personal. To be sure, the judgement of our vestry and the reputation of our parish are at stake. But the more important interest is the welfare of our whole Church and its role in human affairs.

On August 1 Mr. Parker became the vicar of St. Paul's mission, Orangeburg, S. C. He is still canonically resident in Massachusetts. A bishop is the rector of a mission. As such he can dismiss his vicar at any time without having to give a reason. That is his right according to the canons of our Church. We recognize that right as loyal Episcopalians sworn to abide by the

doctrine, discipline and worship of our Church.

It was our understanding that Henry Parker was doing well in the promotion of the Lord's work in the South Carolina vineyard. We heard from many and diverse sources, including the National Council, of his diligence in this respect. We took a justifiable pride in these reports. Of him his congregation, as late as April 17, had this to say: "his services have added materially and spiritually to the Church."

Imagine, then, our shock when we heard Bishop Carruthers had told Mr. Parker that he must get out of the diocese of South Carolina and find work elsewhere.

We decided to learn the facts. We invited Mr. Parker to preach. He told a straightforward, objective story of his activities in South Carolina singularly void of bitterness or recrimination. What he had been doing sounded like "good news" to us. Our amazement grew. Our shock remained. We wanted to learn more.

The day before this the news of Mr. Parker's dismissal broke in the South Carolina press—April 7. It was over the local radio this same day. The

Associated Press wanted the story and called Bishop Carruthers. There are always two sides to every story.

### Bishop Carruthers' Story

He "had not intended" that this matter receive any publicity. "The publicity originated elsewhere," he says. (For naivete the bishop wins all the marbles. Whence and why the publicity originated is important, and we shall come to this in a moment). He denies that Henry Parker's NAACP activities had anything to do with his dismissal, but both the Orangeburg Times and Democrat and the Charleston News and Courier for April 7 quote the bishop as saying, "his (Parker's) NAACP activities could have been a faucet in the matter." He said that neither the congregation nor the vestry (a complimentary term in a mission) requested their vicar's resignation. He had taken his action because "certain individuals" had come to him "about the work at the mission." The matter was about "internal administrative difficulties." Both Jet and Ebony, Negro Weeklies, want to know what that cryptogram means. So do we. Bishop Carruthers pulled out the old cliché: he did not think Mr. Parker was "happy" here. He makes much of the fact that Mr. Parker "is still here; he is not dismissed. He will leave when suitably placed" outside his diocese. In this Mr. Parker, we are sure, will find much consolation; as much as the

man who was promised by the cannibal chief that he would be eaten last. At the parish meeting on April 22 the bishop stood by his decision. The vicar has got to go. This, in spite of a unanimous protest by the congregation against the bishop's action.

In short, Bishop Carruthers exercised his episcopal prerogative to remove his vicar without consulting either the vestry or the congregation. Truly, Bishop Carruthers doth bestride his diocese like a colossus. Forgive us if, in human frailty, we ask if he so bestrides his non-Negro congregations. Such practice is unusual in our Church which we like to think is democratically governed. This is authoritarianism run riot, and we Episcopalians do not like authoritarianism. We are not Romans. Neither are Negroes wards of the Church. We are communicants. The Roman bishop in South Carolina, avowedly authoritarian, acted differently. His priest was equally active for Negro rights, too, but his bishop re-appointed him for another three years in defiance of the White Citizens Councils, — organizations recently sprung up all over the south to counter the legal gains of the NAACP and pledged to preserve segregation.

Bishop Carruthers' motives may be "for the good of the Church" as he says, but he has left too much unsaid and unexplained to convince us. An "argumentum e silentio" can be unfair, but in an explosive situation like this, and in tense days like these, Bishop Carruthers, by his "explanations" which do not explain and the arbitrary exercise of his episcopal authority, leaves himself wide open for plausible and devastating deductions. The late J. P. Morgan used to say that a man always has two reasons for doing anything—a

good reason and the real reason. The "good" reason is for the public; it is a face-saver. The "real" reason, know only to himself, cannot stand public scrutiny. In the light of the tense racial situation in Orangeburg of which Mr. Parker is a focal figure, we are forced to deduce the "real" reason for his dismissal since the "good" reason given by Bishop Carruthers does not satisfy us.

### Parker's Activities

He was trained in a parish where social issues are considered the concern of the Church. We erect no impenetrable wall between the sanctuary and the street. Mr. Parker applied this teaching in his first cure. He was chairman of an "ad hoc" committee for financial relief to Negro farmers threatened with foreclosure and whose credit for fertilizer etc. was cut off because they were either members of the NAACP or sympathized with its aims, i. e. integration. The initial contribution of five thousand dollars to this committee came through the National Council of Churches. He led a counter boycott against the White Citizens Councils which hurt the white merchants. Negroes refused to patronize WCC stores and in some cases sales fell off by half. He collected clothing for Negroes thrown out of employment for signing integration petitions. His garage became a warehouse for clothing contributed by World Church Service. He was not averse to allowing "the House of God to be defiled" by NAACP meetings (quote is from the Orangeburg Times and Democrat).

In the church bulletins he urged his congregation to join the NAACP. This was before (and we hope since) the South Carolina legislature passed a law rendering ineligible for

employment in city, county, and state any member of the NAACP. To their credit, soon after this law was passed about 90% of the faculty of the South Carolina State College for Negroes signed a statement in support of the NAACP and its objectives. About two months ago a cross was burned, a la Klu Klux Klan, not far from Mr. Parker's vicarage. The WCC published a list of "marked" (to go) men which included his name. But "none of these things moved him." He chose to remain "marked." "I could do no less and remain a man," he says. In short, Henry Parker was preaching and practicing "the deliverance of them that are bound,"—the first sermon of Jesus Christ.

### The Blow Falls

On Easter Tuesday Bishop Carruthers called in this vicar and told him to find work outside his diocese. Some questions press for answer: If Mr. Parker is a misfit in South Carolina how can he be "suitably placed" anywhere else in the Church? Are the standards of the diocese of South Carolina so superior to those prevailing elsewhere in the Church? Why should one bishop want to foist upon another bishop a man who after eight months in his cure is responsible for "internal administrative difficulties?"

Bishop Carruthers says that there is no connection between his action and Mr. Parker's NAACP activities. He wanted to keep this affair quiet, yet, three days later the press got it. Who "leaked" the story? If Bishop Carruthers cannot add, these "leakers" at least can. They know two plus two equals four, and they speedily published the result of their mathematical equation. Here it is: Southern traditions with respect to the Negro are inviolate. Those who dare dis-



turb them are "marked." To persist, as Henry Parker did, means expulsion. This is the moral mathematics of white supremacy.

### The Evidence

The Orangeburg Times and Democrat gloated that they had "got" this "marked" man. They termed his removal from office "a gain in race relations." And why is this considered "a gain?" With Henry Parker out of the strife-ridden community, strife born of seeking to apply the law of the land, things have a chance of settling down again to what is termed "normal," — the Negro as a second-class citizen. Stripped of militant leadership the Negro will "know his place." "Smite the shepherd and the sheep shall be scattered." Agitation for human dignity will cease. All will be "well" again. Future such leaders beware!

### Whole Church Involved

The whole Church is involved because there is a definite tie-up between this outlook and those pressures to which we know our southern white leaders of unquestionable goodwill are subjected. They want to carry out declared Church policy, but the good that they would do they do not because sin lies without rather than within them. It is this sin represented by strong economic and social pressures that our Church must face squarely up to. How can the Church help those who would apply its declared policy to be free from these sinful pressures? Many succumb to them.

Our Church has spoken in no uncertain terms on the Supreme Court's decision which has "caused" all this "trouble" in our land. It said that it is "Just, Right, and Necessary," and urged upon all Church leaders their Christian duty to make it operative.

But is that enough? Can the National Council take a stand in a statement and then sign off? Pontius Pilate once took a stand in a statement,—a good statement, too. He said that Jesus was just and right and necessary that he not die. But when the chips were down he washed his hands. He preferred not to interfere in the "internal affairs" of the Jews. That would have cost something. His statement cost nothing.

Our National Council has no legal jurisdiction in the "internal affairs" of any diocese, not even when these "affairs" hurt the whole Church. We are a federation of eighty-eight dioceses each supreme and jealous of its prerogatives. But what of moral jurisdiction? The Supreme Court's decisions have no whit more force back of them than the directives of our National Council. Just as there is nothing in the United States constitution to legally implement the Supreme Court's decisions, so too there is nothing in the constitution and canons of our Church to legally enforce declared policy of our National Council.

Are we therefore stymied? God forbid! On a purely mathematical basis the Church's directives should be thirteen times more forceful than the Supreme Court's for it is thirteen times older; and this leaves out the divine imperative to which we, as Churchmen, are subjected.

Why then is the National Council so important in these "affairs?" Because it fails to implement what it says. Statements must be implemented to be meaningful, and this implementation is always costly. Churchmen must be prepared to pay the price of their convictions, and the price of conviction is high; the road is rough. It once led to a Cross. Only good men can pay this price, for only they know the value of redemptive suffer-

ing. Only injured innocence can atone for sin, and only this is acceptable to God. The Church must produce such men. We have them. Let them stand forth and be counted on the side of righteousness, and let our Presiding Bishop and National Council re-assure them that the whole company of God's faithful people is back of them, ready and willing to share in the fellowship of their sufferings.

### An Illustration

We know that in some areas "powerful laymen" have threatened to withdraw their support of the Church because their bishops have taken a firm stand on declared national Church policy. What shall we do then? I submit that a Church founded by one who had no place to lay his head can afford to do without that kind of money, in any amount. The Church is not for sale to anyone, least of all to those with deepest pocket books. Shall we barter principle for the sake of raising the quota? What doth it profit the Church if it should balance the budget and lose its soul? Herein the Church must lose its economic life to find its spiritual life.

This is one price we must pay. This is one assurance we can give our hard-pressed leaders when they stand for what is just, right, and necessary for the fulfilment of the Church's mission. It is moral confusion worse confounded when a man who seeks to apply declared Church policy, fortified by the laws of the land, is cut down or has to compromise on principle. The result is utter demoralization among all our leaders everywhere should he remain cut down or compromised.

Getting Henry Parker another job in another diocese is no solution to this problem which now hits our Church

smack in the face. No job is important enough to fight for. The Church is not an employment agency. But it is an agency for the exercise of the free spirit. It is the freedom of the clergy to speak and act on any and on all issues, as God directs, that is at stake in this "affair." It is the role of the unafraid prophet which is in jeopardy. Henry Parker's successor, and his counterparts everywhere, will be muzzled. And what respect can the people have for a muzzled priest? That is not only a contradiction in terms; it makes a mockery of our ordinal.

Man is a gregarious animal, especially in his opinions and social attitudes. It is difficult anywhere, even in the Church, to find men willing to stand alone with only "the silent certitude of right." It is

taxing the frailty of human nature too far. The Church is a fellowship. Too often we conceive of that fellowship only in benign social terms. But the Church is also a fellowship of those who are willing to share in "the fellowship of his sufferings," to do, perhaps to die, for the least of his brethren. Sticking one's neck out is the task of Christian people. They alone know that faith involves a risk. They alone know that it is necessary for a man to live his life a bit dangerously if he is to live at all usefully. "Safety first" is a good motto for the highway, but where moral issues are involved it is the coward's slogan. "The blood of the martyrs was the seed of the Church." Who follows in their train?

made a determination as to the disputed facts, if any, and as to the applicable law."

Almost immediately following this ruling of the court, word was received from the World Peace Council that Mr. Melish has been awarded one of four international peace prizes. Others to receive the honor are the late Mme. Irene Joliot-Curie of France; Nikod Kazantzakis, Greek novelist living in France, and Chi-Pai-Shi, a Chinese artist.

Mr. Melish announced to the congregation of Holy Trinity on April 29th that he would accept the award which consists of a diploma, a gold medal and 5-million French francs, which run to five figures in American dollars. He stated that he did not know when the award would be made, or under what private or public circumstances.

## Court Unanimously Supports Melish at Holy Trinity

★ The Appellate Division of the Brooklyn Supreme Court approved the right of the Rev. William Howard Melish to serve as supply priest at Holy Trinity Church.

In a unanimous decision, the court upheld a previous decision of Supreme Court Justice Edward G. Baker who denied an application for a temporary injunction to restrain Mr. Melish from conducting services at the church.

The appeal had been taken by four vestrymen, two wardens and the Rev. Herman S. Sidener, who was officially installed as rector of the church on March 5 by Bishop James P. DeWolfe of Long Island.

Pending in Brooklyn Supreme Court is an application for a permanent injunction against Mr. Melish. George L. Hubbell, Jr., attorney for the anti-Melish

faction, said he would seek for an early trial on this application.

Officials of the diocese made no comment on the Appellate Division ruling but it was indicated that a statement might be issued later.

In its decision the Appellate Division said:

"On the record presented we are unable to say that it was an improper exercise of discretion to deny the application for a temporary injunction herein.

"The propriety of an injunctive order in a matter of this kind may be more satisfactorily reviewed, if necessary, on appeal from the judgment after issues have been joined, a complete record made at a trial where the parties have had the opportunity to adduce all their proof, and, after the trial, justice had

### CHURCH CONSTRUCTION DECREASES

★ Church construction during March totaled \$53,000,000, equalling the record for the month set in 1955, the departments of commerce and labor reported.

It was the third consecutive month, however, in which building activity by churches declined. Construction totaled \$58-million in January and \$55-million in February.

The March decline may have been due, in part, to unusually inclement weather. Ordinarily, construction activity picks up in March.

April figures will be carefully watched by government economists to determine if the church construction boom is starting to level off.

### WILMINGTON HAS NEW DEAN

★ The Rev. Lloyd E. Gresle of Sharon, Pa., has been elected dean of the cathedral in Wilmington, Delaware.

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# EDITORIALS

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## Liberty of Prophesying

THERE is no doubt in our mind that the so-called Melish Case will have a chapter in The History of the Protestant Episcopal Church, that some scholar will write fifty years from now. Whether the case of an obscure Negro deacon of Orangeburg, North Carolina, will also have a place in this book of the future, it is too soon to tell. But from the account by the Rev. Kenneth Hughes, found elsewhere in this number, we suspect that it will.

Both of these cases involve the duty of a clergyman to speak the truth as he sees it, from the pulpit, on any subject which he believes is within the orbit of the Christian religion, and we would affirm that this includes everything having to do with the souls and bodies of men—in other words, everything.

Highly pertinent to this discussion is a pamphlet written some years ago by one of the outstanding scholars of our Church, the Rt. Rev. Edward L. Parsons, retired Bishop of California. The pamphlet, published by the Witness, is titled, "The Bishop and the Pastoral Relationship" and should be read in its entirety by anyone concerned about this vital matter. Space limitations prevent us from reprinting all of it; we do however herewith give you that part of it which is sub-titled "Liberty of Prophesying."

One of the great fundamental Christian values involved in all this matter of call and tenure is that of the "liberty of prophesying." I have used the phrase which Jeremy Taylor made familiar. The more common phrase, "freedom of the pulpit," covers only part of the freedom which belongs or ought to belong to the minister's office, whether he is bishop or priest. He must be free to interpret his priesthood in the light of his call to prophesy. He cannot forget that in a sense his whole life is prophetic. Hosea revealed God in his relations with his faithless wife; Isaiah when he named his sons.

Jeremy Taylor was, it is true, using the term especially in reference to preaching and in preaching especially to its doctrinal content; but his wise words, a bit ponderous one must

confess, are well worth re-reading in these days. Although it is not theological heresy about which most American Christians are concerned, but social heresy, the principle is the same. A good word for Russia; a suggestion that Communism has something to tell us; a suspicion that once upon a time a man or woman had been associated with a so-called subversive organization—that is the kind of heresy which today terrifies many good Americans and that is the kind of heresy for which the Church, if it is to protect its prophetic task, must find room.

If that is so it needs no argument to prove that whether the liberty of prophesying has to do with theology or with the impact of the Christian faith on social conditions, "tenure" is of vital importance. There is not, there cannot be, that free and joyous acceptance of the guidance of the Spirit of Truth, where at any moment the fiat of a superior (even his godly admonition) or the unchecked judgment of the congregation has authority. Tenure I say is of vital importance to both bishop and priest if there is to be liberty of prophesying; and liberty of prophesying is essential.

### Prophets Are Essential

THE immediate grounds for that last assertion lie in the two complementary facts that on the one hand the growth and vigorous life of the Church, on the other the Christianizing of the world, depend upon it. The Church can go on living, existing, bringing consolation and help to individuals in worship, in sacrament, in teaching with little or none of the prophetic spirit. It is bringing God to men through the formal channels of his grace. That the Holy Spirit comes to men in these accustomed ways the Church has always made clear; but it is equally clear that when the emphasis changes from the charismatic ministries to the feeling that the gifts of the Spirit in baptism or confirmation or ordination are the only vital things, something happens to the very life of the Church. Prophets are essential. It is the prophets, not the bishops and priests, whom the Te Deum couples with the apostles and martyrs. It is the prophets to whom the word of the Lord comes to lead, to be disturbers of the peace, to find new ways to meet new conditions, to reach out to the

pagan world with the message of the gospel.

It seems unnecessary to remind ourselves that the greatest of the prophets, our Lord himself, was a disturber of the Church of his day. The righteous of his people, the good, the respectable, the hierarchy brought him to his death; but of his death and life the new Church was born. So Paul in his time shocked the first disciples as he broke the barriers of narrow Judaism. So Athanasius stood against the world; and Francis brought new life to the vast ecclesiastical structure of his day. So Wiclif and Hus and later Luther stirred men's hearts in days when the freshness and new life of the gospel had been so widely forgotten. And what of Wesley and what of the circuit riders who followed the pioneers to the west here in America?

But I need not go on with a catalogue. It is the "goodly fellowship of the prophets" which stirs the moribund Church to life, which points its way in new conditions, which proclaims the word of the Lord where the Church has grown cold or indifferent or complacent in accepting the standards of society. One must remember too that while the Church, to use one of the clichés of today, stands in judgment over against the "world" and the "world's" social order, it makes that judgment effective for the most part only through those clergy and laity to whom God has vouchsafed the prophetic charisma, the men and women whose hearts are stirred, whose minds are open, whose courage is unwavering.

Men do not become Kingsleys and Maurices and Dollings, Rauschbusches and Williamses through the gift of the Spirit in ordination. It is the Spirit, coming as the wind, which sweeps them along. They are helpless (to change the figure) when the flame from heaven rests upon them. They must speak. They come, these prophets, from all kinds of Christian bodies; small marginal groups of whom most of us have never heard, great historic Churches, Roman, Orthodox, Anglican, Catholic, Protestant. The wind bloweth where it listeth; the Spirit where God elects.

But if it is true that the immediate grounds for the liberty of prophesying lie in the fact that on the one hand the dynamic life of the Church, on the other the Christianizing of the world depends upon it, the fundamental ground lies in the very nature of the Christian faith. The New Testament breathes from first to last this spirit of freedom. This is because God comes to men whether in or through the

Church or in the wider context of the world (the light that lighteth every man) always ultimately in a personal relationship. The "divine—human encounter" however mediated must always partake somewhat of the uniqueness of the individual. And thus St. Paul emphasizes the diversities of gifts in the same Spirit.

And, thus from generation to generation the interpretation of the gospel is enriched by new emphases, new experiences, new revelations of its adequacy to the infinite variety of human needs. When there is no vision the people perish, the Church becomes the slave of its traditions, the mouthpiece of a system of doctrine. Its arteries harden. It is no longer what the Body of Christ should be, living, growing, adventurous. The letter killeth; the Spirit giveth life.

### Liberty Is Not Anarchy

OF COURSE this liberty is not anarchy. It is not license. It is exercised within the great affirmations of the historic faith of the Church. It is exercised in this Church by the clergy with loyalty to the vows taken at ordination. It is exercised with a deep sense of the responsibility of the bishop or priest to the total life of the Church and the Church's mission to the world.

But it is likewise exercised with full recognition of the wide and generous spirit of the Church, the diversity of interpretation and of emphasis everywhere acknowledged; but most important of all with recognition that the ultimate responsibility of the minister is to God in Christ, the Head of the Church. The bishop as chief pastor (himself secure in his tenure except for causes which would warrant a trial) has of course the duty to advise, to give guidance, to warn. His "godly admonitions" (if we speak of those modern social "heresies") will properly warn enthusiastic young liberals to be sure of their facts and still more sure that their prophetic message finds warrant in the gospel.

But understanding how vital this freedom is to the Church and to Christianity he will realize how much it depends upon that tenure which for him is so secure. There are I think few congregations which, if assured of their rector's good faith and given a full opportunity to understand what this liberty of prophesying means, will not be ready to accept it. It is one of the chief pastor's opportunities. But he



will always be himself a man under authority and that the authority of the Lord of the Church. He will never forget that his essential relationship is not to the boards and committees and vestries which represent his people for purposes of common action, but to his people themselves.

He will never forget that the canons are made for the Church and not the Church for the canons.

He will never forget the apostolic precept, "quench not the Spirit" nor the apostolic word that "where the Spirit of the Lord is there is liberty."

## MINORITIES IN ENGLAND

By D. Wallace Bell

*Secretary of the Council of Christians  
and Jews, England*

OUR attitude to many of the things that we deplore in other countries is: "Thank goodness that kind of thing can't happen in England." We feel different, and the feeling gives us a comfortable sense of superiority. But are we sure the difference is in ourselves rather than in our circumstances?

Our attitude to the color bar, and to religious intolerance, is a case in point. We get hot under the collar about a colored girl being refused admission to the all-white University in Alabama; we are indignant about Apartheid in South Africa, or, a few years back, about the persecution of Jews by the Nazis. We are glad that none of these things could happen here.

But are we so sure that we do not share the same basic human attitudes which, given similar circumstances, would make for the same religious or racial intolerance that from a comfortable distance of four or five thousand miles we so much deplore?

What of our own minorities in Great Britain? The 400,000 or so Jews in this country are free to live and work and worship where and as they wish. They are no more subject to restrictions or discriminatory laws than any other citizens. The Jewish community in this country would be the first to pay tribute to Britain's tolerance—this year is, indeed, a year of celebration among British Jews, to mark the 300th anniversary of the re-settlement of a Jewish community in England under Cromwell.

### A Certain Reserve

BUT for all that a great many people have a stop in their minds about Jews. They think of Jews with a certain amount of reserve, suspicion and sometimes even hostility. There

are hotels that refuse accommodation to people with Jewish names; clubs that will not admit Jews as members and firms that will not employ Jews.

The colored community is smaller still. Here again it is not subject to any restrictions or legal discrimination and on the whole is accepted into our society without serious difficulty. Nevertheless a great many people in this country have reservations about colored people, especially Negroes.

To-day we cannot but be aware of an increasing number of West Indians coming to live in this country; actually the numbers are quite small, perhaps twelve or fifteen thousand a year, but there is talk of an "influx". Many of them find it extremely difficult to get lodgings: landladies explain that the other lodgers would object to having a black man in the house. Negroes, even those with high professional qualifications, sometimes have difficulty in finding suitable employment: employers explain that they are afraid of "friction" with their other employees.

Surely honesty compels us to admit that, even with our much smaller, and less acute, minority problems in this country, the same basic prejudices are all too often found in our own community, which in other circumstances could lead to a very real color bar, or religious discrimination.

### Labels

WHAT are the roots of prejudice? For unless we can understand the causes, we are not likely to be able to deal with the symptoms. One thing that is certain is that prejudice begins in the minds and heart of the prejudiced people, rather than in any real

characteristics of those against whom it is directed.

One of the roots is the tendency, which all of us share, to have in our minds a kind of picture of the ideal human being—the type, or standard by which we judge all people—and to draw that picture in terms of ourselves. An amusing story neatly illustrates the point. When a white visitor was being welcomed as a speaker at a colored gathering in the “Deep South,” the colored chairman introduced him thus: “I am sure we shall all give a hearty welcome to the Rev. Mr. ———; and let us all remember that although his skin is white, his heart is as black as yours and mine.” Black or White, Christian or Jew, English or Russian, we all tend to paint humanity in our own colors; and “dislike of the unlike” is a fairly universal characteristic.

The second factor is the way in which we think about people. Broadly speaking we differentiate between the people whom we know well, our families and friends, the people we work or play with, the members of our clubs and churches, our near neighbors, on the one hand, and on the other those whom we do not know personally, those who do not move in the same circles as we do.

We think of the first group as individuals and we like or dislike them on their individual merits. But with the second group we usually think in terms of the label which they happen to bear. Chinese, Americans, Italians, Germans, Russians, Scots, Arabs, Negroes, Roman Catholics, Quakers, Jews—all these words conjure up in our minds pictures of people.

### Terms of Abuse

THE pictures may be somewhat hazy in outline but they serve as a basis for our thoughts about the whole group, and very often for our attitude towards individual members of that group whom we may come across. Sometimes the pictures are friendly and tolerant—for instance the average Englishman's picture of the Scot. But some of the pictures are not so friendly. They are based, perhaps on the worst characteristics of the group, or on generalisations from worst instances, or on the ideas that have been passed on from generation to generation of our social history.

We are never conscious that the pictures are

being formed in our minds, nor that they are influencing our judgment, but in fact, and almost inevitably, they are being built up from our earliest childhood. It has been established beyond question that very young children are quite free from prejudices of any kind; but from a very early age children begin to pick up their attitudes from the environment about them.

Even the way in which words are used can draw the first line or two in our pictures of what people are like.

Does not our first idea of Jews come the very way in which the word “Jew” is used in the English language, as a term of abuse; from the stories and music hall jokes about Jews; from the Jews whom we read about in our fiction—the Shylocks and the Fagins?

And if children have the beginnings of a prejudiced picture in their minds, it is easy for them to get the wrong impression even from religious teaching: the impression from the Gospel story, and especially from the Passion, that on the one side stood Jesus, the Disciples, and the early Christian Church, representing all that is good and true, and on the other side “the Jews,” representing all that is evil. That is an impression that no Christian minister or teacher of to-day means to give, but it would be idle to deny that historically it has been one of the strongest factors in anti-Jewish feeling.

Thus long before we meet any Jews in real life, we may have formed, quite unconsciously, a mental picture of what “they” are like. And it is all too easy to find individual Jews who fit into the picture, and so confirm and harden it in our minds. We notice, and remember, the examples of bad behavior by members of minority groups, and we come to think that it is typical of the whole group. We should not condone bad behavior; but it is prejudice to condemn a whole group for the behavior of individuals within the group.

### Origin of Intolerance

IRRATIONAL prejudice of this kind forms a convenient channel for irritation and hostility when we find life becoming more than usually difficult. We all know from our own experience how easy it is to “take it out on someone” when we get frightened or frustrated, or when we cannot see our way through our problems. As with individuals, so also with

groups, communities, peoples, nations. When life goes wrong in a community it almost always looks for a scapegoat: for people who can be thought of as "them" as distinct from "us," and on whom the blame can be laid.

That is the point at which prejudice becomes intolerance, discrimination, and even persecution. We saw the process in Germany in the twenties and thirties, but it could easily happen elsewhere. Is there not a real danger that if unemployment were to increase in this country during the next few years, people might blame the West Indians for "flooding the labor market and keeping Englishmen out of jobs"?

We are proud, in this country, of our traditional tolerance, and of the way in which many different peoples have been able to come into our land through the course of our history, and settle down and become part and parcel of the English community.

But we need to temper pride with judgment. All these different peoples—French Huguenots, Irish Catholics, Flemish weavers and the rest—were only fully accepted into our social life when, by dropping all the things that marked them off as different, they became completely assimilated into the rest of the community. Before that assimilation, which usually took place through intermarriage, all these different groups were treated with a great deal of reserve, suspicion and hostility.

To-day England is facing a new problem, because with two of her minorities at least—with Jews and with colored people—it is unlikely that the same complete assimilation through intermarriage will in fact take place.

Jews are not willing to drop the one essential thing that marks them off from their fellow-citizens: their faith; and to maintain their distinctive traditions and worship, the Jewish community sets its face against intermarriage, and the inevitable assimilation that would follow. With colored people, the widespread opposition among white people to intermarriage between black and white is likely to prevent complete assimilation for a long time to come.

This is a new problem, and it poses a new challenge of tolerance. In fact we do not have to be tolerant towards those who are willing to become exactly the same as ourselves in every respect. Tolerance only comes in at the points of difference. Are we prepared to accord to the other man the same right to the strength of his conviction that we expect him

to accord to us? Are we prepared to respect the other man for the very things on which we differ from him?

Most of us would answer in the affirmative. But often, even with the best intentions, our judgment is influenced by the irrational things, the prejudices, that lie deep in our minds. We should take every opportunity of dispelling those prejudices, which breed so freely on ignorance and fear by seeking a real knowledge and understanding, and by a positive effort of goodwill, towards those who by accident of birth happen to be different in some way from ourselves.

Only thus can the children who are still growing up in our midst pick up tolerant rather than intolerant attitudes from their environment—for their environment consists of ordinary people such as ourselves. Only thus can we ensure that Britain remains, what we have always been proud to call it, a tolerant country.

## ***A Blind Man Groping***

By W. B. Spofford Sr.

IF THERE is a man in the United States who has put up a better fight for the Bill of Rights and civil liberties generally than Corliss Lamont I do not know who he is. This son of a former partner of J. P. Morgan has now put it all in a book, aptly titled, "Freedom Is as Freedom Does" and if you can spare \$3.95 I'd advise you to buy it.

It is a reporting job and as exciting as a mystery thriller. Recorded is his tilt with the Un-American Committee; his challenge of McCarthy, which he won; the whole sorry story of the Congressional inquisition.

Conform or lose your job is one of his chapter titles, which applies to public school teachers, college professors, actors, clergymen and others. "To a degree unique in the history of the United States those holding unpopular opinions face the loss of their jobs and the possibility of being unable to earn a living", Lamont states, and there is an index of fifteen pages which is loaded with names of people who can testify to the truth of the statement.

It had been my intention to write a couple of pieces in this column about the American Civil Liberties Union. I have hesitated only because many of the local affiliates of the organization have battled hard for the basic

ideas which brought the organization into being and I did not want in any way to hurt their continued good work.

Now the whole sad story of what Lamont calls the "decline of the Civil Liberties Union" is set forth, documented, as was done previously in "Education of an American Liberal" by Lucille Milner, who was secretary from the founding of the organization in world war one until she quit in disgust in 1945.

I'm not much for dates so can't say off hand when I became a member of the board of directors of the Union. It was before Lamont went on the board in 1931 and was thrown out in 1954 when such distinguished citizens as Morris Ernst, Norman Thomas, James L. Fry and Ernest Angell, threatened to resign if Lamont's name went on the ballot for re-election.

Mary van Kleeck, Episcopalian and author of the articles on atomic energy that ran in this magazine in Lent, had introduced a resolution which stated "that complete and consistent support of civil liberties as guaranteed in the Bill of Rights of the Constitution of the United States is the one invariable and basic qualification for office or membership in the governing bodies of the American Civil Liberties Union."

This effort to get the Union back to its original purpose, by dropping the test of opinion on political or economic questions a condition of membership, was defeated 7 to 6. Mary van Kleeck quit soon after, partly in disgust and partly because she figured it was a waste of time to spend most of every Monday afternoon battling the members that Lamont called the "purge group" in the early stages of the battle, and the "cold war group" after they were in control and could do as they pleased.

You can read in this book about how the lawyers for the Union, Morris Ernst and Arthur Garfield Hays, buddied up with Martin Dies, then the head of the Un-American Committee. You have the story of how Ernst, Norman Thomas and others ganged up on Harry Ward, chairman for nearly twenty years and at the time professor of Christian social ethics at Union Seminary; of the trial of Elizabeth Gurley Flynn, which started with supper and ended at 2:30. At this meeting, which I remember vividly, not one of her opponents could cite a single instance in which she had written, spoken or acted in violation of the Bill of Rights or the civil liberties

principles of the Union. However the final vote on her expulsion was 9 to 9, so the Rev. John Haynes Holmes, minister of the renowned Community Church in New York, was obliged to cast the deciding vote since he had succeeded Ward, as chairman. If Ward had not been previously purged, Elizabeth Flynn never would have been. But with the "liberal" Holmes in the chair, out she went.

Loyalty oaths have long plagued liberty-loving Americans. Few realize however that the first organization in this country to require a loyalty oath of members of its governing bodies was the American Civil Liberties Union which had come into being to defend the Bill of Rights in all its ramifications.

But the story is told in Lamont's book—along with a lot of others of equal importance. The reading of it will, I imagine, make you mad enough to do something about it, for, as he says, "Freedom is as Freedom Does."

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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I HAD come in from a meeting and the first thing my wife said was "Mrs. Brimes wants to see you."

"Oh dear," I groaned. "I wonder what it is now. She'll want me to do something."

"She wouldn't say what she wanted. She said it was too confidential to be told over the phone. The wires could be tapped."

"Nonsense," I said

"Well, she'll be along any minute. Why, I believe that's her now."

It was. She was all bundled up for it was a nasty night. She came in and got rid of her big cloak and overshoes and I took her into the study where my wife—doubtless to give me both comfort and moral support—had lighted the fire.

Mrs. Brimes wasted no time.

"I've been reading that Witness," she declared. "So unsettling, and now it's all about atom bombs, nasty things."

"They are indeed."

"Well, this Mary Van Kleeck seems to think we should all get rid of them."

"I should breathe safer if we did."



"Ah yes," said Mrs. Brimes. "But how could you trust those Russians?"

"I don't know."

"No. And nobody else does. They might keep a few hidden away, in an attic or a cave or somewhere, and then where would we be?"

I really didn't like to say. I didn't know if I could say.

"You see," went on Mrs. Brimes. "The Russians could trust us but we couldn't trust the Russians."

"But nations will never live at peace if they don't trust each other."

"Trust is all right when nations are trustworthy but how can you trust Communists?"

I really did not know. I did not doubt their courage nor their devotion to ideas that seemed abhorrent to me. I did feel it would be a blessing if atoms were used solely for peace but I felt that Mrs. Brimes had a point. We didn't and we couldn't trust the Russians. I would admit that they certainly didn't trust us but I did not say so because Mrs. Brimes felt that they were most unreasonable about this.

"If anybody can be trusted, it's us," she declared.

"But what do you want me to do?"

"I want you to write to the editor of that paper and tell him it's no good to expect lions to lie down with lambs. Tell him we only make bombs so we won't have to use them. If we didn't make them, we would have to use them."

I do not always find it easy to follow Mrs. Brimes in her reasoning but I have learned not to ask her to make it clearer to me. I promised I would write to Mr. Spofford and tell him we could get nowhere without trust and I trusted he would understand.

"And don't be too polite," warned Mrs. Brimes as she got up to go. "It's like you said on Sunday. 'Can two walk together unless they be agreed'."

She took her leave and my wife asked me what she wanted. I told her.

"Oh," she said. "I supposed it would be about joining in services with other churches. She doesn't approve of it. But if it was only atoms . . ."

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## THE BISHOP AND THE PASTORAL RELATIONSHIP

By Edward L. Parsons

*Bishop of California, Retired*

25¢ a copy - \$2 for 10

The WITNESS — Tunkhannock, Pa.

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# Church Every Sunday?

By A. E. Cornetti

*Episcopalian and Instructor at Texas*

*Lutheran College*

Did you miss church last Sunday?

Then I would like to talk to you: man to man, layman to layman—or better still, one not—so—vicious sinner to another.

Once a week, Mr. Average American with best foot forward, with a skeptical look of piety, and sometimes full of sound and fury, manages to squeeze out one precious hour of his busy life. This hour he donates to the church of his choice with either sound or unsound reasoning. One hour out of a week of one hundred and sixty-eight hours is certainly not placing an unreasonable demand upon anyone. Yet we can always find excuses to rob our Lord of the golden hour.

First, it must be understood that this little evasive Sunday hour is not just an ordinary hour: it is a conglomeration of various intrigues and intricacies; it is like a boiling pot with mush running over the sides; it is the most over-worked, over-used, over-stuffed hour in man's time budget. For this is the hour in which Ma has to prepare Sunday dinner; for this is the hour that Pa depends upon to be resuscitated from his Saturday night aberrations; for this is the hour that someone should stay with Junior. Thus the conclusion: "I just haven't got time to make church this morning."

Then for a look at the weather. The elements are surely at their worst on Sunday mornings. The rain is always harder, the cold weather is always sharper and keener; the fog is inevitably thicker than usual. Thus the conclusion: "If it weren't for the weather—I'd surely like to go to church this morning."

Sunday has a habit of playing tricks on our physical condition. On Sunday mornings the headache has grown from a pin prick to a dagger thrust. The common cold which has accompanied us all week to work, which has survived through parties, movies, and television, has now developed all the flagrant signs of pneumonia. And even the minute pain in the back has grown into a devastating monster. Thus the conclusion: "You see, I must stay home to protect my health."

Therefore man will lie, cheat, deceive himself—there is no limit to his bag of tricks, always

searching for the loophole which will permit him to escape Sunday service.

To be a good Christian seven days a week is a very difficult task; one has to be constantly reminded and reawakened to the principles of Christianity. When our spiritual battery falls low, and so it must for all human beings, it becomes necessary to have it recharged. Whatever garage you go to is not too important, but it is important that at least once a week we report to church with our run-down battery, prepared to receive spiritual regeneration. Then with this new surge of power, the headlights will shine brighter, the road ahead will be clearer, in the drive towards being a better parent, a better citizen, and a better Christian.

The one hour recharge does not last forever; for a few—maybe a week; for the most of us—a day or two. That's why it's so very important that we do not neglect the upkeep of our spiritual battery.

The next time that you plan to miss church on Sunday, ask yourself these questions: "Do I honestly have a good reason for staying home? Am I being fair to my pastor who ardently has prepared a Sunday sermon and which now must be served to the vacant pews? (The feast was prepared but the guests didn't arrive.) Am I being fair to my fellow parishioners, whose team spirit depends upon my cooperation and support? (One is not much help sitting out every Sunday on the bench.)

Thus, above all things, be honest with yourself—be honest with your church—and most of all, be honest with God. Don't let the spiritual battery deteriorate and die out, for once dead, man becomes but an empty shell—he is as desolate and forsaken as the car in a junk heap.

That little desperate, evasive hour on Sunday can be the golden hour in each man's week; for through this medium man finds the shortest and most direct route to God and Christian living.

## Christ the Truth

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

THERE are those who ask, "Is Christianity logical? How can an intelligent person accept in blind faith a wild claim made by a man who lived two thousand years ago which is unsubstantiated and unduplicated?"

Christ is indeed unduplicated. His very uniqueness was the foundation for the faith of those who knew him. But the faith was not established on a freak personality. Belief was established on the basis of character consistent with the claim of Christ, "He that hath seen me hath seen the Father". Not only did he teach the love of God, he was the love of God. Not only did he teach righteousness, humility, meekness, purity, he was all of these.

To be "logical" means to be "defensible on the ground of consistency". Christianity presents Christ, who consistently reveals what God is. The Bible's panorama of man's faulty concepts of God reaches stability and exactness in Christ. Having seen the living God mirrored in a human soul, men knew for certain what they had previously only hoped was true. The Creator cares! With a Father's love, he gives us life, loves us, heals us, restores us. Instead of revenge in his heart there is forgiveness. Instead of a disinterested sovereign, he is a seeking Saviour. Those who trust their lives to him on this basis have never been let down.

Christianity presents Christ who is the truth about man. His life and character always stand out in contrast to the ordinary human life. Are we then to be dazzled by his perfection? Not at all. It is in order that we may see ourselves as we are in contrast to what we were intended to be. Then, just as the need of change begins to overwhelm us, we come to the realization that Christ, the perfect one is offering us individual help to accept and use our heritage.

History furnishes us an impressive record. Whenever a man decides to turn his back upon his eternal model, and live his life according to some other design—perhaps his own, he becomes either a tyrant or a slave, spreading misery and despair, or experiencing it.

Whenever he chooses to live the Christ-life with all his might, and with God's help, compassion, courage, love, joy, peace become the hallmarks of his character and they fill other lives with their good infection.

Wild claims these? Not at all. They are the truth we need.

### AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Rector of St. Alban's, Washington, D.C.

10c a copy

\$4 a hundred

THE WITNESS

Tunkhannock, Pa.

## PICTURE FROM CHINA

★ Bishop William P. Roberts, now of Philadelphia, who was Bishop of Shanghai for many years, has sent us corrections about the picture of the Chinese bishops and clergy that was on the Witness cover for April 26th.

The picture was taken in the rear yard of The Church of Our Saviour, Shanghai, not Trinity Cathedral. There are eleven Bishops seated in the front row. In the center of the eleven is Bishop Robin Chen. On his right is Bishop Ting. On his left, Bishop Lin, Bishop T. K. Shen and Bishop K. T. Mao, in that order. Bishop Tsang of Hankow is the second bishop from the left—that is, the fourth man on Bishop Chen's right.

The Chinese characters in the picture clearly state that the consecration and picture were on June 19, 1955 at the Church of Our Saviour.

We are grateful for these corrections about a picture which the former Bishop of Shanghai declared "was a very interesting picture to publish and the article by Bishop White was an interesting addition to the picture."

## TWO BISHOPS RESIGN

★ Bishop Rhea of Idaho has resigned, effective November 12, 1956. Bishop Sturtevant of Fond du Lac also has resigned, effective October 31, 1956.

## DON FRANK FENN CELEBRATES

★ The Rev. Don Frank Fenn celebrated the 25th anniversary of his rectorship of St. Michael and All Angels, Baltimore, on May 1st. He has held many positions in the diocese, particularly in the field of social work. He

has also been Deputy to eight General Conventions where he has distinguished himself as a leader.

## PASTORAL THEOLOGY FORUM

★ A forum on pastoral theology was held at the New York Cathedral on May 2nd, sponsored jointly by the cathedral staff and the Urban Priests of the diocese. The headliner was Canon E. W. Southcott of Halton, Leeds, England.

On May 5th the 100th anniversary of the birth of Sigmund Freud was observed at the cathedral when his contribution to religion was discussed by the clergy and leaders in the field of psychiatry.

## SYNAGOGUE HONORS RETIRED RECTOR

★ The Rev. Raymond E. Brock, who is retiring as rector of St. Stephen's, Tot-

tenville, Staten Island, N. Y., was honored by the congregation of Ahavim Israel, with Rabbi B. Wykansky of nearby Port Richmond lauding the rector's "service to God and man regardless of race and creed."

## ALBUQUERQUE HAS NEW RECTOR

★ The Rev. Charles E. Fish, rector of Trinity, Hamilton, Ohio, becomes rector of St. Mark's, Albuquerque, New Mexico, June 1st.

## LONG ISLAND SEEKS FUND

★ An appeal for \$200,000 for the charities of the diocese of Long Island will be launched with services on May 13th.

## MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

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The WITNESS

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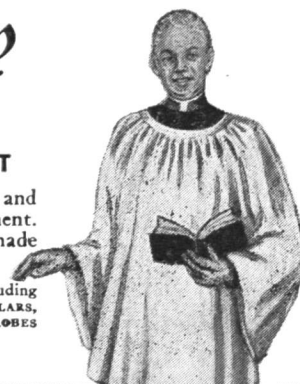
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# National Council Gets Report On Work in Far East

★ The National Council at its spring meeting held at Seabury House was told that over a million dollars had been received in the first quarter of this year for the work directed by the Council. The amount represents payments on quotas to the dioceses of close to 6-million.

In the past decade, the Episcopal Church's financial assistance for its missionary work in Asia has totaled \$16,473,991. Today 110 American men and women (including wives of missionaries) are serving the Church's missions in this area.

These facts were disclosed in a report on the part played by the Church in the Christian missionary enterprises carried on in Asia from the end of World War Two through 1955. Bishop Horace W. B. Donegan of New York, chairman of the Council's overseas department made the report, which covered the Church's missionary work in Japan, the Philippines, the Near East, Southern and Southeast Asia and China.

In speaking of China, where the Episcopal Church's missionary work ceased in 1951, with the departure of the last American Episcopal missionary Bishop Donegan emphatically stated that "the Church in China is not dead; it is much alive perhaps more than ever before". Today, he observed, "the Church in China with 14 dioceses and an able and courageous band of Chinese

bishops, priests and laymen is ministering to a great body of faithful people".

The Bishop's report pointed out that the overseas department has long regarded Asia, particularly the lands of the Far East, of being of major importance in its overall missionary program and the report was testimony to the Church's continuing interest, concern and support of its missionary enterprises in Asia during the post-war years.

Other business conducted by the Council at its meeting included the allocation of funds to aid missionary enterprises in Alaska, the Panama Canal Zone, the Philippines, and Puerto Rico. It approved the appointments of new missionaries and of new members to the National Council staff, and the appointment of Miss Olive Mae Mulica, as new director of Windham House, national graduate training center in the east for women workers in the Episcopal Church.

The Council also allocated grants and loans to aid its missionary work in Eastern Oregon, California, and Chicago. It noted with approval the strides being taken by the missionary districts of North Texas, Arizona, and San

Joaquin toward full self-supporting status.

The National Council approved a statement by its division of Christian citizenship, urging Episcopalians to register, to inform themselves of the issues at stake, and to exercise the ballot during the coming national elections.

Dr. Masatoshi Matsushita, one of Japan's foremost educators and president of St. Paul's University, Tokyo, spoke on the present and future status of the University, founded by the Episcopal Church and affiliated with the Church in Japan. Today, the student population numbers more than 6,000, and the University has three colleges: arts, economics, and science. Dr. Matsushita spoke of his hopes to add a school of law and a college of medicine to the University, stating that among the many medical schools in Japan, not one was Christian-sponsored.

He stated that in view of the atomic age, Japan must produce good nuclear scientists and hoped that the university would receive an experimental atomic reactor in the near future. The feasibility of presenting such a reactor to the university has been under consideration by the joint commission on the peaceful uses of atomic energy of the General Convention.

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# Episcopal Unity Commission Meets With Methodists

★ A new proposal looking toward intercommunion — and perhaps eventual union—between the Methodist Church and the Protestant Episcopal Church was made public at the Methodist General Conference.

Submitted by the Methodist Commission on Church Union, the plan includes these features:

Bishops of both communions would be consecrated by each other in "a new dedication of themselves." Such consecration would be accompanied by a mutual laying on of hands.

The bishops then would hold consecration services in their areas at which ministers of the two Churches would be invited, but not required, to receive the laying on of hands from the bishops.

The Methodist commission offered the two-way plan as an alternative to one submitted earlier by the commission on approaches to unity of the Episcopal Church. The Episcopal proposal provided only for the reconsecration of Methodist bishops and the ordination of future Methodist clergy by bishops who had been reconsecrated.

One of the stumbling blocks to unity between the two communions has been the Episcopal Church's claim to having the apostolic succession.

The new Methodist proposal apparently hopes to overcome this by having bishops

and clergy of both Churches reconsecrated.

One advantage of their proposal, the Methodists said, is that it would shorten the "anticipated 30 to 40 years" which the Episcopal proposal estimated would be necessary to achieve a completely episcopally ordained ministry.

If intercommunion were established, clergy would be permitted to administer the sacraments in each other's churches

"Let us move as rapidly as possible toward complete union," the Methodist commission said, "and in our preliminary forms let us so conduct ourselves that neither Church shall appear to be regarded as either superior or inferior to the other . . ."

The Methodist proposal was distributed to the delegates for "information only." It was explained that it will "serve as

a basis for the continued work of the new commission on Church union which will be set up by this conference."

Bishop Gibson, coadjutor of Virginia and chairman of the Commission on Approaches to Unity, told the Methodist delegates that "we are optimistic about the future relationship of the two Churches."

"Both of us claim John Wesley," he said. "And both of us would be better off if we were more loyal to John Wesley."

"We have learned we pray and worship with the same incomparable language of the


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English Reformation. In doctrinal things on all essential things, we are mostly identical."

But Bishop Gibson added that "we have also learned there are great differences between the two Churches."

"Let us not only work for union because we are alike but because each has something which it can give the other for the Glory of God," he urged.

The bishop noted fears that the 2½ million-member Episcopal Church might be "swamped and out-voted" by the 9 million-member Methodist Church.

And Methodists are afraid the Episcopalians might change them or "corrupt" them, he said.

"These are natural, human fears but not Christian fears," Bishop Gibson continued. "Christians have nothing to fear in either Church if it be God's will that His Broken Body here should come together."

## PLEDGE AGAINST DISCRIMINATION

★ More than 800 leading citizens of the Philadelphia area signed a "Declaration of Intention" pledging themselves as a matter of "personal and religious principles" not to abet racial discrimination in any form.

The declaration stated:

"If I believe that all people are children of one God; if I believe that I should do unto others what I would have others do unto me; if I believe

that discrimination is wrong, then I should try not to be a party to discrimination.

"Concretely, I should not take a job in a firm or join a union which discriminates.

"I should not become a member of a church which discriminates.

"I should not join a club which discriminates.

"I should not patronize a business which discriminates.

"I should not buy or rent a home in a neighborhood from which Negroes are barred.

"This is so important that I must try to behave this way, whether it is effective or not. But I think it is effective."

The declaration was sent to about 4,000 persons by Clarence E. Pickett, secretary emeritus of the American Friends Service Committee and president of the Philadelphia Fellowship Commission.

Among the signers, he said, were most of the religious, civic and business leaders of this city. Mayor Richardson Dilworth was one of the first to sign.

Some persons returned the

statement saying they could not sign it in good faith because they were identified with organizations which did discriminate, Mr. Pickett said.

The Quaker leader said the author of the declaration is Frank S. Loescher, a member of the American Friends Service Committee.

Interest in the declaration is snow-balling, Mr. Pickett reported.

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I have been very much impressed by the objections raised to the ministry of the Rev. William Howard Melish in Holy Trinity Church, Brooklyn because it has resulted in too many people coming into the church, especially people who are not regular Episcopalians. This is the first time that I have heard that it is wrong to be a missionary in the home field. I know that many people do not believe in giving money to foreign missions, but I have not met this objection to bringing in the folks in our own towns to membership in the church. It helps to explain why the Diocese of Long Island has trouble in paying its share of the Budget of the National Council.

LUTHER D. WHITE

Layman of Waterford, Conn.

The efforts of the Church of today should be directed not only to the worship of God but to improving the lot of man here on earth. Its most important task at present is to work for the maintenance of "Peace on Earth, Goodwill toward Men." This means that all nations, including our own, must agree to abandon the manufacture and use of the destructive atomic and hydrogen bombs. Other weapons of mass destruction must also be discarded.

Ex-President Truman recently stated that "if peace doesn't come, there will be no world left." Such

being the case, what more worthy and necessary aim has the Church to work for than this? Let us bend every effort toward world disarmament and let us see that our own country does not lag behind in carrying out this purpose.

GEORGE J. LAWRENCE

Layman of Los Angeles

We are constantly being told that Christianity is being crushed in China. Now you report, all too briefly, that a meeting of Protestant leaders on the mainland was held recently. Is it not possible to report on this matter in greater detail?

Note: The picture on the cover of April 26 and the article in that issue by Bishop White brings China fairly up to date.

THOMAS O. WOODS

Layman of Washington, D. C.

I am grateful to you for the splendid articles on Atomic Energy. They were all challenging, and none

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more than the one in April 12 by Col. Richard Leghorn.

Indeed the time has long since passed when a group of citizens whose names would count issued a manifesto calling for the banning of the horrible weapons.

J. F. COMMONS

Churchman of Los Angeles

Two of the major concerns of the Church these days is—or ought to be—delinquency and the aged. One concerns youth chiefly, the other of course old people. The articles you recently gave us on youth were revealing. And the one of *Serving the Aged* by Ruth Adams, social worker of England, full of excellent suggestions.

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